

FOR THE EFFECT PRODUCED BY FELLOWS' COMPOUND SYRUP OF HYPOPHOSPHITES in Diseases of the Lungs, the inventor is permitted to refer to the medical gentlemen of Saint John, N. B., whose signatures are attached hereto:

WILLIAM BAYARD, M. D.
EDWIN BAYARD, M. D.
THOMAS WALKER, M. D.
JOHN BERRYMAN, M. D., Ed.
DR. JOHNSTON, L. R. C. S. Ed.
GEORGE KEATOR, M. D.
W. H. HARDING, M. R. C. S.
JOHN BAXTER, M. D.
J. D. WHITE, M. D.
T. W. CARRITT, M. D.

I, Aaron Alward, Mayor of the City of St. John in the Province of New Brunswick, having examined the letters of Drs. Earle, Addy, Clay, Jacobs, and Chandler, and also the signatures attached to the foregoing permit of reference, hereby certify that I believe them all genuine.

I can also testify to the high therapeutic value of Fellows' Compound Syrup of Hypophosphites, and consider it deserving of attention by the profession generally.

In testimony whereof I have hereunto set my hand and affixed my seal of Mayoralty at the City of St. John this sixth day of February, in the year of our Lord one thousand eight hundred and sixty-eight.

AARON ALWARD, M. D.
Mayor of the City of St. John.

EXTRAORDINARY RITUALISTIC WORK ON CONFESSION.

We wish to draw attention to the following sentences, quoted by the *Church Bells* from a book upon the subject of Confession, addressed to children, and put forth by a "Committee of Clergymen":—"It is to the Priest, and to the Priest only, that a child must acknowledge his sins, if he desires that God should forgive him. Those who will not confess will not be cured. You must tell the Priest all the sins that you remember to have committed. God absolutely requires this. If through pride or shame you were so unhappy as to hide a sin on purpose, you would be a hundred times more guilty than before. I have known poor children who concealed their sins in confession for years. If they had died in that state, they would certainly have gone to the everlasting fires of hell. Our Lord Jesus Christ commands us to confess to His priests all the great sins that we have committed. If you would not do this (that is, confess another time any sin you had forgotten on a previous occasion), you would disobey Christ's law. The confessor himself forgets the next minute the sins confessed to him. What now you are ashamed to acknowledge in a low voice to one man, in the secrecy of confession, some day your father, your mother, your brothers and sisters, your masters, your companions, all who know you, will hear proclaimed aloud in the face of heaven and earth." The Bishop of London should know that the work from which these extracts are taken is circulated largely in his diocese. Will his Lordship, in the interest of the Church, publicly repudiate this extraordinary and infamous work, and will he proceed against any one of the "Committee of Clergymen" to whom the disgraceful publication can be traced. Further, will any clergyman of that city venture to come forward and declare that he believes and abides by the teaching which he here puts forward for little children of seven and eight years of age? Such a man would be a curiosity.—*Echo*.

REV. HUGH STOWELL BROWN IN BOSTON.

The following letter, probably from Rev. Dr. Fulton, to the *New York Examiner and Chronicle*, will show something of the impression made by Mr. Brown on our Boston Baptist brethren:—

"The visit of this great Liverpool preacher has produced a profound impression upon the people in Boston. His reception was more than cordial, and his preaching was in the demonstration of the Spirit, and with power. His lecture on the 'People's Proverbs,' delivered in Tremont Temple on Thursday last, proved him to be a master in the art of putting things. Of him the *Advertiser* says: 'As a lecturer, his strong, quaint style has made him popular and widely known. His appearance in the pulpit of Tremont Temple last Sunday justified the expectations of those who went prepared to listen to the preaching of a remarkable man. His appearance last evening, on the same platform, did not detract from this opinion.

The lecturer jumped up with a queer little nod, and pitched vigorously into the very middle of his subject, 'People's Proverbs.' He is rotund of habit and rotund of voice, and talks explosive but fluent English. When occasionally he dropped the detached style necessitated by his frequent quotations, and talked freely on his own behalf, his power as an orator was perfectly apparent."

THE PARLOR COLLATION.

But the great meeting was not in Tremont Temple on Sabbath or on Thursday, but in our parlor the following day, where the deacons of the Temple church welcomed to a collation the Baptist ministers of Boston and vicinity. At the close of the collation Mr. Brown was introduced to speak of the Baptist denomination—beyond the sea.

