

“SET THINE HOUSE IN ORDER.”

Prepare for Your Eternal Journey Over the River of Death.

Interested according to Act of the Parliament of Canada...

A despatch from Chicago says: Rev. Frank W. Witt Talmage preached from the following 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.

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, by rigidly obeying the well-known physical laws of health.

AMOUNT OF EXERCISE. 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 last 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 that his executors can easily carry out his plans.

Although I am, comparatively speaking, a young man, yet I have had a great deal of experience in sick rooms and by deathbeds, and my brother, I think, was your last 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.

TREMBLING TO HOLD A PEN. Furthermore, my friend, that statement of yours about being superstitious in reference to making a will and testament is very foolish. It is as foolish as the superstition some people have about sitting one of thirteen at table or looking over the new moon over the wrong shoulder or carrying a new-born babe down stairs before he is carried upstairs.

“Set thine house in order.” Mr. Talmage says some other, “what is the good of making a last will and testament? I have nothing 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 living, 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 swing in the current of life, and keep your head above the waves, 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 or extended a more helpful hand to a wife and a mother who is

left a poverty-stricken widow than it has for you?

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 planet 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 you are as rich as Croesus, and as powerful as a Rothschild, a Vanderbilt, a Rockefeller, or an Astor, even though you once on earth lived in an magnificent mansion as did Dives of old, at whose gate the dogs were licking the sores of a dying beggar. Shroud as 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 there 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 as prepare for his own celestial translation. The homestead is not a heritage, nor a place built where a man or woman or child can live in solitary grandeur. But the house of the text implies that the father and the mother and the children, the brothers and the sisters, the kith and kin and

ADULTERATED MILK. Causes of Infant Mortality in France Explained. M. Gaston Leroux publishes in the Paris Matin an article on the infant mortality caused by adulterated milk. He quotes statistics of a most painful nature, which would seem to demonstrate beyond doubt that an enormous percentage of the children who die annually in France are literally poisoned by adulterated milk. He illustrates by a map of France, of which the greater or less infant mortality from that cause is indicated by small or large black spots. A glance at it shows that France may be divided into two regions, one to the north of the Loire, where more than half the children die, and the other to the south of the Loire, not more than one-third die from that disease. At Troyes the percentage of the infants carried off by gastric diseases is 89 per cent. at Amiens, 79; at Amiens, 62; at Lille, 56; at Paris, 36. In the south of France the comparatively few deaths of infants from that disease is most striking. At Toulouse it is 31 per cent. of the total infantile mortality; at Beziers, 12 per cent.; and at Clermont only 6 per cent.

Explaining the phenomenon of the high rate of infant mortality from gastritis to the north of the Loire compared to that in the south of France, M. Gaston Leroux says it is due to the adulteration in the north of the country, where the making of butter is a great industry, whereas very little butter is made in the south. He considers that it is, moreover, now completely established that to feed children even on unadulterated milk, which has been skimmed of all the cream is a dangerous and guilty practice. In connection with the dangers attending the consumption of milk, not only by infants, but by adult persons, it is interesting to note the following lines contained in “Les Principes de Laiterie,” written by Doctor Duclaux, Director of the Pasteur Institute: “Numerous experiments have shown that milk of cows suffering from tuberculosis contains bacilli of tuberculosis, not only when the udder is contaminated with tuberculosis, but when it is in reality healthy and the disease elsewhere. It can be affirmed to the contrary, whereas persons suffering from tuberculosis owe their disease to milk and that to avoid the danger of infection, which is much greater than might be supposed, it is necessary to cease drinking unboiled milk.”

