

ROYAL BAKING POWDER

Absolutely Pure.

This Powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. SOLD ONLY IN CANS. ROYAL BAKING POWDER CO., 100 Wall Street, New York.

MEN'S DEPARTMENT

—AT—
Murray & Taylor's.

We are now showing in this Department a Larger and More Complete Range of Goods than in any previous season, and invite inspection of a Large, Choice and New Stock of GENTLEMEN'S GOODS, comprising

- Fine Tweed Pantings,
- Fine Tweed Suitings,
- Black Corkscrew Cloths,
- Black Diaconal Cloths,
- Wool Underwear, all qualities,
- Wool Half-Hose in all qualities,
- Flannel Shirts,
- Undressed Shirts,
- Dress Shirts.

Also all the Latest Styles in Collars, Cuffs, Ties, Braces, Cuff Buttons, Pins, &c.

Remember Prices Always the Lowest at

Murray & Taylor's,

176 PRINCESS STREET.

STOVES AND HARDWARE.

UNIVERSAL STOVES

Are the Leading Stoves of the day; also the new FIRE KING, IN 4 SIZES.

These Reliable Stoves are for sale only at the NEW STOVE DEPOT.

BIBBY & VIRTUE,

335 and 337 King Street.

IMPOSSIBLE.

Owing to the rush of business on account of the large number of Stoves and Ranges which we are selling, we find it impossible to exhibit at the Central Fair, but we shall be pleased to show to visitors the large array of GURNEYS, RANGES and STOVES at our Warerooms, NO. 88 PRINCESS STREET.

R. M. HORSEY & CO.

MISCELLANEOUS.

D. McEWEN & SON.

Machine, Engine and Boiler Works.

Engines and Boilers for all purposes, from 1 to 100-horse power, and fully guaranteed. Steam Rock Drill and Mining Repairs constantly on hand. Cheese Factory Boilers and Fittings.

Also a number of New and Second-Hand Engines and Boilers.

Tamarac

Jas. H. Gilmour, of T. Gilmour & Co., Wholesale Grocers, Brockville, says: "I have used 'Tamarac Balm' for a severe Cold and Cough, which it immediately relieved and cured." Hiram Baker, Lumber and Cheese Dealer, North Augusta, Ont., says: "Tamarac Balm 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."

UNOCCUPIED FIELDS.

DISCOURSE BY REV. DR. TALMAGE, AT THE TABERNACLE.

The Churches Must Stop Bombarding the Old Ironclad Sinners—Why People Go Into Skepticism—Northern Nations Devastated by Alcoholism.

BROOKLYN, Oct. 9.—The audiences at the Brooklyn Tabernacle this autumn are larger than at any time during the history of this church, and greater numbers go away not able to get in. Led by cornet and organ, the congregation sang with great power the hymn:

The morning light is breaking,
The darkness disappears,
The sons of men are waking
To penitential tears.

The Rev. T. De Witt Talmage, D. D., read and explained passages of Scripture concerning the dawn of universal righteousness. The subject of his sermon was "Unoccupied Fields," and the text from Romans xv, 20: "Lest I should build upon another man's foundation." Dr. Talmage said:

Stirring reports come from all parts of America showing what a great work the churches of God are doing, and I congratulate them and their pastors. Misapprehensions have been going the rounds saying that the outside benevolences of this particular church are neglected, when the fact is that large sums of money are being raised in various ways by this church for all styles of good objects, not always through the boards of our own denomination. This church was built by all denominations of Christians and by many sections of this land and other lands, and that obligation has led us to raise money for many objects not connected with our denomination, and this accounts for the fact that we have not regularly contributed to all the boards commended. But I rejoice in that you have done as a church a magnificent work, and am grateful that we have received during the year by the confession of faith in Christ 735 souls, which fact I mention not in boasting, but in defense of this church, showing it has been neither idle nor inefficient. The most of our accessions have been from the outside world, so that, taking the idea of my text, we have not been building on other people's foundations.

