



"NOT WILLING THAT ANY SHOULD PERISH."

VOL. 15. NO. 4.

FARGO, N. D., MAY, 1911.

Monthly—25 Cts. a Year.

THE BEST WE HAVE.

Christ: wants the best. He in the far off ages
Once claimed the firstlings of the flock,
The finest of the wheat,
And still He asks His own with gentlest pleading,
To lay their highest hopes and brightest talents at His feet.
He'll not forget the feeblest service, humblest love,
He only asks that of our store we give to Him
The best we have.

Christ gives the best. He takes the hearts we offer
And fills them with His glorious beauty, joy and peace,
And in His service, as we're growing stronger,
The calls to grand achievements still increase.
The richest gifts for us on earth or in heaven above,
Are hid in Christ. In Jesus we receive
The best we have.

And is our best too much? O friends, let us remember
How once our Lord poured out His soul for us,
And in the prime of His mysterious manhood
Gave up His precious life upon the cross!
The Lord of Lords, by whom the world's were made,
Through bitter grief and tears gave us
The best He had.

—Selected.

COMMUNION WINE.

The observant pastor has opportunity to note the customs during the administration of the Lord's Supper. This I have noted; that "reformed men," who are communicants, are usually shy of the "cup," if they think it contains fermented wine. I readily recall the case of such a one, taking the cup from my hand. He was a communicant, but not in the denomination which I represented. As usual we were using unfermented wine. This I had announced during the preliminary service. The brother took the cup without hesitation, and sipped its contents with the rest.

Later he said to me, "I do not dare sip the contents of the cup at my own church, because fermented wine is used. I dare not taste it, lest the old appetite be again aroused, and I be overcome."

Other similar cases could be cited, but this one sufficiently emphasizes the necessity and duty of using, at the communion service, only unfermented juice of the grape, that all may be safe, in no wise tempted. And is it not clear, that careful and unprejudiced study of the manners and customs of Bible times confirms the fact that unfermented wine was that made by our Saviour at Cana, and the wine, also, used in the establishment of the Lord's Supper.—Rev. O. W. Scott, Union Signal.

Fitchburg, Mass.

Plenty of men will die for their country, but the man who will live for his city and state every day is the man the government needs.—Joseph Folk.

MESSAGE FROM MISS GREEN-WOOD.

SUPERINTENDENT EVANGELISTIC DEPARTMENTS WORLD'S AND NATIONAL W. C. T. U.

Dear Comrades: A message to busy workers should be one of rest and peace, and so I send you this beautiful text from the twenty-third psalm, "the nightingale among the psalms." "He leadech me beside the still waters," or as it is in the original, "He leadech me beside the waters of quietness." The more noisy a people the farther from civilization, Science seeks every-where to accomplish great efficiency with the least noise. Pre-eminently is this true in our individual lives, and in our age, for never did people feel so intensely and keenly the overwhelming demands of life. It seems almost as if every one of us has more put upon her than she can possibly do; more work, more engagements, meetings and cares, until life becomes, with many, a hurrying, worrying pursuit of the things still undone. The trouble is not with the work, which is so great a blessing, but that we have not learned to alternate work and rest, to dwell in the spirit by the waters of quietness.

The law of effective living calls for such alternation of work and rest. This is true of the body. A half hour, morning and afternoon, spent on one's back, relaxing every muscle and nerve, adds years to life, and is a renewal of physical power. Equally is this true of the mind; what is the matter with business men and women of today, in the home, and in life's arena? Why are so many driven to the verge of exhaustion and nervous collapse? Why did men like Secretary Hay and President Harper and scores of others, break under the strain? Isn't it because they are overworked? Not generally, for it is a joy to have plenty to do. It keeps life fresh and happy, and saves from morbidness and despondency.

The real trouble is that we work against natural law, as if there could be no pause in work, if it is to be successful.

Never was there a more busy life than that of Jesus, whose whole life work was accomplished in a few years. Yet in the morning He says to His friends, "Let us come apart and rest awhile;" and again in the evening, He is in the mountain alone. Phillips Brooks struck the right note when he summoned us to "pause beside life's dusty way and hear the angels sing."

But pre-eminently is this true of the spiritual life. Beside the waters of quietness we regain spiritual strength, and are reinforced to meet duty. The work of life is not well done by a hot, feverish, burdened mind, but by a mind calmed and fortified by moments of withdrawal into silence, where God speaks to the soul. The hurrying life is dry and empty and shallow, but by the waters of quietness to which He leads us, the flood tide of the spirit flows in again upon the parched and empty life, and fills it with freshness and health. Dwelling in spirit by the waters of quietness, even though busy with our hands, three things are gained of profound importance:

In the quietness we learn the meaning of life's wrestle. What are we living for, working for, anyway? Is it for money, or success, or fame, or pleas-

ure, or for Him? Why all this struggle? To what does it all tend? "This greatly wise to talk with our past hours and ask them what report they bore to heaven." All this and the vision of our Father's face is gained, if we follow where He leads us, by "waters of quietness."

RECEIPTS OF TREASURY, MARCH 15, TO APRIL 15, 1911.

