## Thoughts Low and High.

BY REV. C. H. SPURGEON.

"The centurion answered and said, Lord I am not worthy that Thou shouldst come under my roof; but speak the word only, and my servant shall be healed." Matt. 8:8.

This centurion was a worthy man from the human point of view; but he called himself unworthy when he turned towards our Lord. He was so excellent a man that the elders of the Jews, who were by no means partial to the Roman soldiers, pleaded with Jesus that he was worthy. He had been personally there, he would have repudiated their plea; and he did so by the second party of friends whom he sent to our Lord. As one set of friends had said, "He is worthy," another set of friends was bidden to say in his name, "Lord, I am not worthy," the worthiest men in the world do not think themselves worthy; while the most unworthy people are those who boast of their own worthiness, and, possibly, of their own perfection. We should not have wondered had this man been proud; for he was one of the conquering race, and the representative of a tyrannical power. If he was not a very great officer, but only the captain of a hundred men, yet it is not unusual for petty officers to be more haughty than their superiors. If a man is placed in a very high and responsible position, he is frequently sobered by his responsibilities; but a mere jack-in-office is usually greater than the emperor himself. However, this centurion was a man of gentle mold, and said of himself, "I am not worthy."

He might have been proud of his popularity among the Jews. Few can bear to be surrounded with an atmosphere of esteem without beginning to esteem themselves much too highly. He had built for the Jews a synagogue. That is a good thing to do; but it is very possible to build a synagogue, and to become a great man in one's own opinion, and stand several courses of bricks higher in pride. Not so, however, this good man, who had built a synagogue, but did not presume upon the greatness of his own generosity. He never mentioned it; but said, "I am not worthy that thou shouldest come under my roof."

Beloved friends, my point this morning is this—I would call your attention to the happy blending of this beautiful humbleness with an extraordinary degree of faith. In his confession of sin he is unsparing—"Lord, I am not worthy that thou shouldest come under my roof;" but in his confession of faith he is equally clear—"Speak the word only, and my servant shall be healed."

I. First, then, a sense of unworthiness is very desirable and commendable. Some of you are destitute of it. I dare say you think it a mean and miserable thing. You suppose it would injure your manliness, lower your self-respect and dampen your courage. Dear friends, the manliness which feeds on sin is a poisonous fungus, which grows out of the rottenness of a corrupt heart. May it be taken away from us! I commend a sense of our unworthiness because it is a sense of what is true. When a man thinks himself unworthy before the Lord, his thoughts are right. When he feels that he could not be saved by the merit of his own works, for his works are faulty and defiled, then he judges according to fact. Whatever result a thought may have upon us, whether it makes us happy or makes us sad, this is a secondary matter; the main point with an honest mind must always be—Is it true? If it be truthful thought, I ought at once to entertain it, cost me what it may.

In the next place, note that a deep sense of unworthiness is no proof that a man has grossly sinned. It may be viewed in quite the opposite light: if the man had been heinously wicked, his conscience would have lost its sensitiveness, and he would not in all probability have felt his unworthiness so keenly. Do not judge men by their estimates of themselves; or if you do, take this as your guide, that he that humbleth himself is to be exalted, and he that exalteth himself is to be abased.

He that is great is little: let him that is little to himself be all the greater with you. God loveth not those who boast. He hath filled the hungry with good things, but the rich He hath sent empty away.

I commend this sense of unworthiness because it has a tendency to make a man kind to others. He who thinks himself everybody thinks another man nobody. If a man be proud, he will say, "I am a man under authority, having soldiers under me; and I am not to be worried by having sick boys to look after." Sympathy, tenderness, and the valuation of others are strangers in the house of the proud; but they take up their abode with those who think themselves unworthy. Beloved, it is well to think little of yourselves, for then you will have more thought to spare for the sorrows of others. The great man, the very great man, the highly-deserving man, the person who is right honorable and worshipful personage, rides rough shod over his fellows and crushes them without compunction, if they lie in his way and may hinder his design; but the consciously unworthy man, the man who feels that he owes everything to the mercy of God, and must still depend upon that mercy and that mercy only, will be tender and gentle towards his fellow sinners, and speak comfortably unto them.

