ALL MUST BE WEIGHED

Human Lives and Actions to be Weighed in the Divine Scales.

Rev. Dr. Talmage Preaches on Personal Responsibility, Taking His Text From the Handwriting on the Wall of Babylon.

Washington, May 21.—In these days of moral awakening this pointed sermon by Dr. Talmage on personal responsibility before God will be read with a deep and solemn interest; text, Daniel v, 27, "Thou art weighed in the balance and art found wanting."

Babylon was the paradise of architecture, and driven out from thence the grandest buildings of modern times are only the evidence of her fall. The site having been selected for the city, 2,000,000 men were employed in the rearing of her walls and the building of her works. It was a city 60 miles in circumference. There was a trench all around the city, from which the material for the building of the city had been digged. There were 25 gates on each side of the city, between every two gates a tower of defense springing into the skies, from each gate on the one side a street running straight through to the corresponding gate on the other side, so that there were 50 streets 15 miles long. Through the city ran a branch of the river Euphrates. This river some times overflowed its banks, and to keep it from ruining the city a lake was constructed into which the surplus water of the river would run during the time of freshets, and the water was kept in this artificial lake until time of drought, and then this water would stream down over the city. At either end of the bridge spanning this Euphrates there was a palace—the one palace a mile and a half around, the other palace 7½ miles around.

The wife of Nebuchadnezzar had been born and brought up in the country and in a mountainous region, and she could not bear this flat district of Baylon, and so, to please his wife, Nebuchadnezzar built in the midst of the city a mountain 400 feet high. This mountain was built out into terraces supported on arches. On the top of these arches a layer of flat stones, on the top of that a layer of reeds and bitumen, on the top of that two layers of bricks closely cemented, on the top of that a heavy sheet of lead and on the top of that the soil placed—the soil so deep that a Lebanon cedar had room to anchor its roots. There were pumps worked by mighty machinery fetching up the water from the Euphrates to this hanging garden, as it was called, so that there were fountains spouting into the sky. Standing below and looking up it must have seemed as if the clouds were in blossom or as though the sky leaned on the shoulder of a cedar. All this Nebuchadnezzar did to please his wife. Well, she ought to have been pleased. I suppose she was pleased. If that would not please her, nothing would. There was in that city also the temple of Bleus, with towers—one tower the eighth of a mile high, in which there was an observatory where astronomers talked to the stars. There was in that temple one image which would cost what would be our $50,000,000.

Handwriting on the Wall.

Oh, what a city! The earth never saw anything like it, never will see anything like it. And yet I have to tell you that it is going to be destroyed. The king and his princes are at a feast. They are all intoxicated. Pour out the rich wine into the chalices! Drink to the health of the king! Drink to the glory of Babylon! Drink to a great future! A thousand lords reel intoxicated. The king seated upon a chair, with vacant look, as intoxicated men will—with vacant look stared at the wall. But soon that vacant look takes on intensity, and it is an affrighted look, and all the princes begin to look and wonder what is the matter, and they look at the same point on the wall. And then there drops a darkness into the room that puts out the blaze of the golden plate, and out of the sleeve of the darkness there comes a finger—a finger of fiery terror, circling around and circling around as though it would write, and then it comes up, and with sharp tip of flame it inscribes on the plastering of the wall the doom of the king, "Weighed in the balances and found wanting."

The bang of heavy gates against the gates of the palace is followed by the breaking-in of the doors. A thousand gleaming knives strike into a thousand quivering hearts. Now death is king, and he is seated on a throne of corpses. In that hall there is a balance lifted. God swung it. On one side of the balances are put Belshazzar's opportunities; on the other side of the balance are put Belshazzar's sins. The sins come down. His opportunities go up. Weighed in the balances—found wanting.