BY THE SAME BLOOD? 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, I have heard the prayer. I have seen the tears. Behold I will add unto thy days fifteen years.” So, today, if, like Hezekiah, we will pray in the right spirit, God will let us live long enough to carry out 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, in order to make this spiritual preparation ourselves and to help make the spiritual preparation of our loved ones by being consecrated 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 eat and drink and breathe and talk 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 Hezekiah—ready to surrender our lives entirely to the DIGINE MASTER'S WILL? Some of us have seen the noted picture which bears the title “Christ on the Cross.” 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 Neromian persecution. There in the background of the picture is the amphitheatre in which wild beasts are tearing the martyrs to pieces and crunching the bones of the slain. There are the torches made out of the living 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 are the pleading lover, as well as the pleading mother and father, begging the young girl to renounce her belief in her Saviour. And there the young maiden stands between the altar of the heathen God and the solemn upright crucifixion, with the 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 is being secured. You are pleading with the Lord, as I plead 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 have no pockets, and a skeleton's bony fingers can hold no gold, and all your 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 there for admittance in Christ's name.

SAVING THE MONEY. In a certain parish in Scotland collectors were lately going round soliciting contributions for the kirk. On coming to a wretched little hovel, they hesitated whether or not to enter, but finally decided to “try their luck.” A hale old man greeted them, and to him they explained their errand. But he really had nothing to give them, he said, “Can't ye gie up your whusky?” one of the visitors asked. “No,” he said, “he didn't drink whusky.” Pleasures then he could forego the pleasure of whusky. No, he didn't use the whusky. The collectors prepared to move on. “Stop a bit!” cried the old fellow. “I pay Sandy, the laborer, twopenny every Saturday night for shaving me. Tell the minister he can have the 2d. if he'll come and shave me himself!”

“I found,” said the man who frequents the races, “that I seemed to win every second day, so I made up my mind to make a fresh start, and bet only every second day.” “And how did you find it answer?” “Well, I think I must have started the scheme on the wrong day.”

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GREAT VALUE OF HUMUS.

A SOIL COMPONENT OF A VERY HIGH ORDER.

Experiments by Professor Shutt, of the Experimental Farm, Ottawa.

Too much importance cannot be given to the value of humus in the growth of crops and in the maintenance of fertility. It is the natural storehouse and keeper of nitrogen in the soil, an element which is the most expensive of all plant foods when it becomes necessary to purchase it in commercial fertilizers. Humus furnishes the food upon which the soil micro-organisms live, and which, by their life functions, convert its organic nitrogen into nitrates. It possesses considerable amounts of the mineral food constituents. These, in the further decomposition of the humus—a process continually going on in summer—are liberated in forms available to growing crops, and from recent experiments and research by Prof. Shutt, chemist of the Central Experimental Farm, Ottawa, it has been shown to believe that the mineral humus furnishes a large proportion of the potash, lime, and so on, used by crops. Then humus serves to increase the absorptive and retentive power of soils for moisture. It regulates and protects against extremes of soil temperature. It opens up and mellowes heavy soils. It serves to materially diminish the loss of fertilizing elements by drainage, and thus permanently improves light soils in the best way. Thus it is evident that humus should be regarded as a soil component of a very high order.

The relation of humus content to nitrogen present in soils of similar origin under similar meteorological conditions is practically constant. It has been noticed, too, that the amount of humus present gives an excellent though not an infallible indication of the amount of organic nitrogen possessed by the soil. It has also been observed that as the humus disappears the nitrogen goes with it. Exposing the substance of the soil to the air, as by our ordinary methods of farming with the plow, harrow, and so on, tends to dissipate the humus, and, as a natural consequence, to decrease the fertility of the soil. Experiments have shown that the soil which is richest in nitrogen. Experiments at the Minnesota (U.S.A.) Experiment Station showed that for every 25 pounds of nitrogen absorbed by the crop, grain following grain for a number of years, 146 pounds of nitrogen were lost, due to oxidation of organic matter.

These are facts that are of the utmost importance and worthy of only in the farmers in Canada not only in those western areas which are overlaid by phenomenally fine soils. During the past thirteen years a great many Canadian soils, both virgin and cultivated, have been examined in the laboratories of our Experimental Farm. The soils thus examined have been representative of large areas in every province in the Dominion. Judged by the standards accepted by agricultural chemists many soils in Canada are found to be richer in nitrogen than the most fertile soils of any part of the world, particularly those in Manitoba and the Northwest Territories; and the analyses by Prof. Shutt have proved them equal to the renowned black soil of Russia. In all the other provinces there are virgin soils of more than average fertility, comparing most favorably with those of other countries.

