

Middle Age: Its Advantages and Perils

By Rev. Newell Dwight Hillis.

Text: "And he began to be about 40 years of age." (Paul and the witch, David and Goliath, Solomon and his enemies, Jesus and his silver.)

THESE texts seem to say that middle age is the most dangerous epoch in life. Not in youth do men go down; they make shipwreck of character during those years named maturity. Of course this reverses all our judgments. It contradicts what we have been told. It has been told that the period of youth is the critical period? Is it not said that every moment of early life is a moment big with destiny and heavy with possibilities of good or ill? For many reasons youth is a critical epoch. It is perilous because of its plasticity—wax to receive evil influences, steel to hold them. Youth is dangerous also because of the importance of habit—habit, that Nemesis of a bad man, that what he does voluntarily today tomorrow he will do of necessity; habit, that angel of kindness for a good man, who today lives on the higher levels by conscious purpose, and tomorrow lives there because it has become second nature. Inexperience also makes youth to be a critical epoch. It is said that during the twenties young people do not know when they are happy; their vitality, that in their thirties they know, but do not care; but in the forties, knowing, they do care—care greatly, and guard the life force as a miser guards his coin. In the twenties, the favored disciple, addressed his epistle unto young men, because the body is strong and the years are all in front of them, and the memory is retentive to hold the truth. In the thirties, the contrast comes the story of Saul and David and Solomon and Judas, telling us that in childhood the soul is exempt from evil without and blessed with innocence within, so that it may be likened to the kingdom of heaven. In these days the soul "comes trailing clouds of glory." It is in youth that the "vision splendid" dawns. It is in youth that the ideal is kept like a lamp along the path. In youth no hostages have yet been given to fortune and men are not yet complicated by relations, political, commercial and social. But as the years go on, the light grows low, the heat and fever burn and scorch. When life's midday has come, the dew has gone from the grass. The cares of this world increase and the glory "dies like the light of common day." Like a thick frost, custom lies upon the soul and weighs it down. What is this story of David, who in youth sang like a bird and kept his stainless heart, but who in middle age set Uriah in the forefront of battle? It is the story of man's soul, as set forth by Wordsworth in the "Immortal glory" described in his "Immortalities."

The Wreckage of Middle Age.

Experience, therefore, affirms that middle age is not the time of exemption. Men have overestimated its safety and underestimated its perils. Most people look upon maturity as a kind of oasis, where dwell all the birds of paradise. Maturity is a kind of tableland that slopes backward toward that unproductive desert named infancy, that slopes forward toward that other desert named extreme old age. Maturity is the spot where the angel of good fortune pours out all its golden shavings at the feet of the toiler. During these years the hand perfects its greatest tool, during these years the intellect writes its greatest books, its laws and perfects its songs and its poems. During these golden years the great reforms and philanthropies are founded. If civilization is a granary to which childhood and old age go to carry away their needed support, to that granary come the mature, putting in their sheaves with them, and in the treasure, not taking it out. Overestimating this work of the hands, the temptation of these mature workers is to despise all who are unproductive, to sneer at the fancy and old who produce nothing, the ancients strangled unwelcome infants, and buried alive the grandpapas whose strength no longer availed for sowing or reaping; a custom that still prevails among the savages of Hudson's Bay. Led astray by selfishness, overestimating virtues, heedless of the beginnings of evil, temptation comes in, and pulls down the strong man, who easily maintained himself in youth. "The history of the wreckage of character is the history of maturity, not youth. Soul began by pleasure in God in his youth, and in middle age breaks every law of God. What a picture of innocence this of David, with his harp and his shepherd's song and his stainless life. He was a man, and more, David played false to his soldiers, to his people, to his home, and his God. In his youth, it was said "Solomon pleased the Lord," and of his mature years it was said "he displeased the Lord." Who was it betrayed the Master? The youngest of the disciples, think you? It was the mature man, Judas, with the early frost on his hair, who sold his Master for 30 pieces of silver. Not Alcibiades the youth, but Alcibiades the man, betrayed Greece.

