Short or Long Pastorates.

Should Pastors Hastily Resign because of a Minority Opposition?

[A paper prepared by Rev. A. W. Lamar for the Pastors' Conference of Nebraska Baptist State Convention, Oct. 27, 1891.]

There was a time when I thought I knew all about this subject. But, a few years since, I began to have some sneaking misgivings that perhaps there were some things about it that I did not quite understand. Within the past year I discovered that I knew far less than I thought I did. Within recent months my understanding of it has grown beautifully less. And, since I have been put upon the programme for a paper on this subject, I have almost reached the conclusion that I *know nothing* about it. Nevertheless, as it is true that "even a fool may give a wise man good advice," and as it is possible that within the chaos of my mind there may be some thoughts worthy of bringing into order, and thoughts that may be helpful to some perplexed pastor and church, I shall utter myself as best I can.

It must be manifest to the readers of our religious journals that there is a *prevalence of short pastorates.* Every paper that reaches our homes, and every breeze that blows, bears sad tidings of resignations and pastoral changes. The number and the prominence, both of churches and pastors suffering from frequent changes, is appalling indeed. They indicate that we are approaching a state of things which will greatly militate against the growth of ministers, and the spirituality and the material prosperity of the churches. To thoughtful and devout Christians this aspect of things is cause for great alarm. It seems there should be such a general awakening as shall lead us to inquire into *the cause, the evil,* and *the remedy* for short pastorates.

Now, *as to the cause or causes of these frequent changes:* Truth compels me to declare that the cause of those changes is not infrequently with the pastors themselves. They have not a sufficiently exalted view of the sacredness of the pastoral relationship and of the permanency that should characterize it. They regard each pastorate as the stepping-stone to something better, and they work with an eye on some more prominent and conspicuous field. Hence they do not give to the place which they occupy the best of heart, mind and strength of which they are capable. They show ambitions that are not lawful, egotisms that are offensive, criticisms that are not promotive of peace, and a laziness that is unpardonable in a Christian minister. So soon as discouragements in a hard field cross their path, and they find they cannot have everything their own way, they develop a carelessness and indifference that becomes manifest to their best supporters. Or, if a little unusual success attends their work, in contrast to the seeming failure of their predecessor, they take undue credit to themselves, and fancy they could fill any place in the gift of the churches, and that they are not duly appreciated. And so a spirit of restlessness and morbid ambition for change begins to sway them. As another has said, "It is a sad misfortune that such men do not see that a *big toad* in a *little puddle* is far more sightly than a *little toad* in a *big puddle.*" If such brethren would open their eyes wide and get a healthy view of themselves they would abide more contented and useful in the field to which God's providence had assigned them, and endeavor to work out the best possible results for Him where they are. This portraiture is not overdrawn. We can all think of some men whom it faithfully describes, and we do not wonder that such men cannot tarry long with a church that is worthy of a faithful minister of Jesus Christ. But while we think of this as applicable to some others, let us be critically honest concerning our own heart and life, and see if the man described herein does not live in intimate and daily association with ourselves.

I think it can be fairly asserted that the causes of these short pastorates do not lie mainly with the pastor. They, as a rule, are not the culpable party. In a wide observation during twenty years with hundreds of churches and pastors, I can truly say, that, usually it is not the pastors who desire or are the cause of these frequent changes. From whence then come the influences that disrupt the pastorate? Truth and sincerity impel me to say that the source of these disturbances that break up pastorates, is *a disobedient, ungodly and factious minority.* They infest nearly all our churches. They dominate the faithful and defeat the success and prevent the continuance of the pastorate. Any one who takes the pains to go into an extended investigation will be thoroughly convinced that it is rarely a majority who desire change in the pastorate. This disobedient minority demand it; and though the majority out-number them ten, or fifty to one, they *yield for peace sake* and suffer a good and faithful pastor to be driven off. This is today one of the great crimes of the Christian churches. They harbor, condone and retain in their midst "a clique of gaunt gourmands and grieved delinquents who organize around ambitions and enmities to unsettle the pastor and hinder the church." It does not matter that the pastor is faithful, that he is consecrated, that he is loving, that he is patient, that he is considerate, that he is eloquent, studious, learned, and commands the respect of the community. It does not matter that he has built up the congregation and increased the membership. This faction have determined that he shall go if they can bring it about. They have determined to take off his pastoral head, and so with pious tone and in the name of religion and in the interest of the church, they begin and prosecute the work of decapitation? They undetermine, backbite, slander and obstruct the pastor till by and by in dis heartenment he hands in his resignation.

