

Women of Beauty and Talent Who Are Figures in the News of the Week



ALICE BARON



MRS. R. L. S. MCCLURE



OLGA DESMOND



MRS. FRANK BROWN JR.



MAY SUTTON



PRINCESS LOVOFF PARLAGHY

NEW YORK, July 17.—(Special).—On these hot days it is pleasant to think of Frau Olga Desmond, whose art dispenses with clothing. Frau Desmond is the exponent of the cult of beauty as taught by the Berlin organization known as "Die Schonheit." This Berlin society teaches the purity of all things pure and the absolute beauty of the nude human figure. And it exemplifies its teachings in the person of Frau Olga Desmond, who appears before the society in the "Sword Dance" wearing nothing but a narrow sash and girdle. There has been much discussion of "Die Schonheit" and the subject even came up in the Reichstag for discussion. There was no outcome to the subject except that the society was forbidden to give public exhibitions.

Alice Baron, dramatic soprano of the Paris Opera, is coming to the United States. She is probably to open the season of "educational opera" which Oscar Hammerstein is to give. The "educational" season is to be at popular prices. It will open August 30 and continue until the opening of the next season. The repertoire will include French, Italian and German operas. Mrs. Baron, who will be the principal soprano, was born at Lucan; but her family fortunately moved to Toulouse, and it was at the conservatory of that city that she pursued her musical studies. Her great talent was recognized while she was still a pupil and she easily obtained an engagement at Arles and afterward at Rouen, at Nice, at Cairo and finally at Lyons. It was at Lyons that she achieved a success which obtained for her an engagement at the Paris Opera House. And now she is to realize the final ambition of the foreign cantatrice. She is to sing in New York.

Hazel Hotchkiss' tennis triumph was not long-lived. After beating all the Eastern players, including the National champion, Mrs. Barker-Wallach, Miss Hotchkiss returned to California and was beaten by the California state champion, the invincible May Sutton at San Rafael, 2-1. It is reported that Miss Sutton will marry H. B. Hall, a Mexican banker.

Mrs. Frank Brown, Jr., is suing her husband for divorce and at the same time is suing his father, ex-Governor Frank Brown, of Maryland, for alienation of his affections. Mrs. Brown accuses her husband of extreme cruelty. She says he made her take off his shoes and visited other indignities on her, and that he

twisted her arm and in other ways was physically cruel. She is a woman of great beauty.

Princess Lovoff Parlaghy is in this country painting the portraits of 25 countries. She is at work on other banks, literary men and philanthropists. She says she wants to paint only men who are great in every sense, and this excludes John D. Rockefeller, whose work, she thinks, has been solely for himself. The Princess has painted many members of the German and Serbian courts. She pursues her art for amusement solely, having a large fortune.

One of the most beautiful of this summer's brides is Mrs. R. L. S. McClure. As Edith Dodge she was one of the beauties of Springfield, Ill. She met Mr. McClure, who is a son of S. E. McClure, the publisher at Knox College, Galesburg, where they graduated in the same class. Mr. and Mrs. McClure will travel in Europe for a short time and then return to Germany, where Mr. McClure is studying the German language. He expects to make an exhaustive study of the governments of foreign countries before returning to the United States to assume the editorship of McClure's Magazine.

religious controversy. The trouble with all such controversy is this one great fact that every controversy labors for the establishment of some personal view which he supposes is right and all else wrong, when the fact is that truth is larger than any one of us or all of us combined. The great religious writers have long since allowed to be established the historical Christ, the one who lived in Palestine so long ago, who established the religion we hold, from whom came the monuments of Christianity, the church as an institution, the literature filling the first three centuries, and who today is standing upon as fixed and immovable a historical foundation as Caesar or Hannibal.

One of the most wonderful facts of history which even Harnack, the great critic, allows is that Jesus Christ should have prophesied 1900 years ago, that false Christs should come, while history records as many as 135 up to date and still coming. These have labored in every imaginable manner to establish their assertions and have failed; some of them with influence and with wealth, and others with seeming power unexplained by those who have lived near them, but all of them have miserably failed. Some came very shortly after the ascension and the original promulgation of the gospel in Judea; others have come into this modern world. The middle ages saw many of them. They were washed away like the small dust of the noon day hour. A humanist who tried in every way to establish the religion of humanity in Paris, said to the great Tallyrand: "We have tried every means to establish our religion. We have erected lecture halls, have hired the best teachers, have a fund of literary matter, but the people cannot be led to accept our theories, or they simply will not give us their attention." "Well," said Tallyrand, "I will tell you how to succeed. Have your chief apostle select a dozen fishermen and tax-gatherers, then go about the country preaching, healing the sick, opening the eyes of the blind and unstopping the ears of the deaf, and raising the dead; then show him crucified and after three days rise again, and then walk with them and have himself to the people for 40 days, and then in sight of Paris ascend into

heaven and your religion will succeed."