Maturity Underestimates the Achievements of Youth.

Maturity is always in danger of underestimating the place, the value and the achievements of youth. Middle age has no monopoly of success. The fact is that every epoch of man's life has its own excellence, and youth differs from maturity only as one star differs from another star. Indeed, there are certain departments of civilization in which youth toils almost exclusively. The fine arts, with wars and the reform, all ask for enthusiasm. Now enthusiasm means a god within. It means deep feeling, strong passions of hope, ambition, love and self-sacrifice. When Christ would launch his movement against the old Moslem he calls disciples who are young, with one or two exceptions. When King Arthur would found his Round Table and send his knights forth in defense of injured innocence, each Sir Galahad stands in those years named youth. All those crusaders who marched forth to rescue the Saviour's tomb were young crusaders. When Fort Sumter was fired on the news fell on the colleges like a spark on a powder magazine; yesterday the lecture halls were filled and today the campus was deserted, and the empty, for these young heroes are on their way to the front. All this explains the history of liberty. Charles XII is less than 25 when he achieves his great victory; Napoleon is 27 when he marches to Marengo; Hannibal's fame is made when he is 30, as was that of the greatest soldier that ever broke into the world's arena—the great Greek leader. And because reform asks the enthusiasm of youth, for initiative, for hope and passion, it is a young monk of 27 years named Martin Luther who nails his thesis upon the door of the church at Wittenburg. Bacon, too, is but 28 when he doubts the value of the old deductive philosophy and launches the new inductive principle. And what shall we say more than that Raphael in color, Mozart in song and Burns in lyric poetry all finish their work and fall on death in those years that are not yet named maturity. These realms are realms in which the worker needs those qualities that are pre-eminently the characteristics of youth: the hope, deep feeling, the hunger for

love, capacity for self-sacrifice, its enthusiasm, its tide of feeling and inspiration that deep rivers and majestic seas are the summer storm.

The Danger of Maturity.

One of the dangers of middle age is the daily round of life, with its unceasing dreary and monotony, that breaks the spirits. When it is said that the world's work is done by middle age, much is involved. One-half of the race is under 20 years of age—that is, is engaged in the task of securing an education and therefore is nonproductive. Another one-quarter of our race has withdrawn from the activities of life by reason of invalidism or old age. This leaves a middle-aged "force" of 20, and to gather into barns for the support of all the rest. The result is inevitable: toil must be tireless, and the labor must be unceasing. The man must wake up to sleep his tool and drop it only when sleep comes. The years come and the years go, and it is an unending round of work, work that becomes mechanical and meaningless, a round of hopeless repetition. The freshness goes, the dreary sameness comes. This rebellion against routine is voiced by Solomon in his outlook upon the dreary monotony of the generations. "What has been shall be; there is nothing new under the sun." It is this revolt against monotony that is reflected in the pessimist who tells us that suicide is man's latest and best possession. It is this discontent that breaks forth in these periodical industrial revolutions. In the hunger for something that is fresh and new, the common people turn toward a perverted drama; they seek excitement in betting on races and gambling, or they read highly sensational fiction, finding in impossible heroes the antidote to the dull, dreary, gray, commonplace career. It is this discontent of work that explains the tragedies of maturity, the defections from the path of honor, the men who are false to the marriage vow, the men who turn their backs on the level of the quiet home life, the betrayal of his trust by the clerk and bookkeeper, who in middle age knows that honesty will never bring him gold or fortune, through the chosen life pursuit: the dishonest politician, who in youth cherish the noblest ideals, but who in middle age are always talking about the impractical and playing a game "so as to win." And yet who shall say that this commonplace round of work, without incident or romance, or thrilling moment, this monotony round that maturity pursues, is not the one best gift of God to an epoch already rich in gifts? There is a time in early life when children crave for excitement, and yet the parent knows the plain food, early hours, and simple life are the one thing essential to the child's growth. To every traveler there comes a hunger for the mountains, and climbing the rugged heights and threading his way into the wastes of the glaciers, he exults in the outlook. And yet what