Walhalla, state pledge and minutes	\$ 2.15
Leah, dues	.70
Fargo Scan, Union, pledges and dues	102.00
Cooperstown, memorial, dues	3.40
Hope, dues	4.20
Ellendale, Pollock book, pledge	3.00
Valley City, dues, pledges, Y. P. B.	19.10
Tower City, memorial	2.00
Mrs. J. H. Hover, dues Willard Union	1.00
Mrs. Tompkins, Oberon, min.	.34
Maza, memorial	2.00
Rolla, dues	5.60
Fargo, dues	24.50
Page, memorial	2.00
Amenia, dues, memorial	4.10
Northwood, dues, pledges	25.20
Mayville, memorial, Y. P. B.	6.00
Niagara, memorial, dues	6.90
Lisbon, dues	4.20
Calvin, dues	2.80
Ellendale, dues	11.20
Sherwood, dues	2.10

Mrs. F. W. Heide,
Treasurer.

CHALK TALK AND CHARTS.

Bottineau, N. D., March 18, 1911.—Dear Sisters: I hope you will carefully notice the circular letter from Mrs. Ellen A. Dayton Blair regarding Chalk Talks, with accompanying charts. I obtained a full set of these charts and think they will be very helpful in presenting the subject, especially to children.

No great skill is required in the drawing. In reference to the material used for the work I quote the following from Mrs. Blair's letter: "Use very soft charcoal or black crayon for outlining. I use Fousain's Rouget Charcoal No. 3. Use very bright red and green school crayons for the apples. R stands for red; G for green. Use red crayon for wine glass and decanter. Tack the sheet very smoothly and firmly to a smooth hard surface some distance from the children—a movable blackboard is usually just: he thing." The talks are to be given as the work is progressing. The lessons accompany the outline charts and should be committed so they can be given verbally."

I think if unions would obtain a set of these lessons they would be very helpful in impressing temperance and anti-cigarette truths upon the child mind, and perhaps upon those of a larger growth. They might be supplemented by other exercises of a similar nature and make a good evening's entertainment for a public meeting.—Mary M. Carey, State Superintendent Anti-Narcotics.

When liquor men are allowed to do as they wish, they are sure to debauch not only the body social, but the body politic also.—President Roosevelt.

SUNDAY SCHOOL WORK.

The new year calls for wider effort. We must make much of our Temperance Sundays.

March 19—For Prohibition, with a sketch of the life of Neal Dow, whose birthday is March 20.

May 21—Anti-Cigarette Day. For this day we have a new program and attractive leaflets. Though many may prefer the older ones.

Sept. 10—Will inaugurate our Citizenship Campaign. A new circular will outline a plan to reach the men of the Senior Adult and Home departments of the Sunday school. We will have Christian Citizenship pledges and other material.

Nov. 12—World's Temperance Lesson appears.

All helps are ready two months in advance of date of each Temperance Lesson to be ordered from Mrs. Stella B. Irvine, Riverside, Cal. Will every union appoint a local superintendent of this work?—Mrs. Edna F. Salmونس, State Superintendent of Sunday School Work.

VALLEY CITY CHAUTAUQUA.

Valley City Chautauqua Association will hold its first assembly July 7-16.

The W. C. T. U. Institute will open Saturday morning July 8th and close Saturday July 15th. The Institute conductor will be Mrs. Senna Hartzell Wallace of Kansas. W. C. T. U. Day will be Friday July 14th, at which time the principal speaker will be Col. Geo. W. Bain, the silver tongued orator of Kentucky. All White Ribboners from the southern part of the state should plan to come at the opening and remain until the close. A delightful program has been prepared. For programs, tents, boats and camping sites, address Mr. Fred E. Osborne, Valley City N. D.—E. P. A.

PRAYING MOTHERS.

Do you think God does not hear you, Ye mothers all burdened with care? Do you think He refuses to listen, As you breathe your wants in prayer?

Do you think His strong arm is shortened? Or He cares not at all for your cries? That His heart is not touched by your pleading,

And your words are but lost in your sighs?

Does His answer seem long in its coming,

And He seem so far, far away? Perhaps it is you who have wandered, Then why not come closer today? Come close with your trials and sorrow,

Your joys and your happiness bring, And talk to our dear loving Father, While you hide 'neath His sheltering wing.

—Anna Hubert Kent.

Nothing can be politically right that is morally wrong.—Benjamin Rush, M. D.

WHITE RIBBON BULLETIN

PUBLISHED MONTHLY.

Official Organ North Dakota W. C. T. U.

Mrs. Necla Buck,
EDITOR IN CHIEF.

Mrs. R. M. Pollock,
MANAGING EDITOR.

Subscription price, per annum.....25c
Extra copies, 2 cents each.

OBJECT—To promote the advancement of the W. C. T. U. work of North Dakota in all its departments, and to do all in our power to bring the triumph of Christ's Golden Rule in custom and in law.

STATE MOTTO—I am but one, but I am one; I can not do everything, but I can do something; what I can do, I ought to do, and what I ought to do, by the grace of God I will do.

PLEDGE—I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider, and to employ all proper means to discourage the use of and traffic in the same.

All manuscript for publication must be in my hands by the 15th of each month. Send all communications to

Mrs. R. M. POLLOCK,
Fargo, N. Dak.

Entered in the postoffice at Fargo, N. D., as second class matter.

MAY, 1911.

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THE UNION SIGNAL

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For Home, Loyal Temperance Legion, Public School and Sunday School. For the child and everyone who teaches a child. Scientific Temperance Instruction helps every month. Price 25 cents a year. Address, The Crusader Monthly, Evanston, Ill.