There has been a great deal of cheating in our country with false weights and measures and balances, and the government, to change that state of things, appointed commissioners whose business it was to stamp weights and measures and balances, and a great deal of the wrong has been corrected. But still, after all, there is no such thing as a perfect balance on earth. The chain may break, or some of the metal may be clipped, or in some way the equipose may be disturbed. You cannot always depend upon earthly balances. A pound is not always a pound, and you may pay for one thing and get another, but in the balance which is suspended to the throne of God a pound is a pound, and right is right, and wrong is wrong, and a soul is a soul, and eternity is eternity. God has a perfect bushel and a perfect peck and a perfect gallon. When merchants weigh their goods in the wrong way, then the Lord weighs the goods again. If from the imperfect measure the merchant pours out what pretends to be a gallon of oil and there is less than a gallon, God knows it, and he calls upon his recording angel to mark it, "So much wanting in that measure of oil." The farmer comes in from the country. He has sold his wool. He has an imperfect measure. He pours out the apples from this imperfect measure. God recognizes it. He says to the recording angel, "Mark down so many apples too few—an imperfect measure." We may cheat ourselves, and we may cheat the world, but we cannot cheat God, and in the great day of judgment it will be found out that what we learned in boyhood at school is correct—that 20 hundredweight makes a ton and 120 solid feet make a cord of wood. No more, no less. And a religion which does not take hold of this life as well as the life to come is no religion at all.

Weighing Principles.

But, my friends, that is not the style of balance I am to speak of to-day; that is not the kind of weights and measures. I am to speak of that kind of balances which weigh principles, weigh churches, weigh men, weigh nations and weigh worlds. "What!" you say, "Is it possible that our world is to be weighed?" Yes. Why, you would think if God put on one side of the balances suspended from the throne the Alps and the Pyrenees and the Himalayas and Mount Washington and all the cities of the earth they would crush it. No, no! The time will come when God will sit down on the white throne to see the world weighed, and on one side will be the world's opportunities and on the other side the world's sins. Down will go the sins, and away will go the opportunities, and God will say to the messengers with the torch: "Burn that world! Weighed and found wanting!"

So God will weigh churches. He takes a great church. That church, great according to the worldly estimate, must be weighed. He puts is on one side the balances and the minister and the choir and the building that cost his hundreds of thousands of dollars. He puts them on one side the balances. On the other side of the scale he puts what that church ought to be, what its consecration ought to be, what its sympathy for the poor ought to be, what its devotion to all good ought to be. That is on one side. That side comes down, and the church, not being able to stand the scrutiny, goes into the balances. It does not make any difference about your magnificent machinery. A church is built for one thing—to save souls. If it saves a few souls when it might save a multitude of souls, God will spew it out of his mouth. Weighed and found wanting!

So we perceive that God estimates nations. How many times he has put the Spanish armada into the scales and found it insufficient and condemned it! The French empire was placed on one side of the scales, and God weighed the French empire, and Napoleon said: "Have I not enlarged the boulevards? Did I not kindle the glories of the Champs Elysees? Have I not adorned the Tuileries? Have I not built the gilded opera house?" Then God weighed the nation, and he put on one side the scales the Emperor, and the boulevards, and the Tuileries, and the Champ Elysees, and the gilded opera house, and on the other side he puts that man's abominations, that man's libertinism, that man's selfishness, that man's godless ambition. This last came down, and all the brilliancy of the scene vanished. What is that voice coming up from Sedan? Weighed and found wanting?

Personal Application.

But I must become more individual and more personal in my address. Some people say they do not think sermons ought to be personal in their religious address, but ought to deal with subjects in the abstract. I do not think that way. What would you think of a hunter who should go to the Adirondacks to shoot deer in the abstract? Ah, no! He loads the gun; he puts the butt of it against his breast, he runs his eye along the barrel, he takes sure aim, and then crash go the antlers on the rocks! And so, if we want to be hunters for the Lord, we must take sure aim and fire. Not in the abstract are we to treat things in religious discussions. If a physician comes into a sickroom, does he treat disease in the abstract? No; he feels the pulse, makes the diagnosis, then he writes the prescription. And, if we want to heal souls for this life and the life to come, we do not want to treat them in the abstract. The fact is, you and I have a malady which, if uncured by grace, will kill us forever. Now, I want no abstraction. Where is the balm? Where is the physician?

