

both justification and sanctification, as well as adoption, were among those results, and beyond this I will be able to do little more than epitomize. Among these results I would mention peace, joy, the witness of the Spirit; fruit, implying life and growth; knowledge, especially experimental; fellowship, victory, hope, strength, guidance, and others. On this last point, however, viz.,

DIVINE GUIDANCE,

I ought, perhaps, in the interests of unity of thought and uniformity of teaching among ourselves, to enlarge for a little. I have no desire to antagonize any one's opinions, or teachings, but "in the multitude of counsellors there is safety."

1. The *fact* of divine guidance will not be denied by any one who venerates the Word of God, and I am only supposed to be dealing with such.

2. That God has various ways of guiding His people no Christian will dispute. He may be said to guide, or indicate His will by His word, His Spirit, His providence, and the counsels, instructions, and examples of His people.

3. The *degree* of guidance will be the only point, probably, on which there would be any disagreement among us, hence a few words on this point just here. God's promises, as well as His provisions and requirements, are very comprehensive. They seem to sweep the heavens like a telescope, and penetrate to the depths of infinity; and if they are to be interpreted in their most unlimited sense, they would almost deify us. Now, there must either be a limit to their meaning or no limit to our attainments. And suppose we understand them as unlimited in meaning, still it remains to decide whether the unlimited attainments involved are to be reached by one or more single bounds in this life, or by gradual advancement through this life, and on and on forever, bringing us by a gradual and perpetual process of assimilation nearer and nearer to the Deity in knowledge, character and condition. If there is any philosophy in the theory of "natural law in the spiritual world," then we would be inclined to the adoption of the latter view. If the spiritual realm is singular in this respect, involving sudden bounds from height to height, at intervals not remote from each other, bringing us by two or three tremendous leaps from incipency to