

Does Your Back Ache?

If you are a woman and you have this symptom get Lydia E. Pinkham's Vegetable Compound without delay. Backache seems an invention of the evil one to try woman's souls. Only those who suffer this way can understand the wearing, ceaseless misery.

We ask all such women to read the two following letters for proof that Mrs. Pinkham's medicine cures backache caused by female diseases.

Brooklyn, N. Y. — "I have been a great sufferer with a constant pain in my back. I was advised to use Lydia E. Pinkham's Vegetable Compound for it, and the pain has disappeared. I feel like a new woman since that awful pain has gone, and may God bless the discoverer of that great and wonderful remedy." — Mrs. Peter Gaffney, 548 Marcey Ave., Brooklyn, N. Y.

Milwaukee, Wis. — "Lydia E. Pinkham's Vegetable Compound has made me a well woman, and I would like to tell the whole world about it."

"I suffered from female troubles and fearful pains in my back. I had the best doctors and they all advised an operation. Lydia E. Pinkham's Vegetable Compound made me a well woman and I have no more backache. I am ready to tell every one what this medicine has done for me." — Mrs. Emma Imse, 833 First St., Milwaukee, Wis.

Lydia E. Pinkham's Vegetable Compound has made thousands of cures of such cases. You notice we say has cured thousands of cases. That means that we are telling you what it has done, not what we think it will do. We are stating facts, not guesses.

We challenge the world to name another remedy for female ills which has been so successful or received so many testimonials as has Lydia E. Pinkham's Vegetable Compound.

For 30 years Lydia E. Pinkham's Vegetable Compound has been the standard remedy for female ills. No sick woman does justice to herself who will not try this famous medicine. Made exclusively from roots and herbs, and has thousands of cures to its credit.

Mrs. Pinkham invites all sick women to write her for advice. She has guided thousands to health free of charge. Address Mrs. Pinkham, Lynn, Mass.




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THE GUARDIAN'S WEEK END SERMON

Rev. Dr. St. Clair Hester, rector of the Church of the Messiah, Greene and Clermont avenues, Brooklyn, N. Y. preached recently on "Caiphias—A Character Study." The text was from St. John 1:51. "And one of them, Caiaphas being high priest that year," Dr. Hester said.

Of the men who had to do with Jesus during the last great week of His Passion, no one stands out more distinctly as a type than Caiaphas, the High Priest. His character richly repays analysis, because it shows how all the qualities of a man may reach the climate of their development in one great dominant trait; how high position is a city set on a hill, to show up the mistakes and defects and evil deeds of a man; how spiritual vision may become so blinded as to incapacitate even a man of God to appreciate the beauty of holiness or to find innocence where it exists in its most attractive and lovable form.

The joint authors of the tragedy of the cross were Caiaphas and Pilate. The greater guilt belongs to Caiaphas, because to him was vouchsafed the greater light. He was a man of great ability, strong forceful, plausible, unscrupulous; in every sense a leader, determined to get his way by fair means if possible, by foul means if necessary.

The situation in Jerusalem, Passover week, was highly charged with possibilities of danger. The Romans were suspicious and constantly on the watch for an explosion of hate on the part of the people whom they in turn despised. The Jews bitterly resented the presence of the godless foreigners in the holy city, and eagerly watched for an opportunity to sweep them out as so much filth from their streets. The sudden fame of Jesus, growing out of the resurrection of Lazarus inspired the crowds with a dangerous hope that here at last was Messiah, come to accomplish their long cherished dream of national independence. The Jewish Council met to consider the situation. The popularity of the Prophet of Galilee must be held in check. Just at this juncture Caiaphas, the one masterful spirit among his compatriots, stood up in the midst of their deliberations and spoke with imperious scorn. "Ye know nothing at all," Caiaphas replied, "nor consider that it is expedient that one man die for the people, and that the whole nation perish not." It is a remarkable thing that this speech contains the very central doctrine of Christianity, the necessity of the innocent suffering for the guilty, and it meant one thing on the life of only love and quite another in the life of tyrannical policy.

The real ground of opposition to Jesus was hatred of the truth. His teachings if adopted by the people would sweep away all the exclusive retentions of Phariseism, destroy the system they had been building up with so much toil for years past, and expose their whole profession as an issue of hypocrisy and falsehood. And so to Caiaphas and the council there was nothing atrocious in plotting the murder of an innocent man. It was respectable, defensible, advisable, and from this point of view under the circumstances, necessary. Make expediency your governing principle and it will deaden the sense of justice, harden the heart, and weaken every altruistic impulse within the soul.

SERMON TAKE 3.
After this decision by the council following the advice of Caiaphas, how remarkable it was how the fate seemed to be playing into his hands when Satan entered into Judas, surnamed Iscariot, one of the twelve, and he appeared on the scene to enter into negotiations as to how he might betray his Master. "And they were glad and covenanted to give him money. And he promised and sought opportunity to deliver Him unto them in the absence of the multitude." Expediency does not hesitate to ally itself with treachery of the basest sort. There is no scruple about means when its end has been resolved upon. And for what a paltry sum—thirty shekels; nearly \$19—will a man, who is a traitor, stain his conscience and damn his soul. And he shekels—what peculiar suggestive allusion to such a use. On one side of them is stamped the olive branch, the emblem of peace; on the other, the censor, the type of prayer, with the inscription "Jerusalem, the Holy."