We commend again this sense of unworthiness, because it makes a man lowly towards the Saviour. Of all things that are contemptible, a proud bearing towards the Lord Jesus is the most hateful; yet it is by no means unusual. Some seem to fancy that Jesus is their servant, at their beck and call; and they talk about His salvation as though He ought to give it, and they could claim it for themselves and all mankind. Our right state of heart, when dealing with our Lord Jesus, is that of the penitent, washing His feet with tears, or of the leper who fell at His feet and worshipped Him. If we would come to the Saviour of sinners, we must come as sinners. We must come as humble petitioners, and not as those who proudly fancy that they have a claim upon the grace of God.

A sense of unworthiness is exceedingly useful, because it puts a man where God can bless him.

"Oh," say you, "where is that?" The Lord will only act in conformity with his own attributes. God will always be God, and as He will be God alone in creation, so He will certainly be God alone in the new creation. Our only right position before God is to know that we are undeserving and unworthy, while He is holy and glorious. We must hear Him say, "I am God, and beside me there is no one else," or we shall never look upon Him and be saved. If I am somebody, and I stand up with my rights and my claims, God cannot bless me without conceding that which He will never concede.

This state of mind, once more, makes a man in love with the simple Word of God. This man, because he was not worthy, did not ask of Christ any mystic words or imposing ceremonies, nor even so much as a visit to his house. No, he was content that the Lord should speak the word. It is our proud human nature that so much sighs for finery and pomp; we would fain go to heaven by some royal road, or glittering way; we want to be saved to music, and perfected by paraphernalia. We would like to be forgiven; but we must needs have a visible priest in full canonicals; and we must have a decorated altar and a show of candles in the daylight. Gewgaws are wanted to conceal the humiliation of being saved by pure grace. But a soul that feels its own unworthiness cries, "Lord save me in Thine own way. Thy word is enough for me. Speak the word of command, and it suffices me."

Now, beloved friends, I leave that point, only putting it thus—Do you know your own unworthiness? I do not ask you whether you have been racked with terrors, nor whether you have been drowned in despair—that may be, or may not be. But are you willing to subscribe to this, that you are not worthy, that sentence of condemnation may fitly be passed upon you, and if you are saved it must be of free grace alone?

II. But now, secondly, I have to show you that this sense of unworthiness can be wrongly used, and is often perverted to ruinous ends. I have often seen this evil come up in the form of doubt as to the mercy of God. When a man's sin appears very great, he is apt to say, "God cannot have mercy upon me." Now, sir, you shall be allowed to be the chief of sinners, if you feel yourself to be so; but you cannot be allowed to deny the omnipotence of God. You are sadly unworthy; but it is in the unworthy that that grace finds its sphere of operation, and you must not limit the power of that grace which comes to men through Christ Jesus. Your unworthiness must not be used as an argument for the denial of God's glorious attribute of mercy. Doth He not say: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

Poor creatures have even gone the length of doubting the power of the blood of Jesus to cleanse them. If you talk so, I must put my hand on your mouth; you must not say another word of that sort. Is it not enough that you have bespattered yourself with sin? Must you now asperse your Saviour? Will you trample on the Christ? Will you deny its cleansing power? Oh, sirs, if you perish it will not be because the blood has too little efficacy; it will be because you have not believed on the name of the Son of God, and will not come unto Him that you might have life.

We have known persons under deep distress doubt the promise of God. A great and sure promise which obviously belonged to them, they have set aside, saying, "It is too good to be true. I cannot believe it, because I am so unworthy." Dear heart, do take the promise of God to mean what it says, and believe it. Take the promise as coming from God, and therefore as assuredly true; simply believe it and be happy.

Some, because they are unworthy, would deny the Lord Jesus the pleasure of saving them. When Cato committed suicide, Cæsar was sad that Cato should envy him the glory of saving his life. Perhaps if Cato had known what Cæsar would have said, he had not been so swift with his sword. Beloved, will you deny Christ the pleasure of forgiving you? I cannot believe it. Surely you are not such a madman! Come, come, man! I will let you use the blackest language about thyself; thou mayest paint thyself as almost a fiend, and little better than the devil if this will please thee; thou shalt sweep up hell itself for epithets if thou wilt wherewith to set forth thine own sin and misery; but, I pray thee, touch not God, deny not His mercy, doubt not His faithfulness, refuse not His love, but submit to His saving grace.

