

## Missing Links

Gossip From Every Land Summarized for Busy Readers.

**"GOSSAMER IRON,"** the wonderful product of the Swansea, Wales, iron mills, is so thin that it takes 4,800 sheets piled one on the other to make an inch in thickness.

REV. JOHN MCNEILL has been invited by the Calcutta Pastors' Association to spend the whole of the cold season of 1897-98 in conducting missions among the Europeans and English-speaking students of India.

A SCOTCH pastor, addressing a plain-spoken woman, a member of his church, "Janet, I'm sorry to hear that you didn't like my preaching on Sabbath. What was the reason?" The reply came frankly, "I had three very good reasons, sir. Firstly, you read the sermon; secondly, you didn't read it well, and, thirdly, it wasn't worth it."

THERE are 15,407 men on the London police force, maintained at a cost of £1,230,120. In connection with this item a contemporary points out that London needs as many men to insure her safety from thieves as the whole Christian world needs for missionary work, and that London pays with £8-0-0 as much for the evangelization of the British Isles give for the evangelization of the world.

THE following are some of the articles made in Birmingham in the course of a week: 20,000,000 pens, 20,000,000 cut nails, 100,000,000 buttons, 6,000 bedsteads, 7,000 guns, 1,000 saddles, 20,000 spectacles, 4,000 miles of wire, 350 miles of wax vestas, 5 tons of papier-mache, 10 tons of pins, 5 tons of hairpins, 500 tons of nuts, 50 tons of hinges, 40 tons of refined metal, 10 tons of German silver, 800 tons of brass, 1,000 fenders, 1,000 refined jacks, 3,500 bellows.

SPANISH indolence extends even to the lighthouse service. The lighthouse on the Bay of Biscay, the light on Cape Finisterre, one of the most important on the coast, is lighted often as late as an hour after sunset, and then the machinery that should make it flash is not always set in motion, so that it appears as a fixed light instead of one flashing. Dangerous irregularities are reported of the light at Cape Vilano, further north.

KIRKMAN & SON, the oldest firm of piano manufacturers in England, and next to J. B. Storch and Sohn, of Vienna, the oldest in the world, has just given up business, sold its plant, and become merged with Messrs. Collard, who date from 1777. The first Kirkman appeared in England in 1720, and in 1729 married the daughter of Fabel, who had established his harpsichord works 23 years before. The Broadwoods go back to 1724, and the Erards, the oldest French manufacturers, to 1722.

SOUTH AFRICA seems to be the sportsman's paradise, even if the stories told about the country are only half true. A recent account says the country is simply teeming with big game. Buffaloes are in immense numbers, one herd which was seen recently being at least 1,000 strong. Pheasants are also extremely plentiful, while zebra and quagga and lions are too numerous to be pleasant. Wild fowl are in myriads, from a black duck with a white patch on its wings down to a sandpiper.

A REMARKABLE occurrence came to light in Bath the other day. Nearly two years ago a body was pulled from the Avon, in the city, and it was identified by a sister and a neighbor as that of John Adams, an old soldier, a dumpy man, aged 40. An inquest was held, a verdict of accidentally drowned returned, and the body was buried as that of John Adams; but the other night, to the great surprise of his relations, John Adams ailed at his sister's house. The contention his appearance caused can be better imagined than described.

THE many admirers of the sacred poems of the late Miss Frances Ridley Havergal will be pleased to see that a church is to be erected in memory of her in the village of Newton, in the parish of Oystermouth, where she spent her last days. A free site has already been granted, and the Baroness Bourdett-Coutts has expressed her sympathy with the memorial, and sent a contribution. It was understood that the plans for the new building will be prepared by Sir Arthur Bromfield, Miss Havergal's friend, not only a writer of excellent merit, but who was a social and religious worker who took the keenest interest in the welfare of those among whom she lived. A new church is a very suitable way in honoring her memory.