"A BRIEF HISTORY OF THE WOMAN'S CHRISTIAN TEMPERANCE UNION."

Put this book in every library. Especially helpful to temperance workers. Price, cloth 50 cents; paper 25 cents. Address

THE UNION SIGNAL,
Evanston, Ill.

Up in Towner Mrs. Jean McNaughton Stevens has an appointment as juvenile court officer. She has four young girls in her case and is doing noble work in the court and jails of that county. We cannot be too thankful that we have the juvenile court law and we trust that all the officers will be as wise and resourceful as the first juvenile court officer appointed in the state.

Dr. O. Edward Janney, chairman of the National vigilance committee, has written a book entitled, "The White Slave Traffic in America," in which the subject is dealt with in a sane, accurate and interesting manner. Send \$1 and receive the book. Address The National Vigilance Committee, 156 Fifth avenue, New York.

We are in receipt of the report of the International Temperance Bureau, of which Dr. R. Herrod, of Gausanue, Switzerland, is the director and secretary. The bureau is doing a great work in classifying all kinds of information on temperance and related subjects. The aim is to have a complete library of all publications on these subjects from all over the world.

PRESIDENT'S CORNER.

It seems especially appropriate that one number of our state paper should be devoted to the spiritual interests of our work, which is the real life of our organization.

Captain Richmond Pearson Hobson said recently that the W. C. T. U. is the best organized body in the United States. We have a great organization splendidly equipped, and there is no question but that this fact contributes much to the success of the work. Our organization is like a great Corliss engine; a master mind has thought out its different parts, their correlation and adjustment to each other, so that there is the least possible friction and the maximum amount of work accomplished with the minimum power expended. But a great organization like a great engine, without motive power is a beautiful thing to look upon, but utterly useless as far as the work of the world is concerned. The W. C. T. U. must never for a moment lose its connection with the source of power.

God called this organization into being and poured out upon it a wonderful baptism of the Holy Spirit. He has raised up and equipped its heroic leaders, Frances E. Willard, Mother Thompson, Lady Henry Somerset, Lillian M. N. Stevens and the Countess of Carlisle. He has called into its rank and file the mothers of the world. The W. C. T. U. has been well called "organized mother love." Mother love coupled with God's love is invincible.

Wherever there is a live union, there is a center of spiritual power. Such a union in any community is like the leaven hidden in three measures of meal. There may be no flare of trumpets, no great demonstration, but the civic life of the community is quietly being leavened.

An organization atfame with love can know neither discouragement nor defeat.

The local union is what each individual member makes it. If your life is on a low spiritual plane, lacking faith and prayer, the tone of the life of the union to which you belong is lowered. If, on the other hand, your life is surcharged with power, every member will feel the thrill of it. It may be that the conditions surrounding you in your community are discouraging; how much greater the need to draw upon the heavenly sources of power.

When the prophet, Elisha, was trapped in the little village of Dothan, surrounded by soldiers of the Syrian king, who had bidden them to take him captive, his servant was terror stricken as he saw their condition. No hope of escape! What were unarmed men against the trained soldiers of the king? Elisha doesn't reason with his servant, for no reasoning would avail in a case like this, he simply prays that his eyes may be opened that he may see the invisible army of God camped round about them. Elisha does not need to have his eyes opened, he lived in the conscious presence of the unseen forces.

This is the essential difference between a prophet and the servant of a

prophet. A prophet, a leader of the people, realizes that "not only around our infancy," but more around our full-orbed manhood and womanhood "doth heaven with all its splendors lie," and lives and moves as one seeing the invisible. He has sources of power which do not appear on the surface, which cannot be measured or tabulated. This qualification of leadership the humblest white ribboner may possess, and this will enable her to move steadily against the tide of public opinion, to constantly realize upon the unseen forces of the universe, and to be always, even under most adverse circumstances, serene and unconquerable.—Elizabeth Preston Anderson.

FROM MRS. BUCK.

DEAR COMRADES:—

Plans for district conventions are well under way and the prospects were never better for a series of helpful, enthusiastic meetings. A schedule of convention dates as far as completed will be given elsewhere.

Mrs. H. D. Hall, of Illinois, who is well and favorably known to North Dakota women, will begin work in First District May 3rd, and will give two months to the western part of the state, doing field work and holding conventions.

Mrs. Senna Hartzell Wallace begins a six week's engagement, June 1st, and will attend all conventions in the eastern half of the state. Mrs. Wallace is a National organizer and lecturer and also State Supt. of Franchise, in Kansas. She has been engaged in suffrage campaigns in Nebraska and Kansas and comes to us to talk suffrage. She comes very highly recommended and her message will be of especial interest to us at this time.

Do not forget that a medal contest during your convention serves a double purpose. It creates an interest in the conventions and helps to solve the problem of finance.

A well supplied literature table is an important item at every convention. Send your convention dates to The Union Signal, Evanston, Ill., and you will receive sample copies of our official organs, The Signal and Crusader; for sample copies of Temperance Educational Quarterly send to the Bureau of Scientific Temperance Investigations, Hartford, Wis. To the National W. C. T. U. Literature Building, Evanston, Ill., for department leaflets, pledge cards, posters, etc.

Every district should order a number of the State Reports and have them for sale at conventions, 15c per copy. ORDER AT ONCE and be sure of getting as many as you want.

