MOTHER'S UNFAILING LOVE MADE TOPIC OF PASTOR'S PLEA

Rev. Oliver P. Baum Shows How Affection of Mother, Like That of God, Is Often Unrequited.

Text: And it was told David what Rizpah had done. II Samuel xxi:11.

BY REV. OLIVER P. BAUM, D. D.
Calvary Presbyterian Church.

RIZPAH is a character in the Old Testament that seems to hold a place in history held by very few mothers of the long ago. She certainly knew something about sorrow. In the tragic life she was called to live, one sorrow after another followed in quick succession, until you wonder how even the mother heart could stand the strain and the tension for so long.

Rizpah was a foreigner. She belonged to a tribe that lived in Southeastern Palestine known as the Hivites. From this tribe Esau got one of his wives. She was forced to become the concubine of King Saul, and this is suggestive. There must have been something very inviting in the appearance of Rizpah to have been chosen by the King for a place in the royal household. It has been said that one of the tragedies of history is that it is possible for man to possess the body of woman, without possessing their hearts, and it seemed in those days a King could choose whomever he would.

Children Put Above Life.

To Rizpah there were born two sons—Armoni and Mephibosheth—and, like all natural mothers, she loved her children better than her own life. Like the mother of the Gracchi, she could look at her two boys and say, "These are my jewels."

King Saul encountered the Philistines and received a battle wound. He asks his armor-bearer to slay him with his sword in order that the uncircumcised Philistines may not kill him with great cruelty, and after the death of King Saul the royal household goes forward to new liberty. Now, in the army of King Saul, Abner was the most popular man, and he fell in love with the widow Rizpah and she had great influence over his life, but just then a traitor took the life of Abner, adding one more sorrow to the experience of this Mother of Sorrows. Then there comes the famine of three years—year after year—and David inquires of the Lord the cause of the famine and he is told it is because Saul failed to treat the Gibeonites properly. Then the King grants the Gibeonites their revenge, and asks that they choose what shall be done, and they ask that seven sons of King Saul be given them to hang upon the hill of Gibeah, and this request is granted, and among the seven there were the two sons of Rizpah and the five sons of Michal. Now, in all probability these seven sons were hanged or gibbeted upon crosses of wood among the rocks of Gibeah, and they hung there and were not suffered to have a decent burial, the prey of the birds by day and of the beasts by night.

Watch Kept Over Bodies.

Now we come to the thrilling part of the story, as it pertains to Rizpah, the mother of these two sons. For six months she went to watch their bodies, in order to keep the birds from preying upon them by day and the jackals from feasting upon them by night. There she stood, day and night, for six months under the fierce Syrian sun by day, and at night entering upon her vigil, amid all the desolateness of the night at Gibea—alone. I imagine it presented a weird sight to the men laboring in the fields as they passed by and went to their work, as they looked upon the long watch of this mother, as day after day and night after night she tarried beside her dead.

I have selected this story of Rizpah because the theme it embodies is unchangeable; it is timeless and, while this thing happened something about 4000 years ago, it is as fresh and fragrant today as it ever was. It carries with it the fine suggestion of the unswerving devotion and loyalty of the mother-heart—one of the strongest, if not the strongest, affections in human relationships. I am reminded that this character is not only mentioned in the Bible, but it finds a place in literature. You remember how Tennyson tells the story, after having listened to an account of a mail robbery by two men, Rooke and Howell; how they were found guilty by the testimony of Phoebe Hessell, and how they were gibbeted on the very downs of the country place where the crime was committed; how they were to hang there amid the gazes of the passersby, without a decent burial, to atone for their crime. They were gibbeted upon the cross, perchance hanging until the elements had decayed the garments and the flesh, until there was nothing but the skeleton of bones, shaken by fierce winds and storms, until they began to fall from their places, one by one, to the ground below, and how the mother of Rooke used to go in the silence of the night and pick up the bones of her boy and carry them, one by one, to the old Shoreham churchyard and lay them together to rest.

Poem Based on Event.

After Tennyson heard the story he wrote the poem and called it "Rizpah." There are some very fine and touching things in connection with that poem, such as when the woman came in to comfort the broken-hearted mother she replied:

Madam, I beg your pardon! I think that you mean to be kind,
But I cannot hear what you say, for my Willy's voice in the wind.

Then, when she comes down to the time of her departure from the earth, she says:

For I cared so much for my boy that the Lord has looked into my care,
And he means me, I'm sure, to be happy with Willy, I know not where,

and with the last thought of her life upon her boy, she goes out, hoping to find him in the great beyond. So Tennyson has immortalized that thing of motherly devotion next to the day the inspired writer has immortalized it in the Word of God.

J. G. Stevenson tells the story in a poem which may be shocking to us of the Western world, but is none the less strictly suggestive. There was a robber son who murdered his own mother. Her heart was mingled with the mud upon the highway. There it was trampled upon by the foot of man and beast. It became a dried figment, withered with the dust of the highway, and one day the son, the mother's murderer, walking along the highway, slipped upon all that was left of his mother's heart and the dried-up remains, with anguished concern, cried out: "My son, are you hurt?"