The scene changes to Gethsemane and there, after the night of agony and bloody sweat, the Son of man is betrayed into the hands of sinful men. Judas carries out his contract of infamy by an outward show of affection, imprinting his traitorous kiss. The mission of Caiaphas lay hands on the victim, and carry Him round, to the palace of his master. Did the world need a Saviour? Did religion need a revival? Did man need a higher conception of duty, a higher ideal of service, a higher exemplification of character? If you are not fully persuaded in your own mind, if you are open to conviction, if you desire evidence, go with me to the night meeting of the Sanhedrin and witness the scene enacted there. Munkacsy, Hoffman, Tissot, great painters have found in it inspiration for their finest efforts. It is a supreme moment in the religious history of the universe. It is an exhibition that makes a man of humble and

holy heart blush with shame. The high priest of earth meets with the High Priest of heaven. The head of the Church comes to receive an accounting from His chief steward, desiring to see whether mercy, justice and love are being planted by those who work in His vineyard. Alas, what a disappointment. What a failure in the harvest. The priests and pastors, the hierarchy of Jehovah have no conception of what religion is for, the service and worship of God has degenerated into empty formalism, elaborate ritualism and compulsory tithes. Whited sepulchres everywhere. Only force, combative, physical might fulfill their ideas of what the Messiah ought to be. A man of sorrows and acquainted with grief, a man exemplifying and incarnating moral perfection, a man ministering to spiritual needs and revealing God, they cannot believe in the promised Expected One, or receive as the glory of the people of Israel. The chief priest who ought to have been the choicest spirit of Jehovah's religion, was the most terrible example of its perversion.

Caiaphas ought to have been on his knees before the prisoner, but instead he is playing the triple role of inquisitor and prosecutor and persecutor. Though many have false witness against Him it is hard to find two to agree in their testimony. At least two declare that He had made a threat that He would or could destroy the temple. Caiaphas judged rightly that this was too flimsy a charge on which to secure a conviction. The persistent silence of the prisoner, the fear that the case will break down completely, throws him into a transport of rage. In his wrathful raving he turns upon Jesus and says, "I adjure thee by the living God, tell us whether thou be the Christ, the son of God." Think you he was asking for information, that he was in doubt and desired assurance, that he wanted to know the truth? No, Satan, the same Satan that had entered into Judas, was in the heart of Caiaphas. He only wanted wherewith to accuse Him, to fasten guilt, to make His death sure. It is only when the high priest evokes a high tribunal that Jesus at last breaks silence. When he says, "I adjure thee by the living God," the summons is by another than any earthly authority, and then in answer to the court not of earth but of heaven, Jesus makes the claim which constitutes the most startling event of history. Thou hast said. From this time forth ye shall see the Son of Man sitting at the right hand of the power of God." Judas had had her lion and Rome her eagle—symbols of physical power. From that night there has been a new symbol—the symbol of human sacrifice. It was the beginning of a new epoch—a humanitarian epoch. Jesus was convicted upon His own testimony, and He could have remained silent. Caiaphas had the answer he wanted. He seemed in triumphant satisfaction. Rendering his clothes in finely feigned abhorrence, he cried, He hath spoken blasphemy, what think ye?" and they all answered as Caiaphas intended—"Death." Since justice and law had been so disregarded already, he shameful scene that followed will not be surprising. I will not dwell on the vile abuse, the insults, the blows to which this innocent, holy, divine man was subjected—in which, apparently, even the members of the Sanhedrin, wholly losing sight of their dignity in the intensity of their hatred, took part. It is saddening, even sickening, Caiaphas could not let his helpless victim die in peace.

Certainly religion needed to be rescued from such hands. Jesus was the incarnation of innocence, sincerity, holiness, self-sacrifice, and the official representative of His Father could not recognize and would not receive Him because of these very things. Caiaphas planted himself, to begin with, upon the simple ground of expediency, but out of it grew in a single night the dragon's teeth of bribery, hate, cruelty and murder. From a single bad motive can spring a thousand offshoots in an incredibly short time.

What is the practical thing, the immediately useful thing, the thing to clinch our monopoly or control? This line of inquiry seems reasonable and harmless enough at first sight, but it is specious reasoning, and often the end of it spells disaster. Surely there is a distinction that ought to be carefully weighed prior to all considerations of utility and self-interest—between truth and falsehood and justice and injustice, probity and baseness, spotless chastity and brutal indulgence. Is it right? Is it just? Is it true? Is it contrary to or in harmony with the will of God, the one standard of right? Such questions as these have the first place, ought to take precedence, over such considerations as to what is profitable, convenient or agreeable. Accommodation, compromise, may be permissible in some cases, but there ought always to be a line beyond which a man cannot and will not go.

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