THE Christian reunion movement has produced a curious incident in the village of Ramsey, Hampshire. The Abbey Congregational Chapel having for some time been without a pastor, the vicar of Ramsey, Rev. J. Cooke, Yarnborough wrote to the chapel managers a letter in which, deploring the divisions among Christians, and emphasizing the slight nature of the differences existing, he asks to be appointed pastor of the chapel while retaining the vicarage, pledging himself to retain all present

**DR. CHASE'S CURES**  
ITCHING PILLS, ECZEMA, SALT RHEUM  
OINTMENT

H. J. Little, representing Ganong Bros., St. Stephen, N. B., says "I have seen the cure of a very stubborn case of itching eczema. I tried everything advertised, several physicians' prescriptions without permanent relief, know of several cases of itching piles it has cured."

**DR. CHASE'S OINTMENT**  
Suffered with piles for years. Chase's Ointment completely cured me. J. J. Jones, St. John, N. B.

DEADROPPED, July 4, 1894. I consider Dr. Chase's Ointment a God-send to anyone suffering from piles, itching eruptions or any itching skin disease. Its soothing effects are felt from the first application. -JOHN KENDALL.

**DR. CHASE'S OINTMENT**  
Lancashire, India & Co.  
PRICE 60.  
45 Lombard St., Toronto

managers, workers and teachers, conduct the services with the customary simplicity, only reading the prayer book in the morning, devoting the other services to extempore prayer and preaching, and to forego a stipend. The managers declined the proposal as impracticable in the existing conditions.

A QUEERER provision was probably never put in a will than one by which Charles G. Hopkins, of Kansas City, tried to guard his property from claimants who might try to get it away from his chosen legatees, Harriet Elizabeth Calvert, his housekeeper, and Thomas M. Barr, a lifelong friend. The will solemnly asserts that the testator is a bachelor and childless, but says that, having noticed with what ease sworn testimony can be procured to support the alleged rights of widows and children invented in cases like his, he bequeaths the sum of \$1 to each of any such heirs as may appear after his death and establish their claims to the court's satisfaction. Singularly enough, no claimants turned up to oppose the probate of the will, and there it not the slightest reason to suspect that Mr. Hopkins' apprehensions had any basis except that of wholly impersonal observation.

THE monument Pottery Company of Trenton, N. J., has just completed and forwarded to San Francisco two bathtubs, which are the largest and heaviest pieces of earthenware ever put through a pottery kiln in this country. They are designed for the new house of the Spauldicks, and weigh about 1,200 pounds. Two more of the same size and weight will be completed and forwarded within two weeks. The tubs are seven inches in thickness in some parts, are six feet in length, and about three feet high. They are enameled on the inside. The outside is plain ware, and will be decorated after they are put in place. Several American potteries have been experimenting with this kind of work, but none have yet been successful. Earthenware tubs have all been made by English potters.

The city of London, even at this late day, is jealous of the naval achievements of Lord Nelson, and delights to honor the old hero's memory. There is a protest in the municipal statutes against the erection of any additional shafts in Trafalgar Square, where the statue of Lord Nelson, mounted upon his high pedestal, rules the scene. Notwithstanding this legal protest, however, there are quite a number of letter writers who are urging the removal of Nelson's statue from its present location to the river margin. So long has the statue been identified with Trafalgar Square that its removal from that site is simply a moral impossibility. As long as the fame of the great naval victor lives, the shadow that of other English sailors, the shaft which commemorates his renown is likely to remain undisturbed.

## The Dying Century.

Some of the Good Things It Has Done

And Some That It Should Do Before It Quits This Sphere—Sermon by Dr. Talmage.

