Guide to Places of Public Worship

ANGLICAN

GRACE SHURCH-Rev. Dr. Mackenzie, Rector Rev. Mr. Potts; Curate.

ST. JUDES CHURCH-Corner Dalhousie and Peel Sts.

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.

BAPTIST

FIRST BAPTIST.

104 West St. Pastor, Rev. Llewellyn Brown. The regular services to-morrow Morning prayer 10.30, and worship with preaching II a.m. Bible school 3 p.m. Evensong and sermon 7 p.m Subject: "Building of a Surplus for Life." There will also be beautiful believer's baptism during the service The music of the day will be under the direction of Mr. Wright, and will be as follows: A.M., organ (a) andante in B flat (Batiste) (b) Cazonetta (Thomas); offertory, "Holy, Holy, Holy" (Dykes-West); anthem (r. peated by request) 'Come ye thank ful people come" (Shelley); postlude, march pontificate. P.M., organ, "Allegretto Gragioss" (Tours); offertoire in F (Read) (c) Evening Song, (Matthews); solo, 'The Better Land"

(Dulmage) Miss Rhea Hutchinson postlude, Fanfare in D. (Lemmens) CHENSTONE MEMORIAL BAP TIST CHURCH.

(Cowen) Miss Edna Phipps; offerto

melody in F Rockwell); anthem

Saviour breathe an evening blessing

(Havens); solo, 'The Golden City,

Cor. St. George and Grand. PARK BAPTIST CHURCH. Mr. J. R. Cornelius, Organist. Evangelist Dr. F. W. Troy

New York City, will preach at 11 and 7: also address a meeting for men a Dr. Troy is an educated evangelist. He is considered one of the strongest preachers engaged in this work. He will be with the church three weeks. A large chorus choir will assist in the services. Public

CALVARY BAPTIST CHURCH. Dalhousie St., opp. Alexandra

Rev. W. E. Bowyer, Pastor. Services II a.m. and 7 p.m. Sunday school and adult classes 2.45 p.m.

CONGREGATIONAL

CONGREGATIONAL CHURCH. Cor. George and Wellington Sts. Rev. M. Kelly. Pastor. The pastor will take charge both services on Sunday. 11.00 a.m.,

The Paralysis of Fear.

3.00 p.m.: Sunday school. 7.00 p.m.: The Waning of the Inner Light. Music: 11-Anthem; solo by Miss expected teacher in connection with Campion; 7— Anthem; duet, Miss the Philadelphia Bible conference Second and Mrs. Brooks.

Nov. 9-23, will (D.V.) hold a series

METHODIST

COLBORNE STREET CHURCH. Rev. T. E. Holling, B.A., Pastor. 10 a.m.: Brotherhood; Mr. John Mann's Class; Young Ladies Class, FIRST CHURCH OF CHRIST. address by Mrs. Dr. Barber. 11 a.m., Public worship, Subject of COSPEL TABERNACLE. sermon: "John, Whom Jesus Loved" the third in a course on the Twelve Apostles.

2.45 p.m.: Sabbath School and Adult Classes. 7 p.m.: Public worship: subject of GOSPEL TABERNACLE. sermon, "The Rod of God in the

INTERNATIONAL BIBLE STU The music for the day is as follows: Morning -Anthem, "If Ye

Love Me" (Simper); solo, Mrs. Leeming. Evening- Anthem: "Har- Rifles. vest Home" (Hanscombe); solo, Mr George Humphries. G. C. White,

WELLINGTON ST. CHURCH. 55 Wellington St

organist and choirmaster.

Public services at 11 a.m. and 7 m., at which the pastor, Rev. R. D. Light" (Gounod); solo "The Reces-Hamilton, will preach. Morning sub- sional" (DeKoven), Mr. J. Halrod. ect, "Addition," second of series on Evening: Anthem, "God Be Merci-Bible Arithmetic, Evening subject, ful" (Mammott); solo, "Nearer, My "Visions and Ideals." Brotherhood, God to Thee," Mrs. G. Chamberlain. day School at 2.45. Choir music: ZION PRESBYTERIAN CHURCH Morning Anthem, "O How Amiable Darling St., opp. Victoria Park are Thy Dwellings" (Elliott). Solo, 'No Night There' (Danks) Miss Ruby, Cann. Evening: Anthem, "Wor- munion. ship the King" (Maunder). Solo, 'Galilee' (Rodney), Miss E. Gilmour, er Obligation. with violin obligato by Mr. W. G.

organist and choirmaster. CYDENHAM ST. CHURCH. Cor. Dundas. Rev. A. I. Snyder, Pastor.