Thus after we have analyzed all other causes we must come back to this and say that a disobedient and factious minority is the chief cause of short pastorates. Indeed, to many ministers, one of the most hopeless and discouraging things connected with church life is the widespread extent with which the churches are afflicted with this minority disease. The church in which there can be found no minority, opposing, undermining and working against the pastor's influence, is one in many. It seems useless for the average pastor to leave one church because of such minority with any hope of being delivered from it in the next church to which he shall go. He will almost certainly, sooner or later, discover a similar state of things in his next charge. The unwisdom, the wrong, the guilt and the wickedness of this thing cannot be too severely condemned, and we must believe that the divine Lord will hold the churches accountable for the mischief they are permitting to be wrought out by this process.

As another has said: "Look at the diluted, discouraged and impoverished ministry that comes from this process. Look at the distracted, weak and hindered churches; look at the divided Christian households; look at the world of non-Christians who distrust the honesty and the sincerity of those who profess to be guided by the Holy Spirit in their conduct." One does not wonder that they, not having a personal experience of saving grace, should lose all faith in the churches. And more than this, not a few of God's loving and faithful and gifted ministers have by reason of the suffering they have experienced at the hands of the churches, been driven from the ministry in hopeless despair. Some have been driven to the insane asylum, and some have died of broken hearts.

Does the resignation and retirement of the pastor heal this disease and produce harmony and prosperity in the church? Manifestly not. In nine cases out of ten, verily not. It is almost the unanimous experience of the majority in a church that, when for peace sake, they have allowed the factious minority to drive out the faithful pastor, the peace purchased thereby is only temporary. Only a symptom of the disease has been reached by the pastor's resignation, while the disease itself has deepened in violence and multiplied symptoms. The hasty resignation of the pastor because of the factious minority and the consent of the church thereto is not the way to remedy the difficulty, and is not the way God would have it be, and for manifest reasons.

First, the settlement of a pastor, over a Baptist church at least, has always been regarded as an event that had been consummated in answer to prayer. Our churches believe and our ministers believe in divine providence in the case; hence the chief Shepherd was consulted and it was expected that he would direct in the settlement of the under-shepherd. Yet, judging from the history of some pastoral settlements and unsettlements, it seems as though Cecil was right when he said, "The Christian often thinks, and schemes and talks like a practical atheist." If there has been this attitude of reliance on divine Providence, how dare the church, after she has asked God in faith to send a man after His own heart—how dare she go to work and size him up after her own heart? Upon what principle has she a right to "sum up his points, add up his graces, and substract his blemishes," instead of trying to supplement by extra prayer and co-operation and love his weak points, and thus enable him to succeed with God's work. They begin to decide that God made a mistake, and they assume that now they understand the situation better than He who created it, and therefore without really and seriously consulting God they determine that a change is necessary, and they let the minority hastily bring it about.

It is my earnest conviction, and one that is confirmed with each year's observation, that in nine cases out of ten, neither the church nor the pastor has any right to allow a factious minority to dissolve the relationship that was begun and consummated in prayer, and that had the approval of God upon it. But it will be asked, "Has the minority no rights in such matters?" I answer yes; they have the right to retire and leave the church in peace to work out the will of God with the church and pastor, or they have a right to acquiesce in God's plan for themselves and for the church, and to abide in peace. But there is a minority which the church and pastor alike are bound to respect, and are bound to listen to concerning the severance of the pastoral relation, namely, the spiritual, praying, co-operating, faithful, prayer-meeting attending minority. In every church there is this minority. If they come to feel the conviction that God will be honored, and His cause promoted by a change in the pastoral relations—pastor and church had *better listen to them.*

Now and then, as we see that, both on account of the divine providence in the case, and because of the fact that hasty changes on account of the factious minority do not promote the welfare and peace of the church, what is the remedy? I answer:

First, *both church and pastor should cultivate a deeper insight into, and a better understanding of the pastoral relation.* The design for their union should be more clearly comprehended. It should be well understood that it is not merely to attract a congregation, but to teach the Word, to win souls to Christ, to build them up in Christ's own character and lead them into His service. There must be real acceptance, on the part of the church of the fact that God's ministers are earthen vessels; and that God has never had any perfect men to do His work. Hence, instead of dismissing the pastor on account of defects in his personality, they should by loving efforts seek to improve him.