Alas! there are some whose sense of unworthiness turns to sullen rebellion. I will not speak harshly of them; but I do know some few who frequent these courts, of whom I must say they are their own jailers and tormentors. Like one of old they must confess, "My soul refused to be comforted." There is another passage in the Psalm which says, "Their soul abhorreth all manner of meat." Who were these? David says they were fools. I do not say so much as that, my dear friends, of any of you; but I am solemnly afraid it would be true, if I did say it. He that refuses all manner of meat is like to be starved; and who is to be blamed for that? If you refuse the bread of life, can we pity you if you die of hunger? Will you be lost because you do not feel worthy to be saved? Man alive, if I were you, I would say nothing against the grace which would save me, but I would gracefully accept the loving pardon and the tender mercy of my Lord. The devil and I have had many skirmishes; and if there is anything to be said against my being saved, I have no doubt whatever that he will be particularly sure to say it. Therefore, I do not go into that line of business; there is no room for me; Satan will do all that can be done in that direction. I find it far more profitable to be picking up the crumbs of comfort I can find, in the form of reasons why I should be saved.

III. But now, thirdly, I am glad to proceed to this much more pleasing subject—a sense of unworthiness finds a fit companion in strong faith in Christ. For, look you, first, when you have no faith in yourself, there is the more room in the soul for faith in Jesus. If you have confidence in yourself, that bit of self is filled; but if you have no confidence in yourself, your soul is one great vacuum, and you can hold the more of Christ. The greater the emptiness, the more room for that which is to be the fullness. If thou hast no reason whatever why thou shouldest be saved, except the free grace of God in Christ, then take that free grace here and now. God help thee so to do, and may nothing hinder thee! Believe the more in Christ, because thou canst not, in any degree, believe in thyself.

This man, again through his being so lowly, had not the conceit to question and doubt. Doubt is, in most cases, the daughter of pride. Think of a man criticising God! Job might possibly have done that while he heard of God by the hearing of the ear; but when his eyes saw Him he abhorred himself in dust and ashes. How dare we cavil at God's way of saving the guilty? It is impertinence! It is insanity! Let us have none of it.

This lowly estimate of himself brought the centurion away from dictating to Jesus how the blessing should come. A great many persons we meet with are always mapping out courses for the Holy Spirit. They are willing to be saved, if they can be saved by a certain mode. They will believe if they see signs and wonders, but not else. Their peace must come in the way they have selected, and in no other; their mind is made up as to how it ought to be. Lots of you here are waiting till you feel some singular feelings, or see some strange vision, or undergo a special experience; you cannot believe Christ's bare word; you are too proud to be saved by that only. O, my hearers, if the Lord shows you your utter unworthiness you will be willing to be saved in the simplest manner. You will then ask nothing but this one thing, "Lord, save or I perish." You read biographies, or you hear Christian people tell how they were saved, and you put your finger on certain memorable points, and you say, "If ever I feel that, or see that, I will believe in Christ; but not else." Thus it seems that the Lord must bow to your will, and not do as He thinks fit. Truly the wind bloweth where it listeth, and none of your dictation will have weight with the free Spirit or with the sovereign Saviour.

If Christ had come to the man's house, there would have been great joy in it; but He did not ask for that joy. Some will not believe in the Lord Jesus, unless they feel great transports; but, dear friend, is it right to resolve that if you feel the joy, you will not believe in Him? Nay, rather if you walk in darkness, and see no light, trust in the Lord. If all within seems to be contrary to the fact of your salvation, believe you in Christ, and you are saved; and if every power and passion of your nature should vote you lost, you are not lost if you are simply hanging to the bare word of the Lord Jesus.

And after all, such faith is the greatest of faith, for the Lord Jesus said, "I have not found such faith, no not in Israel." One man stands up and tells you the ground of his confidence, and you learn that at such a time he heard a voice, or in such a night he dreamed such a dream, or during certain months he had an awful experience of fear of hell, or at another period he felt such joy that he was carried clean away. Do not think less of the believer who says, "My experience is only this:

'I'm a poor sinner, and nothing at all,
But Jesus Christ is my all in all.'"

