A SUNDAY SERMON

ELOQUENT DISCOURSE DELIVERED

On the Period When the Foundations Of Our Religious Liberty Were First Laid.

NEW YORK CITY.—In the South Congregational Church, Brooklyn, the Rev. J. C. Wilson, associate pastor, delivered a discourse on "The Struggle for Religious Liberty," the subject being "Europe on the Eve of the Reformation." The text was Acts v., 38 and 39: "And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught, but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Mr. Wilson said:

Let me suggest at the outset that the struggle for religious liberty and what is known as the Reformation are not in all respects identical movements. The Reformation was a great tidal wave which swept over Europe in the sixteenth century, out of the vast and troubled sea of the centuries whose waters were greatly agitated by the struggle for religious liberty. It was the culmination of that struggle. It asserted the fundamental principles upon which it had proceeded, and succeeded in laying broad and secure foundations upon which true religious liberty could be built, but it left some of the higher standards and finer ideals unattained. In that respect there is much yet to be desired.

In view of the fact that the Reformation split Europe into two great warring religious camps, it is necessary to remind ourselves that up to that time there had been but one Christian church in Western Europe. And the struggle for religious liberty went on within that church and not outside of it, nor against it, after the first three centuries. Whatever glory and whatever shame attaches to that church during the first fifteen centuries is shared equally by us all, Protestants and Roman Catholic alike. The Reformation itself originated within the Roman Catholic Church, and was led by men bred in her schools and cloisters. We should also remember that the Roman Catholic Church of the fifteenth and sixteenth centuries is not the Roman Catholic Church of the twentieth century and in the United States.

From a very early age religious differences have engendered strife and stirred the most violent passions of men. Although the Jews tasted the bitterness of persecution, that did not prevent them from pressing the same cup to the lips of the early Christians and, with the aid of the Romans, making them drink it to its dregs.

Then were written the first pages in the most sanguinary and thrilling story—a story of unutterable suffering and grim endurance for conscience sake—which history's pages record. It can scarcely be called a struggle. It was as impossible for the obscure and defenseless sufferers to resist their enemies as for a fly to resist the hand that crushes it. Judged from appearances, it was a remorseless massacre, which crushed its victims into the earth. But the real forces that were working out the problem were not on the surface. The odds against which the early Christians were matched drove them to seek refuge in the mountain fastnesses and in the subterranean caverns, known as catacombs. Here they cherished their faith and worship until the violence of their enemies abated. After two centuries they came forth from their hiding places, disciplined by hardship, trained to prudence and foresight by the peril in which they had lived and with a compact and efficient organization. Their leaders had improved their long seclusion to cultivate letters and arts, and soon took leading places among scholars and men of affairs; so that when Constantine succeeded to the undivided possession of supreme power in the Roman Empire prudence, if not preference, moved him to an alliance with them.

Then began a new phase in the struggle for religious liberty. The despised and persecuted Christians, now risen to places of power and possessing the throne in the person of the Emperor, did not abuse their trust. Such was the spirit of sweet reasonableness which animated them that the first Christian Emperor issued an edict of religious toleration, known as the edict of Milan, which granted religious liberty within the empire, on the basis of the sacred rights of conscience; only those religious rites were prohibited which involved immorality, magic or sorcery. Not until the fatal passion for power had been aroused in them by its possession did the Christians resort to persecution. The organization of the Christian church kept pace with its spread in Europe. From Rome as a centre the missionaries penetrated to all parts of Europe. They carried with them the love of the mother church from which they went and bound the churches which they planted to her in gratitude and Christian fellowship. The confidence and affection which she won by her generosity and self-sacrifice in the gospel, she soon came to demand as her right, and when at length the Bishop of Rome secured the political power of his city he aspired to make the traditional capital of the world its ecclesiastical capital also, then, with the policy of military Rome the Christian church adopted, also, the ambitious and relentless spirit of the Caesars. Ecclesiastical Rome usurped the rights of mankind and perverted their liberties as ruthlessly as did political Rome.

