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Mahogany Camp, No. 6565, M. W. A., meets the 2d and 4th Friday of each month in Memorial Hall. F. G. McWilliams, V. C.; G. H. Hedberg, Clerk. Visiting neighbors are cordially invited to meet with us.

**CHAUTAUQUA PARK CLUB.**  
Regular meetings of the Chautauqua Park Club first and third Fridays of each month at 2:30 p. m. Mrs. E. J. Van Sant, Pres. Mrs. Jennie Faucett Greer, Sec.

**Civic Improvement Club.**  
The regular meeting of the Ladies Civic Improvement Club will be held on the second and fourth Tuesdays of each month at 2:30 p. m., at the Carnegie Library lecture room.

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## Advantages of the Left Hand Drive

"If, in the early days of automobile building, the majority of makers had designed their cars with left hand control, they undoubtedly would have been accepted without comment, and right hand drives would never have been popular," says Perry L. Ashcraft, Jackson county agent for the new Chalmers and Studebaker cars. "But all followed the custom common with the horse-drawn vehicle. The driver's seat was located to the right, almost without exception.

"Learning to drive a car in this position, and not being offered a better control for some years at least, it naturally followed that the right hand drive came to be considered the best, and, in fact, at that period of promiscuous driving previous to the strict regulation of traffic in our cities, either side was about equally satisfactory. Being used to sitting on the right hand side, it was only natural that the automobile driver should prefer to continue that custom, even after the traffic regulations made it most convenient.

"As soon as the law in most cities prescribed that all vehicles keep strictly to the right, turn square corners and stop on the right hand side of the street, the need of something different in the way of control was felt. Nearly everyone has experienced the disagreeable condition of stopping at the right hand curb, possibly in the rain, and having to get out on the left in the rain and mud. At such times the disadvantage of the old style control was forced home.

"It has been held as an argument that it would be dangerous to sit on the left, as one could not see to stop at the curb or to cut in close to a country ditch in passing an approaching vehicle. Previous to traffic regulations, no difficulty was experienced in driving up to the left curb, nor has it ever been held dangerous to cut in close to the left hand ditch when passing a vehicle going in the same direction in the country. And how much more safe it is to be on the left hand side of your car and be able to see around the vehicle to be passed when one is forced over on the left side of the road. The entire responsibility rests with the driver of the car about to pass the one ahead and going the same way, so he certainly needs the clearest vision he can get.

"In meeting another vehicle, both drivers face each other and naturally can pass with greater safety and a surety of not crowding. The danger always lies more with the vehicle to be passed than from the side of the road.

"Again, perhaps the most difficult condition in driving is the making of a left hand turn in heavy traffic. To make a right hand turn, one has only to edge over toward the curb and whip around the corner when the cross street is reached. But a turn the other way is altogether different. There is probably a stream of traffic going in the opposite direction on the other side of the street, and cars coming up behind which immediately try to pass to the left the moment one slows down to make a left turn. How simple is becomes when sitting on the left hand side of the car; one can glance back to note the conditions behind and signal both those in the rear as well as those approaching, making the turn without danger and without loss of time. By working in close to the curb, no one can crowd past when making a right hand turn, but crowding is always a possibility when turning to the left.

"It has been stated that the driver on the left cannot open the tonneau door, and this is true with a closed car if the windows back of the driver are closed, but usually the driver of a limousine sits alone and he can easily slide over and open the door, while with an open body it is really easier to reach the right hand tonneau door from the left seat by reaching over the seat back than when sitting on the side toward the curb.

"To sum up, the chief advantages of the left hand drive are:

"First, the occupant of the front seat can step out on the curb or the street, as he may elect.

"Second, better position in turning in traffic.

"Third, driver can see ahead when passing a vehicle going in the same direction.

"Fourth, better position when meeting and passing a vehicle."

**Remarkable Cure of Croup.**  
"Last winter when my little boy had croup I got him a bottle of Chamberlain's Cough Remedy. I honestly believe it saved his life," writes Mrs. J. B. Cook, Indiana, Pa. "It cut the phlegm and relieved his coughing spells. I am most grateful for what this remedy has done for him." For sale by all dealers.

## BROOKLYN TABERNACLE

BIBLE STUDY ON GOD BURIED MOSES, HIS SERVANT.

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

**M**OSSES is one of the grand characters 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"—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.

Any one can see that great faith in God was necessary for the position occupied by Moses. But comparatively few can 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 meekest 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 class in no sense implies that he experienced the Second Death or cut himself off from Divine favor. The punishment he received merely helped to complete the typical picture—he might not enter Canaan.

**Canaan Viewed From Mt. Pisgah.**  
Pisgah is one of the peaks of Mt. Nebo. From it Moses got a 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.

Moses' 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 any one is by a resurrection from the dead. (1 Corinthians 15:3,14.) 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 was 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 participators with Jesus in His Messianic glory.

**God's Promise to Abraham.**  
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 the curse. Yet the first clear statement of this Divine purpose was made to Abraham, that himself and his posterity should be associated with God in the work of human uplift.

In due time the Logos became Jesus, and sacrificially laid down His life. To Him were gathered the "Israelites indeed," to share in His sufferings and death and to be made partakers of His glory. These with Jesus are to constitute the antitypical Moses, raised up from amongst their brethren. Not enough of such "Israelites indeed" being found, Divine Wisdom has been selecting others from amongst the Gentiles. Thus gradually God has been preparing the great Prophet, Priest and King, to be the great Mediator.

**Salon Strove For Moses' Body.**  
JEWISH RIB MOSES' BODY SOUGHT TO BE PRESENTED TO IDOLATROUS PURPOSES.

The Tidings for artistic printing.