traveler would remain on the slopes of Pike's Peak or the Matterhorn longer than a day or two? The very food that this climber brings with him was grown in the rich valleys below. In those plains, with village and city and vine and fig tree, are the springs of his life. The greatest thing our earth possesses is the stainless character of Jesus Christ. We need his wise words, but his teachings derive their meaning from his stainless character. But that stainless character was gained cumulatively by 30 years at the carpenter's bench, years of the commonplace, years of dreary routine and monotony. Pursuing it, he made his task, and out of the little fidelities and trifling duties he exemplified the highest ideals, and fulfilling the purpose of his Father, became the light of the world.

The Decline of the Ideals.

Maturity also suffers grievously from the decline of the ideals. These are the lamps that burn low as the years go on. The feet stumble when the eyes cannot see the path. Life derives its richness and meaning from these high ambitions that organize the duties and trifling deeds of life into a unit character. There is the dream of possible growth; this is the dream of intellect. Pursuing it, the man becomes a scholar. There is the dream of affection; the heart pursuing it, man achieves his home. There is the dream of service to one's fellow; it is the dream of social sympathy, and pursuing it, man becomes a philanthropist and a lover of his fellowmen. There is the dream of possible wisdom or gold, or honors, and pursuing it, man becomes the center of our heart's desire, the "pillar of the people's hope." There is the dream of righteousness; this is the dream of moral sentiment, and pursuing it, man becomes a Christian. So long as this hunger for something better farther on is a passion, and the days are full of zest and fresh feeling, so long manhood is safe and the life waxes in strength. But when these ideals are dimmed, when their outlines lose clearness, then peril draws near. Oftentimes this deterioration is unconscious. Men almost rejoice because their dreams are gained and their life is gone, and gone forever, and talk about having become practical, and about keeping their feet on the ground, and they scoff at the fugitive ideal of the soul as dreams, and living in the clouds. They say: "Oh, I used to believe in poetry myself," and they make a jest of these glorious experiences. What if an old apple tree should become gaunt and dead? What if the caterpillars have eaten off the leaves and rabbits have gnawed the bark and the moles have cut away the roots until it stands there a mere skeleton, leafless, fruitless, barkless—a mass of dead boughs. And what if the old apple tree should be heard saying: "There was a day when I believed in apple blossoms and the poetry of birds who nested in the boughs. There was a time when I believed in philanthropy and ripened fruit

for hungry boys; there was a time when I loved even the best of men, and I walked with shade in the fierce summer heat. In that far-off era I had regard even for the rain drops and threw my boughs over the spring that bubbled and bubbled, and then ran off into the pool, to which the farmer led his tired horses. But now, apple blossoms and bird songs and poetry of spring—oh, I have become practical! I have learned to believe in these things. I believe in keeping your feet on the ground and looking after yourself." Yes, and there it stands, with dead boughs and blackened trunk. It is the image and type of men who are dead without knowing it, and who are as gaunt as a tree in the pasture, and who do not know that these ideals, these dreams of God, these visions of his providence, these passionate desires to serve one's fellows were the very light and glory of human life. Man does not live by bread alone. The man who lives by the divine manna that falls from Heaven.

Cares of World Injure Maturity.