The ascertained amount of plant food contained in an acre of soil taken to a depth of 8 inches, a quantity that would weigh about 2,500,000 lbs., Prof. Shutt estimates, from laboratory experiments to be, in our rich soils, from 10,000 to 20,000 pounds of nitrogen, from 15,000 to 25,000 pounds of potash, and from 5,000 to 10,000 pounds of phosphoric acid. Similarly he has found from 2,500 to 5,000 pounds of nitrogen, from 5,500 to 11,000 pounds of potash, and from 3,500 to 6,000 pounds of phosphoric acid. While these vast stores of plant food are truly present, but a very small percentage of them is immediately available to plants, otherwise soils might soon become exhausted by the leaching of the food roots, and by the selfish reach of farmers who would return nothing to the soil. One of the chief functions of mechanical processes for distributing soil is to hasten the conversion of inert material into these more valuable compounds already referred to. The principal ob-

ject in applying manures and fertilizers is to add to this store of available plant food. The quantity of soluble food so added is insignificant compared with that already present in an insoluble state, but the increased yields resulting fully demonstrate that a soil's productiveness should be measured by the amounts of its plant food which are more or less available, rather than by the amounts of that shown by the extraction by a method of analysis employing strong mineral acids. This view cannot be unduly emphasized, for it explains in a large degree the value of the clover crop as a fertilizer.

The legumes, of which clover is a prominent member, have a source for their nitrogen other than and additional to that present in the soil. The careful researches of Hollriegel, Wilfarth, and other chemists, and the experiments at the Experimental Farm at Ottawa, have shown that the legumes obtain the nitrogen of the air existing in the interstices between the soil particles through the agency of certain micro-organisms present in the soil. These bacteria attach themselves to the roots of the growing clover or other legume and form nodules or tubercles, these nodules, swarming with their countless inhabitants, are to be found in sizes varying from a pin's head to a pea, and frequently scattered in vast numbers over the roots of the legume. When they are absent the clover, as regards its nitrogenous food, is in the same degree as other plants. The nitrogen elaborated by these microbes is passed on to the host plant and it is there built up into the usual nitrogenous compounds of the tissues of the roots, stem, and leaves. These facts represent the most important discovery in agricultural science of the nineteenth century. Experimental Farm, Ottawa, Aug., 1902.

(Concluded in our next).

COURTING IN IRELAND.

A bashful swain wished to make a proposal of marriage, but his courage failed him; and he induced his remaining outside the half-closed door, hidden, but within earshot, to hear the result. It was not favorable. The fair one saucily tossed her head and replied: “Indeed, now, if I'm good enough to be married, I'm good enough to be axed!”

Hearing this, the anxious lover thrust his head inside the door, and said beseechingly: “Norah, darlin', will ye do what Maggie axed ye?”

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proved Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.

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“The average husband is a queer creature,” remarked Mrs. W. “Why the observation?” asked Miss Willing. “Because,” replied Mrs. W., “he is interested in his wife's letters to the extent of opening and reading them, but never to the extent of posting them.”

THE SUNDAY SCHOOL

INTERNATIONAL LESSON, SEPT. 21.

Text of the Lesson, Deut. xxxiv., 1-12. Golden Text, Ex., xxxiii., 11.

1-3. And the Lord showed him all the land.

Read with prayer and reliance upon the Holy Spirit the parallel passages in Num. xxvii, 12-17; Deut. iii, 28-29; xxxiii, 48-52, and notice Moses' great desire to go over into the land, his prayer to God that he might be permitted to do so, God's refusal to allow him, Moses' meek submission and his request that someone be appointed in his stead, so that Israel might not be as sheep which have no shepherd. Observe that it was Moses' sin when he disobeyed God at Kadesh in striking the rock, instead of speaking to it and thus failed to sanctify God in the eyes of Israel that kept him from entering the promised land at that time. See Num. xx, 7-13, in connection with the above passages. 4. I have caused thee to see it with thine eyes, but thou shalt not go over thither.

