

# The Milligan Mentor.

VOL. III.

MILLIGAN, TENNESSEE, JUNE 1887.

NO. 2.

THINK WELL, ACT RIGHTEOUSLY AND WAIT FOR THE FRUITS

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ISSUED MONTHLY AT 50 CENTS A YEAR.

It is devoted to the inculcation of Christian principles in human life and Government.

Entered at the Postoffice at Milligan, Tenn., as Second Class Matter.

Haddock, Nortrup, Gambrell

And about forty thousand others have been killed through strong drink in these United States in the last few months.

The three were murdered without warning or personal consent and their destruction was not authorized by the law. The saloon keepers did it directly and of malice. The cause of their malice was that these three men raised public objection to the gradual but certain besotting and killing of the forty thousand. They especially objected that the saloon keepers should do such work under sanction and protection of the law. They objected to making or continuing laws which establish and protect a business that is wholly hurtful to a community in morals, money, power or thought and happiness. For such to honest men, natural views and expressions, they were not correct. Their murderers have not been punished and likely will not be.

In the meantime the lawfully established saloon goes on killing forty thousand others and preparing as many more young men for the next year.

This same legal business goes on producing poverty, ignorance and misery, a public breeder of sin and unhappiness, standing on every street corner and village highway advertising its business, yet upheld and protected by christian voters. Made to have the same sanction of law that selling bread or clothes has. Why? Simply because it has been that way in the past, and good men have lived and died before us who did not protest.

The hindoo likewise for ages beat the widows when the husband died. They should have continued the practice.

Solomon had many wives and so for ages the patriarchs did. That practice should have continued.

For a long time any personal offense between public men or citizens was the signal for a duel with knives, pistols or guns. This ought to have gone on. It was not half so good as the lawfully protected business.

It was raised in the Mormon community has been used to their practices all his life. He should not protest at what he finds going on in this world even though it does have the appearance of evil. It is not approved the practice, be it a good chance to be

It is not so strange that a man who uses his influence against the whisky traffic should be in some danger of assassination, but it is strange and sad that good citizens will go on voting for men and parties that will continue to legalize and protect the traffic when its only effects on the community are to bring more poverty, crime and murders. If we are to favor institutions because they were here when we came into the world then no reforms of society could take place. If we are to protest against those which time has shown to be evil all of the time then the saloon has proved itself unworthy to live. Time has shown it to be a curse to a country mentally, morally and financially. Let the people of Tennessee give a full and an honest vote on the 4th Thursday in September and the amendment will be sure to carry.

### The Labor Question.

To provide all reasonable comforts of food and clothing and shelter for the human race would not require more than one-third of each day from that part able to labor and no manual duty of those unable to work. Four hours a day would insure us food, clothing and shelter, not viands and fruits shipped across a continent, but plain food such as each section produces for itself, which will give health in that section.

"But we want something better?" Does it pay for the race to go through all the anxiety, wear, clash, fight and struggle it does to please the palate and develop abnormal tastes? Is it good sense to pay the price men do for high living? "It does not cost me much" says one who has many hands working, sweating and bearing for him eleven hours a day. If one man fares luxuriously another must fare poorly or else the average time of labor be lengthened and if so cut off the time for mind feeding. If one man lives in a palace another must live in a hovel or some of the time for mind making be used for house building. If one man spends all of his time seeking pleasure and amusement some one else must lose his time for mental or religious improvement to fill up the work time of the pleasure seeker. If one woman wears jewels representing \$1,000, or a thousand days work, one hundred other women must supply the amount from their own just share of wearing apparel, or else lengthen their work time to supply it and cut down the time for other improvement. These surrenders are not made of choice but when the man who has money and power under the laws of trade does build a palace, supply it sumptuously, purchase the gold and diamonds, society is so organized and

educated that the comforts and just food of others must be given to supply his luxury. Trade makes it so. There is not enough labor to supply all luxuriously. If you say then 'let them labor more' that extra work robs mind and life of higher advantages, so the race is shut up to healthful, plain living and high thinking or sumptuous living on part of the few; long toiling and mental poverty for the money.

It will be said "It is useless to deny oursel"es. The multitudes are born to work it saves them from sin." If they are born to work all the time then must they remain ignorant and our talk and works to educate the masses are lost time and useless labor. The truth is each one who knows truth and would fill this world full of the religion of Jesus Christ must act with reference to the way he believes society ought to act and not let what "they say" direct his course. If any one knows that his wearing a gold watch or buying a \$50. edition of Pope, or building a \$10,000 private residence, appropriates to personal use and pleasure more physical labor than he as a member of human family is entitled to then he must as a christian refrain from these and accept such portion as justly belongs to a single child of this great family and bestow the rest to build others to the same level.

### Is It You?

How many of your young people would feel complimented if told they were almost as good mannered as the savage children? Yet the writer has known those who called themselves ladies and gentlemen, who boasted that they were of our best families, of whom even this much could not be said.

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Soon after the preacher entered the pulpit, two dogs, one a huge mastiff the other a diminutive poodle, trode deliberately up the isle side by side. They stopped at the same instant just in front of the stand, simultaneously took seats on their folded tails looking up at the preacher as if to ask why he was there.

Upon this the white children indulged in their usual titter and some who were not children forgot they were engaged in the worship

of the Great Spirit and their lips gave evidence of suppressed laughter. But not so with the little dark hued sons of nature. They sat with eyes intently gazing on the preacher in rapt attention, giving the utmost respect to the occasion through not understanding a word spoken. This behavior continued through the service yet while going home they showed they could be mirthful by gaily leaping and laughing through the forests where their pathway led.

Compare for a moment and see who should be more thankful hence show more reverence to our Great Benefactor.

### We

Have permanent homes.  
Have the constitution and laws framed for our good.  
Have the right to demand and receive satisfaction when another nation violates a treaty.  
Have great help and encouragement in educating our people.  
Have had resources developed until riches and power are added to us.  
Have had the Bible, the perfect guide to gentle manners and all nobleness of character.