A. R. Knott. Organist. 10 a.m., Brotherhood, speaker Rev Mr. Liddy; Class meeting and Jr

11 a.m., Rev. Mr. Liddy of Wesley church, will preach. 2.45 p.m. S. S. and Adult classes. 7 p.m., Second of Series on Lord's

Prayer: Thy Kingdom Come, by the Pastor. Mr. James Houlding will sing a solo at this service.

'Jesus, Lead me All the Way," at the evening service. A cordial welcome to all. Free seats. Good singing. Bright services.

BRANT AVENUE CHURCH. Alfred E. Lavell, Pastor. Richmond. Sunday, Oct. 26, 1913. 10 a.m., The Brotherhoods, Mr.

Fred Mann will address the senior 11 a.m., Church service. The pastor will begin a series of sermons on "Pictures of God."

2.45 p.m., Sunday School. 7 p.m., Church Service, "The Responsibilities of Freedom. A welcome to all,

WESLEY CHURCH. Cor. Cayuga and Superior. TREE METHODIST CHURCH.

178 Market St. XFORD ST. CHURCH. Oxford Street, West Brant.

B. M. E. CHURCH. Murray Street.

NONDENOMINATIONAL

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Darling St.

DENTS' ASSOCIATION.

International ·

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.

ALL WELCOME

SEATS FREE NO COLLECTION STEE

17 George St.

ETHEL HALL

Nelson Street East. Dr. Max Wertheemer, a former above their original elevation by geological forces. This notion is an erroneous one. Authorities contend that
the sands of all the great deserts have
been formed on the spot by the disincently had a mission in connection. cently had a mission in connection tegration of the solid rocks on which with Pastor Philpott's work in Ham- they rest.

ilton, and who is announced as an Memorial To Royalist. of meetings in this city, beginning at 8 p.m., Oct 30th, and continuing Royalist forces in the battle of Worat 8 p.m., Oct 30th, and continuing ne week, Saturday excluded. Bethel cester. Hall has been given for the purpose led in the cathedral. Vote now the date.

A Model Father Ostrich George St. Cor. Edward and Walter Sts. CALVATION ARMY.

Wages In Arabia. In British Arabia a native laborer earns from 12 to 16 cents a day, on which he supports himself and his

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PRESBYTERIAN

ST. ANDREW'S PRESBYTERIAN Cor. James and Brant Ave. 11 a.m., Rev. R. G. McBeth, M. A 3 p.m., Sabbath School with classes for men and women. 4 p.m., Church parade, 38 Dufferin Offerings Under Jewish Law and

7 p.m., Religious Liberty.

Music — Morning: Anthem "O,
Happy Band of Pilgrims" (Smith), Mr. W. B. Burrill; solo, JESUS' PREACHING DOCTRINAL soloist, Mr. W. B. Burrill; solo, 'Consider and Hear Me" (Wooler), Mr. J. Halrod. Afternoon service, 4 p.m.: Anthem. "Send Out Thy

Darling St., opp. Victoria Park Rev. G. A. Woodside, Minister. Morning service-11 a.m., com-

Evening service, 7 p.m.: Our Wid-You are especially invited to the Darwen. Anthem "God so Loved the evening service.

World" (Stainer). Thomas Darwen, A LEXANDRA CHURCH. Cor. Peel St.

RALFOUR ST. CHURCH.

Cor. Grant St.

