

heaven-born spirit, and darkness shall overwhelm thee no more."

I shall bring these testimonies of the Church to an end by two sentences from St. Augustine. He, indeed, like Romaine, has his doubts as to the degree of Christian perfection to be reached in this life, but as to the way none, as the following sentences from the conclusion of his work on "Nature and Grace" will show: "Inchoate love is inchoate holiness; advanced love is advanced holiness; perfect love is perfect holiness; but this love is out of a pure heart, and of a good conscience, and of faith unfeigned, which in this life is then the greatest when life itself is contemned in comparison with it. I wonder, however, whether it has not a soil in which to grow after it has quitted this mortal life! But in what place and at what time soever it shall reach that state of absolute perfection which shall admit of no increase, it is certainly not 'shed abroad in our hearts' by any energies, either of the nature or of the volition, that are within us, but 'by the Holy Ghost which is given unto us,' and which both helps our infirmity and co-operates with our strength. For it is itself, indeed, the grace of God, through our Lord Jesus Christ, to whom, with the Father and the Holy Spirit, appertaineth eternity and all goodness forever and ever. Amen."

The testimony is thus virtually unanimous as to the way by which the Christian and the Church may reach this experience of perfect love, and that way may be summarized as follows:

1. There must be attained a fairly perfect knowledge of the whole field of Christian duty, as set forth in the Word of God. The teachings of Christ, and of Paul, and John all imply this: "All Scripture is given by inspiration of God, that the man of God may be perfect, thoroughly furnished unto all good works."

2. This full light of divine truth shining upon the understanding must, by the power of the Holy Spirit, work deep, earnest conviction—conviction of all indwelling sin, and conviction of the full weight of duty to God in Christ Jesus. This conviction is usually a practical work. The power of sin within becomes known only through conflict with temptation, and in