I trust many White Ribboners will decide to spend their summer vacation at Chautauqua this year. A more delightful place for a vacation would be hard to find. All who do attend the 1911 assembly are cordially invited to visit Baldwin Cottage, W. C. T. U. headquarters, and to attend the meetings of which is given in another column. July 7th is to be Temperance Rally Day and we have been so fortunate as to secure Hon. Richmond P. Hobson for that date. He will deliver his famous lecture "The Great Destroyer." Mrs. Hall will conduct the Institute. We expect to have Mrs. Wallace there for one or two dates. A general officers' meeting will be held during the Institute session.

We are glad to report a new Union organized at Fingal by Miss Janet Adam. Pres., Mrs. William Schnur; Cor. Sec., Mrs. C. W. Pollock; Treas., Mrs. A. O. Bye. We regret that after such a good beginning Miss Adam found her strength unequal to the demands of the work. We are glad to welcome her to First District where she has taken a position in the Cando schools.

An enthusiastic meeting of the Enforcement League was held in Fargo April 11. Representatives

were there from all parts of the state and both day and evening sessions proved of unusual interest. The W. C. T. U. was represented by Mrs. Anderson who gave an address.

Our beloved Mrs. Wylie goes to Brandon, Man., as a guest of honor at their Provincial convention, May 2 to 4, and will deliver an address on "Prohibition in North Dakota."

Mrs. Connor, our recording secretary, has returned to her home at Minot, after a pleasant winter spent in Oregon, and is busy planning a series of Institutes for Fourth District.

Mrs. Elma P. Coffield, president of Ninth District, is planning a canvas of her field for May and will endeavor to make arrangements for a convention at Ashley.

Cando Union regrets to lose many good members this spring, by removal. A banquet was given Monday evening, April 24, in honor of those who are going away, at which seventy guests were present. Dainty guest books were given as favors; these and the place cards were prepared by Miss Mary Best, daughter of Mrs. Abbie H. Best. Cando has been fortunate in numbering among their teachers several daughters of our good W. C. T. U. women—Miss Best and Miss Pollock of Fargo and Miss Omlie of Grafton, who have all proved helpful to the Union.

May the Heavenly Father bless in great measure all our efforts for the advancement of His cause.

Yours sincerely,
NECLA E. BUCK.

W. C. T. U. INSTITUTE PROGRAM CHAUTAUQUA, JULY 6 TO 15.

July 5th.—Organization of Institute, leader, Mrs. Harriet D. Hall of Illinois. Subject for Discussion, The Scope and Methods of the W. C. T. U.

July 6th.—Successful Methods in State Work. (a) Membership Campaign, Mrs. Buck. (b) Organization of Unions, Mrs. Hall. (c) Systematic Reporting, Mrs. Wylie.

July 7th.—W. C. T. U. Rally Day, 10:30 a. m. Conference on Equal Rights, in charge of Mrs. Patten, Larimore, State Supt. of Franchise. 3:00 p. m. Address by Harriet D. Hall. 4:00 p. m. Reception at Baldwin Cottage. 8:00 p. m. Address by Richmond P. Hobson.

July 8th.—Aim and Methods of the Scientific Temperance Department, presented by State Supt. Miss Georgie Mae Chambers, of Churches Ferry.

July 10th.—Study of Laws of Special Interest to Temperance Workers, Passed by the 12th Legislative Assembly.

July 11th.—Systematic and Proportionate Giving, paper by Mrs. Rose Maurer.

July 12th.—Purity Conference, led by Mrs. Mary Packard, Rolla. (a) Rescue or Preventive Work, Which? Mrs. Packard. (b) Destructive Forces in the Home, Mrs. Hall. (c) Purity Work in the Public Schools, Prof. J. A. Haig.

July 13th.—The Medicinal Use of Alcohol, Teaching the Truth. (a) In the Home, Mrs. Mary McLeod. (b) In Society, Mrs. Connor. (c) Among Physicians, Mrs. Hall.

July 14th.—Co-relations of Missionary and Temperance Work, the Reason and the Method, Mrs. Wallace, Devils Lake.

July 15th.—Needs of the Field, How Shall We Meet Them? General Discussion, Plans for 1912 Institute.

Sometimes a fog will settle over a vessel's deck and yet leave the topmast clear. Then a sailor goes up aloft and gets a lookout which the helmsman on deck cannot get. So prayer sends the soul aloft, lifts it above the clouds in which our selfishness and egotism befog us, and gives us a chance to see which way to steer.—C. H. Spurgeon.

SCIENTIFIC VS. SPIRITUAL TRUTH.