He spoke of it in love and in plainness. He spoke of the work it had accomplished and was doing. He spoke of its weakness because of divisions, and of divisions because of weakness. He referred to Spurgeon as of the one dearly beloved, whose open table and close membership kept out of our ranks one who contends for so much of the faith, as we understand it. He spoke of his own experiences, and declared unhesitatingly that he had been through the struggle; and as his church must be strict because of his deed, he had at one time thoughts of going out and doing in Liverpool what Brook and others have done in London—build up a church of open communion views. He said that after much prayer and reflection he had become in sentiment in harmony with his church. Then he revealed facts which ought to be pondered by those brethren who are, with false views of charity and liberality, sowing to the wind, and will surely reap the whirlwind.

WHAT MR. BROWN SAYS OF OPEN-COMMUNIONISM.

It compels the withholding of the truth on the subject of the ordinances, and at times banishes baptism from Sabbath observance, and confines it to a week night, when few witness the rite which is of the most impressive character. The result is, many of the churches have almost altogether abandoned the ordinance. "I know Baptist churches, so called, and unbaptized deacons, and members and deacons of such churches to whom the name of Baptist is enough to secure the rejection of almost any case in which a denominational appeal is made to them." He declared that the tendency in England is more and more to open communion, for the obvious reason that such almost universal silence prevails in regard to our distinctive doctrines. Two of the so-called Baptist Colleges are open communion, and the one defending the truth and teaching the truth is yet in its infancy. He declared that strict-communion churches are not, in the character of the congregations and in every element of real success, quite on a par with open-communion churches; and indeed, some of our brethren, who are pastors of open-communion churches, feel that they are hampered, and with all their freedom of communion are no longer free to utter all their mind on the subject of baptism when and where they please. Many of the churches formerly Baptist have thrown off the denominational name and boast the title of *Union*. "We have nothing answering to your Social Union among laymen, and the chief obstacle in the way is our differences on the communion question. To be a Baptist out and out is not to be popular among the majority of Baptists. This weakens us as a denomination. We in England ought to feel that it is one part of our mission, through the practice of believers' baptism, to protest against the evils of baptismal regeneration; we alone, when faithful to our principles, are in a position to do this."

THE SIGNIFICANCE OF SUCH VIEWS.

These sentiments, coming from such a man at this time, are of great significance. He spoke as one who believed, and as one ready to act. There can be no doubt but that an interchange of sentiments and of visiting would do immense good to both countries. The words that I have marked as quoted are quoted. Brother Brown dictated them or wrote them. The speech was a surprise to all, yet it was welcomed with proud delight by all. Dr. Murdock followed, as he so well knows how to do, endorsing the position taken, and giving to our brother his opinion of the importance of such an utterance. May God bless the words thus spoken to the good of our churches, and follow with his blessing the speaker and the speech, as together they shall go to England and help to build up

Christ's cause in our mother land, to the prayer of the ministry of Boston no more than of the writer.

J. D. F.

Boston, Oct. 4th, 1872.

CHRISTIANITY OR HEATHENISM, WHICH?

Much is daily said about the wonderful facilities which the mechanical improvements of the age are giving to Christianity for increasing its influence and extending its boundaries. The ever-lengthening lines of railroad are bringing the nations together. The countless steamers plying between the ports of every ocean and river are making the most distant continents neighbors. The telegraph which is netting over the globe is sending a common thrill of intelligence and sympathy through every part of the human family. Diversity in opinion, in custom, in religion itself, is likely to fade away under this law of solidarity which is ruling the world.

Christian men look at all this wonderful movement in a very hopeful way. They believe that they see in it a fulfilment of the great prophecies looking to the sure conversion of the world to Christ. Whether they are right in so viewing the matter or not we do not now inquire.

