

BROOKLYN TABERNACLE

BIBLE STUDY ON
GOD BURIED MOSES, HIS SERVANT.

—November 16.—Deuteronomy 34: 1-12.—
"Precious in the sight of the Lord is the death of His saints."—Psalm 116:15.

MOSES is one of the grand characters on the pages of history. His nobility looms up as a great patriot, general, judge and ruler of his people; and still grander does he appear in his relationship toward God. He was the personification of obedience and loyalty as a servant of Jehovah. In this he typifies Messiah. As we read, "A Prophet shall the Lord your God raise up unto you from amongst your brethren like unto me." (Deuteronomy 18:15.)—I am a diminutive picture of that great Teacher, Leader and King whom Jehovah has anointed to be the real Deliverer of Israel and the world from the bondage of Satan, sin and death.

Anyone may perceive that it required great patriotism to forsake Pharaoh's courts to cast in his lot with the Jewish nation, and to become their leader out of bondage into the Land of Promise. Anyone can note Moses' patriotism when, as mediator for his people, he pleaded with God for the forgiveness of their trespasses, declining the proposal that the nation be cut off and that he and his family inherit the promises instead.

Anyone can see that great faith in God was necessary for the position occupied by Moses. But comparatively few see the real depths of Moses' character; for only a few realize the Divine call to Israel and Moses' work as their mediator.

Moses, the Servant of God.
We cannot help feeling sympathetic toward this grand servant of God—"the meek and lowly man in all the earth." After so many years of patience, long suffering and loyalty to God, in an unguarded moment Israel's great mediator failed in meekness and loyalty.

Directed by the Lord to speak to the rock, which on a previous occasion he had smitten, Moses petulantly snote it the second time.

The rock whence came the life-giving stream represented the Rock of Ages—Messiah, who was to be smitten once more. Compare Hebrews 6:4-6.

The fact that Moses was used as a type of the Second Death is in no sense implies that he experienced the Second Death or that he cut himself off from Divine favor. The punishment he received merely helped to complete the typical picture—he might not enter Canaan.

Canaan View From Mt. Pisgah.
Pisgah is one of the peaks of Mt. Nebo. From it Moses got a considerable view of the Promised Land, toward which his eye of faith had looked for eighty years and toward which he had laboriously guided Israel for forty years. This grand old servant of God, fully resigned to the Divine arrangement, was put to sleep by the Lord whom he served. The Jews have a saying that the Lord kissed him there.

Moses' place of sepulchre was hidden—doubtless to prevent anything of the spirit of idolatry. St. Jude declares that Satan strove for possession of Moses' body, doubtless with a view to using it in some idolatrous way.

Moses Died and Was Buried.
We are not to overlook the fact that Moses died, and will not live again until the Divinely appointed time when, under Messiah's Kingdom, he will be resurrected. Meantime he has slept with his fathers, as the Bible generally records of all who died.

The account of the transfiguration of our Lord and the appearance of Moses and Elias with Him in that vision must not be made to contradict the statement that Moses died, and that the only hope for anybody is by a resurrection from the dead. (1 Corinthians 15:13, 14.) We have Jesus' own word for it that neither Moses nor Elijah went to Heaven. He declared, "No man hath ascended up to Heaven."—John 3:13.

Jesus explained that what the disciples saw on the mountain was not a reality, but a vision. "Tell the vision to no man." (Matthew 17:9.) Just so the trumpets, beasts, etc., of Revelation are not realities, but visions. St. Peter, who witnessed the vision, declares that it was a representation of Messiah's Kingdom. (2 Peter 1:16-18.) Moses represented one class and Elijah another, as participants with Jesus in His Messianic glory.

At the foundation of all God's dealings with both Natural and Spiritual Israel lies His great, oath-bound Promise to Abraham—"In thy Seed shall all the families of the earth be blessed." This was the first clear statement of God's purpose to remove the curse of death. From the very beginning He had premeditated sending the Lamb of God to redeem the world and to bring in a blessing instead of a curse.