Through successive stages the church mounted to the throne of its power until it was more absolute than the empire had ever essayed to be. Men like Gregory the Great, Leo III. and Hildebrand made the most astonishing claims, and absolute supremacy in all human affairs, and treated with the utmost severity all who withstood their claims. Unavailing protests to their astounding pretensions were raised by men like John Scotus, Abelard Arnold, of Brescia and Wickliff, and in the humbler walks of life opposition showed itself in such sects as the Albigenses and the Waldenses, neither of which desired to separate themselves from the Catholic Church, but both of them desired that its pretensions should be moderated and its abuses reformed according to the scriptural requirements of apostolic simplicity and purity. These men were simple minded and their lives were pure, but they were subjected to the most remorseless persecution. Their heroic endurance and unfaltering faith has covered their memory with a halo of glory like unto that which surrounds the early Christian martyrs. During the massacre of the Albigenses was born the order of the Dominicans, into whose hands was intrusted the institution known as the Inquisition, the most diabolical engine of intolerance and persecution that human ingenuity ever devised.

It is the fate of all despotisms to work their own destruction by a fatal disregard of the limits of human endurance, and when the papacy added the horrors of the Inquisition to the usurpation of the most sacred of human rights, and aggravated her offenses by the flagrant immorality of the clergy, she transcended her limits and invoked the long slumbering and accumulated wrath of centuries, which burst forth in the Reformation, disrupted her solid empire, and caused her the loss of two-thirds of her spiritual children.

Two great movements in the Middle Ages contributed to hasten the triumph of religious liberty in Europe. They were the Crusades and the Renaissance. The religious enthusiasm of Europe, dormant for centuries, was kindled by the fiery eloquence of Peter the Hermit, as he preached a crusade against the "infidel Turks," for the purpose of rescuing the Holy Sepulcher from their hands. It was as when a door is suddenly opened into a house where a fire has been long smoldering, smothered in its own smoke, the whole building is wrapped in a sudden conflagration; or as when a volcano long extinct bursts into sudden activity. A spontaneous uprising, as of one man, unparalleled in history, took place among all classes of people. Kings and peasants, priests and lawyers, merchants and bankers were swept by the same mighty impulse and fired by the same zeal, which for the time burned alike in every breast and submerged calculations and self-interest. All alike were moved to venture life and fortune in the holy cause.

During the space of 200 years seven upheavals of the population took place known as the Crusades, five of them prodigious and two of them only relatively lesser, all of them mighty. Before the frenzy kindled by Peter the Hermit died out immense treasure was squandered, multitudes of lives were sacrificed and apparently nothing accomplished; total and disastrous failure seemed to attend it all.

But here again we are mistaken if we judge by appearances. For although the Crusaders whitened the plains of Asia Minor with their bones and dyed the grass of Northern Africa with their blood without achieving any permanent results in either Asia or Africa, their exodus from Europe and their return to their former homes were attended by consequences in Europe far greater than would have been the conquest of all the East and the rescue of the relics of all the saints. In the first place they had broken the power of the Saracens by successive impacts upon them, by prolonged conflict with them.

They had fought fire with fire. Religious fanaticism was matched against religious fanaticism, and it inflicted such punishment upon the rapacious and cruel Mussulman that he has never been able to rally from it. Although he reached the shores of Europe later on, he was exhausted with the struggle, and has continued in a state of languishing impotency ever since. In the second place the Crusades had a marked and lasting effect upon the Crusaders themselves, and in spite of their suffering and losses the gain was greater than the loss, for it brought them into direct and immediate contact with the East, at that time the cultivated and refined portion of the world. Constantinople and Antioch, the two great storehouses of ancient art and learning, and the centres of the wealth and culture of the East, had become familiar to them. Antioch was for a time in their hands. The splendid buildings, fine fabrics, beautiful statues, costly gems, were a revelation to the Crusaders, and served as object lessons, while the elegant refinements, splendid courtesy, magnificent manners and ancient learning of the East were not without their effect upon the coarse, nude and untamed barbarians of the West. Those who survived the conflict returned with new ideas of the character of the world in which they lived, of the meaning of civilization, of the possibilities of humanity, and of the defects of Europe. They had been to school and had traveled. Their view of life had been broadened and their minds enriched by contact with superior conditions of life, and a great mental and moral revolution had been wrought in them.

