

A WOMAN'S ORDEAL DREADS DOCTOR'S QUESTIONS

Thousands Write to Mrs. Pinkham, Lynn, Mass., and Receive Valuable Advice Absolutely Confidential and Free.

There can be no more terrible ordeal to a delicate, sensitive, refined woman than to be obliged to answer certain questions in regard to her private life, even when those questions are asked by her family physician, and many



continue to suffer rather than to submit to examinations which so many physicians propose in order to intelligently treat the disease; and this is the reason why so many physicians fail to cure female disease.

This is also the reason why thousands upon thousands of women are corresponding with Mrs. Pinkham, daughter-in-law of Lydia E. Pinkham, at Lynn, Mass. To her they can confide every detail of their illness, and from her great knowledge, obtained from years of experience in treating female ills, Mrs. Pinkham can advise sick women more wisely than the local physician.

Read how Mrs. Pinkham helped Delie Emerentienne Montreuil, of 114 Latourville St., Quebec, Que.

Dear Mrs. Pinkham:—
"I suffered for eight months with what the doctors called prolapsus, which caused great weakness all over my system, with faint dizzy spells. I kept growing weaker and weaker. I tried several medicines which they claimed would cure my trouble, but nothing was of the least benefit until I tried Lydia E. Pinkham's Vegetable Compound, and this helped me so rapidly that I could hardly believe my good fortune. I would gladly have paid \$25.00 for that first bottle, for it started me on the road to health, and five bottles cured me. I am most grateful for my splendid, robust health, and shall certainly recommend the Vegetable Compound in glowing terms to all my friends and acquaintances, for it is deserving of all the praise I can give it."

Mountains of proof establish the fact that no medicine in the world equals Lydia E. Pinkham's Vegetable Compound for restoring women's health.

Paul's Conception of Christianity, and his Apology for it.

(Continued from third page.)

reformation of his life. It is "that blessed mood in which the burden of the mystery, in which the heavy and weary weight of all this unintelligible world is lightened."

But this revelation of nature is painfully inadequate and it is not the Christian revelation of God. For in nature there is no love revealed, there is no distinctively moral purpose, there is no recognition of the value of the personal life, the human soul. In communion with nature man may feel his weakness and littleness, the fever and fretfulness of life, and long for a mystic union with a pantheistic whole in which he will escape not only the society of men, with their marts and cares and problems and struggles, but even the ambitions and temptations and loves and hopes and sins of his own personal life. There is an all permeating presence and an all pervading power in nature but apart from the Christian revelation it may be felt as a non-moral and non-personal power and presence. Beauty and ugliness, love and hate, pain and pleasure, joy and sorrow, sin and holiness, life and death keep house together and the revelation of nature is lacking in moral value and social efficiency.

But when we turn to Christ then we find God revealed in the moral purpose of a personal human will. There is the true worth of the personal, for God has a social purpose. He is in the midst of men active in human history for the moral redemption and fellowship of men. To enter into fellowship with that God is to take up the battle of life in one's own soul, to overcome and conquer one's desires and evil passions not to flee from them, and, as Browning says, "when the fight begins within himself the man's work something." It is a call to go out in society and live a life of sacrificing and loving service, for there God is, working out His purpose, realizing

his Kingdom and there must the man be that would fellowship with Him. The purpose of God in the life of the human Jesus, finding expression in his untiring service and suffering death, bears witness that only that man can live in fellowship with God who is willing to make the social purpose of Jesus the mission of his life and work with God for the establishment of his Kingdom.

This is the glory of the Christian religion. Men are asking today, "Was Jesus God?" "Is Jesus as good as God?" Can we say that Jesus is Divine? These are important and serious questions, but they are not the most serious and important question. When we look over this world today with its sin, and sorrow and pain and death; with war, and earthquake and fire and famine; with ignorance and superstition and oppression with the suffering of the innocent and the slow progress of goodness and righteousness, our faith is staggered and we ask rather with moral earnestness "Is God as good as Jesus? Not is Jesus divine but is God as human as Jesus? Is that power which manifests itself in nature and in the universe as a whole as good as the love and purpose of Christ who prayed for his enemies, and died for his fellow men? Is the Cross of Calvary the revelation of the true nature and character of God? Apart from Jesus we would not know the goodness and love of God. The Christian believes that in the unselfish life and suffering death of Jesus we do have revealed the true nature of God, we are taken into the Holy of Holies and see God as he is in himself. We behold the "glory of God in the face of Jesus Christ." That God is as human as Jesus, that God loves the sinners as Jesus did, that God suffers for men as Jesus, that the mission of Jesus for men is the mission of the Eternal God, the goal of Creation, the deepest innermost thought of the Father, this is the religious value of the doctrine of the Divinity of Christ, and it not only teaches the Divinity of Jesus and so of humanity but it reveals the humanity of God.

