

"End Your Rheumatism

"Like I Did Mine" — Says Pastor Reed's Wife Also Rid of Neuritis

Suffered Tortures For Years—Now Telling Good News To Others



"Don't Believe That Old Humbug About 'Uric Acid' Being the Cause of Rheumatism—It's Not So!"

Emphatically asserting that thousands of unfortunate sufferers have been led into taking wrong treatments under the old and false belief that "Uric Acid" causes rheumatism, Pastor H. W. Reed says:

"As do some of our highest medical authorities, I now know that 'Uric Acid' never did and never will cause rheumatism! But it took me many years to find out this truth. I learned how to get rid of my rheumatism and recover my health and strength, through reading 'The Inner Mysteries of Rheumatism,' a work written by an authority who has scientifically studied the cause and treatment of rheumatism for over twenty years. It was indeed a veritable revelation!

"I had suffered agony for years from rheumatism and associated disorders, and Mrs. Reed was tortured with the demon neuritis almost beyond endurance. We had read and talked so much about 'Uric Acid' that our minds seemed poisoned. But the 'Inner Mysteries of Rheumatism' made it all clear to us and now we are both free from the suffering and misery we endured so many years. I believe I was the hardest man in the world to convert! For me to discard the old 'Uric Acid' theory, and what I now know to be absolutely false, for the new, scientific understanding of the causes and cure of rheumatism, was like asking me to change my religious beliefs! But I did change, and it was a fortunate day for me and mine when I did so."

NOTE: "The Inner Mysteries of Rheumatism" referred to above by Pastor Reed lays bare facts about rheumatism and its associated disorders overlooked by doctors and scientists for centuries past. It is a work that should be in the hands of every man or woman who has the slightest symptoms of rheumatism, neuritis, lumbago or gout. Anyone who sends name and address to H. P. Clearwater, 1272-L Street, Hallowell, Maine, will receive it by mail, postage paid and absolutely free. Send now, lest you forget the address! If not a sufferer, cut out this explanation and hand it to some afflicted friend.

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tion. He calculated Christ's line of travel; he could have done nothing if the opportunity had not come and the opportunity would have passed by unimproved if Zacchaeus had not used his own power to the limit; he put himself in the way of a blessing. Are we always as ready to open the way for a blessing?

The extraordinary earnestness of the little man made him an object of interest; he attracted Christ's attention. And now for the part that Jesus had in the transaction.

He looked into the heart of the man in the sycamore tree and He saw there that which He did not find in the heart of the rich young ruler. The latter came to Him and professed a desire to follow Him, even pointing to a blameless life, and yet he went away sorrowing because he lacked the one thing needful, viz., a willingness to pay the price that Christ demanded—full surrender of self.

THE MURMURS OF THE MULTITUDE

Zacchaeus did not make any pretensions; he sought only to see, not to be seen. But Christ saw in him a follower and called to him, "Make haste, and come down; for today I must abide at thy house." And Zacchaeus "made haste, and came down."

There was no hesitation. He had heard of Christ; his curiosity had been excited. Possibly he was more than curious; he may have been on the very eve of declaring himself a follower. At least, he required not a second summons; he accepted the invitation immediately and joyfully.

The multitude murmured; how could one like Jesus be the guest of a man like Zacchaeus, the sinner? There may have been many worse sinners in the crowd, but their sins were secret, while Zacchaeus' business was notorious.

Tax gathering is not calculated to make one popular and tax gathering in the days when our Saviour was on earth was often the object of just criticism.

Today the tax collectors in civilized countries have nothing to do with the assessing of taxes; they merely collect that which they are directed by law to collect. But in the days of Zacchaeus taxes were farmed out and the system invited abuse, extortion and oppression.

"THEY SAY"

Zacchaeus at once justified Christ's judgment of him. He did not leave the Saviour to bear unjust reproaches. The Pharisees were content to pay the tithe (one-tenth) required by the law; they were very exact about the amount—just that percentage and no more—but Zacchaeus declared:

"Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold."