But the Crusades had also an immediate and lasting effect upon Europe itself. For by enlisting in the Crusades the serf bought his freedom from the soil. The debtor was freed from his creditor. He that went out a slave came back a free man with gold coin in his pocket and some new ideas of the world in his head. Serfdom, villainage and slavery were practically abolished in Europe. The cities also had been able, by immense sums of money paid to the hereditary princes, who held lordship over them, to buy their freedom and secure charters for themselves which made them independent in the control of petty rulers, and by the long absence of the nobles in the East, the middle classes had learned to administer their own affairs, and so the backbone of the feudal system was broken and the period of freedom and enlightenment came in. Modern industrialism was inaugurated. New ideas sprang up and a redistribution of wealth and privileges took place, together with a new sense of their own place in the world and new wants and ambitions in the common people. The immediate results to Europe of the Crusades were incalculable. A new spirit of humanity and of enterprise, of hope and of ambition had sprung up, and the death warrant was signed of the ancient regime of ignorance, superstition and terror which had reigned for a thousand years.

The second great movement that hastened the final conflict for religious liberty was the Renaissance or revival of learning in Europe which followed upon the taking of Constantinople by the Turks in 1453. That was a momentous event for Western Europe. It sent hundreds of Greek scholars and literatti to find refuge in the West. The learning and the MSS. which they brought with them created a great stir. Schools, academies and universities sprang up everywhere, and the church ceased to be the sole custodian of knowledge. It was as a part of that movement that the University of Wittenberg was established by the Elector of Saxony, to which one Martin Luther came in 1508 as preacher and professor of theology. A spirit of inquiry was awakened, investigations were instituted, and historical and scientific studies were taken up in real earnest. The cold and lifeless formalism that had characterized the logic of the school men disappeared. The study of the Greek and Roman classics became a passion. Princes and potentates vied with each other in securing eminent scholars and elegant literatti to adorn their courts, and the rich and the great became the profuse patrons of learning, and spared no pains and no expense in collecting MSS. and creating libraries and schools of learning. The minds of men already liberated from their ancient thralldom by the Crusades were quickened and enlightened by the new learning which soon spread among all classes of the people.

In addition to these great movements and perhaps as a consequence of them was the spirit of adventure which now broke out simultaneously in Italy and Spain, France and England, Germany and Holland. Inspired by Columbus, a native of Genoa, Italy, hundreds of adventurers braved the perils of the untraversed seas in search of new lands, or new passages to the East. New continents were discovered and the globe was circumnavigated. Invention also was quickened, printing by movable types and the manufacture of paper from rags had but recently been invented. The mariner's compass came into general use in navigation. The telescope was invented and the heavens explored for new worlds, as the seas for new lands. The whole period was one of unprecedented mental activity and ferment. Copernicus, by his new system of astronomy, and Kepler, by his laws, were soon revolutionizing astronomy. All of these things had their effects upon the minds of men. The discovery of the size and shape of the earth, of its relation to other bodies in space; of the immense distances in the heavens and the vast systems of worlds in space; the changes of men's ideas as to the centre of the universe and the revelation that it was not the earth, but that the earth was only an insignificant member of a system whose centre was the sun; all served to teach men the uncertainty and instability of things they had been accustomed to regard as established beyond the peradventure of doubt, and led them to expect and prepared them to receive changes in other spheres of thought and realms of life. A spirit of skepticism became general and invaded even the church, and everything seemed to converge upon and conspire toward a single point, until nothing could withstand the conjunction of forces which worked to free the human mind from bondage and the human spirit from thralldom.

Beginning with the struggle for religious liberty, it ran on to compass the liberty of the whole man and was destined not to stop until he was every whit free. It has already secured for us the liberty of conscience, the right of private judgment, political and personal freedom. But the end is not yet, and what it shall be no man knoweth. But as great and good men as ever fought in any cause fight still in these ranks, which are constantly increasing in numbers, in power and in resoluteness.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR JUNE 28.

Review of the Lessons Studied During the Second Quarter—Read Rom. i., 1-7, 13-16—Golden Text, 2 Tim. iv., 18—Topic, Paul's Last Days.

