

work as never reaches completion. We fail to see how the learned author we have quoted can make his view harmonize with the declaration of I. John i. 7: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin." Surely the idea of the completeness of cleansing is in these words. If not, we cannot think of any form of words that would express it.

There are many eminent theologians who agree with Mr. Beet, that sanctification consists in the suppression rather than the eradication of the disordered or sinful affections of the nature. These writers seem to have taken this position to enable them to account for the possibility of temptation which remains after sanctification. But we have already shown that this is fully accounted for by the presence of the natural affections and desires which still remain after the work of cleansing is completed.

The next question to be considered in connection with cleansing is the time when it takes place. All are agreed, or, at least, nearly all, that cleansing follows regeneration. But is it an instantaneous or a gradual work? This is the point on which there is at the present time the greatest controversy and the most difference of opinion. Some hold to an instantaneous cleansing, and in the form of a particular and distinct work like that of justification and regeneration. It is sometimes called "the second blessing." If we ascertain the purpose or object of cleansing, it may throw some light on the subject. Cleansing is