It may not be amiss to consider here a very important fact. "They say" cannot always be accepted as a truthful or final judgment against one.

Rumor is often unreliable. Many a man, thought to be miserly, has been found to be benevolent—his benevolence being unknown because not heralded from the housetop.

Christ is able to hear above the clamor and to see beyond the outward covering.

A GREAT MESSAGE

"This day is salvation come to this house," was Christ's answer to Zacchaeus' declaration of conscience, adding, "forsomuch as he also is a son of Abraham."

The mere fact that he was a descendant of Abraham would not have been sufficient if he, like the Pharisees, had disgraced the relationship or had been unrepentant. It is evident that the inner Zacchaeus was

worthy of the line from which he came.

Christ's ensuing words, "For the Son of man is come to seek and to save that which was lost," contain a great message, whether addressed to the multitude or intended for Zacchaeus.

Nowhere is the breadth and depth of Christ's message more strongly stated. He came to save that which was lost.

"Lost" is a lonely word and often used in describing Christ's mission. We think of it more in regard to the young and can imagine the terrible strain which a child undergoes if, for any considerable period, it feels itself lost.

It is not so easy to visualize the condition of one who is lost in sin, but it is as pathetic. The wanderer sees no familiar signs, hears no friendly voice and sinks down at last in agony and despair.

SEEKING TO SAVE

It was to such that Christ came. He was not only to save them, but was to seek them that He might save them.

Salvation has not been placed at the end of an arduous search; Christ does not hide Himself in order to make one weary with hunting.

As the father went forward to meet the prodigal son and forgave him at the very sight of repentance, so Christ is walking through the world today eager for opportunities to forgive.

No one is so poor as to be beneath His notice; no one is so rich as to be above His appeal. None is so ignorant that He cannot make him understand His message, and none is so learned as to be beyond the need of His atoning blood.

The invitation to Zacchaeus completes the circle of Christ's love.

We have seen Him healing the lepers and restoring steadiness to the palsied hand; we have seen Him giving sight to the blind and casting out evil spirits; but nearly all of the beneficiaries of His ministry were among the needy.

The poor had the Gospel preached to them and were blessed by His healing touch. The masses followed Him and "the common people heard Him gladly." He more than once rebuked the unworthy rich—Dives, who fared sumptuously every day and lavished money upon his dress, was pictured in torment, and the money changers were driven from the temple. In one of His most impressive parables He described the truth as being choked by the deceitfulness of riches.

But here is a rich man—even a publican—who was hated by his neighbors and jeered at when Christ singled him out for special honor; salvation could come to his house.

A SPLENDID SERVANT

Consecrated wealth is a splendid servant, mighty in its power for good. If the wealth in the hands of Christians could be commanded for God's service as the wealth of individuals can be required by the nation in an hour of peril, the stream of salvation would be swollen into a great river.

The Christian nations are spending more than 25 millions a year to carry the Gospel to the heathen; it might easily be multiplied by 10 without requiring great sacrifice on the part of Christians.

The funds spent on home missions might also be largely increased—how much cheaper it would be to stop crime at its source than to punish criminals after neglect has led them into wrong doings? Christian education could be vastly extended if only the money could be secured.

Paul credited the members of a Macedonian church with great liberality even more than they were able to give; they entreated the Apostles to receive their gift. What was the

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Eighty thousand persons each year are laid away—the burial certificate being marked "Rupture." Why? Because the unfortunate ones had neglected themselves or had been merely taking care of the sign (swelling) of the affliction and paying no attention to the cause. What are you doing? Are you neglecting yourself by wearing a truss, appliance or whatever name you choose to call it? At best, the truss is only a makeshift—a false prop against a collapsing wall—and cannot be expected to act as more than a mere mechanical support. The binding pressure retards blood circulation, thus robbing the weakened muscles of that which they need most—nourishment.

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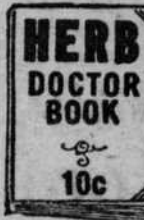
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