In due time the Logos became Jesus, and laid down His life sacrificially. To Him were gathered the "Israelites indeed," to share in His sufferings and death and to be made partakers of His glory.

BROOKLYN TABERNACLE

BIBLE STUDY ON
CONSIDER ONE ANOTHER.

—Nov. 9.—Romans 14:7-21.—
"It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth."—Romans 14:21. Diaglott.

THIS lesson makes, perhaps, the strongest appeal of anything in the Bible in favor of total abstinence from the use of intoxicating liquors. True, it is addressed only to Christians, as is the entire New Testament. Nevertheless, many can appreciate the argument here; and to many such it will appeal—not along the lines of the Golden Rule, but along the lines of the Golden Rule.

To make a distinction between the Golden Rule, the acknowledged standard for all mankind, and a Christian's rule of life will be considered by many, doubtless, as a distinction without a difference. But this is not true. The Golden Rule is a simple rule of justice, which all should follow.

The rule of Christian living, as taught and exemplified by the Master, is far more exacting than the Golden Rule. Christians are, of course, subject to the Golden Rule, but their Covenant with the Lord is that in doing His will—doing righteously—they will ever stand ready to sacrifice even life itself.

"None of Us Liveth to Himself."
As for the world, they do live and die to themselves. Their own personal interests stand first with them. Only to Christ and the Church could these words apply; for none have entered into such a Covenant of self-renunciation, giving up present interests in exchange for a promise of a spiritual life hereafter, in the resurrection.

All these, by the terms of their Covenant, are to live unto the Lord—to do His will and not their own, to serve Him and not self, to lay down their lives in fighting against sin. All these, when they die, will be dying unto the Lord, in the sense that every member of the Body of Christ must die to the flesh before the entire Body can be glorified beyond the veil. The Apostle proceeds to show that we who constitute the Church are not judges one of another; that all judgment is vested in the Head of the Church, the Redeemer of all. Each must ultimately stand the inspection of the Head of the Church; for our present membership in the Body of Christ is probationary. Loyalty to the Head of the Church now will eventually bring membership in the Church beyond the veil.

Let Us, Then, Judge Ourselves.

The Apostle's argument is that, instead of judging fellow-members of the consecrated Body, we should be full of sympathy for them. We do not know thoroughly their trials, their difficulties, their environments, their hereditaries. Our keen sense of justice should find its principal exercise in self-criticism and in watchfulness not to do anything to stumble a brother—to discourage him or to cause him to fall away from the faith. How many find it easy to excuse their own weaknesses, while they are very critical respecting others' shortcomings. How the Lord warned His people against such an attitude. Those who are hypocritical, and wish to measure others up to the full standard of perfection, are thus recognizing a high standard; and that recognition will make it proper for the Lord to measure them by that standard. If we could but remember that the merciful will obtain mercy, now gladly we would be merciful to others!

"Nothing Unclean to Itself."
The Apostle's argument is that to the Jew who died to all hope of attaining eternal life through keeping the Law Covenant and who became united to Christ, the restrictions would have no application when he accepted Christ.

Having stated this broad principle, the Apostle admits that if any man had his reasoning faculties so twisted on the subject that he thought himself under obligations; he would be responsible according to his judgment. For such to violate conscience would be sin, as he would be wrong in doing what he thought to be wrong, however harmless the matter might be in itself.

The Apostle's argument seems to be that the brother who is strong mentally, morally and physically, should gladly abstain from whatever would stumble another. If Christ so loved the world as to die for sinners, should not we be glad to lay down the life for the brethren? And if so, should we not be much more ready to abstain from using comparatively trifling liberties for the sake of our weaker brother, for whom Christ died? This is a strong argument.

