

logic of this view is that no man must be better than his neighbour; normality becomes the law and the prophets; conventionality the hall-mark of holiness. But if the Kingdom of God be anything at all, it is a realm of moral originality, a society of moral pioneers.

IV.—CONVERSION AS VISION

It is not enough to describe conversion in terms of ethical contrasts. The moral consequences of conversion are determined by the new principle of value-judgment which it introduces. Conversion is emancipation because it is also revelation. "Except a man be born from above, he cannot see the Kingdom of God." But when he is born from above, the Kingdom of God is the first thing he sees. This perception has been defined in other ways; to Paul it was "the excellency of the knowledge of Christ Jesus my Lord"; William Blake called it Jerusalem. But by whatever name you call it, it is essentially the same experience. Its common name is *vision*.

Henri Poincaré, in his book *Science and Method*, tells us that his great mathematical discoveries were made, not as the direct result of conscious processes, but in quick flashes of insight. They seemed to rise unbidden and unexpected to the surface of his mind, on occasions remote from his mathematical interests and under circumstances wholly irrelevant to them. That this is capable of simple psychological explanation may be true; but it suggests very clearly that we are capable