The Delays of Love.

BY REV. ALEXANDER MACLAREN, D. D.

"Now Jesus loved Martha, and her sister, and Lazarus. When He had heard, therefore, that he was sick, He abode two day still in the same place where He was." —John xi. 5, 6.

We learn from a later verse of this chapter that Lazarus had been dead four days when Christ reached Bethany. The distance from that village to the probable place of Christ's abode when He received the message was about a day's journey. It, therefore, to the two days which He abode still after the receipt of the news, we add the day which the messengers took to reach Him and the day which He occupied in travelling, we get the four days since which Lazarus had been laid in his grave. Consequently, the probability is that, when our Lord got the message, the man was dead. Christ did not remain still, therefore, in order to work a greater miracle by raising Lazarus from the dead than He would have done by healing. In He stayed—strange as it would appear—for reasons closely connected with the highest wellbeing of all the beloved three, and because He loved them.

John is always very particular in his use of that word "therefore," and he points out many a subtle and beautiful connection of cause and effect by his employment of it. I do not know that any of them are more significant and more full of illumination with regard to the warped Divine providence that we have before us. How these two sisters must have looked down the rocky road that led up from Jericho during those four weary days to see if there were any signs of His coming! How strange it must have appeared to the disciples themselves that He made no sign of movement, notwithstanding the message! Perhaps John's scrupulous carefulness is pointing out that His love was Christ's reason for His quiescence may reflect a remembrance of the doubts that had crept over the minds of himself and his brethren during those two days of strange inaction. The evangelist will have us learn a lesson which reaches far beyond the instance in hand, and casts light on many dark places.

I. Christ's delays are the delays of love.

We have all of us, I suppose, had experience of desires for the removal of bitterness or sorrows, or for the fulfilment of our sensations and wishes, which we believed to be the best evidence that we could find to be in accordance with His will, and which we have been able to make prayers out of, in true faith and submission, which prayers have had to be offered over and over and over again, and no answer has come. It is part of the method of Providence that the lifting away of the burden and the coming of the desires should be a hope deferred. And instead of stumbling at the mystery, or feeling as if it made a great demand upon our faith, would it not be wiser for us to lay hold of that little word of the Apostle's here, and to see in it a small window that opens out on to a boundless prospect, and a glimpse into the very heart of the Divine motives in His dealings with us?

If we could once get that conviction into our hearts, how quietly we should go at our work, and what a beautiful and brave patience there would be in us, if we habitually felt that the only reason which actuates God's providence in withholding or delaying the fulfilling our desires and lifting away our bitterness is our own good. Nothing but the purest and simplest love, transparent and without a fold in it, sways Him in all that He does. Why should it be so difficult for us to believe. If we were more in the way of looking at life, with all its often unwelcome duty, and its arrows of pain and sorrow, and all its disappointments, and other ills that it is heir to, as a discipline, and were to think less about the unpleasantness, and more about the purpose, of what befalls us, we should find far less difficulty in understanding that the delay is born of the love, and is a token of His tender care.

The sorrow is prolonged for the same reason as it was sent.

It is of little use to send it for a little while. In the vast majority of cases, time is an element in its working to right effect upon us. If the weight is lifted the elastic substance beneath springs up again. As soon as the wind passes over the corn-field the bowing ears raise themselves. You have to keep your foul linen in water for a good while before the pure liquid washes out the stains. And so time is an element in all the good that we get out of the discipline of life. Therefore, the same love which sends must necessarily protract, beyond our desires, the discipline under which we are put. If we thought of it, as I have said, more frequently as discipline and schooling, and less frequently as pain and a burden, we should understand the meaning of things a great deal better than we do, and should be able to face them with braver hearts, and with a patient, almost joyous endurance.

If we think of some of the purposes of our sorrows and burdens we shall discern still more clearly that time is needed for accomplishing them, and that, therefore, love must delay its coming to take them away.

