

make the spirit a self-governing power, or each individual will adopt a worship according to the dictates of the spirit he may possess. While it certainly is true that spiritual religion is a religion of liberty, that it frees the conscience from the bondage of sin, yet it is propagated only by certain means within the scope of mankind. The spirit does of itself make obligatory certain forms of adherence by which it fully sets forth the work of liberation from sin, and where these laws are disobeyed the annulment of our promise of liberty certainly follows. Paul teaches us clearly that there is a law of the spirit and that it has made us free from the law of sin and death. He also teaches that by the obedience of a certain form of doctrine the Roman brethren were made free from sin, but that they then became servants of righteousness. Thus we see a complete change is effected by an obedience to a form of doctrine. From being the servant of sin the sinner becomes a servant of righteousness, if in conformity to the law of spirit which has been given once for all in specific form. Acts ii. 38; Romans vi. 3, 4, 17, 18; I. Cor. xii. 13. The Christian then is a servant, and no servant is his own master. He is subservient to the will of his master in all things, otherwise he ceases to be a servant. Autonomy cannot therefore be the way of the spirit in the heart of the Christian since its residence there is made conditional. Acts ii. 38. Nor is autonomy the way of the spirit in its relation to God. The spirit itself was promised and subsequently sent by Christ. It had a certain mission to perform, ascribed to it by the will of the Father. Its mission was to teach the disciples all things and to bring all things to their remembrance whatsoever He had said unto them. John xiv. 26. It was also to testify of Christ. John xv. 26. Hence, the Apostle could in truth say that no man could truly know that Jesus was the Christ except by the Holy Spirit. The Spirit is then a witness sent from God to testify of Christ. Its testimony is final; but it had not the mission to make its own testimony. Its testimony came in the word of Christ without alteration. It did not upon its own authority create new laws, but it confined itself only to the teaching of Christ. It was powerless to introduce anything new except as further revealed by Christ Himself. In its relation to God, therefore, autonomy was not the way of the spirit. Spiritual religion, however free, however social, however Christian, however free from sectarian influence, will always be subject to divine authority. May God hasten the day when religion in the heart of the world is subject to no other law than that revealed by the Holy Spirit sent by Christ. JACK.

### WISDOM.

The fear of the Lord is in the instruction of wisdom. Prov. xv. 33.

Wisdom is the principal thing; therefore get wisdom, and with all thy getting get understanding. I. Kings iii. 9.

Solomon, when given a choice, asked that he might have an understanding heart (wisdom) I. Kings iii. 9.

Wisdom and righteousness, or the knowledge and will to do right, is in this connection almost, if not altogether, the same thing. The wise, in all times, are they who unhesitatingly bowed to the authority of God—who did His will.

Abel was wise, Cain was not wise. Abel did what God required, Cain did not. Abel was accepted, Cain was not accepted.

Noah was wise, the people among whom he lived were foolish. Noah did that which God commanded, the people around him paid no attention to any of those things. Noah was saved, the people perished.

Lot was wise, the inhabitants of the cities of the plain were foolish; they would pay no heed

to the example of Lot, they would listen to none of his advices; and the time having arrived in which the cup of their iniquity was full, they were destroyed. Their overthrow was so complete, its nature so terrible and the desolation of their homes so continuous, that they are set forth on the pages of sacred history as "suffering the vengeance of eternal fire." Jude 7. Lot was saved, they perished.

Daniel was wise, the reputed wise men of Babylon were foolish. Daniel honored God—did His will, but the wise men of Babylon, being guided by their own wisdom, despised the wisdom of God. Daniel was saved, they perished.

Shadrach, Meshack and Abednego were wise; like Daniel, "they dared to do right." God saved them, and through them the God of Israel was honored throughout the Babylonian dominions.

If men could always understand that God lives and rules and reigns—that He is high over all, God blessed forever, and that His ways are above our ways and His thoughts above our thoughts, it would cause them to trust more perfectly and to do and dare more valiantly for all that He wills—commands.

If we could only understand that through, or by the wisdom of God, that which "had no form nor comeliness" is made, and is to be continually, the crowning glory of the universe. And again, that "the stone which the builders refused is become the headstone of the corner," and that this is all the doing of Him who doeth His will in the armies of heaven and among the inhabitants of the earth.