In laying out the plan of his missionary tour Paul sought out towns and cities which had not yet been preached to. He goes to Corinth, a city mentioned for splendor and vice, and Jerusalem, where the priesthood and the Sanhedrin were ready to leap with both feet upon the Christian religion. He feels he has especial work to do, and he means to do it. What was the result? The grandest life of usefulness that a man ever lived. We modern Christian workers are not apt to imitate Paul. We build on other people's foundations. If we erect a church we prefer to have it filled with families, all of whom have been pious. Do we gather a Sabbath school class, we want good boys and girls, hair combed, faces washed, manners attractive. So a church in this day is apt to be built out of other churches. Some ministers spend all their time in fishing in other people's ponds, and they throw the line into that church pond and jerk out a Methodist, and throw the line into another church pond and bring out a Presbyterian, or there is a religious row in some neighboring church, and a whole school of fish swim off from that pond, and we take them all in with one sweep of the net. What is gained? Absolutely nothing for the general cause of Christ. It is only as in an army, when a regiment is transferred from one division to another, from the Tennessee to the Potomac.

What strengthens the army is new recruits. What I have always desired is that while we are courteous to those coming from other flocks, we build our church not out of other churches, but out of the world, lest we build on another man's foundation. The fact is this is a big world. When, in our schoolboy days, we learned the diameter and circumference of this planet we did not learn half. It is the latitude and longitude and diameter and circumference of want and woe and sin that no figures can calculate. This one spiritual continent of wretchedness reaches across all zones, and if I were called to give its geographical boundary I would say it is bounded on the north and south and east and west by the great heart of God's sympathy and love. Oh, it is a great world. Since 6 o'clock this morning 60,000 persons have been born, and all these multiplied populations are to be reached of the Gospel. In England, or in our eastern American cities, we are being much crowded, and an acre of ground is of great value, but out west 500 acres is a small farm, and 20,000 acres is no unusual possession. There is a vast field here, and everywhere unoccupied, plenty of room for more, not building on another man's foundation.

We need, as churches, to stop bombarding the old ironclad sinners that have been proof against thirty years of Christian assault. Alas for that church which lacks the spirit of evangelism, spending enough on one chandelier to light 500 souls to glory, and in one carved pillar enough to have made a thousand men "pillars in the house of our God forever," and doing less good than many a log cabin meeting house, with tallow candles stuck in wooden sockets, and a minister who has never seen college or known the difference between Greek and Choctaw. We need as churches to get into sympathy with the great outside world, and let them know that none are so broken hearted or hardly bested that will not be welcomed. "No," says some fastidious Christian, "I don't like to be crowded in church. Don't put any one in my pew." My brother, what will you do in heaven? When a great multitude that no man can number assemblies they will put fifty in your pew. What are the select few today assembled in the Christian churches compared to the mightier millions outside of them, eight hundred thousand in Brooklyn, but less than one hundred thousand in the churches? Many of the churches are like a hospital that should advertise that its patients must have nothing worse than toothache "run-rounds," but no broken heads, no crushed ankles, no fractured thighs. Give us for treatment moderate sinners, velvet coated sinners and sinners with a gloss on. It is as though a man had a farm of three thousand acres and put all his work on one acre. He may raise never so large ears of corn, never so big heads of wheat, he would remain poor. The church of God has bestowed its chief care on one acre, and has raised splendid men and women in that small inclosure; but the field is the world. That means North and South America, Europe, Asia and Africa and all the islands of the sea. It is as though after a great battle there were left 50,000 wounded and dying on the field, and three surgeons gave all their time to three patients under their charge. The major general comes in and says to the doctors: "Come out here and look at the nearly 50,000 dying for lack of surgical attentions." "No," say the three doctors, standing there fanning their patients, "we have three important cases here, and we are attending to them, and when we are not positively busy with their wounds, it takes all our time to keep the flies off." In this awful battle of sin and sorrow, these millions have

