

OLE WINTAH TIME

I don't lak ole Wintah time,
When de snow lays on de groun';
De 'possum done hid in de holler stump,
An' de rabbits don't stay roun'.
When ye got ter git up in de cole, cole
mawn,
An' ye got ter make a fire
An' den to hang roun' dat red hot stove
Am yo heart's one great desire.
An' de kitchen fire she jes won't burn,
An' de tea-kettle she won't siz,
An' yo goes to git some watah,
An' de well rope, hits done friz.
An' yo must git out an' rustle roun'
An' try ter chop some wood,
An' de bresh won't burn, an' yo toes
git cole,
An' nothin' don't wuk good.
Ah'll tek mine in Summer time,
When de leetle cat-bird sings,
And de bumble-bee goes sailin' roun'
A talkin' wid his wings.
When de watahmillions, um-m-m! good
lawd!
Shine in de bright moon-light,
An' de dry-fly, an' whippoorwill
Am a singin' roun' all night.

J. C. C.

Sut Lovegood and the Dogs

When I was a boy and my laigs
not longer than John Wen-
north's, dad fetched home a
durned wuthless, flea bitten,
mangy, grey old fox hound good
for nuthin' but to swaller up
what I ned the bowels of us brats.

Well, I naturally tuk a distaste
to him, and had a sort of hanker-
in' after hurtin' his feelins and
discomfordin' of him every time
Dad's back was turned. This
sorter kept a big scare affore his
eyes, and an awful yell ready to
pour out the fust moshun he seed
me make. So he learnt to swal-
ler things as he run, and allus
kept his laigs under hisself, for
he never knode how soon he
must want to use em in totin'
his infernal carcass beyond reach
of a flyin' rock. He knode the
whiz of a rock in moshun well
and he never stopped to see who
flung it, but jest let his hed fly
open to give a howl room to cum,
and sot his laigs agoin' the way
his nose happened to be pointin'.

He'd shy aroun' every rock he
seed in the road for he looked up
on it as a calamity to cum arter
him some day. Georgy that run-
nin' am the greatest invention on
yeath when used keerfully.
Whar'd I bin by this time ef I
hadn't relied on these here laigs?
D'ye see em? Don't they re-
mind you of a par of compasses
to divide a mile inter quarters?
They'll do.

Well, one day I tuk a pig's
bladder nigh onto the size of a
duck's aig, and filled it with
powder, and corked it with a
piece of punk, rolled it up in a
thin skulp of mete, and sot the
punk afire, and flung it out: he
swallered it at a jerk, and sot
inter gittin' away for doin' it.

I heered a noise like bustin'
sumthin' and his tail lit atop of
my hat. His hed was way down
the hill, and hed tuk hold onto a
rock.

His fore laigs was fifty feet up
the road a makin' runnin' mosh-
uns, and his hind ones astraddle
uv the fence.

Well, Dad, durn his onsancti-
fied mug, flung me five or six
hundred under my shirt with a
dried skin of a bull's tail and gin
me the remainder next day with
a wagon whip whut he borried
frum a feller while watering his
horses. The wagoner got sorry
fur me, and hollered to me to
turn my beggin, and squealin'
inter fust rate runnin' which I
emejutly did and the last lick he
hit missed me about ten feet.

Just the thing for Xmas; Wa-
terman Fountain Pens, latest de-
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SUGGESTIVE QUESTIONS

On the Sunday School Lesson by
Rev. Dr. Linscott for the In-
ternational Newspaper Bible
Study Club.

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Dec. 12th, 1909.

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Paul's Last Words—II. Tim. iv:1-18.
Golden Text—For to me to live is
Christ, and to die is gain. Phil. i:21.

Verses 1-2—When a minister in au-
thority gives instructions to a devoted
minister under him, concerning the
work to which he is appointed, are his
words more or less effectual if he
calls God to witness? Why or why
not?

What precisely did Paul mean by
"Preach the Word?"

What, if any, reason is there to be-
lieve that preaching or its equivalent
can never be "out of season?"

Why is the duty to preach and prac-
tice truth, honesty, love, and the pre-
sence of God never out of season?

Why is every man under vital obli-
gation to be always on the qui vive to
promote the temporal and eternal in-
terests of his fellows?

Verses 3-4—What is the minimum of
Christian faith necessary for "sound
doctrine" and salvation? (This ques-
tion must be answered in writing by
members of the club.)

Why is it that burglars, counter-
feiters, gamblers, liars, drinkers and
other bad men, and women, often per-
suade themselves that they are right?

When men do not believe in the su-
pernatural, that is, God, prayer, im-
mortality, rewards and punishments
after death, etc., give your reason for
your belief whether it is, or not, a re-
sult of some moral defect in their
lives?

Verses 5—What are the chances of
success, in any calling, for a man who
will watch, suffer, work and demon-
strate his faithfulness?

Verses 6—Which is the more desir-
able time, the day of one's birth or
the day of one's death, and why?

How did Paul at this time know
that the day of his departure was at
hand?

Verses 7—What can you say for or
against the theory, that the better the
man the less he thinks of himself?

State your views as to whether Paul
was guilty of boasting here, or wheth-
er it was but an honest statement that
he had "fought a good fight," and that
he had kept the faith.

Is God hard to please, or is it pos-
sible for an ordinary, honest Christian
to please God in all things, and to
have the consciousness that he is so
pleasing him?

Verses 8—Was the crown of right-
eousness that Paul was going to re-
ceive, a gift of grace, or a reward for
merit, and will it be the same case
with all the faithful?

What will be the nature of the re-
ward which awaits the Christian after
death?

Verses 9-12—Is it a sign of weak-
ness or strength, and why, when a
Christian craves human company and
friendship?

What is the moral quality of a man
who forsakes his friend when he is in
trouble?

Are friendships rare, or plentiful,
which remain steadfast, and true alike
in prosperity and adversity, through
evil and good report, and how do you
characterize such a friendship?

Verses 13—Upon which will a nor-
mal right thinker put the emphasis,
on things for the body, mind or spirit,
and why?

Taking Paul's "cloak" to represent
things for the body, his "books" the
mind, his "parchments" the spirit,
please say what proportion of the
thought and energy is spent, by the
average community, upon these things
respectively?

Verses 14-15—Is there any reason to
believe that Jesus would have prayed
that a bad man may be rewarded ac-
cording to his works?

What should be the attitude of a
good man toward those who speak
evil of him?

Verses 16-18—What effect ought the
lack of co-operation of friends, and the
opposition of enemies, to have upon the
work of a true and determined man?

Lesson for Sunday, Dec. 19th, 1909.
—Review.

Five blind-piggers at Antelope
pleaded guilty at The Dalles and
paid a combined fine of \$900 last
week. Sheriff Chrisman and
District Attorney Wilson could
get no one at Antelope to file a
complaint, so the sheriff "set up"
the drinks to the district attor-
ney in order to get the evidence.
The houses were being run open-
ly, with the sanction of the city,
owing to its proximity to Shan-
iko, a wet town. When people
of a city do not intend to enforce
the prohibition law, they should
not vote for it.—Prineville Re-
view.

T. A. Riggs

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