But there certainly is another side to this subject, and we do well in regarding it. There is evil as well as good in the world, and the former is about as active in propagating itself as is the latter. Railroads, steamers and telegraphs are as free to transport the false as they are the true. Systems of wrong can move to and fro with as great speed as can systems of good. If with wonderful dispatch Christianity can place its missionaries in New Zealand or Hindostan, with the same celerity the heathenism in those lands can send its representatives to every centre of our Christianity. The rail cars and the steamers return to us as easily as they go from us. And they do not come back empty. They are freighted heavily with the heathen of every land and creed. These foreign missionaries are working in Christian England and America for the propagation of their false religions with something of the same effect with which our Christian missionaries are working to set up the true religion in foreign countries. If we are building chapels in Pekin, the Chinese are building Joss Houses in San Francisco. If England is establishing her Christian civilization in Calcutta and Bangalore, unconverted Hindoos are practising their heathen faith in London. Said the Archbishop of Canterbury in a recent speech: "Go to Her Majesty's levee or the Lord Mayor's banquet, or walk even through the streets, and what do you see? A cavalcade of some six carriages bearing the Burmese ambassadors, absolutely heathen, who have come to do their homage to the greatness of England in the centre of England. Go to the Temple, where the familiar sight of our barristers with their peculiar costumes used to be the only thing we saw, and we find some sixty Hindoo members of the Temple, or Lincoln's Inn, still remaining Hindoos and heathen in the centre of civilization." Dr. Tait went on to mention other particulars, showing how near men in the metropolis of England are brought to heathenism; "so near," he affirmed, "that unless they take some steps for converting the heathen, the heathen will be converting them." That this is no imaginary thing is proved by the facts that the philosophy taught in the great seminaries of learning in England has already been affected by Eastern ideas; that men of note in England are outspoken in their admiration of heathen systems of philosophy and religion. How it is in this country may be seen in the fact that our literature as represented by some of our popular writers and thinkers, is getting to be pretty thoroughly saturated with Brahminical ideas and sentiments.

We have written enough to show that the great movements of the age are not necessarily or exclusively in the interests of Christianity. The mighty inventions and discoveries of science, the wide diffusion of knowledge over the earth, the breaking down of national prejudices and religious bigotries, the growing community of interest and feeling between races and people—in these things are found facilities and opportunities for the evil as well as the good to extend its power. This fact should be more thoughtfully considered than it has been. And it should lead Christian men to renewed effort, consecration and prayer in this great warfare with sin.

We have no doubt as to the final issue of the conflict. There is to be a mightier de-

votion on the part of Christianity than the world has yet seen. There is to be a vastly larger giving on the part of Christians, of themselves and their wealth, than these centuries have witnessed. There is pressing need that a new stadium in the history of the church, in its earnestness, its enthusiasm, its self-sacrificing love, should begin just now. With this, and the grace of God to crown it, Christianity will keep pace with every movement of the age, turning every success of science into a victory for itself.—W. & R.

For the Christian Messenger.

IN MEMORIAM.

OLDHAM ARMSTRONG

died at his late residence, Lower Granville, on the 1st inst., aged 64 years.

Bro. A. was for upwards of forty years a consistent member of the Lower Granville Baptist Church, during which time he strove with all his powers to walk worthy of the vocation whereunto he had been called, and always labored to advance the cause of God and maintain "the faith once delivered to the saints." Although prevented by infirmities from regular attendance upon the public means of grace, for some time before his death, he would often speak of a desire for Zion's prosperity. When last at Conference (some two months before his departure), he expressed an expectation and "desire to be with Christ, which is far better." His bereaved family, the Church, and the community have sustained a loss not easily replaced. Yet while we mourn, let us endeavor to meekly bow with resignation to the will of Him who doeth all things well.

"Go, faintest brother, to thy rest,
Prepared for thee above;
Our Heavenly Father knoweth best;
He hath taken thee in love.

We will deeply mourn thy loss,
Yet why should we complain,
While what to us is lost
Is thy eternal gain."

The burial and funeral services were conducted in the presence of a large congregation, at his late residence, by the present pastor.—*Com. by J. C. B.*

Missionary Intelligence.

BUDDHIST PRIESTS.

BY REV. A. R. CRAWLEY, HENTADA, BURMAH.

The Phong-gyees, or Buddhist priests of Burmah, constitute a very prominent and peculiar class. Their influence over the people, through on the wane, is still undoubtedly great. It is that kind of influence which is inevitable, where the whole education of the masses leads them to regard the practice of asceticism as one which establishes a claim to peculiar sanctity and superiority.

The Priest is addressed as "Pay-ah," which is the highest term of compellation known to the Burmah language; how much it meant is apparent in fact: that Dr. Judson could find no better word to express "Jehovah" than this "Pay-ah," coupled with the adjective, "Taw'yah," which means Eternal.

The priest is always approached with the greatest possible demonstration of respect. When drawing near to a monastery the Burman takes off his sandals, leaves them at the foot of the steps, and on entering the building, is there is an idol in sight, prostrates himself, before it, with his forehead touching the floor, three times, goes through the same form to the priest, then sits himself in the humblest manner at some distance from the yellow-robed "Payah."