Second, *the church should look well after this disobedient and factious minority and take position solidly against them and their doings.* It will be found that the very heart of their opposition is in the spirit of disobedience to pastoral and church authority. They seem to think that when the church has decided upon a thing, or the pastor has set in operation his plans for the welfare of the church, they are at liberty to kick, to thwart, to complain, to criticise at pleasure and obstruct. A firm, loving, courageous and prompt dealing with such would often dissipate the minority entirely, or would so disarm them, and so alarm them that they would be brought to respectful obedience. An illustration of this is in point: A church recently called a pastor. There was one family which very decidedly opposed the call. They said if you call him we all leave the church. But the spiritual, working people of the church believed God approved the call, so they extended it, and by a unanimous vote. They sought to make the vote unanimous, but this family refused to acquiesce in the decision of the church. The church solidly, lovingly and promptly said, "Very well, we shall count you out." This discipline was healthy. It brought this family to serious thought and to reconciliation. However, instead of this, it is common for churches to allow a factious minority to do their dirty work unmolested. It is commonly the case that the deacons and pastor, and some influential members know that such faction is working harm to the welfare of the church and pastor. But they are all so lacking in grit and grace that for the sake of a false peace they let this minority work unhindered. The time has come for the church to insist that the pastor shall do his duty as a Christian and as a minister to a minority opposition. And when he has so done, if they fail to accept his loving service in obedience to the law of God, they should speak in terms to that factious minority that they cannot fail to understand. This, and not hasty resignations, seems to me to be the only remedy for the destruction of these minorities that infest our churches with their blighting influence.

May God give our churches and pastors wisdom to see this truth, and grit and grace to put it into execution.

What Scriptural Authority Have Women to "Prophesy," etc., in the Church?

When, for the sake of encouraging the fair and full discussion of this interesting subject, I ventured to question the conclusion at which Mr. Price had arrived, I did not know, Mr. Editor, that Dr. Broadus had given any deliberate deliverance on it; but, since he has done so, I respectfully think that smaller men who happen to differ from him (even Dr. Hay among the number), would do well to read his treatise twice, then think over it three times, and then—say nothing.

Bro. Price's second letter does not strengthen nor elucidate his position. Very gallantly he rushes to the help of the ladies, whom he chivalrously supposes must feel insulted; and for this knightly spirit he merits commendation; but he pays no attention to the candid examination of Paul's positive prohibition. His cursory remark on that passage from the prophet Joel, quoted by Peter on the day of Pentecost, is utterly away from the point under discussion, for these four reasons: (1) The prophecy of Joel was originally addressed to Jews and Jewesses solely and exclusively; (2) it was fulfilled on the day of Pentecost only to Jews and Jewesses, and will be in the future *to them* more gloriously fulfilled "before the great and terrible day of the Lord come"; (3) the prophesying of Pentecost was not *in the church,* for (4) there was no organized Christian church then in existence. So that this quotation from Joel, notwithstanding, the whole matter remains just where it was, viz.: Christian women with heads becomingly covered (1 Tim. 2: 9-11) may prophesy and pray, but WHERE? Paul's answer is certainly plain enough. 1 Cor. 14: 34, 35.

As might have been expected, Mr. Price's gallant defence of "Women's Rights" has awakened womanly sympathy. I am pleased to see that one apparently earnest woman, under the appropriate *nom de plume* of three stars, has favored us with her opinion, and that, too, supported by another lady at her elbow while writing. Lady-like, the effusion runs a little too fast to strengthen the main point at issue. As to the prohibition, 1 Cor. 14: 34, 35, having reference to "*business meetings,*" will Mrs. * * * kindly inform me where in the New Testament this institution is mentioned "a business meeting," then, perhaps, I may discern its application to the passage now in debate.