Theme of Love Carried.

I say it is somewhat shocking to Western ears, but still it carries the great thought of that undying thing of the natural mother's heart—the love for her child, the anxiety and consideration for the welfare of her child. I think we all enjoy the finer and more subdued reference:

If I were hanged on the highest hill,
I know whose love would follow me still;
If I were drowned in the deepest sea,
I know whose love would come down to me.

Now, what am I doing? I am trying to carry you up to a realization of this: that so far as human relationships are concerned, the strongest affection known is that of the mother love, and the most painful thing with

—Photo by Grove.
Rev. Oliver P. Brown.

which we are familiar on the earth is that this strongest affection of earthly relationships is so frequently unrequited. That is one of the sad comments upon humanity.

Spencer, in his autobiography, as near as I recall, has recorded some such words: "The familiar truth that we do not properly prize a good thing nor duly appreciate it until it is gone, is well illustrated here. She was never sufficiently prized. The world is divided into two classes, those who deserve little and get much, and those who deserve much and get little. My mother belonged to the latter, and it has been a source of increasing regret that I did not do more to prevent her inclusion in this class."

Mother Love Unrequited Often.

Mr. Froude, in his life of Carlyle, tells about finding Carlyle's last letter to his mother, in which he says: "I am now grown old. I have had various things to do and suffer, but of all the things that I have had to be thankful for is my mother, to whom I owe all that I am. May God reward you, my dearest mother, I never can."

I might today show you now it has been the lament of humanity that the love of their mothers has been unrequited love in too many instances, and I might stir up your memories until you feel like writing a letter to your mother, if she lives; until the very strong affection of your heart might be aroused once more to show your appreciation of your mother, if she is living; but I want to suggest a way that I know your mother would wish, if she is living, and is what I think she is; or if she has gone to the other side, and knows what I think she knows. The best way in the world to requite the love of your mother would be to quit playing the coward regarding the religion and the faith of your mother which she taught you when you were a boy or a girl at her knee.

I heard a young lady say in Portland, not very long ago, "I am not going to church now. When I first came here I went regularly to church and wrote regularly to mother, but now that I am not going, I never mention it and mother thinks I am going still." I am quite sure she is not the only one ashamed to have mother know the kind of life lived. A man, now a father with a family, said to me, "It is strange how men can grow up and forget their early training as we do, isn't it?"

Let me say, if you want to show respect to the memory of your mother or appreciation of her life, the one thing that comes closer to doing so than all others would be to show appreciation of the thing for which she gave her life, for which she lived and in which she died triumphantly, if she has gone. It will be a new day for the church and humanity when we admit that we were cowardly and wayward and weak when we neglected those things our mothers made so much of. Requite your mother's love in that way.

There is one more step for you to take and that is this: There is one thing only in the universe greater and stronger than a mother's love, and that is the love of God. That is all. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands."

God so loves me that he has my name written upon the palms of his hands. One of the tragedies of human life is that the love of God is unrequited—trampled beneath unhallowed feet, ridiculed and spit upon by ungrateful humanity.

The love of God!
Higher than that we will never go;
Deeper than that we will never know,
The love of God!

I was very much interested some time ago in picking up an account of Norman MacLeod. In his "Highland Parish" he tells about a widowed mother, who was unable to pay rent and was threatened with eviction. She took her only child and started over the mountains to a friend who would help her, but never reached her destination. When she came to the top of the mountain a fierce storm raged, and the next day those going in search of her found her stripped almost to nakedness, lying dead in the snow.

Mother Dies for Child.

In a sheltered nook, not very far away, was her little child safe and secure, with the clothing the mother had taken from her own body about it. The minister who officiated at the burial of that woman had a son who ultimately went to Glasgow. He himself became a minister. One night he was conducting a service in a Glasgow church. The night happened to be stormy. Very few people came out, and he said to himself, "Since there are only a few here, and since I am reminded of the story of the woman's love that my father told me, I think I will tell it." So he told the story. A few days later he was called to visit a man who was dying, and when he came in the man said: "You do not know me, yet I know you. I have lived in Glasgow some time, and have never gone to church, but the other night I was passing your church and heard the singing and I stepped in and slipped into the back seat and heard you tell the story of the widow and her child," and with great emotion he said, "I am that son. I never forgot my mother's love, but I never saw the love of Christ in giving Himself for me until now. My mother did not die in vain. Her prayers are answered." And he went out to meet his mother.

You have been going to church, some of you, all these years, but you have never seen the love of Jesus Christ in giving Himself for you. I know if you could you would live differently. Somehow that love needs to be vitalized today, and I would to God I had the power to take it up and vitalize it and present it to you in one concise statement, "God is Love," until you would never live a single day without requiting the love of God in Jesus Christ. It is the meanest thing under the sun for a man to live without requiting love. No man will appear so mean as he that has lived his life, utterly oblivious of the love of God in Jesus Christ.

