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Freedom from the tyranny of depraved blood by the use of this medicine. For nine years I was afflicted with a skin disease that did not yield to any remedy until a friend advised me to try Ayer's Sarsaparilla. With the use of this medicine the complaint disappeared. It is my belief that no other blood medicine could have effected so rapid and complete a cure. I am D. Garcia, C. Victoria, Tamaulipas, Mexico. My face, for years, was covered with pimples and humors, for which I could find no remedy until I began to take Ayer's Sarsaparilla. Three bottles of this great blood medicine effected a thorough cure. I confidently recommend it to all suffering from similar troubles.—M. Parker, Concord, Vt.

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After all, what wretchedly silly and short-sighted children we are! Only spelling out the alphabet of God's infant school, and yet aspiring to a seat in His Cabinet! How differently our lives would read when we have a chance to correct them in the clear light of heaven. Then we shall discover that under the head of "Accidents" there was written as it is in irrevocable ink, "The lot is cast into the lap, but the disposing thereof is of the Lord." On the page that we had surrounded with black lines and inscribed it "Obituaries," we shall see how distinctly a divine finger has written, "Whom I love I chasten." Beside the record of that very husband's death, this discomfited widow may yet write, "I thought that God meant it for evil, but I found that He meant it for good."

Some of the hills of life are very steep, my friends, and can only be climbed by the sure foot of faith and with a steady hold on the everlasting arm. In the dark chamber we are often thrown down on our knees. Cry as loudly as we may in the drifting mist for "more light," we receive only the answer, "ear not; only trust." If we unloose our grip on God's hand, for a moment we go over the precipice. But the more tightly we cling the less puzzled and dizzy we shall be; the more willing we are to be humbled, the more certainly we shall get on upward; and by and by we shall reach the gate of pearl, and as Christ's hand opens it, there will burst on us the ineffable flood of glory! He was a wise Christian who, instead of puzzling and tormenting himself about his trials, wrote these calm, honest words: "To have each day the things I wish Lord, seemeth best to Thee. Henceforth then let Thy will be done! Thy will, Oh God, be crossed; Thy good to me my plans I'll throw myself in Thy will."

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myself belong to Christ, then the inevitable is that what I have is His also. In this life as Christians own nothing except "my Beloved." Christ is my only absolute possession. Absolute proprietorship can only be applied to God the absolute Creator. The only proprietor in this world is God, the Maker of this world.

All that we call ours here, and all that the law allows us to hold in time and transfer, was made, and is owned, by Him who made and who owns us. The robin that in spring-time builds her nest in your maple tree, does not because of that own the tree. So when God in His love permits you and me to enjoy for a time a portion of this material world, we do not, because of this, become the proprietors of that which we enjoy. It belongs to God the Maker. Acknowledge that God is, and we are forced to admit that He is the proprietor of all. The fact that we can take nothing material out of this world is strong proof that we do not possess anything material in this world. We brought nothing into this world and we can take nothing out. My brother, if you were to move from your home to a native place, any law would allow you to gather up all your effects and take them or their equivalent with you. The law that would not allow you thus to do, but would confiscate all you had, would be to say the least unrighteous.

