ASSOCIATIONAL SERMON.

Preached at the N. B. Western Baptist Association, at Jemseg, June 24th.

BY REV. A. H. HAYWARD.

"And he said, thus saith the Lord, make this valley full of ditches. For thus saith the Lord, ye shall not see wind, neither shall ye see rain; yet, that valley shall be filled with water."—2 KINGS III. 16, 17.

Out in the wilderness of Edom we find the allied armies of the kings of Israel, Judah, and Edom. The cause of their being there was the rebellion of Mesha, king of Moab. Moab had been subdued by David, and had been subject to Israel until the present time. After the division of the kingdom, Moab fell to the lot of the kingdom of Israel. Ahab was now dead. Jehoram, his son, reigned in his stead. Mesha had refused to furnish the 200,000 sheep and lambs that were due the king of Israel. Jehoram planned an expedition against him. He made application to Jehoshaphat, king of Judah, who readily gave his consent to join the campaign; and, together with the deputy king of Edom, they fetched a compass of seven days journey. And, either by missing the proper route or misjudging the requirements of the host, they were in a great strait for water. Jehoram, who had planned the expedition, and, who would proudly have taken the credit to himself had they succeeded, now is ready to lay the blame of their present danger upon the Lord. Saying, the Lord has brought these three kings to deliver them into the hands of the king of Moab. This trait of human nature is older than the king of Israel. Adam, who had wilfully sinned and disobeyed the Lord, was ready to say, "The woman Thou gaves me, she gave me of the tree, and I did eat." So many that revel and delight in sin are disposed to throw the blame upon the Lord that they are not converted. In the case of Jehoshaphat, we see the danger of being in bad company. Jehoram was a wicked king, the son or a worse father, whose extreme wickedness was intensified by Jezebel. The great mistake of Jehoshaphat's life was his making affinity with the house of Ahab, whereby he laid the foundation for the ruin of his own.

On the other hand, we see the blessing of good company. When an appeal was made to Elisha, the Prophet of the Lord, he made this characteristic reply: "Were it not that I regard the person of Jehoshaphat, king of Judah, I would not look towards you." When Christ said to his disciples, "Ye are the salt of the earth," he meant something by it. We cannot measure the blessings that come to the world through the influence of God's people. God said to Abraham that if ten righteous persons were found in Sodom, he would spare it for their sakes. We mark the attitude of the Prophet of the Lord, who, perhaps, by divine direction, had followed the host. No fawning or cringing before these three potentates, but as God's messenger or ambassador he stands upon the dignity of his great commission. Paul, before Festus and Agrippa, with his manacles on as a prisoner, did not forget that he was the servant of the most high God; and was not afraid to preach the truth, as it is in Jesus. Perhaps the want of our times is men like Nathan, the prophet, who could say to the king of Israel, "thou art the man"; or John the Baptist, as he stood before Herod, and declared, "it is not lawful, for thee to have thy brothers wife." Wickedness in high places abounds. Iniquitous laws are enacted that call loudly for the open rebuke of all true Christians.

The Prophet, under the soothing effect of the minstrel, was enabled to issue the divine order: Thus saith the Lord, make this valley full of ditches. For thus saith the Lord, ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

We have now to consider, the great subject, of the Divine power, manifest through human agency.

That God works independent of man, is a clearly established fact, as may be seen in his stupendous works. The Heavens declare his glory and the firmament sheweth his handiwork. Isaiah exclaims, "Who hath directed the Spirit of the Lord, or being his counsellor, hath taught him? With whom took he counsel, and who instructed him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?"

And yet, as we view the history of God's dealings with his people, and his method of carrying on his work among the sons of men, we must be convinced of this fact, that God works through human instrumentality. The miracles of both the Old and the New Testaments unmistakably set forth this truth. When the Prophet would relieve the widow's distress, he used the pot of oil as a means from which oil was poured until all the vessels were full, and upon being sold, was sufficient to pay all her debts. Again, when he raised the Shunamite's son to life, he, after praying to the Lord, lay upon the child, with his hands upon his hands, his eyes upon his eyes, his mouth upon his mouth, until the child waxed warm, and was finally restored to life.

When Christ began his miracles at Cana, he used the water, as a means, to make the wine. And when he fed the multitude, he used the loaves and fishes, as a channel through which his divine power was to flow.