Christianity has had the most intense and rabid enemies at its very doors all along the way. The Jews and unbelieving Romans were there in the morning to watch it, and after the destruction of Jerusalem who would have imagined that any religion could come out of Judea? Yet the church spire arose everywhere. The books were written, the monuments were erected. Stand beside the one commemorating the conversion of St. Paul, as you find it three miles outside Damascus and see the old foundation placed there 1700 years ago. Then look at the literature Paul wrote to the church and to the world, and ask yourself if these things ever come from nothing? Napoleon was asked: "What is the greatest argument of Christianity?" His reply was: "The Hebrew Race."

The fact is that no historical criticism, not even of the fourth rate, today ever casts these old heresies, antiquated arguments belonging to the ignorant conditions of a hundred years ago, such as the writer in mind has used to muddle the uninitiated. The man needs to sit at the feet of Gladstone and Bismarck, both of whom had gray matter in the back of their heads, and both of whom were absolutely orthodox Christians. He needs to read Romaine and Plake who were scientifically-minded believers. He needs to sit at the feet of the ten greatest minds of Europe today and the four greatest intellectual powers in America, all of whom believe not only in the historical Christ but in a Christ who is alive now and will live forever. Myths never create anything historical. They bring into being no monuments or institutions, create no history and they pass away entirely unless upheld by actual historical events actually historical in the shadow of which they live and from which historical reality, many symbolical myths have been cast off.

W. T. EUSTICE.

SUNDAY IN THE CITY CHURCHES

BAPTIST.

First, the White Temple, Twelfth and Taylor streets—Rev. J. Whitcomb Brougher, D. D., pastor, 10 A. M., one-act play, 10:30 A. M., Sunday school, 11 A. M.; subject, "The Man in the Drift"; solo, Miss Kathleen Lawler; 12 M., Bible school, interesting exercises, classes for all ages; 2:30 P. M., P. Y. U. meeting in the lower temple; subject, "Pilgrim's Progress"; No. 7, 7:45 o'clock, popular evening service; singing, "Life"; 8:15 P. M., National superintendent Anti-Saloon League, music by Temple quartet.

Second, East Seventh and East Ankeny streets—Rev. J. Whitcomb Brougher, D. D., pastor, 10 A. M., one-act play, 10:30 A. M., Sunday school, 11 A. M.; subject, "The Man in the Drift"; solo, Miss Kathleen Lawler; 12 M., Bible school, interesting exercises, classes for all ages; 2:30 P. M., P. Y. U. meeting in the lower temple; subject, "Pilgrim's Progress"; No. 7, 7:45 o'clock, popular evening service; singing, "Life"; 8:15 P. M., National superintendent Anti-Saloon League, music by Temple quartet.

Third, East Seventh and East Ankeny streets—Rev. J. Whitcomb Brougher, D. D., pastor, 10 A. M., one-act play, 10:30 A. M., Sunday school, 11 A. M.; subject, "The Man in the Drift"; solo, Miss Kathleen Lawler; 12 M., Bible school, interesting exercises, classes for all ages; 2:30 P. M., P. Y. U. meeting in the lower temple; subject, "Pilgrim's Progress"; No. 7, 7:45 o'clock, popular evening service; singing, "Life"; 8:15 P. M., National superintendent Anti-Saloon League, music by Temple quartet.

Fourth, East Seventh and East Ankeny streets—Rev. J. Whitcomb Brougher, D. D., pastor, 10 A. M., one-act play, 10:30 A. M., Sunday school, 11 A. M.; subject, "The Man in the Drift"; solo, Miss Kathleen Lawler; 12 M., Bible school, interesting exercises, classes for all ages; 2:30 P. M., P. Y. U. meeting in the lower temple; subject, "Pilgrim's Progress"; No. 7, 7:45 o'clock, popular evening service; singing, "Life"; 8:15 P. M., National superintendent Anti-Saloon League, music by Temple quartet.