"Let not your good be evil-spoken of." Your appreciation of your liberty is a desirable thing; nevertheless, you should so govern your exercise of that liberty that none will understand it and think you an evildoer. Rather increase your influence by abstaining from everything that might appear to be an evil in the sight of others, however correct your own judgment of the Divine Law on the subject.

FIDDLE WORTH \$5,000.

Barrister Finds Out Value of a Boyhood Purchase

It was only an old ragtime fiddle, and when after fourteen years of use one of its strings broke, the question of having it repaired or chucking it up in the attic with the broken furniture and the whatnot, was with the owner purely a sentimental one. But when a man has had an old friend like that for nearly a decade and a half to cheer him during his lonely student days and to sympathize with him in his penitive moods, the matter of sentiment looms a mighty big. So it was with Joseph J. Hubbard, a Toronto barrister. Fifteen years ago, as a schoolboy in Orangeville, Hubbard bought the fiddle from William Harding, who keeps the music store, paying \$8 for it. When he papered it up and walked down street with it the other day to have it repaired, he was astonished to learn from the representative of one of Toronto's largest music houses that the old fiddle was worth five thousand dollars.

"What's that?" he asked.

"We will give you a cheque for five thousand dollars for it," answered the dealer.

Mr. Hubbard didn't sell, not so much in the belief that he could get more for it, but chiefly because he was reluctant to part with his old friend at any price.

"We have come through a great many experiences together," he told the interviewer. "Often after leaving the old High School up on the hill, after a none too pleasant interview with Alex. Steele, the principal, and knowing only too well that a recital of the facts at home would win no sympathy, my only friend was that old fiddle. Out in the shed we would spend our evening together, and then later on when I learned to play it real well, I was invited out in rural festivals, and many's the time we accompanied the swains and dames in such dances as the Lancers, the Scottish reel and then we'd elop to the tune of the Irish Washerwoman."

"When I came down to Toronto to study law it helped me put through many a weary evening, and even since then when things have not gone just the way I would have liked, it proved to be my boon and never-failing companion."

The old fiddle bears on the inside the inscription:

Giovanni Gaetano Pazzini.

Allieno del Maggini di Brixia.

Fecit Firenze Anno 1810.

For more than three hundred years the old violin has been in existence, and during that time it has probably gone through many vicissitudes. Its history is largely problematical, but from what is known of the price of such violins back at the time of its manufacture, it has been assumed that it was originally the property of some pretty well-to-do Italian or European. Probably sold from time to time, it finally reached Canada.

Auto With Staterooms.

What is probably the most remarkable motor vehicle in the world is an auto of land yacht designed by Lieut. Henri Dandurand of the 65th Regiment, C.M.E. of Canada, for his father, U. H. Dandurand, of Montreal.

Mr. Dandurand, who is one of Canada's pioneer motorists, enjoyed touring, but apparently did not care for the indifferent accommodation of the runs and small Canadian hotels; so he conceived the idea that a hotel on wheels would fill his wants in a far more satisfactory manner.

The car's general layout can be gathered from the following. Immediately behind the driver's seat are the chauffeur's quarters. The tiny compartment contains ample room for a six-foot berth. Next to this is a ladies' stateroom, having a series of bunks with sleeping accommodations for five. Another stateroom of the same size—namely, six feet square—has sleeping accommodation for four. This compartment is used as a smoking room, also as a dining room, having two extension tables, each three feet long by nineteen inches wide. The room also contains a folding desk. Behind the compartment is a kitchenette, wonderfully designed to economize every possible inch of space. Drawers are divided into pigeon holes for crockery. A linen cupboard and provision boxes are also fitted. An splendid refrigerator, 36 by 28 inches, together with a neat gasoline stove, completes the fittings. Behind this again is an exceedingly well-fitted bedroom. The car can easily accommodate twenty-five people.