If this then be a fact, and as the thirsty Israelites were commanded to make the valley full of ditches as a preparation for the coming blessing, it becomes us wisely to inquire concerning the matter, to know what God has for us to do as a people, if we would receive his blessing.

Some of our denominational ditches may be indicated:

OUR EDUCATIONAL WORK.

Our fathers in the church early felt the need of this ditch, and in faith, in prayer, and in self-sacrificing work, began the digging of this trench. And to-day we are pleased to have with us the Representatives of our Institutions of learning, and we earnestly pray that we may go on broadening, and deepening, those channels, so gradly begun, and through which so many of our denominational blessings have already come and which we may reasonably hope will continue to flow.

OUR FOREIGN MISSION WORK.

And surely our beloved brethren and sisters, engaged in this great work, demand our earnest sympathy as they go from us to dig the ditches in the hard and barren soil of Heathenism.

OUR HOME MISSION WORK,

stretching itself on every side, embracing within its arms of love so many of our weak and struggling churches; thus carrying out the Spirit and mission of Christ, strengthening the weak hands and confirming the feeble knees.

Again, in our Pastoral work, a work that the evangelist or the missionary cannot do, as it is not the work of a week, or a month, but the constant patient digging year by year. Again, our Sabbath School department; and in some respects this is the most important of all. If it be a truth, as stated by Lord Brougham, that the bent of the child's character is formed before it reaches its tenth year. And it also has been said by a distinguished dignitary of the R. C. Church, give us the training of the children for the first dozen years, and we are not much afraid of losing them after that. Then God has placed a great responsibility upon us,—the training of the future men and women of our churches, our homes, our societies. And then future prosperity depends largely upon how we discharge the important trust.

Too many in the past have, we fear, trusted to the grace of God to eradicate all evil effects of bad training; thus forgetting the inexorable law of God and nature, that whatsoever a man soweth that shall he also reap. Would we learn a lesson from the book of nature, let us go out into some of the surrounding orchards.

We see the fruit trees laden with the coming crop. Upon further inquiry we find that this is but the outcome of the preparation of the past year. And the gems of the present crop were then and there begun. And upon the cultivation of the past year the harvest of the present is largely due. Let us name some of the channels we ought to dig.

1st. The Educational ditch, and when we say educational, we do not simply mean secular or partial, but such an one, as will develope the physical, mental and moral natures of our children. This, we claim, can best be accomplished through our denominational Academies and Colleges.

Another ditch we would name would be honesty. We need to bestow great care upon this one, as we fear in too many cases, it is sadly neglected, parents being more anxious that their children should be smart than honest. A premium being thus placed upon smartness, while honesty is at a discount. We have only to look upon the fraud, the shame, the deceptions, which are being practised by the world today, and alas, we cannot stop here, but by many whose names are on church books; and if this ditch was ever dug in their earlier lives it has become greatly filled up; many a reproach is thereby cast upon our holy religion; by the old repeated charge that, "among the sharpest and most difficult of my customers are many church members." Honesty is said to be the best policy. Whateley has said, the man that acts upon that principle is not an honest man. What we want is down-right honesty or right doing whether it pays or not. The remark of the slave-boy when asked by a gentleman if he would be honest if he bought him, is worthy of remembrance, as he turned eyes full upon his questioner, with this noble reply: "I will be honest whether you buy me or not."

An anecdote is told of the Duke of Wellington. His Steward came to him with, as he thought, the pleasing intelligence that he had saved his grace the sum of two hundred pounds in the purchase of a property, that the Duke was anxious to obtain, by the fact that the occupant was forced to sell. How much do you consider the property worth, said the Duke. Seven hundred pounds, said the Steward. And you only gave him five? Yes, your grace. And now, said the iron Duke, "go and pay him two hundred more and don't talk to me about good bargains."