This last man's experience has least of dross about it. I find written in the infallible book that if I trust the Lord Jesus, He will perform His office of Saviour upon me. I have trusted Him and He has saved me. "Is that all the witness you have?" says one. What more witness do I want? I may be able to mention certain incidents which attended my conversion; but these are not my hope. I place no reliance upon what I have thought, or seen or felt. If anybody could prove that I never saw, and never heard anything of the kind, I should not be troubled about it, for one thing I know—I know that I heard that text, "Look unto me, and be ye saved, all the ends of the earth;" and I did look, and I was saved. What is more, if I did not then look, and was not then saved, I do not care twopence to contest the point, for I am looking now, and therefore I am saved.

That is the comfort; we have not to rely on a past faith, but still to go on believing. Look unto Jesus ever; coming to him always: that is the true position for peace. If I rest in Christ every day, the fruit of that believing will be seen every day. I must not only believe in Jesus, but keep right on believing. God help you so to do! Set side by side with a deep sense of unworthiness a high appreciation of the power of Christ to cleanse you from sin, and to make you holy, even as God is holy. Make progress in these two things. They will not be like the legs of the lame, which are not equal; but they will be much alike in their happy effect upon your life. Down with self, and up with Christ.

"Thus while I sink, my joys shall rise
Immeasurably high."

## Don't Whine.

Good people have a right to cast their burdens on the Lord; but nobody has a right to attempt to impose upon the Lord by the presentation of fictitious burdens, or to come into the divine presence whining and finding fault with the allotments of Providence. Some people get into the habit of whining. They might have gotten into the way of it some time when they were really in trouble, and have forgotten to change their tone with their changed circumstances. I have known some persons to get so addicted to this thing that they would use the same whining tone in ordinary conversation even when speaking upon the most joyous and cheerful topics. Sometimes I imagine they think it pious, a sort of holy tone. It is so far from the expression of the robust, cheerful, loving, hopeful, grateful holiness of the Bible as the whine of a spaniel is from the songs of the happy birds of spring. So far from being holy, it is an abomination in the ears of the God of love. The croak of the raven or the snarl of the wolf is music in the ears of the Giver of every good and perfect gift in comparison with this whine. Weep if you are afflicted; groan if you are in pain. Cast your burden upon the Lord; He will sympathize with you and sustain you. He has promised it. But God has no promise for them that whine. Whatever you do, then, "don't whine,"—*Rev. J. S. Smart, D. D.*

— Remember that there are two guests to be entertained, the body and the soul. What you give to the body is soon lost; what you give to the soul remains forever.

## The Danger of Riches, to be Met only by Systematic Giving.

BY REV. JAMES H. HOADLEY.

The great danger to the church in our day, is that it is growing rich as never before. The wealth of the world is fast coming into Christian hands. Eleven years ago, one-fifth of the population of the United States belonged to professed Christians, and as much more probably was under their control. This wealth amounts to thousands of millions of dollars!

We all know that the tendency of great wealth is to make those who possess it proud, self-indulgent, and worldly minded. Hence a church sometimes becomes poor, in proportion as it becomes rich.

This tendency can be counteracted only by opening channels for the overflow of that which comes pouring in. Christians must learn to give as they receive: and not to give now and then, on sudden impulse, but to give regularly and by system. Upon this depends the success of almost every great enterprise which the Church has undertaken, such as foreign missions, home missions, work among the poor in our cities, and Christian education. When the relation of wealth to all this is rightly understood *and practised* by professed Christians, when the money power of the Church becomes Christianized, then, as Dr. Bushnell says, "the morning of a new creation will dawn."

But not one Christian in a thousand has any true conception of his duty in this use of his wealth. America is claimed to be the most liberal country in the world, and yet the members of our churches, according to Dr. Strong, give only *one-sixteenth of one per cent.* of their estimated wealth to the cause of Foreign Missions. If every one of them gave *one cent a day*, it would amount in a year to $36,500,000! But the great majority of Christians are not aware that they are not absolute proprietors, but simply stewards and trustees of what God has put into their hands.

