

The Milligan Mentor.

VOL. III.

MILLIGAN, TENNESSEE, OCTOBER 1887.

NO. 6.

THINK WELL, ACT RIGHTEOUSLY AND WAIT FOR THE FRUITS.

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ISSUED MONTHLY AT 50 CENTS A YEAR.

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

The Sham Battle.

Of course it was fought. It seems no great gathering of people can be without some folly. That one or more men would be seriously hurt or killed in the sham is probable; still, it must be, say those engineering it, that it tends to keep up a military spirit, and pride of war, is of little concern to those who care chiefly for the money that it brings to the town and the renown of the occasion.

They do not stop to think that the thousands of money which it costs is needed—badly needed, to enable the children of this generation all over the South, to obtain an education fitting them to be voters or office holders. A sham battle belongs to feudal days or in military ages when people knew no better way to settle difficulties. In this nervous, fiery nation it is time enough to prepare for war when

that wisdom and charity be at home in our shops and cornfields and wait for the enemy to begin embarking for this shore and be ready to beat him off when he gets here. War is not the business of the United States, but the upbuilding of a great and Godly nation.

Let it be the purpose, thought, hope, legislation and work of our country to show man in his best estate—to develop him on the lines of his home interests and his eternal being; a country, such as ours, filled with the highest order of manhood and womanhood, will not be likely to become involved in war. If such a people should have to go to war they will have both wisdom and courage to conduct it successfully. But more important still, they would not be thus involved unless on the right side. If a nation guided of the Lord must war, they will be strong. Let sham battles be lost in the history of the war ages. We have real battles enough to take all of our money and time.

Let the war go on against ignorance—against sin, whether in our own hearts or from the world around us. Marshal the forces against frauds—against heartless monopolies, that make the few rich and the many poor; that make the rich vain and the poor slavish. We want no sham battles against these, but war to the death!

Religion in Daily Life.

We have spiritual or religious faculties, intellectual faculties, and forces peculiarly connected with the flesh. The exercise of any set of our powers gives pleasure. Even the man who is generally selfish and follows the flesh, if he becomes interested in a protracted meeting or special religious service calling into activity his higher nature enjoys the work, sings, talks and rejoices. His religious faculties are in exercise. Next month he is in trade, active and successful. He almost forgets to pray or regards it as a burden. He dislikes to suspend the enjoyment of his intellectual activity.

I once asked a wicked lawyer in what he found his enjoyment. "In thinking, in overcoming difficulties, in intellectual conquest," said he, which answer is really a philosophic one. Even the debauchee has pleasure while his physical powers last. Not of so high an order as either of the others, yet the exercise of those powers affords pleasure. From this natural order of things many persons seem religious, yet their lives are continually called in question and they themselves in their week day moods are questioning themselves about the reality of their professions, while others mention hypocrite as the proper name to apply

such persons is the lack of knowledge of themselves and powers of self-government. They simply give themselves up to any set of faculties which their surroundings bring into activity. They literally fulfill the scripture, "Rejoice with them that do rejoice," not stopping to inquire much about what causes the rejoicing. "They weep with those that weep," not inquiring the difference between the man who has lost his fortune in gambling in futures, and the other friend who has lost his Christian wife who had the care of his little children.

Many of us have not fully learned that religion that the activity of our spiritual faculties is to be an every day easy trade affair. It is to be in us and of us, and to be applied at each intellectual exercise. The spiritual self is to be the one for which the other powers act. Prayer, love and faith are to go with us and be with us in every sale and purchase or act of business; in every love, friendship or trial of life. What we cannot pray over and love or believe in, we are to let alone. It is to make us cleaner in our persons and our thoughts. The young man or woman who can engage in a courtship without consulting the Lord and following His highest and purest thoughts is deceiving himself. The organs of faith are on top of the head; reason is in

front. The organs that impel unwise marriages lie in back of the head and lower than faith or reason. Religion is to be in us and of us as the color of our eyes. A part of us, as the oil of the rose, is part of the flower. It is the part with reference to which the others are to be used. Let the spiritual faculties be so exercised that they are strong and ready, and afford us daily pleasure.

East Tennessee for Prohibition.

Of all the sections of our country which have voted on this question, not one has honored itself more than East Tennessee. If the whole State had done as well, the majority for the Amendment would have been nearly fifty thousand. Lift your hats, gentlemen, when you pass through this division of Tennessee. She has a character of her own and should have retained her old name—the State of Franklin. Naturally, socially and politically, she is different from her sixteen members to the west. She has more high schools and colleges. She has more temperance teaching. More men own their own homes; no difference if some of them are on poor land or are freemen's homes. The man's own door and under his own roof. There is much rich territory, and coal and a good climate, and a grand old mound. There is more intelligence and good people than in any other section of the State. Some of the home precincts are worth counting two or three times over. Some of the best of the county did still better. We are in favor of local option, or for the law to be amended.

Local Monopolies.

New coal mines are opened in the South every year. Hundreds of banks are being opened. Tens of thousands—yes, hundreds of thousands, of acres of coal land have been bought by Northern or by English syndicates within the last few years.

The way things are moving now the entire coal fields of the South will be in the hands of a few rich companies—generally railroad companies, or those closely connected with them. Last year a coalition of a number of these companies was made, and they said let the price of coal go up a little, we want a few more millions of money. They made eight millions by it. This year coal is a little higher than last. Probably they will make sixteen millions. The coal diggers work on for a scant living, having scarce enough ahead to make a feeble strike. This fails and they are the losers.