## SUNDAY IN THE CHURCHES

Notes of Services of Various Religious Bodies.

**Church of the Brethren,** corner Iowa street and Mountain avenue.—Sunday school at 10 a. m.; church services Sunday at 11 a. m.; Christian Workers and preaching services Sunday evening at 7:30. Prayer meeting Thursday evening at 7:30 o'clock. We cordially invite all. Elder S. E. Decker, pastor.

**Christian Church,** corner B and Second streets, Nelson L. Browning, pastor. Residence, 55 Pine; telephone, 128. Bible school at 10 a. m.; communion and preaching at 11 a. m.; Young People's meeting at 6:15 p. m.; evening service at 7:30 p. m.; prayer meeting Wednesday at 7 p. m.; choir practice Friday at 7 p. m. Pastor's afternoon at home, Tuesday.

**First Baptist Church,** corner Hargadine and Second streets.—Morning worship at 11 o'clock; evening service at 8 o'clock; Bible school at 9:45; B. Y. P. U. at 7.

**First Church of Christ Scientist—**Sabbath school, 9:45 a. m.; regular morning service at 11 o'clock Sunday; Wednesday testimonial experience meeting at 8 o'clock in the evening. All services are held in O. A. R. Hall. Reading room is open every day in the week between 2 and 4 p. m. except Sunday. All are cordially invited and literature may be read free of charge, or purchased, if preferred. F. C. Homes, first reader.

**First Congregational Church,** corner Boulevard and East Main. W. A. Schimley, pastor. Marse, 469 Boulevard.—Sunday services: Sunday school 9:45 a. m.; C. G. Porter, superintendent. Preaching at 11 a. m. Junior Christian endeavor, 3:30 p. m.; Mrs. W. A. Schimley, superintendent. Y. P. S. C. E. at 5:30 p. m.; V. V. Mills, president. Preaching service, 7:30 p. m. Prayer meeting Thursday evening, 7:30. Men's League the second Monday evening of each month; C. H. Willison, president. Ladies' Aid meets second and fourth Wednesdays of each month; Mrs. E. A. Morthland, president. Woman's Missionary Union meets the first Wednesday of each month; Mrs. W. A. Schimley, president.

**First Free Methodist Church—**Corner East Main and Seventh street. Sunday-school, 9:30; preaching at 11 a. m. and 7:30 in the evening. Prayer meeting Thursday evening at 7:30. All are cordially invited. M. F. Childs, pastor in charge.

**Methodist church—**Sunday school, 9:15 a. m.; preaching, 11 a. m.; Junior League, 3 p. m.; Epworth League, 6:15 p. m.; preaching, 7:30 p. m. Rev. W. J. Douglass, pastor.

**Pentecostal Church of the Nazarene,** cor. Fourth and C street—

**B. W. Shaver, pastor—**Sunday services: Sunday school 9:45 a. m., Thornton Wiley, superintendent. Preaching services at 11:00 a. m. and 7:30 p. m.

**Presbyterian church,** corner North Main and Helman streets. H. T. Chisholm, pastor.—Public worship at 11 a. m. and 7:30 p. m.; Sunday school at 9:45 a. m.; Men's Bible class at 12 m.; Junior C. E. at 3 p. m.; Y. P. S. C. E. at 6:30 p. m.; prayer meeting Thursday at 7:30 p. m.

**Rosary Church (Catholic),** corner Sixth and C streets.—Sunday services: Holy Sacrifice of the Mass, 8 a. m. and 10:30 a. m. Christian Doctrine for Children, 2 p. m. Sodality of Mary, 7:30 p. m. Benediction and Sermon, 7:30 p. m. Weekday services: Holy Sacrifice of the Mass, 7:30 a. m. Friday, Holy Hour and Sermon, 7:30 p. m. Interviews by appointment. Phone 105. Rev. J. F. Moisant, pastor.

**Seventh Day Adventist,** cor. Fourth and C streets.—Services every Saturday: Sabbath school, 9:45 a. m. Preaching services, 11 a. m. Prayer meeting Wednesday evening at 7:30. T. G. Bunch, pastor.


**The Church (undenominational),** Fifth and Main streets.—W. N. D. MacCullough, Frank Lindblad, pastor-evangelists. Bible school, 9:45 a. m.; morning worship, 11 a. m.; evening evangelistic service, 7:30 p. m.

**Temple of Truth (Spiritualist),** 479 Boulevard.—New Thought class, Sunday, 7 p. m. Regular Lyceum, Sunday, 8 p. m. Theosophy class, Friday evening, 8 p. m.

**The W. C. T. U.** hold its regular meetings the second and fourth Tuesdays of each month in the Methodist church at 2:30 p. m., unless otherwise notified. Visitors invited.

**Fire Alarm System.**  
We print below the city fire alarm signals. Readers of the Tidings are urged to cut out this slip and paste it in the telephone directory or in some other conspicuous place. A reprint of the signals will appear from time to time in this paper:

- 
- CITY FIRE ALARM SYSTEM. •
- Fire Chief, phone 66. •
- Chief of Police, phone 160. •
- Residence, phone 410-J. •
- 2-6 Bells •
- Cor. Main and Wimer streets. •
- 2-8 Bells •
- City Hall. •
- 3-5 Bells •
- Cor. Granite and Nutley streets. •
- 4-6 Bells •
- Cor. Main and Gresham streets. •
- 5-3 Bells •
- Cor. Iowa and Fairview streets. •
- 6-4 Bells •
- Cor. Fourth and A streets. •
- 7-3 Bells •
- Cor. Sixth and C streets. •
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