The Temperance Ditch. When we take into account the astounding fact, that, notwithstanding all that has been done to curtail and arrest this gigantic evil, that, during the last seven years in the Dominion of Canada, while the population has increased about ten per cent., the use of intoxicating liquors has increased over twenty-five per cent., we see the great need to raise our warning cry in the ears of the young. But the question comes very forcibly to us, can we hope successfully to do this work as public teachers, as ministers, as deacons, and as members of the church of God, with our pipes in our mouths, and cigars in our pockets, and our persons defiled with the scent of tobacco? And now, dear brethren, while I thus speak it is with feelings of deep respect and love for you all, but I feel constrained to speak out on this question; for while our denomination is sorely in need of funds to carry on our work, thousands of dollars, every year, are being sacrificed by our churches to this modern Moloch. I have thus indicated a few of the many ditches that we need to dig, if we would see our children grow up to usefulness, and in the fear of God. Another thought suggested is this, the supply was in proportion to the capacity to receive. The command was, "make the valley full of ditches" in order that the hosts might be supplied. When the widow, at the command of the prophet Elisha, borrowed vessels, and went into her room, and poured out the oil, it did not stay until the last vessel was full. If she had procured more vessels, she would have had more oil. When Joash, king of Israel, went down to see the prophet, on his sick bed, he told the King to take bow and arrows, and he did so. He put his hands, on the king's hands, and told him to shout; and then he told him to smite upon the ground. The king smote three times and stayed his hand. The prophet was wrath with him, saying, thou shouldet have smitten five or six times and then thou hadst smitten Syria until thou hadst consumed it, but now, thou shall smite it but thrice.

Jesus said, "according to your faith be it unto you."

Do we not often feel, dear brethren, that much of the failure in our own Christian work, is owing to shoal digging? Ought we not rather to take the motto of the immortal Carey: "Attempt great things for God; expect great things from God." God will honour the man of strong faith. It is said that Alexander the Great, sent one of his soldiers with a blank check to be filled up by any sum the soldier should name. His Steward came to him presently with the complaint, that the soldier had named a very large sum. "Pay it to him," said the General, "he honours me by his idea of my ability and willingness to give." The ditches must first be dug before the refreshing water can be drunk. It was, doubtless, rather discouraging work for the tired, thirsty soldiers to dig those trenches. "Dry work this," says one. "Why not give us the water at once? it so much more pleasant to drink than to dig." Oh, how the weary, tired workers in the Master's vineyard feel this betimes!

Now the ditches are dug, but as yet there is no water. Is there in the human heart a germ of holiness, or love to God that may be developed by careful training? How sad the plaintive cry of the Psalmist: "Born in sin," and the Apostle Paul, to the Ephesians—"and were by nature the children of wrath even as others." The doctrine, taught by Christ himself to the ruler of the Jews, "Ye must be born again," is no less a truth to-day than when it fell from the lips of our blessed Lord. So then, after doing our work, we are to wait and pray that the Spirit of God may come and fill the trenches. We learn from the narrative before us that it came to pass in the morning, as the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water. Going back a little way, we find in the days of Elijah, when Israel was summoned to Carmel, to test the matter in relation to the true God, that as the time of the evening sacrifice drew on, Elijah prayed, and the fire fell, and God manifested his power. In this we see the great Antitype, our Lord, Jesus Christ, as he comes in the evening of the old dispensation, thereby fulfilling the law and the prophets. And again, He is the morning or rising sun of the Glorious Gospel day. And to Him, and to Him alone, must we ever look as the Alpha and Omega of all our spiritual life. This water, seen at a distance, had the appearance of blood. Moab was deceived, and thought it meant Israel's death. How often has the world thought the church of God was dead, or dying! Pharaoh, when he followed Israel at the Red Sea, said, "This is blood;" but he found to his cost that it was water. Sometimes, we ourselves, when we see the providences of God at a distance, exclaim, "This is blood;" but upon closer inspection, we find it is water.

Good old Jacob, when his sons returned from Egypt, with a demand for Benjamin, exclaims, "Joseph is not; Simeon is not; and ye will take Benjamin away; all these things are against me. But when he felt the tears of the beloved Joseph, who had become the second greatest man in Egypt, falling upon his neck, in the fruitful land of Goshen, he was enabled to say, "Now let me die, since I have seen thy face because thou art yet alive."