Introduction.—The lessons this quarter cover the last few years of the life of the apostle Paul. It is supposed that he was released from his first imprisonment in A. D. 63, and that he then made a fourth missionary journey, visiting Macedonia, and probably Spain, and Asia Minor, whence he was again carried a prisoner to Rome. He was beheaded near Rome, on the "Ostian Way," by Nero, in about the year 66 A. D. Thus ended one of the grandest and most fruitful lives the world has ever seen.

Summary.—Lesson I. Topic: Paul's ministry at Ephesus. This is near the close of Paul's first missionary journey. After the riot at Ephesus he visited Macedonia and Greece, and returning, he stopped at Miletus, a city about thirty-five miles south of Ephesus. He sent for the elders and bade them an affectionate farewell. He urged them to take heed unto themselves and to all the flock; said that grievous wolves would enter in among them, not sparing the flock. He called attention to his life of self denial and labor. After this they kneeled down and prayed.

II. Topic: The change that will take place in the body at the resurrection. Christ's resurrection is fully established, and His resurrection is an important reason for believing that all the dead will be raised. This mortal body cannot inherit the kingdom of God, but must be changed. This will take place when the last trump shall sound. Through Christ we have victory over death and the grave. Paul urges the church to be steadfast, unmovable, always abounding in the work of the Lord.

III. Topic: Purity of life. Paul wrote to the Romans from Corinth. Christians pay their debts except the debt of love, which is a perpetual obligation. The one who loves his neighbor as himself will not trespass in any way. It is time to awake out of sleep and cast off the works of darkness and put on the armor of light. We should "put on" Christ and make no provision for the flesh.

IV. Topic: Paul's coming afflictions. Paul reaches Tyre; meets with a cordial reception; continues his journey to Caesarea; enters the house of Philip, the evangelist, one of the seven; tarried there many days; the prophet Agabus arrives; takes Paul's girdle and binds his hands and feet; says that thus Paul will be bound at Jerusalem and will be delivered to the Gentiles. When the disciples heard the prophecy of Agabus they besaught Paul not to go to Jerusalem, but he told them that he was not only ready to be bound at Jerusalem, but also to give his life for the truth.

V. Topic: Paul mobbed and rescued. As soon as Paul reached Jerusalem he conferred with the elders of the church. He then entered into the temple and purified himself, according to the ceremonial law. Jews from Ephesus saw him in the women's court with strangers, and supposed he had taken a Gentile into the temple and thus polluted it. They stirred up a mob against Paul for the purpose of taking his life. Paul was rescued by Roman soldiers, and afterward while standing on the stairs delivered an address to the assembled throng.

VI. Topic: Paul delivered from the Jews. At the close of the address delivered on the stairs the mob was again stirred against Paul. Lysias, the Roman captain, was about to scourge him when he learned that Paul was a Roman citizen. After this a conspiracy was made against Paul by the Jews, forty of them binding themselves together under a curse that they would neither eat nor drink until they had killed him. The plot was discovered, and Lysias sent Paul with a strong military escort to Caesarea.

VII. Topic: Paul's good confession. Paul at Caesarea; a Roman prisoner; is tried before Felix, the governor; Jews come from Jerusalem accusing him; the charges were sedition, heresy, sacrilege; Paul's defense was clear and unanswerable; their charges could not be proved; Paul confessed that he was a Christian. After certain days Paul spoke before Felix and his wife, Drusilla; reasoned of righteousness, temperance and judgment to come; Felix trembled; hoped that money would be given him that he might release Paul.

VIII. Topic: Paul's defense. After Paul had been in prison two years he was called before Festus, the new governor of Judea, and King Agrippa, to make his defense. Paul had appealed to Rome, and Festus desired to frame a charge against him. Paul's address deeply impressed Festus and Agrippa, and they decided that if he had not appealed to Rome he might have been released. But his appeal was allowed to stand, and arrangements were made to send him to the imperial city.

