NO.VEMBER 14, 1914

nd boxed his ears. Not l had won his wager. fterwards sent the pensation for the cuff ed, but he refused to ac--aud there spoke the Frenchman, after allen already sufficiently by the touch of his sovhand on his cheek."



v ith our good rom various l for Gin Pills, and is helping



et, New York. GEO. DIXON Whiting, Ind.

Mrs. ED, DEANS ble, Take Gin Pills



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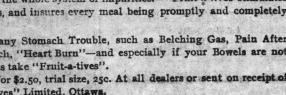


W. F. ALLEN, ESQ. Halifax, N. S. Nov. 22nd, 1913

"I feel that I would be doing "Fruit-a-tives" a great injustice if I did not make known to you the wonderful results that I have obtained from its use. For the past eight years, I have been afflicted with Dyspepsia. I had given up all hopes of ever being able to enjoy another meal, when I chanced to see your advertisement in the papers, and as a last resort, I decided to investigate and see if all you claimed for "Fruit-a tives" was true. Now, after having used six boxes, I find that your claims for "Fruit.a-tives" are well founded. I am now in perfect health and can enjoy my meals as I formerly did, and I cannot praise "Fruit-a-tives" too strongly". WELLARD F. ALLEN.

Just as sure as day follows night, just so sure will "Fruit-a-tives cure every trace of Indigestion and Dyspepsia. "Fruit-a-tives" keeps the stomach sweet and clean. "Fruit-a-tives" insures the digestive juices being fresh and plentiful by ridding the whole system of impurities. "Fruit-a-tives stimulates the stomach muscles, and insures every meal being promptly and completely digested.

If you have any Stomach Trouble, such as Belching Gas, Pain After



said in part: Sin made moral cowards of our race. From early infancy fear and apprehension, especially in respect to things future, have been impressed upon us. We realize our imperfec-tion, and know that our God is per-fect, that perfection is the only standard which He could approve, and that some kind of punishment for sin must be expected. The Ad-versary, taking advantage of our forefathers, misrepresented the Al-mighty, and has used our fears to alienate us from Him and to distort His Message to us in the Bible. St. Paul assures us that this is Satan's general procedure; that he puts light

general procedure; that he puts light, for darkness and darkness for light.

Thus it comes that our text, which

said in part:

The special way is the proof of the many become a made a dry city for the duration of the war and that no wine, beers, or special provide food, clothers and carting along that fire, but the respondent of the Daily Main of the war and that no wine, beers, or special provide food, clothers and carting along that fire, but the respondent of the beavens and the special provide food, clothers and carting along that fire, but the respondent of the beavens and the special provide food, clothers and carting along that fire, but the respondent of the beavens and the special provide food, clothers and carting along that fire, but the prosence of the special provide food, clothers and carting along that fire, but the prosence of the special provide food, clothers and carting along that fire, but the prosence of the beavens and the special provide food, clothers and carting along that fire, but the prosence of the beavens and the special provide food, clothers and contexplay the provide food, clothers and contexplay the provide food, clothers and contexplay the provide food, clothers and the special provide food and that increase of the provide food and the

THE DAILY COURIER, BRANTFORD, CANADA



 away. No place will evermore be found for them.

 Trom this standpoint alone is they hope for humanity. Today we are living at the very climax of the intervence of the standom of the explying alone of the standom of the standom of the explying alone of the standom of the standom of the explying alone of the standom o