Before our Saviour left this world He established a symbolical memorial to continue for all time, or until He came again. His followers were to partake together and in His name, of bread and of the fruit of the vine, as symbols of His broken body and shed blood. The symbols were not sacred, but the lesson they were intended to convey were of vital importance to every human soul. Why did He use "bread" and the "fruit of the vine" to keep ever before the people that He died for the sin of the world? Probably because they were more universally used by mankind, and were not only harmless but were real symbols of life. Bread is called the "staff of life," and nothing is more nourishing and beneficial than "the fruit of the vine," as God gives it to us on the vine sealed air tight and free from fermentation. If the bread were mouldy, or partially decayed, the symbol would have failed to convey its meaning. If the fruit had undergone a chemical change and was partially decayed, forming the narcotic poison we call alcohol, a substance unknown in fruit as God gives it to us, then it would utterly fail as a symbol of life and salvation, and would really be an accurate symbol of destruction and death. When traveling in California we heard an excellent sermon by an Episcopal clergyman, and his principal argument was that "no scientific truth ever contradicted a spiritual truth." Then he reversed it, claiming that "no spiritual truth ever contradicted a scientific truth." With this statement we fully agree, but if this is true, every time alcoholic wine is used at the sacrament representing the blood of Christ, the chemical and scientific truth contradicts the spiritual truth, for we use the chemically changed product of decay, which does not represent the fruit itself, much less life or salvation. Christ did not say take this wine to represent my blood, for the word wine is not used once in any account of the establishment of the Lord's Supper, but He took the "cup," and called its contents "the fruit of the vine." Now taking into account that alcohol or fermentation is not a fruit of the vine, also the fact that they were in the house of a Jew "prepared" for the passover, where, if any ferment was found that was "cut off from Israel," what would be the natural conclusion? Would it not be that He used the pure fruit of the vine fresh and sweet from the Creator's hands? (The Greek word used is "genema," meaning first fruit.) The argument that fresh grape fruit is not wine is not necessary, as it is not stated that He used wine, but the "fruit of the vine," and as the various chemical substances found in decaying fruit is not the fruit itself, so alcoholic wine is no more the fruit of the vine than peach brandy is the fruit of the peach tree; both are the product of decay or the fruit of death. We affirm that the use of fermented wine at the sacrament is in direct conflict with the teaching of Christ, who said, Luke 17-2: "It were better for him that a mill stone were hanged about his neck, and he be cast into the sea, than that he should offend one of these little ones." We all agree that strong drink, or the wine that is "a mocker," leads more to offend or stumble than any other cause. Its use is fatal to the Christian life, for "no drunkard shall inherit the kingdom of God." It conflicts with the teaching of Paul, who said, "It is good neither to eat flesh nor to drink wine, nor anything whereby by my brother stumble or is offended or made weak." Romans 14:21. The Feejee Islander, who uses the milk of the cocoanut in the sacrament is consistent, for it is a harmless nourishing product. We have not that necessity, we live in a land where the pure fruit of the vine is abundant, but in a land where alcohol is reaping a great harvest of soul and body destruction; is it right to use this deadly destroyer to represent the blood of the world's saviour? Christ was a Jew, twelve apostles were Jews. He came "to fulfill the law," did He disobey the law of God as given to Aaron in Lev. 10:9-10: "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the

congregation, lest ye die; it shall be a statute for ever throughout your generations; and that ye may put difference between holy and unholy, and between unclean and clean." Shall we use what God has called unholy and unclean in the holy Eucharist? We claim that Christ did obey this law, and that the circumstances connected with the supper confirm it; also the fact that alcohol is not a symbol of life, but of death, confirms it; never can "an agent of the devil" be a suitable symbol of salvation. The Woman's Christian Temperance Union, as followers of Christ, who died to save the world, appeals to the churches of the land that use alcoholic wine to abandon it. Our public schools and science are teaching the children the effects of alcohol upon the human system, and we plead with the church not to nullify that teaching by its use. We ask you to use the pure "fruit of the vine," that so faithfully represents the blood of the Redeemer.

H. E. Hollingshead,
National Superintendent Unfermented Wine at Sacrament, 2224 East 95th street, Cleveland, Ohio.

EVANGELISTIC AND UNFERMENTED WINE.

The Evangelistic Department is the basis of all our varied lines of work. "Except the Lord build the house, they labor in vain who build it, except the Lord keep the city, the watchman waketh, but in vain." The Woman's Christian Temperance Union was born in prayer, and has been upheld by prayer, and to maintain its high spiritual tone it is absolutely essential that each union should, if possible, maintain gospel temperance meetings for direct soul-saving work in which all take a share. It is not proper for a Christian society to relegate all its spiritual activities to the superintendent of the Evangelistic department, as though she had been appointed their chaplain, but maintain union prayer meetings and Bible readings in which the members freely participate, and thus magnify the blessedness of Christian fellowship.

The great need throughout the land today is that our organization, which has grown to be a world power, wonderfully blessed of God, should reduce its energy, seeking in a definite, earnest, prayerful way to lead others to Christ.

Oh cease these prayers whose burden is
"Oh, God, when Death arrives Thy pardon give,"
Yes, cease such thoughts, and pray like this,
"Oh teach me, God, the noblest way TO LIVE."

"Where there is no vision the people perish, but he that keepeth the law happy is he." How are we to keep a law of which we are ignorant? Paul tells us to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." If we would have a vision of Christ, and His will concerning us, we must study God's word and "in His law meditate day and night," and thus develop and bring out the Godlikeness within us, for "as a man thinketh in his heart so is he." Jesus cannot be seen, will not be graciously real to us if we neglect the Bible. It is true that "the heavens declare the glory of God and the firmament showeth His handiwork," but if, to nature, the Bible taken away, we cannot know of God's tenderness and love, nor how to love and trust and obey Him as we ought. Let us read our Bible not as theologians, but as a guide to the conduct of life, and as a spring of joy and beauty from which we may ever drink and be filled.

"Christian walk prayerfully, oft wilt thou fall,
If thou forgoe on thy Saviour to call,
Safe thou shalt walk through each trial and care,
If thou are clad in the armor of prayer."

Dear comrades, I wish to have a heart to heart talk with you, urging the importance of frequently withdrawing from this busy world, and taking time to be alone with God.