Fifth, East Seventh and East Ankeny streets—Rev. J. Whitcomb Brougher, D. D., pastor, 10 A. M., one-act play, 10:30 A. M., Sunday school, 11 A. M.; subject, "The Man in the Drift"; solo, Miss Kathleen Lawler; 12 M., Bible school, interesting exercises, classes for all ages; 2:30 P. M., P. Y. U. meeting in the lower temple; subject, "Pilgrim's Progress"; No. 7, 7:45 o'clock, popular evening service; singing, "Life"; 8:15 P. M., National superintendent Anti-Saloon League, music by Temple quartet.

Sixth, East Seventh and East Ankeny streets—Rev. J. Whitcomb Brougher, D. D., pastor, 10 A. M., one-act play, 10:30 A. M., Sunday school, 11 A. M.; subject, "The Man in the Drift"; solo, Miss Kathleen Lawler; 12 M., Bible school, interesting exercises, classes for all ages; 2:30 P. M., P. Y. U. meeting in the lower temple; subject, "Pilgrim's Progress"; No. 7, 7:45 o'clock, popular evening service; singing, "Life"; 8:15 P. M., National superintendent Anti-Saloon League, music by Temple quartet.

Seventh, East Seventh and East Ankeny streets—Rev. J. Whitcomb Brougher, D. D., pastor, 10 A. M., one-act play, 10:30 A. M., Sunday school, 11 A. M.; subject, "The Man in the Drift"; solo, Miss Kathleen Lawler; 12 M., Bible school, interesting exercises, classes for all ages; 2:30 P. M., P. Y. U. meeting in the lower temple; subject, "Pilgrim's Progress"; No. 7, 7:45 o'clock, popular evening service; singing, "Life"; 8:15 P. M., National superintendent Anti-Saloon League, music by Temple quartet.

Eighth, East Seventh and East Ankeny streets—Rev. J. Whitcomb Brougher, D. D., pastor, 10 A. M., one-act play, 10:30 A. M., Sunday school, 11 A. M.; subject, "The Man in the Drift"; solo, Miss Kathleen Lawler; 12 M., Bible school, interesting exercises, classes for all ages; 2:30 P. M., P. Y. U. meeting in the lower temple; subject, "Pilgrim's Progress"; No. 7, 7:45 o'clock, popular evening service; singing, "Life"; 8:15 P. M., National superintendent Anti-Saloon League, music by Temple quartet.

Ninth, East Seventh and East Ankeny streets—Rev. J. Whitcomb Brougher, D. D., pastor, 10 A. M., one-act play, 10:30 A. M., Sunday school, 11 A. M.; subject, "The Man in the Drift"; solo, Miss Kathleen Lawler; 12 M., Bible school, interesting exercises, classes for all ages; 2:30 P. M., P. Y. U. meeting in the lower temple; subject, "Pilgrim's Progress"; No. 7, 7:45 o'clock, popular evening service; singing, "Life"; 8:15 P. M., National superintendent Anti-Saloon League, music by Temple quartet.

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Twelfth, East Seventh and East Ankeny streets—Rev. J. Whitcomb Brougher, D. D., pastor, 10 A. M., one-act play, 10:30 A. M., Sunday school, 11 A. M.; subject, "The Man in the Drift"; solo, Miss Kathleen Lawler; 12 M., Bible school, interesting exercises, classes for all ages; 2:30 P. M., P. Y. U. meeting in the lower temple; subject, "Pilgrim's Progress"; No. 7, 7:45 o'clock, popular evening service; singing, "Life"; 8:15 P. M., National superintendent Anti-Saloon League, music by Temple quartet.

Thirteenth, East Seventh and East Ankeny streets—Rev. J. Whitcomb Brougher, D. D., pastor, 10 A. M., one-act play, 10:30 A. M., Sunday school, 11 A. M.; subject, "The Man in the Drift"; solo, Miss Kathleen Lawler; 12 M., Bible school, interesting exercises, classes for all ages; 2:30 P. M., P. Y. U. meeting in the lower temple; subject, "Pilgrim's Progress"; No. 7, 7:45 o'clock, popular evening service; singing, "Life"; 8:15 P. M., National superintendent Anti-Saloon League, music by Temple quartet.