 And Years.
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 With Symboliams-Appreciate Many of Dis-Berthy Nations of which that mutuals that have and an in the face. of the law without the soft Human distance of the soft mutuals of the south some distance that and other communication that human and the soft Human distance of the soft mutual soft human of pointies for tirgations of the soft human of pointies for tirgations of the soft Human distance of the soft mutual soft human of pointies for tirgations of the soft human of pointies for tirgations of the soft Human distance of the soft human distance and the soft human distance of the soft human of pointies for tirgations of the soft Human distance of the soft human of pointies for tirgations of the soft Human distance of the soft human of pointies for tirgations of the soft Human distance of the soft human of pointies for tirgations of the soft Human distance of the soft human of pointies for tirgations of the soft Human distance of the soft human of pointies for tirgations of the soft Human distance of the soft human distance of pointies soft human distance of human distance distance human distance of human distance human distance of human distance human distance distan darkness of selfishness and evil—all of which his name represents—and not under the dominion of Messiah. not under the dominion of Messian, the Representative of Jehovah and His righteousness, not under the King of Glory, the antitypical David and Solomon, the antitypical Aaron and Melohizedek. Messiah.

The Master said, "My Word shall judge you in the Last Day." Happy has it been for comparatively few

Lesson VII.—Fourth Quarter, For Nov. 15, 1914. THE INTERNATIONAL SERIES.

Text of the Lesson, Mark xiv, 53, 54, 66-72-Memory Varses, 71, 72-Gelden Text, I Car. x, 12-Commentary Pre-pared by Rev. D. M. Stearns. A few weeks ago we saw in the story of Jesus Christ and Judas Iscari-ot, God and the devil face to face; now

we have the same Lord Jesus in the hands of His enemies and the strange hands of His enemies and the strange conduct, or, rather, misconduct, of one of His most favored disciples. All who are not saved are lost, but He came.

ed Jesus, but John being kuown to the high priest went into the palace, but Peter stood at the door without until John speke went

There is growth in grace and in the knowledge of our Lord and Saviour Jesus Christ, a blessed experience, of which Peter speaks in the last verse of his second epistle (II Pet. III, 18). There is also a possibility of a growing departure from the Lord, even in the case of a saved person, and that the saved one enter the

MR CHAS by public auction at the farm, of miles east of Cainsville, on the indaga Road, on Wednesday, November 18, mencing at 10 o'clock sharp, the following: Horses (4 head)—One brown horse to years old, sound and gen-tle; I bay mare, 9 years old, sound; I grey horse, 9 years old, sound; I grey horse. Cattle (12 head)—One Holstein Cattle (12 head)—One Kolstein

T PAGE NINE

TUNER DISTORS MEDIDA

Of Farm Stock and Imp

AUCTION SALE

ow, due Dec. 6; 1 Durham cow, Dec. 24; 1 Holstein cow, due Ma Dec. 24; I Hoistein cow, due Holstein 6, in good flow of milk; I Holstein cow, due June 23, in grand flow of milk; I two-year-old heifer, due 15th January; 2 yearing heifers, I year-ling steer, 3 Spring calves, I two-year-old Heifer, due Nov, 22. Pigs (3 pigs)—Two young sows, supposed to be in pig; I shoat, 4 months old. Implements —One: Massey-Harris binder, 6 ft, cut; I Massey-Harris

of His most favored disciples. All who are not saved are lost, but He came to seek and to save the lost. When any lost one is convinced of ain mid-truly receives the Lord Jesus Christ they become saved ones, and all such are equally saved; no one is more saved than another, for all have the same Saviour and the same salvation. But the experience of such as are saved is very varied, and the rewards will be according to service. Some follow fully as did Caleb and Joshun, while some follow afan of like Peter in this lesson. Some utterly re-nounce the world, the fiesh and the devil, while some are more or less cear-formed to this present evil age. Some have no confidence in self and lean wholly upon the Lord, but others ate too offan self confident as Peter was when he said, "I will lay down my life for Thy sake?" (John xill, 37). When the band of soldiers took Jesus and led Him away Peter followed Him afar off, even unto the palace of the high priest, and sat with the sarvatus and warmed himself at the fire (verses 58, 54). The record in John xviil, 45, 16, is that Peter and John both follow-ed Jesus, but John being known to the