IX. Topic: Life through the Spirit. The law has no power to deliver from sin; it is weak through the flesh; Christ, who came in the likeness of sinful flesh, has power to save from sin. The Christian is not carnally minded, but spiritually minded; he walks not after the flesh, but after the Spirit. The Holy Spirit dwells in the hearts of those who are Christ's; such are led by the Spirit of God.

X. Topic: Paul's voyage to Malta. Paul set sail from Caesarea to Rome August 21, A. D. 60. They landed at Fair Havens on the Island of Crete during the stormy season. Paul advised them to winter here, but Julius, the centurion, who had charge, decided to sail for Phenice, a more commodious port of Crete. On the way a hurricane struck them, all hope of being saved was given up, but finally they abandoned the ship and escaped to Malta.

XI. Topic: Paul preaching to the Jews at Rome. Paul performed many miracles on the Island of Malta, and the people of the island honored him and his companions with many honors. In the spring Paul and the others with him were taken to Puteoli, near Naples. The apostle then went to Rome, called the Jews together; explained why he was there a prisoner and preached Christ.

XII. Topic: The duties of the Christian minister. Paul wrote his letter to Timothy from Rome. These were among his last words. Timothy had learned much concerning the Scriptures when a child. Paul charges him to be faithful as a minister and to preach the word. He calls attention to the fact that the time will come when sound doctrine will not be endured. Timothy is told to watch, endure and labor.

Portugal's King as Bull Fighter.

Prominent among the king of Portugal's varied tastes is a passion for sport of all kinds and it is known that once even, when duke of Braganza, he entered the ring to face a bull "with points unbated"—that is to say, not padded, as is generally the case in Portugal as distinguished from Spain. One of the ladies of the court had dared the duke to face a bull with its horns unguarded and so he entered the arena in the Spanish manner—incognito—though every one knew who the bold banderillo was. Unfortunately the duke slipped and fell, but starting up before the bull could charge again he ran for the barricade and cleared it at a bound, just a moment or two before the infuriated animal splintered the woodwork with its horns.

The Funny Side of Life.

THE ONE FLAW.

At last we're to be married!
With joy my bosom thrills,
To think that all is settled—
That is, except the bills.
—Philadelphia Public Ledger.

BEST FELLOW.

"There goes Mabel and her best fellow."

"Huh! I'd hate to see her worst!"—Baltimore Herald.

LOVE'S EXCUSES.

He—"You passed me without speaking to me."

She—"Oh, I must have been thinking about you."—Detroit Free Press.

ONE BETTER.

"I began life without a cent in my pocket," remarked the self-made man.

"I didn't even have a pocket when I was born," retorted the gilded youth.—Philadelphia Record.

LARGE ENOUGH.

"I think," said the first author, "that I shall write a two-volume novel as my next effort."

"Yes?" smiled his rival. "Yes, I think that will be a large enough edition."—New York News.

TIME TO EVEN UP.

Mamma—"But, darling, you shouldn't be angry when Bobby gets the larger piece of pie—he's the older."

Bessie—"Yes, that's just it. He's been eating pie two years longer'n I have already."—New York Times.

HIS ONE GREAT PASSION.

"What a sour disposition Graphter has!"

"Yes; disappointed in love."

"Nonsense! Disappointed in love?"

"Yes, in his love of money. He expected to be rich by this time."—Philadelphia Press.

NOTHING DISTINCTIVE.

"What does the expert mean when he says 'there is no character' in Clark's handwriting?" inquired the seeker after knowledge.

"He means," replied the man who knew, "that every character is legibly formed."—Philadelphia Press.

OBVIOUS.

An eccentric instructor was explaining a piece of mechanism to his class. Placing his fingers upon the handle and turning it, he remarked:

"You notice that this machine is turned by a crank."

And a titter passed through the whole class.

PASSING BELIEF.

Miss Gidday—"What did he say when you told him I was married?"

Miss Speitz—"Well, he seemed surprised."

Miss Gidday—"Did he ask when it happened?"

Miss Speitz—"No, but he asked 'how it happened.'"—Philadelphia Press.

HERO WORSHIP.

Jim—"What do you mean by hero worship?"

Jam—"It is the brief admiration we feel for a great man immediately before we begin to rip him up the back and begin writing letters to the newspapers attacking his character and utterances."—Baltimore Herald.

