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Murray & Taylor's

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White, with Blue tripe.

White, with Brown Stripe.

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We invite inspection of the above goods.

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Directly opposite Parkhill's Old Stand.

He has on hand a large and well assorted stock of Ladies', Gentlemen's and Boys' Boots of all varieties; also Trunks, Valises, &c. I intend making Custom Work a specialty having secured the services of the best work men.

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CONFECTIONERY
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All the very best and cheapest.

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Two Doors Below Polson's.

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Tamarac

Jas. H. Gilmour, of T. Gilmour & Co., Wholesale Grocers, Brockville, says: "I have used 'Tamarac Elixir' for a severe Cold and Cough, which it immediately relieved and cured."
Hiram Baker, Lumber and Cheese Dealer, North Augusta, Ont., says: "Tamarac Elixir" is a wonderful medicine for Coughs and Colds, Throat and Lung Complaints. It is without doubt the best medicine I ever used, and never fails to give immediate relief. We consider it a household necessity.

THE DIVINE PLUMB LINE.

REV. DR. TALMAGE'S SERMON AT THE BROOKLYN TABERNACLE.

A Straight Up and Down Religion Wanted—Business Panics Caused by a Lack of Confidence—Brain Workers Need as Much Sympathy as Laborers.

BROOKLYN, Sept. 25.—After the great congregation had sung the hymn of praise in the Brooklyn Tabernacle this morning, Dr. Talmage expounded the sixth chapter of the Second Epistle to the Corinthians, setting forth the importance of separation from bad fellowship, and saying that a man is no better than the company he keeps. Professor Henry Eyre Brown played an organ solo, Sonata No. 1 in D minor by Guillemant. The subject of the sermon was "A Straight Up and Down Religion," and the text was Amos vii, 8, "And the Lord said unto me, Amos, what seest thou? and I said, a plumb line."

The solid masonry of the world has to me a fascination. Walk about some of the triumphal arches and the cathedrals, 400 or 600 years old, and see them stand as erect as when they were builded, walls of great height for centuries, not bending a quarter of an inch this way or that. So greatly honored were the masons who builded these walls that they were free from taxation and called "free" masons. The trowel gets most of the credit for these buildings, and its clear ringing on stone and brick has sounded across the ages. But there is another implement of just as much importance as the trowel, and my text recognizes it. Bricklayers, and stone masons, and carpenters, in the building of walls, use an instrument made of a cord, at the end of which a lump of lead is fastened. They drop it over the side of the wall, and as the plummet naturally seeks the center of gravity in the earth, the workman discovers where the wall recedes, and where it bulges out, and just what is the perpendicular. Our text represents God as standing on the wall of character, which the Israelites had built, and in that way measuring it. "And the Lord said unto me, Amos, what seest thou? and I said, A plumb line."

What the world wants is a straight up and down religion. Much of the so called piety of the day bends this way and that, to suit the times. It is horizontal with a low state of sentiment and morals. We have all been building a wall of character, and it is glaringly imperfect and needs reconstruction. How shall it be brought into the perpendicular? Only by the divine measurement. "And the Lord said unto me, Amos, what seest thou? and I said, A plumb line."

The whole tendency of the times is to make us act by the standard of what others do. If they play cards, we play cards. If they fence, we fence. If they read certain styles of books, we read them. We throw over the wall of our character the tangled plumb line of other lives and reject the infallible test which Amos saw. The question for me should not be what you think is right, but what God thinks is right. This perpetual reference to the behavior of others, as though it decided anything but human fallibility, is a mistake as wide as the world. There are 10,000 plumb lines in use, but only one is true and exact, and that is the line of God's eternal right. There is a mighty attempt being made to reconstruct and fix up the Ten Commandments. To many they seem too rigid. The tower of Pisa leans over about thirteen feet from the perpendicular, and people go thousands of miles to see its graceful inclination, and by extra braces and various architectural contrivances it is kept leaning from century to century. Why not have the ten granite blocks of Sinai set a little askant? Why not have the pillar of truth a leaning tower? Why is not an ellipse as good as a square? Why is not an oblique as good as straight up and down? My friends, we must have a standard; shall it be God's or man's?