The Old Testament doctrine of tithes, often misinterpreted, has led many to a limited view of what Christian benevolence requires. To this doctrine of tithes can be traced the *mine* and *thine* theory, according to which a man reasons that when he has given a tenth to the Lord, the other nine-tenths are his own absolutely, to do with according to his own self-interest or pleasure.

But the tenth of the old economy was by no means *all* that was required by the Mosaic law. There were other gifts and offerings prescribed that doubled or trebled the amount that was to be devoted to sacred purposes.

When God commanded His people to pay tithes of all that they possessed, He did not thereby relinquish His right to that which was left. God's ownership in us is no joint affair. By creation, providence, and redemption, we belong to Him. It is not only a part of what we possess, but *all belongs to God*, and is to be used in advancing His kingdom.

So regarding whatever may be in our hands, the practical question is, *How shall it be applied?* Occasional and spasmodic efforts will not do. There is but one method which is both Scriptural and reasonable, and that is to give *according to rule*, fixing the amounts that we can afford to give, and giving it regularly and systematically, thus attending to the Lord's business as strictly as we would attend to our own. The advantages of this method are these:

1. It enlists the services of every individual, rich and poor. The poor man is a steward as much as the rich man, though he has control of but few things, while the other has of many things. There are thousands of people in the church to-day who give *nothing*, simply because they cannot give in large sums. The rich are constantly appealed to, and the poor are too often passed by. But the man with an income of hundreds is as much a trustee and steward of God's bounty, as the man with an income of thousands, and the one is under the same obligation to give as the other. To-day only a few give. Our collections in the churches are the gifts of a small number in proportion to the whole.

2. Systematic giving educates the conscience, so that every one gives from principle. It makes giving an act of worship, as much as prayer or praise. The old method appealed to the emotions, and often to the pride. It is not *how much*, but *how* men give, which is to be emphasized. The conscientious gift, be it ever so small, is more in God's sight, than the larger gifts of those who are actuated by a lower motive. Conscience is unswerving. Impulse has its reaction; but conscience never reacts. A man never regrets what he gives from a sense of duty. A conscientious gift is an honest gift. There can be no true giving that is not prompted by conscience.

3. Systematic giving fixes a *rule* of giving, that it shall be according to our "general ability," or "as God hath prospered us." What is given is not limited to a tenth, or any other definite amount. It may be on a sliding scale, being determined by the ability of the giver at the time. Everything is relative: a poor man may find a tenth too much, while to a rich man a tenth may not be the half or the quarter of what he ought to give, if he would do his duty to God and his fellow-men. To a man with an income of $500 a year, a tenth is a large proportion; while to a man with an income of half a million a year, a tenth is shamefully small.

The Christian benevolence of to-day should not be measured by the Mosaic standard, but rather by the broader standard and principles of the New Testament. There can be no fixed rule to regulate the amount each one should give; neither can there be any rigid rule as to the frequency of one's gifts. The only essential is that it shall be systematic and punctual.

Such regular giving reacts upon the individual himself, in promoting his own spiritual growth. It developes Christian character. It weans the soul from the material and the temporal, and allies it to the spiritual. It tends to consecrate the whole life to God and His service.

To quicken the grace of liberality, is to quicken all other graces. It broadens the whole man. It brings him into closer sympathy with his fellow-beings, and gives him an interest in every good work that is being done in the world.

But greater even than this is the immense benefit of such giving to the Church, where it would lift all burdens and quicken all enterprises. Such a thing as financial embarrassment would be unknown. Every treasury would be full, and no debts need be incurred. It would do away with the necessity of all special appeals. It would give the Church unlimited facilities for aggressive work. It would supply the means for all the great undertakings which look to the Christianizing of the whole world.

