

WOMEN CAN HARDLY BELIEVE

How Mrs. Hurley Was Restored to Health by Lydia E. Pinkham's Vegetable Compound.

Eldon, Mo.—"I was troubled with displacement, inflammation and female weakness. For two years I could not stand on my feet long at a time and I could not walk two blocks without enduring cutting and drawing pains down my right side which increased every month. I have been at that time purple in the face and would walk the floor. I could not lie down or sit still sometimes for a day and a night at a time. I was nervous, and had very little appetite, no ambition, melancholy, and often felt as though I had not a friend in the world. After I had tried just every female remedy without success, my mother-in-law advised me to take Lydia E. Pinkham's Vegetable Compound. I did so and gained in strength every day. I have now no trouble in any way and highly praise your medicine. It advertises itself."—Mrs. E. T. HURLEY, Eldon, Missouri.

Remember, the remedy which did this was Lydia E. Pinkham's Vegetable Compound. For sale everywhere.

It has helped thousands of women who have been troubled with displacements, inflammation, ulceration, tumors, irregularities, periodic pains, backache, that bearing down feeling, indigestion, and nervous prostration, after all other means have failed. Why don't you try Lydia E. Pinkham's Vegetable Compound, Lynn, Mass.

Mrs. S. A. Allen's Hair Color Restorer

The Wretchedness of Constipation

For the Toilet

LADIES!! USE GILBERT'S JEWEL TALCUM POWDER

DRIVE MALARIA OUT OF THE SYSTEM

W. N. U., BALTIMORE, NO. 27-1915.

HIS NAME HONORED

Nathan Hale a Synonym for the Highest Patriotism.

How Youthful Martyr to the Cause of Liberty Met Death With Fortitude That Can Never Be Forgotten.

When the farmers of Lexington fired the shots that brought on the war of American Independence that April day in 1776, a pale, slim boy, not yet twenty years old, destined to become a martyr to our freedom, laid down his badge of office as a schoolteacher at New London, Conn., and took up the sword. That boy was Nathan Hale. His heroic sacrifice to his country's cause is one of the treasured pages in American history.

New London went wild with excitement when the news of the battle of Lexington reached there. Bands of patriots paraded the streets. Guns were fired and speeches made. A meeting was called at once to determine what that city should do in the war. Every man of prominence spoke and then the young schoolteacher was called to the platform. What words he said that day have been lost to posterity, but we do know they must have been the most stirring of the occasion, for immediately after he left the platform men began marching forward to enlist. One sentence of Nathan Hale's that day has been preserved and it is worthy to rank with the greatest sayings of our nation.

"Let us march immediately and never lay down our arms until we have obtained independence," he said.

That is all the more remarkable when one remembers that it was more than a year later before independence was talked of in the continental congress and it was two years before the Declaration of Independence was adopted.

Nathan Hale enrolled as a lieutenant in the regiment of Col. Charles Webb. His studious habits stood him in good stead, and soon he was one of



Too Late, He Realized That . . . the Boat Was Filled With British Marines.

the best officers in the regiment. He went with his company to Boston and during the siege of that city by the army under General Washington the twenty-year-old boy was promoted to be a captain for bravery and efficiency.

When the British evacuated Boston and sailed for New York a greater part of the American army went down that way. Captain Hale and his regiment were among them. They took part in all the hardships of that campaign.

Late in the summer of 1776, when the British had driven the American army from Long Island, General Washington was particularly anxious to establish some sort of secret information line into New York. He tried many plans without success. Finally he summoned his officers to a council and told them to be on the lookout for some bright, courageous man who would undertake the dangerous task. He spoke, among others, to Colonel Knowlton of Knowlton's Rangers, the regiment to which Captain Hale was attached.

Colonel Knowlton conferred with his officers. When he put the proposition to them every cheek paled. If the messenger should be caught they all knew he would be hanged as a spy. The word spy is a horrible one to an honorable man. No one volunteered to risk a death of shame. For a few moments there was a hush in the room. Then Captain Hale walked in and said:

"I will undertake it, sir."