ROMAN CATHOLIC

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

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

Aged Preachers In Germany. The shamefully inadequate provision made for the support of the aged min isters of the gospel of most denomina-Miss Lilian Pallin will render tions in this country is in marked contrast to the superb provision made for them in Germany. There, it is stated, the young minister gets a minimum salary, usually \$500 and a parsonage. This salary is increased every few years until at sixty-five the minister. even if he has changed his parish, re- emphasis. His reply is that the Masceives \$2.500, the largest compensation ter and the Apostles set the stand-permissible, to which is to be added and which he believes should be fol-

last and highest salary. On his death his widow receives an adequate penhis widow receives an adequate pen-

Origin of Authors' Rights. goes back, it appears, to the year none of His hearers had been begot1655. A playwright named Quinault ten of the Holy Spirit. The Aposhad written a piece named "Les tolic Epistles to spirit-begotten Rivafek "" It was "his "first play, and" Christians set forth holy doctrines. "
he offered it to a strolling company of caters who were not willing to the spirit begotten to the company of the c

There is a popular idea that deserts like the Sahara are the bottoms of ancient seas which have been lifted

A battle memorial was unveiled at Worcester (Eng.) Cathedral recently. cester. The duke was mo tally wounded in the battle, and was bur-

Six young ostriches have been hatched at the Zoological Gardens at Cardiff, Wales. Their father built the nest, sat on the eggs without a

lapse, and is now tending his young.

ed to promptly

(Formerly Brown Bros.)

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SACRIFICES NOT REQUIRED BY GOD

Their Antitypes.

Russell's Preaching-Why Not "Fashionable"-Why It Is Doctrinal-Eating God's Word -Unrequired and Undesirable Sacrifices - Acceptable Sacrifices -The Rewards of Accepted Sacrifices—The Better Sacrifices.

Washington, D. C., Oct. 19.—We report one of Pas-tor Russell's disand offering and burnt offerings offerings fo sin Thou would-est not, neither hadst pleasure are offered by the ASTOR RUSSELL)

Before discussing his text, the Pastor answered does not preach "fashionable" sermons, and give his audiences a digest of his readings in the leading magazines, or some dissertation on scientific progress, public parks, better housing for the poor, etc. His answer is that this field is already over-filled with laborers; and besides that he has a different commission, which reads, "The Spirit of the Lord God is upon me; because He hath anointed me to preach the good tid-ings to the meek; He hath sent me

are merely preparations for the grand work of Messiah during His

Millennial Reign of righteousness for

Divine Law, having sentenced Adam to death, and indirectly in-

eluding his race, nevertheless pur-

osed a deliverance through a Sav-

iour. Neither Moses nor any other fallen man could make a real atone-

ment for sin. Israel's Atonement Day sacrifices were merely fore-

shadows, or types. God could not accept the death of a bullock, of a

goat, or both, as an offset to the pen-alty against Adam and his race.

Such sacrifices were not acceptable.

God as a substitutionary sacrifice for

Adam and those involved with him.

it was signified doubly:
(1) At the time of His consecra-

tion at Jordan, by the impartation of

(2) By the resurrection of Jesus, born of the Spirit, as a completion

of His acceptance to the Divine nature, glory and immortality.

Our Lord's was the acceptable

Sacrifice, yet it was not all that God

and honor added—the Divine nature.

He then made application of the merit of His sacrifice on behalf of all

who desire to become members of the Royal Priesthood.

Those in the upper room at Pente-cost were the first to be begotten of

the Holy Spirit and to become acceptable sacrifices. Since then,

others have been received from every

nation. Gradually the foreordained number of such sacrificers, or priests has been reaching completion. We

The Divine plan for the world is

the reverse of the plan for the Church. Christ and the Church

sacrificed the human nature in their loyal devotion to God. Their great

reward is the Heavenly nature and the Kingdom. The world will have

no opportunity for sacrificing the flesh, but every opportunity for perfecting their flesh.

The Apostle's words, "I beseech

you, brethren, by the mercies of God, that ye present your bodies a living sacrifice," do not mean that God urges us to sacrifice, but that the

Apostle, discerning the opportunity to become followers of Jesus and

world.

Holy Spirit; and

The Law read, "An eye for an eye,

uman uplift.

to bind up the broken-hearted."— Isaiah 61:1. Others again, ask the Pastor why he does not preach more against in-temperance, the social evil, etc. occasionally smashing chairs for the use of the parsonage and certain fees given him. At sixty-five the minister can withdraw on a pension if he shall so, elect or if the parish shall so desire or he can centifue by general. desire, or he can continue by general forth the praises of Him who hath consent five years longer. On with called us out of darkness into His drawing he receives as a pension for marvelous light." Jesus inculcated the rest of his life two-thirds of his this when He said, "Feed My sheep,"

The Pastor declared that he sion for the remainder of her days and also each of her children until their he follows the example of Jesus and sixteenth or eighteenth year.-Chris the Apostles, not considering him self wise enough to improve upon their methods and example. Jesus' Origin of Authors' Rights.