### They

Have no homes.  
Have but the smallest rights or privileges under our government.  
Have to accept whatever the U. S. chooses to offer when she wishes to violate one treaty and make another.  
Have never until recently had government aid except in bullets and bayonets.  
Have had their only resources cut off until poverty and starvation have slain thousands.  
Have had nothing of christianity to guide them but the lives of its professed followers which often sadly misrepresented it.

If people would be grateful and instill into their youth such respect for the Giver of life, how ashamed we ought to feel seeing the youth and often the adults of our race violate every principle of good manners to say nothing of higher christian culture, by craning their necks at church to see every new comer, whispering, looking at and snapping watches, writing notes, making unkind remarks or doing any of the many acts which marks the doer as totally lacking in genuine gratitude and reverence.

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A long list of R. R. Companies have failed to fill their contract in finishing their lines as agreed and now Secretary Lamar revokes the grants to about 25,000,000 acres of land which congress had donated to help make the roads.

This land will now be open for homesteads. much of it is in the Columbia Valley some in Florida. We like that kind of news. No more grants to R. R. corporations. Save all of the land for homesteads.



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Every child raised in the Mormon community has been used to their practices all his life. He should not protest at what he finds going on in this world even though it does have the appearance of evil he must approve the practice, be quiet or stand a good chance to be murdered.

It is not so strange that a man who uses his influence against the whisky traffic should be in some danger of assassination, but it is strange and sad that good citizens will go on voting for men and parties that will continue to legalize and protect the traffic when its only effects on the community are to bring more poverty, crime and murders. If we are to favor institutions because they were here when we came into the world then no reforms of society could take place. If we are to protest against those which time has shown to be evil all of the time then the saloon has proved itself unworthy to live. Time has shown it to be a curse to a country mentally, morally and financially. Let the people of Tennessee give a full and an honest vote on the 4th Thursday in September and the amendment will be sure to carry.

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If people with what we would call such small blessings can be so grateful and instill into their youth such respect for the Giver of life, how ashamed we ought to feel seeing the youth and often the adults of our race violate every principle of good manners to say nothing of higher christian culture, by craning their necks at church to see every new comer, whispering, looking at and snapping watches, writing notes, making unkind remarks or doing any of the many acts which marks the doer as totally lacking in genuine gratitude and reverence.

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### VOTING.

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Wise voting—voting according to principle and judgment would bring about these and many other blessings.

But to carry forward righteous thoughts, secure an honest administration of government, the voters ought to employ honest representatives.

A liar, gambler or drinker—a man of doubtful moral character ought never to represent a professedly christian people, or even a moral people. The more brains such leaders have the more danger to the people led. This U. S. Government has had and now has some solid, honest men in office. Who is to blame that we have so many that are not thus? We need not expect wicked men to be so very careful in selecting or voting for officers. Upon the moral and christian voters then falls the blame that there are duelists, liars, dram-drinkers and immoral office holders, having any part in the affairs of state. If the votes of honest citizens were cast for the best thoughts and the best men without reference to party names or the self-assertion of would-be office holders this Government would be greatly blessed beyond its present state.

There are hundreds of thousands of men in the United States to-day who honestly desire the prohibition of the manufacture and sale of strong drinks as a beverage. But let a true and tried man, one experienced in governmental affairs, who advocates this with like reforms be declared a candidate for office independent of the established parties, what prohibitionists will vote for him?

Those who love the old party names and associations more than the progressive principles of the reform party will not vote for him. Those who love office or the hope of office more than the growth of the prohibition idea will not vote for him. Men who are afraid of party taunts and of being called fanatics will not vote for him. If all men were of those classes the world would end before any more reforms would take place. But in every

age some men study the ideas set forth more than the form or the name of them and have been willing to vote for the interests of society, popular or unpopular. It will be so in this case. Those who reflect that the advancement and reformation of government must be agitated, that the ideas must be nourished, developed and popularized until the people see their own interests and turn about to serve them, such men will vote the prohibition and reform ticket.

Men who believe in the ticket and are not afraid of the party censure or of losing office will vote for the new ticket.

Men who do much of their own thinking, who, for the better life of society in the future are willing to be called foolish for throwing away their votes, as it is termed, and be looked upon as fanatics by the present, will vote with the new party.

Blaine is brilliant, Cleveland is popular, but they both represent parties whose radical ideas have already been fulfilled.

The ground ideas of the democratic party is personal liberty and state rights. The proper degree of such rights and liberty is already established and acknowledged.

The republican party was started to secure equality of rights, abolish human slavery and establish a more centralized form of government. All of which in a good degree have been carried out.

The old abolitionists did not hope for more than their children now see.

Both parties have now become staid and conservative and struggling for place, power and money.

There are very high and very low tariff men in both parties. The old parties strive against each other but the high tax men of both parties have not united to carry forward an idea nor have the low tariff men united, but each set have compromised their ideas and filed in under their old leaders and old party names, simply to gain the victory, get place and power.

The development of right ideas until they possess the people is the work of those who are willing to give their own time and life-work for the safety and true education of society. That God should be acknowledged in the constitution of the U. S. That polygamy should be abolished. That the public lands should be saved and used alone to make homes for the people. That money monopolies should be regulated by national law, that marriage laws should be national and not state statutes, that civil service reform should be established, that the manufacture and sale of strong drinks as a beverage should be prohibited by constitutional amendment, all seem as certain as that experience and reason can reach a conclusion. If the future of this nation is ever greater and happier than it is now some or all of these thoughts with like ones will be in its life.

The old parties have become too conservative and place seeking to ever establish these ideas. The new party following, the best conscience of the nation, developing

the advance thoughts of the age, will lead the country to higher life, a safer foundation, until our government shall become established and conducted on a righteous basis, honor the creator and be a joy to men.

Let all men who love their country refuse the control of cliques, bosses and party names and vote according to conscience and judgment. Be free.