"They that wait upon the Lord shall renew their strength." Note the full assurance of this promise, it does not state they "may renew or can renew," but "shall renew their strength." If we would learn of Jesus we must follow His example in this as in other things, and spend much time in secret prayer. It is there that we are conscious of God's presence. How much time do we give ourselves to secret prayer? We go about doing the many things, but is not secret prayer one of the things we largely leave undone? It takes time to become spiritual, and the time spent alone with God is the best spent time in all our lives. It was when Jacob was alone with God that he prevailed at Jabbok, being changed from the supplanter to Israel the Prince, having power to prevail with God and man. It was when Moses was alone that God fitted him to become the deliverer of his people. It was when Joshua was alone that God's angel came to nerve him to battle as the successor of Moses. It was when Peter went up on the housetop alone to pray that God gave to him the vision that made him willing to proclaim Christ to the Gentiles, and made him "perceive that God is not respecter of persons; but in every nation he that feareth God and worketh righteousness is accepted with Him." Peter's vision is a beautiful symbol of the spirit evinced by the Woman's Christian Temperance Union, in adopting for the world's motto: "For God and Home and Every Land." Jesus was strengthened in Gethsemane by talking alone with God. Almost every word He uttered during the scene in the garden was prayer; prayer the most earnest, urgent, repeated, prayer for strength, above everything prayer for resignation.

"O Thou by whom we come to God,
The Life, the Truth, the Way;
The path of prayer Thyself hast trod,
Lord teach us how to pray."

Unfermented Wine at Sacrament.
This department aims to secure the use of unfermented wine at the Sacrament of the Lord's Supper, to awaken conviction in every land that Christ did not make use of or bless intoxicating wine. "It is good neither to eat flesh, nor to drink wine nor anything whereby thy brother stumble or is offended or made weak." I urge each union to appoint a superintendent of this department, viz.: Evangelistic and Unfermented Wine, whose duty it shall be to canvass the churches in their locality, and where alcoholic wine is used, circulate literature freely and every way possible teach to convert them to the use of unfermented grape juice or as Christ called it, "The fruit of the vine."

It is generally conceded that there is no better way of moulding public sentiment than by presenting the principles for which our organization stands, in the form of an attractive entertainment, hence the medal contest work. I urge those who are in any way connected with the oratorical contest work to earnestly endeavor to have at least one number on the program that is devoted to setting forth the danger of using fermented wine at sacrament.

"O Church of Christ the holy mount,
The haven and the guide
To keep from paths of sin and woe
The erring and the tried.
Put ye your spotless garments on;
Destroy not with thy meat
The weak who at thy altar feast
Would seek the mercy seat."

For duties of local superintendents of Evangelistic work see "Selections from Handbook of Miss E. W. Greenwood, World's and National Evangelistic Superintendent." Send 5 cents to her address, 35 Munro street, Brooklyn, N. Y., for Handbook containing useful hints and helps and catalogue of Evangelistic books, leaflets and literature.

In the directory in State Ministers I regret that I am unable to find but three district superintendents of this department, and urge that due recognition be given this line of work by our district conventions in the future. It is gratifying to note the increase both in numbers and in the activities of the Y. P. B. and L. T. L. during

the past year, and I take this opportunity to extend loving greetings to the auxiliary branches of our organization, and fervently pray that our Heavenly Father may give His richest blessings and His best qualifications for service to our young people who are so soon to take our places in the home and in the church and in this Christian temperance work.

E. C. Widdifield,
State Superintendent, Evangelistic and Unfermented Wine Department.

The greatest thing possible to be conceived of by a free moral agent is to have his will geared on to the great driving wheel of God's will omnipotent by his faith and bands of prayer.
—Francis E. Willard.

FROM THE HANDBOOK OF MISS E. W. GREENWOOD.

Duties of Local Evangelistic Superintendent.

With the local superintendent rests the greatest opportunity and responsibility. It should be her aim to make the union more and more spiritual—to permeate all the varied departments with the evangelistic spirit, which is the Holy Spirit. Ever courteously consulting with the president of her union, she should aim to carry out as many of the plans outlined as circumstances will permit. To secure the weekly devotional meeting, the series of Bible readings, the work of the churches and among the masses, the distribution of gospel and temperance literature in all services. Especially should she keep a careful record of all meetings of an evangelistic nature, sending her statistical report annually to her district or state superintendent.

Work in the Churches.
As a part of the work of the Evangelistic Department it is my earnest desire to secure a very widespread arousing of the churches through the presentation of truths, as to the evils of intemperance, and the need of temperance work.

Work Among the Masses.
Evangelistic work means frequent meetings in prisons, jails, penitentiaries, almshouses, halls, depots, factories, on ships, in forts, cottage meetings, schoolhouse meetings efforts for fallen women, outdoor services, camp meetings, and gospel wagons; indeed, meetings wherever a soul needs the gospel. This work must vary with the locality.

To Restore the Bible and Prayer to Our Public Schools.

Far more important than questions of tariff or even of capital and labor, is the question of whether religion and morality shall be included in the system which the state provides for its children. This is a question which touches the very heart of the nation's life.

Vital Truths.
Religious and moral teaching are essential to character. Any system of education which does not inculcate sound morality is defective and dangerous to the state. The culture of the conscience is far more essential to manhood and citizenship than the culture of the intellect. Religious and moral training are not sectarian training. The Bible, as history, literature, poetry and oration is unequalled, and its pure style has formed the literature of the world. Its morality stands for righteousness, reverence, truth, purity, honor and enthusiasm for humanity. In the public school alone the great mass of our children can be reached.