THE AMERICAN FATHER.

Ascum—"Another baby, and a girl this time, eh? How does it make you feel to have a daughter?"

Popley—"Great! One of the first things you think about is how a foreign nobleman will come courting her some day, and how you'll turn him down good and proper."—Philadelphia Press.

VETOED.

"I hear your engagement to old Goldman's daughter is announced."

"No, it was announced."

"Well, that's the same thing, isn't it?"

"It was announced; it is now denounced. I've just been interviewing her father."—Philadelphia Public Ledger.

HARD LUCK.

"Did you call at Roxley's house?" inquired the young doctor's wife.

"Yes; and I wish he had sent for me sooner."

"Gracious! Is he seriously ill?"

"Quite the reverse. I'm afraid he'll be all right again before I get in a half dozen visits."—Philadelphia Public Ledger.

CHOLLY'S REPARTEE.

"Cholly is so clevah at wepartee!" exclaimed Clarence.

"Isn't he?" said Reginald. "What's his latest?"

"A gweat, howwid bwute said to him, 'You are the biggest fool in this State,' and Cholly answered wight off, 'I don't agwee with you!'"—Cincinnati Commercial Tribune.

HUMILIATING.

Some members of the Automobile Club were discussing the latest police outrage.

"It is a shame," said the one most interested. "I never in my life was more humiliated than when that ignorant policeman went on the stand and swore that I was going twenty miles an hour."

"How fast were you really going, Harry?" another asked.

"Not an inch less than fifty miles an hour."—Brooklyn Eagle.

The Ills of Women Act upon the Nerves like a Firebrand.

The relation of woman's nerves and generative organs is so close; consequently nine tenths of the nervous prostration, nervous despondency, "the blues," sleeplessness, and nervous irritability of women arise from some derangement of the organism which makes her a woman. Herein we prove conclusively that **Lydia E. Pinkham's Vegetable Compound** will quickly relieve all this trouble.

Details of a Severe Case Cured in Eau Claire, Wis.

"DEAR MRS. PINKHAM:—I have been ailing from female trouble for the past five years. About a month ago I was taken with nervous prostration, accompanied at certain times before menstruation with fearful backaches. I read one of your books, and finding many testimonials of the beneficial effects of **Lydia E. Pinkham's Vegetable Compound**, encouraged by lady sufferers, I commenced its use and am happy to state that after using a few bottles I feel like a new woman, aches and pains all gone.

"I am recommending your medicine to many of my friends, and I tell you that you have my hearty thanks for your valuable preparation which has done so much good. I trust all suffering women will use your Vegetable Compound."—MRS. MINNIE TIETZ, 620 First Ave., Eau Claire, Wis. (May 28, 1901.)

Nothing will relieve this distressing condition so surely as Lydia E. Pinkham's Vegetable Compound; it soothes, strengthens, heals and tones up the delicate female organism. It is a positive cure for all kinds of female complaints; that bearing down feeling, backache, displacement of the womb, inflammation of the ovaries, and is invaluable during the change of life, all of which may help to cause nervous prostration.

Read what Mrs. Day says:

"DEAR MRS. PINKHAM:—I will write you a few lines to let you know the benefit I have received from taking your remedies. I suffered for a long time with **nervous prostration**, backache, sick headache, painful menstruation, pain in the stomach after eating, and constipation. I often thought I would lose my mind. I began to take **Lydia E. Pinkham's Vegetable Compound** and was soon feeling like a new woman. I cannot praise it too highly. It does all that it is recommended to do, and more.

"I hope that every one who suffers as I did will give Lydia E. Pinkham's remedies a trial."—MRS. MARIE DAY, Eleanora, Pa. (March 25, 1901.)

Free Medical Advice to Women.

Mrs. Pinkham invites all women to write to her for advice. You need not be afraid to tell her the things you could not explain to the doctor—your letter will be seen only by women and is absolutely confidential. Mrs. Pinkham's vast experience with such troubles enables her to tell you just what is best for you, and she will charge you nothing for her advice.