For example, the main object of them all, and the highest blessing that any of us can obtain, is that our wills should be bent until they coincide with God's, and that takes time. The shipwright, when he gets a bit of timber that he wants to make a "knee" out of, knows that to mould it into the right form is not the work of a day. A will may be broken at a blow, but it will take a while to bend it. And just because swiftly passing disasters have little permanent effect in moulding our wills, it is a blessing, and not an evil to have some standing fact in our lives, which will make a continual demand upon us for continually repeated acts of bowing ourselves beneath His sweet, though it may seem severe, will. God's love in Jesus Christ can give us nothing better than the opportunity of bowing our wills to Him, and saying, "Not mine, but thine be done." If that is why He stops on the other side of Jordan, and does not come even to the loving messages of bel ved hearts, then He shows His love in the sweetest and loftiest form. So, dear friends, if you carry a life-long sorrow, do not think that it is a mystery why it should lie upon your shoulders, when there is Omnipotence and an infinite heart in the heaven. If it has the effect of leading you to His purpose, it has the true token of His loving care that He one send.

In one manner, I would say, is it not worth carrying a weight of unfilled wishes, and a wear new of unalleviated sorrows, if these to teach us three things, which are one thing, faith, endurance, prayerfulness, and so knit us by a three-fold cord that cannot be broken to the very heart of God Himself?

II.—This delayed help always comes at the right time.

Do not let us forget that heaven's clock is different from ours. In our day there are twelve hours, and in God's a thousand years. What seems long to us is to Him "a little while." Let us not imitate the short-sighted impatience of His disciples, who said "What is this that He saith, A little while? We cannot tell what He saith." The time of separation looked so long in anticipation to them, and to Him it had dwindled to a moment. Two days, eight-and-forty hours, He delayed His answer to Mary and Martha, and they thought it an eternity, while the heavy hours crept by, and they only said, "It's very weary." "He cometh not, they said." How long did it look to them when they had got Lazarus back?

The longest protraction of the fulfilment of the most yearning expectation and unfulfilled desire will seem but as the winking of an eyelid, when we get to estimate duration by the same scale by which He estimates it, the scale of Eternity. The ephemeral insect, born in the morning and dead when the day falls, has a still minuter scale than ours, but we should not think of regulating our measure of long and short by it. Do not let us commit the equal absurdity of regulating the march of His providence by the swift beating of our timepieces. God works leisurely because God has eternity to work in.

The answer always comes at the right time, and is punctual though delayed. For instance, Peter is in prison. The Church keeps praying for him; prayer on, day after day. No answer! The week of the feast comes. Prayer is made intensely and fervently and continuously. No answer! The slow hours pass away. The last day of his life, as it would appear, comes and goes. No answer! The night gathers; prayer rises to heaven. The last hour of the last watch of the last night that he had to live has come, and as the veil of darkness is thinning and the day is beginning to break, "the angel of the Lord shone round about him." But there is no haste in his deliverance. All is done leisurely, as in the confidence of ample time to spare and perfect security. He is bidden to arise quickly, but there is no hurry in the stages of his liberation. "Gird thyself and bind on thy sandals. He is to take time to lace them. There is no fear of the quaternion of soldiers waking, or of there not being time to do all. We can fancy the half sleeping and wholly bewildered Apostle, fumbling at the sandal strings, in dread of some movement waking his guards, and the calm angel face looking on. The sandals fastened, he is bidden to put on his garments and follow. With equal leisure and orderliness he is conducted through the first and the second guard of sleeping soldiers, and then through the prison gate. He might have been lifted at once clean out of his dungeon and set down in the house where many were gathered praying for him. But more signal was the demonstration of power which a delive ance so gradual gave, when it led him slowly past all obstacles and paralyzed their power.

God is never in haste. He never comes too soon nor too late. The leisurely consciousness of God-like power comes out in that wonderful story.

"The Lord shall help them, and that right early." Sennacherib's army is round the city, famine is within the walls. To-morrow will be too late. But to-night the angel strikes, and the enemies are all dead men. So God's delay make the deliverance the more signal and joyous when it is granted. And though hope def rred may sometimes make the heart sick, the desire when it comes is a tree of life.

III.—The best help is not delayed.

The principle which we have been illustrating applies only to one half—and that the less important half—of our prayers and of Christ's answers. For, in regard to spiritual blessings and our petitions for fuller, purer, and Diviner life, there is no delay. In that region the law is not "He abode still two days in the same place," but "Before they call I will answer, and while they are yet speaking I will hear."