Maturity suffers much also from the increasing care of this world, and the decreasing of riches. For many varieties of interest scatters the life forces and consumes its power. The soul is limited in its sphere. Even the greatest man cannot do everything. The proverb for the children, "You cannot eat your cake and have it," holds with men as well. The miner, the sailor, the ploughboy, toll the long day through with the body, and the force in the physical labor and have no strength left for the intellectual life, and therefore, they lose the joys of scholarship. Contrariwise, the scholar who consumes all his strength on his books, has nothing left for exercise, and becomes wan and pale, and loses the joys of the body. It is the peril of men in every department that they will lose the same proportion with the intellectual life; the man who is trying to found his business, keep his place in the profession, hold his own against the competition, finds it easy to give all his thought to his business. Soon he has nothing left, neither the nervous strength, nor the interest in nor love for the things of the spirit. What if a mother should become so zealous for the child's food or the child's clothes, that she becomes a mere purveyor for the body. When it is too late she wakes up to find that the child has no training in the things of the intellect, or the arts and accomplishments and the friendships. Are there not innumerable men and women who are overworked with the cares of this world whose soul is, so to speak, neglected, left to famish and starve? Has the intellect no claim? Has the imagination lost the right to spread its wings and fly? Is the service of God to be left unfulfilled? Is memory to starve? Are the dreams and aspirations to go forever uncarved for and unthought of, like prisoners left in the dungeons of forgetfulness while the victorious army sweeps by? There are schools and colleges for the young. There is leisure and opportunity for age, but maturity, busied with many things, is the victim of the neglect and the nurture of the higher life. Through very stress of work the glory dies into the light of common day.

Sunday school, 10 A. M.; evening service, 7:30 o'clock, with sermon on "Christ Precious to Believers"; Caristian Endeavor service, 7 P. M. University Park Congregational Church—11 A. M., preaching by Rev. P. S. Gray; Sunday school, 10 A. M. Laurelswood Congregational Church, Rev. C. MacPherson, pastor—Preaching at 7:30 P. M.; Sunday school at 3 P. M.; Y. P. S. C. E., 4:30 P. M.; Junior Endeavor, 5:30 P. M.; Senior Endeavor, 6:30 P. M.; preaching by Rev. W. L. Upshaw.

Episcopal.

St. David's Episcopal, East Twelfth and Belmont streets, Rev. George B. Van Waters, D. D., rector—Holy communion and sermon, 11 A. M.; Sunday school, 9:45 A. M.; organ recital, 7:30 P. M.

Good Shepherd, Sellwood and Vancouver avenue, Rev. John Dawson, rector—Holy communion and sermon, 11 A. M.; evening prayer and sermon, 7:30 P. M.; Sunday school, 10 A. M. St. John's Memorial, Sellwood, Rev. W. R. Powell in charge—Sunday school, 11 A. M.; evening service and sermon, 7:45 P. M.

Christian.

Rodney Avenue, corner of Rodney avenue and Knappa street, Albany, minister—Service with sermon on "The Children's Duty," at 11 A. M.; Sunday school, 9:45 A. M.; Young People's Society of Christian Endeavor, 5:30 P. M.; sermon at 7:30 P. M. on "Thinking, Turning, Obeying."

Methodist.

Central Methodist Church, corner Russell and Kerby streets, Albina, Rev. F. L. Young, pastor—Morning service, 10:30; Sunday school, 12 M.; evening service, 7:30; Epworth League service, 6:30 P. M. Trinity, corner East Tenth and Grant streets, Rev. Harold Ober, pastor—Services at 11 A. M. with sermon on "The Coin of the Kingdom"; Sunday school, 10 A. M.; Epworth League, 7:30 P. M.; sermon by Rev. F. Warren.

Centenary M. E. Church, Ninth and East Pine, William H. Heppie, D. D., pastor—Services at 10:30 A. M., with sermon on "I Yet Not I"; 7:30 P. M., sermon on "The Best Armor for Life's Battle"; Epworth League, 6:30 P. M.; Junior League, 12:15 P. M. Patton M. E. Church, Michigan avenue and Alberta street, Asa Sleeth, pastor—Preaching, 11 A. M.; Sunday school, at 12:15 P. M.; service at 7:30 P. M. Sunnyside M. E. Church, Rev. T. B. Ford, pastor—Sunday school, 9:45 A. M.; preaching at 11 A. M. on "Declaration of Belief"; Epworth League at 6:15 P. M.; sacred concert.

Presbyterian.