Read Canadian History.
In a recent editorial The Toronto Weekly urges good reading for the boys and suggests an excursion to Canadian history. It says: "For Canadian history it would be good plan to make a beginning with the report on Canada which so many people have read, but so few have read. It is one of the stimulating books which give curiosity and give an appetite for more. It is a mistake to suppose that after the war of 1812-14 Canadian history is dry. The development of our Constitution, the winning of our liberties, form an interesting story. Graham's report used to be very scarce and hard to obtain, but it has now been reprinted by Methuen, and can be bought for the price of the best novel."

"In the woods or at the various summer resorts there are many hours of idle time. Solid reading, in moderation, is not fatiguing. The mind needs exercise as well as the body."

Imports Growing.

From the official revenue returns at Montreal, issued by the secretary of the harbor commissioners, an increase of over \$13,000 revenue, as compared with June, 1912, is disclosed for the month of June, 1913. The collector of customs reports revenue from imports of \$27,000 and from exports \$19,000, against \$27,000 and \$14,000 for June, 1912, a total increase of \$8,000.

A LEARNED JESUIT.

Father Jones' Historical Work Recognized By Toronto University.

At the recent convocation of Toronto University the honorary degree of LL.D. was conferred upon Rev. Arthur Edward Jones, S.J. Although Father Jones is one of Canada's most distinguished historians there are very few persons in Canada who even know his name.

For Father Jones is an archaeologist and historian, who has made a specialty of the early years of Canadian history. He has plowed his patient way through hundreds of tons of the mustiest and dustiest old manuscripts Canada has been able to accumulate in her comparatively young life. He has visited every old fort, every ancient cemetery, gazed on all the old bones, and pored over all the old maps in the country. What he doesn't know about what the Indians wore and ate, what they did to their captives and what were their relations with the missionaries and the soldiers of France and England, doesn't exist.

If you were ever to drop—which is merely a figure of speech—into the dark and silent vault under St. Mary's College, Montreal, where Father Jones lives and moves and has his pipe among the archives of the Jesuit Order in Canada, of which he is the custodian, the first thing you would be aware of would be a dense cloud of tobacco smoke filling the whole place, but particularly thick in one corner. And then when you had crossed your way through it you would find yourself face to face with a figure that would have served admirably as model for some of those jolly old monks of unorthodox legend. There is nothing lean and hungry and ferret-like about Father Jones. He beams on you through big gold-rimmed spectacles, a hand grasps yours with something of the force of a hospitable grizzly's, and a deep, rumbling voice asks you how you are and what you want.

Father Jones' voice alone might be somewhat repellent. It is a very deep and rather hoarse one. But the eyes give him away. They sparkle so with good humor back of the glasses that one is instantly reminded of the Cheery Brothers or Mr. Pickwick. Father Jones was born at Brockville, in 1838, and educated at St. Mary's Jesuit College in Montreal. He joined the order and spent four years studying in France, and it seems likely that at that time he laid the foundations of his knowledge of the French regime in Canada. Returning to America he was a professor at Jesuit colleges in the United States, with a special of theological study in the department of general history at St. Louis. In 1877 he was appointed archivist of St. Mary's College, Montreal, and he held the position at the present time.

To Father Jones' work as archaeologist and historian there is no equality here to do anything like it—even if one had the requisite knowledge of Indians and French customs and discoverers to do it. It is a matter of general information that Father Jones has right about a dozen of rare works and documents relating to early Catholic missions in Canada, and has been awarded several medals for his exhibition of his manuscript collections at the St. Louis World's Fair and the Louisiana Purchase Exposition. He was made a F.R.S.C. in 1910. If he keeps on accumulating degrees he will soon have most of the alphabet clinging to his name.

Many good stories are told of Father Jones. He is the sort of man about whom stories naturally come. One of those tells how one day a temptation of solemn young men gathered on him. It was out at St. Jean Baptiste, back of Montreal, where the Jesuit Order has an important institution. It is, of course, history, and the very name of the place recalls the novices held out his hand, to the novice who repented a very old and very battered trowser-button. "We have come," Father Jones said, "to this historic treasure we have not discovered. It is the last button of the last pair of pants of the last troquois."