And so, if you Christian people have been praying for deeper knowledge of God; for lives liker His; for hearts more filled with the Spirit; and have not got the answer, do not fall back upon the misapplication of such a principle as this of my text, which has nothing to do with that region; but remember that the only reason why good people do not immediately get the blessings of the Christian life for which they ask, lies in themselves, and not at all in God. "Ye have not, because ye ask not. Ye ask and have not because" not because He delays, but because—"ye ask amiss" or because, having asked, you get up from your knees and go away, not looking to see whether the blessing is coming down or not.

Ah! There is a dreadful deal of lying and hypocrisy in prayers for spiritual blessings. Many petitioners do not want to have them. They would not know what to do with them if they got them. They make the requests because their fathers did so before them, and because these are the right kind of things to say in a prayer. Such prayers get no answers. If a man prays for some spiritual enlargement, and then goes out into the world and lives clean contrary to his prayers, what right has he to say that God delays His answers? No! He does not delay His answers, but we push back His answers, and the gift that is given we will not take. Let us remember that the two halves of the Divine dealings are not regulated by the same principle, though they be regulated by the same motive; and that the love which often delays for our good, in regard of the desires that have reference to outward things, is swift as the lightening to answer every petition which moves within the circle of our spiritual life.

"Whatsoever things ye desire, when ye stand praying, believe that 'then and there' ye receive them"; and the undelaying God will take care that "you shall have them."

—Let our Lord's sweet hand square us and hammer us, and strike off all kinds of pride, self-love, world-worship, and infidelity, so that He makes us stones and pillars in His Father's House.—*Samuel Rutherford.*

—"The spiritual church which provides spiritual food for its worshipers will always be sure to draw to itself the spiritual people in the community."

The Need of Revivals.

If it be granted that a revival of doctrinal, experimental, and practical religion is needed, it then becomes a question of great importance how such a revival is to be promoted. In answering this question, it must be borne constantly in mind that a genuine revival can come only by the Spirit of God. "Except the Lord build the house, they labor in vain that build it," sang David more than two thousand years ago. In similar strain chanted the prophet, when he sang, "Not by might, nor by power, but by my Spirit, saith the Lord." Paul's teaching runs in harmony with these ancient utterances, when he says, of his own and others' labors, "I have planted, and Apollos watered; but God gave the increase." Recognizing the full force of this truth, our inquiry relates to the agencies which may be used.

1. Chief among the agencies for promoting a revival in the church, are the regular services of the church. The prime object of the ministry is to instruct the people in the great truths of the kingdom of God, through the knowledge of the truth to bring men into the fellowship of Jesus and his love, and to lead them out in ways of service. This, we know, is a mighty work; and, for this reason, God calls into service, in the sacred office of the ministry, only men of deep conviction and thorough consecration. Every Sabbath service should be a revival service; that is, a service which shall beget deeper convictions and clearer knowledge of divine truth, warmer love for Christ, and such sympathy for men as makes those possessed by it willing workers in every effort to bring men out of their sins to God. That sermon which does not tend towards some or all of these results, should be counted a failure as a sermon however much of a success it may have been as a literary or oratorical display. The prayer-meetings, too, and the Bible school, should all lead to the same results. It is the peculiar province of the former to promote the spirit of piety, as it is of the latter to promote a deeper and more spiritual knowledge of divine truth. That prayer-meeting can hardly be called successful which does not draw the heart a little closer to Christ, and strengthen the purpose to be more like him in every-day life. The Sabbath school, too, fails of its highest mission, if it does not train its members in a better spiritual life, building them up on a solid basis of sound doctrinal knowledge and belief. Bible geography, history, and general facts about the Bible and Bible truths, are all important; but the Sabbath school which has not for its principal aim spiritual results, is working beneath its privilege. We say these things, not in any spirit of criticism, or of censoriousness, but to make plain our proposition that the first agency for the promotion of a genuine revival—first in place and first in importance—is the regular appointments of the church. A church whose Sabbath services, prayer-meetings, and Bible schools, partake of this true evangical spirit, will have no need to mourn her leanness, or lament that revivals come not to her.