Piedmont Church, corner Cleveland avenue and Jarrett street, Rev. L. Myron Booser, pastor—Preaching at 11 A. M. on "The Church Co-Operative"; Sunday school, 10 A. M.; dedication service at 3 P. M.; preaching at 7:30 P. M. First Cumberland Church, corner of Twelfth and East Taylor streets, Rev. E. Nelson Allen, pastor—Preaching service, 10:30 A. M.; Sunday school, 12 M.; Junior Endeavor, 1:30 P. M.; Senior Endeavor, 6:30 P. M.; preaching services, 7:30 P. M.

Evangelical Association.

First English Church, corner East Sixth and Market streets, Rev. G. A. Plummer, pastor—Worship and sermon at 11 A. M.; Sunday school, 10 A. M.; preaching at 8 P. M.

United Evangelical.

Second United, corner of Fargo and Kerby streets, Rev. J. Bowersox, pastor—Preaching, 11 A. M., on "The Indwelling of Christ"; Sunday school, 10 A. M.; E. L. C. E., 6:45 P. M.; sermon at 7:30 P. M., on "The Gains of Having Christ." United Evangelical Church, St. Johns, E. E. McVickar, pastor—Preaching at 11 A. M., on "The Necessity and Reality of Self-Denial"; Sunday school, 10 A. M.; Junior K. L. C. E., 2:30 P. M.; Senior K. L. C. E., 6:45 P. M.; services at 8 P. M.; with sermon on "Seed-Sowing of Life."

Universalist.

First Church, East Couch and East Eighth streets, Rev. W. F. Small, pastor—Sermon, 11 A. M., subject, "The World's Choice—Cred or Universalism—The Fourth Anniversary, suggested by a Portland Preacher"; Sunday school, 12:15 P. M.

Lutheran.

Bethania Danish Lutheran Church, corner Union avenue and Morris streets; Gudmund Grill, pastor—Sunday service, 12 M. and 8 P. M.; Sunday school, 12 M.

Our Savior's Norwegian Synod Church, corner East Tenth and Grant streets; O. Jacobsen, pastor—Services, 11 A. M. and 8 P. M.; Sunday school, 9:30 A. M.

CONGRESSMEN ARE COMING They Will Make a Study of Government Irrigation Projects.

Arrangements have been about concluded for a party of 12 Congressmen and their wives to make an extended trip to the West for the purpose of inspecting personally several Government irrigation projects. The itinerary includes a stop-over in Portland from July 31 A. M., June 25, to 11:45 P. M., June 24. All members of the party will travel in their own cars. Tom Richardson, of the Commercial Club, was yesterday notified of the proposed trip of the distinguished Congressional contingent, and arrangements were at once made for their reception and entertainment while here, and so far as possible they will be the guests of the organization during their sojourn in this city.

It is believed this visit will have a beneficial bearing upon matters relating to the approaching National Irrigation Congress, which is to hold its annual session in this city from August 21 to 24.

Federation of Women's Clubs.

The May social convention of the Portland Federation of Women's Clubs will be held at the home of Mrs. L. Samuel, 281 Twelfth street, Thursday afternoon, May 18. All members of the Board and affiliated clubs are cordially invited to attend. A short business session will first take place, followed by a general reception. Rose Eyttinger will give a reading and Mrs. Rose Bloch-Bauer will sing. Mrs. Hoyt, president of the Board, is expected to return from Arizona in time to attend the convention.

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Evenings, Sundays and Holidays, front rows, 30c. Box seats, 50c.

Sunday Services in Portland Churches

Baptist.

White Temple, corner Twelfth and Taylor streets, Rev. J. Whitcomb Broughton, D. D., pastor—"One Accord" prayer meeting, 10:45 A. M.; morning service with sermon on "Lapsed Christians," 10:30 o'clock; Bible school, 12:10 P. M.; Junior Endeavor, 5:30 P. M.; Senior Endeavor, 7:30 P. M.; special music.

Christian.

First, corner Park and Columbia streets, Rev. E. S. Muckley, pastor—10:30 A. M., sermon on "Redeeming the Time," Bible school, 12:15 P. M.; Endeavor, 5:30 P. M.; preaching at 7:45 P. M., on "Why I Am a Christian Only."

