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Although generally described as a disease, constipation can never exist unless some of the organs are deranged, which is generally found to be the liver. It consists of an inability to regularly evacuate the bowels, and as a regular action of the bowels is absolutely essential to general health, the least irregularity should never be neglected.

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Sunday Reading

Forsaking All

By Rev. Dr. Stone

This was indispensable to our becoming disciples. It is indispensable to our continuing disciples. We are not to look upon it as a demand once for all complied with years ago, and of no more vital and binding force. As we could not go to Christ at first without fulfilling this word, so we cannot to-day, or any day, be true servants and followers of the Master without abiding in this spirit and habit of utmost self-renunciation.

We are, then, to feel habitually that we have nothing of our own. All idea of proprietary rights we are to relinquish. How hard it is to give up the use of the possessive personal pronoun "my" and "mine!" But this is precisely what we have to do. My body is near to me and a part of me, but I do not own it; it belongs to Christ, and He asks me to relinquish my claim to it and make it freely over to Him. If these hands are mine I shall be apt to feel that I may employ them in what tasks I will. If these feet are mine I shall very likely argue that I may send them on what errands I will. If these muscles are mine I may bid them lift, and tug, and bear burdens solely for my pleasure and profit. But if I have renounced all ownership of hands, and feet, and sinews; if I have written Jesus' name on all my flesh as rightful possessor of the whole, then it is for Him to say how this body, which is His, shall be employed. So it is also with the faculties of my mind and the feelings and affections of my heart. They are not mine, and I may not use them except to please and honour their Divine Proprietor. And I must not speak of my time as though I could devote the passing hours to what pursuit I will, nor of my silver and gold as though I could appropriate them to satisfy the longings of my own imperious desire.

And when the selfish counter pleas, that oppose the claims of the rightful Master, solicit my consent; when ambition is importunate for its crown, and appetite for its sweet relishes, and passion for its coarse gluttony; when the love of ease, and the craving for pleasure, and the thirst for gold demand indulgence, I may not listen to these earthly voices; I must hear only the one Divine call that bids me forsake all I have in devotion to this new Master. I must suffer even the tenderness of human affection, the dear household ties, to plead with me in vain if they obscure the face and silence the voice of Jesus.

And this renunciation of all must be made in the conviction that there is no use we can possibly make of ourselves, and of what we have that can be so sweet, so wise, and so fruitful of good and of blessing as to lay the whole down at Jesus' feet to be employed in His service and for His glory. And it is to be done in the faith that we do not impoverish ourselves in such a surrender. We do not serve a hard Master. The Lord will provide. He knoweth our frame and all our needs. It is safe and blessed, even so far as our earthly experience is concerned, to reserve nothing and to trust for everything

Debt

It is everywhere. On the merchant's stock of goods. On the house you live in. On the church you worship in. On the chapel you pray in. On the village. On the town. On the city. On railways. On canals. On private enterprises. On public works and improvements. Often debt is carried on the back. Often worn on the head. Often fitted to the feet. It is met with on the church Bible. On the hymn-books. The minister often carries a load of it. Newspapers carry it. It is the world's curse, and has well been pronounced to be "the devil's saddle." It sticks like a plaster. It is ugly to look at close by. But it is not without a perspective of beauty. In fact, distance lends it enchantment—but it is never returned. Debt exists in two forms collectible and non-collectible. One debt is always collectible. You can't shirk it. No phase of the subjunctive mood governs it. It must, shall, will, be paid. It is the great debt of Nature. One debt you never can pay. It is the debt of everlasting Love. And you can't even reduce it in all eternity. It is the only debt that is a

blessing. The only form of obligation where it is more blessed to owe than to pay. If you are not in this debt, the quicker you get into it the better. Do it now. By-and-by heaven. And then, hurrah!—Dr. Talmage.

Fragments Not to Be Lost

Faith in general is the sight of spiritual things; religious faith is the sight of God in His works and His providence; Christian faith is the sight of God as revealed in Jesus Christ. Thus faith in general produces spirituality; faith in God produces religion; faith in Christ produces the Christian life.

If Christian people would make conscience of their work, and do that work just where Providence has placed them, they would be more happy and useful, and their homes and churches would brighten with blessings which can never come while they till other fields to the neglect of their own.

Above all let me mind my own personal work; to keep myself pure, and zealous and believing; labouring to do God's will, yet not anxious that it should be done by me rather than by others, if God disapproves of my doing it.

Perhaps the greatest good next to doing good to your "neighbor" is, to benefit your enemy. But some people heap coals of fire on their enemy's head to scorch him, thus making use of a Christian precept to do evil.

The heights of earthly promotion and glory lift us no whit nearer heaven. It is easier to step there from the lowly vale of humiliation and sorrow.

Never be sorry for any generous thing that you ever did, even if it was betrayed. You cannot afford to keep on the safe side by being mean.

Saved By the Telephone

The wedding guests had assembled, the preacher was in readiness, and it lacked but fifteen minutes of the time appointed for the ceremony, when the young man in the case appeared at the door of the parlor and called the preacher out.

"Mr. Stedman," he said, "I'm in a terrible fix. I forgot to bring the license. I left it at home in my other coat."

"That is very unfortunate," the minister answered. "I can't marry you without it. Isn't there some way of getting it here?"

"Not in time!" groaned the hapless bridegroom elect. "The boarding-house where I've been living is ten miles from here. It would take two hours to go and get it."

The preacher reflected a moment. "Can we reach the place by telephone?" he asked.

"Yes, sir."

Two minutes later they were standing before a telephone in another room, and the young man was conversing with the landlady of his boarding-house.

"Mrs. Guernsey," he said, "will you please go up to my room, take a folded paper out of the inside pocket of a coat that hangs up in my closet, and bring it back with you to the phone? Hello, Central! Don't cut us off!"

Presently Mrs. Guernsey reported that she had found the document.

"Thank you," he said. "The Rev. Mr. Stedman will carry on the rest of this conversation with you."

He handed the receiver to the preacher, who asked:

"Are you this young man's landlady, madam?"

"Yes, sir," she said.

"Will you please open and read to me the paper you hold in your hand, or tell me what it is?"

"It's a marriage license, authorizing any clergyman or other lawfully qualified person to solemnize the marriage of George H. Bellmore and Ida Travers."

"Is it dated, signed and sealed?"

"It is, sir."

"Thank you very much. Now call a messenger and send the license here by the swiftest mode of travelling at once. That will do. Good-bye!"

"Now, Mr. Bellmore," he said, "there need be no delay in the ceremony. We will proceed with it, and when that license comes I will examine it, and if there is any apparent informality in this arrangement I will marry you again after the company has gone."

SHARP PAINS SHOT THROUGH HEART.

Thousands of people go about their daily work on the verge of death and yet don't know it.

Every once in a while a pain will shoot through the heart, but little attention is paid to it at the time, and it is only when a violent shock comes that the weakness of the heart is apparent.

There is only one cure for the weak heart and that is Milburn's Heart and Nerve Pills.

Mr. H. A. Young, 83 Hayter St., Toronto, Ont., writes:—"I used to have sharp pains shoot through my heart, suffered from shortness of breath, and was so nervous I could not sleep at night. A friend advised me to try Milburn's Heart and Nerve Pills, and after one box I found great relief. Three boxes completely cured me."

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Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

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