### Religious Doing.

Christ teaches that God ponders the heart, weighs man's thoughts, that the man is guilty who chooses the evil instead of the good way. But choosing and doing are to each other as eating and exercising. Food prepares man for exercise. Exercise uses that force and calls for more food. The shower enables the vegetation to grow rapidly but this rapidity takes up the moisture and calls for more rain.

Choosing prepares us for work, marking out the choice strengthens the disposition to make another choice. Praying for good things gives preparation to work for them. Exercise by working out the prayer gives new strength to pray.

It is well to call upon the Lord to bless the widow and the orphan but if you have not time to go to the closet to pray and then take her something to eat take the food and pray as you go. If you have not time to spend an hour in prayer and reading with a chilling family and haul a load of wood both give the family a "God bless you" and haul the wood. If you have not time to pray how to make your neighborhood better and then work the plans, spend a few hours and add parts of days improving the roads, repairing the school house fence or the church windows or carrying a bundle of good papers and tracts to the poor who take no papers and let your plans for their improvement grow out of your experience in helping them.

Hundreds of preachers talk and talk and talk how to get the gospel to the poor or the poor to the gospel and two-thirds of the same number could go to the poor at least twice a week and tell the story of Jesus. There are said to be 80,000 preachers in the U. S. At least 30,000 of that number are not so busy that they each one could not hunt out a poor neighborhood or ward or haunt of mankind somewhere every Sunday evening at 3 or 4 or 5 o'clock and once or twice during each week, besides and there preach the gospel to the poor. Then the elders and members could go along and sing and pray and show their desire that the poor should be saved. Thus giving them the fellowship of christian love, a sympathy which would break down the barriers and take away the distance between the church and the very poor. As it is now though in sight they seem of separate races and to live with reference to different futures. We can improve.

### Commencement at Milligan College.

Commencement began on Friday night, May 20th, with a programme by the children. It was happy and

bright. The teachers and the little folks delighted in their evening and made the people glad.

Saturday was given to the Farmers' Rally. The President J. J. McKornale made the leading address. It was pronounced practical and full of good sense on farming. Delegates were appointed for the Farmers' Convention at Knoxville and officers elected for the next county meeting.

Saturday night "The Band of Hope" set forth some of the fruit of its year's growth. Mr. J. W. Giles had chief superintendence of the work during the year assisted by Mr. Mathews and others, and this evening made us glad there was a "Band of Hope." The programme showed honest work for all the children with the young ladies and gentlemen.

There was a live Sunday School Lord's day morning closed with short addresses by Mr. Jones, from Murfreesboro, Tenn., and Mr. Spencer, from Va. At eleven o'clock came The Sermon by I. C. Spencer, of the Atlantic Missionary. The speaker asked "Whose son is He" and gave in clear, sound reasons why we believe that "Jesus Christ is the son of God." The discourse was simple and pure in style yet reached the strength of eloquence.

The speaker gave a practical and warm sermon at 3 o'clock p. m.

The "Young Mens Prayer Meeting" had its usual happy meeting at 7:30 p. m. Many a student has a tender place in his heart for that Sunday night prayer meeting.

Monday 10 o'clock, a. m. was given to a "Temperance Rally." Short speeches from Tate, Price, Jones and Spencer, the latter gentleman speaking longer, filled most of the time. So far as indicated the entire audience were in sympathy with the speakers and in favor of the amendment.

Monday 2:30 o'clock p. m. ten young would-be orators, stepped upon the stage. They are the stuff that orators are made out of. The raw ingredients to make first-class speakers is not the same in each one. Each one had not done the same hard work but the young men certainly acquitted themselves well and their friends are not ashamed of their effort, but are glad they took the stage. Geo. Simmons, Geo. Lyons and Frank Love were judges, the three to have first mention.

Monday 7:30 o'clock p. m. the Literary entertainment by young men and young ladies was a genuine college programme and much enjoyed. Without venturing to mention all of the good things, the closing debate whether "the U. S. Government should own and control the railroad lines" should be mentioned.

Mr. W. B. Kegley affirmed and did it ably, Miss Fannie Baker denied and turned most of her audience back from the feeling of revolution to the solid old way the world has tried so long. The speeches were certainly thoughtful and worthy of the time and place.

Tuesday was the session day. At 10 o'clock a. m. most of the faculty with Miss Lettie Cornforth, E. C. Wilson, E. M. Crouch and J. W. Giles came upon the stage. These four made the class of 1887. Each one acted well the duty of the day. There was no forgetting, no stumbling. After these four speeches came the "Annual Literary Address" by I. C. Spencer, of Va. The elements of success had been well studied and were fairly stated in beautiful language.

The address awakened and made the speaker friends and glad he came to Tenn. Each member of this class was presented with a bible and a diploma for a classic course.

Miss Sitz and her students with a choir of vocalists furnished good music for all of the programmes.

The days work closed, and the great full hall of students and visitors were soon at dinner, then at the where they lingeringly said and waved, and waved as moved off.



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There are very high and very low tariff men in both parties. The old parties strive against each other but the high tax men of both parties have not united to carry forward an idea nor have the low tariff men united, but each set have compromised their ideas and filed in under their old leaders and old party names, simply to gain the victory, get place and power.

The development of right ideas until they possess the people is the work of those who are willing to give their own time and life-work for the safety and true education of society. That God should be acknowledged in the constitution of the U. S. That polygamy should be abolished. That the public lands should be saved and used alone to make homes for the people. That money monopolies should be regulated by national law, that marriage laws should be national and not state statutes, that civil service reform should be established, that the manufacture and sale of strong drinks as a beverage should be prohibited by constitutional amendment, all seem as certain as that experience and reason can reach a conclusion. If the future of this nation is ever greater and happier than it is now some or all of these thoughts with like ones will be in its life.

The old parties have become too conservative and place seeking to ever establish these ideas. The new party following, the best conscience of the nation, developing

of the age, brighter, the teachers and the little folks delighted in their evening and made the people glad. Saturday was given to the Farmers' Rally. The President J. J. McKorkle made the leading address. It was pronounced practical and full of good sense on farming. Delegates were appointed for the Farmers' Convention at Knoxville and officers elected for the next county meeting.