Let this system go on and the coal diggers will be very poor and ignorant; the coal owner's very rich, with a wide general knowledge, but without intellectual or moral force. They will have learned to control votes as they hire hands, or as the stockman buys sheep—for so much money. The same laws work in the coal oil monopoly, in the telegraph companies, which are now rapidly making millionaires on the owners side and scant life on the operators' side. The railroad magnates are building houses worth \$100,000 to \$1,000,000 each, and

making the laborer break rocks all day for ninety cents and board himself, to say nothing of a home and support for his family.

Yet this is said to be a Christian land, jealous of the rights of the poor. It is time our legislators should show the spirit of care for the poor in providing for their education and protection against monopolies. Some one says most men are only calculated to do daily manual labor. It is not the labor complained of, it is the scant living and continued ignorance. It is the unequal distribution of the income of the labor. Fifty thousand men have made and are doing the work of the telegraph lines and receive only a poor living, but a few hundred men who have headed the organizations are daily becoming millionaires and controlling the others at their will.

Some one says again, brain will tell. It is brain and capital that wins the millions. Of course brain will win, but shall a Christian government pass such laws and foster such organizations as will enable and encourage a few brainy, wicked men to win all the millions and enslave the Nation? But the field is open for good men just the same, is replied. Admitted, but good men cannot consent to follow and to do what the government makes possible—gamble on futures, make corners on bread, and compel hands to work at starving wages. Good men are not found evading the payment of their bonds to the Government, as many railroad companies are trying to do.

The coal monopoly, the telegraph companies, the railroad companies, the millionaire corporations of all kinds, need the supervision of the United States Government in their workings, as a balance wheel, or as a governor in an engine, to regulate their operations.

It is wrong to stand still and see the powers of our Government go into the hands of a few monied men. This Government was founded for man's elevation—founded that he might be free and religious. God never made forty thousand acres of land for one man, to be dotted over with ten thousand slaves, as many renters and lessees are becoming. But it is to be divided into five hundred or a thousand homes—free homes, where the virtues of the race can be cultivated and the image of God made manifest.

The sooner the United States Government owns all the land in her territory not occupied as homes, and the firmer she holds it for actual settlers only, the surer we will escape the Irish problem in our own country and fulfill our mission to the race.

Owing to a too liberal distribution of the last number of this paper before the election, a few of the late subscribers in a small book, not transferred to the regular list, received no copy. If any readers have half a dozen or more of the September number and will return them, we will gladly pay postage.

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sparkling waters and old mountains, with the courage and good sense to give over fifteen thousand majority! In our little home precinct we had the pleasure of counting two hundred for the Amendment, with only twenty against it. Some districts in the county did still better. We are ready for local option, or for the four-mile-law to be amended.

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In the late election the negroes of one church in Murfreesboro marched from the church to the polls and voted solid, except two of the sixty, against the Amendment, while in Morristown, almost the entire colored vote marched to the polls singing, and in deep seriousness voted for the Amendment. The lawyers of East Tennessee were nearly all for the Amendment. In Middle Tennessee they were divided, or very generally opposed to it. As much probably could be said of other classes of voters. The preachers in all parts of the State were generally for the Amendment. They seem to form the exception to the rule, that *you cannot depend upon any particular class of voters to carry a measure*, for one part will vote one way in one section and the other part of the same class vote differently in another. Again, the length of time in a canvass is all-important. If the election had been held within sixty days after the passage and left to a majority of the voters, it seems likely that the measure would have carried.

For months many of the Anti-Amendment voters said, and appeared to be candid in the statement, that they were not going to the polls; that they would have nothing to do with the election. In a few districts only that spirit continued until election time. As the agitation increased they determined to vote, and as it grew stronger, they worked for the whisky interests. Falsehood, strong drink, money and glaring sophistry, could be used against the Amendment, and were freely used in places. From the very nature of the plea these forces could not be used for the Amendment.

But they are the very elements that move about one-third of American voters more readily than sound reason and conviction of duty. An instance of political trickery and sophism illustrates much of the spirit of the opposition and their pleas.

In Middle Tennessee Vertrees and that class of men tried hard, and measurably succeeded, in making the Democrats believe that it was a very undemocratic measure that that old standard party was opposed to class legislation, opposed to all measures looking toward sumptuary laws, assuming this to be such, and further, that the old fathers of the party, Davis, Seymour, Tilden, had always spoken against such measures, therefore,

the Democrats must do it. At the same time they were supporting by money and direction a talented negro in East Tennessee, who appealed to race prejudice, charged the whole thing on the old slave-holders, that used "to stripe their backs and call them buck negroes." The impression was borne with the pleas that their liberties would be lost and their old masters were doing the work. As the colored votes were generally Republican, therefore, they the Republicans, should have nothing to do with it.

Again, in some places, woman's work at the polls seemed to change the current greatly and increased the vote for the Amendment. In others it is said their influence changed few votes. If I were to express judgment as to woman's influence at the polls on such questions, it would be: Let them be at a voting place where their side is equal or stronger, and they will greatly increase the vote for their measure. If they attempt work at a poll where their plea is in the minority there arises in the nature of those who can be influenced in elections, a feeling of bigotry, lordship and sneering, which becomes proof against their influence. Woman did good service in the election, and if they had been well organized at each poll in the State, where the Prohibition sentiment was equal or in advance of the opposition, the vote for the Amendment could have greatly increased. Their work in some places was a new thing in Tennessee.

