

# CHAUNAUQUA

## 6 Big Joyous Days

A Solid Week of the Best Music, Entertainment and Lectures that the Country affords—Ellison-White quality. A Bigger and Better price of a Season Ticket.

## 22 Big Attractions 22

HERE ARE ONLY A FEW OF THEM

### Sergeant Gibbons

Famous Canadian author and Lecturer. Worth the price of a season ticket to hear his story of seven months in German prison camps.

### Overseas Quartet

Four of our boys from France coming on the second day, "Victory Day," in stirring war songs of camp and trenches. Two concerts.

### Julius Caesar Nayphe

Brilliant young Athenian in a spectacular lecture-entertainment on the Orient. His program is unique on the American platform.

### Castellucci's Band

Others Castellucci bring his famous Concert Band for two full concerts on the fourth day. Boss Gearhart Morrison, added feature.

### "Joy Night"

The last night of Chautauqua brings the Earl Hipple Concert Company in a big joyous closing concert. Feature—the "Kiddies" Pageant.

### Zedeler Quintet

Five master musicians who bring two great programs on the third day. One of the biggest successes of the platform.

Season Ticket Prices: Adults \$2.50, Students \$1.50, Children \$1.00  
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### JONATHAN EDWARDS

The most acute metaphysician and sound theologian whom our country has yet produced was Jonathan Edwards, who was born at East Windsor, Connecticut, on the 5th day of October, 1703. The remarkable analytical powers of his mind were developed in early childhood, and at the age of 19 years he read with delight the profound essay of Locke on the human understanding. A few days before the completion of his thirteenth year, he entered Yale College as a student and was graduated before he was 17 years of age.

He remained in that then infant institution two years longer, in the eager study of theology, preparatory to the assumption of the Christian ministry as a profession. He received a license to preach in the summer of 1722, and almost immediately afterward, he was selected by several New England ministers to preach to a small body of Presbyterians in the city of New York. In 1724, he was appointed a tutor in Yale college, where he remained until called to a pastoral charge in Northampton, Massachusetts, in the summer of 1726. There he was ordained as a colleague of his grandfather, the Rev. Solomon Stoddard, who, for more than 50 years, had been the pastor of the Congregational church in that town. That continued to be the home field of labor of Mr. Edwards for 23 years, when an increasing dislike of his pure church discipline alienated his people from him, and, in June, 1750, he was dismissed by an ecclesiastical council.

In 1751, Mr. Edwards was appointed a missionary to the Stockbridge Indians, in Berkshire county, Massachusetts, and in that field he labored for about six years. His duties being comparatively light, he devoted much of his time to theological and metaphysical studies, and in that comparative retirement he wrote his great work, "The Freedom of the Will," which has been considered by the most learned men in Europe and America to be one of the greatest efforts of the human mind.

In 1754 a severe illness and the troubles incident to the French and Indian war, then progressing, interrupted his labors, and beyond the efforts of his pen his field of usefulness was very limited. It was soon enlarged. In the autumn of 1757 his son-in-law, the Rev. Aaron Burr, president of the College of New Jersey, at Princeton, died, and Mr. Edwards was invited by the trustees of that institution to take his place. He reluctantly accepted the call for he knew there were more delights to himself in the quiet pursuits in which he was engaged than in the duties of an official station, and he regarded his labors with his pen as more useful than any others in which he might engage at that time of life.

He was inaugurated in February, 1758. Five weeks afterward that great and good man was laid in the grave. The smallpox was prevalent in Princeton at the time of his arrival and a skilful physician was brought from Philadelphia to inoculate President Edwards and his family. He seemed to do well, but when all danger appeared to be over a secondary fever supervened, his throat became so obstructed that medicines could not be swallowed and the disease, gathering increased strength, terminated his life on the 22nd day of March, 1758, when he was in the 55th year of his life. The published theological writings of President Edwards are voluminous, and are ranked among the most valuable uninspired contributions to religious literature of any age.—Benson J. Lossing.