Saturday night "The Band of Hope" set forth some of the fruit of its year's growth. Mr. J. W. Giles had chief superintendence of the work during the year assisted by Mr. Mathews and others, and this evening made us glad there was a "Band of Hope." The programme showed honest work for all the children with the young ladies and gentlemen.

### Religious Doing.

Christ teaches that God ponders the heart, weighs man's thoughts, that the man is guilty who purposes guilt in his heart or who chooses the evil instead of the good way. But choosing and doing are to each other as eating and exercising. Food prepares man for exercise. Exercise uses that force and calls for more food. The shower enables the vegetation to grow rapidly but this rapidity takes up the moisture and calls for more rain.

Choosing prepares us for work, marking out the choice strengthens the disposition to make another choice. Praying for good things gives preparation to work for them. Exercise by working out the prayer gives new strength to pray.

It is well to call upon the Lord to bless the widow and the orphan but if you have not time to go to the closet to pray and then take her something to eat take the food and pray as you go. If you have not time to spend an hour in prayer and reading with a chilling family and haul a load of wood both give the family a "God bless you" and haul the wood. If you have not time to plan for hours how to make your neighborhood better and then work the plans, spend a few hours and add parts of days improving the roads, repairing the school house fence or the church windows or carrying a bundle of good papers and tracts to the poor who take no papers and let your plans for their improvement grow out of your experience in helping them.

Hundreds of preachers talk and talk and talk how to get the gospel to the poor or the poor to the gospel and two-thirds of the same number could go to the poor at least twice a week and tell the story of Jesus. There are said to be 80,000 preachers in the U. S. At least 30,000 of that number are not so busy that they each one could not hunt out a poor neighborhood or ward or haunt of mankind somewhere every Sunday evening at 3 or 4 or 5 o'clock and once or twice during each week, besides and there preach the gospel to the poor. Then the elders and members could go along and sing and pray and show their desire that the poor should be saved. Thus giving them the fellowship of christian love, a sympathy which would break down the barriers and take away the distance between the church and the very poor. As it is now though in sight they seem of separate races and to live with reference to different futures. We can improve.

### Commencement at Milligan College.

Commencement began on Friday night, May 6th, with a programme by the children. It was happy and

bright. The teachers and the little folks delighted in their evening and made the people glad.

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There was a live Sunday School Lord's day morning closed with short addresses by Mr. Jones, from Murfreesboro, Tenn., and Mr. Spencer, from Va. At eleven o'clock came the sermon by I. C. Spencer, of the Atlantic Missionary. The speaker asked "Whose son is He" and gave in clear, sound reasons why we believe that "Jesus Christ is the son of God." The discourse was simple and pure in style yet reached the strength of eloquence.

The speaker gave a practical and warm sermon at 3 o'clock p. m.

The "Young Mens Prayer Meeting" had its usual happy meeting at 7:30 p. m. Many a student has a tender place in his heart for that Sunday night prayer meeting.

Monday 10 o'clock, a. m. was given to a "Temperance Rally." Short speeches from Tate, Price, Jones and Spencer, the latter gentleman speaking longer, filled most of the time. So far as indicated the entire audience were in sympathy with the speakers and in favor of the amendment.

Monday 2:30 o'clock p. m. ten young would-be orators, stepped upon the stage. They are the stuff that orators are made out of. The ratio of ingredients to make first-class speakers is not the same in each one. Each one had not done the same hard work but the young men certainly acquitted themselves well and their friends are not ashamed of their effort, but are glad they took the stage. Geo. Simmons, Geo. Lyons and Frank Love were judges, the three to have first mention.

Monday 7:30 o'clock p. m. the Literary entertainment by young men and young ladies was a genuine college programme and much enjoyed. Without venturing to mention all of the good things, the closing debate whether "the U. S. Government should own and control the railroad lines" should be mentioned.

Mr. W. B. Kegley affirmed and did it ably, Miss Fannie Baker denied and turned most of her audience back from the feeling of revolution to the solid old way the world has tried so long. The speeches were certainly thoughtful and worthy of the time and place.

Tuesday was the session day. At 10 o'clock a. m. most of the faculty with Miss Lettie Cornforth, E. C. Wilson, E. M. Crouch and J. W. Giles came upon the stage. These four made the class of 1887. Each one acted well the duty of the day. There was no forgetting, no stumbling. After these four speeches came the "Annual Literary Address" by I. C. Spencer, of Va. The elements of success had been well studied and were clearly stated in beautiful language.

The address awakened thought and made the speaker friends. Many are glad he came to Tenn. At the close of this each member of the senior class was presented with an elegant bible and a diploma for the classic course.

Miss Sitz and her students with a choir of vocalists furnished good music for all of the programmes.

The days work closed, and the great full hall of students and visitors were soon at dinner, then at the depot where they lingeringly said "goodbye" and waved, and waved as the train moved off. A HEARER.



### Nuggets.

None would live past years again,  
Yet all hope pleasure in what remain,  
And from the dregs of life think to receive—  
What the first sprightly running could not give.  
DRYDEN.

A kiss from my mother made me a painter.  
BENJAMIN WEST.

Not only strike when the iron is hot  
but make it hot by striking.  
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Some men like pictures are fitter  
for a corner than a full light.—SENECA.

For the noblest man that lives there  
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A propensity to hope and joy is  
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HUME.

It is the nature of human disposition  
to hate him whom you have injured.  
FACITUS.

Reverent obedience of the child to  
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MOTHER'S TREASURY.

He who seldom thinks of Heaven is  
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If we mix with the world for the  
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be among the first to be reconciled to  
the freedom and laxity it allows. The  
world is not brought up to us, but we  
sink down to the world; the drop be-  
comes of the consistence and color of  
the ocean into which it falls, the ocean  
itself remains unchanged.  
DR. JAMES WALKER.

### Little Things.

(BY ROSALIND.)

