# PEOPLE'S PULPIT

How Differently It Reads From What We Once Supposed.

Sermon by Charles T. Russell, Pastor Brooklyn Tabernacle

Pasadena, Cal., June 15.—Pasadena astray than the images of stone is favored. Pastor Russell was to have spoken to-day in Los Angeles, but the best auditoriums were unavailable. Instead, he spoke this forenoon at Santa Ana, this afternoon and evening here, giving Friday and Saturday to San Diego and Los Angeles. Pastor Russell addressed a thoroughly representative audience. His afternoon topic was "Beyond the Grave." His evening topic we report. His text was, "God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting

Forcefully the Pastor pointed out that once Christian people, even Bible students, misunderstood this stille students, misunderstood this text and read into it a conflicting thought, dishonoring to God—read it as though it said that God so loved the world as to keep them from perishing, in order that the few, the saintly Elect, might attain to glory and look over the battlements of Heaven and see all the remainder—lews, heathen and the masses of Christendem—writhing in masses of Christendom-writhing in torment to all eternity-unable to

What right did we ever have, said what right did we ever have, said the Pastor, to thus put into the mouth of our Saviour, as our creeds have done, words which He never uttered—words which are very un-true—indeed, a blasphemy against our Maker!

We are not faulting our forefathers. Had we been in their place, doubtless we would have been as confused as were they, and we might have indulged in heretic burning, etc. And had they lived in our wonderful day of great light, knowledge, privilege, opportunity, education, Bibles, etc., doubtless education. they would have had as noble ideas ourselves respecting the proprieties of Christian conduct Divine conduct and Love and Jus-tice. The Bible tells us that Satan and his fallen angels are responsible for those terrible "doctrines of demons" which have given thinking people such horrible nightmares and driven so many of them away from God and the Bible into unbe-

agnosticism, and even atheism. Let us rejoice in the light of the better Day which has dawned. Let become Bible students in the highest sense of the term. Never before has there been such an op-portunity for knowing the real teach-ing of God's Book—what it does contain and what it does not contain. We have the Bible, concordances and helps, and we have the general education which permits us to study them. Our forefathers labored against lack of education, time, lack of Bibles, and lack of

good artificial light. When we come to think of it, the word perish contains not the remotet suggestion of fire or torture. In our ignorance we read all that into the text and into other texts of similar import; for instance, the statement that God is not willing that any should perish, but would that all should come unto Him and live; and the statement of St. Peter that the wilfully ignorant shall perish like brute beasts, made to be taken and destroyed; and the state-ment through the Psalmist, "Il the wicked will God destroy." How lurid these simple words become before our inflamed and perverted imaginations! How some of us rang the changes on these Bible terms in a vain attempt to drive men toward God through fear, when God declares

and has no pleasure whatever in their worship or service. Did not Jesus tell us that the Father seeketh such to worship Him as worship Him in spirit and in truth? (John 4:23.) And our perversions of the Divine Word and Plan only helped men away from God to such misunderstanding of Him that they could not worship Him in spirit and in truth, and, at most, could worship only in form

that He does not want such to come

The Pastor told of an experience he had in India. Some of the high-er caste Hindoos, wholly unap-proachable by the missionaries, heard that he was preaching a more reasonable message. They came, entreating him for further meetings, declaring their respect for the in-telligence of Christians, but that they could not believe the doctrines usually preached. They could not believe in a God so unjust, so un-merciful, so wicked that He would terment them and their forefathers through all eternity because they did not believe on Jesus, when they had not so much as heard of Him. They said that their gods were not so unjust; for they forbade men to torture even dumb brutes. They preferred to hold on to the reasonable gods of their fathers rather than to believe in the unjust one

other Christians had seriously mis-interpreted the Bible. He urged his in the still more unreasonable hell the areas to study the Bible itself and to ignore the unreasonable teachings which are driving men away from the Bible and the God which it presents and that the contract of the start in the start in

heathen do not really worship the idols, but through the idols seek to

Most Precious Text In The Bible

Look critically at our text. Exercise the gray matter of your brains. What does it really say? It corroborates the account in Genesis 2, as explained by St. Paul in Romans 5:12-18. By one man's disobedience sin entered into the world and death as the result of sin, and death passas the result of sin, and death passed upon all men, because all men are sinners—by heredity. This death penalty has been carrying down our race to the tomb for six thousand years. The present death rate is about ninety thousand per day. The declaration of the Bible is that these all would have perished—would have had no more future existence than a had no more future existence than a brute—had it not been for God's compassionate mercy, "The great Love with which He loved us" while were yet sinners. - Ephesians