Fourteenth, East Seventh and East Ankeny streets—Rev. J. Whitcomb Brougher, D. D., pastor, 10 A. M., one-act play, 10:30 A. M., Sunday school, 11 A. M.; subject, "The Man in the Drift"; solo, Miss Kathleen Lawler; 12 M., Bible school, interesting exercises, classes for all ages; 2:30 P. M., P. Y. U. meeting in the lower temple; subject, "Pilgrim's Progress"; No. 7, 7:45 o'clock, popular evening service; singing, "Life"; 8:15 P. M., National superintendent Anti-Saloon League, music by Temple quartet.

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Seventeenth, East Seventh and East Ankeny streets—Rev. J. Whitcomb Brougher, D. D., pastor, 10 A. M., one-act play, 10:30 A. M., Sunday school, 11 A. M.; subject, "The Man in the Drift"; solo, Miss Kathleen Lawler; 12 M., Bible school, interesting exercises, classes for all ages; 2:30 P. M., P. Y. U. meeting in the lower temple; subject, "Pilgrim's Progress"; No. 7, 7:45 o'clock, popular evening service; singing, "Life"; 8:15 P. M., National superintendent Anti-Saloon League, music by Temple quartet.

Eighteenth, East Seventh and East Ankeny streets—Rev. J. Whitcomb Brougher, D. D., pastor, 10 A. M., one-act play, 10:30 A. M., Sunday school, 11 A. M.; subject, "The Man in the Drift"; solo, Miss Kathleen Lawler; 12 M., Bible school, interesting exercises, classes for all ages; 2:30 P. M., P. Y. U. meeting in the lower temple; subject, "Pilgrim's Progress"; No. 7, 7:45 o'clock, popular evening service; singing, "Life"; 8:15 P. M., National superintendent Anti-Saloon League, music by Temple quartet.

Nineteenth, East Seventh and East Ankeny streets—Rev. J. Whitcomb Brougher, D. D., pastor, 10 A. M., one-act play, 10:30 A. M., Sunday school, 11 A. M.; subject, "The Man in the Drift"; solo, Miss Kathleen Lawler; 12 M., Bible school, interesting exercises, classes for all ages; 2:30 P. M., P. Y. U. meeting in the lower temple; subject, "Pilgrim's Progress"; No. 7, 7:45 o'clock, popular evening service; singing, "Life"; 8:15 P. M., National superintendent Anti-Saloon League, music by Temple quartet.

Twentieth, East Seventh and East Ankeny streets—Rev. J. Whitcomb Brougher, D. D., pastor, 10 A. M., one-act play, 10:30 A. M., Sunday school, 11 A. M.; subject, "The Man in the Drift"; solo, Miss Kathleen Lawler; 12 M., Bible school, interesting exercises, classes for all ages; 2:30 P. M., P. Y. U. meeting in the lower temple; subject, "Pilgrim's Progress"; No. 7, 7:45 o'clock, popular evening service; singing, "Life"; 8:15 P. M., National superintendent Anti-Saloon League, music by Temple quartet.

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which works perfectly and chews your food as well as the natural teeth. A well-made bridge is one of the greatest blessings it is possible for a skilled dentist to provide his patient. A well-placed bridge lasts a lifetime, and never causes annoyance of any kind. Drop in and let us tell you what is needed. You can have the work done to suit your convenience and pocket-book. Our terms are the most reasonable in Portland considering the high-grade work always supplied.

for streets—Rev. A. Nelson Allen, pastor, 10 A. M., sermon; Sunday school, 10 A. M.; subject, "The Testimony of the Book"; 12 M., Sunday school; 7 P. M., Y. P. S. C. E.; 8 P. M., "Some Signs and Seals in Old Jerusalem."

Hope, Montaville—Dr. J. G. Dunning, pastor, 11 A. M., sermon; Sunday school, 10 A. M.; subject, "The Testimony of the Book"; 12 M., Sunday school; 7 P. M., Y. P. S. C. E.; 8 P. M., "Some Signs and Seals in Old Jerusalem."

Mishaw, Powell and East Twelfth streets—Rev. Harry Leedy, pastor. Services: Morning, 11 o'clock; evening, 8 o'clock; Sunday school, 10 A. M.; Christian Endeavor, 7 P. M.; morning service, "An Estimate of the Human Life"; evening, "Christianity's Call to the Highest Possible Development."

UNITARIAN.
Church of Our Father, Yamhill and Seventh streets—Rev. W. G. Elliot, Jr., minister; Rev. T. L. Elliot, D. D., minister emeritus; 11 A. M. and 7:45 P. M.; Sunday service at 11 A. M.; Mrs. Florence Kelly will speak upon the work of the "Consumers' League. Evening service omitted."