The Scripture that is filled with pathos, and that which seems to carry all the intensity of the love of God in it is that which tells us of Jesus Christ on the brow of Olivet, crying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, How often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!" There are two passages in the Old Testament as full of pain:

"The God in whose hand thy breath is and whose are all thy ways, hast thou not glorified."

"The ox knoweth his owner and the ass his master's crib; but Israel doth not know, my people doth not consider," and I am afraid even now I have not gotten you to know and consider. I am afraid you are going to live out your life as you have been living, oblivious to the love of God in Jesus Christ.

ITALIAN ARTISTS BEGIN TO LEAVE RANKS OF METROPOLITAN SINGERS

More Important of Younger Men Already Are Called to Colors—Patriotic Touch to Production of "Carmen" Sweeps Over Audience—Atlantic Fleet Officers Enthusiastic Guests.

BY EMILIE FRANCES BAUER.

NEW YORK, May 22.—(Special.)—It would seem as though Giulio Gatti-Casazza, the energetic impresario of the Metropolitan Opera Company, has not seen the last of harboring his artists together so that grand opera at the great Broadway house may continue unimpeded. While the German artists of necessity remained in this country, there is not a little question about the Italian condition, and already some of the most important of the young men have been called to the colors.

Among these are Ferrari-Fontana, who sailed leaving his wife, Mme. Margarete Matzenauer, with their little daughter, in this country. Mme. Matzenauer was on a concert tour through New York state when her husband sailed for Italy, and the departure is pending of Martinelli, Botta and many others of the Italian contingent, Tegani having already gone.

The eminent Polacca and his charming wife were to have sailed on the Duca d'Aosta, but owing to the fact that Mme. Polacco became seriously ill the sailing was, if not renounced, at least considerably postponed.

So far as the Americans are concerned, many of them feel that if there is a steamer crossing that is the one big object in life and there were a great many who went out, including Mr. and Mrs. W. J. Guard, Mr. Guard better known as the newspaper man's friend "Billy" Guard, of the Metropolitan Opera-House, and on the same steamer was Algernon St. John Brennon, whose tribute to the late lamented Charles Frohman was one of the finest expressions written. Perhaps Mr. Brennon is planning to be a war correspondent, for which his experience as musical critic should go far in his equipment.

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In regard to the artists expected in this country next season, Loudon Charlton bases his hope of having Josef Lhevinne here upon the following letter from the Russian pianist, now confined, practically speaking, in Germany. Lhevinne writes: "While it is impossible to give you binding assurance at the present time, I am doing my best to obtain authorization to leave for a neutral country. This permission can be secured only with the assistance of influential friends and necessarily will require some little time. I have every hope, however, of being with you next Winter."

Lhevinne has been granted privileges not ordinarily permitted as is indicated by the fact that he has been allowed to make several short concert tours which have taken him away from his home in Wannsee for several weeks at a time. He spent two weeks in Budapest where he played three concerts and in Berlin he also has appeared with marked success.

None of the pianists now here will leave and from the present outlook several of them will have extensive tours, a great number of engagements already being booked.

Paderewski plans to return to his home in Morges, Switzerland, after completing what he came to undertake. The collection of a great fund from America for the support of the sufferers of his country. He is devoting himself to this, heart and soul, and almost has forgotten that he has a long American tour before him which will require the greater concentration and work in point of the fact that he has let himself get far from the realm of music. No one who has had the privilege of seeing and speaking with Paderewski can doubt that he is deriving very great benefit from the present distraction from his music, as he has never looked so well nor seemed so healthy in his life.

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Camille Saint-Saens arrived in New York on his way to San Francisco, where he is engaged for four concerts to be given Saturday night, June 12, Wednesday night, June 16, Sunday, June 20, and Saturday night, June 26. His arrival had certain sensational features in point of the fact that he was met at the steamer by Mme. Elise Kutscherra, who had expected a kindly greeting from him owing to her acquaintance with him abroad. Those who witnessed the meeting when the venerable French composer stepped off the Rochambeau saw the majestic-looking Brunnhilde throw her arms about the great master and express her joy upon his safe arrival. He greeted her cordially, called her by name and said: "Comment allez vous." Suddenly remembering himself and his bitterness against the warring country, he shouted, "No, no, get away, you are German." The singer was overcome with sorrow and surprise and gave utterance to many expressions of grief that a man of his greatness could so far have forgotten his great love for Wagner and the fact that Wagner himself had pronounced Saint-Saens as the greatest living French composer. She also recalled the fact that two years ago, when he conducted in Berlin the 100th performance of his own opera, "Samson and Delilah," at the Royal Opera-House he appealed to the Kaiser in order to secure some changes that he wanted.