Our text comes in here, and assur is that this salvation of mankind from perishing comes only through God's Love and Mercy, operating through our Lord Jesus Christ. We ask, What did our Lord Jesus do for the race? The Bible promptly answers, "Christ died for our sins perish—forced to live, in order that they might, by their sufferings, entertain the more fortunate, who were guaranteed bliss to the full.

What right did we ever have, said

What right did we ever have, said Corinthians 15:3; Hebrews 2:9; Isaial 53:10, 12.

Let us note carefully that as per-ishing does not mean eternal torture, so the Redemption price which Jesus gave is not eternal torture or purga torial suffering, but—death. "Christ died for the ungodly." Other Scriptures tell us that the death of Jesu was a Ransom-price, or price corresponding to the penalty that was ipon Father Adam and inherited by is race. The Bible thus explains that God, by providing an equivalent price for the sin-penalty against Adam can be just in releasing us from the death penalty.

The simple proposition of the Bib is that as Adam and all of his race legally perished, so they have all legally redeemed from that perished condition—the death of lesus being the Satisfaction price It is because of this redemption that the Bible assures us that there is t be "a resurrection of the dead, both of the just and the unjust." because all were redeemed-redeemed from

the perished condition.

Hence the Bible lays great stress upon the resurrection of the dead and, further, it assures us that the resurrection of mankind must wai until the completion of the Church Then the Second Coming of Chris will be in order, that He may exalt His Church with Himself as the reigning Power, the Spiritual Seed of Abraham, which God for four thousand years has promised shall be exalted to glory for the very pur-pose of blessing all the families of

Surely no Bible student worthy the name has overlooked the fact that the Bible everywhere speaks of the the dead as asleep—nowhere does it tell about their being in Heavenly glory or purgatorial suffering, or in a hell of torment. Neglect of the Word of God has confused our poor, imperfect judgments. We lost our way in the fogs of the Dark Ages, cor jured up by Satan in support of his lie, "Ye shall not surely die," and in contradiction of the Lord's Word, The soul that sinneth it shall die.' Now we remember that Jesus plain

said, "No man hath ascended up Heaven. Now we remember that neither Lazarus nor any awakened from death had any tales to tell respecting the things seen or heard when dead. Now we remember the particular declaration of God's Word, "The dead know not anything." Now we remember that the Scriptures teach that the dead are asleep—our own unconsciousness every night being an illustration to us, if we had only heeded the Word of God instead of the word of men. Now we see that the death state is called a sleep, because of God's in-tention to have a great awakening, or resurrection of the dead. It will come in the morning of the New

The One who died for man's sins i to be the great Restorer who will awaken all the sleeping ones. Did He not illustrate this at His First Advent and thus show forth the glories of His coming Kingdom? Did He not declare that Jairus' daughter me not declare that Jairus daughter was asleep, and awaken her? And did He not say, "Lazarus sleepeth," and awaken him? He did not resurrect any of these. They were merely awakened—and before the time for general the awakening. Hence they fell asleep again. A great awakening bear beard the state of the same of the sa ing Day, however, is near at hand the Pastor declared.

He carried his hearers back to the remote past. He reminded them of the record respecting Abraham, that he slept with his fathers. He asked who the fathers were and where they Pastor. On the contrary, he admitted that in the past himself and the result of the could sleep in Heaven, or whether they could sleep in so warm a place

only conclusion must be that they slept in death.

The Pastor reminded them that heathen do not really worship the idols, but through the idols seek to worship an unseen deity. At first he wondered that they could bow before such hideous, awkward, vicious-looking images. Then the thought came to him, that these poor heathen had formulated their gods of clay, stone, bronze, etc., but that we Christians had formulated ours differently—instead of using material substances we merely constructed ideals and described them, and that from this viewpoint, the creedal pictures of the God of Love are farther.

