

reasonings, which mystify many, discourage more, and awaken the ill-disguised contempt of not a few.

When a man comes before God with the definite petition to be cleansed from sin, and filled with love for God, and by faith accepts the blessing asked, why should he not testify to the fact, if, when he witnesses for God, he is to tell the truth, the whole truth, and nothing but the truth.

From Christians who live in the justified state we can understand this language: it is but the wail of the soul over inbred sin; but from professors of holiness we cannot understand it. We may be very obtuse, but still the fact remains, and we cannot but think that when a person professing the blessing of perfect love puts on paper, or voices the cry, "O, for more love!" that he should at once give up the profession of holiness till he is made perfect in love, and when that glorious experience is received, say so without any after discounting of his testimony to the fact.

But, says one in surprise, Don't you believe in growth in love? Certainly we do. But we believe in growth in *perfect* love, not in *imperfect* love. In the one case growth is not only possible, as time goes on, but is absolutely certain; whilst in the other it is impossible.

The perfect love of God is a gift of God instantaneously bestowed on every believer prepared by faith for its reception. It can never be reached by gradual processes. Hence the deduction we make, that a professor of holiness is either this moment perfect in love, or he is not. If he is, let him not equivocate in his testimony concerning the fact, else his very testimony shall rule him out of the experience, in the estimation of others. If he is not, then let him, in place of sitting in the seat of the teacher, give all diligence that he may add to *his* faith virtue, and to virtue knowledge, and to knowledge temperance, patience, godliness, brotherly kindness, and charity, or *love*. For until this love be in him and *abound*, he will be barren and unfruitful in the knowledge of our Lord Jesus Christ.

We wonder if a subtle form of pride is not often at the bottom of these expressions concerning love—an unwillingness to take the humbling, penitent form of the seeker—with the effort to cover up the pride of their heart by these pious utterances.

We once heard a Christian in giving testimony for Christ say that, after close examination with reference to the command concerning loving God with all the heart, there was not conscious obedience to that law. But when we suggested that possibly the element of pride