But to be a Christian means that we must accept this purpose of Jesus, which we recognize as the will of God as the all-controlling purpose of our lives. As we do this there will come into our lives manifold emotions of peace and joy and satisfaction but we are not to consider the enjoyment of emotions and feelings of even religious feelings as religion itself. These feelings arise out of our action, our obedience, and their purpose is to lead us to a more comprehensive action, to a larger service in the Kingdom. Religious contemplation and prayer and the prayer meeting and the emotions these arouse have a place in the Christian life and may bring great blessing if we recognize that the fruit of all is just obedience,

persecution. Love to Jesus is just faith in him, faith in the God revealed in him, it is obedience to the Will of God. We are not to seek fellowship with the human Jesus and there is no virtue in merely dwelling upon his physical sufferings, we are to be controlled by the Spirit of the risen Christ.

And no more belief in a creed about Christ, as little as the enjoyment of emotions that arise from meditation even concerning the physical suffering of Jesus, is the Christian ideal of faith. It is only personal devotion to Jesus, the ruling of one's life by the motive of Jesus that is Christian faith.

In this passage Paul borrows from the institution of slavery a current term to express his relation to Jesus. A master with a hot iron would brand his name into the flesh of his slave—that was the stigma of the slave. Paul says, "I bear the stigma of Jesus, he is my Lord, I am his bond-slave. My time is his, my strength is to be used for him; to do his will, to advance his Kingdom is the mission of my life. I am branded into his service, 'whom I am and whom I serve,' I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me, and the life which I now live in the flesh I live in the faith, the faith which is in the Son of God who loved me and gave himself up for me. I have entered into such a vital union with the Christ that his spirit is all dominating in my life and his purpose my all controlling motive. And it is the impelling of that spirit and the realising of that purpose that has brought about my persecution, the scourging and bruising of my body, the stigma of the Christ.

And every Christian is to bear the marks, or stigma of Jesus. He may not be stoned and suffer the bodily bruises of Paul but if he conducts himself in all the duties of life, in his vocations and citizenship, as the slave of Christ, he will know that at the core of Christianity there is yet the cross. Love and self are still at war in the world and every follower of Jesus will learn the lesson of self sacrifice, and duty, of love and self control, and will reflect in his body and face the stigma of Christ. No man can get the victory over himself, over such passions as lust and anger and jealousy, over self-love and selfish ambitions and greed, no man can grow the virtues of love, and tenderness and patience, of self-forgetfulness and trust and hope, and not have his very face and physical appearance transformed by the beautiful stigma of the Cross. The unity of body and mind so that every feeling, and thought and action register themselves in the cells and muscles and fibres of brain and body is a commonplace of thought-to-day. There is a beauty of holiness which is not entirely spiritual, for how often we meet those who were otherwise unattractive, beautiful because they are lightened with the glow and glory of the indwelling and self-forgetfulness and trust and hope, and we bearing the stigma of Jesus? Does his purpose rule us, his spirit work through the members of our bodies? Are his virtues found in our character? Has the love and faith and hope of his life softened and mellowed us obliterating the harsh and ugly lines

