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Colonist Rates to Oregon and the Great Northwest

The management of the Southern Pacific Co. (Lines in Oregon) takes great pleasure in announcing that the low rates from Eastern cities, which have done so much in past seasons to stimulate travel to and settlement in Oregon will prevail again this Spring DAILY from March 1 to April 15, inclusive.

PEOPLE OF OREGON

The railroads have done their part; now it's up to you. The colonist rate is the greatest of all home-builders. Do all you can to let Eastern people know about it, and encourage them to come here, where land is cheap and home-building easy and attractive.

Fares Can Be Prepaid at home if desired. Any agent of the road named is authorized to receive the required deposit and telegraph ticket to any point in the East.

Remember the Rates—From Chicago, \$33. from St. Louis, \$32. from Omaha and Kansas City \$25. This reduction is proportionate from all other cities.

WM. McMURRAY

General Passenger Agent Portland, Oregon

What Shall We Eat.

If anything whatever is settled, it should surely be the proper food of mankind. For uncounted centuries the race has been making a vast experimental laboratory of itself, testing, rejecting, approving substances that promised to be nutritious or appetizing. By this time it ought to be on firm ground. As a matter of fact, there are nearly as many theories about diet as people who give their minds to the subject.

Meanwhile he who desires to eat wisely knows not whom to trust. No sooner is he convinced that he eats too much, and especially too much meat, than he is assailed by plausible arguments that more meat—a greater surplus of nitrogenous food—is the great desideratum.

If he begins to lean that way, the earnest vegetarian warns him that he must get his nitrogen out of beans and nuts; or the raw food propagandist shakes his confidence in the blessings of expert cookery altogether. One authority pleads for thorough mastication; another thinks prolonged chewing harmful, grows satirical, and calls it "bradfagy."

Many of these theories, even when advanced by men of education, are based rather on personal whim than on the only sure ground of theory—careful, impartial experiment is sometimes undertaken to prove a theory already formed and not to learn the exact truth.

For the ordinary man, much thought about his food like any other form of introspection, is not to be recommended. He who eats by instinct—observing, of course, the great rules of temperance—is likely to be the healthiest and happiest. Common sense will teach one to avoid things which disagree, and common sense also seems to argue against a diet exclusively composed of any single sort of food.

Further than this, rules are as likely to be misleading as helpful. The quality and quantity of the work different bodies have to perform and the peculiarities of individual taste and digestion are so various that principles of diet must be modified to fit particular cases. Proverbial philosophy, often sapient, warns us that one man's meat may be another's poison.—Yourh's Companion.

What Every Town Needs.

What nearly every town needs is a more pronounced spirit. Civic stagnation is the result of indifference and that indifference has its root in a selfishness that considers nothing but private gain. Take any community whose citizens are intent only on their private affairs and you find a community destitute of progress and public spirit. It is a short-sighted policy based upon the wrong idea that it does not pay individually to spare even a fraction of time to devote to the general good. In truth it does not pay not to do it, for in these pushing days the town destitute of that wholesome, wide awake spirit which makes for the public welfare falls behind. Other towns pass it by, draw away its trade, and leave it hopelessly in the rear as a fossilized specimen of antiquity, petrified through clinging to a dead selfishness and obsolete methods.—Calexico Chronicle.

Pacific College Notes.

Pres. Kelsey celebrated his Fourtieth anniversary last Thursday, March 3, and the students reminded him of it at the beginning of the afternoon session by greeting his appearance with calls for a speech.

Mrs. Wheeler addressed chapel Friday as a representative of the Young People's Branch of the W. C. T. U.

The senior preps. have been blossoming out lately with beautiful brown and blue neckties. Surely spring has come.

Harvey Crumly gave us an interesting talk; Monday morning, on government surveying in which he has been employed for the past two years.

The home basketball team met with defeat at the hands of the McMinnville players last Saturday night but we are confident that the game would have been ours but for the fact that Chris Smith was unable to play, thus leaving our team badly handicapped.

Soccer ball has been introduced these few nice days and seems to be very popular.

Lisle Hubbard was absent a few days last week on account of sickness.

Marriage Licences.

Helena Hoeing, age 21 years to William Ruger, age 21 years.

Onie Farmer, age 22 yrs. to Clyde L. Fowler, age 20 yrs.

Edna Brown, age 19 yrs. to Eston M. Davis, age 23 yrs.

SUNDAY SCHOOL LESSON

Suggestive Quotations on the Sunday School Lesson by Rev. Linscott for the International Newspaper Bible Study Club.

MARCH 13, 1910.

Two Mighty Works. Matt. 8:23-34. Golden Text. What manner of man is this, that even the winds and the sea obey him? Matt. 8:27.

Verses 23, 14.—What is your idea as to whether Jesus was liable to the same natural difficulties and diseases as we are, such as weariness, headache, seasickness etc, and did he have to battle against wind and tide?

As Jesus gave orders for this voyage (v.18) could it result disastrously, either to the ship or the passengers, and is there, or not, any sort of danger in the work to which God directs us?

Why are difficulties, such as wind and waves, and other opposing forces permitted in the lives of all true and good men?

Verses 25, 26.—Why could Jesus sleep in the midst of such a storm and with his disciples in such distress of mind? Why were the fears of the disciples foolish and unfounded?

What reasons are there, for or against the idea, that the ship could not possibly sink with Jesus on board?

Did these disciples do well to rebuke Jesus, (See Mark 4:39) for what was one of the great blessings of their lives, and is this a mistake, if not a sin, of frequent occurrence?

Is there any reason to think that it would have been better if they had not awakened Jesus, and if their prayer had never been made?

When we pray to God to change an experience or to alter circumstances, which he has planned for our help, how would you characterize such a prayer?

Verses 27.—Why did Jesus perform this miracle? By what power was this great miracle performed?

Which would be of the greater benefit to mankind for God to run the universe, and the affairs of men, on fixed laws or by miracles?

Verses 28.—What are the chief characteristics of the Devil, as illustrated by these two, who were possessed with devils?

Can you give examples of any to-day possessed with devils, or which show similar moral characteristics as these two?

Verses 29.—How did these devils probably know Jesus? How much virtue is there in mere orthodoxy or in a proper intellectual estimate of Jesus? (See Jas. 2:19.)

If bad men know they are on the road to "torment," how do you account for the fact that they keep right on the same road?

On any view of the future life, what escape is there from the result of moral law? Viz: That right doing produces happiness, wrong doing produces misery, that actions form habits, that in turn form character, which produces eternal destiny?

Verses 30-32.—According to the Jewish law, how were the keepers and eaters of swine's flesh regarded?

Why did Jesus permit the devils to enter this herd of swine?

Give some examples of how God in all ages had used the Devil to accomplish his purposes, and say why he does so?

What was the object of these devils in wanting to enter these swine?

Why is it that bad men and devils take a delight in causing loss and pain, and that they are really "tormented" when they are restrained from doing evil?

Are there any to-day possessed with devils that Jesus cannot cast out? Why or why not?

Verses 33,34.—What action do bad men take to-day, when their unholy business is being overthrown by men of God?

Lesson for Sunday, March 20th, 1910. A Paralytic Forgiveness and Healed. Matt. 9:1-13.



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