

"dwelling in love," and "dwelling in God" (1 John iv. 16). We may, therefore, conclude that the same general teachings and principles which apply to the attainment of the first experience apply here to its expansion or repetition in higher and more perfect degree.

We must further bear in mind, that in regard to all stages of religious experience the New Testament is exceedingly sparing of definitions, and does not encourage introspective analysis of frames, feelings, or inward states. It confines itself to the presentation (generally in historical form as testimony or exhortation), of certain great principles or essentials, leaving all else to the living testimony of the Church, and the living teaching of the Spirit. Even in the conversion of Paul, but two or three fundamental points are given—conviction, submission and light. All minute detail of the mental processes passed through in those three days is veiled from us. We may, perhaps, learn from this that only these great fundamentals in religious experience are essential, and that from one of these great steps to another the Spirit of God leads each man through such various ways of teaching and of emotion as may be needful for him.

In finding that the steps by which the Spirit leads up to the first and to the second great culmination of religious experience are, we will not say identical, but essentially alike, we follow not only the indications of the New Testament, but also the teaching of the great lights whom God hath raised up in this Church to bear witness to this grace. The New Testament steps to the first attainment of the gift of the Spirit, or the witness of God's love in the forgiveness of sins, are essentially three—conviction, submission, faith. To those who are interested in the subject of this article there is no need of submitting proof texts here. But let me submit some testimonies that the way to the higher experience is by the same great steps.

First of all, in the New Testament we may observe that when at the close of each epistle Paul addresses himself to such admonition as may lead to the perfecting of the Church, he first presents the Christian law, leading to conviction. He ac-