The Kaiser replied that everything should be just as the composer desired and lent every effort to make the production a brilliant success. Mme. Kutscherra later wrote to Saint-Saens in no uncertain terms and reminded him of the fact that, although she was born in Prague of Slav descent and received her education in Germany, she is married to a Belgian, now in the army, her brother is in the French army, as are two of her nephews. It is true that she has been noted as a Wagnerian singer, but she insisted that she loves France, and particularly Paris, as well as Saint-Saens.

The following letters which passed between the singer and the composer will not be without interest. Madame Kutscherra wrote: "Whatever I may be I am first an artist, and art has no country. I suppose this is the gratitude you, the great Saint-Saens, show to the Belgians. It is nice and I thank you. You can read in the papers how much your brutality has amused me. I know you are too obstinate to apologize. As you have blamed me before all the people without compunction, I take my revenge in accusing you before all the world. You have failed in generosity to a woman and an artist."

To this Madame Kutscherra received the following letter, which she calls an apology:

"Before the war, since residing in Paris, you have been known as a German Wagnerian singer. I met you in Berlin and you asked me to give a recital with you, which I did not do. You gave two consecutive concerts composed entirely of German music, and as the French public had been so appreciative, you then announced you would give a recital of French compositions only, seemingly appearing to confer a favor on us. Since the war you declare yourself a Belgian. Why did you not say so before?"

It is certain, however, that Saint-Saens accompanied the singer, inasmuch as she has photographs of herself and the composer in her own music-room in Paris.

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Notwithstanding the fact that it was for the benefit of the sewing girls of Paris that "Carmen" was sung on Thursday night at the Metropolitan Opera-House, Geraldine Farrar succeeded in bringing an overwhelming hurrah for American patriotism. Tense as were the feelings of the audience who attended the performance of "Die Fledermaus," given by the Germans last week, following the sinking of the Lusitania, there was no less degree of tension in the audience that filled the Metropolitan on Thursday night, following the message of President Wilson to Germany. All this tension blazed into one great outburst when the curtains were raised betewen the third and last act of the Bizet opera and Miss Farrar was revealed, standing on a pedestal in the garb of the Goddess of Liberty, bearing the National shield over her left arm and in her right hand the American flag.

At the base of the pedestal, on their knees, were Misses Braslau and Sparkes, in the uniforms of Red Cross nurses. The drop curtain behind Miss Farrar was made to look like the water, with light effects playing upon it, and as the singer began the first strains of "The Star-Spangled Banner," the audience, with a feeling awe, arose to their feet. She sang alone, accompanied by the orchestra, and at the close of the first stanza she said: "Please all sing it with me," and with an outburst that no words could describe the vast audience joined in singing the National hymn in a manner such as it has probably seldom been sung in the history of this country.

It was a most moving spectacle, devoid of hysteria, but filled with every iota of emotion which the human beings present had to give. The opera was sung by Miss Farrar, Madame Alda, Martinelli, Amato, De Segurola, Miss Sparkes, Miss Braslau, Madame Reiss, Leonhardt and Defrere, and Polacco conducted.

Among those present was Camille Saint Saens, the guest of Mr. and Mrs. Otto H. Kahn. Many of the officers of the Atlantic fleet, now in New York, were in the audience and these were among the most enthusiastic singrs.

Sunday Church Services

(Continued From Page 8.)

school, 10; third Sunday at 7:30, holy communion.

Ascension Chapel, Nineteenth and Spring streets—Rev. Barr G. Lee, priest in charge. Holy communion, 7:45; Sunday school, 9:30.

Pro-Cathedral of St. Stephen the Martyr, Thirteenth and Clay streets—Very Rev. H. M. Ramsey, dean. Holy communion, 7:45; Sunday school, 10; morning service, 11; service for colored people, 3; evening service, 7:45.

St. Matthew's, Bancroft and Corbett streets—Rev. W. A. M. Breck, vicar. Sunday school, 10; service and sermon, 11.

Trinity, Nineteenth and Everett streets—Rev. Dr. A. A. Morrison, rector. Services, 8, 11 and 8; Sunday school, 9:45; Good Fellowship Society, parish-house, Nineteenth and Davis streets, 7 to 7:55.

Church of St. Michael and All Angels, Broadway and East Forty-third street North sermon, 11; holy communion, first Sunday, 11; third Sunday, 7:30.

Grace Memorial, Weidler and East Seventeenth streets North—Rev. George B. Van Waters, rector; Rev. Oswald W. Taylor, vicar. Holy communion, 8, excepting on first Sunday in the month; morning prayer and—Rev. T. F. Bowen, vicar. Sunday school and Bible class, 10; morning service and sermon, 11; Sunday school, 10. No evening sermon.

All Saints', Twenty-fifth and Savier streets—Sunday school, 10; morning prayer and sermon, 11; celebration of the holy communion the first Sunday in the month at 11 and the third Sunday at 8.

Good Shepherd, Graham street and Vancouver avenue—Rev. John Dawson, rector. Sunday school, 9:45; morning service, 11; evening service, 7:30.