Our worthy sister tells us how she is constrained to act when under the special "influences of the Holy Spirit," and how a Presbyterian lady acts very much in the same way. Of course, I dare not pretend to analyze the inner experience of those two sisters; but "Pentecostal" it certainly is not without the visible sign, the tongue of fire, nor are *their* pious utterances at all referred to by Joel the prophet—so far as I can perceive. Without discussing this further, permit me to ask just this much: Is it likely the Holy Ghost will prompt those two good ladies to do what He has already by an apostle commanded them expressly *not to do?*

The illustration of the boy and the musical frogs is rather unfortunate, if not nearly profane. I don't think that when an apostle solemnly utters a prohibition it is becoming to compare him to a little boy with a stick, or when Christian women speak or pray (even in the wrong place) to compare their efforts to the singing of frogs. However, in "this age of education and refinement," perhaps even this illustration may appear both dignified and delicate to the "brothers" who encourage the sisters to infringe apostolic rule.

If Mr. Price, assisted by Mrs. *** would kindly try once more—giving all their skill directly to the handling of the one passage under consideration, perhaps some useful light might dawn on Dr. Broadus, and even on

Your humble servant,

J. DENOVAN.

P. S.—In the MESSENGER AND VISITOR of to-day (27th January), I have just read a letter from "F. D. D." For this good brother I feel sorry, as he appears to have committed himself so zealously and unreservedly to the advocacy of women's public ministry in the church, that he feels it hard to retrace his steps.

The case of the converts in Cornelius' house to which he refers, is not in point, because (1) There is no evidence that a woman was in the company. Our Pedobaptist friends allege there were infants present, because it was an "household"; and on this same evidence "F. D. D." now declares there were woman present. (2) The company there assembled, whether women and babes were in it or not, *was not an organized Christian church.*

As to our brother's never having seen a "revival" in which women did not take prominent part in the church services, I have only to remark that the methods of modern revivals *may be* more Methodistic than apostolic. Anyhow, revivals run against the plain directions of the New Testament cannot be of much real value. The history of some churches is a lamentable commentary on spasmodic revivalism.

The main argument of the letter appears to be this, If Christian women are not allowed to speak and pray in the church, they are cruelly deprived of opportunity of working in the cause of Christ. *This I must emphatically deny.* In my first letter I distinctly specified several most important spheres of Christian work in which *all their consecrated talents can be used.*

To me it is amazing that well-meaning people are so very, very anxious to compel woman to do what her feminine nature shrinks from, and what the apostle of us Gentiles declares it "A SHAME" for her to do.

J. D.

The Little Fur Hood.

BY MARSHALL SAUNDERS.

[The following, taken from "The Baptist Visitor," —a magazine for Home Missions, published by the Women's Home Mission Society of the Upper Provinces—is by one of our gifted daughters of the Maritime Provinces. As the reading of this touching story has already moved some of our good sisters in Halifax to put up and forward boxes filled with useful articles for some of our aged and needy ministers and their households, we publish this with the hope that others may be led to the rich blessing of giving and receiving.]

The ladies of Blank Street church were busy packing a Christmas box to send to their missionary in the Northwest. There it stood in the middle of the vestry floor, open-mouthed and yawning invitingly for the good things the ladies were heaping into it, groceries, books, pictures, confectionery, warm winter clothing, anything—anything to save the slim purse of their zealous and beloved home missionary.

"What is the matter with Mrs. Greene?" said one lady to another, looking curiously toward a corner where a woman sat pale and silent. "She usually takes such an interest in such things. To-day she doesn't seem to care." The lady addressed looked up from her occupation of tucking a pair of warm felt slippers into a corner of the box. "It isn't that," she said in a low voice, "she feels badly because her husband has failed in business, and she hasn't anything to send. See, she is going home."

Mrs. Greene, who had been nervously slipping her hand in and out of her pocket, at that instant got up, and hastily quitted the room. With a quick step she left the building, passed down the street, and gaining her own house, went upstairs to her room. There she withdrew from her pocket the parcel which she had been nervously fingering. It was a little, soft, white fur hood. A little hood lined with pink, out of which had once looked at her a little girlish face. Once, only once, had it adorned the head of her darling. "How can I part with it!" she cried. "Oh, my child!" She threw herself down by the bed, the tears streaming from her eyes. "Oh, God, Thou hast my darling safe with Thee. I have nothing else to rend Thy servant. Help me to part with this for Jesus' sake."

For several minutes she knelt there, then retiring, with a firm and steady step retraced her way to the vestry. "Dear sister," she said to the lady who was still bending over the box, "let me put this in." Her little gift slipped down at one side, and outwardly composed and quiet she took her place among the other workers in the room.