God has so ordained it, my brother, that you and I have to move out of this time state. We go hence. And according to His fixed law, we can take nothing with us. We must confiscate all. We must go out as we came in—naked. Now I do not, my brother, are the proprietors of that one hundred acre homestead, God must be very unjust to compel you to His unalterable law to confiscate all that home when you move out. God's laws are just. The Judge of quick and dead will do right. That we can take none of these things with us when we cross to the other shore is, we think, strong evidence that they did not belong to us when on this shore. The Lord has entrusted these things with us for a time, to be used for His glory by extending the reign of His love on earth. When we refuse to do this we rob God and in the spiritual realm commit a criminal act, for we refuse to use that which belongs to another as the other directs. The normal expression of the ransomed life is, "I owe all to Him." Do we feel this indebtedness this yearning to save the world from death? If so, there is a sphere in which our activity can set forth the praise of Him who called us. If in us there be the desire to do good and to bless the world, then in the world there is deep spiritual need to be supplied by us. If in us there be a longing to give the world light and life, then corresponding to that longing there is in the world dense darkness and spiritual death. Hence we see the law of adaptation, a divine harmony. These two, the desire to give and the world's great need, fit each other just as half hinge corresponds to half hinge. Now, this harmony is of God. He says, Go ye, etc. The interests of His kingdom on earth, so far as means go, have been committed to you. The purpose is that the life-giving water should flow through earthen vessels. Other means could have accomplished this work. Without our prayers, without our money, without our services, yes, without our own selves, by a miracle all the redeemed family might have been saved. The divine will could have saved the world from death, so that all kinds could in their own tongue read the message of love, and that message brought home by the Holy Spirit with saving power to every life. Yes, it appears to me that myriads of holy beings as from before the throne view the honor and glory of their work, stand waiting and longing to go forth at the Master's bidding, and carry to the millions of earth the heaven message of peace. But God in His great love has committed this work to us. Upon us He has laid the responsibility. God has to us, His children, given the honor of saving lost men, that in the beyond we may share with Christ in the infinite glory. This, then, is the grandest of all work. Every other work pales before this work. Great is the healing of the sick, yes, even greater that raising the dead. "Greater works than these shall ye do." In this grandest of all enterprises, viz, soul saving, material things are an important element. Faith, we know, cometh by hearing, but how can they hear without a preacher, and how preach except they be sent? Money sends the preacher. It builds the church and compound money prints the Bible. Money supports the colporteur and educates the heathen children. It bears the standard of the Prince of Life among the lost of Adam's race. Money in the departments of Christ work honors God and magnifies His grace. Then if the money be His—and it is—it should be freely given to carry to the heathen that salvation which our Saviour on the cross for them purchased. "Freely ye have received freely give." This law of giving is not confined to the spiritual realm. It appears to be stamped upon the whole universe. The spring upon the mountain side gives to the hill its water, the hill bears the same to the brook and the brook to the river. The river, obedient to the same law, gives its treasure to the sea, and heaven comes down and conveys the same water back to the mountain spring. The rock gives of itself to the soil. The soil in turn gives to the plant, and the plant gives its life to the animal, and the animal sacrifices its being to man the king. In this scale man appears to be the top-most rung. But heaven bows down and waits upon man. The flowers give forth beauty and fragrance. The birds give forth their song. The sun, the centre of this system, gives forth life and heat and beauty. Yes, and God so loved our race that He gave His only Son. And Christ the Son gave Himself for us the lost and dying. Life in all realms is God's gift.

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This law is also written upon our redeemed natures. The divine life in us reveals itself in love. For others, in charity that seeketh not her own is the characteristic of the Christian life. Charity is an index of the Christ spirit, and if any

have not that Spirit he is a stranger—an alien. But God has written the same law in His heart. Therefore, we must all preach the gospel to every creature, and blessed are they who do His commands. The Word of God and Christian experience teach that the path of obedience is strewn with blessings and leads to joy's vineyard. The kingdom of this world are being subdued to the reign of Christ. The efforts of our own people are being owned and blessed by God.

But then there comes to me the sad thought that our dear Lord is accomplishing this work not so much through the united effort of all our people, as in spite of the lukewarmness and meanness of very many who call themselves Baptists. When I think of the magnitude of this work I am overwhelmed; and I believe that this world will go down to much upon the faith and with a steady hold on the everlasting arm. In the dark chamber we are often thrown down on our knees. Cry as loudly as we may in the drifting mist for "more light," we receive only the answer, "ear not; only trust." If we unloose our grip on God's hand, for a moment we go over the precipice. But the more tightly we cling the less puzzled and dizzy we shall be; the more willing we are to be humbled, the more certainly we shall get on upward; and by and by we shall reach the gate of pearl, and as Christ's hand opens it, there will burst on us the ineffable flood of glory! He was a wise Christian who, instead of puzzling and tormenting himself about his trials, wrote these calm, honest words: "To have each day the things I wish Lord, seemeth best to Thee. Henceforth then let Thy will be done! Thy will, Oh God, be crossed; Thy good to me my plans I'll throw myself in Thy will."

