

Mr. Scott Herald

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The urge toward a purely individualistic conception of Christianity is responsible for dividing and subdividing Protestantism until there are in the United States nearly 200 denominations. This is a rank abuse of the principle of freedom. Not over a dozen of the bodies mentioned can show good reason for separate existence. A shifting of emphasis toward the social gospel which necessarily involves co-operation among both individuals and groups in order to accomplish anything worth while, will go far to change this unhealthy situation.—Pacific Christian Advocate.

But which 12 are to be adjudged worthy of separate existence? Who will decide whether the General Six Principle Baptists, with their 456 members in the United States have not so much right to exist as the Two-Seed-in-the-Spirit-Predestinarian Baptists even though the latter have 679 members in this country? Then, too, there is a nice question to be decided between the "Free Will" Baptists (Bullockites), with 184 members, and the German Seventh-Day Baptists who have a grand total of 136 members. Who will say that the Church of the Universal Messianic Message has no reason for its existence? Moreover, if it is to be closed where are its 266 communicants to go? Will the Advocate tell the 112 members of the Apostolic church, the 91 members of the Church Transcendent and the 60 members of the Friends (Primitive) that they are unreasonable in maintaining their denominational autonomy?

In a famous speech, delivered after the civil war, Wendell Phillips, abolitionist leader, complained that the political parties did not turn to the new problems of the time. "The trouble with all political parties," he declared, "is that they linger on the stage long after we need them. Although 'the brains are out, the party won't die.'" That was in 1871; what would Phillips say now if he were to return and find the same old parties cumbering the ground?

NOW IS THE TIME

By Frederick D. Stricker, M. D., of the Oregon State Board of Health

Spring is significant of new life, and a rejuvenation of the old. Soon the vegetable kingdom will arouse from the winter period of indolence, and will burst forth with new raiment of green to soften the hard outlines of hill and dale and meadow, and to beckon us forth into God's outdoors. Soon the animal kingdom will shed their winter coats, and girls and boys will join the carnival of spring in pretty, bright Easter attire.

In a few weeks towns and cities and communities will advertise clean up, paint up and brush up campaigns in order to harmonize with the setting with which nature has surrounded them. All of these activities are good and are worthy of the highest commendation. "Cleanliness is next to godliness." We wonder if godliness is possible without cleanliness, for without a clean mind, clean body and clean soul how can one have a full appreciation of the spiritual virtues?

Are you merely making a sham of your spring cleaning? Are you covering a withered, decaying body with fine and beautiful clothes, and making yourself believe that because the clothes are good, so is the body underneath? During the winter you have had your automobile repainted and thoroughly overhauled to avoid trouble during the coming spring and summer.

But what about the human machine? Have you had it examined for defective parts? A thorough examination now with intelligent advice will possibly add several years to your life. If you are approaching or past middle life this fact makes a thorough physical examination the more imperative. Many of you who read this letter, when you receive your notice of premium due for your life insurance will find enclosed an offer of a free examination. Are you going to take advantage of the offer? The insurance company realizes that by thorough physical examination years may be added to the lives of the insured, they will therefore collect more premiums from you, and postpone the payment of a death claim. If it is good business for the insurance company, is it not good business to you? Nothing is more valuable than human life.

A physical examination should include among other things a thorough examination of the heart and lungs with the body stripped to the waist; testing of the blood pressure, and an examination of the urine. A careful history to determine the appearance of symptoms is of no less importance.

VIOLETS

The winds blow cold, and rough, and strong,
And the breath of the snow is chill;
They have their day, and the right of way,
And stand in their paths who will?
But, not far off, I see a time
When the roaring blast grows dumb,
And the sting of the frost is toned,
And lost,
And then—the violets come!

'Tis so with my heart. Though the winds of life
Are cruel, and sharp, and cold,
And the bitter chill—though 'tis calm and still—
Is fraught with a strength untold.
Yet, with vision clear, I see a day
When the gladness of spring gives room
To the budding trees and the vagrant bees,
And then—the violets bloom!
—Amadeus.

Daily Fashion Hint



SMART IN JERSEY

Either silk or wool Jersey would make up this youthful model very attractively and if further decoration were desired, the long narrow vest supplies a suitable background for it. The closing is to the left of the inserted vest and the neck may be in round or square outline. Deep cuffs finish the short, kimono sleeves. Medium size requires 1 1/2 yard 40-inch or 1 3/4 yard 54-inch material.
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The KITCHEN CABINET

To say that romance resides in the old, the unusual, and the remote, will do well enough for young people; for them it does so. . . . But as we grow older, supposing that we have not given up the search for it as unprofitable, we come more and more, I think, to seek it in the near, the present and the familiar. And sometimes we discover it in the most unlikely places.—Robert Gay.