The first trace of authors' rights along the simplest lines, because

he offered it to a strolling company of actors, who were not willing to risk more than fifty crowns on its pury chase. Quinault then suggested that instead of receiving a sum cash down, he should be given a ninth part of the receipity taken during the run of the receipity taken during the run of Good music. Free seats. All are welcome.

RIVERDALE BAPTIST CHURCH West Mill St.

IMMANUEL BAPTIST CHURCH.

The seats are welcome.

NUNDENOMINATIONAL

CHRISTADELPHIAN—

C. O. F. Hall.

Subject for Sunday, 7 p.m. "God—
a God of War. Answer to Socialism." Speaker, Mr. Edmison, in C.O. ism." Speaker, Mr. Edmison, in C.O

How very few Christians to-day understand the very simplest doc-trines Divine! How few could explain justification by faith versus justification by works! How few could explain the Bible doctrine of sanctification! How few know anything about the hope of the "resur-rection of the dead," or, any other Bible doctrine! Truly the Bible de-clares of our day, "My people perish for lack of knowledge"; and again, "I will send a famine in the land, saith the Lord God—not a famine of bread, nor a thirst for water, but of hearing the Word of the Lord."-

Hosea 4:6; Amos 8:11. God never requires sacrifices. As our Creator, He has a right to make such demands of us as He will, and we would be obligated to obey. But such obedience could not be properly termed sacrifice. The word sacrifice signifies that which is voluntar-ily offered to God outside of any Divine requirement.

The sacrifices and offerings of the

Jewish Law were privileges. By the offer of bullocks and goats the transgressions of the Israelites were covered year by year in advance, and thus they were permitted to have a continued standing with God. But our text tells us that the sacrifices were not wholly satisfactory to the Lord. They were merely typical of "better sacrifices," and were accept-

"better sacrifices," and were acceptable only as types.

St. Paul is quoting from the fortieth Psalm (V. 6-8). Through the Prophet David the Lord declared that the sacrifices of the Law, which could never really cancel sin, were not fully to His pleasement. Christ is here represented as taking note of the fact that the typical sacrifices of the Law could never take away sin, but that His own body had been especially provided as a Sin-offering. He had humbled Himself to take the human nature. The object of all this was to provide the better Sacrifice necessary for the redemption of thus to become joint-heirs with Him in His Kingdom, urges fellow disciples to appreciate the wonderful possible of self-sacrifice in God's Other Scriptures show us that our cceptance as sacrificers is not on our own account, but through the merit of the Captain of our salvation. In the Ransom-price for the sin of the whole world, the sins of the Church were necessarily included; for they are by nature a part of the world. But instead of receiving their share of Christians. their share of Christ's merit in Resti-tution with the remainder of the world during the Millennium, a special dispensation operates on their behalf, permitting their share of the coming blessings to be imputed to them instead of being actually given them. fine necessary for the redemption of Adam and his race.

Further, we read of the Master's consecration, when He was thirty years of age. His sacrificial sentiments are expressed in the words. "Then said I, Lo I come to do Thy will, O God, as in the volume of the Book it is written of Me." Everything that the Father had caused to be written, it he Law and the Prophets, respecting the penalty of sin and the bearing of that penalty by a Saviour and Sin-bearer, Jesus pledged Himself to carry out.

We should not overlook the fact that the typical Atonement Day sacrifices were nlural, and that the Apostle speaks of the antitypes in the plural—'better sacrifices' than those offered under the Law. Here we find again the lesson elsewhere ice necessary for the redemption of

them.

This imputation is made only to such as profess a desire to walk in the footsteps of Jesus and to sacrifice earthly interests, and life itself, for the Heavenly. The imputation covers all their deficiencies, and permits them to be accepted as members of the Body of Christ for sacrifice, and also to be counted in as members of the New Creation, the spiritual Body of Christ. And for such as faithfully live up to their Covenant of Sacrifice, the Divine provision is glory, honor, immortality and jointheirship with the Redeemer Himself, whose work will be the uplift of humanity from sin and death, and the destruction of the incorrigible.