UNITED EVANGELICAL.
Oakley Green, Gay street and Willamette boulevard—Rev. J. Bowersox, pastor. Services: 11 A. M. and 7:45 P. M.; Sunday school, 10 A. M.; K. L. C. E. 7 P. M.

UNIVERSALIST.
Church of Good Tidings, worshipping in Union Hall, Grand Avenue and East Pine streets—James D. Corby, minister. Worship, 10:45 A. M.; topic, "Does Liberal or Narrow Theology Produce or Sanction Loose Morality?" Bible study at noon.

UNITED PRESBYTERIAN.
First, Fifth and Montgomery—Frank D. Findley, minister. Morning worship at 10:30 o'clock. Sacramental address by the pastor.

LUTHERAN.
St. James English, corner West Park and Jefferson streets—J. Allen Leas, pastor. Services: 11 A. M., conducted by the pastor; in the evening, the pastor will give a stereoscopic lecture on "Round About Jerusalem"; Sunday school, 10 A. M.; Luther League, 7 P. M.

METHODIST.
St. Pauls, German, East Twelfth and Clinton streets—A. J. Deane, pastor. Sunday school, 9:30 A. M.; confession, 10 A. M.; morning service and holy communion, 10:30 o'clock; English service, 8 P. M.; Bible lesson and young people's meeting Thursday, 8 P. M.; German grammar school in the basement daily 9 to 12 A. M.

Grace, Twelfth and Taylor—Dr. Cudlipp will speak in the morning on "The Great Whirlwind Way." Sunday school, 12:15 P. M.; Epworth League, 6:45 o'clock; Professor W. W. Wilder, organist and choirmaster. Epworth League, 7 P. M.; services at 11 A. M. and 8 P. M.; sermon in the morning specially for children and young people. "The Saddest of Words"; evening subject, "Haman's Sad Fate"; Sunday school, 10 A. M.; Epworth League, 7:15 P. M.

Patton, Michigan avenue and Carpenter street—Dr. A. Watters, pastor. Preaching, 11 A. M. and 7:45 P. M.; morning theme, "The Harvest of Willing Workers"; evening, "The Man of Peace"; Sunday school, 10:30 o'clock; Epworth League, 7 P. M.; mid-week prayer meeting, Thursday, 8 P. M.

Clinton Kelly Memorial—Evert Leon Jones, pastor. Sunday school, 9:45 A. M.; sermon, 11 A. M., subject, "Personal Evangelism"; Epworth League, 7 P. M.; sermon, 8 P. M.; subject, "Confessing Christ"; prayer meeting, Thursday, 8 P. M.

Central, Vancouver street—C. L. Hamilton, pastor. Preaching, 10:30 A. M. and 7:45 P. M.; morning, Dr. D. L. Rader, topic, "Anything"; Sunday school, 10:30 A. M.; Epworth League, 6:45 P. M.; sermon, 7:45 P. M., by the pastor.

Trinity, East Tenth and Grand streets—Rev. J. P. Smith, pastor. Sunday school, 10 A. M.; public worship, 11 A. M., subject, "God's Cure for Evil"; classes meeting, 12:15 P. M.; Epworth League, 6:45 P. M.; evening service, 7:45 o'clock, subject, "An Illustrated Summer Service"; prayer meeting, Thursday evening, 7:45 o'clock.

Swedish, Beech and Northwicks streets—Rev. John Overt, pastor. Preaching, 11 A. M. and 8 P. M.; morning topic, "A Profitable Life"; evening, "Men's Need Supplied"; Sunday school, 10 A. M.; Epworth League, 7 P. M. All welcome.

First, South—E. H. Moore, pastor, 10 A. M., Sunday school, 11 A. M.; Dr. J. R. Wilson, president of the Evening Academy of S. P. M.; preaching, 7 P. M.; Epworth League, 8 P. M.

St. Pauls, East Yamhill and East Thirtieth streets—W. T. Buxter, pastor. Morning subject, "For the Sake of the Gospel"; in the evening, will be given the first of the series called "Original Stereoscopic Sermons" on "The Future of the Race." Sabbath school at 9:30 A. M.; Epworth League at 6:45 P. M.; Midweek meeting Thursday night 7:45 o'clock.