2. Special services are sometimes useful and needful. If the regular services do not realize the results which such services ought to realize, it may be the best way to make special appointments, at which pastor and people may pray and counsel together over the situation, until light comes, and the Spirit of God makes it plain where the fault is in these regular appointments, that they do not bear their legitimate fruits in the spiritual growth of the church, and until those upon whom the responsibilities of such failures rest are ready to do their part in God's appointed way. Special services are useful, too, in that they afford opportunity for continuous, uninterrupted study and work. The winter season, with its comparative freedom from the pressing demands that are made upon a busy people at other seasons of the year, and with its long winter evenings, is a most favorable time for such special labors. Such work can but be healthful because it is normal. It is the church extending her regular services, mostly confined to the Sabbath, out into the week days, and so making them, as they ought always to be, a part of the every day thought, and feeling, and purpose, of the people. If performed in the right spirit, God will surely place the seal of his approval upon such labor in rich and abundant blessings. He will revive his work.

In some cases it may be best to call in a revivalist. We say, in some cases. Personally, we believe these cases are rare. Revivalists have a legitimate place; and that place is in fields that are destitute of the Word, or in churches in which pastor and people together have fallen asleep in the Lord's work, and need some earthquake shock to rouse them from their wicked slumbers. To say that there is need of a revivalist in a church with all the regular appointment of a well-organized church,—preaching, prayer-meeting and Bible-school services,—is to cast reflections upon the pastor or people of that church, or both, that we are not willing to be responsible for. There are latent forces in the hands of every church, working with their pastor in the regular appointments and in special services, if need be, to accomplish more substantial results than could be accomplish by any revivalist who might be employed; and these latent forces will become active for the best spiritual results, when the membership are as willing to work with the pastor in his ways, as they usually are to work with the revivalist in his ways.

If, then, any are longing for a revival, our counsel is, let it begin at once. That any do earnestly desire it, is evidence that, in some hearts, it has already begun. Stand by the pastor, the superintendent, and teachers of the Sabbath school, and others who may in any way be responsible for the conduct of the regular services of the church. Help them to fill these services with the spirit of the Gospel. Extend the regular services into the week, using days or evenings, as seems most convenient, for extra meetings. Get as many interested to attend as possible. Make the services interesting to all those who do attend, and don't scold about those who do not attend. Let there be much praying in the meetings and out of them, and, above all, let the sincerity of those who labor in word, be proved by a Christ-like life. God will be honored in such labors, and he will honor those who thus honor him. The church will be edified, and sinners will be saved. Such a revival as this, we believe, is needed in all our churches. And is possible in every one of them.—*Messenger.*

Does it Pay?

BY REV. THEODORE L. CUYLER, D. D.

The editor of *Words and Weapons* informs me that his columns will open a telephone with four or five thousand ministers this month. Let me offer a frank and fraternal word or two about certain things which some pastors are reluctant to undertake, or to submit to. One of these is thorough, constant house-to-house visitation. The pretext is, "it costs a vast deal of time, and some disagreeable visits, and it don't pay." That depends exactly on how it is done. If undertaken as a penance, and with a secret dislike, it will "not pay," nothing does that is not undertaken for Christ heartily. A man who does not love to preach more than he loves to eat a good dinner, has no right to preach; Christ never called him.

Pastoral work laid hold of in the right spirit and conducted in the right way, accomplishes a half dozen good results. (1) It opens the book of human nature which every minister ought to study—next to his Bible, and quite as thoroughly. He will pick up materials for his sermons in every round of visits. (2) He gets personally acquainted with his flock, and everybody likes to be recognized. Not to be so is regarded by many as a personal insult. Some blundering pastors constantly miscall names, or ask a man about his wife's health six months after she is dead. (3) Personal contact makes a spiritual teacher to know the wants of those whom he is ordained to instruct and guide. He will probably find out that what they want is not metaphysics, or guesswork about prophecies, or endless "apologetics" for a Book that is its own evidence; but they are hungering for practical help as to how to combat sin, and doubt and temptation, how to live from one Sunday to another, how to stand trials, how to do good to others, and how to get ready for heaven. Our parishioners se dom say much about what we regard as our "great sermons;" they care most for the preaching which (as an illiterate friend of mine once said) "applicates the topic and has got a nub to it, so that I can get hold on it." (4) Pastoral visitation will enable you to comfort the bereaved and the suffering. (5) It will give you a grip on their hearts—for want of which many an able, pious, and scholarly minister has been hooted out of his pulpit by a very slight breeze. (6) When you visit people in their homes, you have an opportunity to converse with backsliders and the unconverted, and to direct souls to the Saviour. It is individual work that tells. Brother Moody does even more in the inquiry-room than in the pulpit. Finally while an eloquent preacher or an eccentric preacher may gather a mass-meeting before his pulpit, none but a faithful pastor can build up a solid, compact, working, and money-giving church.