St. Paul's, Woodmere — Rev. Oswald W. Taylor, vicar. Holy communion, first Sunday of month, 8; evening prayer and sermon, 4, except the first Sunday of month.

St. John's, Milwaukie—Rev. John D. Rice, vicar. Prayer, 8; holy communion, 8:30, first Sunday of month.

St. John's, Sellwood—Rev. John D. Rice, vicar. 8, holy communion, (except on first Sunday of month; 10, Sunday school; 11, morning prayer; 7:30, evening prayer; holy communion first Sunday of month.

Bishop Morris Memorial Chapel, Good Samaritan Hospital—Rev. Frederick K. Howard, chaplain. Holy communion, 7; vespers.

EVANGELICAL.

First German Church of the Evangelical Association, corner Tenth and Clay streets—G. F. Lliening, pastor. Sunday services: Sunday school at 9:30 A. M.; preaching services at 10:45 A. M., sermon by the pastor; communion services in the morning and evening; C. E. P. A. meeting at 7.

First English Evangelical Association, East Sixth and Market streets—Rev. E. D. Hornschuch, pastor. Services, 11 and 8; S. S., 10; Y. P. A., 7; morning sermon by Rev. H. Schuhnecht, presiding elder.

LATTER DAY SAINTS.

Church of Jesus Christ of Latter-day Saints, 368 Hemlock, Ladd's Addition.—Sunday school at 10 A. M.; evening service at 7:30 P. M.

LUTHERAN.

Trinity German (Missouri Synod), Williams and Graham avenues, J. A. Rimbach, pastor—Services, 10:15 A. M., 7:30 P. M.; Sunday school, 9:15 A. M.

German Evangelical Lutheran Zion Church (Missouri Synod), corner Salmon and Chapman streets, H. H. Koppelmann, pastor—Services, 10:15 A. M. and 7:45 P. M. Sunday school, 9:15 A. M.; preparatory service for communicants, 9:45 A. M.

St. Paul German Lutheran, East Twelfth and Clinton streets, A. Krause, pastor—German and English Sunday school, 9:30 A. M.; Services, 10:30 A. M. and 7:30 P. M. Bible study and young people's meeting, Thursday, 8 P. M.

Portland Norwegian, 45 Twentieth street, North—Ditman Larsen, pastor. Services at 11 and 7:45; Sunday school at 10.

St. Paul's German Lutheran, East Twelfth and Clinton streets, A. Krause, pastor—German and English Sunday School, 9:30 A. M.; German service, 10:30 A. M.; English service, 7:30 P. M.; Bible Study and Young People's meeting, Thursday, 8 P. M.

St. James (English), corner West Park and Jefferson streets—J. Allen Leas, pastor. Services at 11 A. M. and 8 P. M. Sunday school meets at 10 A. M.; Luther League at 7 P. M.

Bethany Danish, Union avenue North and Morris street—M. C. Jensen-Engholm, pastor. Services 11 and 8. J. Dixon will preach at both services. Sunday school Tuesday, 8.

Bethel Free, Stuben Hall, Ivy and Williams streets, Rev. J. A. Staley, minister—Preaching at 11 A. M. and 8 P. M.; Sunday school, 10 A. M.

Norwegian Lutheran Church, Fourteenth and Davis—The well-known Rev. Stokke, recently from China, will conduct services both morning and evening. Sunday school, 10 A. M. Everybody welcome.

St. James' (English), corner West Park and Jefferson streets, J. Allen Leas, B. D., pastor—Services at 11 A. M. and 8 P. M. In the morning, Professor Frederick, of the Lutheran Theological Seminary at Seattle, will preside. Sunday school meets at 10 A. M.; Luther League at 7 P. M.

Bethany (Danish), Union avenue North and Morris street, M. C. Jensen-Engholm, pastor—Pentacostal service at 11, with special music. The Bethany quartet will sing. Preaching at 8 P. M. Sunday school and Bible class, 10. Young People's meeting, Tuesday, 8 o'clock. Ladies' Aid Society will meet Wednesday at 2 at Mrs. Terkelsen's, 75 East Corbett street.

METHODIST.

Woodlawn, Rev. Louis Thomas, pastor; morning theme, "The Human Equation in Religion"; evening theme, "Safety First"; prayer service Thursday night.

Mount Tabor, corner of East Stark and Sixty-first streets, E. Olin Eldridge, pastor. Services Sunday as follows: Preaching at 11 A. M., subject, "Homesickness and Its Cure"; evening, "The Garden of Life"; musical programme by the choir. Sunday school, including adult Bible classes, 9:45 A. M. Epworth League will attend district convention services in First Methodist Episcopal Church. Mid-week programme and praise service Thursday evening at 8 o'clock. Special music by the church choral circle.