When Moses pleaded to be permitted to go over the word from the Lord was, “Let it suffice thee, speak no more unto Me of this matter” (Deut. iii, 26), and that was enough. It was Israel's sin in murmuring and rebelling that led Moses to sin, but that did not excuse Moses. How holy is our God, and what holiness He requires in us! And who is equal to it? Failure seen in Adam, in Noah, in Abraham, Isaac and Jacob, in Moses and Aaron, in David and Elijah, in the apostles and everywhere. There is none good but one. That is God. And Jesus was God manifest in the flesh. It is only as He is manifested in us by His Spirit that our life will be what He desires.

5-7. Moses was an hundred and twenty years old when he died. His eye was not dim nor his natural force abated.

When Aaron died, Moses and Eleazar were with him, but no one was with Moses when he died. He had often been alone with God, on two different occasions for forty days and nights at a time, and on each of these occasions he had always come back to continue with the people. Now in health and vigor of body and in the use of all his faculties he went up into the mountain alone and returned to Israel no more. Out from the earthly tabernacle in which he had sojourned for 120 years, Moses, the servant of the Lord, went to live with God forever. No sickness, no suffering, as far as we know, but he just closed his eyes to earth and entered into the presence of God and of the redeemed and of the holy angels, absent from the body, present with the Lord, which was very far better for him (Phil. i, 21, 23). He is still there alive and well, and after more than 1,400 years from the time of his departure Peter and the others saw him on the Mount of Transfiguration with Jesus Christ, as he and Elijah spoke with our Lord of His approaching departure (Luke ix, 30-32). The body of Moses was buried, but no man being present, no man knows where, for God has not seen fit to tell. To bury bodies in the earth is Scriptural, though it matters little how the body is disposed of, for God will raise it up (John v, 28; vi, 32, 40, 44, 51).

8. And the children of Israel wept for Moses in the plains of Moab thirty days. Although the great enemy death can only bring pain to the believer, yet his work on the body is to be deplored, and our Lord Himself wept at the grave of Lazarus. Death came by sin, but in due time both death and sin shall be found no more on earth, but shall be destroyed (Heb. xiii, 14; I Cor. xv, 26 Rev. xxi, 3, 4).

9. And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands upon him. When Moses asked that some one might be appointed to take his place, God designated Joshua as his successor (Num. xxvii, 18, 19), and now the people hearken to him as they had done to Moses. His story will come before us in the next quarter's lessons. Meanwhile let all be looking up the past mention of him and thus getting better acquainted with him.

10-12. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face. Of many respects Moses stands alone: none like him. It is written of him, “And the Lord spake unto Moses face to face as a man speaketh unto his friend” (Ex. xxxiii, 11). But in Heb. iii, we see how much greater Christ is than Moses, and in that epistle it is set forth how much higher Christ is than angels, than Moses or Aaron or Joshua or any other, our High Priest forever after the order of Melchisedec. The last two verses of our lesson set forth the way in which Moses was greater than any other prophet in the matter of the signs and wonders which God wrought by him in connection with Israel's deliverance from Egypt. A greater deliverance for Israel is drawing nigh, when with Israel but greater wonders shall be delivered from all nations and placed in her own land forever to the glory of God and the blessing of all nations (Jer. xvi, 17, 18; xxxii, 7, 8; Mic. vi, 15-20). Death may remove from earth a Joseph or a Moses or a Joshua, but the Lord liveth, and all the promises of God are yea and amen in Christ Jesus, and, like Isaiah when Uzziah died, we may look up into heaven and see a priest King who never dies, who said to John, “I am He that liveth and was dead, and behold I am also for ever more, amen, and have the keys of hell and of death (I Cor. 1, 20; Isa. vi, 1; Rev. 1, 18).