UNRESERVED AUCTION SALE

which Peter speaks in the last verse of his second epistle (II Pet. iii, 18). There is also a possibility of a growing departure from the Lord, even in the case of a saved person, and that the saved one enter the kingdom saved as by fire (I Cor. iii, 15; v, 5), but accord-ing to the words of the Lord Jesus Him-self it is impossible that a saved for handle ever perish (John x, 28). Peter's downward steps as a disciple seem to have been his self confidence and consequent blundering, his follow-ing afar instead of fully, his sifting in the company of the servants and warm-ing himself at their fire, followed by his profanity and base denial. Earlier in the record we hear Peter advising the Lord not to speak of suffering, but rather to pity Himself; on which occa-sion he was told that it was Satan speaking through him and that he sa-vored of men rather than of God (Matt xvi, 22, 28). On this occasion he was

of the war and that no wine, beers, or spirits will be allowed to be sold any-where, gives a legend permeating the Russian army of a "white general" to speak plain and to the point, be-cause he has been robbed all his life by some other fellow who has levied tribute on him for the right to work who rides through the ranks on a at all. white horse.

"If he looks a man full in face," the legend runs, "that man bears a charm-ed life. Those whom he passes with eves averted are marked for death. During the last two weeks the "white general' has not been seen in the Russian ranks. The soldiers say he is busy in the German and Austrian armies walking with his eyes to the ground." "If he looks a man full in face," the

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The Kind You Have Always Bought E CENTAUR COMPANY, NEW YORK CIT

the earth which will fiee away, and for which no place will be found, are the symbolic ones.

In Bible symbology the earth represents established civilization; the sea represents the restless, dissatisfied masses of humanity; the mountains represent human govern-

mountains represent human govern-ments, kingdoms, which constitute the backbone of present social insti-tutions; and the heavens, spiritual influences—Ecclesiasticism. Church-ianity. Thus interpreted, our text declares that when Messiah shall as-sume control of the world, when He shall sit upon His Thrane, when He sume control of the world, when He shall sit upon His Throne, when He shall exercise rulership amongst men, the result will be that the social sys-tem of to-day, as well as the present day ecclesiasticism, will "fiee away," will pass out of existence—no place will be found for them. Some man may be inclined to ask, Has not Christ been the great Ruler of the world for these past nineteen centuries? And whatever

nineteen centuries? And whatever may be said of the four thousand years before the coming of Christ may it not be claimed that He has been reigning ever since His ascen-sion to the right hand of the Father?

We answer that if this he true, if the Redeemer of men has been reign-ing as the King of earth for these nineteen centuries, there should be something in the Bible so to teach. ed. The can is, Shatte the bay, of ye kings of the earth, while ye are in the way with Him, before His anger be kindled and ye perish by the way." (Psalm 2:10-12.) But no! something in the Bible so to teach. But we find nothing. On the con-trary, we hearken to the Master's own words telling us that Satan is the Prince of this Age. (John 14:30.) Again He says. "My Kingdom is not of this world"; "I will come again and receive you unto Myself." (John 18:36; 14:3.) Again He tells us that He "went linto a far country" to receive the title to His Kingdom, thence to return to take possession of it (Matthew 21:33; 25:14); and that at His Second Coming He will of it (Matthew 21:33; 25:14); and that at His Second Coming He will be the great King of Glory. In Matthew 25:31, He declares the same thing—"When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the Throne of His glory." lute justice in the world. On the other hand, as we scan the ages of history during the past

ecclesiastical princes and tanke preserva-tion of the present inequities of the world, by which they are profiting. The Lord declares that in this they are banding themselves against Him and His newly-appointed King, Meseighteen centuries we are convinced that Messiah has not been the King of the world. To think of Him as such, with the omnipotent power which we accredit to Him, would be and His newly-appointed King, Mes-siah. For over a century human liberty has been making progress, despite every endeavor to restrain it. The potentates of earth perceive the rising tide of human intelligence and of demands for equal rights. They perceive that unless something be done to counteract this general move-ment, the special privileges of the privilege class will disappear.
Even now they are taking counsel
fight a few nights before, the tomw-ing was at once posted in large type: "The war will be settled abroad.
The var will be settled abroad. which we accredit to Him, would be to charge Him with responsibility for bloody and cruel persecutions, for wars, famines and pestilences. Sure-ly no right-minded person, after ma-ture consideration, can rationally ac-cept the theory that the glorious Messiah's Reign of Righteousness for the blossing of the whole earth, the