Few seem to realize that sacrificing is a privilege. We have seen that the sacrifices possible to the best of humanity would be unaccept-

et forth; namely, that it had been rom the beginning the Divine purose that our Lord and Redeemer hould have followers, members, ho would pass through similar exercinces to His own, of suffering, ial, dying, and afterward be asso-



clated with Him in giory on the Heavenly plane, His joint-heirs in the Messianic Kingdom.

In harmony with this thought, Jesus is the High Priest of our order, or profession, and we are the under-priesthood now preparing, as He prepared, for the glorious work of the Age to come. Hence St. Peter styles these a Royal Priesthood, because of the ombination of kingly power with priestly service. These are merely preparations for the

the Bible as a great multitude, in comparison to the faithful and acceptable sacrifices, who are styled the Little Flock. There is a reason for the rejection of such sacrifices; for there is no partiality with God. The reason is that only those who have the spirit, the zeal, of the Master, the High Priest, are accept-

The sacrificing of Jesus was done with delight—as we read, "I delight to do Thy will, O God!" A halfhearted sacrifice, or sacrificing grudgingly done, would not be pleas-ing to God. The cold unbeliever is nore pleasing in the Lord's sight than the lukewarm believer. As we read, "I would that thou wert cold or hot. So then, because thou art lukewarm, I will spew thee out of My mouth." (Revelation 3:15, 16.) a tooth for a tooth, a man's life for a man's life." Hence a bullock and a goat could never be acceptable to This principle holds in respect to all But God prepared Jesus with such a body as would be acceptable; and He "offered up Himself" an acceptable Sacrifice. The Divine acceptance of who make a consecration of them-selves to God. If they are consumed with loving zeal in the Lord's service, then the "fat" offering rises as a sweet odor to the Lord. But a half-hearted service brings neither joy to the sacrificer nor pleasure to

Nevertheless, in much mercy the Lord recognizes that these, even while failing to live up to their consecration vow, are not His enemies. They indeed love righteousness and hate iniquity, but not with a sufficiency of zeal to warrant their being accepted as members of the Bride

had forepictured, or typed. As there was an offering of a bullock, typifying the death of Jesus, so there was a subsequent offering of a goat, typifying the sacrifice of the Church. (Hebrews 13:11-13.) Christ's sacri-This does not signify eternal torment, or any other terrible future, for these brethren of insufficient zeal. It does mean, according to the Bible, a rejection from being mem-bers of the Bride class. The Lord the bullock, was fat; the Church's sacrifice, the goat, is lean—fat representing love, loyalty, pereven has a goodly portion for such, if they still love Him, still love the The sacrifice of Jesus, the High Priest, continued during the three and a half years of His ministry, and Truth, even though they be bounden Priest, continued during the three and a half years of His ministry, and ended with His death. Forty days after His resurrection He ascended their bodies daily as holy, living sacon High, with still further dignity on High, with still further dignity

Under different pictures the Lord shows us what will be the fate of tion vow, who claim loy lty to Him and who yet ching to the world and to Babylon. Instead of getting the

which they failed to sacrifice.—Revelation 7:14-17.

tle Flock, are symbolically styled the found worthy of membership in th bulations, be made worthy bridesmaids, described as "virgins the Brides companions, who will for have a glorious share in the Family: but, by their fear the grand distinction des for those who shall be found copies of God's dear Son. Their sacrifices will be brought to perfection on the

spirit plane through the destruction of the flesh. St. Paul pictures these when de scribing the end of this Gospel Age He says that every man's work shall be tried so as by fire; for the Day that cometh shall declare it. He that buildeth with wood, hay and stubble shall have his work de ed, but he that buildeth with the gold, silver and precious stones of the Divine promises will receive the great reward. The Apostle proceeds to say that nevertheless all who build upon the Rock, Christ Jesus, shall not be confounded; that, although the fire of that Day (the Time of Trouble with which this Age will close) will consume their unsatisfac tory faith-structure of wood, hand stubble, yet they themselve faith-structure of wood, hay so as by fire .- 1 Corinthians 3:11-15.