Justice as Altar Boy.
A striking incident occurred in the Church of Notre Dame des Victoires in Quebec recently, when the Rt. Hon. Sir Charles Fitzpatrick, K.C.M.G., Administrator of Chief Justice of Canada, took the place of an altar boy and served the mass, which was being celebrated.

Sir Charles, who was on his way to Murray Bay, dropped into the church for early mass.

The service had barely started when the altar boy, who was assisting the celebrant, became ill. A hurried hunt of the sacristy and church revealed no other boy available at the moment. Sir Charles quietly walked up through the nave of the church and took the place of the altar boy, assisting the priest that he might proceed with the celebration of the sacred offices.

The celebrant, an aged, white-haired priest, with the distinguished representative of the sovereign as servant, formed a picture but rarely witnessed even in the quaint old-time church, which has been the scene of many an amusing ceremony in the three hundred years of its existence.

Well-Fed Cows.

There are such excellent concrete examples now and again outcropping at men who prove that it pays to take up cow testing, that their records of success make stimulating reading for dairy farmers all over the Dominion.

A good sample of what one man at Cedar Hall, Que., in the Gaspé Peninsula, accomplished by carefully watching his fairly good cows and feeding them better is shown in these results. The gross income from milk increased by \$133.43 from the eight cows, the profit far more than doubled, and the owner has received every encouragement to try for still better results. That is where a trial cow-testing trip generally lands the herd owner.

W. W. CORY,
Deputy Minister of the Interior.
N.B.—Unauthorized publication of this advertisement will not be paid for.—30490.

Dr. John Barber

DENTIST
Office: Over Bleasdel's Drug Store, J.-F. Block.
Evenings by Appointment.
Telephone 121.
Ferne, B.C.

NOTICE OF ASSIGNMENT

In the Matter of the Creditors' Trust Deed Act,

and
In the Matter of Henry Jamieson and John Murphy Connor, doing business as the Tunnel Creek Lumber Company.

Notice is hereby given that the said Henry Jamieson and John Murphy Connor, carrying on business as Lumbermen at Tunnel Creek, in the Province of British Columbia, under the name of the Tunnel Creek Lumber Company, have made an Assignment, under the Creditors' Trust Deeds Act, of all their estate, credits and effects, to me, Gerald G. Moffatt, Esq., of the City of Fernie, in the Province of British Columbia, for the general benefit of their creditors.

Dated at Fernie, British Columbia, this 5th day of December, A.D. 1913.
Gerald G. Moffatt,
Assignee.

CANADIAN PACIFIC

ROUND TRIP EXCURSIONS
To
LOS ANGELES, CAL.
Tickets on sale by Canadian Pacific Agents, January 3, 4, 5, 1914,
FOR SPECIAL TRAIN LEAVING SPOKANE, WASH., JAN. 6.
Also on January 10, 11, 12,
FOR SPECIAL TRAIN LEAVING SPOKANE, WASH., JAN. 13.
Final Return Limit, April 30, 1914.
FARE FROM FERNIE
To Los Angeles and Return
Going and Returning via Spokane, \$112.40.

Going via Spokane and Returning via Seattle, \$125.90.
Stops will be made at Portland, San Francisco, San Jose, Santa Barbara, Del Monte, Paso Robles, Santa Cruz, Riverside and Redlands.

Fare on going trip from Spokane includes berth and meals on train or at hotel, and a number of sightseeing trips. Return is by regular service, meals and berth not included.
For descriptive pamphlet apply,
R. Dawson,
Dist. Pass. Agent,
Calgary, Alta.

SYNOPSIS OF COAL MINING REGULATIONS

Coal mining rights of the Dominion, in Manitoba, Saskatchewan and Alberta, the Yukon Territory, the North-west Territories and in a portion of the Province of British Columbia, may be leased for a term of twenty-one years at an annual rental of \$1 an acre. Not more than 2,500 will be leased to one applicant.