First African Methodist Episcopal Zion Church, 288 Williams avenue, W. W. Howard, D. D., pastor. Preaching at 11 A. M. and 8 P. M. Sunday school 1 P. M. C. E. Society, 7 P. M. Miss Kate A. Morrison, president and leader. Prayer meeting Thursday 8 P. M. Everybody welcome.

Rose City Park, Fifty-eighth and Alameda—William Wallace Youngson, minister, 9:30, Sunday school; 11, "The Christian Symbol"; 7:30, Young People's meeting; 7:30, "War Brides of the Battle of the Mothers."

Sunnyside, East Yamhill and Thirty-fifth streets, R. Elmer Smith, pastor — Sunday school, 9:50 A. M.; preaching, 11 A. M.; Epworth League, 6:30 P. M.; evening topic, "The Strong Man," at 7:45.

Centenary, East Ninth and East Pine streets, the downtown church of the East Side, G. W. Lane, minister—Sunday school, 9:45 A. M.; morning worship, 11 o'clock.

CHURCH NOTICES DUE THURSDAY

Church notices for The Sunday Oregonian should be in this office by Thursday at 5 P. M. It is not possible to assure publication of any notices after that hour.

Class meeting immediately after morning worship, Epworth League at 6:30 P. M., the Young People's service. Evening worship at 7:45.

Central, Vancouver avenue and Fargo street—C. C. Rarick, pastor. Sunday school 9:45; class meeting, 12:15; Epworth League, 6:15; mid-week service, Thursday, 7:45.

Trinity, East Tenth and Sherman streets, Rev. A. B. Calder, pastor—Sunday school, 10; Epworth League, 6:30; "Peace Message" at 11 and Mother's day programme at 7:30.

Swedish service will be held in Oregon City at 3 o'clock P. M. All Scandinavians are most cordially invited to attend. John Ovall, Swedish minister.

First, Twelfth and Taylor streets, Frank L. Loveland, D. D., minister—10:30 A. M., morning worship and sermon; 12:13 P. M., Sunday school; 6:45 P. M., Epworth League; 8 P. M., evening worship and sermon, both sermons by Rev. J. W. McDougall, D. D.

Epworth Methodist Episcopal, North Twenty-sixth and Savier streets—C. O. McCulloch, pastor. Morning subject, "One Who Was Not There"; evening theme, "And Then Cometh Harvest." Sunday school, 9:45; public worship, 11 and 7:45; Epworth League, 7.

METHODIST EPISCOPAL, SOUTH.

First, Union avenue and Multnomah street—W. J. Fenton, pastor. Sunday school at 10 A. M.; preaching at 11 A. M. and 8 P. M.

NEW CHURCH SOCIETY.

New Church Society, Knights of Pythias Hall, Eleventh and Alder streets, Rev. Samuel Worcester, D. D., pastor—Service at 11 A. M., subject "Enterprise in Spiritual Life," conducted by Mr. Barber; Sunday school at 10:15.

NEW THOUGHT.

New Thought Temple of Truth, Ellers building, 142 Broadway—Perry Joseph Green, minister. Lectures at 11 and 8, "The New Patriotism, a Step to International Peace and Humanitarianism"; truth school, 10 A. M.; Young People's meeting, 7 P. M., "The Crown of Life."

PRESBYTERIAN.

Third, East Thirteenth and Pine streets—Rev. A. L. Hutchinson, pastor. Services at 10:30 and 7:45.

Rose City Park Church, corner of Forty-fifth and Hancock streets—Morning worship, 11; evening worship, 7:45; church school, 9:45 A. M.; Junior C. E., Sunday afternoon 3:30; Senior C. E., 5:45 P. M.; mid-week meeting, Thursday, 7:45 P. M.

Piedmont, corner Cleveland and Jarrett streets—Rev. J. R. N. Bell will preach at both services—11 and 7:30; Sunday school, 9:45; Christian Endeavor, 6:30.

Spokane Avenue, East Sixteenth and Spokane—J. E. Youel, pastor. Sunday school at 9:45; worship at 11 and 7:30. Morning sermon, "The Difference Between Waste and Sacrifice"; evening, "What May Be Seen in Another Mile."

Calvary, Eleventh and Clay streets—Rev. Oliver S. Baum, pastor. "Pearls Before Swine" at 10:30 and "When He Came to Himself," at 7:30.

Vernon, corner Nineteenth and Wygant streets, H. N. Mount, pastor—Sunday school at 9:45 A. M.; Junior Christian Endeavor at 4 P. M.; Christian Endeavor at 7 P. M.; public worship at 11 A. M. and 8 P. M.

Hawthorne Park, corner East Twelfth and Taylor streets, L. K. Grimes, pastor—Morning, 10:30, "The Sinless Christ for Sinners"; Sunday school, noon; evening, 3, "Christian's Power House."

Hope, Seventy-eighth and Everett streets, S. W. Seemann, minister—Morning subject, "Things Good and Profitable Unto Men"; evening subject, "Are Angels in the World Today?"