While the box speeds on its way, the missionary's family is anxiously awaiting its coming. The winter has set in early. The weather so mild and autumn-like in the east, is in the west turning colder and colder. The mercury is slipping away down below zero, and the intense cold makes heavy demands on the resources of the missionary's family. He looks anxiously into the poor slim purse. What if the Blank street ladies should neglect to have the box arrive by Christmas. Fuel is ruinously high, he must keep what money he has for that. As for new winter clothing or Christmas gifts, they are out of the question. But his wife never loses heart. She has the same cherry response when she sees her husband coming home chilled from a long drive on the prairie, and she helps him to take off his well-worn coat, when she sees from the window her boys running to keep themselves warm, when her little daughter comes from school with the brim of her small straw hat turned down to keep the cold from her ears. "Never mind, wait a little, the ladies of Blank street will not forget us. They said their box would be here by Christmas day, and it is sure to come."

Three days—two days before Christmas and the box has not come. "There is always delay with freight," says the mother cheerily. One day before Christmas and the box is there. If it had a head it would be turned by its reception. Being all body it is in no way excited. "Bring it into the kitchen," says the mother, "where it is warm and comfortable and we can unpack it."

With shouts of delight the boys help push it in. The door is closed, the snow brushed off, then the missionary, hatchet in hand, a smile on his face, and vainly striving to check the almost war-hoops of delight of his boys, makes a vigorous onslaught on the outside boards. The wood cracks, yields, the nails are withdrawn, the canvas covering lifted—something grey and soft appears. "A shawl for mother," cries the eldest boy, lifting it out with gentle hands, "and there is something pinned to it." He reads the paper, "'From a sister in Christ.' As it's from a relative," he says jestingly, wrapping it carefully around his mother's shoulders, and kissing her with boyish delight, "you won't mind accepting it." "One family in Him," murmurs his mother, gazing thoughtfully into the depths of the wonderful box.

Something like a brown bear lies coiled snugly inside. A simultaneous roar goes up from the boys. "A fur coat for father!" Quicker than he ever donned coat before, he is in it, he is turned round and round, admired, hugged; his pockets are searched. Such wonderful things are in them—mittens, comforters, gloves, a package of stationery, pens, and pencils, but he fumbles in vain for a handkerchief to wipe away a sudden moisture that has sprung to his eyes. The ladies must have thought they were packing away that coat for the summer, and put pepper in it.

Somebody pulls a carriage rug out next, and such a shower of things come falling out of it. Games and toys for the twin boys, packages of cocoa, ginger, gelatine, and small articles for mother. A hubbub arises, and with sundry and various exclamations the boys retire to corners with whatever they can lay their hands on.

The missionary's little daughter stands by the box, her hands tightly clasped, her lips parted, her face pale with excitement, her eyes going from one happy face to another. Has she been forgotten? Has God not thought it best to put into the hearts of the dear Blank street ladies to send her what she wanted? She stoops over and looks into the box. The next layer looks like dark woolen dresses, but stop—there is something white and soft, something like a rabbit's ear peeping from beneath the heavy folds. She take hold of it, pulls it. It is something small; it yields and comes out. There, in her hand is a little, soft, white fur hood—a little hood lined with pink.

With a suppressed sob she flies from the room, right up to her little bed, and flings herself on her knees. "O dear Lord Jesus, I do thank Thee. I was afraid that Thou wouldst not send it. I thought when I prayed every day for a little white fur hood like the Englishman's daughter's out at the ranch, that Thou mightest think it best for me not to have it. Dear Lord Jesus, do bless the kind ladies who sent me this little hood."

All glory be to God on high,
And to the earth be peace;
Good-will henceforth from heaven to men
Begin and never cease.

How to Come to Christ.