The Pastor reminded them that similar expressions were used in respect to the good and bad kings and judges and prophets. They were gathered to their fathers, they slept with their fathers, Similarly, when St. Stephen was stoned to death, we read that "he fell on sleep." He cited St. Paul as teaching that all the Church will sleep, except those who are alive at the time of the Second Coming of Jesus: "We shall not all sleep, but we shall all be changed." He quoted Jesus' words, "All that are in the graves shall hear His (Jesus') voice and shall

## TO-MORROW IN THE CHURCHES

Guide to the Places of Public Worship in Brantford

PARK BAPTIST CHURCH. Rev. C. W. Rose, Pastor.

At 3 p.m.: Bible School.

Public cordially invited.

Mr. J. R. Cornelius, Organist.

CALVARY BAPTIST CHURCH.

Park.

Rev. W. E. Bowyer, Pastor.

2.45 p.m.—Sunday School and Adult Classes.

MMANUEL BAPTIST CHURCH

Cor. Erie Ave and Port.

CHENSTONE MEMORIAL BAP

Cor. St. George and Grand.

RIVERDALE BAPTIST MISSION

West Mill St.

GOSPEL TABERNACLE.

11 a.m.—Morning worship,

Seats Free. Good music. All

7 p.m.-Evening service.

Flower Sunday, June 29th.

TIST MISSION.

Dalhousie St., opp. Alexandra

At 11 a.m.: Public worship and ser-

ion, subject, "Our West For Christ."

ANGLICAN

ST. JUDE'S CHURCH.

Cor. Dalhousie and Peel Sts. Sunday, June 22nd. Morning Prayer-11 a.m. Evening Prayer-7 p.m. The Rev. E. C. Whitaker of For McPherson will preach at both ser

vices. Sunday School and Bible Class-

GRACE CHURCH. Albion St., opp. Church.

ST. JOHN'S CHURCH. 150 Oxford St.

ST. JAMES' CHURCH. Dublin St., cor. Grand

ST. PAUL'S CHURCH. West Mill St.

TRINITY CHURCH. Cor. Cayuga and Huron

QT. LUKE'S CHURCH. Cor. Elgin and Brock.

BAPTIST

FIRST BAPTIST.

104 West St Pastor, Rev. Llewellyn Brown. The pastor Rev. Llewellyn Brow will be in charge of all the services Morning worship 11 a.m., Bible schoo

come forth"—the faithful, the saintly, to a resurrection of life—perfection, honor; the remainder of mankind unto a resurrection of trial, testing.—I Corinthians 15:51.

Without the death of Jesus, said the Pastor, all of the race would be

perished, and only in the resurrec-tion have we any ground whatever for believing in a salvation from

death. Only because Christ died is there an opportunity for the Church during his Gospel Age to respond to a "high calling" to the Divine nature. Likewise only through the merit of Christ's death will the world of mankind be saved from perishing and have an opportunity luring Messiah's Kingdom to be re-covered from sin and death condi-

tions, from ignorance, superstition etc.—from the tomb. Gradually they will be raised up, up, up, in the image and likeness of God in the flesh, ultimately to enjoy Him forever in a world-wide Para-dise, from which will be cut off in the Second Death all wilful evildoers, all who prefer sin to righte-ousness, when the Truth shall be made clear to them and when the opportunity will be fully within their grasp. Incidentally, the Pastor mentioned a gross mistranslation of the inspired Word in John 5:29,

namely, "resurrection of damna-tion." The Greek word here, he said, is krisis, and has not in it the slightest suggestion of fire or torture or suffering. The Revised Version renders this verse properly—"a resur-rection of judgment."