Fourth, corner First and Gibbs streets, Henry G. Hansen, pastor—10:30 A. M., "Earmarks of Faith"; 12, Sunday school; 3, Juniors; 7, Christian Endeavor; 8, "The Religious Fool," fifth in a series on "Bible Fools."

Kenilworth, East Thirty-fourth and Gladstone avenue, Rev. Leslie Kirk Richardson, pastor—Bible school, 9:45; morning worship, 11 A. M., "National Prohibition and Law Enforcement," by Hon. E. A. Baker; Y. P. S. C. E., 7 P. M.; evening worship, 7:45, "Quo Vadis," illustrated.

REFORMED.

First German, 12th and Clay—G. Hafner, pastor. Services 10:45 and 8; Sunday school, 9:30; T. P. S., 7; confirmation.

SEVENTH-DAY ADVENTISTS.

(Regular services of this denomination are held on Saturday).

Central, East Eleventh and Everett streets—Elder Milton H. St. John, pastor. Preaching, 11 A. M.; Sabbath school, 10; prayer meeting, Wednesday, 7:30; Y. P. S., 7:30 Friday evening; special services Sunday evening at 7:30.

Albina (German)—Skidmore and Mallory avenue—Henry Block, elder. G. F. Rusch, local elder. Sabbath school is at 10; preaching, 11:20 and 8. Preaching Sunday night is at 8.

Montavilla, East Eightieth and Everett streets—J. P. Beaty, elder. Sabbath school, school is at 10 A. M. and preaching at 11.

St. Johns—Central avenue and Charleston street—Elder, E. D. Hurlburt. Sabbath school is at 10 with preaching at 11; missionary Society meets at 3 o'clock.

Mount Tabor—East Sixtieth and Belmont streets—Rev. C. J. Cummings, pastor. Sabbath school is held at 10 with preaching at 11.

Lents—Marion avenue and Blumauer—D. C. Chitwood, elder. Sabbath school is at 10 with preaching at 11. Preaching Sunday night is at 7:30.

Scandinavian Church, Sixty-second and Thirty-ninth avenue—Elder O. E. Sandnes, pastor. Sabbath school is at 10; preaching, 11 and Sunday service at 7:30.

SPIRITUALIST.

First Spiritualist, 200 Alisky building, corner Third and Morrison. 3 P. M., lecture, M. Kringle, messages, healing; 8 P. M., lecture, Mrs. Althea V. Wieandanger, messages. Mr. and Mrs. Scott Bleadoe will serve the First Church for one month beginning Sunday, June 6. Mr. and Mrs. Bleadoe are workers of National reputation.

Church of the Soul, 208½ Third street—Rev. J. H. Lucas, pastor. Conference meeting, 11 A. M.; mediums' meeting, 8 P. M.; lecture by Max Huffman, 8 P. M.; mediums' meeting Wednesday, 2 to 5 P. M. weekly.

Christian Spiritualist, Seventh and Hassalo streets—Rev. J. B. Shaw, pastor. 3 o'clock and 7:45 o'clock, "The Mission of Spiritualism," by Rev. J. H. Dickey; at 8 P. M., service, spirit messages and reading.

THEOSOPHY.

Theosophical Society, 726 Morgan building—At 8 P. M., Dr. George W. Carey, of Los Angeles, will speak on "The Kingdom at Hand."

UNITARIAN.

Church of Our Father, Broadway and Yamhill streets—Rev. Thomas L. Eliot, Jr., minister emeritus; Rev. William G. Eliot, Jr., minister. Services at 11 A. M. and 7:45 P. M. Morning, "Nature and the Divine Nature"; evening, "John Greenleaf Whittier and His Message for Today." Sunday school, 9:30 A. M.; Young People's Fraternity, 6:30 P. M.

UNIVERSALIST.

Church of the Good Tidings, Broadway and East Twenty-fourth street, Rev. Dr. James Corby, minister—Worship with sermon at 10:45 A. M., "The World's Protest Against Cruelty." Oregon Humane Society mercy service. Sunshine hour Sunday school at 12, noon. No evening preaching service.

Alameda Community Church, East Twenty-fifth and Prescott streets—Sunday Bible school at 2 o'clock. Good Tidings message at 3:30 by Dr. Corby. Visitors made welcome.

UNITED BRETHREN.

First United Brethren, East Fifteenth and Morrison streets—John D. Nisewonder, pastor. Bible school, 10; sermon, 11; Endeavor, 7; sermon, 8. Oregon annual conference at Salem June 2, Bishop Bell presiding.

UNITED EVANGELICAL CHURCH.

First United Evangelical Church, East Eleventh street and Poplar, C. C. Poling, minister—Preaching Sunday, May 23, at 11 A. M., by the Rev. M. T. Maze, of Kearney, Neb., presiding elder of the Platte River Conference. At 8 P. M., C. C. Poling will preach, subject, "God's Standard of Power"; Sunday school at 10 A. M.; Christian Endeavor meeting at 7 P. M., leader, L. M. Robinson. Good music will be rendered.