And now, Brethren, there is digging to be done; and as it was with those men who wrought in the wilderness of Edom, they, perhaps, did not all work just alike, or with the same implements, but each did the best he could. So we may have our own way of working, but with a Thus saith the Lord, let us work all along the line of truth, and make the ditches broad and deep, and then prayerfully and devoutly lift up our hearts to God, that he may send the waters of salvation abundantly among us, so that our next Association year may be one of great spiritual power. May God grant it for Christ's sake. Amen.

CIRCULAR LETTER.

To the Baptist Churches of the Eastern N. B. Association.

DEAR BRETHREN,—If all christians were like those at Jerusalem immediately after Pentecost, there would be no need of revivals. There would be continued refreshing from the Divine presence, constant joy and gladness, and, as in those days, the Lord would add to them "daily such as should be saved."

But experience and observation prove to us that it is not so. Christians do fall from their steadfastness—deviate from the doctrines of God's word—violate the terms of christian fellowship—turn their backs upon the ordinances of the gospel and neglect prayer; and hence the necessity of frequent revivals.

We propose in this letter to offer a few thoughts concerning religious revivals, and we begin with the question, "What is a genuine revival of religion?"

We often hear of "a few extra meetings" a little stir and more or less additions to the church by baptism, and this is called a revival. And doubtless in many instances good results follow; but this state of things does no always indicate a genuine revival. In too many instances it is to be feared, the stir (so-called) is on the surface only, making an outward show, and the additions only augment the number of unconverted church members, already by far too large, while the church as a body with the depth of their hearts unmoved, continually indulge in pride, formality and worldly-conformity having a "name to live and are dead."

But a true revival is something more than this. It is the awakening of the soul from the slumbers of spiritual lethargy—the re-kindling of the heavenly fire which had long ceased to burn, the arousing again to life and activity the hitherto dormant powers of the soul. It is returning from wanderings in heart and life to their first love—the restoration of the joy of God's salvation which had been lost—the re-appearance of the fine gold of christian character, previously rendered dim by disuse and neglect. It is re-engaging in the performance of duties heretofore neglected—the rallying around the blood-stained standard and "coming up to the help of the Lord God against the mighty." If these conditions be present in the heart and conduct of an individual or of an entire church, there is unmistakably a genuine revival of religion.

The word of God furnishes many illustrious examples of true religious revivals. A few will suffice for our present purpose. When the impetuous, self-confident Peter,—having first fled from his Lord in his time of trouble—then followed him afar off and thrice denied him—remembered the words of his injured Lord and Master and sought a place of retreat where the bitter tears of penetence might flow unobserved by the multitude, there was the beginning of a revival in his soul. When the two disciples on their way to Emmaus with heart, bowed in sadness, were joined by the loving Saviour—though unknown to them, and as he expounded the Scriptures concerning himself their hearts burned within them. They were conscious of a welling up in their hearts of the old joy which they had experienced while he was yet with them; and when at their evening meal he lifted the veil from their eyes and made himself known in "breaking of bread," they were thrilled with holy delight, and with quickened steps and gladdened hearts they return the same hour to Jerusalem to bring the cheering intelligence to their fellow disciples. But it was a revival on a grander and more magnificent scale when the one hundred and twenty disciples were all with one accord in one place engaged in prayer and supplication, when the sound of a rushing mighty wind from heaven filled the house and the Holy Spirit filled their hearts—when the tongues of flame sat upon them and they began to speak as the "Spirit gave them utterance."

This was no mere sensational movement—not a surface excitement destined to vanish like the mists of the morning. But it was a genuine out-pouring of the Holy Spirit, stirring their souls to the very depths and exciting them to a holy enthusiasm in the work of the Master. O for such a baptism of the Holy Spirit in all our churches.

2. The next question is, "where should we look for the beginning of a revival?" Not indeed among the ungodly, not in the hearts of the impenitent; for, to expect a revival of religion where no religion previously existed would be absurb and useless. It must begin in the church among christians—perchance in the heart of a single individual, but the heavenly fire once kindled, spreads till other hearts are touched and made to feel the divine influence and all the surroundings are lighted up with the spreading flame.