As all roads lead to London, so all the invitations and directions in the Gospel lead to Christ. Do you sincerely wish to be saved? Are you asking, "What shall I *do* to be saved?" This is the old, old question that has been asked millions of times, and will be as long as there are sinners in the world to ask it. The answer is always the same—Come to Jesus! "But how shall I come?" Look at Bartimeus by the gates of Jericho. He rose up and flung aside his ragged garment, and hastened to the Saviour who called him, just as the Saviour is now calling you. It was not the act of coming that opened that blind man's eyes. Christ did that. The poor beggar believed, and therefore went, but all that his faith could do was to put himself entirely into Christ's hands for healing. Salvation is through faith, but bear in mind that the utmost your faith can do for you is to put you into connection with Christ. He is the One who atoned for your sins, He is the Pardoner, the Purifier of your heart, and He is the Giver of eternal life. The Holy Spirit is pressing you right towards Christ. And now you want to know just *how* to come and be saved.

To this question I would say that your coming involves two steps or processes on your part; they are *prayer* and *practice.* Since Jesus is not here in person as He was at Jericho, you must approach Him by the act of prayer. The more direct your prayer, the better. No one could have improved that petition of the blind beggar—"Lord, that I may receive my sight." He knew just what he wanted. In the same manner, open your lips and honestly, humbly, and fervently ask Him to forgive your sins. Bring with you His glorious assurance that His blood cleanseth from all sin, and then implore Him to cleanse your guilty and polluted heart. The old must come out before the new can come in. Open your heart's door, as it were, and invite Jesus Christ to enter and do that cleansing work. He offers to enter there, and has long entreated you to allow Him to do so. He tells you that as many as receive Him, to them He gives the right to become children of God. Your prayer will be of no use to you unless it is entirely sincere. The sincerity of it must be proved by your own conduct. It is solemn trifling, yea, it is a perfect mockery to ask Jesus to make you what you are refusing to become. The drunkard who prays for divine help to reform, with a brandy-bottle in his hand would not be more inconsistent than for you to ask Jesus Christ to make you what you do not honestly want to be and are striving to be.

Then, as the second point, do your utmost for the answer of your own prayers. Put your prayers into *practice.* Obedience is what Christ demands of you if you would be saved. The core of Christianity is not faith, it is implicit *obedience* to the Lord Jesus. Whatsoever He bids you do, begin to do it at once. Pluck out the right eye of your favorite sin, smite off the right hand of evil habit. No profane man can be forgiven until he stops swearing. As no man can serve two masters, you must stop serving Satan before you can serve Christ. I believe that Professor Drummond was right when he said that "whatever the conscious hour of the new birth may be, it is probably defined by the first real victory over sin." Victories only come to those who fight, and when you fight the first sin that tempts you, it is the first proof of genuine repentance. Christ demands repentance, and that means more than sorrow for sin; it means that you throw sin overboard and make honest endeavor to serve Christ as your new Master.

Christ always emphasizes *obedience.* His usual style of calling men to discipleship was "Follow Me." That is what He says to you. Again He says, "Learn of Me"; and how does a child learn to talk but by imitating its parents, or learn to walk but by using its limbs? Begin to obey Christ in the very first thing that comes to your hands. Put your prayers into practice. Don't wait for more feeling; act on what you have. Don't strive to copy anybody else's experience, or stake your hope of true conversion on anybody's telling you that you are a Christian. Bartimeus did not need to ask his neighbors if he could see, he knew that the old darkness had given place to a marvellous light. No doctor can convince a rheumatic patient that he is cured until the old and torturing ache has gone out of his limbs.

My friend, you will have come when you begin to feel peace of mind; it may not be a sudden rapture, but Christ will "give you *rest.*" When you have really come to Christ, sin will become hateful, because He hates it. When you have come to Christ, selfishness will give place to love. As soon as Jesus enters your soul, you are born again. "Be merciful to me, a sinner!" is the right prayer to start with. "Lord, what wilt thou have me to *do?*" is the next one. There is no way to Christ except by these two steps, *repentance* and *obedience.* Start at once, and Jesus will help you at every step! Begin to pray and begin to practice, and practice in the same direction that you pray.—*Dr. T. H. Cuyler, in Evangelist.*

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Burpee, Thorne & Co.

Dated the 11th day of January, A. D. 1892.

HENRY J. THORNE,
FRANCIS FERGUSON BURPEE.

CURRIE & HOWARD, MANUFACTURERS OF FURNITURE FOR THE TRADE, AMHERST, N. S.

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"DYSPEPTICURE" Astonishes Chronic Dyspeptics.

"Dyspepticure" differs wholly from all other remedies; is taken but once a day, at bedtime. The wonderful relief from its use Astonishes Chronic Dyspeptics.