The end is not yet reached until society is sober, intelligent and the saloon is closed. The influence of the State is being the laws of our

It Is Coming.

Prohibition failed to become a law in Texas. It has now failed in Tennessee. Each failure has made friends for the settled determined idea of *National Prohibition*. There is a large class of men in the United States in whose judgment the abolition of strong drink as a beverage, especially of the whole saloon license system, is of first interest for the welfare of the Nation. It is of highest interest for both the prosperity and perpetuity of our country's life. It is of more importance to legislate, plan and spend money to save the intelligence, morals and character of the laboring people, together with \$250,000,000 of their earnings, than it is to legislate, plan and spend money to make them and all of the Nation simply one-half or one-third of that sum of money, to say nothing of the loss of intelligence and a drunkard, who is spending and spending away fifty dollars a day and destroying his life, had far better be planning to save half or more of this than to continue his debauchery and be trying to make ten dollars a day more. What our lawmakers do to educate the people and all advantages they give to the moral forces of the Nation are direct helps to man. They are direct blessings to him. They increase his worth immediately. Man's

advancement in the Divine nature is the object of life. Hence, such legislation, such spending of money, is directly in the line of man's eternal good. On the other hand, legislation, planning and work to make more money, to advance material improvement in the country is only indirectly helpful. It only makes the ways of man's improvement smoother.

A true and whole education is a direct blessing. A fortune may be the means of bringing a blessing, but is not itself one. Yet most of the time of our legislators is spent in scheming how to improve the material affairs of the State. Only a small part is given the development of educational works, or to measures especially helpful and encouraging to the moral forces of the people. For instance, how much study and time have the lawmakers given to the question: How shall we free the country from the rum traffic and its curses?

How many of them have set their heads together and studied how to stop Sunday trade or trains with business and pleasure travel? Yet if both continue to increase they will bring this country to ruin certain. A country with plenty of rum shops and no Sunday, is close to death.

How much have the legislators studied to keep the ballot box pure and give every man who is entitled to vote, an honest chance to vote once at a given election, and but once? The large class of men spoken of believe in more legislation on such questions as prohibition, education, Sunday business and public travel, the purity of the ballot box and the protection of society against the greed of rail-

roads and monopolies. They do not state the question of prohibition until a Prohibitory Amendment is in the Constitution of the United States, are almost as united for a work of general education and laws preventing the destruction of society by Sunday traffic and monopolies or gambling on the necessities of life, and they are set for honest voting—the purity of the ballot box.

The old party bands are getting weaker, and men are daring to vote as they think for themselves, and as they pray to their Ruler. They expect to keep the question of Prohibition and those of a like educational and moral nature agitated—expect to keep them to the front.

Party hack-horse men can say what they may, but the preachers and teachers and men of the deepest religious convictions will keep these questions before the people, and man's breast is made to love the truth. These agitators have the truth, and ere long the people will receive it. These, the political forces of the Nation, will be reorganized and run on a higher plane for a time, and then become corrupt, and await future forces to destroy them again.

That is the way the earth itself was made; that is the way human society will advance to its best estate, breaking and reforming, each time improving. A serious breaking in the social and political realms

of this Nation is near. There will be some glorious memories for those who pass through and look back from the quiet of the Other Side.

Let the agitation go on; speak and act your convictions. The Lord rules!

A Heart Longing.

Young man, lift up your thoughts. Set your heart on things that are eternal. Receive the thoughts that will make you like God. Cherish the imaginations of Heaven, the beauties of a home there. Be not overcome of evil, but overcome evil with good; this is noble. Many have tried it and know both from the Word and from life. Be manly; contend for the highest principles. The world and the devil will often sneer at them: so did they at the Son of God. But stand by your purest and best thoughts. The flesh will often rebel and contend for its lusts, but crucify the flesh with its lusts and enjoy the freedom of a Godly spirit. There is a glorious liberty in fellowship with God and with His Son Jesus Christ.

Spirit of earth, bear the little crosses of life. Help me to bear them. They come upon us unheralded, unthought of. The strength of manhood is manifest in the ability to meet sudden emergencies. We are often braced for great trials, but the small affairs come without warning, and our spirits are off guard. Let us be diligent then to make our calling and elections sure, and not fall before the sudden approach of little trials.

Push your business; pray over it; work for it. Never let it enslave you. Do your part in a neighborhood. Never be the fifty-cent-man to help build a church or a school house, or to help a destitute family in your neighborhood. Don't change a neighbor ten cents for feeding his stock while he has gone to see his sick parents, nor make the poor man work all day for half a bushel of corn because it happens to bear a better price

formel. Neither charge you now if you can spare the corn, and pay him cash, when he prefers the grain. Don't, don't bargain, turn and dicker to get a man who has a family, to work for \$12 or \$15 a month and board himself, when the same money would not keep your own family, no larger than his, in clothes, to say nothing of their provisions, horses, doctor bills, presents, traveling expenses, charities, school and religious expenses, all amounting to three or ten times more than his whole living. It would be more Christ-like to make a more equal divide.