Messiah's Reign of Righteousness for the blessing of the whole earth, the uplifting of the whole race, the en-lightenment of every creature and the bringing of all possible into ac-ord with God, is in the past. We ust agree that it is in the future; privilege class will disappear.
 Even now they are taking counsel together how the restraints which the people are putting upon them may be broken and a reign of auto-cracy—political, financial and religi-to ous—be reinaugurated—a reign such and that, when established, its effect upon the institutions of the present -political, social, financial, religious -will be such_that they will fee as prevailed centuries ago, but now good unless I'm naughty.

and Melchizedek. The New Dispensation which Mes-siah's Kingdom will usher in is pic-turerd in our text. It will be the dominion that will be world-wide— pure, holy, righteous, just; truthful, God-like—a great White Throne. No wonder we read that the symbolical heavens and earth, representing the old order of things—social and ec-clesiastical—will all vanish away! But let no one think for a moment that ecclesiastical princes, financial princes and political princes will voluntarily, acknowledge that the burgen for comparatively few who have heard the Master's Word in this present life, who have judged themselves thereby and have sub-mitted themselves to His righteous princes of things—social and ec-so the same words—"wondsrful words of life" to those who will obey, but words of death to those who will refuse to obey—will be the standards of justice for all. The books to be opened to all will

But let no one think for a moment that ecclesiastical princes, financial princes and political princes will voluntarily acknowledge that the hour has come for a full surrender to Messiah and to all the principles of His absolute righteousness. On the contrary, these privileged members of our race will more and more be drawn together for mutual protection —for the preservation of the special privileges which have come into their possession. Even how we see the prophecy of the Second Psalm in process of fulfilment. We are in the very time when the standards of justice for all. The books to be opened to all will, include not only the words of the Master and of the Aposlies in the New Testament, but also the Divine Message through the Prophets of Is-rael: According to those standards hoever would have life everlasting must conform his living and his thinking. At the end of Messiah's Reign the approval will be delivered over to the Father as perfect human beings, but the disapproved will be destroyed in the Second Death.-2 Peter 2:12; Jude 12: Acts 3:23. Another book of life will be open-ed—anothen besides that which is now opened, which is siyled "the Lamb's Book of Life," and in which are written the names of the faithfull followers of Jesus in the present time. The new hook of life will be We are in the very time when the

We are in the very time when the Lord through the Prophet David calls the great ones of the earth to recognize the true situation of our wonderful day—that it means that the Day of Messiah has arrived, and that he schuld he schurwledged and that He should be acknowledged and His principles of righteousness obey-ed. The call is, "Salute the Son, O followers of Jesus in the presentime. The new book of life will b fon those who will be on trial dur-ing Messiah's Reign. By the close of the Millennium it will include the names of all of Adam's race found worthy of everlasting life.

The judgment of the Church in the present time is not according to works, the perfection of which would be impossible under present condi-tion. Hence the Church's judgment is according to faith and the obedi-ence of faith. But the world's judg-ment will be according to procket for ment will be according to works; for knowledge will then be so great that own frail arm. They must see the force of the statement, "Blessed are all they that put their trust in Mes-siah." The Lord is about to establfaith will no longer be at a premium. The great Mediator will accept imperfect works according to the abil-ity of the people; but as they rise out of degradation more will be expected lish the great White Throne of abso. On the other hand, the money

kings, the earthly rulers and the ecclesiastical princes are taking coun-Then

Advice to Diners.