Above all things else let us pray for a heightened faith, a brightened hope, a deepened love; so may we come to know more of God, of the eternal goodness which abideth in the heart to regenerate and inspire, of the eternal righteousness which cometh to a nation to purify and to exalt.

After all and above all, do individuals and nations need to have more of the Christ spirit, and when this in greater fullness shall come to humanity, the time will come when there will be peace—
"Peace; and no longer from its brazen portals
The blast of war's great organ shakes the skies,
But beautiful as songs of the immortals.
The holy melodies of love arise."

FIELD NOTES.

Fourteenth District: Held a very successful executive meeting in the Congregational Church, Forman, March 29. Plans were made for the district convention which will be held in Hankinson the first part of June. A matrons' suffrage contest was arranged for. Miss Carlson, of Dwight, the district superintendent of contest work, has charge of it. A demonstration of the department work will be presented the last evening of the convention. Mrs. Tibbets, of Ellendale, looks after this part of the program. We expect to have Mrs. Almema McDonald, of Illinois, to guide and direct us during the three days' session; also to lecture. At 2 p. m. Miss Taylor, of Fairmont, called the meeting to order, and a very interesting public meeting was held. Our principles were read and discussed somewhat. Physical Education was touched upon. Dr. Ida Alexander maintaining that physical training was of great benefit to the young; that it did much in keeping the young in the right paths. Dr. Alexander gave an instructive talk on Purity, based upon the editorial in The Ladies' Home Journal of March 15. The doctor certainly has the courage of her convictions, and is a true friend of the boys and girls. Forman has held one public meeting for the cause of temperance, and maintains a column in one of the local papers. In Schoolhouse No. 4, Dunbar township, a double contest was held April 15, under the leadership of Miss Grover and Mrs. Marcellus. Fourteen participated in the contest for the medal. Cogswell meets monthly. They observed Memorial Day. Notices in the paper tell us that Stirum is working along educational lines. Ellendale has been going some of late. Presented their library of 200 volumes to the city; have been raising money holding contests, etc. Mrs. Tibbets had a birthday party, too, in which no personal presents were received, but contributions to the work of the W. C. T. U. were considered as an honor to the occasion. Bowen held four evening meetings during February and March. Large crowds attended these gatherings, seventy-four being the highest number at one meeting. The good accomplished, time will show. Lately this union has been kept busy giving farewell parties. Our number is now reduced to seven members, but we have our eye on two that we hope to gather in. Three of our old members leave within a month for homes near Isabelle, S. D. Our wish is that they will have an organization of their very own in the near future.—Mrs. McCrory.

Amenia, March 18, 1911.—Dear Sisters: Just a few lines from the Amenia union; as you have not heard from us for some time. In November we sent a box of groceries to the Home; in December we paid all of our state dues and pledges; in January we gave a chicken pie supper for the purpose of raising money to pay for the Union Signal for all our members; in February we observed Membership week, gaining two new members; we also took up a special collection on Memorial day. We were one of the twelve unions to send pennies for Mrs. Stevens' birthday. Our Flower Mission department has been quite active this year; one of the things they have done was to place Bibles in each room of the hotel. We have adopted the plan of having a committee of one appointed at each meeting to visit the school during the following two weeks. This, we think, will prove helpful to both mothers and teachers.—Press Superintendent.

Leeds—On Wednesday evening, March 15, the W. C. T. U. of Leeds spent a pleasant and profitable evening with the teachers of the public schools, the ministers of the city churches were also invited—those who could come added to the interest of the evening. The object of the meeting was to encourage and interest the teachers in our S. T. I. work by giving the subjects recommended for the state prize essays. Excellent readings were given by the teachers on the importance and benefit of such instruction in the schools. Prof. Hagestad, the principal of Leeds school, gave a very able address, showing that teaching the children the evils of alcohol in its many phases is the very best way to form habits of sobriety and create

public temperance sentiment. He freely gave his promise to do what he could in this way. We are fortunate in having as members of our Leeds union our district secretary, Mrs. L. M. Delameter, now of Grand Forks, and Miss Effie Holbrook, of Pleasant Lake, state superintendent of L. T. L. Both were present. Miss Holbrook rendered a solo, and we introduced her state work. Mrs. Delameter gave instructive and amusing incidents of the Baltimore National convention. A dainty luncheon was served by the resident members. The decorations were in green, and a pleasant social hour was spent in toasts appropriate to March 17, commemorative of Ireland's "Patron Saint," of whom Father Matthew claims as the first and greatest teetotaler Ireland has ever known. All parted with expressions of appreciation of the aim and end of our work.—Mrs. M. A. Garry.

Bottineau—Feb. 23 Bottineau union gave a 7 o'clock supper and social evening to their honorary members and other friends, each active member being allowed to ask one who was not of our number. Three new members were publicly initiated and donned the white ribbon just before the supper was announced. Impromptu toasts were suitably responded to upon the part of visitors and others. A number of questions pertaining to the W. C. T. U., its origin, work, methods and officers were given each guest with one answer, so by careful search correct answers might be secured by those who were unable to give them from their own knowledge. Other games and social intercourse furnished a pleasant evening's entertainment.