When we come to the condition of full faith in the word of God and the testimony of Jesus, we will be willing to do more for God and for humanity than we do now. When we believe that God will never leave nor forsake His people, that He will cause "all things to work together for their good," that "they who are wise shall shine as the brightness of the firmament, and they who turn many to righteousness as the stars forever and ever,"—that in the great harvest field "he that reapeth receiveth wages and gathereth fruit into life eternal,"—that all the glories of earth will sink into utter insignificance, when compared with the glory and joy of turning men from sin to holiness—from Satan to God.

Jesus is our example. He is our pattern as well as our head. He, for the joy set before Him (the joy of leading many souls unto glory), endured the cross, despised the shame. That shame is now forever passed away. He is now exalted and His name is lifted over all, and to Him the entire universe will bow in humble submission. We must follow His example if we would be partakers of His honors and His joys.

Solomon says: "He who winneth souls is wise." Winning souls is the great work of the children of God—the great work of the church.

Were it not that men are to be saved from sin by precept and example, God's children, as soon as born into the kingdom, had better be taken away, and so escape the conflicts of life—escape the dangers and temptations which lie in life's pathway, and by which some are seduced, and—destroyed.

They, God's children, are left here, relatively: "the salt of the earth," "the light of the world." The leaven, "which is to leaven the whole lump."

The reason why churches are dry, barren, soulless and touched by blighting and mildew to-day is because they are not honestly trying to save souls. "Ah!" you ask: "Are they not trying to save souls?" No! they are not.

They are trying to get men and women to unite with the church. But a man united to a church and a soul saved may mean two very different things. To swell the membership of a church without those members being united to Christ means "body, without soul;" it means "form

without power." It means barrenness and disappointment, and may finally mean *infidelity*.

It is not enough to even desire to be saved ourselves and get home to heaven (which to some means salvation) if we do not care for the salvation of others. It is not enough to think myself safe and say to my soul, Soul, thou art all right. Thy treasure is in heaven. "Take thine ease," all will be well.

It is not enough to be able to say: We are prosperous. Our church is the largest. We are gaining members every day. Our debts are paid. There is no mortgage on our house. No trouble or sorrow are ours.

O, brother, you and your church may still be "wretched and miserable and poor and blind and naked." Rev. iii. 17.

Prother, arise! seek the wisdom which cometh from above. Put on thy strength. By the strength of Israel's God lift up the standard. Unfurl the banner, raise the battle cry, crush sin, exalt holiness. Invite to Jesus the fount of light and life and eternal liberty and wealth—the hope of the lost—the joy of the redeemed—the compassionate Saviour, who came to seek and to save.

"Did Christ o'er sinners weep,  
And shall our cheeks be dry?"

O. B. E.

Charlottetown, Sept. 21, 1892.

### THE PUBLICAN AT JERICHO.

Christ was on His way to Bethany to raise Lazarus to life. While on His journey He met Zaccheus, who was the chief of the publicans. Zaccheus was a man of authority and was rich. He naturally had a curiosity to see Jesus. He had evidently heard much about Him, but being small in stature and the crowd being dense he was obliged to make a tremendous effort to see Him.

Christ saw him and invited Himself to Zaccheus' home. Zaccheus made haste and came down and received Christ into his home, and he did it joyfully. We wish to notice in passing the contrast between the spirit and action of Christ and those little narrow censorious Scribes and Pharisees who found fault with Christ because He had gone to be a guest with a man who was a sinner. Their murmurings exposed their shameful ignorance of the spirit of Christ's mission and the design of His errand into the world. Here is an object-lesson of no little importance to every lover of man's salvation, for we find in this event of Christ's consecrated life the true mission of the church, its attitude toward the world and the only successful method of reaching and reforming the hearts and lives of the children of men.

The first thing our Saviour did was to get Zaccheus' heart, then He would be sure of his head. We recognize at once in this personal contact with Zaccheus the power there is in the touch of friendship. There is no power or influence like personal influence. When we come in touch with others and establish relations of kindness and sympathy, then will our influence be signally blessed. "Character magnetizes character." Christ, in His earthly mission, made of humanity one common brotherhood. He was Himself one with humanity, because He was human. He never lost His humanity while He was here on earth. He did not shun or neglect the wants of the poor or the fallen, but was ever in sympathy with all the woes of mankind. He did not stand and talk to them, but was with them and met them at their homes and by the way-side and touched and healed and saved them. Herein is the failure of too many who claim to live and work along the line of Christ's example. Too many refuse to come in contact with the unfortunate ones of life. "We are apt to mount lofty pedestals and draw our garments around us and administer good, sound advice to them gratuitously. We shun face to face