3. Another legitimate question is, "What are the means best adapted to produce and promote revivals?

In answer to this question we observe that the first and most important means is prayer, "O Lord revive thy work," was the prayer of one whose trust was in the God of his salvation. "Restore unto me the joy of thy salvation" was the prayer of David when in darkness and sorrow on account of grievious sin. Turn us again, O Lord God of hosts, "cause thy face to shine and we shall be saved" is the prayer of Asaph when he saw the vine, planted by God's right hand—which had heretofore filled the land with its roots, covered the hills with its shadow, and had sent out her boughs to the sea and her branches, to the river—lying desolate, devoured by wild beasts, cut down and burned with fire. "O that thou would'st rend the heavens, that thou would'st come down, that the mountains might flow down at thy presence" was the earnest appeal of the prince of prophets when he saw the mountains of sin that had reared their heads so high as to separate between Jehovah and his people. Fasting, humiliation, and confession are to be combined with earnest supplication. Daniel set his face unto the Lord to seek by prayer and supplications with fasting, and sackcloth, and ashes; and he made confession of his own sins and the sins of his people. The Apostle James likewise exhorts his brethren to "confess their faults one to another and pray one for another."

Next to prayer, humiliation &c., is the faithful preaching of the gospel—the earnest exhortation of the brethren and sisters—personal appeals to the hearts of individuals calculated to awaken and keep alive the fire of love in the soul.

Last but not least is the bringing of the tithes into the storehouse. Robbery of God in tithes and offerings is a fruitful source of spiritual dearth. Let any church close their eyes to the destitute around them, and their ears to the cries of the perishing—let them give a cold refusal to every appeal for aid to the benevolent enterprises of the day, and let them dole out to their pastor in measured mites, with a grudging stinginess, a mean and contemptible stipend, scarcely sufficient to afford the common necessaries of life, and it may be taken for granted that the windows of heaven will remain closed against them—the early and the latter rain will be withheld, and possibly if this state of things continue very long, the doors of the sanctuary will be closed and the "candlestick removed out of its place."

"Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

4. We now come to consider the question what are the fruits of a genuine revival of religion?

And here we observe that one of the firsts fruits is continued steadfastness. "They continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread and in prayer." This is something more than the result of mere temporary excitement, which like fire in a brush-pile makes a tremendous blaze and bluster for the time being, but quickly spends itself and expires, leaving nothing but blackness and the charred remains of the twigs and splinters which produced it, to be picked up by the first breeze and carried away. But it is something deep and abiding, like the fire that wraps its flames around the massive trees laid together, affording ample food to keep the flame alive. It burns amid the musings of the heart in the hours of retirement. It finds vent before the throne of grace in secret prayer. It bursts forth in earnest pleadings at the family altar and in the social meeting. It is a fire that burns—a light that shines—like a city set on a hill it cannot be hid.

The conversion of sinners is another result of revival. When the churches of God are working faithfully—rejoicing always—holding up Christ constantly and shedding around them the light of a Christian life, the scriptures fully authorize us to believe that sinners will be converted and there will be continual additions. And those churches where there are no conversions nor additions by baptism from year to year, need to be reminded that there is something wrong and they need reviving.

Again there will be greater efforts to make the church a home for young Christians in which they will always find a warm and cordial welcome—receive good counsel and have good examples set before them. In too many instances young converts are brought into a cold and lifeless church only to struggle a while for spiritual life, and then lapse into the same cold-hearted indifference as those with whom they mingle, and help to swell the number of professors who have "a name to live and are (spiritually) dead," like a new-born infant laid upon the breast of a dead mother, which, for lack of warmth and nourishment must soon pine away.

Again, the meetings of the church will be more interesting and profitable. Each one will study to contribute something by way of instruction or exhortation for the edification of others. In many of our social gatherings the real object is lost sight of and the meeting becomes a failure, became nearly every one has come to hear but not to be heard—to receive but not to contribute—to be edified but not to edify—prompted by a spirit that begins and ends in self—and the consequence is that nobody is benefited, God is not honoured and the people seperate with less religious animation and joy (if possible) than when they came together.

Again, as a result of revival, the Lord's Supper will be held more sacred and will be more frequently attended. It will be looked forward to with longing desire, as a holy festival where the body and blood of the loving Saviour is to be symbolically displayed and eaten in commemoration of His agony and death—where sorrow and joy are strangely mingled—sorrow that our sins nailed Him to the cross—joy that by his death we have life. It is to be deeply lamented that so many professing Christians habitually absent themselves from this ordinance established by Christ Himself to be observed in remembrance of Him.

