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PERFECT LOVE.

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I HAVE chosen this designation for the subject of our consideration, because it is definite. It separates the idea of a definite state of inward Christian experience from all collateral and subsidiary questions, and gives us clearness of thought by fixing our point of view. It is also thoroughly Wesleyan. It is John Wesley's favorite conception and definition of Christian perfection. Better still, it is Scriptural. It is the only term used in the New Testament to designate the supreme culmination of Christian experience. Other terms are used to describe the character, or the life, but this alone to designate the highest experience of Christianity. Some suppose that the contemplation of experience, apart from character and life, is dangerous. They call it Methodist, just as the tendency to fix the thoughts exclusively upon a perfect purity of life is called Puritan. Now, I am, of course, ready to lay it down at once as a settled truth that the true Christian perfection must combine the three. The Methodist and the Puritan must meet in a holy, complete and beautiful character. But there is a natural order of these three things. The practical life stands out in the forefront. The lovely character lies behind the life and shines through it. But back of the beautiful character there lies, as the source of all, *an experience*—something which I must try to-day to define to you and make as clear as possible in the light of Scripture, reason, and the living witness of the church—something which