How many of us have a tendency to  
neglect little things, thinking this  
negligence may be compensated by  
attention to larger ones. And it is  
just this mistaken idea that is causing  
so many failures to-day.

Surely we do not realize the power  
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is nothing however great, but is made  
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may be separated into its component  
parts. We might have all the nice  
lumber in the world, and yet without  
the use of nails, pegs and cement  
it would be of little use. Thus we see  
that if they are not so large as the  
mass of material they are nevertheless  
important. The tongue is a little  
member, but most of us know what a  
disturbance it sometimes creates.  
One angry word may cast a gloom  
over a household for many days.

The vast sea of time is composed of  
little moments, dropping one by one  
so quickly and silently that we are  
scarcely conscious of their existence,  
and seldom realize they are valuable  
and if once lost can never be found  
again. If then it is the little things  
combined that make the large ones, is it  
not necessary that we look well to the  
disposal of little things? For it is  
by a knowledge of the parts that we  
are enabled to judge the whole, and  
in order that the whole may be perfect  
the parts also must be understood.  
It is by this same process of combin-  
ing little things, that character is  
formed. Every thought, every pur-  
pose and every act of our lives has  
something to do with the formation of  
our characters. Hence to know the  
character of any one we must  
know him in the little things of life,  
for he alone who is faithful and hon-  
est in the performance of little duties,  
can be trusted with larger ones.

Sometimes we are overcome with lit-  
tle temptations when we would have  
struggled manfully against larger  
ones and overcome them. It is in  
this way the great evil of intemper-  
ance is wrought, a task calls for a  
drink and a drink for a second, a sec-  
ond for a third, and fourth until the

man loses all power to retrace his  
steps and is hastened to fill a drunk-  
ard's grave, yet where is the individ-  
ual that is now a slave to strong drink,  
who ever suspected the few social  
drinks he used to take for pastime  
with some thoughtless or dissipated  
associate would ever bring want to  
his home or destruction to his soul.  
We cannot too early learn the great  
danger of yielding to little tempta-  
tions for little faults as well as great  
ones can hide the light of heaven from  
the soul, just as the dew of your breath  
on a telescope will shut out all the  
stars.

Thus we see little causes may pro-  
duce great effects. So trifling a thing  
as the falling of an apple, gave New-  
ton the idea from which sprung the  
grand law of gravitation, and the  
swinging of a chandelier produced in  
the mind of Gallileo the germ  
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clock, and just in this way, little by  
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not to despise little things nor deem  
them worthless, for we cannot tell  
what germs are hidden therein. Little  
acorns make the stately oaks of the  
forest, and the little boy in his rags  
may someday become the President of  
the United States. Some people  
think it a little thing to take God's  
name in vain, but is it a little thing to  
do what God has told us plainly, we  
shall not do? And most of us would  
make a great effort to pay a large  
debt when due, but how many of us  
are careless about small ones and even  
sometimes do not pay them. But let  
us go to him who spake as never man  
spake and see how he regards little  
things. He tells us that "whosoever  
is guilty of the least is guilty of all."

The greatest christian life may con-  
sist in a few words of consolation to  
one, a word of admonition to another,  
and a kind deed to another, and so on  
through life doing all in the name of  
Jesus. Let us strive therefore to  
make our lives great by being faith-  
ful in little things and always doing  
what right and reason tells us is best.  
Then when the last little duty shall  
have been performed we may receive  
from the hand of God, a great reward.

### Make Up Your Mind.

(BY DORA LOIS.)

The human family may be divided  
into two moral genera.

The rarer gems consist of individu-  
als who make each act of life a step-  
ping stone to the highest end which  
man may attain. Who subordinate  
every desire and inclination to that  
supreme end. Who engage in secu-  
lar affairs with a view, only, to means  
to support it. Who realize that they  
are separate and individual forces re-  
sponsible for each act; yet working  
conjointly with other forces in the  
great machinery of society, Who  
systematically arrange the duties of  
each day, week and month, shaping  
life into an ideal form and day by day  
living toward the end sought. Such,  
you will find, as a rule, successful, and  
would you know the secret of their  
success; *They make up their minds.*

The young man who may hope to  
fill some responsible position in life,  
when he matures, must train himself  
in early life, to make ready and firm  
decision. If he spends the spring-  
time of life in making up his mind  
whether he will enter college or en-  
gage in business if such should by any  
unusual turn of affairs become an ob-  
ject of confidence sufficient to be plac-  
ed in a position where grave questions  
of right and wrong must be settled,  
or where some great national subject  
is pending, pleading for speedy and  
right adjustment, how could he ex-  
pect to do these things when untrained  
in lesser things.

The element of the human makeup  
is God given and must be cultivated,  
it cannot be self created. Man can-

not create the germ but he can en-  
rich the soil, and remove the borers  
about it, the little shoot will then  
grow and by and by will produce lus-  
cious fruits. Just as he can cultivate  
this decision of character by enrich-  
ing the soil with love and removing  
the borer of impatience. Its immedi-  
ate fruit is order out of which grows  
sweet temper, good humor, peace and  
good will to men.

But the specimen of the other  
germs is such as the Apostle James  
speaks of when he says "unstable in  
all his ways." He does not make up  
his mind, is "like a wave of the sea,  
driven and tossed." Waves are rare-  
ly tossed to great heights, so we con-  
clude from this language that the  
man who does not make up his mind  
may not hope to stand on the heights  
of success.

As the wind goes, so does he. When  
all moves well with him and prosper-  
ity pours the horn of plenty at his  
feet, then he forgets whose hand deals  
out these harvests; but when storms  
of adversity shriek and howl about  
his way, then he flies for the "Rock  
of Ages."

