

## MEDICAL.

DR. J. P. SIVERWRIGHT—Office and residence, 117 King street, (over Backus' Harness Shop) telephone 236. Night bell.

## DENTAL.

A. A. HICKS, D. D. S.—Honor graduate of Philadelphia Dental College and Hospital of Oral Surgery, Philadelphia, Pa., also honor graduate of Royal College of Dental Surgeons, Toronto. Office over Turner's drug store, 28 Rutherford Block.

## LODGES.

WELLINGTON Lodge No. 46, A. F. & A. M., G. R. C., meets on the first Monday of every month, in the Masonic Hall, Fifth St., at 7:30 p. m. Visiting brethren heartily welcomed.

J. S. BLACK, W. M.  
ALEX. GREGORY, Sec.  
ANCIENT ORDER UNITED WORKMEN.

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W. G. ARNOLD, J. R. SNELL,  
Master Workman, Recorder.

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## LIFE'S UNCERTAINTY

"SET THY HOUSE IN ORDER, FOR THOU SHALT DIE."

## A THING WHICH IS INEVITABLE.

Preparation Both Temporal and Spiritual  
Must, Therefore, Be Made by the Wise Man For the Mysterious Change—No Need For the Christian to Fear. For "Death is Swallowed Up in Victory."

Entered According to Act of Parliament of Canada, in the year 1902, by William Baily, of Toronto, at the Dept. of Agriculture, Ottawa.

Chicago, Aug. 31.—Sound advice in view of the uncertainty of life is given in this sermon by Rev. P. De Witt Talmage on the text Isaiah xxxviii, 1. "Set thine house in order for thou shalt die."

I am going to stay aboard this planet as long as I can. When the time comes for me to die, I believe sufficient grace will be given to me with which to die. But I have never felt less like dying than at the present time. My home was never so happy, my friends never more kind, my work never more absorbing. Present earthly life is inexpressibly sweet to me. I feel in reference to it, a great deal as did Christopher North, the physical and literary athlete, who, with his friends and children, Scotland, his yellow curls a-flying in the winds, singing and shouting as he ran, because he was bubbling over with joy and animal spirits. I am in love with the world because I like the people who are in it.

But, though earthly life may be a priceless boon to some people as well as to myself, yet there must come to all a time when we shall have to die. Perhaps, like Hezekiah of my text, who besought God by prayer to increase his earthly day, we may be able to prolong our existence ten, fifteen or even twenty years. My rigid obeying the well tested physical laws of health. Dio Lewis, the great lecturer upon hygiene, once declared that every normal healthy child born into the world ought to live to be at least 100 years old. He asserted that nearly all the members of the human race do not live out half their earthly life because they do not eat the right kind of food, wear the proper clothing and take the proper amount of exercise.

But though the longevity of the human race might be increased to 100 or even 200 years, though the present generation might be able to reach the two hundredth and fiftieth milestone which marks the highway of life's journey, instead of only the twentieth or fiftieth or seventieth milestone, yet for every man or woman, there must come at least an end to earthly existence. The Bible distinctly and emphatically states it. All history proves it. Though Dio Lewis himself rigidly practised the laws of health which he preached, he only ate just enough food to replenish the amount of waste tissue; though he wore the proper clothing and daily took the proper amount of physical exercise, yet Dio Lewis himself died at the age of 47. So the same words of warning which the prophet Isaiah brought to the sick ruler in the ancient Jerusalem palace, I bring to you. They are just as pertinent to the present generation as they were to the Hebrew king who lived nearly 2,000 years ago.

In anticipating his earthly demise a common sense man should in the first place set his temporal house in order. That means he should, if necessary, get his life insured. He should make out his past will and testament. He should appoint the executors of his estate and the future guardian of his children. He should explain the details of his business and invest his moneys in such a manner as that his executors can easily carry out his plans. He should train up his children or his lieutenants so that they may carry on his work after he is dead. He should, if desirable, buy his family plot and make all arrangements for the last resting place of himself and his loved ones. He should have his estate divided into a few small portions and make a will in the temporal welfare of his wife and children that they will not make a last will and testament to decide how his estate is to be divided. We despise the selfishly thoughtless man who will leave his business affairs in one grand, big, inexplicable muddle.

Although I am, comparatively speaking, a young man, yet I have had a great deal of experience in sickness and death. I have seen my brother, I want to warn you as a friend that in all probability when you come to die you will not have any time to fix up your estate and make an intelligent will and testament. In all probability you will be in such physical and mental weakness that you will not have enough strength to do anything else but lie in your bed and murmur a few words of farewell to those who are gone. Therefore, my brother, what you want to do in reference to setting your temporal house in order, through the influence of your last will and testament, you had better do right away.