Many a woman whom it would insult to question her piety, will maneuver and bargain to employ a girl to do the cooking and washing for her family at one dollar per week, complain of hard times, then put more than the girl's income for a year into one cloak or dress for herself or coffee for the daughter's parlor. After that mouth it over the country, "What very poor help we do have these days." How can that treatment bring good help? Do not forget the Golden Rule, neither let it be a dead letter. Try to live by it day after day. It is worth while. Eternal life is the difference between doing right and doing wrong. Abhor that which is evil; cleave to that which is good.

When Knoxville has her centennial in 1891 let all of the country people go. Save your money before hand. Do without a few visits; use the old buggy longer and the old saddle; leave off tobacco or coffee, or both, and save your money and get history; get knowledge; see some of the world; give your influence to make the centennial of Knoxville a success.

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is in the Divine nature of life. Hence, such legislation, such spending of money, is in the line of man's eternal good. On the other hand, legislation, planning and work to make more money, to advance material improvement in the country is only indirectly helpful. It only makes the ways of man's improvement smoother.

A true and whole education is a direct blessing. A fortune may be the means of bringing a blessing, but is not itself one. Yet most of the time of our legislators is spent in scheming how to improve the material affairs of the State. Only a small part is given the development of educational works, or to measures especially helpful and encouraging to the moral forces of the people. For instance, how much study and time have the lawmakers given to the question: How shall we free the country from the rum traffic and its curses?

How many of them have set their heads together and studied how to stop Sunday trade or trains with business and pleasure travel? Yet if both continue to increase they will bring this country to ruin certain. A country with plenty of rum shops and no Sunday, is close to death.

How much have the legislators studied to keep the ballot box pure and give every man who is entitled to vote, an honest chance to vote once at a given election, and but once? The large class of men spoken of believe in more legislation on such questions as prohibition, education, Sunday business and public travel, the purity of the ballot box and the protection of society against the greed of railroad, telegraph and land monopolies. The men who expect to agitate the question of prohibition until a Prohibitory Amendment is in the Constitution of the United States, are almost as united for a work of general education and laws preventing the destruction of society by Sunday traffic and monopolies or gambling on the necessities of life, and they are set for honest voting—the purity of the ballot box.

The old party bands are getting weaker, and men are daring to vote as they think for themselves, and as they pray to their Ruler. They expect to keep the question of Prohibition and those of a like educational and moral nature agitated—expect to keep them to the front.

Party hack-horse men can say what they may, but the preachers and teachers and men of the deepest religious convictions will keep these questions before the people, and man's breast is made to love the truth. These agitators have the truth, and ere long the people will receive it. These, the political forces of the Nation, will be reorganized and run on a higher plane for a time, and then become corrupt, and await future forces to destroy them again.

That is the way the earth itself was made; that is the way human society will advance to its best estate—breaking and reforming, each time improving. A serious breaking of the social and political realms

of this Nation is near. There will be some glorious memories for those who pass through and look back from the quiet of the Other Side.

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A Heart Longing.

Young man, lift up your thoughts. Set your heart on things that are eternal. Receive the thoughts that will make you like God. Cherish the imaginations of Heaven, the beauties of a home there. Be not overcome of evil, but overcome evil with good; this is noble. Many have tried it and know both from the Word and from life. Be manly; contend for the highest principles. The world and the devil will often sneer at them: so did they at the Son of God. But stand by your purest and best thoughts. The flesh will often rebel and contend for its lusts, but crucify the flesh with its lusts and enjoy the freedom of a Godly spirit. There is a glorious liberty in fellowship with God and with His Son Jesus Christ.

Spirit of earth, bear the little crosses of life. Help me to bear them. They come upon us unheralded, unthought of. The strength of manhood is manifest in the ability to meet sudden emergencies. We are often braced for great trials, but the small affairs come without warning, and our spirits are off guard. Let us be diligent then to make our calling and elections sure, and not fall before the sudden approach of little trials.

Push your business; pray over it; work for it. Never let it enslave you. Do your part in a neighborhood. Never be the fifty-cent man to help build a church or a school house, or to help a destitute family in your neighborhood.

He has gone to the store for half a bushel of corn because it happens to bear a better price than in former years, when you gave him a bushel. Neither charge your dealings now if you can spare the corn, and pay him cash, when he prefers the grain. Don't, don't bargain, turn and dicker to get a man who has a family, to work for \$12 or \$15 a month and board himself, when the same money would not keep your own family, no larger than his, in clothes, to say nothing of their provisions, horses, doctor bills, presents, traveling expenses, charities, school and religious expenses, all amounting to three or ten times more than his whole living. It would be more Christ-like to make a more equal divide.

Many a woman whom it would insult to question her piety, will maneuver and bargain to employ a girl to do the cooking and washing for her family at one dollar per week, complain of hard times, then put more than the girl's income for a year into one cloak or dress for herself or settee for the daughter's parlor. After that mouth it over the country, "What very poor help we do have these days." How can that treatment bring good help? Do not forget the Golden Rule, neither let it be a dead letter. Try to live by it day after day. It is worth while. Eternal life is the difference between doing right and doing wrong. Abhor that which is evil; cleave to that which is good.

When Knoxville has her centennial in 1891 let all of the country people go. Save your money before hand. Do without a few visits; use the old buggy longer and the old saddle; leave off tobacco or coffee, or both, and save your money and get history; get knowledge; see some of the world; give your influence to make the centennial of Knoxville a success.

The Milligan Mentor.