Christian Science.

First Church of Christ, Scientist, Scottish Rite Cathedral, Morrison and Lowndes streets—Services, 11 A. M., subject, "Mortals and Immortals"; Sunday school at close of morning service.

Second Church of Christ, Scientist, Auditorium building, Third, between Taylor and Salmon streets—Sunday services, 11 A. M., subject, "Mortals and Immortals"; Sunday school, 11 A. M., in the reading-rooms, Wednesday meeting at 8 P. M.

Congregational.

First, Park and Madison streets, Rev. E. L. House, D. D., pastor—Sermon at 10:30 A. M., on "The Duty of Pleasing God in his youth, and in middle age breaks every law of God. What a picture of innocence this of David, with his harp and his shepherd's song and his stainless life. He was a man, and more, David played false to his soldiers, to his people, to his home, and his God. In his youth, it was said 'Solomon pleased the Lord,' and of his mature years it was said 'he displeased the Lord.' Who was it betrayed the Master? The youngest of the disciples, think you? It was the mature man, Judas, with the early frost on his hair, who sold his Master for 30 pieces of silver. Not Alcibiades the youth, but Alcibiades the man, betrayed Greece."

Episcopal.

St. Mark's Church, Nineteenth and Clay streets, Rev. J. E. H. Simpson, rector—Holy communion, 8 A. M.; morning prayer and litany at 11 o'clock; Sunday school at 10 A. M.; evening prayer at 7:30 o'clock.

St. Stephen's, Thirteenth and Clay streets, Rev. Thomas N. Wilson, rector—Morning service and communion, 11 o'clock; Sunday school, 9:45 A. M. Evening service, 7:30 P. M.

Church of Jesus Christ of Latter-Day Saints, Alisky building, hall 400, corner Third and Morrison streets—Service at 11:30 A. M. and 7:30 P. M.

People's Christian Union.

P. C. U. Hall, 234 1/2 Morrison street—11 A. M., address on "Spiritual Consciousness"; 12:15 P. M., study class in life problems; 7:45 P. M., concert by Union orchestra; 8:15 P. M., lecture by Mr. Coulter on "The Spiritual Problem of Heat and Light."

Divine Truth Center.

Divine Truth Chapel, corner Eleventh and Montgomery streets, Thaddeus M. Minard, pastor—Services at 11 A. M.

Methodist Episcopal.

Grace Methodist Episcopal Church, corner Twelfth and Taylor streets, Rev. Clarence Tice Wilson, D. D., pastor—8:30 A. M., class meeting; 10:30 A. M., sermon on "What Christ Came Here For"; 6:30 P. M., Epworth League; 12:15 P. M., Sunday school; 7:30 P. M., sermon on "Why More Men Do Not Go to Church."

Irving streets, Rev. Henry T. Atkinson, pastor—Sunday school, 10 A. M.; sermon at 11 A. M.; Epworth League at 6:30 P. M.; sermon at 7:45 P. M. Taylor-Street Methodist Church, Dr. Francis Burgette Short, pastor—3:30 A. M., classes; 10:30 morning service and sermon on "Indisputable Evidence of Immortality"; 12:15 P. M., Sunday school; 8:30 P. M., Epworth League; 7:30 evening service, with sermon on "Our Breadwinners; Their Friends and Their Foes."

Lutheran.

St. James English Lutheran Church, corner West Park and Jefferson streets, J. A. Leas, pastor—Services conducted by the pastor at 11 A. M., with sermon; Sunday school, 10 A. M.; Luther League, 6:45 P. M.

Norwegian Lutheran Church, 45 Fourteenth street, Rev. J. M. Nerve, pastor—Sermon, 11 A. M. and 8 P. M.; Sunday school, 9:30 A. M.

Methodist South.

