

of the Lord." This passage is very remarkable, and we think seldom understood. We take it to refer to the inner revealing or light of the Spirit, what we have designated as experience in which the Corinthians were, as Paul informs us, very rich, and to describe the effect of this experience on the perfecting of the glory of the Christian character. We become like God as by the Spirit we see Him. Those who see God are purified by the vision, though there is another sense in which it is only the pure in heart who can thus see God.

But while Paul thus clearly associates the perfection of Christian character with the deeper experience of the baptism of the Spirit, yet we, perhaps, cannot say that he brings this profounder work or experience of the Spirit's influence to a momentary crisis or makes it, in modern phraseology, a distinct blessing. *There is nothing in his writings to contradict* such a conception, but it is not specifically so presented. With St. John, however, we think the case is somewhat different. He at least clearly separates the higher state of experience of those who are perfect in love from that of those who are not so perfect. And he draws the distinction *not* as a matter of *character*, but *purely* as a matter of *experience*. Paul says, "Charity suffereth long and is kind, charity envieth not," etc. So exclusively does he judge of the perfection of love by its *outcome in character*, that even love itself with him appears as a character, one of the fruits of the Spirit, rather than of the essence of the Spirit itself, the experience of the Spirit's power. Now, with John love is the experience, not merely part of the character, but *the element in which we dwell*. *Light and love i.e.*, the Christian experience as moral illumination, and the Christian experience as emotion, affection, stand out unmistakably as a distinct conscious object of his thought in the first epistle. And he contemplates that experience, in its *perfect* form, implying a lower and somewhat *imperfect* form. The characteristic of the perfect experience is, it "casts out fear." Bondage is an experience very clearly described in Paul's writings as characteristic of the lower religious state of experience. Now, what are the marks of this perfect experience, as described by St. John?