"Ah, but," some of you may say, "all this house-going eats up a prodigious amount of time." So it does; but can it be better spent in your study over books, or all over the country lecturing for money? Did the dear Master begrudge the time spent with the Samaritan woman at the well, or with Nicodemus in his room, or with the young ruler at the wayside, or with two good ladies to whom he made several pastoral visits at Bethany?

Suppose that you did not enjoy quite so many new volumes, or interesting "Reviews," or get quite so much time for your hobbies. No man has any business to enter the ministry who is not willing to crucify self to all such directions. Depend upon it that the Devil is at the bottom of every suggestion which prompts you to shirk disagreeable duties or to dodge close encounters with souls. In the long run, the only work that does "pay" is the work that keeps self under, and which presents Christ most directly before dying souls.

"Is the pulpit losing power?" is one of the most hammered and hatcheled questions of the day. We venture to reply that no pulpit is "losing power" which faithfully lifts up Jesus on the Sabbath and is reinforced by thorough and pastoral labor through the week. The sooner all other sorts of pulpits lose their power the better.

One thing more: Ministers are often too sensitive about "interruptions" by people who have a right to see them. Of course, those who break into a pastor's study-hours merely to "grind their own axes," ought to be disposed of very promptly (though never rudely). But commonly "the man that wants me is the man that I want," or that my Master wants. If it "don't pay" to be disturbed when engaged in preparing a discourse, or studying a topic, it will "pay" still less to offend one whom we ought to win, or perhaps repel an anxious soul that is seeking salvation.

A minister of God should be always accessible—even as the Master was when he kept "open house" and open heart to everybody who had a favor to ask of him. Everything "pays," whatever it costs, which helps one immortal soul toward Heaven.—*Words and Weapons.*

The Use of Baptism.

A person who had recently been baptized said to me: "In fighting that battle I fought all the rest; it gave me strength to confess him then; and I have not feared to bear witness since." That is a use of baptism that ought not to be despised in these days. We are strongly tempted to be ashamed of the Lord Jesus, and to "conform" to the spirit and habits of the world in which we have been reared. We lack daring. The "world" is always with us, and its influence is as subtle as it is strong; and we yield to its sophistry without knowing it. Being "baptized on a profession of faith in the Lord Jesus" we cross the Rubicon; we declare that we have "taken sides" with Christ and righteousness and temperance, with truth and goodness. Young men, make choice at once, and lose no time in declaring it. The first thing regenerated Saul did with his restored sight was to walk straight into the baptismal waters; he arose and was baptized, and he joined himself to the disciples. Young men, let your obedience be prompt and hearty and thorough! Goethe says:

"Indecision brings its own delays,
And days are lost lamenting over lost days.
Boldness has genius, power, and magic in it.
Only engage, and then the mind grows heated:
Begin it and the work will be completed."
—*Dr. Clifford.*

—Sufferers from indigestion, loss of appetite, liver or kidney complaints, rheumatism or neuralgia, would do well to give Ayer's Sarsaparilla a trial. For all such disorders, no medicine is so effective as this when faithfully and perseveringly used.

A Greek Baptism.

I have often been asked by my brethren in America in what manner they baptize in the Russian State Church, which I answered as far as I could. I had not been an eye-witness to the act; but what I related had first been told me. Now I am requested, through a letter from Germany, to give a full account of how the Russians baptize; wherefore I went in the afternoon, between 4 and 5 o'clock, to one of the Russian churches, where fortunately such a performance was to take place. The children were seven in number. After the not quite finished liturgy, which is read by a servant of the church in such a manner that no reasonable person can understand a single word, began the prayer. It had already been offered in turn for five of the children. After the assisting priest had prayed for the remaining two, he took one after the other in his arms, and went to a large idol and waved them before it, forming the cross, while a prayer was mumbled.