When death comes, your brain may be too feeble to plan and your fingers too trembling to hold a pen. Furthermore, my friend, that statement of yours about being superstitious in reference to making a will is very foolish. It is as foolish as the superstition some people have about sitting one of thirteen at a table or looking at the new moon over the wrong shoulder or carrying a new-born babe downstairs before he is carried upstairs. It is so foolish that I am surprised it should be anywhere entertained among intelligent people. You will not die because you make your last will and testament, but you ought to make your last will and testament in reference to your temporal affairs because your death is inevitable. "Set thine house in order," says some other, "what is the good of making a last will and testament? I have no-

thing to leave except a few clothes in my wardrobe, and there are not many of them. I am a clerk on a comparatively small salary. I live up to the last cent of my income, and I cannot afford to insure my life for the benefit of my children."

My brother, that is a very brave and frank statement to make. You say it is useless for you to make a last will and testament because you have nothing to leave and cannot afford to even get your life insured. If you, a great big, strong man, are having such a hard time to make a last will and testament, what will your physically weak wife do with a big brood of little ones strapped upon her back when you are dead? If it is so hard for you to swim in the current of life and keep your head above water, how will she, a poor widow, be able to do it, when your strong arm is gone? Will the world be kinder to her than it is to you? Has the cruel world ever been any gentler to an extended and more helpful hand to a wife and a mother who is left a poverty stricken widow than it has for you?

Mark you, for what most men foolishly squander every year, for the money they spend for cigars and luxuries, for theatre tickets, fishing excursions and baseball games, clubs and parties, they could get their lives insured for enough, and have their children long after they are dead. Furthermore, my brother, if you are not willing to economize in your selfish indulgences for the physical maintenance and mental development of your children by insuring your life, then your professed love for your wife and children is a mere insincere profession of the lips and not of the heart. "Set thine house in order."

But my text has a wider scope than the mere fixing up of the temporal house. In anticipating his earthly demise a common sense man should set his spiritual as well as his temporal house in order. He should prepare for his own eternal journey over the river of death, besides looking after the temporal interests of the members of the household he is going to leave behind. Unless a man has taken a long journey away from home, a journey which runs up into the months and perhaps into the years, he can have no conception of the immense amount of preparation that is necessary in order that he must get his letter of credit drawn up and signed. It would be practically impossible to start on a journey around the world, as I did some years ago, and carry enough gold and silver with you to pay all your necessary expenses. Why, the gold and silver would be as heavy as a satchel full of lead. Besides, the gold and silver that are stamped in the American eye would not be acceptable in foreign lands. Every country has its own system of national currency.

Further, if a traveler should be weighed down with a satchel full of coin, he would in all probability be waylaid by some thief and murderer and slain for his gold. So it is the custom of the traveler about to start on a journey to buy a letter of credit from the cashier of the bank in the city to which he is going. He pays to the cashier the sum of money which he needs for his journey, and the cashier gives him a letter of credit for the sum he has paid. This passport, as it were, is a notification that you are an American citizen. If any foreign nation insults or maltreats you, that nation will have to answer for the insult to the United States Government.

Now, my friend, as you have to take an eternal journey, as perhaps in the very near future you will have to leave this old earth and go into the endless life beyond, what spiritual preparation have you made for the momentous embarkation? Have you made the proper spiritual preparation for the journey which shall take you into a country where you would like to live through endless eternity, where you would like to live until time itself shall be no longer? Have you in readiness for this eternal journey a letter of credit made out at the Bank of Divine Grace? Have you an eternal passport written in red ink—written in the blood which flowed out of the wounded side of a dying and an atoning Christ? If you have not such a letter of credit, you are lost indeed, even though in this world you had all the wealth of a Rothschild, a Vanderbilt, a Rockefeller or an Astor, even though you once on earth lived in as magnificent a mansion as did Dives of old, and whose gate the dogs were licking the sores of a dying beggar. Shrouds have no pockets, and a skeleton's bony fingers can hold no gold, and the richly worldly riches will then be but dross, which you cannot carry with you on that last journey. But, if you have the letter of credit of divine grace and the passport stamped with the crimson seal of Calvary, then the long journey will be accomplished safely, and the gates of the New Jerusalem will be opened unto you, no matter how financially poor you may have been on earth, because you are pleading for admittance in Christ's name.

To further carry out the idea of my text, the true Christian should look after the spiritual interests of his children and loved ones as well. It is as foolish as the superstition some people have about sitting one of thirteen at a table or looking at the new moon over the wrong shoulder or carrying a new-born babe downstairs before he is carried upstairs. It is so foolish that I am surprised it should be anywhere entertained among intelligent people. You will not die because you make your last will and testament, but you ought to make your last will and testament in reference to your temporal affairs because your death is inevitable. "Set thine house in order," says some other, "what is the good of making a last will and testament? I have no-

thing to leave except a few clothes in my wardrobe, and there are not many of them. I am a clerk on a comparatively small salary. I live up to the last cent of my income, and I cannot afford to insure my life for the benefit of my children."