Captain Hale had been sick in bed for some time, and his fellow officers crowded about him, seeking to dissuade him from his purpose. Among them Capt. William Hull, a classmate of Hale's at Yale, spoke the longest. But the youthful captain could not be shaken from his purpose.

"Gentlemen," he said, "I owe my country the accomplishment of an object so important and so much desired by the commander of our armies. I know of no mode of obtaining the information but by assuming a disguise and passing into the enemy's camp. I am fully aware of the consequences of discovery and capture in such a situation. I wish to be useful, and every kind of service for the public good becomes honorable by being necessary."

In such manner did Captain Hale turn spy. That night he left the camp at Harlem Heights dressed in the brown garments and broad brimmed hat of a schoolteacher. He was accompanied a short distance by Sergeant Hempstead and his faithful servant, Ansel Wright, who arranged to have a boat ready for Captain Hale for his return, September 20.

Nathan Hale had no trouble in penetrating the British lines. He went to New York and over to Brooklyn, carefully collecting information about the number of British soldiers, their cannon, ammunition, other supplies and fortifications, in Latin, and concealed it in a hollowed out place in one of his boot heels.

September 19 he began his return. He spent the night at a farm house near the place where the boat was to wait for him. The next morning he went to breakfast at a little wayside inn, "The Cedars," kept by a widow named Chichester. During his meal a man entered and stared at him. Captain Hale paid little attention, as he thought he was safe by now.

As soon as the meal was finished he hurried off to the rendezvous. It was a misty morning. As Hale approached the beach he saw a boat pulling in. Glad almost beyond belief to be rid of his dangerous task he hurried down to meet it. Too late he realized that instead of Sergeant Hempstead and Ansel Wright the boat was filled with British marines. He turned to run, but the marines caught him.

"What are you doing out so early?" a marine demanded.

"Isn't it proper for a schoolteacher to get a breath of fresh air?" Hale asked in reply.

"Why did you run?"

"I thought you were rebels."

The marines would not believe Hale's assertions of innocence and began to search him. They looked everywhere without success. One pulled off his boots and reached inside. Nothing suspicious had been found and the marines reluctantly were preparing to turn him loose when one of them, with an oath, threw the boot he held at a tree. That tree away the strip that covered the secret hiding place and the papers fell out.

Captain Hale was then taken aboard a frigate in the harbor and later to New York, where General Howe questioned him. There was nothing to do but admit that he was a spy. General Howe immediately ordered that the young patriot be hanged the following day and turned him over to an officer named Cunningham, the provost marshal.

That night Hale was kept in solitary confinement. He begged to be allowed to write letters to his mother and Alice Adams, his sweetheart, in New London. Cunningham furnished him with paper and ink and then destroyed the letters in front of Hale, saying:

"The rebels should never know they



Boat Was Filled With British Marines.

had a man who could die with such firmness."

Hale asked that a minister or a Bible be sent to him. Both were refused. The only favor he received was being allowed to rest in the tent of a young British officer while on his way to his death.

Early on the morning of September 22, 1776, it was Sunday, Hale was conducted to the scaffold. Cunningham cuffed him brutally and said:

"Make your dying speech."

Hale had been praying. He continued and when he had finished rose to his feet and faced the crowd of British soldiers and townspeople. In a loud, clear voice he said:

"I regret that I have but one life to give to my country."

"Swing the rebel off!" Cunningham shouted, and thus died one of the most heroic figures in our history.

THE SWORD OF BUNKER HILL.

"It is Forever to Be Sung."—Anon.

He lay upon his dying bed,
His eyes were growing dim,
When, with a feeble voice, he called
His weeping son to him:
"Weep not, my boy," the veteran said,
"I bow to Heaven's high will;
But quickly from your anthers bring
The sword of Bunker Hill!"

The sword was brought, the soldier's eye
Lit with a sudden flame,
And as he grasped the ancient blade,
He murmured Warren's name,
Then said: "My boy, I leave you gold,
But, what is richer still,
I leave you, mark me, mark me now—
The sword of Bunker Hill!"