J. HOPWOOD, Editor & Publisher.

Lessons of the Election.

No farmer can tell what his wheat crop will be until the harvest is over. The crop often looks ready for a heavy yield. But the rust, the joint-worm or a day of blight, and his hopes are blasted. Elections are even more uncertain. A wave of thought, will elect one candidate to-day. A different current would defeat him next month. The leaders of one side will carry a certain class of voters in one part of the State. The leaders of the opposite party will carry the same class of voters in another section.

In the late election the negroes of one church in Murfreesboro marched from the church to the polls and voted solid, except two of the sixty, against the Amendment, while in Morristown, almost the entire colored vote marched to the polls singing, and in deep seriousness voted for the Amendment. The lawyers of East Tennessee were nearly all for the Amendment. In Middle Tennessee they were divided, or very generally opposed to it. As much probably could be said of other classes of voters. The preachers in all parts of the State were generally for the Amendment. They seem to form the exception to the rule, that you cannot count upon any particular class to carry a measure, for they vote one way in one part of the State and another part of the State. It is an important lesson. If the measure had been held within sixty days of the passage and left to a vote of the voters, it seems likely that the measure would have carried.

For months many of the Anti-Amendment voters said, and appeared to be candid in the statement, that they were not going to the polls; that they would have nothing to do with the election. In a few districts only that spirit continued until election time. As the agitation increased they determined to vote; and as it grew stronger, they worked for the whisky interests. Falsehood, strong drink, money and glaring sophistry, could be used against the Amendment, and were freely used in places. From the very nature of the plea these forces could not be used for the Amendment.

But they are the very elements that move about one-third of American voters more readily than sound reason and conviction of duty. An instance of political trickery and sophism illustrates much of the spirit of the opposition and their pleas.

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It Is Coming.

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and public travel, the purity of the ballot box, and the protection of society against the greed of railroad, telegraph and land monopolies. The men who expect to agitate the question of prohibition until a Prohibitory Amendment is in the Constitution of the United States, are almost as united for a work of general education and laws preventing the destruction of society by Sunday traffic and monopolies or gambling on the necessities of life, and they are set for honest voting—the purity of the ballot box.

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Right principles are spiritual gold, and he that hath them and is ruled by them is the man who truly lives. He hath not life, whatever else he hath, who hath not his heart cultivated and made right and pure.—Edward Garrett.

Away From Home.

Did not a certain man take the night express from Jerusalem to Jerico, and fall among "Jessie James' gang," who pulled off his overcoat, wounded him and left him half dead in the R. R. cut.

On the morning of May 21st, 1887, we started for Saratoga Springs, N. Y. We searched Christiansburg depot, after a drive of twelve miles, with the thought, time, tide and train, wait for no man, jumping around in our brains like a dog with a can tied to his tail. In reaching our destination, however, and purchasing our tickets we tried to jew the man down on the price, we found the train several minutes late. We adjourned to the sunny side of the house and stood there till the train came.

After the usual rush for seats, the conductor pulled the bell cord and we were off.

On we flew, over bridges, through tunnels,—they say "tunnels are full of opportunities," I didn't see any. Way stations, and all those things generally seen from a car window. A few miles from Lynchburg, the Rome of Virginia, the only difference being that Rome is on seven hills, and Lynchburg, seven hundred, we were given a splendid view of the "Peaks of Otter," the beautiful turn peaks that rise almost perpendicularly from the plane to the height of 3,993 feet above the sea level. At Lynchburg we changed cars for Washington, via the Va., Midland R. R. This road passes through one of the most historic portions of Virginia. The scenery is, however, of such a monotonous nature as to soon become dull and uninteresting. Just before reaching Charlottesville one has a good view of the Observatory connected with the University of Virginia, and of the Univer-

sity itself on coming near the town.

At Culpeper C. H., we saw a Cemetery in which six thousand Union dead are interred. The graves are marked by simple white marble slabs, some with the name of the occupant inscribed upon them, but more frequently they bear the melancholy epitaph, "unknown." Near this place we crossed the Rappahannock River, which was so long the dividing line between the "Blue and the Gray." Gen. Beauregard's headquarters, in the shape of an old farm house, can be seen on the left of the road. Still further on we passed Mannassas, near the scene of the first battle of the Rebellion.

The thoughts that these places, awakened, so fully occupied our minds, that ere we were aware of it the train pulled in to the B. & O. depot in Washington, D. C.

On inquiring what D. C. might mean, a policeman kindly informed us that it signified "Dady of his Country."

We were met by Mr. Chas. Nye, a friend of my father, who insisted that we spend the night with him.

After a good rest and breakfast our newly found friend and his sister-in-law, Mrs. Daniels, kindly took us for a drive over the city. After showing us the various public buildings, the statues of many men of note, the Washington Monument with National Drill, encamped at its fort, he drove us to the Capitol.

We gazed upon the home of Uncle Sam reverently and so intense was our admiration for the massive structure that we failed to notice a statue directly in front of us. Mr. Nye, called our attention to it, and remarked solemnly, with something suspiciously like a tear in his eye, "boys" that is Whshington, they keep his clothes at the Patent Office.