The divine plumb line needs to be thrown over all merchandise. Thousands of years ago Solomon discovered the tendency of buyers to depreciate goods. He saw a man beating down an article lower and lower, and saying it was not worth the price asked, and when he had purchased at the lowest point he told everybody what a sharp bargain he had struck, and how he had outwitted the merchant. Proverbs xx, 14: "It is naught, it is naught, saith the buyer, but when he is gone his way, then he boasteth." So utterly askew is society in this matter that you seldom find a seller asking the price that he expects to get. He puts on a higher value than he proposes to receive, knowing that he will have to drop. If he wants fifty, he asks seventy-five. And if he wants 2,000 he asks 2,500. "It is naught," saith the buyer. "The fabric is defective; the style of goods is poor; I can get elsewhere a better article at a smaller price; it is out of fashion; it is damaged; it will fade; it will not wear well." After a while the merchant, from overpersuasion or from desire to dispose of that particular stock of goods, says: "Well, take it at your own price," and the purchaser goes home with light step and calls into his private office his confidential friends, and chuckles while he tells how that for half price he got the goods. In other words, he lies and was proud of it. Nothing would make times as good, and the earning of a livelihood so easy, as the universal adoption of the law of right. Suspicion strikes through all bargain making. Men who sell know not whether they will ever get the money. Purchasers know not whether the goods shipped will be according to the sample, and what, with the large number of clerks who are making false entries and then absconding to Canada, and the explosion of firms that fail for millions of dollars, honest men are at their wits' end to make a living. He who stands up amid all the pressure and does right is accomplishing something toward the establishment of a high commercial prosperity. I have deep sympathy for the laboring classes who toil with hand and foot. But we must not forget the business men who, without any complaint or bannered processions through the street, are enduring a stress of circumstances terrific. The fortunate people of today are those who are receiving daily wages or regular salaries. And the men most to be pitied are those who conduct a business while prices are falling, and yet try to pay their clerks and employees, and are in such fearful straits that they would quit business to-morrow if it were not for the wreck and ruin of others. When people tell me at what a ruinously low price they purchased an article it gives me more dismay than satisfaction. I know it means the bankruptcy and defalcation of men in many departments. The men who toil with the brain need full as much sympathy as those who toil with the hands. All business life is struck through with suspicion, and panics are only the result of want of confidence.

The pressure to do wrong is all the stronger from the fact that in our day the large business houses are swallowing up the smaller, the winches dining on bluefish and minnows. The large houses undersell the small ones because they can afford it. They can afford to make nothing; or actually lose, on some styles of goods, assured they can make it up on others. So a great dry goods house goes outside of its regular line and sells books at cost, or less than cost, and that swamps the book-sellers; or the dry goods house sells bric-a-brac at lowest figures, that swamps the small dealer in bric-a-brac. And the same thing goes on in other styles of merchandise, and the consequence is that all along the business streets of all our cities there are merchants of small capital who are in terrific struggle to keep their heads above water. The Cunarders run down the Newfoundland fishing smacks. This is nothing against the man who has the big store, for every man has as large a store and as great a business as he can manage. To feel right and do right under all this pressure requires martyr grace, requires divine support, requires celestial reinforcement. Yet there are tens of thousands of such men getting splendidly through. They see others going up and themselves going down, but they keep their patience, and their courage, and their Christian consistency, and after a while their turn of success will come. The owners of the big business will die and their boys will get possession of the business, and with a cigar in their mouth, and full to the chin with the best liquor, and behind a pair of spanking boys they will pass everything on the turnpike road to temporal and eternal perdition. Then the business will break up, and the smaller dealers will have fair opportunity. Or the spirit of contentment and right feeling will take possession of the large firm, as recently in the case of A. A. Low & Co., and the firm will say: "We have enough money for all our needs and the needs of our children; now, let us dissolve business and make way for other men in the same line." Instead of being started at a solitary instance of magnanimity, as in the case just mentioned; it will become a common thing. I know of scores of great business houses that have had their opportunity of vast accumulation, and who ought to quit. But perhaps for all the days of this generation the struggle of small houses to keep alive under the overshadowing pressure of great houses will continue; therefore, taking things as they are, you will be wise to preserve your equilibrium, and your honesty, and your faith, and throw over all the counters, and shelves, and barrels, and hogheads, and cotton bales, and rice casks, the measuring line of divine right. "And the Lord said unto me, Amos, what seest thou? and I said, a plumb line."