I am not forgetting, said speaker, that our text proffers Divine blessings only to believers. Neither am I forgetting that only a few are believers in the Scriptura sense now. Statistics mention four hundred millions of Christians; but, as we all know, this includes practically everybody in Europe and America, with a few in Asia and Africa. It includes many in prisons and insane asylums, penitentiaries, etc. And that leaves three times as many whom we call heathen, who have no knowledge of Christ whatever-twelve hundred millions. Surely none of these are believers in the sense defined by Jesus and the

Apostles. Jesus implies that if any one really believes His Message, his faith will transform his whole life—he would see so great a blessing promised to the faithful follower of Jesus that he would count all other aims and he would count all other aims and ambitions as loss and dross—and run with patience the race set before him. Only these are believers, and they are comparatively few. They are a fine company. They will get the prize, the "pearl of great price." the Kingdom joint-heirship with the Redeemer in His glory, honor and immortality.

But are no others to be blessed?

If not, why did Jesus taste death for every man? Does not that expression imply that every man will have some opportunity of profiting by Jesus' death? It surely does! Those who now hear, appreciate, believe, in the Bible sense, alone will have an opportunity for sharing the First Resurrection of the blessed and holy. But the remainder, we are assured, will all come forth from the tomb—to be granted an opportunity to the sense. the tomb—to be granted an oppor-tunity then for hearing and believing and gaining an inferior blessing. The blessing now is a spiritual one only; but the blessing to be offered under Messiah's Kingdom will be an earthly one—Restitution, human perfection in an earthly Paradise ever-

lasting:

The Bible tells all this, says Pastor Russell. It declares that the god of this world, Satan, is now blinding the minds of all except believers. It equally tells that in God's due time, during Messiah's reign, all the blind eyes will be opended and sell the deaf ears unstopped. ed, and all the deaf ears unstopped (Isaiah 35:5.) Then the whole world (Isaiah 35.5.) Then the whole world will be granted an opportunity of enlightenment respecting the God of Love, and His wise, just and loving terms of reconciliation, and will be blessed by the great Mediator of the New Covenant. Note how this is explained by the Apostle: God wills to have all men come to a knowledge of the Truth, that they may be saved. To this end He has provided that Jesus shall be the Mediator between Himself and mankind. In harmony with the Father's Plan, Jesus is now selecting the Church class, to be a Royal Priesthood, a Bride class, to share with Him in His Kingdom glory and Mediatorial work for the world. It was to this end that He gave Himself a Ransom for all—to be testified in due time.—

Sunday. Stereopticon Lecture. "Ten 3 p.m. Even song and sermon, 7 p.m. "A Coming Event-of Interest to Nights in a Bar Room," Mr Hewitson. you," will be the sermon subject. 7 p.m.-No. 8 of "Home" Series-Master Errol Gamble, violin soloist, Value of a Good Sister." Pastor. will contribute two devotional selec-A welcome to all the services tions. The congregational singing is Good singing always. Free seats. always hearty. There will be baptism uring the service. The music BRANT AVENUE CHURCH. Alfred E. Lavell, Pastor. of the day will be as follows: Morning

-Organ (a) "Dawn" (Nevin), (b) "Sernade" (Gounod); offertory "The 10 a.m.-The Brotherhoods. The Seraphic (Chant') (Guilmant); solo Senior Brotherhood will I "How Beautiful Are the Feet" (Han-by Mr. W. B. Wickens. Senior Brotherhood will be addressed del) (from the Messiah); postfude II a.m., Church Service. Sermon: "Fanfare" (Lemmens). Evening-Or- "Are We Ready to Answer the Call 11 a.m., Church Service. Sermon "Chant de Bonheur (Le- of the World's Need

Pray" (Jewitt), Miss R. Hutchinson: mation of Peter.' offertory, (violin and organ) "Andante Brief services during the summer

> B. M. E. CHURCH. Cor. Murray and Dalhousie.

> Cor. Cayuga and Superior.

FREE METHODIST CHURCH. 178 Market St.

Cor. Edward and Walter Sts. CONGREGATIONAL

ONGREGATIONAL CHURCH. Cor. George and Wellington Sts. Rev. M. Kelly, Pastor.

II a.m.; "The Church and Her Duty to the Children." All the parents in the church and congregation should be present at this service; the children also should be there.

ake charge of both services Appropriate music will be rendered the choir, assisted by the Brant Male quartette.