We then drove to the depot, just a few minutes before our train left for New York. Here we were joined by a party of Virginians, all of whom were to attend the meeting of the R. W. G. Lodge of I. O. G. T. By the time everybody knew everybody else—there were eleven of us, the train which was a fast express, started. One thing struck me as being very peculiar. Our train never stopped for water. The road is double track and by watching the opposite track I soon discovered their secret. Every ten or fifteen miles there is a tank for each track not like ours, however, but consists of a metallic trough, some eighteen inches broad by three or four in depth, extending for several hundred feet along the center of the track and filled with water.

A train wishing to take on water, drops a scoop like contrivance from the tender into the trough and the swift motion of the train forces the water up the inclined plane into the tender.

(TO BE CONTINUED.)

Don't Worry.

Worry wears you out. Thought, like a river, flows between fixed banks, flashing back the stars by night and the sun by day, turning the mill wheels and machinery, feeding the life upon its banks; but worry is out and overflows the banks, and carries with it devastation and death. Don't worry. Worry is the ch-

unbelief it is the child of distrust; no man can trust God fully and worry at the same time. You might as well try to drink and water in the same dish, as to have belief and worry in the same life. Christianity. The minute you begin to worry, you step down from the throne of faith; you throw the sceptre of belief at your own feet; you stand on the ground of unbelief in the living God. I go to a hotel, and tell them I want to take an early train; I leave my name with the clerk. If I trust the clerk, I go to bed and sleep; if I am afraid he won't call me, I wake up every hour of the night and consult my watch. Every time I awake I insult the clerk; and every time we are restless we insult our God.—O. P. Gifford.

Longevity.

From Dio Lewis.

Under an engagement to prepare a volume on Longevity for a Boston publishing house, I went abroad in pursuit of facts, and spent several months in the British Museum Library. That institution contains, probably, more longevity literature than all the other libraries of the world. Among a great number of very old persons whose recorded habits I studied, I will give the facts in one family:

During the first half of the eighteenth century, attention was called to a Yorkshireman whose parish registry proved him to be 98 years old. This man's son John lived to be 97. John's son Edward reached 94, and Edward's son David achieved 99.

The story of the daughter of David is most interesting. This daughter of the ninety-nener writes with tedious, loving detail of the lives of her ancestors. Of the first of the four old men she says: "It is strange that my great-great grandfather should live so long, for he was thin and pale, and never ate any meat or drank any beer. His brothers and sisters were hale and hearty, and yet they all died early."

Of the second member of the quartette she says: "My great-grandfather was such a small eater they thought he would never be good for anything. Even when he was at work in the fields he lives on simply bread and milk. His brothers and sisters had wonderful appetites, and some of them were so stout that everybody thought they would live to a hundred, but the Lord took them away early." Of the third she says: "My grandfather was very delicate and slender, and a small eater. But while all his brothers were wonderful hearty and healthy, he outlived them all a great many years. God's ways are mysterious." Of her father she writes very fully, saying in one paragraph: "He was the best man I ever saw, so loving and patient, and he did a great deal of hard work, which is so strange when we think that he took hardly food enough to keep alive, and yet the day he was 99 he walked two miles. The 41 persons in these families who died young it is said they were "hale and hearty," wonderful appetites, and some of them were so stout that everybody thought they would live to be a hundred," "wonderful hearty and healthy," etc.; while of the four who lived to be nearly 100, it is said, "never ate any meat or drank any beer," when at work in the fields lived on simple bread and milk" smaller &c." These facts illustrate the law that table temperance is a vital condition of longevity.

A Fertile Rock.

The whole island of Bermuda is a mass of rock of the coral limestone order. This rock is soft, and trees and plants grow in it almost as well as in the earth. There is hardly a bare spot on the island, except where it has been cleared. In some places are large tracts of pine-woods; in others the ground is hidden by dense masses

of a sort of evergreen oak, growing ten or twelve feet high, and nobody would suspect the foundation of it to be solid rock. There is a foot or two of soil in some places that has come from nobody knows where. But the usual process of making a garden is to break up an acre or so of the rock with a sledge and crowbar, mash it up fine, and mix in enough earth to prevent the rock from hardening again. In this compound anything under the sun will grow, and luxuriantly. There is no season when vegetation does not flourish, and when the garden is once made it is always there. Men go out with crowbars and set out cocoanut trees, and in a few years they are tall and beautiful, and bear a cocoanut (so the saying is) for every day in the year. There is nourishment for plants in the material of the rock. Nearly all the houses are built of it. You have only to saw into the quarries to get the most beautiful big blocks of it, and make handsome and substantial houses. The blocks harden by exposure to the air, and in this way soon become as durable as granite. Out of rock, too, water tanks are made to catch rain-water.—*Gospel Advocate.*

The Education of Girls.

We can only hope that with the newer and freer ideas now coming up, some of the good old ways may also be restored. Respect shown to the aged, modesty, simple dress, home-keeping, daughters learning from good mothers their domestic arts, are so much better than the too early frivolity and freedom so many girls now enjoy. The little daughter sent me by my dying sister has given me a renewed interest in the education of girls, and a fresh anxiety concerning the sort of society they are to enter by and by. Health comes first, and early knowledge of truth, obedience and self-control; then such necessary lessons as all must learn, and later, such accomplishments as taste and talent lead her to desire—a profession or trade to back upon in time of need, may not be dependent or too poor work for her bread. Experience is the best teacher, and with good health, good principles and a good education, any girl can make her own way, and be the braver and better for the exertion and discipline.—*Louisa M. Alcott.*