Washington, D. C., Nov. 23.—Dr. Talmage's subject was "The Dying Century," and the text, 2 Kings, xx, 1: "Thus saith the Lord, Set thine house in order, for thou shalt die, and not live." For one thing, this quarrel between labor and capital. The nineteenth century inherited the quarrel from the eighteenth century, but do not let this nineteenth century bequeath it to the twentieth. "What we want," says labor, "to set us right with the world, and more vigorous work with torch and dynamite." "What we want," says capital, "is a more thorough and all-embracing plan for the world's reorganization. We have been trying to save the world from the top, and it cannot be done in that way. It has got to be saved from the bottom. Before this century quits us let us establish the habit of giving the forenoon of the Sabbath to the churches and the afternoon and the evening of the Sabbath to the people. The forenoons want to come up to a second service and stuff themselves again? These old formalizers at the Gospel feast need get into outdoor work with the outdoor Gospel that was preached on the banks of the Jordan, and on the rolling slopes of Lake Galilee, and in the bleak air of the Assyrian mountains. The greatest of evangelists since the time recently suggested that the evening services in all the churches be turned into the most popular style of evangelistic meetings for outsiders. Surely that is an experiment worth making. If that does not succeed, it does seem to me all the churches which cannot secure sufficient evening audiences ought to shut their doors at night and go where the people are, and invite them to come to the Gospel banquet."

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Let the Christian souls, bountifully fed in the morning, go forth in the afternoon and evening to feed the multitudes of outsiders starving for the bread of which if a man eat he shall never again hunger. Among those who are down the Gospel word and more rapid conquest than among those who know so much about and have so much that God cannot teach or help them.

Before this century expires let there be a combined effort to save the great cities of America and Great Britain, and of all Christendom. What an awful thing it would be for you, O dying century, to bequeath to the coming century, as yet innocent and unscarred by a single sin or burdened with a single sorrow, the blasphemy, the lawlessness, the atheism, the profligacy, and the woes of great cities still unevangelized! What we ought to see, O dying century, is a revival of religion that would wrap the continents in the contagion of religious awakening, and that would make legislation, and merchandise, and all styles of worldly business wait awhile at the telegraph offices and the telephone offices, because they are occupied with telling the story of cities and nations born in a day. Nearly all the centuries closed with something tremendous. Why may not this century close in the salvation of America? I do not know whether our theological friends, who have studied the subject more than I have, are right or wrong when they say Christ will come in person to set up his kingdom in this world; but though we would be overwhelmed with our unworthiness, I would like to see Christ descend from heaven with one of the chiefs of this morning, and planting his feet on this earth, which he came centuries ago to save from sin, and then, with the mercy and salvation on earth begun.

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Thanks to you, O Century! before you die, for the asylums of mercy that you have founded—the blind seeing by their fingers, the deaf hearing by the motion of your lips, the born imbecile by skillful optical lesson lifted to tolerable intelligence. Thanks to this century for the improved condition of most nations. So much denounced and often justly criticized, has covered this continent with universal libraries, and asylums of mercy. The newspaper press which, at the beginning of the century was a blank, has now become an over sheet of paper at a time, has become the miraculous manufacturer for the poor of six hundred thousand sheets for one daily newspaper's issue.

Within your memory, O Dying Century! has been the genesis of nearly all the great institutions evangelistic. At London Tavern, March 7, 1802, Britain and Foreign Bible Society was born. In 1824 American Sunday School Union was born. In 1830 American Board of Commissioners for Foreign Missions was born at a hayrack in Massachusetts. The National Temperance Society, the Women's Temperance Society, and all the other temperance movements born in this century. Africa has been put in the feet of civilization, to be occupied by commerce and Christianity. The Chinese wall, once an impassable barrier, now is a useless pile of stone and brick. The American nation at the opening of this century only a slice of land along the Atlantic coast, now the whole continent in possession of our schools and churches and missionary stations. Sermons and religious intelligence which in other times, noticed at all by the newspaper press, were allowed only a paragraph of three or four lines, now fill the columns of the secular press, in all the cities, thrown wide open, and every week for twenty-six years without the opening of the secular press, have been permitted to preach one entire Gospel sermon through the newspaper press. O Dying Century! for this great opportunity. O Dying Century! before you go we take this opportunity of telling you that this opportunity of selling you that of all the centuries of the Christian era, except the first, which gave us the Christ and you reveal that century in the fact that you, more than all the other centuries put together, have contributed for the world's reorganization. Look at what you have done. All the Pacific isles, barred and bolted against the Gospel when you began to reign, now all open, and some of them more Christianized than America. Cannibalism, the vilest of the faces of the earth, the gates of all nations wide open for the Gospel entrance when the church shall give up its intellectual dandyism, and quit fooling with higher criticism, and plunge into the work, as at life-saving station the crew pull out with the lifeboat, take the sailors off a ship going to pieces in the Skerries. I thank you, old and dying Century, all heaven thanks you, and surely all the nations of the earth ought to thank you.