METHODIST

COLBORNE STREET CHURCH. Rev. T. E. Holling, B.A., Pastor. Flower Services. 10 a.m. Protherhood, addressed by

Rev. G. A. Woodside. Young Ladies Class, addressed by H. J. Bassett Mr. John Mann's class. II a.m., public worship conducted by the pastor, "The Festival of Flow ers." Special features and floral de orations. Floral offerings for the

ospitals and sick. 2.45 p.m., Sabbath school. loral exercises. 7 p.m., public worship conducted

by the pastor. Subject, "Christ, the perfect flower of humanity." The music for the day is as ows: Morning: Anthem, "I am Aloha and Omega," (Stainer); solc, Mrs. Leeming. Evening, "Sawiour Thy Children Keep" (Sullivan); solo "The Man of Galilee," Mrs. Bates. CYDENHAM ST. CHURCH.

Cor. Dundas.
Rev. A. I. Snyder, Pastor.
A. R. Knott, Organist. Flower Sunday. 10 a.m. Brotherhood ("Echoes of he Conference," speaker, A. Scruton; unior League, and Class Meeting. 11 a.m.—"God Has a Secret for Us That We Know Not Of." Pastor.

2.45-Sunday School. Temperance

Richmond.

mare), (b) "Andante in A Flat" Batiste) (c)) "Canto Amoroso" (Roechel); violin (requested) "Meditation" (Thais) (Massenet), Master Errol Gamble; solo, "Teach Me to "From sinner to Saint. The Transfor-

from First Symphony" (Beethoven); months. A cordial welcome to every-postlude, "Triumphal March," (Tiel-one.

WELLINGTON ST. CHURCH. 55 Wellington St Brotherhood Class and Junion League at 10. At the 11 o'clock service, the pastor will continue study of "The Pastoral Psalm." Anthem, "I heard the voice of Jesus At 7 p.m.: Subject, "Our Like Pre-scious Faith"—or the things which rect Me" (Handel). Mr. C. Darwen. Christians of Whatever Name Have Sunday school at 2.45. Special service of praise at 7 p.m. The pastor will give "A Song Message." An-them, "The Wilderness" (Goss), soloists, Misses Graham, Cann, Messrs Stubbins and C. Darwen; duet, "One Sweetly Solemn Thought" (Ambrose) Miss A. Bloxham and Mr. C. Darwen; anthem, "What hast thou given for Me" (Ambrose), soloists, Miss M. Limburg and Mr. W. Burwel- ton. During the hot weather services will be of an hour duration. Come Thomas Darwen, organist and choir master.

WESLEY CHURCH.

OXFORD ST. CHURCH

PRESBYTERIAN T. ANDREW'S PRESBYTERIAN

Cor. James and Brant Ave. 11 a.m., "Good Hearing." 7 p.m., "Excuses" in series-"Jesu Dining Out.'

3 p.m.: Sabbath school and Bibl classes. Music: Evening—Anthem, "How Long Wilt Thou Forget Me?" Sunday School, 42.15 p.m..

7 p.m.: "The Home and Its Relation to City Life." The pastor will "Praise the Lord" (Maunder), soloist Mrs. S. P. Davies; solo, "The Golden Pathway" (Grey). Mr. J. Halrod. Evening—Anthem "Praise the Lord" (Maunder), soloist (Pfleuger), soloist Mrs. S. P. Davies; Mr. W. B. Burrill; anthem, "Hark!

Hark! My Soul (Shelley), soloist. Miss A. Howarth and Mrs. S. P Davies; solo, "Abide With Us" (Bailey), Miss Hilda Hurley; anthem, The Radiant Morn" (Woodward). ZION PRESBYTERIAN CHURCH

Darling St., opp. Victoria Park Rev. G. A. Woodside, Minister. 11 a.m.-"Self." 3 p.m.-Sunday School and Bible

7 p.m.—The Big Things of the As Soloist-Miss Morson, Seaforth, On A LEXANDRA CHURCH. Cor. Peel St.

BALFOUR ST. CHURCH. Cor. Grant St.

ROMAN CATHOLIC ST. BASIL'S CHURCH. Cor. Palace and Crown.