As the priests come indiscriminately from the people—the inclination being the only requisite for eligibility to the office—there is of course a great variety of character to be found among them. The majority are proud, bigoted and overbearing. Not unfrequently, however, intelligence and observation are to be met with in the yellow-robed fraternity; in some cases so pleasantly and prominently manifestly that it is impossible to make one's self believe that it can co-exist with anything so stupid and absurd as the practice of idolatry.

On a recent tour in the Bressein jungles, I had several interviews with one of these clear, keen-witted, intelligent Phong-gyees, and found him really quite companionable. He had a great natural fondness for mechanics, and had contrived a paddle-wheel boat, worked a crank. Some of his devout admirers had made him a present of a very good watch and a clock. The mechanism of these he was never tired of

studying, and was able himself to repair the clock whenever it got out of order. My own watch needed repairs, on that very account was an object of greater interest to him than his own, which was in good order; and so anxious was he to try his hand at it; that he actually offered to exchange watches!

He was also deeply interested in the motions of the stars, was so accustomed to watch them, that he had discovered that there was system and order in all their apparent irregularity. On my asking him for a handsome marble idol to send to America, he gave it to me without hesitation. With all his intelligence and observation, this man is the most devout, earnest, conscientious and unaffected idolater I have yet encountered.

CRAFTY AND INDIGNANT HEATHEN.—The *San Francisco Bulletin* says:

Don Gong is a Chinaman of more than ordinary intelligence, and having acquired a fair knowledge of the English language he concluded to go a step further, and renouncing the worship of idols, professed the Christian faith, and became a member of the First Baptist Church in this city. Then he wrote home to his parents and friends, informing them of the fact. His father wrote in reply, and expressed great pleasure and gratification for his son's conversion. He told the young man that if he would return to his native land he would place him in an institution where he might finish his Christian education. Don Gong returned to China and sought the home of his father. Greatly to his astonishment his parents and assembled friends and relatives received him as a recreant. The old gentleman caused him to be bound with cords and stripped half naked. Then with his own hand he lashed him furiously. Weary of that exertion, the old veteran of idolatry finally dragged him to the bank of a river, and exclaiming that he would send him bleeding into the presence of the gods he had forsaken, hurled him headlong into the water. Gong would have expiated his offence with his life but for the interference of his relatives. Some of the women held the old man while the men fished the son out of the river. He expressed a desire and a determination to return to this country, where there are no rivers in which to drown recusants of any faith.

PALESTINE.—The Rev. D. Stuart Dodge describes, in the *Evangelist*, the dedication of a new Church at Beirut on the 4th of August. He says: In the afternoon the church was formally dedicated. This was to many a bold and unlooked-for step. No "firman" had been obtained from the Government, and probably none would have been granted, as enemies are numerous and the site is directly under the shadow of the minarets of two mosques. No one had dared, therefore, to speak of this building as a "church;" but in Turkey anything *dane* is lawful, and it was now safe to give the completed edifice its true title.

"During all these services—none of them short—eager interest was manifest on every Protestant face, and thoughtful attention was given by strangers, who came from curiosity or courtesy. There was frequent passing to and fro, but no disturbance from the rustling silk or creaking boot of civilised piety. An array of pointed red shoes awaited their owners at the door, and silent figures glided in and out, quietly dropping into place on the first convenient mat."

Among the features was the congregational singing, the pastor acting as precentor. Besides tunes sacred to American ears, there were native airs, two of them most unique. Oriental music invariably favors the minor key, and in this case the familiar cords had full sway. In the opening hymn of the morning, the whole congregation floated off into a gushing stream of nasal quavers, fugues, and periodical sighs, until the voices broken upon unseen rocks, seemed lost in inextricable chaos, and no hopeful sign of recovery could be detected before the end of the third line; but to my astonishment, the close of the verse landed the audience safely at the given note.

SOUTH AFRICA.—NATAL.—In heathendom, woman somehow is always lower in the scale of degradation than man. A lady missionary thus describes her condition in Natal, South Africa: "The native says of his daughters, 'they are my cattle, my money, my merchandise. My wives are my cattle, my horses, my plow, and my wagon. I bought her and paid for her, and have a right to beat and kill her, if I choose.' The father or oldest brother sells