In view of this Scripture we see a force in the Apostle's exhortation that the followers of Jesus should lay aside every weight and every beset ting sin, and run with patience th race set before them. We see the while the whole world is to have

blessing from the Saviour by and by

a Restitution blessing they cannot get it yet. We see that only those who come to Jesus and accept the Divine arrangement of the nar-row way of the Gospel Age are be-gotten of the Holy Spirit. We see hat even this is not enough, but that "A Heavenly race demands our zeal.
And an immortal crown."

We see that to be a Christian of the first class, means to be a most earnest and most zealous saint, who, like the Apostle Paul, can say, I count that all things earthly are but bership in the Church, which is the intense indeed is meant by a nominato Babylon. Instead of getting the crown of glory, these are represented as getting a palm of victory. Instead of being counted worthy to escape certain troubles in the end of this Age, these will be obliged to sure to glory because indeed is meant by a nomination for the position which God gives to the faithful few! It means the opening of a door of opportunity whereby these may, if they will, make their calling and their election sure to glory because it is a sure to glory becaus



BATURDAY, OCT

United S Is War

Dinner Given in Be Mrs. Joseph C

AMERICAN NAV

(Special Dispat

R. AND MRS. JOSI GREW were the hor official dinner given States Ambassador, M Gerard. Among the gu Under Secretary of State, mann; the British Ambas ward Goschen; the Danish Countess Moltke and Baron Sternberg.

The party was augmented evening by a number of gues in for dancing. Mr. and Mrs. Grew lef

on a short leave of absence children, who are returning The United States An the guest this week also Commander Walter R. (United States naval attach at déjeuner the Ambass staff. The Ambassador before the American Lunc nounced it the most deligh iant entertainment he ha awaiting him.

MERCHANTS GREET AL Officers and directors of Association of Commerce an yesterday in a body to the pay their official respects Ambassador. The party woof Mr. I. Wolf, Jr.; Mr. W Mr. W. C. McCann, Mr. melffeng, Mr. Richard Siering S. Atwood, Mr. Simon L. Mr. W. E. Kugemann, Mr. Mr. John G. Simon, Mr. . Mr. Henry E. Schmidt, 1 Mr. J. M. Daffron, Mr. Paul

Dr. George A. Kubler. Mr. and Mrs. John Selm York, who are stopping at th planade, entertained at dinn General and Mrs. Thackara. can Ambassador was among as also were Mrs. Harry Jan Miss Margaret Ludee, of Mrs. Thackara received a c from Mrs. Charles Bartlett, o

Miss Helen McFadden ga sant for young women of School, and the other hos week in American circles w Luce, who is receiving for the since returning from a su America, and Mrs. and Mrs. Arthur Ficken Francisco, who had among many well known musicians MUSIC AND ART.

The German-American Soci numbers responded to the Herr Fischer Arenburg to a musicale and view the col paintings. The host, who is in tennis and sporting circle the team of the Berlin Ho which at present holds the championship. He has als much distinction as a paint canvases have revealed a p cility for landscapes and inter Among the guests was Pr erick Carl of Prussia, who I turned from Leipzig, where pated in the riding tourname Others noticed viewing t

were Mrs. A. M. Thackara, w

her Mr. and Mrs. John Sein

York, and Mrs Eginton Will Mrs. Stephen S. McFadden, George J. Bultman and Mrs. I the American Consul General Mr. T. St. John Gaffney; Beetl, Mr. Lamer Winslow, Bertiling, Herr Leo Frobenii can explorer, and Colonel prominent in German aviation UNIVERSITY RECTOR INDU On Wednesday the ceremo ing over the title and insign magnificus of Berlin Univers new incumbent of the office t the large auditorium. This is and elective office and from Count Baudissin, of the

faculty, who is well known in can educational world. Professor Archibald Cury Co newly arrived exchange pro Harvard at Berlin University,

Much interest has been cause the announcement issued by the Institute that Herr Carl Die retary of the sixth Olympi will speak next week on impl ceived during his recent trip t as one of a commission appoint athletic sports there.

Many well known persons a g of Fraulein Irma vo Herr Gustav Braun von amburg. Baroness von Stun of the famous German steel kivon Stumm-Halberg, and the gr of the bride elect were presen and Countess Adalbert ff, Frau von Schubert, reux and Miss Aileen De who was Miss Clin re, and Mr. W. J. (

ix bridesmaids are all younger set. Court and Princess Daisy Hohen