The chameleon, a small, reptile-like  
animal among the most peculiar den-  
izens of Asia, undergoes an occasional  
experience of the most unpleasant  
nature. Sometimes one side of him  
wants to go one way, while the other  
persists in going in another direction.  
The result of the confusion is that he  
remains in the place he was desirous  
of quitting. This seems a very fitting  
symbol of the man who does not make  
up his mind. With his worldly eye  
he sees the pomp and show of earth,  
its pleasures and allurements, with  
his spiritual sight he sees the narrow  
way and the rest that lieth beyond,  
by nature he starts earth-ward, his  
spiritual force and inclination starts  
heavenward, but the effort put forth  
by either active force is neutralized  
by that of the other, the nature makes  
no progress, grows no larger, gathers  
no sunshine, and consequently has no  
rays to emanate, no light to shine that  
others may see his good works.

If we would shine among the suc-  
cessful we must have before us a mod-  
el life and live by it.

Would a discreet carpenter accumu-  
late his material and then proceed to  
discriminate nailing on? No he has  
the form of the house in his mind  
given by the architect and he builds  
with an eye single to that. Our  
Architect has given us the design and  
expects us to make up our minds to  
build by it.

### Kissing Through the Iron Bars.

"MR. J. HOPWOOD.

Sir, I want to see you. Come to  
town if you please. I'm in a bad fix.  
If you will be so good and kind as to  
come I would be glad to see you."

Thus read part of a card.  
In years past I had known the man,  
he had worked for me, he had dug  
and chopped and planted and often  
taken his money or his goods home  
at night.

He had not been an evil hearted  
man to my knowledge. On the day  
requested we took the train for his  
place. Inquiry and conversation  
with others brought to light his ac-  
tions, the causes and the result of a  
trial he had just passed through un-  
der the criminal law. The sentence  
"five years in the penitentiary" had  
already been pronounced against him.  
In a little while the heavy bolt was  
turned and the massive door swung  
back and through two partitions of  
iron bars we could see and by extend-  
ed reach shake hands with the poor  
condemned man.

"How are you, Sam?"  
"What are you doing here?" As he  
grasped my hand to reply, his eyes  
half wild then filled with tears and  
his voice broke into sobs. "This is  
very sad, Sam what can I do for you  
now?" "I want to see you about my

wife and children. Wont you stay un-  
til my wife comes, she will be here on  
the next train?" "I hardly know, I  
expected to leave on that train."  
"Please stay unless you are compelled  
to go" he said pleadingly, "I want to  
see if my wife and children cannot get a  
home close to you." "How many  
children have you?" "Six, the oldest  
is fifteen years old and the baby is five.  
I have never sent them to school but  
they can all read except the youngest,  
me and my wife learned them to read.  
They are all good children." And  
again his talk turned to weeping but  
in his tears he told of his love for the  
wife and good children, of his sorrow  
that he could not leave them a cent.  
"Cant you give them work and watch  
over them?"

The train whistles.

What a quick anxious look! "Do  
you read any in here?" "Yes, I have  
the testament and a life of Wesley."

"I was reading in the testament  
where it said 'let not your heart be  
troubled.' I can't understand that I  
can't keep from being troubled in here."  
"But this, Sam, is because you have not  
done Gods way before. If you had done  
as he desired you to do you would not  
be in here"—steps are heard on the  
stairway and we step back that the wife  
and baby girl may see the husband and  
father through the iron bars. The  
deep grief of the wife and the curious  
look of the child which could not  
reach her father brings strange thought  
of the power of law. Being absent for  
an hour we returned to find the scene  
changed. The outer door had been  
opened and the child admitted next to  
the prisoners cage. The strong, plain  
face was suffused with tears as with  
love and smile he could place his  
hands upon the baby girl's head and  
she could kiss papa through the bars.  
He then folded his blanket made the  
child a pallet, took off his coat for its  
pillow, laid it quietly to rest while he  
fanned its sweet face and mingled his  
looks of sorrow and love with words of  
fondness. As sure as God lives there  
is righteous judgment to come. This  
man and his innocent family are sepa-  
rated. He to linger and labor in  
prison, they to sorrow and toil with-  
out his help. And all for what? A  
drunken row and taking forcible pos-  
session of a watch while in this state  
of intoxication.

The man who made the whisky is  
still free; the one who sold it is ready  
to sell more. Phillip's distillery still  
stands to curse and crush hundreds of  
other victims among untrained men  
of strong appetites.

It helped to murder Shupe, kill  
White and destroy hundreds of others  
and still stands a menace to our homes.  
The statute legalizing the hellish  
traffic is still on the books in force.  
All the law books of the land are so  
stained with the blood of whisky vic-  
tims that they are hardly legible to a  
christian conscience. It is extremely  
difficult to understand why this traf-  
fic should have the sanction of law.

It is a murderer, a poisoner, a rob-  
ber, a destroyer of homes. It is a  
fiend of Satan with fire brand, sword,  
disease, madness and mocking con-  
tempt of every pure and worthy thing  
in life; taking out its cursing greed of  
death and at every step of a hateful  
stride through the land. How long  
will men who love our race give this  
death-dealing, soul-damning business  
legal character, then profess to grieve  
over its devastation? The man who  
hates the business and will not vote  
to destroy, up-rot and cast it out is  
either a coward or too dull to know  
the best way.

More friends and men of warm  
hearts may be enticed to the bowl,  
their sorrowing wives may fade and  
grieve till death calls them.

Orphans may grow up in rags, igno-  
rance and crime still bloated bar keepers,  
the selfish greed of distillers and the  
sneering arrogance of wholesale deal-  
ers are upheld by christian votes.  
Harmless men are decoyed into  
drunkenness and for some deed which  
they themselves despise are sent  
from their homes in disgrace and  
shame, the love of their little children  
follows them through the iron bars  
and appeals to us all. Yet some will  
continue to vote to licence men and  
the trade which brings woe to our  
homes. How long, O Lord, how long  
will it be thus.



### Nuggets.

None would live past years again,  
Yet all hope pleasure in what remain,  
And from the dregs of life think to receive—  
What the first sprightly running could not give.  
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A kiss from my mother made me a  
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ful in little things and always doing  
what right and reason tells us is best.  
Then when the last little duty shall  
have been performed we may receive  
from the hand of God, a great reward.

### Make Up Your Mind.

(BY DORA LOIS.)

