

A fourth fact, which might be described as a result of the three already discussed, is of such significance that it must not be passed over. It is this, that after the endowment and anointing of Saul, "there went with him the host whose hearts God had touched. But certain sons of Belial said, How shall this man save us? And they despised him." Thus does the Spirit of God divide men, as He did the antediluvians, into Noah's family on one side, and the great remainder on the other. Those who receive the Spirit of the Lord as their indwelling director will need no outside pressure to produce unity of feeling and action. And as, individually, they are unfettered in their consciences, having the *liberty* of the Spirit, so, collectively, they need no denominational fence, no "confession of faith," no "thirty-nine articles," no "rules of society" to keep them together, for they have the "unity of the Spirit." Just as it was at the coronation of Saul, so, in a larger, richer and grander sense, was it at the coronation of Jesus, when those who believed "continued steadfastly in the Apostles' doctrine and fellowship." As the hymnist has put it,

"They all were of one heart and soul,
And only love inspired the whole."

There exists an association in Canada to-day, which is kept together not by rules and by-laws, not even by the magnetism of a towering and magnificent personality, but by the same influence that attached that "host" to Saul, whose "fellowship" is the very same as that which was so attractive in the Pentecostal Church. Dead branches may be bound into unity by a cord, but the unity of a fruit-bearing tree comes from its inward and central life. (John xv. 1-10, and 17-23).

B. SHERLOCK.

To imagine none can teach you but those who are themselves saved from sin, is a very great and dangerous mistake. No! dominion is not founded in grace, as the madmen of the last age talked. Obey "them that are over you in the Lord," remembering that such love does not imply much light.—*Wesley*.

PROTESTANTISM.

Many imagine that everything that should be protested against in the spiritual realm was protested against at the Reformation. If the tendency of the Church was downward previous to the Reformation, may it not be possible that there has been retrogression since then. Luther struggled for the right of "private judgment" against a corrupt and profligate Church. Since then this struggle has deteriorated into a wrangle as to whether the Church of that period was corrupt or not. About all that is left of ancient Protestantism is a memory. There is no reality left except it be 5th of November or 12th of July Orange celebrations. Nowhere is the right of private judgment conceded. Nominally, we have a rigid line drawn between the Roman Catholic and Protestant Churches. But careful investigation fails to show any divergence on this matter of "private judgment." Luther refused to allow the Church to interpret Scripture for him. Let any modern disciple of Luther attempt to follow in his footsteps, and the world will be treated to the spectacle of opprobrium and contumely heaped upon the devoted head of the offender, and that by so-called Protestants too. Let a Methodist venture to question the opinion of John Wesley on any point of doctrine, such as the absolute guidance of the Holy Ghost, without any of Wesley's rules and formulæ to bind the Holy Ghost down to legalism, or let the question of Messianic prophecy be touched on in any other way than the traditional orthodox Wesleyan one, and see if the "machine" don't tend in the same direction as in inquisitorial times. Let any member of the Presbyterian Church lay violent hands upon that sacred compend, the Westminster Confession of Faith, or the shorter catechism—let any Anglican touch one of the thirty-nine articles on the exercise of the right of private judgment, and excommunication, and Protestant Bulls will descend upon him in as weighty a form as in Luther's time. What is there to protest against in any of our Protestant Churches? Do they differ essentially from the Roman