

CHAMPS CURED.
I was troubled with Champs for a long time, and had several doctors attend me, but their medicine did not seem to do me any good. I got three bottles of Dr. Fowler's Extract of Wild Strawberry, and it cured me. It is the only medicine I can recommend. I would not be without it in my house.
A. DEKORCHAST,
Bath, Ont.

WEAK BOWELS CURED.
After a severe attack of Typhoid Fever my bowels were left in a very weak condition, and I could get nothing to do me any good until I commenced taking Dr. Fowler's Extract of Wild Strawberry. I take a great deal of pleasure in recommending it to all sufferers from bowel complaint.
MRS. JNO. M. STEWART,
Little Current, Ont.

SUMMER COMPLAINT CURED.
I take pleasure in recommending Dr. Fowler's Extract of Wild Strawberry. Last summer I had a severe attack of Summer Complaint, and one bottle cured me.
MISS G. L. BROWN,
North Bay, Ont.

DYSENTERY CURED.
I was very bad with Dysentery and used Dr. Fowler's Extract of Wild Strawberry, and it completely cured me. We keep it constantly on hand, and could not get along without it. It has saved us lots of doctor bills.
E. M. ADAMS,
Stanhope East, Ont.



Refuse Substitutes.—Price 35¢.—They're Dangerous.

DIARRHOEA AND CHAMPS.
I take pleasure in telling you what Dr. Fowler's Extract of Wild Strawberry has done for me. I was taken with Diarrhoea and severe Champs in the stomach. I secured a bottle of your medicine and had only taken a few doses when my trouble disappeared. In the future I will always keep it in the house ready for use.
MRS. M. JACKSON,
Normandale, Ont.

BABIES TEETHING.
Ever since my mother first knew of the wonderful curative qualities of Dr. Fowler's Extract of Wild Strawberry, it has always been kept in the house. She says that it always acts like magic, and especially when given to teething babies.
ESTELLA IRWIN,
Delia, Ont.

THE GIFT OF GOD IS ETERNAL LIFE

Sermon by the Rev. Wm. Dobson, Pastor of the First Methodist Church, Charlottetown.

The Value of Good Works in the Scheme of Salvation — God's Gift of Eternal Life is Freely Given. Those Who Love God Will do Good Works.

(Reported by The Guardian's Stenographer)

Text.—For the wages of sin is death, but the free gift of God is eternal life in Jesus Christ our Lord.—Rom VI, 23.

It is a dangerous experiment in religion to assume as a metaphysical hypothesis what God ought to do under given conditions. It is quite possible that our assumption might be wrong, and if so, no matter how accurate and rigid our logic, the conclusions will inevitably be false. The Apostle Paul saved himself from this error by resting his theology and reasoning upon a profound personal experience.

What God has promised to do for man, He has done for the Apostle Paul, so far as the promises lie within the limits of time. "I know," said the Apostle, "whom I have believed, and that He is able to keep that which I have committed to Him." From his own personal experience he carries us out into the far-reaching possibilities of the promises and tells us that all things are ours—"Whether Paul or Apollonius or Cephas, or the world, or life, or death, all are yours, and ye are Christ's, and Christ is God's."

A careful study of the Epistle to the Romans reveals the fact that the Apostle is not only writing for the edification of the church, but is defending himself and the whole system of Christianity as he understands it. He has an antagonist ever before him, and is unfolding his system of salvation in opposition to some false system which he considers to be essentially dangerous. In order to understand most of the Epistle to the Romans, it will be necessary to understand something of the system of Christianity which was ever antagonizing the teaching of the Apostle. That system was known as Ebionism. It supposed Christ to be an emissary from God, endowed with divine power, yet it looked upon Him as an ordinary man, the son of Joseph and Mary. It taught that the law of Moses must be observed, not only by the Jew, but by all who wished to obtain salvation. It taught "Except ye be crucified ye cannot be saved." The doctrine of justification by faith as preached by Paul, it looked upon as opposed to the Jewish law, and Paul, as the preacher and teacher of justification by faith, it held in abhorrence. Those who held and taught the doctrine of the Ebionites, not only denied the divinity of Jesus Christ, but Apostleship of St. Paul. They seemed to have followed him wherever he went on his missionary journey, belittling him and his preaching in every possible way. And while at Corinth, he wrote the Epistle to the Romans to vindicate his own apostleship and contrast the legal heresy of the Ebionites wherever the Epistle should be read. Because this was so, the Epistle to the Romans is the most complete statement of the doctrine of Christianity that we have in the New Testament. The Gospels, the Acts and other Epistles add very little to it. When a man is teaching in the ordinary way, either by preaching or by letter, he may assume that the doctrines taught are believed and understood by those who hear his preaching or read his letters. This circumstance a man can afford to be rhetorical and need not define very accurately, but when a man is defending himself and his teachings from abuse and misrepresentation, he must leave the rhetoric and let his teaching define itself. He must be accurate and full in all his statements. The difference must be seen between him and his antagonist. The two systems must be so stated that no doubt may remain as to where the difference lies. This is one of the great excellencies of the Epistle to the Romans. It leaves no doubt in our minds as to what Paul's conception of Christianity was. The Ebionites denied the divinity of Christ and said He was only a man; Paul admits His humanity by saying He "was born of the seed of David according to the flesh," but declares His divinity by saying, "who was declared or marked out to be the Son of God with power according to the Spirit of holiness by the resurrection of the dead." The Ebionites had said that salvation consisted in keeping the law of Moses; Paul declares that by the law no flesh can be justified, that there are no saving powers in the law, that by it is the knowledge of sin. He teaches that Jesus Christ has given such a revelation of the law, that by it neither Jew nor Gentile can be justified, and by the very nature of law they are under its condemnation. He has probably in his mind our Lord's own teaching where He said "Ye have heard that it hath been said by them of old, thou shalt not kill, but I say unto you, whosoever is angry with his brother is a murderer." In the face of this statement we can all see the hopelessness of an attempt to be justified by the law. It lays its demands upon the very motives of our action, as well as upon our thoughts and actions themselves. It is easy to cease from doing that which is wrong and to do that which is right, but it is quite another thing to cease from being wrong, and become right in all our relations to God and our fellow-men. He who realizes this, realizes that there is no hope of salvation in the law; he sees with Paul that by law is the knowledge of sin, "for we had not known lust had the law not said, Thou shalt not covet." Having thus concluded all under sin because of the law, he goes on to tell us in the third chapter "that the righteous-ness of God without the law is manifested, being witnessed by the law and the prophets, even the righteous-ness which is by faith of Jesus Christ, on all, and upon all them that believe." He tells us further that this justification or pardon from sin, so far from being the result of keeping