The present division of our Bible into chapters dates from the thirteenth century. There are two claimants for the honor: Hugo, of St Cher, France, who was made a Cardinal in 1245, and died at Orvieto, Italy, in 1263; and Stephen Langton, Archbishop of Canterbury, who died in 1227. It is impossible to decide certainly between these two. The divisions were first made in the Latin Vulgate, and transferred within a century or two to the original Hebrew and Greek texts. They appeared in the printed Bibles from the first. The verse-divisions of the Old Testament were made much earlier, by Jewish scholars, in the Hebrew text. The points dividing the verses in Hebrew, are certainly as old as 800 or 900 A. D., and the divisions themselves were known (transmitted orally or indicated by spacing) several centuries before that. The verses in Hebrew Bibles were not numbered, in the present fashion, until the seventeenth century. The present verse-divisions of the New Testament were made by Robert Stephens (Stephanus, Estienne), and first appeared in the fourth edition of his New Testament in Greek, Geneva, 1551. He issued a text of the Vulgate (O. T. and N. T.) with verse-divisions in 1555-58, and thus they passed into all the versions. In the English Bible the verse-divisions first appeared as we now have them in the Geneva New Testament (1557) and the Geneva Bible (1560).—*The Critic.*

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So we, my father, brother and I, were moved by an impulse common to mankind, to "see Rome and die," when on the morning of May 21st, 1887, we started for Saratoga Springs, N. Y. We searched Christiansburg depot, after a drive of twelve miles, with the thought, time, tide and train, wait for no man, jumping around in our brains like a dog with a can tied to his tail. In reaching our destination, however, and purchasing our tickets we tried to jew the man down on the price, we found the train several minutes late. We adjourned to the sunny side of the house and stood there till the train came.

After the usual rush for seats, the conductor pulled the bell cord and we were off.

On we flew, over bridges, through tunnels,—they say "tunnels are full of opportunities," I didn't see any. Way stations, and all those things generally seen from a car window. A few miles from Lynchburg, the Rome of Virginia, the only difference being that Rome is on seven hills, and Lynchburg, seven hundred, we were given a splendid view of the "Peaks of Otter," the beautiful turn peaks that rise almost perpendicularly from the plane to the height of 3,993 feet above the sea level. At Lynchburg we changed cars for Washington, via the Va., Midland R. R. This road passes through one of the most historic portions of Virginia. The scenery is, however, of such a monotonous nature as to soon become dull and uninteresting. Just before reaching Charlottesville one has a good view of the Observatory connected with the University of Virginia, and of the Univer-

sity itself on coming near the town.

At Culpeper C. H., we saw a Cemetery in which six thousand Union dead are interred. The graves are marked by simple white marble slabs, some with the name of the occupant inscribed upon them, but more frequently they bear the melancholy epitaph, "unknown." Near this place we crossed the Rappahannock River, which was so long the dividing line between the "Blue and the Gray." Gen. Beauregard's headquarters, in the shape of an old farm house, can be seen on the left of the road. Still further on we passed Mannassas, near the scene of the first battle of the Rebellion.

The thoughts that these places, awakened, so fully occupied our minds, that ere we were aware of it the train pulled in to the B. & O. depot in Washington, D. C.

On inquiring what D. C. might mean, a policeman kindly informed us that it signified "Dady of his Country."

We were met by Mr. Chas. Nye, a friend of my father, who insisted that we spend the night with him.

After a good rest and breakfast our newly found friend and his sister-in-law, Mrs. Daniels, kindly took us for a drive over the city. After showing us the various public buildings, the statues of many men of note, the Washington Monument with National Drill, encamped at its fort, he drove us to the Capitol.

We gazed upon the home of Uncle Sam reverently and so intense was our admiration for the massive structure that we failed to notice a statue directly in front of us. Mr. Nye, called our attention to it, and remarked solemnly, with something suspiciously like a tear in his eye, "boys" that is Whshington, they keep his clothes at the Patent Office.

We then drove to the depot, just a few minutes before our train left for New York. Here we were joined by a party of Virginians, all of whom were to attend the meeting of the R. W. G. Lodge of I. O. G. T. By the time everybody knew everybody else—there were eleven of us, the train which was a fast express, started. One thing struck me as being very peculiar. Our train never stopped for water. The road is double track and by watching the opposite track I soon discovered their secret. Every ten or fifteen miles there is a tank for each track not like ours, however, but consists of a metallic trough, some eighteen inches broad by three or four in depth, extending for several hundred feet along the center of the track and filled with water,

A train wishing to take on water, drops a scoop like contrivance from the the tender into the trough and the swift motion of the train forces the water up the inclined plane into the tender.

(TO BE CONTINUED.)

Don't Worry.

Worry wears you out. Thought, like a river, flows between fixed banks, flashing back the stars by night and the sun by day, turning the mill wheels and machinery, feeding the life upon its banks; but worry eats out and overflows the banks, and carries with it devastation and death. Don't worry. Worry is the child of

unbelief; it is the child of distrust; no man can trust God fully and worry at the same time. You might as well try to mix oil and water in the same dish, as to mix belief and worry in the same life with Christianity. The minute you begin to worry, you step down from the throne of faith; you throw the sceptre of belief at your own feet; you stand on the ground of unbelief in the living God. I go to a hotel, and tell them I want to take an early train; I leave my name with the clerk. If I trust the clerk, I go to bed and sleep; if I am afraid he won't call me, I wake up every hour of the night and consult my watch. Every time I awake I insult the clerk; and every time we are restless we insult our God.—O. P. Gifford.