"'Twas on that dread, immortal day
We dared the Briton's band;
A captain raised his blade on me—
I tore it from his hand!
And while the glorious battle raged,
It lightened Freedom's will,
For, boy, the God of Freedom blessed
The sword of Bunker Hill."

"Oh, keep the sword!" his accents broke—
A smile and he was dead;
But his wrinkled hand still grasped the blade
Upon that dying bed.
The son remains, the sword remains,
Its glory growing still,
And twenty millions bless the shrine,
And sword of Bunker Hill.
—William Ross Wallace.

Woman Who Lives in History.

At least one woman is entitled to the credit of having left a delineation of the features of the first president of the nation in an enduring form. Mme. de Brehan, whose brother was the French minister to the United States, is so honored. It was during her entertainment at Mount Vernon that her host gave the sitting, which resulted in the miniature in which the dignified patriot is crowned with laurel leaves.

The Shame of the Cross

By REV. WM. WALLACE KETCHUM
Director of the Practical Work Course, Moody Bible Institute of Chicago

TEXT—He endured the cross, despising the shame.—Heb. 12:2.

The cross, which Christ endured and the shame of which he despised, was not the idealized and sentimentalized cross of which we hear much today. It was a cross made of rough-hewn sticks of timber; an instrument, like the gallows, upon which criminals were executed.

And yet, Christ, we are told, notwithstanding this, despised its shame. What shame? The shame of being put to death as a common criminal. For it was as such, you will recall, he was condemned to death and as such he died in the eyes of the law; though he did nothing worthy of death, and Pilate his judge found it him no fault at all.

When we apprehend that Jesus Christ, the Holy One of God, suffered the reproach, the dishonor, the contempt, the infamy and ignominy of a common criminal's execution, we begin to know a little of the shame of the cross. We understand something of what Paul means when, speaking of Christ becoming obedient unto death, he adds, "even the death of the cross."

But there is a deeper shame than that of which we have spoken. It is the shame that came to him through dying; his death identified him with the result of sin, for death is a consequent of sin. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." So, while Christ suffered the shame of dying the death of a common criminal, it was greater shame for him, the Son of God, in whom was no sin, to die at all.

The teaching of the philosophers that death is natural to man, is not the teaching of the Bible. The body is not the prison-house of the soul from which escape is desirable. The body and soul united constitute the complete man. This does not mean that when the dissolution of soul and body takes place, the soul does not survive the body. The Scriptures teach it does; but they also teach that man's complete personality consists in the union of both soul and body, and that this will be realized at the resurrection of the just. Death then is not natural, but unnatural. It is the resultant of sin, and so for Christ to die was a disgrace, a reproach, a shame. Death had no dominion over Christ; no claim upon him for he was without sin. "No man," he said, speaking of his death, "taketh my life from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." He alone of all men could say this. Other men die because they must, for "death has passed upon all men." He became obedient unto death; he yielded up his spirit; that is, he allowed death, the great conqueror of mankind, to overcome him. He suffered its shame.

But deep as this shame was, the shame of the cross was still deeper. It was the shame of our sin. For there on the cross, "He bore our sins in his own body;" there, "the Lord laid on him the iniquity of us all;" there, "he suffered for our sins, the just for the unjust, that he might bring us to God;" there, the holy spotless lamb of God "died for the ungodly." Thus, "the one who knew no sin," became identified, not only with the result of sin by death, but with sin, being "made sin for us." It was this, more than anything else, that constituted the shame of the cross of our Lord. Its baseness and dishonor was your sin and mine, which he there put away by the sacrifice of himself.

Was it for crimes that I have done,
He groaned upon the tree,
Amazing pity, grace unknown,
And Love beyond degree!

Yet our text tells us he endured the cross, despising the shame. I wish we might catch the picture given us of our Lord in the two words "despised" and "endured." The first word shows him so far above the shame of the cross that he, as it were, looked down upon it. Literally, the word means "to think down upon;" that is, to think lightly of it. What a wonderful Christ! Because of the joy set before him, he could think lightly of the awful shame of the cross. Truly, our master "came not to be ministered unto, but to minister and to give his life a ransom for many."