MORE SOUPS

"Olive Green" says: "One who will take the life of a cabbage need not hesitate at chicken or turkey, for cabbage has life—triumphant, dominant, compelling and penetrating life. Anyone living in a flat may prove it by cooking cabbage and listening for remarks made by the other tenants. Anything lifeless could never be so forceful and powerful as cabbage, even in its last moments."

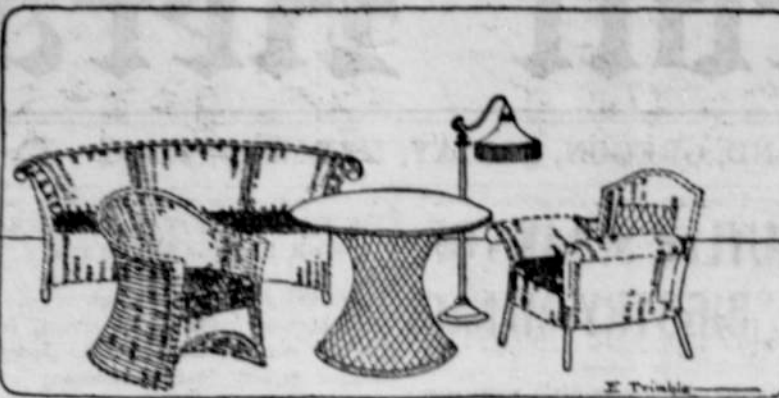
Cream of Cabbage Soup.—Take one-half of a medium-sized cabbage, chop fine and measure; to one quart of the chopped cabbage take one quart of milk. Cover the cabbage with one quart of water boiling hot, add a teaspoonful of salt, a slice of onion, and a sprig of parsley. Just simmer, not allowing the cabbage to boil, until it is transparent; the fireless cooker is a good place to cook it. Press through a colander, saving the water. Add to this a quart of milk, rub one-half cupful of butter with three tablespoonfuls of flour, stir into the soup and cook. Season with salt and pepper and serve with squares of bread or small cheese balls. Red cabbage will give a violet shade to the soup; it is often used when serving a violet luncheon.

Cream of Cauliflower.—Put a head of cauliflower in a large pot, cover with water, and simmer for twenty minutes. Then add a quart of milk and two tablespoonfuls each of flour and butter well mixed. Cook until smooth, add a teaspoonful of salt, a dash of red pepper and a teaspoonful of kitchen bouquet. Strain through a fine sieve and serve with small squares of farina.

Bisque of Turnip.—Put a tablespoonful of butter, one sliced onion, three slices of carrot into a saucepan, toss until slightly yellow, then add four good-sized turnips, grated. There should be a pint of pulp. Cover the saucepan and without adding any water, simmer on the back of the stove for twenty minutes. Then add a quart of milk and two tablespoonfuls each of flour and butter well mixed. Cook until smooth, add a teaspoonful of salt, a dash of red pepper and a teaspoonful of kitchen bouquet. Strain through a fine sieve and serve with small squares of farina.

Nellie Maxwell

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Indians and the Telephone

The telephone is a steady source of wonder to the Indians. The Hudson Bay company built a line from Ft. Fitzgerald to Ft. Smith, a distance of 16 miles, and when Indians come to the fort, the first thing they are told about is the spirit talking machine. Then they go to the store and see it, and if the telephone rings, and they hear the ensuing conversation, they concede that the white man has mastered spirit talk.

Six braves came into the store one day at Ft. Smith, stating they came from Ft. Fitzgerald, and that the Hudson Bay factor there had told them that he could speak to them, although he stayed in Fitzgerald. If he had lied, they would never sell him any more fur. The factor at Ft. Smith made the connection, and the bravest of the six picked up the receiver, but when he heard the familiar voice, he dropped the receiver with a yell and ran out of the door. Two others ran also, but the remaining three, seeing the white man in the store laughing at them, took courage, and one of them picked up the receiver and asked, "Is this Billy Lyle?" And as the answer came, "Yes, this is Billy," the Indian said, "You're a big liar, because you're in Fitzgerald." Then he walked out. The fifth one spoke for a minute, then ran around the building, thinking Lyle was behind the wall, while the last one asked Lyle whether another Indian was near, as he wanted to ask him whether Lyle was really there. A friend of his was found, and they talked in Chipewyan Indian for a while, until he was thoroughly convinced that the spirit machine could not only talk to Fitzgerald, but that it could talk even his own Chipewyan language.

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