"New Zealand a Masterpiece."  
"I was under the impression," writes a correspondent of the British Weekly, "that the U. S. A. had secured the copyright of the term 'God's own country,' and had definitely applied it to the United States. But I find that our colonial troops have plarated the phrase, and are applying it unblushingly to whichever corner of the empire they happen to fall from. The other day in a bus a soldier with a red band round his wideawake hat was explaining to his neighbor how pleasant it was to be going back in a few days to God's own country. 'Why, I don't know you were an American,' remarked the neighbor in an accent that left no doubt on which side of the Atlantic he was at home. 'Who said I was?' complained the other. 'Well, you claimed God's own country as your home, and that's America sure.' 'America,' repeated red-band. 'Yes, I daresay God had something to do with the making of it. But New England is his masterpiece, and don't you forget it.'"

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### DAIRY COWS UNDERFED

Practically 75 per cent of the dairy cows of Oregon were underfed during the last season and no small percentage went a long way on the road to starvation, concludes E. B. Fitts, extension specialist in dairy-in-gat O. A. C. This always makes a loss to dairymen in gross income and a much greater loss in profits.

"Most dairymen look forward to the pasture season with feelings of relief," says Professor Fitts, "for it brings a little let-up in some of the work connected with feeding and caring for cattle. Pasturing seems the ideal way since it makes no cost for harvesting, and the ration is balanced and succulent.

"On abundant pasture the ordinary cow needs no supplementary feeding, for her wants are fully met. The high producing cow needs supplementary feed in the best of pasture. She cannot eat enough of the bulky, succulent feed to maintain her body and manufacture a large flow of milk.

"A very high producing cow may need grain to the extent of one pound for every four or five pounds of milk.

"The pasture season in some parts of Oregon is short and the pasture is scanty in late summer in all sections. This makes it absolutely necessary that supplementary feeding be practiced if a good flow of milk is obtained. This may be hay, soiling crops and root crops, or silage."

### MARRIAGE LICENSES

Mary Elizabeth Muha, McMinnville, to John Peter Gigoux, Sheridan.

Bernice Mary Antony, McMinnville, to Fred Sims Ward, Carlton. Ella Smith, McMinnville, to Jens Christian Pederson, McMinnville.

Grace Luella Blenkinsopp, McMinnville, to Calvin Long, Sheridan.

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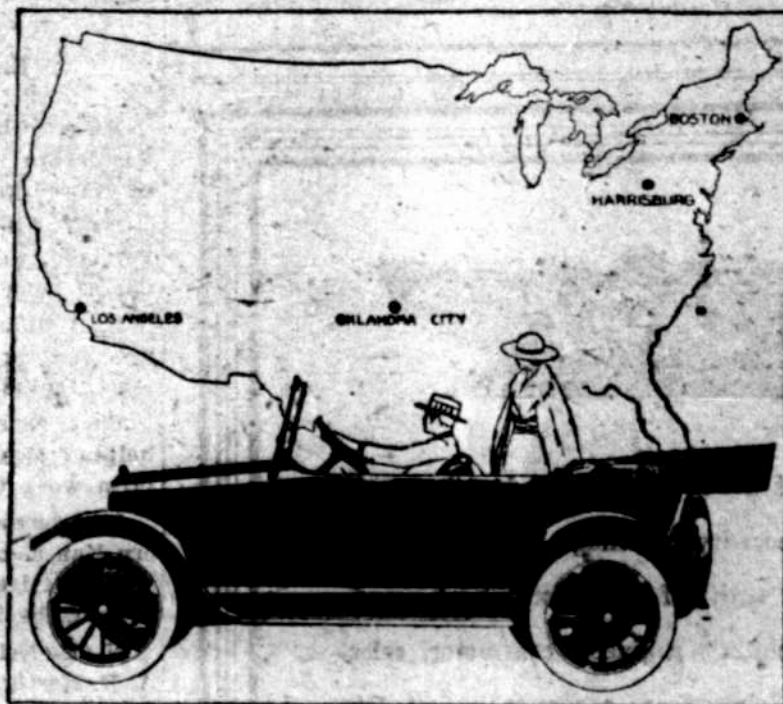
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