Another Case of Nervous Prostration Cured

"DEAR MRS. PINKHAM:—Allow me to express to you the benefit I have derived from taking **Lydia E. Pinkham's Vegetable Compound.** Before I started to take it I was on the verge of **nervous prostration.** Could not sleep nights, and I suffered dreadfully from indigeston and headache. I heard of Lydia E. Pinkham's wonderful medicine, and began its use, which immediately restored my health.

"I can heartily recommend it to all suffering women."—MRS. BRIDGET E. DEIRKINS, 25½ Lapidge St., San Francisco, Cal. (May 21, 1901.)

$5000 FORFEIT if we cannot forthwith produce the original letters and signatures above testimonials, which will prove their absolute genuineness.
Lydia E. Pinkham Medicine Co., Lynn, Mass.

SAYING PRAYERS IN ADVANCE.

How Thoughtful Child Provided for Season's Enjoyment.

Julian Hawthorne sometimes tells an amusing story of the childhood of his daughter Hildegarde.

"Once, when Hildegarde was a little girl," he will begin, "she was elated over the fact that we were all going to spend the summer at the seashore. Particularly was she elated on the night before our departure. Her eyes shone, her cheeks were flushed, and she could do nothing but dance and clap her hands for joy.

After she had gone to her room I heard her chattering away like an insane person for a long time. I peeped in and saw her on her knees praying. Over and over again she repeated the same prayer.

"'Hildegarde,' I said, 'what on earth are you doing, child?'

"'I am saying my prayers now for all summer,' she answered, 'so that I won't have to waste any time on them while we are away.'"—New York Tribune.

A New York judge tells women that the way to keep their husbands is to "learn to cook better and not insist on having the last word." But some men would even be willing to put up with the cooking.

There is a great demand in Europe for American dentists. Again does Uncle Sam strike terror and command respect.

The most dangerous hypocrite is the one who deceives himself.

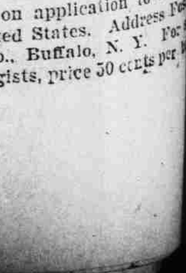
Dropsy CURED Gives Quick Relief.
Removes all swelling in 8 to 20 days; effects a permanent cure in 30 to 60 days. Trial treatment given free. Nothing can be fairer. Write Dr. H. H. Green's Sons, Specialists, Box B, Atlanta, Ga.

So. 26.

Best SAW MILLS Small Mills for Farmers; Larger Mills for Lumbermen. All our mills are fitted with the famous Heacock-King Pat. Variable Feed Works; the simplest, most durable and best feed on the market.
—MANUFACTURED BY THE—
SALEM IRON WORKS,
WINSTON-SALEM, N. C.

The Madrid Imparcial takes the Spanish government severely to task for announcing a reduction of $40,000 in the budget of 1904 for public education. This reduces the total appropriation for this purpose to $7,000,000. The Imparcial asserts that the country is already so backward in education and means of culture that all hope of progress has almost disappeared. For this reason the paper says that the appropriation for schools should be greater than that for any other purpose. The percentage of literacy in Spain is 70 while the average for Europe ranges from 14 to 50.

IN EVERY WALK OF LIFE.



People in every walk of life have bad backs—kidneys go wrong and the back begins to ache. Cure sick kidneys and back ache quickly disappears.

Read this testimony and learn how it can be done.

A. A. Boyce, a farmer, living three and a half miles from Trenton, says: "A severe cold settled in my kidneys and developed so quickly that I was obliged to lay off work on account of the aching in my back and sides. For a time I was unable to walk about and every makeshift I tried and all the medicine I took had not the slightest effect. My back continued to get weaker until I was unfit for anything. Mrs. Boyce noticed Doan's Kidney Pills advertised as a sure cure for just such conditions, and one day when in Trenton she brought a box home from Chas. A. Foster's drug store. I followed the directions carefully when taking them and I must say I was more than surprised and much gratified to notice the back ache disappearing gradually until it finally stopped."

A FREE TRIAL of this great kidney medicine which cured Mr. Boyce will be mailed on application to any part of the United States. Address Foster-Milburn Co., Buffalo, N. Y. For sale by all druggists, price 50 cents per box.