PRESBYTERIAN.
First, Alder and Twelfth streets—10:30 A. M., sermon by Rev. George Norcross, D. D., of Carle Place, Pa. "The Importance of Having Fixed Times of Devotion"; 12:15 P. M., Sunday school and Bible classes for all ages; special summer discussion group for young men; 8:30 P. M., young people's hour; 7:45 P. M., worship. Dr. James Moffat, who was to have filled the pulpit Sunday, is prevented by illness.

Third, East Thirteenth and Pine streets—Rev. Andrew J. Montgomery, pastor. Services 10:30 A. M. and 7:45 P. M.; morning subject, "The Value of a Church to Its Community"; evening, "The Remnant."

Fourth, First and Gibbs streets—Donald A. MacKenzie, pastor. Morning worship and sermon by the pastor at 10:30 o'clock, theme, "The Social Law of Service in the Kingdom"; Bible school, 12 M.; Christian Endeavor devotional meeting, 6:30 P. M. No evening service.

Hawthorne Park, Twelfth and East Taylor streets—Rev. J. P. Smith, pastor. Services: 10:30 A. M. and 7:45 P. M.; Sunday school, 10 A. M.; Epworth League, 6:45 P. M.; Midweek meeting Thursday night 7:45 o'clock.

Swedish, Beech and Northwicks streets—Rev. John Overt, pastor. Preaching, 11 A. M. and 8 P. M.; morning topic, "A Profitable Life"; evening, "Men's Need Supplied"; Sunday school, 10 A. M.; Epworth League, 7 P. M. All welcome.

The Gospel and the World's End

Teachings of Jesus Have Been Preached to the Nations of the Earth.

PORTLAND, July 14.—(To the Editor.)—There appeared in Tuesday's Oregonian a synopsis of a sermon on "Christ's Second Coming," delivered by Evangelist Will F. Martin, in the tent tabernacle at East Eleventh and East Morrison streets.

He is quoted as saying: "One sign of the end of the world is the increase of crime. Another evidence is that the gospel of Christ's kingdom is being preached to all the world."

I offer no comment upon the first statement, but the second in reference to the gospel "being preached to all the world" implies, if not states, that the gospel has not been preached to all nations at any time during the past ages. Not wishing to assume the role of a critic or be considered presumptuous, yet I desire to call attention to his unmistakable error in respect to the fulfillment of our Lord's commands to the apostles, when he said, "Go ye, therefore, and teach all nations."

Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Math. xxviii, 19-20.

The question involved is, did the apostles, by the aid of Paul and others, proclaim the gospel to all nations in their day, or did they not?

There is no authentic evidence extant proving that the apostles' commission was not fully carried out. Furthermore, we have the positive testimony of Paul in the affirmative, who made an "apostle to the Gentiles," for this special duty, who says the gospel was "made known to all nations." Rom. xvi, 26-28. "Which was preached to every creature which is under heaven." Col. i, 5-6.

He again said (Rom. xii, 18) that the sound of the apostles' preaching "went into all the earth and their words unto the ends of the world."

This step brings us to the second phase of the evangelist's discourse, as incidental to the Lord's coming, namely, "The end of the world," which belief is generally deduced from Math. xxiv. Herein the

Lord is asked "What shall be the sign of thy coming, and the end of the world?" This question resulted from his declaration in the first and second verses concerning the temple. He concludes by saying "There shall not be left here one stone upon another that shall not be thrown down."

The word "world" here used is an erroneous translation from the Greek word *kosmos*, which should be rendered "age," to the Jewish world, to the duration of the Hebrew national existence, or, in other words, from the nation's birth and giving of the law at Sinai to the breaking up of the Jewish commonwealth at the destruction of Jerusalem, the temple and the dispersion of the people by the Romans, A. D. 70. Now Paul ought forever to put this question at rest by his statement to the Hebrews, chap. ix, 24, concerning Christ's death, by saying: "But now once in the end of the world hath he appeared to put away sin, by the sacrifice of himself."

The Lord also said (Math. xxiv, 10): "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

The book of Romans, in which Paul makes the first declaration that the gospel had been preached to all nations, was written about A. D. 60. That allowed some 27 years for its proclamation, and ending about 30 years prior to the end of the Jewish world, Anno Domini 70.

JOSEPH B. MESERVE.

ONLY HISTORICAL CHRIST

His Present Standing Fixed Upon Immovable Foundations.

PORTLAND, July 16.—(To the Editor.)—Your theological department has brought to light some of the most astounding "Jews and declarations" imaginable. One would suppose, judging from both sides of the argument, that we are still living in the dark ages of

the world.