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Thanks to you, O Century! before you die, for the asylums of mercy that you have founded—the blind seeing by their fingers, the deaf hearing by the motion of your lips, the born imbecile by skillful optical lesson lifted to tolerable intelligence. Thanks to this century for the improved condition of most nations. So much denounced and often justly criticized, has covered this continent with universal libraries, and asylums of mercy. The newspaper press which, at the beginning of the century was a blank, has now become an over sheet of paper at a time, has become the miraculous manufacturer for the poor of six hundred thousand sheets for one daily newspaper's issue.

Within your memory, O Dying Century! has been the genesis of nearly all the great institutions evangelistic. At London Tavern, March 7, 1802, Britain and Foreign Bible Society was born. In 1824 American Sunday School Union was born. In 1830 American Board of Commissioners for Foreign Missions was born at a hayrack in Massachusetts. The National Temperance Society, the Women's Temperance Society, and all the other temperance movements born in this century. Africa has been put in the feet of civilization, to be occupied by commerce and Christianity. The Chinese wall, once an impassable barrier, now is a useless pile of stone and brick. The American nation at the opening of this century only a slice of land along the Atlantic coast, now the whole continent in possession of our schools and churches and missionary stations. Sermons and religious intelligence which in other times, noticed at all by the newspaper press, were allowed only a paragraph of three or four lines, now fill the columns of the secular press, in all the cities, thrown wide open, and every week for twenty-six years without the opening of the secular press, have been permitted to preach one entire Gospel sermon through the newspaper press. O Dying Century! for this great opportunity. O Dying Century! before you go we take this opportunity of telling you that this opportunity of selling you that of all the centuries of the Christian era, except the first, which gave us the Christ and you reveal that century in the fact that you, more than all the other centuries put together, have contributed for the world's reorganization. Look at what you have done. All the Pacific isles, barred and bolted against the Gospel when you began to reign, now all open, and some of them more Christianized than America. Cannibalism, the vilest of the faces of the earth, the gates of all nations wide open for the Gospel entrance when the church shall give up its intellectual dandyism, and quit fooling with higher criticism, and plunge into the work, as at life-saving station the crew pull out with the lifeboat, take the sailors off a ship going to pieces in the Skerries. I thank you, old and dying Century, all heaven thanks you, and surely all the nations of the earth ought to thank you.

But my text tells that there are some things that this century ought to do before he leaves us. Thus saith the Lord, Set thine house in order, for thou shalt die, and not live." We ought not to let this century go before we set our house in order. For one thing, this quarrel between labor and capital. The nineteenth century inherited the quarrel from the eighteenth century, but do not let this nineteenth century bequeath it to the twentieth. "What we want," says labor, "to set us right with the world, and more vigorous work with torch and dynamite." "What we want," says capital, "is a more thorough and all-embracing plan for the world's reorganization. We have been trying to save the world from the top, and it cannot be done in that way. It has got to be saved from the bottom. Before this century quits us let us establish the habit of giving the forenoon of the Sabbath to the churches and the afternoon and the evening of the Sabbath to the people. The forenoons want to come up to a second service and stuff themselves again? These old formalizers at the Gospel feast need get into outdoor work with the outdoor Gospel that was preached on the banks of the Jordan, and on the rolling slopes of Lake Galilee, and in the bleak air of the Assyrian mountains. The greatest of evangelists since the time recently suggested that the evening services in all the churches be turned into the most popular style of evangelistic meetings for outsiders. Surely that is an experiment worth making. If that does not succeed, it does seem to me all the churches which cannot secure sufficient evening audiences ought to shut their doors at night and go where the people are, and invite them to come to the Gospel banquet."

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