The human family may be divided  
into two moral genera.

The rarer gems consist of individ-  
uals who make each act of life a step-  
ping stone to the highest end which  
man may attain. Who subordinate  
every desire and inclination to that  
supreme end. Who engage in secu-  
lar affairs with a view, only, to means  
to support it. Who realize that they  
are separate and individual forces re-  
sponsible for each act; yet working  
conjointly with other forces in the  
great machinery of society. Who  
systematically arrange the duties of  
each day, week and month, shaping  
life into an ideal form and day by day  
living toward the end sought. Such,  
you will find, as a rule, successful, and  
would you know the secret of their  
success; *They make up their minds.*

The young man who may hope to  
fill some responsible position in life,  
when he matures, must train himself  
in early life, to make ready and firm  
decision. If he spends the spring-  
time of life in making up his mind  
whether he will enter college or en-  
gage in business if such should by any  
unusual turn of affairs become an ob-  
ject of confidence sufficient to be plac-  
ed in a position where grave questions  
of right and wrong must be settled,  
or where some great national subject  
is pending, pleading for speedy and  
right adjustment, how could he ex-  
pect to do these things when untrain-  
ed in lesser things.

The element of the human make up  
is God given and must be cultivated,  
it cannot be self created. Man can-

not will on  
by will produce lus-  
just as he can cultivate  
of character by enrich-  
ing it with love and removing  
the borer of impatience. Its immedi-  
ate fruit is order out of which grows  
sweet temper, good humor, peace and  
good will to men.

But the specimen of the other  
germs is such as the Apostle James  
speaks of when he says "unstable in  
all his ways." He does not make up  
his mind, is "like a wave of the sea,  
driven and tossed." Waves are rarely  
tossed to great heights, so we con-  
clude from this language that the  
man who does not make up his mind  
may not hope to stand on the heights  
of success.

As the wind goes, so does he. When  
all moves well with him and prosper-  
ity pours the horn of plenty at his  
feet, then he forgets whose hand deals  
out these harvests; but when storms  
of adversity shriek and howl about  
his way, then he flies for the "Rock  
of Ages."

The chameleon, a small, reptile-like  
animal among the most peculiar den-  
izens of Asia, undergoes an occasional  
experience of the most unpleasant  
nature. Sometimes one side of him  
wants to go one way, while the other  
persists in going in another direction.  
The result of the confusion is that he  
remains in the place he was desirous  
of quitting. This seems a very fitting  
symbol of the man who does not make  
up his mind. With his worldly eye  
he sees the pomp and show of earth,  
its pleasures and allurements, with  
his spiritual sight he sees the narrow  
way and the rest that lieth beyond,  
by nature he starts earth-ward, his  
spiritual force and inclination starts  
heavenward, but the effort put forth  
by either active force is neutralized  
by that of the other, the nature makes  
no progress, grows no larger, gathers  
no sunshine, and consequently has no  
rays to emanate, no light to shine that  
others may see his good works.

If we would shine among the suc-  
cessful we must have before us a mod-  
el life and live by it.

Would a discreet carpenter accumu-  
late his material and then proceed to  
discriminate nailing on? No he has  
the form of the house in his mind  
given by the architect and he builds  
with an eye single to that. Our  
Architect has given us the design and  
expects us to make up our minds to  
build by it.

### Kissing Through the Iron Bars.

"MR. J. HOPWOOD.

Sir, I want to see you. Come to  
town if you please. I'm in a bad fix.  
If you will be so good and kind as to  
come I would be glad to see you."

Thus read part of a card.

In years past I had known the man,  
he had worked for me, he had dug  
and chopped and planted and often  
taken his money or his goods home  
at night.

He had not been an evil hearted  
man to my knowledge. On the day  
requested we took the train for his  
place. Inquiry and conversation  
with others brought to light his ac-  
tions, the causes and the result of a  
trial he had just passed through un-  
der the criminal law. The sentence  
"five years in the penitentiary" had  
already been pronounced against him.  
In a little while the heavy bolt was  
turned and the massive door swung  
back and through two partitions of  
iron bars we could see and by extend-  
ed reach shake hands with the poor  
condemned man.

"How are you, Sam?"

"What are you doing here?" As he  
grasped my hand to reply, his eyes  
half wild then filled with tears and  
his voice broke into sobs. "This is  
very sad, Sam what can I do for you  
now?" "I want to see you about my

children. Wont you stay un-  
till my wife comes, she will be here on  
the next train?" "I hardly know, I  
expected to leave on that train."  
"Please stay unless you are compelled  
to go" he said pleadingly, "I want to  
see if my wife and children cannot get a  
home close to you." "How many  
children have you?" "Six, the oldest  
is fifteen years old and the baby is five.  
I have never sent them to school but  
they can all read except the youngest,  
me and my wife learned them to read.  
They are all good children." And  
again his talk turned to weeping but  
in his tears he told of his love for the  
wife and good children, of his sorrow  
that he could not leave them a cent.  
"Cant you give them work and watch  
over them?"

The train whistles.

What a quick anxious look! "Do  
you read any in here?" "Yes, I have  
the testament and a life of Wesley."

"I was reading in the testament  
where it said 'let not your heart be  
troubled.' "I can't understand that I  
can't keep from being troubled in here."  
"But this, Sam, is because you have not  
done Gods way before. If you had done  
as he desired you to do you would not  
be in here"—steps are heard on the  
stairway and we step back that the wife  
and baby girl may see the husband and  
father through the iron bars. The  
deep grief of the wife and the curious  
look of the child which could not  
reach her father brings strange thought  
of the power of law. Being absnet for  
an hour we returned to find the scene  
changed. The outer door had been  
opened and the child admitted next to  
the prisoners cage. The strong, plain  
face was suffused with tears as with  
love and smile he could place his  
hands upon the baby girl's head and  
she could kiss papa through the bars.  
He then folded his blanket made the  
child a pallet, took off his coat for its  
pillow, laid it quietly to rest while he  
fanned its sweet face and mingled his  
looks of sorrow and love with words of  
fondness. As sure as God lives there  
is righteous judgment to come. This  
man and his innocent family are sep-  
arated. He to linger and labor in  
prison, they to sorrow and toil with-  
out his help. And all for what? A  
drunken row and taking forcible pos-  
session of a watch while in this state  
of intoxication.