Carrington—The Carrington W. C. T. U. held a very successful union service last Tuesday evening in the Congregational Church, which was filled with an appreciative audience. A good program was rendered. We expect to hold a public service of this kind every three months.

BEER ADVERTISING A CRIME AGAINST HUMANITY.

In a late issue of one of the largest and most reputable Chicago papers there appeared a full-page advertisement of beer. One-half of this space was given to the assertions: "Total abstinence is one extreme, and inebriety another." "Disciples of the first are slaves to restriction, of the second, slaves to indulgence." "Neither can know the joys of moderate indulgence."

The other half of the space was devoted to the "benefits" of beer. It was said to have a "food value, a soothing effect, to assist digestion, to wash away clogging wastes."

Either the managers of this paper believe the assertions of this advertisement, or they do not believe them. In the latter case, which is the more probable, the management, in admitting the advertisement, is acting on the same principles which governed Jim Fisk and Uncle Daniel (Drew) in their Wall Street operations back in the sixties, when religion and business were strangers to each other and conscience an unknown quantity. We had been believing the world was a long way from Darid Harum's aphorism: "Do unto the other feller, the way he'd like to do unto you—an' do it first." This simply means get money, get it at any price.

There are people who have been taught from childhood, by precept and practice, that beer is valuable. There are others, and their number is constantly increasing, who know beer is harmful, and for one of this class to sell space to deceive and destroy the people, is simply a crime.

SCIENTIFIC AUTHORITIES CONFIRM THE USE OF BEER.

Who says beer is beneficial? The liquor tribe. Who says it is harmful? The largest and most reputable medical societies and specialists in this and other countries. If beer had no alcohol in it, it might be harmless, but it would be insipid and no one would drink it. Even the commissioner appointed by the Russian Society for the Protection of Russian Health says, "Alcohol has only one effect upon the brain and that is a paralyzing one." G. Sims Woodhead, M. A., M. D., F. R. S. E., professor of pathology in the University of Cambridge, says, "Alco-

hol is a narcotic poison of which the pernicious effects are to be seen on every hand." Dr. Norman Kerr, England, president of the Society for the Study of Inebriety, says, "Alcohol does not nourish, but pulls down, does not stimulate but depresses, does not strengthen but excites and exhausts." Sir Victor Horsley says, "Very small doses of any drink containing alcohol constantly taken, ultimately cause depression of the efficiency of the heart." Such testimony can be multiplied ad infinitum with conclusive illustrations.

It is a crime to advocate even the moderate use of beer in these days when the authorities on this subject tell us that sickness is always more apt to be fatal with beer drinkers and accidents more frequent and serious; when the temperate drinker is known to easily succumb to lung trouble and infectious diseases; when it is generally conceded that moderate drinking injures posterity, and that alcohol is the great degenerating agency; when it has been demonstrated that more work can be accomplished without beer, or other alcoholic drinks than with them; when life insurance companies compute that the beer drinker's lives are shortened from 40 to 60 per cent; when athletes and explorers have discarded alcohol; when workmen are forbidden to bring beer upon the grounds of electric and other great plants; when 88 per cent of the manufacturers of the United States demand of their workers total abstinence; when about one million railroad men in this country must be total abstainers from beer and all other intoxicating liquors in order to retain their positions; and when it is known that the men who make up the so-called inebriate class are recruited exclusively from the so-called temperate class.

A FAKIR WITH A MILLION A YEAR

On Nov. 22, 1905, Collier's threw out of its columns the advertising of the Postum Cereal company, on the ground that it was advertising its food products as patent medicines. Nearly two years later, on July 27, 1907, in an editorial we spoke of their claims that Grape-Nuts would obviate the necessity for an operation in appendicitis as "lying, and potentially, deadly lying." A few weeks later, on Sept. 4, 1907, C. W. Post, the owner of the Postum Cereal company, in an advertisement printed in the newspapers all over the United States, accused Collier's of "prostituting its columns to harm a reputable manufacturer for the purpose of forcing him to advertise." Immediately Robert J. Collier brought suit for libel, and a trial was had before a jury in the supreme court of New York which on Dec. 3, gave a verdict of \$50,000 in Mr. Collier's favor. This is the largest verdict ever rendered in a libel case in New York county, and probably in the United States. This \$50,000 Collier is to spend in exposing frauds.

USELESS AND HURTFUL PATENT MEDICINES.

In the report for 1907 of Prof. E. F. Ladd, Pure Food Commissioner of North Dakota, are many items of interest concerning "patent" and proprietary medicines. While admitting that there are some which possess merit, the report asserts that the "greater proportion of those now sold are nothing more than worthless products, often doped."

Alcohol is the active ingredient of a large class of the preparations, such as Peruna, Duffy's Malt Whisky, Hostetter's Stomach Bitters, Swamp Root, Lydia Pinkham's Compound and Kennedy's Medical Discovery. They probably have the credit, the report says, of having formed as many drunkards as any other brand of whisky. Warner's Safe Cure belongs to the same class also containing a somewhat smaller proportion of alcohol.

The quacks take advantage of the fact that a large share of the people have more or less trouble with their stomachs, due largely to the inactive or sedentary habits of modern life and also the tendency to overeat. Hence the large number of preparations advertised to "aid digestion."

All who wish to be saved from the deadly cocaine habit will avoid any medicine or beverage bearing the name "cocca," for it is from the leaves of the coca shrub that cocaine is derived, and should not be confused with cocoa which is made from the coca bean.

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