ST. MARY'S CHURCH. Cor. Colborne and Brock.

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BIBLE STUDENTS

Association

Meetings Held at

17 George Street

Sunday's at 11 a. m. and 7. p. m

Wednesday's 8 p. m.

Friday's - - 8 p. m.

FOR STUDY OF THE DIVINE PLAN OF THE AGES.

SEATS TREE NO COLLECTION

ALL WELCOME

C. O. F. Hall. Subject for Sunday, 7 p.m., "Bac to the land; the two ways-which do you prefer "Speaker, Mr. Royle, in C. O. F. Hall, opposite Post Office, 136 Dalhousie street. All welcome. Seats free. No collection. Children Cry for Fletcher's

The Kind You Have Always Bought, and which has been in use for over 30 years, has borne the signature of and has been made under his personal supervision since its infancy. Allow no one to deceive you in this. All Counterfeits, Imitations and "Just-as-good" are but Experiments that trifle with and endanger the health of Infants and Children—Experience against Experiments.

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IRST SECTION

FORTY-FOURTH YEA

Ascot Sunday on the Rivie -All Grades of Society Were Out.

NEW YORK, June 23 .- A Lon cable says: This is likely to be gayest week of the season. Sunday is always spent on the I era, and yesterday was certainly greatest up-the-river day of the All grades of society were on water and a record number of c 1,600 to be precise, passed thro Boulter's Lock.

To-day the Prince of Wales brated his nineteenth birthday. King and Queen will attend the op at Covent Garden to-night to Melba and Caruso in La Bohe This is really a command perfo ance, as the Queen has expressed wish to hear these famous singers gether in her favorite opera.

To-morrow the Prince, as re sentative of the King, welcomes French President at Portsmouth. Prince of Wales and President caire will travel together and suite will be received by the Kin Wednesday is "Alexandra D when London will be a city of ro Artificial and wild roses are to sold for charities in which Qu Alexandra is interested, by women dressed in white with wre of wild roses in their hats. Qu Alexandra will, during the aftern drive around London o visit the tres where the roses a sold. Th

also fixed for this event. HEATED AIR MADE EXPLOSIO

day's great event will be their

jesties' State ball at Buckingl

Palace. Several private dances

Theory in Connection W Terrible Fatality at

MONTREAL, Oue That the wall which fell during here yesterday in the sash fa of Itzweire and Sarrazin, and four firemen and injured five oth were blown out by an explosion heated air, was the statement is by Fire Chief Tremblay this m ing. The fire itself, which did dan now estimated at \$150,000, started, it is believed, by a cigar butt, carelessly fling into a pil

shavings. All the injured men were rej ed as doing well this morning. A civic funeral will be given dead firemen on Wednesday and vices will be held in the Ro Catholic and Protestant churche A benefit in aid of the Mon firemen's benevolent fund, which to have been held to-night, has

to be cancelled, but the newspa

have opened their columns free

the acknowledgement of subs

tions. Mohawk Car Service.

The city stret car setrvice to hawk Park has been withdrawn the Grand Valley cars, "which down there every hour is all the vice now being conducted bety the city and the park. The m will be taken up by the proper a orities in the near future.

Building Permits.

Building permits have been at the C'ty Tngineer's office to iiam Payne for the erection of a cottage on Grant St. costing \$1 To William Sutch, for the erec of brick cottage on Rawdon St cost \$1,000. Sad Word.

News was received in the city

morning of the death in Toron

Miss Georgina King, a daughter of late Mr. George King, all former this city. The funeral will take

in Brantford, and further particular will be announced later. Seriously Ill. Many friends will regret to f the very seriously illness of Snyder, wife of Rev. A. I. Snyder, tor of Sydenham St. Methodist chu The family have all been sumn

and have arrived in the city.

McManus Released. Word reached the city this mor to the effect that Louis Cook, N ger of the Guelph team had release Pitcher McManus for not complestrictly to the rules and regulation of the club.

Take a Rest. There will be no practice of the cal lacrosse team to-night. The are going to take a rest until Wed day night, and they deserve it what they did to those Cockneys