

of the Church to be under His despotic rule. God's despotism leaves man the largest measure of liberty. He whom the Son makes free is free indeed.

We hesitate not in affirming that the rule is that the voice of the Church is that of a usurper—usurping the liberty of conscience that God gave to man as man's special prerogative, usurping the place that God designed should be occupied alone by the Holy Ghost. "There is no mediator." The Church cannot mediate. It can exhort. It may pray. It can exhortate. If it mediates it usurps, and this latter is the rule. There is a constant tendency on the part of the Church to regulate. To regulate betokens lack of faith. Has the Holy Ghost no power? Can He not regulate? Is that not one of His offices?

The faith in God of the nineteenth century is not blind enough. Men will blindly follow a human leader, will blindly follow a combination of leaders that represents the "voice of the Church," but as for blindly following God, that is an absurdity. God guides us by our common sense and reason and judgment. What then did the Lord Jesus mean by saying we must become as little children, that His way of righteousness or right doing was so plain that a wayfaring man, though a fool, need not err therein—the child and the fool are not the ones troubled with a superabundance of judgment, reason or common sense. Yet both have a blind instinct. The child knows its mother. The idiot has his instincts. When it becomes instinctive to blindly follow God, then and then only will man be safe. We say blindly advisedly, and trust we will get scores into difficulty right here, as the surest way out of difficulties is to get into them. We say that until you are willing to blindly follow God against, if need be, the voice of the Church, against popular ideas of the Bible—what it is and what it contains—against friends, you are not worthy of God.

We hesitate not in saying that there are many in the Church to-day that are daily guilty of "compounding felony" against God in the matter of Holy Ghost guidance; many for whom the Holy Ghost has so sharply defined the

line that divides right from wrong, that it would be impossible for them to mistake the boundary, and yet who try to delude themselves that Church-going and confessing themselves "lost and ruined sinners" will atone for this offence. Vain delusion, groundless hope. In that day He will judge by the deeds done in the body, and the guilty in that day will gladly pronounce God's judgments righteous.

H. DICKENSON.

AN ALLEGORY.

A hundred dogs are accustomed to assemble in a room for the purpose of holding a barking meeting, or to tell by means of barking how they serve their master. They have kept up this custom for many years, and to all appearance they intend to keep it up for many years to come. It has also been the custom for many years for all, or nearly all, the dogs to bark every time they come together, and to all appearance also they intend to keep up this custom for the future. Nay, it has even been taught and believed amongst them that there was something wrong about any dog who did not bark regularly, or at least frequently, even though he always barked in the same tone of voice and told about the same story.

But some day a change comes over the spirit of their meeting. Only a few of the bravest dogs (bull dogs) are willing to bark, and they even bark in a sort of defiant manner, as though they were trying to keep up their courage. After a few meetings conducted in this manner, nearly all the dogs cease barking, and the very few who keep it up seem to be barking at the other dogs merely, rather than telling how they serve their master.

Now, what is the trouble? Why have nearly all the dogs who have barked for so many years, and have been considered good barkers, too, "quit" all at once? They are apparently in good physical health, their eyes have not grown dim, neither has their natural force abated. They are not afflicted with tongue-tie; indeed it is reported that they bark more than ever outside the meetings.