The man who made the whisky is  
still free; the one who sold it is ready  
to sell more. Phillip's distillery still  
stands to curse and crush hundreds of  
other victims among untrained men  
of strong appetites.

It helped to murder Shupe, kill  
White and destroy hundreds of others  
and still stands a menace to our homes.  
The statute legalizing the hellish  
traffic is still on the books in force.  
All the law books of the land are so  
stained with the blood of whisky vic-  
tims that they are hardly legible to a  
christian conscience. It is extremely  
difficult to understand why this traf-  
fic should have the sanction of law.

It is a murderer, a poisoner, a rob-  
ber, a destroyer of homes. It is a  
fiend of Satan with fire brand, sword,  
disease, madness and mocking con-  
tempt of every pure and worthy thing  
in life; taking out its cursing greed of  
death and at every step of a hateful  
stride through the land. How long  
will men who love our race give this  
death-dealing, soul-damning business  
legal character, then profess to grieve  
over its devastation? The man who  
hates the business and will not vote  
to destroy, up-rot and cast it out is  
either a coward or too dull to know  
the best way.

More friends and men of warm  
hearts may be enticed to the bowl,  
their sorrowing wives may fade and  
grieve till death calls them.

Orphans may grow up in rags, ignor-  
ance and crime still bloated bar keepers,  
the selfish greed of distillers and the  
sneering arrogance of wholesale deal-  
ers are upheld by christian votes.  
Harmless men are decoyed into  
drunkenness and for some deed which  
they themselves despise are sent  
from their homes in disgrace and  
shame, the love of their little children  
follows them through the iron bars  
and appeals to us all. Yet some will  
continue to vote to licence men and  
the trade which brings woe to our  
homes. How long, O Lord, how long  
will it be thus.



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J. H. HOPWOOD,  
Milligan Tenn.,

#### Boys of India.

The following is well worthy a close reading.

1. This morning, a little way from our house, I saw a Brahman bowing down to a stone idol—for we are surrounded by Hindoos—and after worship he poured water over it as an offering. Just then a little boy of about three years of age ran towards the altar and bowed to the idol, and the Brahman having placed some of the offered water on the boy's head, placed him on the altar and danced and walked round him several times. Thus the boy was not only dedicated to the idol, but also taught to worship it. He was a Brahman boy.

2. But how different the state of the lower caste boys! When in the country amongst the villages, I saw boys of from five to ten years of age driving out the cattle to the pasture lands in the early morning and bringing them back at noon. Again about 3 o'clock in the afternoon and at evening they repeat the process. So these boys live in the open air. They take their meals twice a day—at noon and again in the evening—but the rest of their time they spend in play. For the cattle know the grazing grounds, and their tenders have nothing to do but sit down in the shade of some one of the many majestic trees which adorn the plains of India, and American boys can easily guess how they spend their time. Having no pocket-knives they use their teeth to the sticks of which they wish to make this or that. Their suit of clothes is a solitary cloth round the loins, and thus with vacant minds and bodies, covered with ground-dust they grow up to be men.

3. When the cattle go to water, there in the tank—really a small lake—are several other boys bathing. Their heads are half shaven from the forehead backwards. Over their shoulder is a three-fold thread, indicating that they belong to one of the higher castes. Round their loins is a heavy girdle of silver, indicating that they belong to the goldsmith caste the members of which are usually Kashetriyas,—the ancient warriors. These boys again live quite a different life from either the Brahman or the herd-boys. They do not learn to read, but sit with their father in the shop and learn the trade from their youth. We met their father on our way into the country. He had been to another goldsmith to ask for his four daughters to be given in marriage to these boys. He had been successful in getting the promise of three brides.

The reason for his asking four daughters of one family is because they do not marry out of their own caste, and there are only a few families in this part of India who rank so high. They are all devoted and bigoted Hindoos, and we have not much hope of their conversion at present.

4. As we walk around the village we observe a boy of lighter complexion than the rest, and he is attended by a servant. He wears a cap with a gold band, and a coat all glittering with gold braid. His eyes are surrounded by a dark circle, so that one might think he was blind if he did not know that this is considered quite an addition to natural good looks, and is the result of the application of surma, a dark ointment much used by the Hindoos. He is carefully guarded by his tutor, and all his wishes are gratified. This is the son of the owner of this and several other villages, who bears the title of Talukdar, a rank only next lower than of a prince. Thus guarded and pampered he will grow up to despise the rest of the villagers, and probably to foolishly squander wealth hoarded through the oppression of those who hire and till his lands.

5. And now we see something more like the freedom of the West—the village school. The boys who attend

this institution will, some of them be content with following in their father's steps. But the majority will enter government service in some capacity or other, and thus contribute to swell the ranks of a class very few in number, but which actually includes the thinking and energetic part of the millions of India. Western education draws a line and marks off those who receive it into a class of men many generations in advance of the mass of their friends and fellow-countrymen.

6. But we have yet one more class of boys to notice, the sons of native Christians. These not only receive a Western education, but are supposed to have received a Western religion, and hence to have severed themselves from the faith and sympathy of orthodox Hindoos. And true it is that the position taken by Hindoos in regard to them compels them to be largely in sympathy with Western people, through whom they have received the gospel. These form a still smaller class, but one daily increasing in numbers, whilst in education and ability they are ahead of all the heathen of all classes. This is seen from the fact that native Christian students—girls as well as boys—stand first among those who pass the higher educational examinations.

#### Life's Rests.

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4. To educate the moral nature, to quicken the conscience and develop self respect forms a leading purpose of the institution. Man's highest nature will grow by the same laws of receiving and exercising that his intellectual powers will develop.

SEND FOR CATALOGUE.