When he had repeated the same thing before a second idol, he brought a case from the most holy place, wherein different things were kept for the baptism. Then he went to the middle of the church where a basin was placed, and which was so large that he comfortably could immerse a child. It was half full of water, and a servant brought hot water, which was added till about two-thirds full. The witnesses and the parents with the children formed a half-circle round the basin, at which the priest had taken his place. After that a short prayer was said, the priest urged the people to turn about so that they all faced him and the basin. The witnesses and the parents had now, in the name and in the place of the children, to resign the world with all its works, the devil, and sin, to confess faith in the place of the children, and to answer different questions; each one spits the devil three times in the face; after that the priest had driven him out of the children. After they had faced the priest and the basin, he took a small bottle with a brush from a case, and anointed the water with holy oil, forming the cross, and made three times the cross in the water with the forefinger of his right hand. He turned himself now to the children and anointed the foreheads, breasts, shoulders, chins, wrists, elbows, and the soles of the feet.

The whole of this ceremony took a great while, and made some of those dear little ones rather impatient, as they raised their voices to the top of their strength, which gave echo from all corners of that large church. At last came the principal act, when the priest took one after the other of these little ones, which were quite naked, placed them on their left side on his left hand, and seized the head with his right hand, but so that he covered the mouth and the nose with the hollow of the hand, and with the thumb and the little finger he fastened the ears, so he immersed them in the name of the Father, and by mentioning the other two holy names, he waved the child each time from the right to the left, without once taking it out of the water. After this performance the priest took a small pair of scissors and cut off some hair of each child, which he gives to one of the witnesses, who puts some wax on it and throws it into the water; if it sinks the child will soon die, but if it floats the child will live long, so they believe. As a finishing act follows the kissing of the cross, which ought not to be missed at any religious ceremony. Till now I had thought with many others, that the Russian Church immerses three times, and I was astonished when I saw, as the reader sees, that it is not so, but that the Russian Church immerses only once. The whole act made a wonderful impression upon me.—*A. R. Schieve in the Examiner.*

Playing Brownie.

It was a very dismal, rainy Saturday, and a very dismal little girl, with something that looked like a rain drop running over each cheek, stood at the sitting room window drumming drearily on the pane, through which there was nothing to be seen but a rubber-coated grocery-boy with a basket on his arm.

"What a horrid, horrid day!" pouted Alice Kent.

"What a little Miss Grumblekin!" exclaimed busy Aunt Julia, as she hurried through the room clad in her gossamer waterproof, *en route* for the market.

"But, auntie, I haven't anybody to play with."

Aunt Julia stopped a moment. "I know a nice game you can play all by yourself," she said.

"What is it?" asked Alice.

"Play you are a good brownie," replied her aunt.

"Your mother has a great deal to attend to this morning."

"What do good brownies do, Aunt Julia?"

"Things to help people when nobody sees," was the reply—"surprises, you know." Then she was gone.

Alice stood and watched the umbrella turn the corner; then her face brightened, and she ran upstairs as fast as her feet could carry her.

As the family sat at the cosy tea-table that evening mamma remarked, "I believe there has been a good fairy around to-day. Somebody dusted my room and put my work-basket to rights, and arranged my top-drawer beautifully."

"Why that is strange, Ellen," said grandma; "I had a similar experience. Somebody found my spectacles, and saved me the trouble of coming down after the morning paper."

"I wish you would notice the hall closet," interjected Aunt Julia. "You know it is a catch-all for all the family."

"Yes," sighed mamma; "when everything else is in order that closet rises up before me like a night-mare. I must straighten it out this evening."

"But it looks very nice to night," continued Aunt Julia—"shawls all folded on the shelves, hoods and gloves and hats and rubbers in their proper places. I could hardly believe my eyes."

"There is a certain little girl," said papa, "who often forgets to put my gown and slippers by the fire, but the fairy must have done it to-night. Have you had a dull day, puss?"

"The pleasantest Saturday I can remember," replied Alice.

No one would have thought her to be the child who pouted at the rain that morning.—*Sunday School Classmate, America.*

TO THE DEAF.—A Person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it FREE to any person who applies to NICHOLSON, 30 St. John St., Montreal. 30

Common Sense

In the treatment of slight ailments would save a vast amount of sickness and misery. One of Ayer's Pills, taken after dinner, will assist Digestion; taken at night, will relieve Constipation; taken at any time, will correct irregularities of the Stomach and Bowels, stimulate the Liver, and cure Sick Headache. Ayer's Pills, as all know who use them, are a mild cathartic, pleasant to take, and always prompt and satisfactory in their results.