In one of the French restaurants in Soho, where there had been a fight a few nights before, the follow-ing was at once posted in large type: "The war will be settled abroad.

Any fear of man is an indication the the Spirit is not for the time bet Visitor-Why are you naughty so controlling us. The fear of man bring-eth a snare, but in the fear of the Lord much of the time? Bobby-Mamma gives me a nickel is strong con

xvi, 22, 23). On this occasion he was xvi, 22, 23). On this occasion he was again in the hands of Satan to be sift-ed, but our Lord had prayed for him (Luke xxii, 31-34). Peter learned by bitter experience something of the wiles of the devil and therefore could write all the more forcefully "Bersober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about eaching whom he may devour, whom with cultivator attachment; I two-horse Massey-Harris corn cultivator, I two-horse spring tooth cultivator, I set harows; I Vertiy Plow N . 27; I Ruther potato digger, turnip drill, I set bob-sleighs, I Gray democrat and pale, I light democrat, I Gray top buggy, I cutter and pole, Goold, Shapley and Muir circular saw, Goold, Shapley and Muir grinder, 8 in plats; I set Gurney scales, 1200 lbs. capa seeking whom he may devour, whom resist steadfast in the faith" (I Pet. v, The true Christian life is the "Not I,

to En

Shapley and Muir grinder, 8 in plate; I set Gurney scales, 1200 lbs. capa-city; I hay fork with attachments; I root pulper, I wheelbarrow, I turning lathe, set bag trucks, I windless, suit-able for moving buildings; I Bell cutting box, No. 50. Harness-Ohe good set heavy, double harness, I set single harness, odd collars and Hames, 2 robes, music ox and Lap robes. Feed-About 12 tons Alfalfa hay, about 150 shocks fodder corn, 175 bushels of oats, 140 bushels barley, about 150 bags potatoes. but Christ," "Not I, but the grace of God" attitude. No confidence in the flesh, but rejoicing in Christ Jesus (Gal. ii, 20; I Cor. rv, 10; Phil. iii, 3). The company of the ungodly is no place for a child of God, and it is not for us to walk or stand or sit with them. We do not need the warmth of their firs, but by meditation on the word of God

all I want, more than all in Thee

We should be careful to sing the truth

pity and sorrow it must have been that Jesus gave to Peter and which sent him

out to weep bitterly, for he was evi-

bout 150 bags potatoes. Miscellaneous-One Melotte cream may have such a fire in us as the dis-Miscellaneous—One Melotte cream separator, 450 lbs, capacity; I barrel churn, a number of canvass sacks, 2 leather belts, forks, shovels, chains and other articles too numerous to mention. Also a quality of houseciples had with whom the Lord walked maus (Ps. i, 1, 2; xxxix, 8; Luke xxiv, 32). Unbelievers have a great many warming up places, such as the theater, the dance, the card table, and too often those who profess to be

hold furniture Terms-All sums of \$10.00 and un-Christians, and perhaps are, may be found in such company and yet do not hesitate to sing, "Thou, O Christ, art der, cash; over that amount to months' credit will be given on furnmonths created with a security or 6 per cent. off for cash on credit amounts except grain potatoes and chickens which will be sold for cash. F. Juby. Welby Almas, or 6 per as well as speak the truth, for only as

F. Juby, Proprietor.

sis well as speak the truth, for only as we do this is it real worship. That Peter should be ashamed or afraid to confess Christ before these servants seems plitful indeed. I judge from his cursing and swearing that he was probably given to profanity before he began to follow Jesus, and this was a sudden outbreak of the old nature which remains in us as long as we stay in these mortal bodies and concerning which we are said to be always deliv-ered unto death (II Cor. fr. 10, 11; Rom. vi, 11). What a look of love and pity and sorrow it must have been that ARISTOCRAT Is what you say when you want something new in

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