The other word, "endured," pictures him as voluntarily, patiently, suffering on the accursed cross. We see him held there, not by the cruel nails that pierced his hands and feet, but by his own indomitable will and supreme love for us. Human hands placed him there, but divine love kept him there.

In closing, let me ask, what is your attitude regarding the cross and the Christ of the cross? For you, my friend, he endured the cross, despising the shame. Pray what have you done with him and with his cross? Scorned him and his cross! Rejected him and his cross! "No," you say, "I have not rejected him—I am just neglecting him."

Well, then, let me reply: To neglect him is to reject him, and to reject him is to be lost. I beseech you no longer, by your indifference and neglect, to trample underfoot the son of God, but accept him by faith, to love him and to serve him. Then you too can say with the Apostle Paul, the great preacher of the cross, "God forbid that I should glory save in the cross of our Lord Jesus Christ."

INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Acting Director of Sunday School Course of Moody Bible Institute, Chicago.)

LESSON FOR JULY 4

ABSALOM'S FAILURE.

LESSON TEXT—II Samuel 18:1-18. GOLDEN TEXT—Children obey your parents in the Lord; for this is right.—Ephesians 6:1.

His connivance with Joab, in the death of Uriah, was a costly bargain for David, and the development of sin in his family with its long train of fearful consequences teaches us that sin respects not person nor position. The dark story of chapter 13 involves Absalom's flight and Joab's strategy in getting him back to Jerusalem (ch. 14). All is not as well, however, as it outwardly appears, for Absalom the beautiful (14:25) soon stole the heart of the ten tribes, Israel (ch. 15), from his indulgent and indifferent parent. Then follows the story of that father's flight and of the son's entry into the capital city.

This entire story is one of the most wonderful dramas recorded in secular or sacred history. It may be divided roughly as follows: Act I. Absalom slays his brother. Act II. David falls to become fully reconciled. Act III. Absalom's rebellion. Act IV. David's grief. The lesson for today has to do with Acts III and IV.

Act III. Scene 1. David's Flight and Finesse, chapters 15, 16 and 17. "A foolish son is a grief to his father, and bitterness to her that bare him" (Prov. 17:25). On the other hand an indulgent and an indifferent father brings grief to his son.

Scene 2. The Battle of Mount Ephraim (chapter 19). David at the Gate, v. 1-5. The place where David "numbered" (v. 1) his followers was Mahanaim (17:27), where Jacob saw the two "hosts" of angels (Gen. 32:1, 2). What David saw was quite different. As he waited he had time to contemplate that other time that he remained behind when he ought to have gone forth to battle and which resulted in the sin for which he was even now suffering (ch. 11:7). Absalom was shrewd as men count shrewdness, but he made one fatal omission in planning his campaign. He left God out of his reckoning (ch. 17:14 R. V.). David's use of Hushai was fully justified by the situation into which this reckless son was precipitated, still it is probable that David listened to the advice of his followers (v. 2) more willingly because of his reluctance to fight against his own son. It is, indeed, a sad, sad spectacle to see David stand watching his army go out to battle, perhaps to slay his son, and his exhortation (v. 5) to his three captains falls upon dull ears in the case of Joab. David's chief concern was for Absalom, not for himself nor for his army, but the time when his anxiety would avail had passed. Every man pays dearly, sooner or later, for his sin; the longer he waits the greater the reckoning.

Scene 3. Absalom's Defeat, vv. 6-10. The battle was so planned that the advantage of the forest was on David's side and more of the enemies of David were smitten by the hand of God (v. 8) than were slain by the servants of David. These men brought judgment upon themselves through their disloyalty to God's chosen king (Judges 5:20, 21) and in this we see a type of that final victory which shall end our David's engagement with his foes (Rev. 19:11-21; II Thess. 2:8). Men who today are disloyal or disobedient to God's chosen King can only expect "a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries" (Heb. 10:27). At the end of the battle proud Absalom is not found in his chariot, but helplessly entangled in the crown of his pride.