"I can recommend Ayer's Pills above all others, having long proved their value as a

Cathartic

for myself and family."—J. T. Hess, Leithsville, Pa.

"Ayer's Pills have been in use in my family upwards of twenty years, and have completely verified all that is claimed for them."—Thomas F. Adams, San Diego, Texas.

"I have used Ayer's Pills in my family for seven or eight years. Whenever I have an attack of headache, to which I am very subject, I take a dose of Ayer's Pills and am always promptly relieved. I find them equally beneficial in colds; and, in my family, they are used for bilious complaints and other disturbances with such good effect that we rarely, if ever, have to call a physician."—H. Vouillemé, Hotel Vouillemé, Saratoga Springs, N. Y.

Ayer's Pills,

PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Dealers in Medicine.

6% THE New Brunswick Real Estate AND BUILDING ASSOCIATION. (INCORPORATED) 6%

AUTHORIZED CAPITAL, - $50,000.

Organized for the purpose of buying, selling, improving and renting Real Estate, and negotiating Loans upon Lands and other securities.

AGENTS OF

The Equitable Mortgage Company
OF NEW YORK.

Authorized Capital, - - - $2,000
Capital paid up in cash, - $1,000,000.

FARM Mortgages, being a first lien on Farms worth two and a half times their amount, and Debentures for sale. Prompt payment of principal and interest guaranteed. These securities offer an absolutely safe six per cent. interest-bearing investment. Principal and interest payable at the office of this Association.

As an evidence of the superior character of the securities of *The Equitable Mortgage Company*, we are assured that of the millions of dollars which have been invested in the mortgages guaranteed by them during the last ten years, no investor has ever been obliged to wait a day for either principal or interest. Write for pamphlet giving particulars.

HON. WM. PUGSLEY, President.
ARTHUR I. TRUEMAN, Sec.-Treas.

OFFICES:
Cor. Prince Wm. and Church Sts.
ST. JOHN, N. B.

January 30, 1888. 6tf

$500 OFFERED
for an incurable case of Catarrh in the Head by the proprietors of
DR. SAGE'S CATARRH REMEDY.

Symptoms of Catarrh.—Headache, obstruction of nose, discharges falling into throat, sometimes profuse, watery, and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; eyes weak, ringing in ears, deafness, difficulty of clearing throat, expectoration of offensive matter; breath offensive; smell and taste impaired, and general debility. Only a few of these symptoms likely to be present at once. Thousands of cases result in consumption, and end in the grave.

By its mild, soothing, and healing properties, Dr. Sage's Remedy cures the worst cases. 50c.

Pierce's Pleasant Purgative Pellets
The Original LITTLE LIVER PILLS.
Purely Vegetable & Harmless.
Unequaled as a Liver Pill. Smallest, cheapest, easiest to take. One Pellet a Dose. Cure Sick Headache, Bilious Headache, Dizziness, Constipation, Indigestion, Bilious Attacks, and all derangements of the stomach and bowels. 25 cts. by druggists.

Poudre Allemande a Boulanger
DE WOODILL,
—POUR FAIRE DU—
Pain, des Biscuits, des Bonbons, des Galettes et des Patisseries.
BIEN-PLUS LEGERS, PLUS DOUX ET PLUS SAINS QUE PARTOUT AUTRE PROCEDE, AVEC UNE GRANDE EPARGNE DE TEMPS, DE TROUBLE ET DE DEPENSES.
ESSAYEZ-LE.

BEST ON EARTH
SURPRISE SOAP
THE GREAT SELF WASHER TRY IT
Send 25 Surprise or Gem Soap wrappers to us and receive a beautiful picture (size 14x20 in., suitable for any room), or a set of 4 artistic Scripture Text Cards, or a set of 4 assorted Fancy Cards, or 1 doz. Surprise Lead pencils.
SURPRISE
Ask your grocer for SURPRISE Soap and take no other.
The St. Croix Soap Mf'g Co., St. Stephen, N. B.

Geo. A. Hetherington, M. D.
OFFICE: 128½ UNION STREET,
ST. JOHN, N. B.
81 1y