Application for a lease must be made by the applicant in person to the Agent or Sub-Agent of the district in which the rights applied for are situated.

In surveyed territory the land must be described by sections, or legal sub-divisions of sections, and in unsurveyed territory the tract applied for shall be staked out by the applicant himself.

Each application must be accompanied by a fee of \$5 which is refunded if the rights applied for are not available, but not otherwise. A royalty shall be paid on the merchantable output of the mine at the rate of five cents per ton.

The person operating the mine shall furnish the Agent with sworn returns accounting for the full quantity of merchantable coal mined and pay the royalty thereon. If the coal mining rights are not being operated such returns should be furnished at least once a year.

The lease will include the coal mining rights only, but the lessee may be permitted to purchase whatever available surface rights may be considered necessary for the working of the mine at the rate of \$10.00 an acre.

For full information application should be made to the Secretary of the Department of the Interior, Ottawa, or to any Agent or Sub-Agent of Dominion Lands.

W. W. CORY,
Deputy Minister of the Interior.
N.B.—Unauthorized publication of this advertisement will not be paid for.—30490.

Mount Fernie Lodge No. 47

I. O. O. F.

Meets every Wednesday night at 8 o'clock in K. of P. Hall.
Visiting brethren cordially invited.
A. Prentice, N.G.
T. B. Meiklejohn, Rec. Sec.

F. C. LAWE.

A. I. FISHER

Lawe & Fisher

BARRISTERS, SOLICITORS, ETC.
Offices: Imperial Bank Chambers
FERNIE, B.C.

Herchmer & Martin

Barristers, Solicitors, Etc.
Office: Home Bank Chambers, cor. Victoria Ave. and Cox St.
FERNIE, B.C.

A. Macneil

Barrister-at-Law, Solicitor
Offices: Ground Floor, Bank of Hamilton Building.
Ferne, British Columbia.

Alfred Cummings, B.Sc.

British Columbia and Dominion Land Surveyor.
CIVIL ENGINEER
Box 163 - - - Fernie, B.C.

When In Elko

You'll enjoy a drive over the excellent roads if you get your outfit from me. Drop a line for a reservation.

A. BIRNIE

PACK HORSES FOR HIRE

Notice is hereby given that 60 days after date I intend to apply to the Commissioner of Lands for a licence to prospect for coal and petroleum over the following lands:

Commencing at a post planted at the south east corner of Lot 7133 in Block 4593, South East Kootenay, and marked John McIntosh's north east corner, thence west 80 chains, thence south 80 chains, thence east 80 chains, thence north 80 chains to point of commencement.

Located August 28th, 1913.
John McIntosh, Locator.
Frank E. Clute, Witness.

Oct. 17-5t

Notice is hereby given that 60 days after date I intend to apply to the Commissioner of Lands for a licence to prospect for coal and petroleum over the following lands:

Commencing at a post planted at the south west corner of Lot 7132 in Block 4593, South East Kootenay, and marked John McIntosh's north west corner, thence east 80 chains, thence south 80 chains, thence west 80 chains thence north 80 chains to point of commencement.

Located August 24th, 1913.
John McIntosh, Locator.
Frank E. Clute, Witness.

Oct. 17-5t

Notice of Application for Hotel License

Notice is hereby given that on the twenty-second day of September next application will be made to the Superintendent of Provincial Police for the grant of a license for the sale of liquor by retail in and upon the premises known as the Wardner Hotel, situate at Wardner, B. C., upon the lands described as Lots 16, 17 and 18, Townsite of Wardner, Kootenay District.

Dated this 19th day of August, 1913.

JOHN LAWSON,
Applicant.

Aug 22, 5t.

B. W. Hynds **E. A. Kummer**

Hynds & Kummer

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BRICK, 'STONE, CEMENT

PLASTERING A SPECIALTY

No Job Too Big or Too Small

P.O. Box 237. **Ferne, B.C.**