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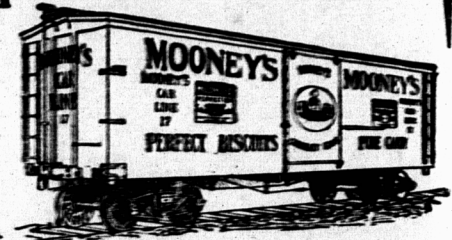
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say truthfully, "How can a man live a life wholly devoted to God in this age of business competition where men have to fight almost like tigers for their daily bread? While working out this scheme of salvation, we become not only indifferent to the interests of Christ's Kingdom on earth, but we become almost powerless in the community for spiritual uplifting. But on the other hand, if salvation be the gift of God, and I am saved by the power of God, then it is not my own strength that is lifting me, but it is the strength of Him who is to-day upholding all things by the word of His power.

"Is there a thing to be had for three? Thou Sovereign Lord of all Whose threatening looks rolled back the sea

And made the mountains fall."

Again: While we are trusting in our good works for justification, you and I will be afraid to die, afraid of the judgment, afraid of God. Our own conscience tells us, however we may agree to the contrary, that we dare not meet Him in the merit of our own good works, however good these works may have been. There is an eternal righteousness in the universe that demands retribution, which we can never pay. It is this scheme of salvation laid out by the Apostle Paul that takes away the fear of death, enables us to see God as our Father, and Christ as our Saviour. It enables us to exclaim, "Who is he that condemneth? It is Christ that died, ye rather that are risen again, who are even at the right hand of God who maketh intercession for us."

I want to say another thing before closing for fear I may be misunderstood. I have not said, nor do I intend to say a word against good works springing from our love of God and our love of our fellow-men. He who has been taken up into Christ by Paul's plan of Salvation will do good works as naturally as water runs down a hill. He does them not to merit salvation, not as a matter of debt and credit, but he does them because he ought to do them and because he loves to do them. Following the example of the Master, His delight will be to do God's will in all manner of good works because He loves God supremely and his neighbor as himself.

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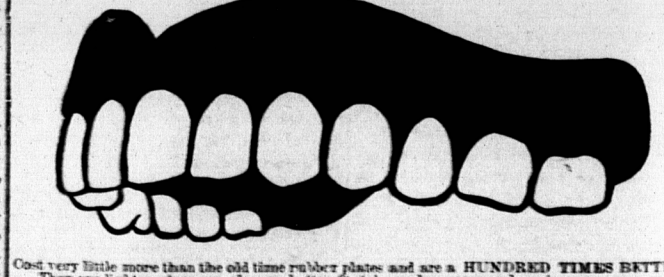
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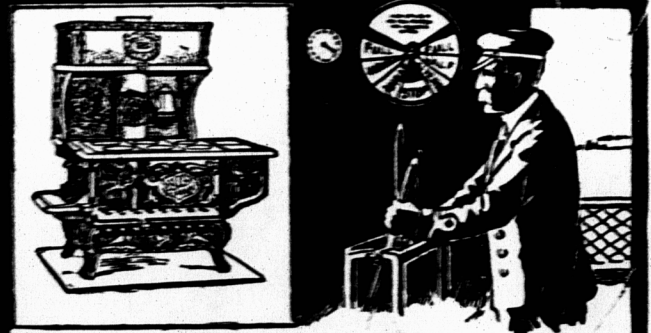
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