

# Gives Tanlac Credit For Splendid Health



T. J. PARKER  
4246 Juneau Street, Seattle, Wash.

"I used to think all the Tanlac testimonials were exaggerated, but I have felt thankful a thousand times I ever believed in it strong enough to give the medicine a trial," said T. J. Parker, well-known salesman for Gately's Clothing Store, residing at 4246 Juneau St., Seattle, Wash.

"Several years ago I commenced having periodic spells of sickness and a few months ago I had an attack that I thought would finish me. When I did finally get up, I was scarcely able to go. I had no appetite and what little I forced myself to eat caused so much gas on my stomach I could hardly get my breath.

"At night I was often so bloated I couldn't breathe while lying down and just had to sit up and struggle for air. At times I had cramps so bad I could hardly endure it.

"My liver was sluggish and sometimes I got so dizzy I would nearly fall. I felt tired and miserable all the time, couldn't even sleep and for days at a time I wasn't able to go to work.

"Well, a friend of mine finally got me to try Tanlac, and it certainly has done a good job for me. My appetite is fine now and although I am eating just anything I want and as much as I please, my stomach never gives me the least trouble. I have picked up in weight, my strength has come back to me, and I am now enjoying the best of health.

"All the men at the store know Tanlac put me back on my feet, and I am glad to give this statement for what it may be worth to others."

Tanlac is sold by leading druggists everywhere.—Adv.

## IMPROVED UNIFORM INTERNATIONAL SUNDAY SCHOOL LESSON

(By REV. F. B. FITZWATER, D. D., Teacher of English Bible in the Moody Bible Institute of Chicago.)  
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### LESSON FOR MAY 8

#### REST AND WORSHIP (RECREATION).

LESSON TEXT—Lev. 23:33-43, Dent. 16:16-17; Mark 6:31, 32.  
GOLDEN TEXT—The streets of the city shall be full of boys and girls, playing in the streets thereof.—Zech. 8:5.  
REFERENCE MATERIAL—Ex. 35:14, Lev. 23:3, Neh. 13:18, Heb. 4:9.  
PRIMARY TOPIC—The Happiest Day of the Week.  
JUNIOR TOPIC—Holy and Happy Days.  
INTERMEDIATE AND SENIOR TOPIC—Sabbath Recreation.  
YOUNG PEOPLE AND ADULT TOPIC—The Use and Guidance of Recreation.

The title "Rest and Recreation," as chosen by the committee, is hardly true to the content of the Scripture passages. It should be "Rest and Worship."

1.—The Feast of Tabernacles (Lev. 23:33-43).  
This was the final feast of the series which in type covered the great facts of redemption.

1. Time of (v. 39). It was on the fifteenth day of the seventh month and lasted seven days. This time would about correspond to the close of our September and the beginning of October. It was after the harvest had been gathered.

2. Method of keeping (vv. 40, 42). They were to take the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook, and construct booths. These booths were placed on the flat tops of houses, on the streets and open places of the city, and even in the fields. In these the people dwelt for the whole week.

3. The significance of it (v. 43). (1) A memorial of Israel's dwelling in booths in the wilderness (vv. 42, 43). It reminded them of God's care of them during their journey through the wilderness. (2) A "harvest-home thanksgiving" (v. 39). "When ye have gathered the fruits of the land." (3) It foreshadowed the final gathering of God's redeemed ones from all nations (Zech. 14:16, 17).

II.—The Sabbath Day (Dent. 5:12-15).

1. Meaning of (Gen. 2:2, 3; Ex. 20:8-11). According to the etymology of the word, "Sabbath" means to desist from exertion—repose. God rested when the work of creation was done. On the basis of this, God has established the law of labor and rest. It is not only a memorial of creation, but of redemption (Dent. 5:15). The Jews were to keep the Sabbath in memory of the deliverance from Egyptian bondage.

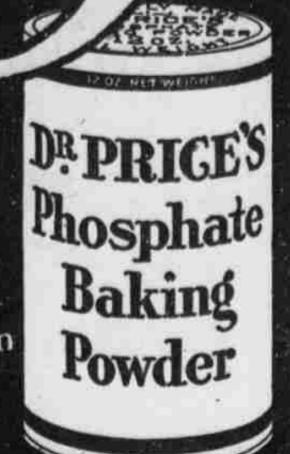
2. Obligation of (vv. 12-15). (1) Kept as a sacred institution (v. 12). God sanctified it (Gen. 2:3). "Sanctify" means to consecrate, dedicate, therefore holy. It means set apart to God's service; therefore keeping the Sabbath meant more than cessation from labor—it meant to cease from labor in order to occupy one's self with God. Its supreme signification and obligation was to remember God. (2) No work to be done on the Sabbath (vv. 13, 14). All work was to be done in six days. In fact the obligation to work six days is here made just as binding as to keep the Sabbath day. (3) By whom should the Sabbath be kept (v. 14)? (a) The head of the family. He should be the example for all. (b) The children. The children should be obliged to follow the example of the parents in keeping the Sabbath. (c) The servants. The maid in the kitchen, the servant on the farm, the chauffeur in the city, should keep the Sabbath as well as the head of the family and the children. (d) The beasts of burden. The dumb animals are likewise entitled to their rest. (e) The stranger. The foreigner who comes to our shores should be obliged to keep the Sabbath. It should be kept in mind that Christians are not under obligation to keep the Sabbath as law (Col. 2:16, 17), and especially as it applies to any particular seventh day. The first day of the week is the proper day for a Christian to observe. This he does not as a law, but as a glorious and exalted privilege. He is on resurrection ground, therefore above the law. While the keeping of the Sabbath is a matter of privilege, woe unto the one who abuses this privilege. The principle of resting one day out of seven is inexorable in its demands. (4) The ground of obligation was redemption from bondage (v. 15).

III. Jesus Invited His Disciples to Rest (Mark 6:31, 32).

He took them apart to a desert place. This was not primarily for recreation, but that they might be free from the crowd to have fellowship with Him, that they might be prepared for the strenuous days which were to follow.

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## GRAMMAR AS IT IS WRIT WERE OTHERS IN THE FIELD

Evidently the Third Man Had "Slipped Up" on the Spelling of Some-what Familiar Word.

School Superintendent Learned That He Was Not Alone in His Devotion to Fair One.

First Sergeant Grizzell of the Spokane recruiting station vouches for the following incident, which occurred when three of the applicants of that station were making an application to the director United States Marine Corps Institute, Quantico, Va.

Two of the applicants had spelled the word grammar as "grammer," and were busily making corrections when the third applicant came along. He asked:

"What are you changing the word grammar for?"

"Why, we spelled it wrong," answered one of the applicants.

"Give me that rubber," said the third man. "Darned if I ain't spelled it with two m's myself."—Recruiter's Bulletin.

The superintendent of schools in a small Indiana town recently persuaded the school board to revoke its ruling to employ only single women as teachers in the school. At the first school at which he called he tried to joke the young teachers. "Now you'll all be getting married," he laughed. "Have any of you been getting any proposals since the ruling was passed?"

Accidentally his eyes happened to meet those of the young teacher in whom every one knew he was interested. She thought the question was addressed to her and blushing answered, "Just three others besides yours."

Amid the roars of the other teachers the young superintendent made his exit from that building. But never since that day has he mentioned the new ruling.—Indianapolis News.

When a woman says that she has seen better days, it means that she recognizes cut glass when she sees it.

No Discharge in That War.  
There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war.—Ecclesiastes VIII, 8.

Springtime.  
"The Lord loveth a cheerful liver."—Exchange.

A condor can exist without food for 40 days and an eagle for 20 days.

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