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Puzzled About God. BY REV. THEODORE L. CUYLER.

"I am a widow confined to my room with sickness, and my kind, unselfish daughter, who is sorely needed to take care of the house, is almost worn out by looking after me. I am but a little while since my beloved husband died. My faith is staggered and it is terribly hard to say 'Thy will be done!' I am puzzled about God's dealings. Send me a word of comfort if you can." All these things are against me. The writer of this pathetic note is not the only true Christian who is puzzled about God. There may be hundreds of others like her among my readers who need a similar word of comfort. The trouble with you, my good friends, is that you are demanding an explanation of the tithing system in His gifts to us. Christ the Son would have never left the infinite glory. God gave all the best, His only begotten Son. We do not read anywhere in the good old book that Christ gave ten per cent. of His life or of His love to purchase our redemption. He had, death-gloom to-day, would absurd the race. No, but Christ freely gave up His whole life for us, He gave Himself for our sins. Brethren, when we realize that we were bought with all things is the proper attitude of all things, the question of per cent. becomes secondary, for we then recognize that all we are and all we have belong to Him. Ten per cent. for one individual may be a very much greater gift than the rest of the world's sacrifice in the giving than 90 per cent. for another individual.

It is not the amount given that determines the extent of the gift, but the amount left after the gift has gone out. The woman whose act was to be told the lost of Adam's race. Money in the departments of Christ work honors God and magnifies His grace. Then if the money be His—and it is—it should be freely given to carry to the heathen that salvation which our Saviour on the cross for them purchased. "Freely ye have received freely give." This law of giving is not confined to the spiritual realm. It appears to be stamped upon the whole universe. The spring upon the mountain side gives to the hill its water, the hill bears the same to the brook and the brook to the river. The river, obedient to the same law, gives its treasure to the sea, and heaven comes down and conveys the same water back to the mountain spring. The rock gives of itself to the soil. The soil in turn gives to the plant, and the plant gives its life to the animal, and the animal sacrifices its being to man the king. In this scale man appears to be the top-most rung. But heaven bows down and waits upon man. The flowers give forth beauty and fragrance. The birds give forth their song. The sun, the centre of this system, gives forth life and heat and beauty. Yes, and God so loved our race that He gave His only Son. And Christ the Son gave Himself for us the lost and dying. Life in all realms is God's gift.

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Will we not in eternity blush to hear read from the book of God's remembrance that the powers we have placed; the excuses we have offered for not giving; the complaints we have made because

Christian indebtedness.

Preached before the Convention at Yarmouth, August 24, 1890, by Rev. J. A. CARROLL.

Text: Rom. 1:14, "I am debtor."

The great apostle to the Gentiles had been an active Christian service some 20 years when he wrote this letter to the saints at Rome. He manifests a deep interest in this church—a church, the members of which he had not seen. He thanks God that by grace they had been called, and that for their faith they were noted the Christian world over. Having this deep personal interest in this church, Paul prayed that he might be permitted to make them a visit. This desire on his part was not selfish. His purpose in going to Rome was not to receive from the brethren there a blessing, but to impart to them some spiritual good. He yearned to see at Rome the triumphs of grace in saving sinners and perfecting Christian character in the saints. Paul then explains the ground of this desire—this soul yearning. We hear him say, "There can be no thanks to me. This desire in me to bless you springs from a deep sense of justice. I long to impart good to you because I only owe you what is a deep sense of right that moves me toward you—I am debtor. This anxiety is the normal fruit of my ransomed life. It is no ordinary feeling of benevolence but an inwrought sense of right. I, by the very law of the divine life in me, am a debtor. As Jesus for me paid it all, then it follows that to Him I owe all."