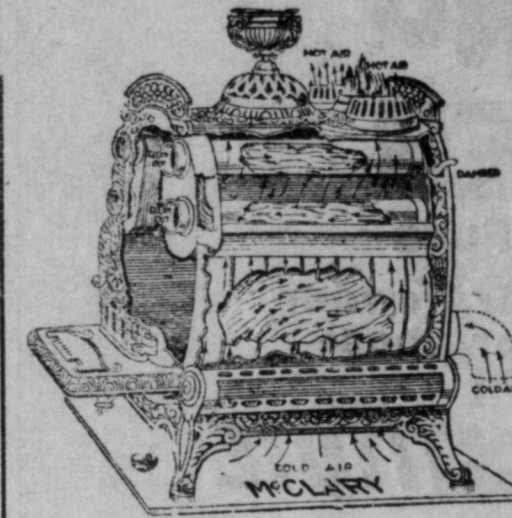


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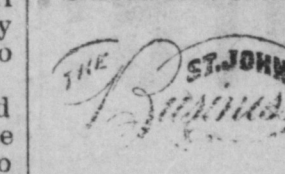
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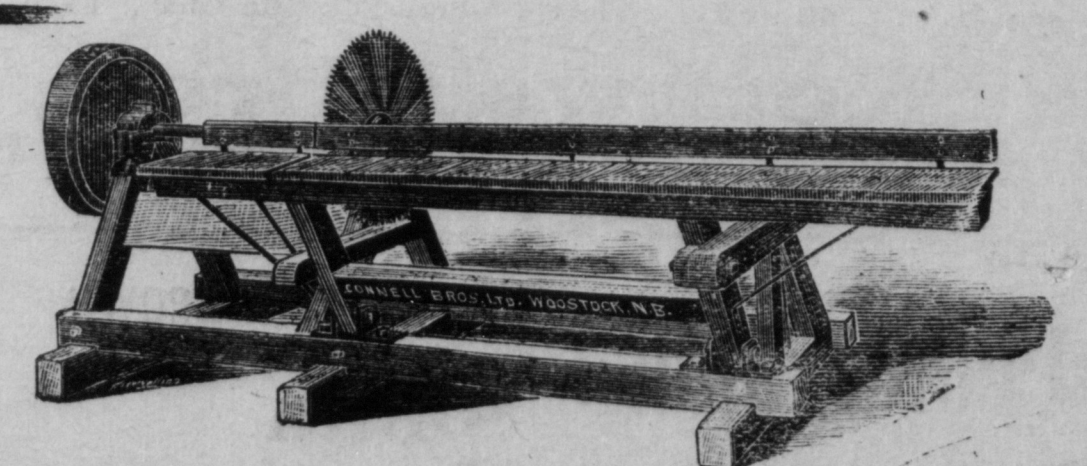
action, the doing of the will of the Christ. But in the past the emphasis has sometimes been placed upon the value of feeling as an end in itself and the man who could cultivate and enjoy the most emotion and religious feeling was the pattern saint. St. Francis of Assisi kept meditating upon the physical sufferings of Christ, until, such is the power of mental suggestion, he produced like wounds in his own body, and a Nun, Louise Lateau, thought upon the sufferings of Christ until the cross marks appeared on her hands and feet and on Good Friday her wounds ran blood and the church regarded this as a miracle and the highest attainment of sainthood. And interpreting this passage of Paul after the religious ideal of St. Francis the Catholic church declared that Paul had meditated upon the sufferings of his Lord until he too had produced in his body the marks of the cross, the stigma, and he offered this fact as the proof of his devotion to Christ. Hypnotism has shown that it is a comparatively easy matter to draw blood through mental suggestion and such an attitude toward Christ and his suffering is not what he desired and is not the meaning of Christian faith. It was not through abstract contemplative meditation upon the sufferings of the world that Christ received his bodily disfigurement and physical death but in an actual conflict with individual and social sin as he sought to save and redeem men. And it was the same spirit and mission dominating the life of Paul and meeting the same opposition that brought about his

of selfishness and passion? Has his deep earnestness taken possession of us till our voices ring with, and our faces reflect his sincerity and straightforwardness? Do our faces express the beauty of his spirit? Can we say with Paul, I bear the marks of Jesus?

And it is just this personal devotion to Christ, this character produced by His indwelling spirit that our religion must offer our age for its justification. A practical tendency has come into our life. Even while sophie thought has taken on a practical character and speculation is at a discount. When men ask after the truth of Christianity they mean what is its value. We have our problems individual and social in our complex life of today. A quality of character must be produced that can save the individual and nation. If through the spirit of Christ we can overcome our sin and live loving and righteous lives in the world we have furnished a moving demonstration of the reality of our Christian faith.

Men are asking to-day what can make life worth living? What can take the lassitude and ennui from life, what can enable one to bear all the ills and misfortunes of life? What can give life a meaning permanent and lasting, through all the periods, the illusions and disappointments of life? What can make life earnest, serious, happy? What can break the bands of habit, cleanse the soul from guilt, and the sin of the past? What can stop the reign of passion and prejudice of individual caprice and selfishness in social life? What can bring order out of the social chaos, what can establish social righteousness and human brotherhood, and permeate society with the spirit of love. The Christian answers a life dominated by the purpose and controlled by the spirit of Jesus but only as he produces that life will his answer have convincing power.

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