In the same way we need to measure our theologues. All sorts of religions are putting forth their pretensions. Some have a spiritualistic religion, and their chief work is with ghosts, and others a religion of political economy, proposing to put an end to human misery by a new style of taxation, and there is a humanitarian religion that looks after the body of men and lets the soul look after itself, and there is a legislative religion that proposes to rectify all wrongs by enactment of better laws, and there is an aesthetic religion that by rules of exquisite taste would lift the heart out of its deformities, and religions of all sorts, religions by the peck, religions by the ton—all of them devised of the devil that would take the heart away from the only religion that will ever effect anything for the human race, and that is the straight up and down religion written in the book, which begins with Genesis and ends with Revelation, the religion of the skies, the old religion, the God given religion, the everlasting religion, which says: "Love God above all and your neighbor as yourself." All religions but this one begin at the wrong end and in the wrong place. The Bible religion demands that we first get right with God. It begins at the top and measures down, while the other religions begin at the bottom and try to measure up. They stand at the foot of the wall up to their knees in the mud of human theory and speculation, and have a plummet and a string tied fast to it. And they throw the plummet this way, and break a head there, and throw the plummet another way and break a head there, and then they throw it up, and it comes down upon their own pate. Fools! Why will you stand at the foot of the wall measuring up when you ought to stand at the top measuring down? A few days ago I was in the country, thirsty after a long walk. And I came in, and my child was blowing soap bubbles, and they rolled out of the cup, blue, and gold, and green, and sparkling, and beautiful, and orbicular, and in so small a space I never saw more splendor concentrated. But she blew once too often and all the glory vanished into suds. Then I turned and took a glass of plain water and was refreshed. And so far as soul thirst is concerned, I put against all the glowing, glittering soap bubbles of worldly reform and human speculation one draught from the fountain under the throne of God, clear as crystal. Glory to God for the religion that drops from above, not coming up from beneath! "And the Lord said unto me, Amos, what seest thou? and I said, A plumb line."

I want you to notice this fact, that when a man gives up the straight up and down religion in the Bible for any new fangled religion, it is generally to suit his sins. You first hear of his change of religion, and then you hear of some swindle he has practiced in Colorado mining stock, telling some one if he will put in \$10,000 he can take out \$500,000, or he has sacrificed his elasticity, or plunged into irremediable worldliness. His sins are so broad he has to broaden his religion, and he becomes as broad as temptation, as broad as the soul's darkness, as broad as hell. They want a religion that will allow them to keep their sins, and then at death say to them: "Well done, good and faithful servant," and tells them: "All is well, for there is no hell." What a glorious heaven they hold before us! Come, let us go in and see it. There is Herod and all the babes he massacred. There is Charles Guiteau, and Jim Fisk, and Robespierre, the friend of the French guillotine, and all the liars, thieves, house burners, garrulous, pickpockets and libertines of all the centuries. They have all got crowns, and thrones, and harps, and scepters, and when they chant they sing: "Thanksgiving, and honor, and glory, and power to the broad religion that let us all into heaven without repentance and faith in those disgraceful dogmas of ecclesiastical old fogysim."

My text gives me a grand opportunity of saying a useful word to all young men who are now forming habits for a lifetime. Of what use to a stonemason or a bricklayer is a plumb line? Why not build the wall by the unaided eye and hand? Because they are insufficient, because if there be a deflection in the wall it cannot further on be corrected. Because by the law of gravitation a wall must be straight in order to be symmetrical and safe. A young man is in danger of getting a defect in his wall of character that may never be corrected. One of the best friends I ever had died of delirium tremens at 60 years of age, though he had not since 21 years of age—before which he had been dissipated—touched intoxicating liquor until that particular carousal that took him off. Not feeling well in a street on a hot summer day he stepped into a drug store, just as you and I would have done, and asked for a dose of something to make him feel better. And there was alcohol in the dose, and that one drop, aroused the old appetite, and he entered the first liquor store, and stayed there until thoroughly under the power of rum. He entered his home a raving maniac, his wife and daughters fleeing from his presence, until he was taken to the city hospital to die. The combustible mate-

Continued on page three.

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We are showing a large and extensive assortment of Overcoatings, Suitings and Trousers in all the Latest Fabrics, new designs, new shades.

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