First Methodist Episcopal Church, South, 171 Second street, Rev. E. L. Moore, pastor—Preaching at 10:30 A. M.; Sunday school at 10 A. M.; Epworth League at 6:30 P. M.

Millennial Dawn.

Millennial Dawn, G. A. R. Hall, northeast corner Second and Morrison streets—Services at 2:30 P. M.

Missions.

Church of Christ Mission, corner Fremont and Union avenue—Sunday services at 2:30 and 7:30 P. M.

United Evangelical Mission, Ruth's Hall, Savoy street, between Twenty-Ninth and Twenty-Second streets; H. J. Holsapple, pastor—Sunday school, 5:30 A. M.; preaching service, 10:30 A. M. and 7:30 P. M.

Presbyterian.

First Cumberland, corner Twelfth and East Taylor streets, Rev. E. Nelson Allen, pastor—Preaching at 11 A. M.; Sunday school at 10 A. M.; Christian Endeavor at 6:30 P. M.

University Park Baptist Mission—Sunday school, 10 A. M.; preaching at 11 A. M. and 7:30 P. M.

Church of God.

First Church of God Chapel, 630 Hawthorne avenue; G. T. Neal, pastor—Sunday school at 1 P. M.; services at 2:30 P. M. and 7 P. M.

EAST SIDE.

Baptist.

Central Church, Woodmen of the World building, East Sixth and East Alder streets, William E. Randall, minister—Service, with sermon on "Present Day Truth," 1:45 A. M.; Bible school, 12 M.; sermon, 7:45 P. M., on "A Twentieth Century Church"; Pastor, W. C. Werschul, musical director; Miss Ruth Snugren, organist.

Second Baptist Church, Seventh and East Ankeny streets, Rev. C. S. Lapham, pastor—Service, 10:30 A. M., with sermon, "In Memoriam"; Bible school, preaching at 7:45 P. M. on "Dealing With God."

Calvary Baptist Church, East Eighth and Grand streets, 10 A. M., preaching, 11 A. M.; services in German, 2 P. M.; Young People's meeting, 6:30 P. M.; preaching, 7:30 P. M., on "Life—Its Strategic Moments."

Congregational.

Highland Congregational Church, corner Prescott and East Sixth streets, North, Rev. A. M. Rockwood, pastor—Sunday school, 10 A. M.; preaching, 11 A. M.; Junior Endeavor, 3 P. M.; sermon, 7:30 P. M., on "The Regaining of Eden."

Mississippi Avenue Congregational, corner Mississippi avenue and Fremont street, Rev. C. M. Smythe, pastor—Sunday school, 10 A. M.; morning service, 11 o'clock, with sermon; services, 7:30 P. M., with sermon; Christian Endeavor, 6:30 P. M.

Hasall-Street Congregational, East Seventh street North and Hasall street, Rev. Charles E. Chase, pastor—Services with sermon, 10:30; Sunday school, 12 M.; Christian Endeavor, 6 P. M.; evening service, 7:30 P. M.

Sunnyside Congregational, corner East Taylor and East Thirty-fourth streets, Rev. J. J. Staub, pastor—Morning service at 11 o'clock, with sermon on "The Christian's Meat and Drink."

Rev. J. H. Lamb, of Cleveland, O.

Today will be a great day for the Evangelical people. Rev. J. H. Lamb, of Cleveland, O., will preach at the First English Church, East Sixth and Market streets, at 11 A. M. and will address a mass meeting at 2:30 P. M. in Memorial Church, East Eighth and Powell streets, and will deliver one of his famous lectures in Grace Church at 7:30 P. M. in the evening. Rev. J. H. Lamb is a powerful, forceful and pleasing speaker. This is Rev. Mr. Lamb's first visit to the Coast conference, and those who hear him will long for his return.

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Matinee Prices: Entire Lower Floor, \$1.00; Balcony, first six rows, 75c; Balcony, last six rows, 50c; Entire Gallery, 30c; Boxes and Loges, \$7.50.

The advance sale of seats will open next Tuesday morning, May 9, at 10 o'clock.

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