Scene 4. Absalom's Death, vv. 11-15. "Absalom chanced to meet" (v. 9 R. V.); there is no chance in the providences of God. His desire to meet David's servants is granted, yet that meeting brought Absalom dismay, defeat and ruin.

Joab now takes matters into his own hands. He held David in his power and had a debt to pay Absalom (ch. 14:29). Most dearly did Absalom pay the penalty to this vengeful, time-abiding soldier. Joab was not content to slay this proud youth, but to show his contempt, he cast the dead body into a pit and raised over it a "great heap" of stones (v. 17). So Absalom's proud monument (v. 18) failed of its intended purpose. David's victory was complete; even so will be the ultimate victory of our "greater David" (Phil. 2:10, 11).

Act IV. David's Grief, v. 19-33. Scene 1. The Messengers. Again our attention is centered upon the grief-stricken father. His anxiety is sincere and heart-breaking, but it is tardy. The first messenger, Ahimaaz, is a good man, but brings not good news. Is our message one of life or of death? The second messenger gives a diplomatic but a blunt answer to David's anxious inquiry. What cared David for his enemies, his army, nay for himself, if only the "young man" were safe.

Application. "Is the young man safe?" Industrially, socially, physically, morally, spiritually, his safety depends upon the guidance of the home, the father and the church. Only as parents hear and obey the Master's words, "Bring thy son hither" (Luke 9:41) is the young man safe. David's sin was not, however, sufficient cause for Absalom's downfall; he courted his own ruin (John 5:40).

David's sorrow finds its counterpart in the grief of Christ (Luke 19:41, 42); David's cry that he might die for Absalom finds its fulfillment in the fact that Christ did die for his enemies.

The great outstanding lesson of this entire drama, extending from the eleventh to the nineteenth chapters, is: "Whosoever a man soweth, that shall he also reap."



Rev. Wm. Wallace Ketchum, Director of the Practical Work Course, Moody Bible Institute of Chicago.

It's a Picnic Getting Ready for a Picnic

If you choose
Spanish Olives Pickles Sweet Relish Ham Loaf Veal Loaf
Chicken Loaf Fruit Preserves Jellies Apple Butter
Luncheon Meats Pork and Beans

Libby's Ready to Serve Food Products



WANTED THE REGULAR TOOLS

At Least Colored Man Was Sure of One Thing. He Wouldn't Work With the Pie.

An old negro man was standing by a grassy yard in front of a Chinaman's washhouse when a woman walked to the street corner near by to board a car. The old man approached her and, lifting his hat, politely said: "Lady, can you tell me where I can obtain a job?"

He held in his hand a loosely wrapped package, from which protruded the edge of what was apparently a five-cent pie.

The lady replied that he might ask the Chinaman for the job of cutting the grass. So the colored man bargained with the Chinaman to cut the grass, for which he was to receive 25 cents.

Then it turns out that the Chinaman has no tools, and the colored man's lawn mower is a long way off at his home and he is disinclined to go after it, for the way is weary, the flesh tired. The lady finally suggested in a matter of fact way: "Are you going to cut the grass with the pie?"

The colored man drew himself up with great dignity and replied, reprovingly: "Lady, I never cut grass with a pie."

Just Like Dad.

"What makes that boy so fidgety at the breakfast table?" growled the head of the family as he glared over the top of his paper.

"I suppose he's waiting for you to get through with the sport page so he can find out who won yesterday's game," said the boy's mother. "You're the same way yourself when the news man forgets to deliver the paper."

An Appreciated Contrast.

"Are you going to commute this summer?"

"Yes," replied Mr. Crosslots. "There's a great comfort in commuting. The ride makes the office in the city seem so delightfully cool and restful."

Evidence of Good Faith.

Turtle soup always tastes better when you see the turtle tethered out front.—Kansas City Journal.



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