St. John's Church, John street, Rev. A. P. Layton, pastor. Preaching both morning and evening. Subject of morning discourse, "The Church, Its Begining and Its Mission"; at 8 P. M., Rev. M. T. Maze will preach; Sunday school at 10 A. M.; Christian Endeavor meeting at 7 P. M. Thursday evening, preaching by the presiding elder and holding of the quarterly conference.

Ockley Green Church, Gay street and Willamette boulevard, Rev. G. L. Levell, pastor—Preaching both morning and evening by pastor, subjects, "The Spirit of Christ," and in the evening the fourth sermon from the Twenty-third Psalm; Sunday school at 11 A. M., and Christian Endeavor at 7 P. M.

Wichita Church, Rev. H. H. Parnham, pastor—Preaching both morning and evening. In the absence of the pastor, who is in California, the Rev. N. Shupp will fill the pulpit. Sunday school at 10 A. M. The public is cordially invited.

UNITED PRESBYTERIAN.

First, Sixth and Montgomery streets—Frank D. Findley, minister. Morning worship, 10:30. Mrs. Hill, of Pittsburg, will give report of Spokane convention. Evening service, 7:45, sermon, "The Joy of the Christian."

MISCELLANEOUS.

Divine Truth Center, Divine Truth Chapel, Selling-Hirsch building, corner West Park and Washington streets, Rev. T. M. Minard, pastor—Services, 11 A. M.

Christadelphians, 621 East Washington street—Services, 10:30, Sunday.

"Christian Yoga," Sunday services at 8 P. M., Abington building, rooms 318-20. Topic for the evening, "Masters and Disciples."

Rose City Park Church, corner East Forty-fifth and Hancock streets—Church school, 9:45 A. M.; morning worship and sermon, 11 A. M., sermon subject, "Christ Amid the Storm"; Junior C. E., 3:30 P. M.; Senior C. E., 6:45 P. M.; evening worship and sermon, 7:45 P. M., sermon subject, "The Christian in Public Life."

RATTLESNAKE KILLS GIRL

Death Comes Few Hours After Bite of Arkansas Reptile.

HEBER SPRINGS, Ark., May 15.—While out in the woods with a crowd of young folks gathering flowers a few days ago, Miss Ida Woods, 18 years old, of Pangburn, was bitten by an Arkansas rattlesnake and died a few hours later.

She walked about 50 yards after the reptile had sunk its fangs into her body, and then fell to the earth in an unconscious condition. She remained unconscious until death.

WAR FOUND OPPORTUNE FOR GROWING OF HERBS

Time Thought at Hand to Cultivate Botanicals That Now Cannot Be Exported From Europe—Native Products Also Lose Foreign Market.

BY WILLIAM F. WOODWARD.

DRUGGISTS, and particularly wholesalers, frequently receive inquiries concerning the prices of roots, barks, herbs and other botanicals, usually as to the possibility of cultivating them for profit.

The greater part of these botanicals are used by manufacturing chemists in the preparation of extracts, tinctures, pills, tablets and the like, their use involving various processes to obtain their full medicinal value. It has become necessary of late years to standardize crude drugs and their extracts by a careful assay in order that exact and uniform results may be secured in their administration.

This requires careful handling, garbling, milling and powdering. The whole amount of botanicals used, such as could be cultivated in this country, does not represent a relatively large proportion of any one item. Wholesalers and most retailers, however, must keep a large assortment, many items, each in rather a small amount. A large portion are compressed, put up and marketed in ounce packets, this process requiring special machinery and a large output to market them economically.

A great many botanicals that could be raised in our zone in the past have been shipped from Europe inasmuch as they could be gathered and prepared there much cheaper because of the great difference in labor conditions and low ocean freights. The war probably will make some radical changes in these conditions.

The Agricultural Department is giving considerable attention to the development of the botanical industry in this country, particularly in the Southern states, where climate and labor conditions combine to offer a measure of hope that the industry can be established on a profitable basis. In our own Northwest section, it will take probably considerable time to develop in any degree, this industry. I believe, however, that there is a field if the interest of children can be enlisted intelligently in this work. It would be a phase of gardening, which while it might not lead to much profit, certainly would prove most interesting. The study of botany in a practical way is only one of the valuable incidents connected with the work.

We have two native products, grape root and cascara bark, that have been in demand for a great many years—less of the former, more of cascara, although the sale of the latter during the past two years has been decidedly slow, the excellent market which Europe provided for several years now being practically closed. There is a little ginseng raised in our state but it is difficult of cultivation and in a financial way, the results usually are unsatisfactory.

The cultivation of peppermint has been undertaken at one or two points in the Willamette Valley, with a fair measure of success. Mr. Todd, a man of long experience in this work, has, we believe, made the statement that the climate and soil of this section is suited admirably to this work.

Our state is pe