

in the way to hell; that they are going one way, you another; that they have no life in them: your speaking of yourselves as though you were the only men who knew and taught the Gospel. I dislike something that has the appearance of enthusiasm, overvaluing feeling and inward impressions; mistaking the mere work of imagination for the voice of the Spirit; accepting the means and undervaluing reason, knowledge and wisdom in general. But what I most dislike is your littleness of love to the brethren; your want of meekness, gentleness, long-suffering; your impatience of contradiction, counting every man your enemy that reproves or admonishes you in love; your bigotry and narrowness of spirit; your loving in a manner only those that love you; censoriousness, proneness to think hard of all that do not earnestly agree with you; in one word, your divisive spirit."

Some have attempted to prove that the work of cleansing is always an instantaneous act by asserting that wherever the work is spoken of in the Greek of the New Testament it is the aorist tense (which means a single definite act) that is used. This argument, however, could only be used by one ignorant of the language. In the verse we have already quoted, 1 John i. 7, the verb is in the present progressive form. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his son cleanseth us from all sin." Here the cleansing is in proportion to our walking in the light.

We have now to deal with the positive side of this doctrine, viz., maturity or growth. When the sinner