Longevity.

From Dio Lewis.

Under an engagement to prepare a volume on Longevity for a Boston publishing house, I went abroad in pursuit of facts, and spent several months in the British Museum Library. That institution contains, probably, more longevity literature than all the other libraries of the world. Among a great number of very old persons whose recorded habits I studied, I will give the facts in one family:

During the first half of the eighteenth century, attention was called to a Yorkshireman whose parish registry proved him to be 98 years old. This man's son John lived to be 97. John's son Edward reached 94, and Edward's son David achieved 99.

The story of the daughter of David is most interesting. This daughter of the ninety-nener writes with tedious, loving detail of the lives of her ancestors. Of the the first of the four old men she says: "It is strange that my great-great grandfather should live so long, for he was thin and pale, and never ate any meat—drank any beer. His brothers and sisters were hale and hearty, and yet they all died early." Of the second member of the quartette she says: "My great-grandfather was such a small eater they thought he would never be good for anything. Even when he was at work in the fields he lives on simply bread and milk. His brothers and sisters had wonderful appetites, and some of them were so stout that everybody thought they would live to a hundred, but the Lord took them away early." Of the third she says: "My grandfather was very delicate and slender, and a small eater. But while all his brothers were wonderful hearty and healthy, he outlived them all a great many years. God's ways are mysterious." Of her father she writes very fully, saying in one paragraph: "He was the best man I ever saw, so loving and patient, and he did a great deal of hard work, which is so strange when we think that he took hardly food enough to keep alive, and yet the day he was 99 he walked two miles. The 41 persons in these families who died young it is said they were "hale and hearty," wonderful appetites, and some of them were so stout that everybody thought they would live to be a hundred," "wonderful hearty and healthy," etc.; while of the four who lived to be nearly 100, it is said, "never ate any meat or drank any beer," when at work in the fields lived on simple bread and milk" smaller &c." These facts illustrate the law that table temperance is a vital condition of longevity.

A Fertile Rock.

The whole island of Bermuda is a mass of rock of the coral limestone order. This rock is soft, and trees and plants grow in it almost as well as in the earth. There is hardly a bare spot on the island, except where it has been cleared. In some places are large tracts of pine-woods; in others the ground is hidden by dense masses

of a sort of evergreen oak, growing ten or twelve feet high, and nobody would suspect the foundation of it to be solid rock. There is a foot or two of soil in some places that has come from nobody knows where. But the usual process of making a garden is to break up an acre or so of the rock with a sledge and crowbar, mash it up fine, and mix in enough earth to prevent the rock from hardening again. In this compound anything under the sun will grow, and luxuriantly. There is no season when vegetation does not flourish, and when the garden is once made it is always there. Men go out with crowbars and set out cocoanut trees, and in a few years they are tall and beautiful, and bear a cocoanut (so the saying is) for every day in the year. There is nourishment for plants in the material of the rock. Nearly all the houses are built of it. You have only to saw into the quarries to get the most beautiful big blocks of it, and make handsome and substantial houses. The blocks harden by exposure to the air, and in this way soon become as durable as granite. Out of rock, too, water tanks are made to catch rain-water.—*Gospel Advocate.*

The Education of Girls.

We can only hope that with the newer and freer ideas now coming up, some of the good old ways may also be restored. Respect shown to the aged, modesty, simple dress, home-keeping, daughters learning from good mothers their domestic arts, are so much better than the too early frivolty and freedom so many girls now enjoy. The little daughter sent me by my dying sister has given me a renewed interest in the education of girls, and a fresh anxiety concerning the sort of society they are to enter by and by. Health comes first, and early knowledge of truth, obedience and self-control; then such necessary lessons as all must learn, and later, such accomplishments as taste and talent lead her to desire—a profession or trade to fall back upon in time of need, that she may not be dependent or too proud to work for her bread. Experience is the best teacher, and with good health, good principles and a good education, any girl can make her own way, and be the braver and better for the exertion and discipline.—*Louisa M. Alcott.*

The present division of our Bible into chapters dates from the thirteenth century. There are two claimants for the honor: Hugo, of St Cher, France, who was made a Cardinal in 1245, and died at Orvieto, Italy, in 1263; and Stephen Langton, Archbishop of Canterbury, who died in 1227. It is impossible to decide certainly between these two. The divisions were first made in the Latin Vulgate, and transferred within a century or two to the original Hebrew and Greek texts. They appeared in the printed Bibles from the first. The verse-divisions of the Old Testament were made much earlier, by Jewish scholars, in the Hebrew text. The points dividing the verses in Hebrew, are certainly as old as 800 or 900 A. D., and the divisions themselves were known (transmitted orally or indicated by spacing) several centuries before that. The verses in Hebrew Bibles were not numbered, in the present fashion, until the seventeenth century. The present verse-divisions of the New Testament were made by Robert Stephens (Stephanus, Estienne), and first appeared in the fourth edition of his New Testament in Greek, Geneva, 1551. He issued a text of the Vulgate (O. T. and N. T.) with verse-divisions in 1555-58, and thus they passed into all the versions. In the English Bible the verse-divisions first appeared as we now have them in the Geneva New Testament (1557) and the Geneva Bible (1560).—*The Critic.*

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