

condition of changing creatures. It must ever remain the unchangeable reflection of God's immutable holiness.

If Christian perfection means, as I think it does substantially mean, when stripped of all technicalities, living without any known sin voluntarily planned and wilfully persisted in, and without any evil or improper attitude of soul consciously harbored and maintained, that God ought to dwell enthroned in the heart as the object of supreme love, our relation and allegiance to him determining all our conduct; then I presume we all believe that this ought to be constantly held before men as an attainable ideal, although alas! the vast majority of Christians are far enough from it.

But even should we reach such a state of constant victory over known sin, we may still be far short of perfection, as will be clearly seen if we consider the fact that what we think right to-day will seem wrong to-morrow when we rise higher and get more light. Men, whom I suppose, this theory would have regarded as entirely sanctified, were earning their bread in the middle of the last century by a business at which the universal Christian conscience of to-day stands aghast in horror.

The experience of Christians has been invoked as proving the actual attainment of this perfection. But the readiness to claim it has been in proportion to ignorance rather than in proportion to knowledge and deep experience of truth. The greatest lights of the church, the centres of spiritual illumination to others have been slow to profess it. From the Apostles down through the saints of the Latin Church and the Reformers to the present day, the sweetest and most Christ-like of earth's holy ones have, almost to a man, expressly repudiated all claim to the possession of it.

There are many other shades of the same school of thought with which we are face to face now. It is a healthy sign of the times that men are everywhere reaching out after a fuller communion with the God of all holiness. It is but natural