The simile of death as a long journey away from the family bedside is very striking. When a man takes a long earthly journey, he is very apt to gather his family about him and say, "If I should take this journey in all probability I will return home at such and such a time," or if the father is going into a new country to establish another home he says to his children: "After I am settled there and find everything all right, you can sell the goods and pack up and come to me. I will be in such and such a place at such and such a time."

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My brother, as you must take this long journey through the valley of the shadow of death with the divine passport in your hands, how can you ever expect to rejoice your loved ones say, "If I should take this journey in all probability I will return home at such and such a time," or if the father is going into a new country to establish another home he says to his children: "After I am settled there and find everything all right, you can sell the goods and pack up and come to me. I will be in such and such a place at such and such a time."

But there is one overwhelming thought about my text upon which I love to dwell. If we go to the throne of grace in the right spirit of prayer, God will let everyone of us live as long as is necessary to do the work he wants us to do in his name. When the prophet Isaiah entered the royal palace of Jerusalem and said to the sick Hezekiah, "Thus saith the Lord, set thine house in order, for thou shalt die," the king turned his face toward the wall and began to weep. Hezekiah was not weeping because he had to die. He was not afraid to die. But he wept because he could not accomplish for God and his people that which seemed necessary for him to do. Then, in answer to Hezekiah's prayer, God said to Isaiah the prophet, "Go and say to Hezekiah, Thus saith the Lord the God of David thy father, I have heard the prayer; I have seen the tears. Behold I will add unto thy days fifteen years. So, to-day, if, like Hezekiah, we will pray in the right spirit, God will let none of us live long enough to carry the gospel message to all of our dear ones as well as to spiritually prepare for our own eternal journey. But as our earthly time is short, let us endeavor to make this spiritual preparation our-

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selves and to help make the spiritual preparation of our loved ones by bringing them to the Saviour, we must consecrate ourselves to the Lord's service now. By the power of the Holy Spirit we must consecrate our lives to God's work as we have never consecrated them before. We must so as I speak drink and breathe the text and pray that we shall make Christ the supreme ruler of our lives so that in all things we may do nothing inconsistent with our allegiance to him. Are you and I like these high-ready to surrender our lives entirely to the Divine Master's will?

Some of us have seen the noted picture which bears the title "Christ or Diana?" The central figure is a beautiful girl, with one of the sweetest, noblest faces ever painted by an artist's brush. With true dramatic power the master has surrounded that young girl with all the horrors of a Neronic persecution. There in the background of the picture is the amphitheatre in which wild beasts are tearing the bones of the slain. There are the torches of the burning bodies of men and women, covered with pitch, who are dying for their belief in the lowly Nazarene. There are the grim faced Roman soldiers. There is the pleading lover, and father, begging the young girl to renounce her belief in her Saviour. And there the young maiden stands between the altar of a heathen God and the solemn upright cross, upon which is hanging the bruised body of a dead Christ.

That picture may be dramatic and powerful; but, oh, my brother, there is a truer scene being enacted here to-day. As I speak the words of my text your own eternal redemption, as well as that of all your loved ones, is pleading with you. They are pleading with you to stop worshipping at the altar of Caesar, which is the altar of sin. They are pleading with you because if you do not cease to bow before sin's altar you shall surely die. But if you will in the few years that are left on earth bow before the cross and accept Christ as your Saviour, you shall eternally live. And if you here and now consecrate your life right to the Divine Master's service your loved ones, by hearing the gospel message from your life, may eternally live also. May the Holy Spirit lead every one of us to make the right preparations for the imminent journey through the dark valley of the shadow of death.

An Historic Church.  
The French Protestant Church in Charleston, S.C., is the only Huguenot church in the United States. It was founded in 1681 and has preserved its organization without a break ever since. It was the first Huguenot church established in America, and it is singular indeed that it should outlast all those which followed it, but were gradually merged into other organizations. Its foundation was laid by those who were driven from France by the revocation of the edict of Nantes, and their descendants are prominent among the leading families of the north and south to-day.

Coral is the fact, and nothing in the way of summer ornaments is considered more fashionable. Long strings of coral that knot just below the waist line are worn about the neck. Of course in the real coral these cost a great price, but one can purchase a string of beads that have the real look to them for a nominally small price.

## PRESENTATION

The following pupils of S. S. No. 8, Camden, having written on the recent examinations, and all being successful, thought it a fitting opportunity to offer you a slight token of our affection and regard. I can not tell you how delighted I am to be the means of conveying to you the expression of our united love. What we address you formally, but as a beloved and respected friend. In that light, dear friend, we will regard you. Please accept with our little present our earnest good wishes. May you always be as happy as you have endeavored to make your pupils.

Signed on behalf of the classes—  
GENE SHAW,  
MARIE WILLIAMS.

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Belle—In what way?  
Sue—Why, Charley came around and said he was going to tell her the old story.

Belle—And did he propose?  
Sue—No; he told her about Jonah and the whale.

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