fallen on millions, do not let us spend all our time in taking care of a few people, and when the command comes, "Go into the world," say practically, "No, I cannot go; I have here a few choice cases, and I am busy keeping off the flies." There are multitudes today who have never had any Christian worker look them in the eye, and with earnestness in the accentuation, say, "Come!" or they would long ago have been in the kingdom. My friends, religion is either a sham or a tremendous reality. If it be a sham, let us disband our churches and Christian association. If it be a reality, then great populations are on the way to the bar of God unfitted for the ordeal, and what are we doing?

In order to reach the multitude of outsiders we must drop all technicalities out of our religion. When we talk to people about the hypostatic union and French Encyclopedianism, and Erastinianism, and Complutensianism, we are as impetuous and little understood as if a physician should talk to an ordinary patient about the pericardium and intercostal muscle, and scorbatic symptoms. Many of us come out of the theological seminaries so loaded up that we take the first ten years to show our people how much we know, and the next ten years get our people to know as much as we know, and at the end find that neither of us know anything as we ought to know. Here are hundreds and thousands of sinning, struggling and dying people who need to realize just one thing—that Jesus Christ came to save them, and will save them now. But we go into a profound and elaborate definition of what justification is, and after all the work there are not, outside of the learned professions, 5,000 people in the United States who can tell what justification is. I will read you the definition:

"Justification is purely a forensic act, the act of a judge sitting in the forum, in which the Supreme Ruler and Judge, who is accountable to none, and who alone knows the manner in which the ends of his universal government can best be obtained, reckons that which was done by the substitute in the same manner as if it had been done by those who believe in the substitute, and not on account of anything done by them, but purely upon account of this gracious method of reckoning, grants them the full remission of their sins."

Now, what is justification? I will tell you what justification is—when a sinner believes, God lets him off. One summer in Connecticut I went to a large factory, and I saw over the door written the words: "No Admittance." I entered, and saw over the next door: "No Admittance." Of course I entered. I got inside and found it a pin factory, and they were making pins, very serviceable, fine and useful pins. So the spirit of exclusiveness has practically written over the outside door of many a church: "No Admittance." And if the stranger enters he finds practically written over the second door: "No Admittance," and if he goes in, over all the pew benches seems written: "No Admittance," while the minister stands in the pulpit, hammering out his little theories of belief, pointing out the technicalities of religion, making pins. In the most practical, commonsense way, and laying aside the non-essentials and the hard definitions of religion, go out on the God given mission, telling the people what they need and when and how they can get it.

Comparatively little effort has as yet been made to save that large class of persons in our midst called skeptics, and he who goes to work here will not be building upon another man's foundation. There is a great multitude of them. They are afraid of us and our churches, for the reason we don't know how to treat them. One of this class met Christ, and hear with what tenderness, and pathos, and beauty, and success Christ dealt with him: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment, and the second is like to this; namely, thou shalt love thy neighbor as thyself. There is no other commandment greater than this. And the scribe said to him: Well, master, thou hast said the truth, for there is one God, and to love him with all the heart, and all the understanding, and all the soul, and all the strength is more than whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him: Thou art not far from the kingdom of God." So a skeptic was saved in one interview. But few Christian people treat the skeptic in that way. Instead of taking hold of him with the gentle hand of love, we are apt to take him with the iron pincers of ecclesiasticism.

You would not be so rough on that man if you knew by what process he had lost his faith in Christianity. I have known men skeptical from the fact that they grew up in houses where religion was overdone. Sunday was the most awful day of the week. They had religion driven into them with a trip hammer. They were surfeited with prayer meetings. They were stuffed and choked with catechisms. They were often told they were the worst boys the parents ever knew because they liked to ride down hill better than to read Bunyan's "Pilgrim's Progress." Whenever father and mother talked of religion they drew down the corners of their mouth and rolled up their eyes. If any one thing would send a boy or girl to perdition sooner than another that is it. If I had had such a father and mother I fear I should have been an infidel.