Now in what sense we ask, was the great apostle debtor? He was a man who in one sense paid as he went. He admonishes this same church to owe no man anything. He was emphatically the apostle of grace. He taught that salvation was a life emanating from Jesus Christ.

But life must be manifest—must produce activity; and this eternal life shows forth itself in deeds—deeds helpful to others. According to the law of the divine life in him, Paul realized that he must be helpful to those beyond. Hence his appeal to his Master. "Lord what wilt Thou have me to do?" As the new life in us urges me on I want the Divine guide. And can we not hear the Master say, "That desire to do is the fruit of a soul possessed by the Divine life; but I have need of nothing, I am now the exalted one, the glorified Christ; the cattle upon the hills are mine, as is also the gold and silver, all power is mine both in heaven and on earth. But then there are the nations of earth—lost—dying. For them I gave up my life; I stood in their stead; for them my blood was shed, and that blood has availed before the throne in their behalf. Because of that blood God's face is turned in love toward these nations. Every hindrance to their salvation has been removed except their perverse wills. I have purposed to give them the life giving message, and to give it to them through human agency—the foolishness of preaching. You, Paul, feel much indebted for that life eternal. That feeling is right. Now you may pay that debt you owe to your Saviour by carrying to the Greeks and Barbarians, yes, the Gentile world, that same message of life."

Now, as Paul views the death gloom of the race, and feels the working of the life of God in his own soul, I think he exclaims, "Ye, my Lord, I will: I cheerfully, though with a deep sense of unworthiness, accept the order. It shall be my delight, so far as in me is, to pay that debt to the lost nations of earth. That work shall be the absorbing thought of my life on earth and an element of my joy in the coming eternity. Now from this standpoint it appears that the apostle in the text declares he is debtor."

But Paul's call differed from the call of the members of this Christian congregation only in office; in principle they are the same. The relation of the apostle to a lost world was then the same as is ours to-day, my brethren. Paul's obligation to God was the same in that day as is ours in this evening of the 19th century; and, dear friends, just as long as the great commission remains a part of the inspired Scriptures, and there are tribes on earth destitute of the message of life, the obligation will remain the same. Every soul called and made by grace a partaker of the Divine life is called to impart that same life to those who have it not. We differ in our gifts and in our position, but we all kinds of Christian work, but we are all sent into the vineyard as laborers. We, then, brethren, must conclude that the word debtor, which designates the relation of Paul to the lost nations, defines likewise our relation to those who know not our Saviour. In the commission our dear Lord gave the perishing of earth an order on us His children to carry to them the message of life through Christ. Now this divine order is far reaching. It includes:

1. All we are. As the Lord's ransomed we are not our own. Paul warns the Corinthians not to defile their bodies, for the body is God's own temple in which dwells the Holy Spirit, and that divine person dwells there not by suzerainty, but by right; for ye were bought with a price and hence ye are not your own. If then we are purchased at such a cost we should not live unto ourselves but unto Him who bought us. "My Beloved is Mine." These words give me as God's child an absolute possession in Christ, the King of kings. But the complement of these words are, "I am His," and these give that same Saviour an absolute possession in me His child. They complete the joy stirred in my soul by the thought that Christ is mine. The trial cry of every ransomed soul must be then, "I am Thine, O Lord, I have heard Thy voice." How blessed to be owned by such a Master! Bought, then, with such a price and owned by such an one, we should never become servants of any world nor of our own lusts, but should all through life delight to be our dear Lord's bond slaves.

2. This divine order includes all we are. That which we have in one important sense is not ours. Any accept the truth of our on-ship in themselves, but reject the corresponding truth of His ownership of what they have. We ourselves, they say, belong to God. He created us and His Son redeemed us. But what we have is ours to use as we please. We have tilled hard and have left the impress of our own exertion on every dollar we possess. Now this is false reasoning and leads to error. If I