Again, there will be more Brotherly love and kindness manifested among church members. Petty jealousies will be laid aside—little grievances and annoyances will be easily settled—financial differances will be adjusted without flying to a secular tribunal, but by seeking advice and assistance from brethren in the Lord. In a word—brethren will not "dare to go to law before the unjust and not before the saints."

Moreover the claims of the Sabbath will be more fully recognized and met. Its hallowed hours will not be spent in laying plans for the ensuing week—in travelling or driving for pleasure or business, in visiting from house to house for purposes of tale-bearing or gossip, slandering and backbiting, or lounging in laziness at home, or walking the fields instead of attending the house of God. But Christians will aim to fill up the hours of that sacred day, as far as possible in reading, meditation and prayer—in worship at the sanctuary, Sabbath school work, and whatever else may tend to the general good of the cause of religion.

Finally, there will be improvement in the financial condition of the church. The quarterly or monthly payments of the pastor's salary will be more fully and punctually met, enabling him to spend all his time and energies for the benefit of the people of his charge. The constant appeals from the benevolent enterprises of our denomination will not be passed by unnoticed. The ear will be open, the heart open, and the hand open; and instead of empty treasuries, continually crying, give, give, and often in vain, crippling the benevolent operations of the body, there would be surplus funds, requiring larger fields of labour, and more labourers to carry on the glorious work of giving the Gospel to the world.

In conclusion dear brethren, while our hearts have been cheered with the intelligence of revivals in some of our churches with large additions to their members, it is painful to know that the number of churches thus blessed is so small. We want the revival element to become more general, nay universal. Would to God that all our churches, in all their branches and all their members might, during the coming year be, blessed with genuine, extensive, powerful and enduring revivals of religion. Revivals, the results of which will not be measured merely by the numbers added to the churches, but which shall yield an abundant fruitage, not only in hearts consecrated to Christ, but in lives consecrated to the service of Christ—in consecrated gold and silver, and the tithes of all the increase, which shall crown the labours of all his children. For this let us also earnestly pray.

"Father for thy promised blessing,
Still we plead before thy throne,
For the times of sweet refreshing,
Which can come from thee alone.

Blessed earnests thou hast given,
But in these we would not rest,
Blessings still with thee are hidden,
Pour them forth and make us blest.

Prayer ascended to thee ever,
Answer Father, answer prayer,
Bless, O bless each weak endeavor,
Blood-bought pardon to declare.

Give reviving, give refreshing,
Give the looked for jubilee,
To Thyself may crowds be pressing,
Bringing glory unto thee."

The Extent of Human Travel.

The movement of persons has undergone quite as important a growth as that of goods. In the "Review of the World's Economy," the number of passengers carried by all the railroads in all parts of the world, in 1882, is estimated at 2,000,000,000, or an average of six and a half million a day. The absolute number of passengers carried on steamers is smaller; but here, as was also the case with goods, they are carried for longer distances, and more day's journeys, than on railroads; so that, estimated by the mile or the day, the amount both of freight and passengers work the steamers do will appear to much better advantage.

The significance of the facilitation of passenger transportation is derived principally from its effects on social conditions, civilization, and customs. One of the most important of these effects is illustrated in emigration, which has assumed grand dimensions under the operation of the new methods of communication. Of the twelve and a half million emigrants who went to the United States between the recognition of their independence and 1883, not more than a million belong to the time previous to the establishment of regular passenger communication by steamer with Europe, about 1884. As a result of the establishment of this method of communication, and of the building of the railroads that opened the Mississippi Valley and the western part of the continent, emigration assumed colossal proportions. Besides the amelioration of the voyage, which has become an affair of not more than ten or twelve days for emigrant vessels, the improved fare; the cheaper rate of passage, and the punctuality and increased safety of the transit, may be marked as circumstances contributing to this results.—*Popular Science Monthly.*

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To Dyspeptics.

The most common signs of Dyspepsia, or Indigestion, are an oppression at the stomach, nausea, flatulency, water-brash, heart-burn, vomiting, loss of appetite, and constipation. Dyspeptic patients suffer untold miseries, bodily and mental. They should stimulate the digestion, and secure regular daily action of the bowels, by the use of moderate doses of

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