Others were tripped up of skepticism from being grievously wronged by some man who professed to be a Christian. They had a partner in business who turned out to be a first class scoundrel, though a professed Christian. Twenty years ago they had lost all faith by what happened in an oil company which was formed amid the petroleum excitement. The company owned no land, or if they did, there was no sign of oil produced. But the president of the company was a Presbyterian elder, and the treasurer was an Episcopal vestryman, and one director was a Methodist class leader, and the other directors prominent members of Baptist and Congregational churches. Circulars were gotten out telling what fabulous prospects opened before this company. Innocent men and women who had a little money to invest, and that little their all, said: "I don't know anything about this company, but so many good men are at the head of it that it must be excellent, and taking stock in it almost as good as joining the church." So they bought the stock, and perhaps received one dividend, so as to keep them still, but after a while they found that the company had reorganized and had a different president, and different treasurer, and different directors. Other engagements or ill health had caused the former officers of the company, with many regrets, to resign. And all that the subscribers of that stock had to show for their investment was a beautifully ornamented certificate. Sometimes that man looking over his old papers comes across that certificate, and it is so suggestive that he vows he wants none of the religion that the presidents and trustees and directors of that oil company professed. Of course their rejection of religion on such grounds was unphilosophical and unwise. I am told that one-third of the United States army deserts every year, and there are 12,000 court martial trials every year. Is that anything against the United States government that swore them in? And if soldiers of Jesus Christ desert, is that anything against the

Continued on page three.

-TAKE ADVANTAGE-

Of the Opportunities of our

GREAT SALE NOW GOING ON.

SPECIAL VALUES,
SPECIAL CUT PRICES,
SPECIAL BARGAINS.

THIS WEEK

--IN--

- Black Curl Cloakings, Handsome Grey Curl Cloakings, Astrachan Curl Cloakings, Canadian Ulsterings, English Cloth Ulsterings, German Cloth Ulsterings, Children's Fancy Striped Ulsterings, Blanket Ulsterings, Black Ottomans, Col'd Ottomans.

Ask to see our Heavy Mattalasse Cloaking at \$1.50, actually worth \$2.

F. X. COUSINEAU & CO.

8 A.M. 10 P.M.

SATURDAY.

DRESS GOODS, KID GLOVES,

Cashmere Gloves, Cashmere Hosiery, Wool Underwear.

The above goods we call particular attention to, as we have a Large Assortment and our Prices the VERY LOWEST FOR GOOD GOODS.

EXTRAKID GLOVE SALE.

John Laidlaw & Son,

NORTH SIDE.

THE BUSIEST PLACE IN THE CITY

—IS AT—
Spence & Crumley's Great Millinery Show Now Going On.

We regret that our Show Room was not large enough to admit all who wished to gain admittance, and that we could not give the attention to all we would like from the crowd. Would those who had difficulty in seeing, and those who could not get in for the cash, kindly call again and we will be glad to show them the goods whether they wish to purchase or not.

Another Lot of New York Hats and Trimmings in to-day.

SPENCE & CRUMLEY'S,

132 and 134 Princess Street.

Grand Opening of Fall and Winter Goods

—AT—
C. ROBINSON'S.

We are showing a large and extensive assortment of Overcoatings, Suitings and Trouserings in all the Latest Fabrics, new designs, new shades. Our stock consists of Beavers, Meltons, Naps, Friezes, Pilots, Worsted and Fancy Tweeds for Overcoats. Tweeds, Black and Colored, and Fancy Worsteds for Suitings, and the choicest variety of Fancy Pantings to be found in the city. Place your order early and have your Fall Suit or Overcoat made before the trade begins to boom, and remember, OUR PRICES ARE RIGHT. See our stock of Fancy Worsteds for Prince Albert Suits.