Until recently the great demand has been for men: "Who will go?" To-day the great demand is for money: "Who will give?" On the way that this question is answered, will depend the preaching of the gospel in all parts of the world, and the conversion of the whole family of mankind.—*Evangelist.*

## A Prevalent Offence.

It is probably no exaggeration to say that two thirds of all the talk floating about through society regarding persons and families is absolutely without foundation. Over every community one may observe at times this mist of misrepresentation and misunderstanding, sufficiently tangible to blur the outline and harmony of things, but never tangible enough to be traced back to its origin so that responsibility can be fastened. Not long ago, in a church in another section of the country, it was suddenly reported from mouth to mouth that there was serious dissatisfaction with the minister in charge; a man of the greatest sincerity, integrity and fidelity, respected and beloved. There was instantly great anguish of mind on the part of many worthy people, who resented the injustice, and who detested the sort of spirit which manifests itself in church divisions. Presently it occurred to a few sceptical spirits to ascertain the dimensions of the dissatisfaction. They went to all the persons whose names were mentioned in connection with the movement, and from each they received not only a positive disclaimer, but a protestation of absolute ignorance; and both the protestation and the disclaimer were true. The whole dissatisfaction existed in the mind of one well-meaning, but exceedingly irresponsible woman, who had excited herself to such a degree and talked with such volubility that she had persuaded herself and almost convinced a congregation that there was a serious disturbance at hand. This woman meant no evil, but she caused a great deal of suffering, and she might have been the occasion of a great piece of injustice. There is no way of punishing such an offence as this, although it is an offence which society ought to be able in some way to bring home to the offender. The absolute lack of responsibility which a good many well-meaning people show in the matter of talking would be incredible if one were not constantly coming upon illustrations of its extent. Men and women give forth impressions and repeat, without qualification or condemnation, statements regarding others which have absolutely no foundation in fact, and to ascertain the truth or falsity of which not the slightest effort has been made. These people would shrink from the idea of burning down a man's house or taking a ten-dollar bill out of his pocket; but they do not hesitate to smirch his character or destroy his peace of mind, calamites much more difficult to bear than the results of arson or theft. Society stands in great need of sound education regarding personal responsibility for talk which affects the character and standing of others.—*Christian Union.*

—Dr. Patton pithily said in one of his late addresses that the scientific believer in the invisible "atom" ought not to find it hard to believe in the invisible God. To this one might add that the believer in an unseen but deadly malaria, may believe in an unseen and malignant devil. Science and therapeutics both rest upon the invisible, as truly as religion.—*Interior.*


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CURRIE & HOWARD, Manufacturers of FURNITURE FOR THE TRADE, AMHERST, N. S. Photos and prices on application.



APRIL 8.

DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE

EVERY MAN who finds his physical powers flagging, should use DR. WILLIAMS' PINK PILLS. They will restore his lost physical and mental vigor.

EVERY WOMAN should use DR. WILLIAMS' PINK PILLS for all irregularities, suppressions and irregularities, and all sickness when neglected.

YOUNG MEN should use DR. WILLIAMS' PINK PILLS. They will prevent results of youthful bad habits, and restore vigor to the system.

YOUNG WOMEN should use DR. WILLIAMS' PINK PILLS. They will make them regular.

For sale by all druggists, or sent by mail, post paid, on receipt of price (50c. per box), address THE DR. WILLIAMS MEDICINE CO., BROCKVILLE, ONT.

GRATEFUL—COMFORTING. EPPS'S COCOA. BREAKFAST. "By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame." Made simply with boiling water or milk. Sold only in Packets by grocers, labelled JAMES EPPS & CO., Homœopathic Chemists, London, England.

DONALD KENNEDY of Roxbury, Mass. My Medical Discovery is sold by druggists everywhere, and I hold of two people alike! I cure all diseases with it, for I know that no two people have the same disease, or even the same weak spot. Beginning at the foundation, I build up each part as it needs building, and I cure every sick person. I do not cure every one of the same disease, but I do cure every one of a sick stomach, for any hidden humor. I cure Dyspepsia, Biliousness, Costiveness, Piles, Dizziness, Headache, Dyspepsia, Sick Headache, Jaundice, Dropsy, Erysipelas, Salt Rheum, Eruptions, Fever Sores, Swelling, Tumors, Ulcers, Abscesses, Boils, Carbuncles, Sore Eyes, Sore Throat, Sore Lungs, Spinal Weakness, Kidney Complaints, Female Weakness, Leucorrhœa, Irregularity, Suppression, Prolapsus, Bearing-down Pains, Nervous Debility, Sleeplessness, Nervousness, Neuralgia, Rheumatism, Paralysis, Sciatica, Lumbago, Pleurisy