People say there is a day of judgment coming. My friends, every day is a day of judgment, and you and I to-day are being canvassed, inspected, weighed. Here are the balances of the sanctuary. They are lifted, and we must all be weighed. Who will come and be weighed first? Here is a moralist who volunteers. He is one of the most upright men in the country. He comes. "Well, my brother, get in—get into the balances now, and be weighed." But as he gets into the balances I say, "What is that bundle you have along with you?" "Oh," he says, "that is my reputation for goodness and kindness and charity and generosity and kindliness generally." "Oh, my brother, we cannot weigh that; we are going to weigh you—you. Now stand in the scales—you, the moralist. Paid your debts?" "Yes," you say, "paid all my debts." "Have you acted in an upright way in the community?" "Yes, yes." "Have you been kind to the poor? Are you faithful in a thousand relations in life?" "Yes." "So far, so good. But now, before you get out of this scale. I want to ask you two or three questions. Have your thoughts always been right?" "No," you say, "no." Put down one mark. "Have you loved the Lord with all your heart and soul and mind and strength?" "No," you say. Make another mark. "Come, now, be frank, and confess that in ten thousand things you have come short—have you not?" "Yes." Make ten thousand marks. Come, now, get me a book large enough to make the record of the moralist's deficits. My brother, stand in the scales; do not fly away from them. I put on your side the scales all the good deeds you ever did, all the kind words you ever uttered, but on the other side the scales I put this weight which God says I must put there—on the other side the scales and opposite to yours I put this weight, "By the deeds of the law shall no flesh living be justified." Weighed and found wanting.

Balances of the Sanctuary.

Still the balances of the sanctuary are suspended, and we are ready to weigh any who come. Who shall be the next? Well, here is a formalist. He comes, and he gets into the balances, and as he gets in I see that all his religion is in genuflections and in outward observances. As he gets into the scales I say, "What is that you have in this pocket?" "Oh," he says, "that is Westminster Assembly Catechism." I say: "Very good. What have you in the other pocket?" "Oh," he says, "that is the Heidelberg Catechism." "Very good. What is that you have under your arm standing in this balance of the sanctuary?" "Oh," he says, "that is a church record." "Very good. What are these books on your side the balances?" "Oh," he says, "those are 'Calvin's Institutes.'" "My brother, we are not weighing books; we are weighing you. It cannot be that you are depending for your salvation upon your orthodoxy. Do you not know that the creeds and the forms of religion are merely the scaffolding for the building? You certainly are not going to mistake a scaffolding for the temple. Do you not know that men have gone to perdition with a catechism in their pocket?" "But," says the man, "I cross myself often." "Ah, that will not save you." "But," says the man, "I am sympathetic for the poor." "That will not save you." Says the man, "I sat at the communion table." "That will not save you." "But," says the man, "I have had my name on the church record." "That will not save you." "But I have been a professor of religion 40 years." "That will not save you. Stand there on your side the balances, and I will give you the advantage—I will let you have all the creeds, all the church records, all the Christian conventions that were ever held, all the communion tables that were ever built, on your side the balances. On the other side the balances I must put what God says I must put there. I put this million pound weight on the other side the balances. 'Having the form of godliness, but denying the power thereof.'" Weighed and found wanting.

The First Scrutiny.

But I must go faster and speak of the final scrutiny. The fact is, my friends, we are moving on amid astounding realities. These pulses which are now drumming the march of life may after awhile call a halt. We walk on a hair-hung bridge over the chasms. All around us are dangers lurking, ready to spring on us from ambush. We lie down at night, not knowing whether we shall arise in the morning. We start out for our occupation, not knowing whether we shall come back—crowns being burnished for thy brow or bolts forged for thy prison; angels of light ready to shout at thy deliverance or fiends of darkness stretching out skeleton hands to pull thee down into ruin consummate?

Suddenly the judgment will be here. The angel, with one foot on the sea and the other foot on the land, will swear by him that liveth forever and ever that time shall be no longer: "Behold, he cometh with clouds, and every eye shall see him." Hark to the jarring of the mountains. Why, that is the setting down of the scales, the balances. And then there is a flash as if from a cloud, but it is the glitter of the shining balances, and they are hoisted, and all nations are to be weighed. The unforgiven get in on this side the balances. They may have weighed themselves and pronounced a flattering decision. The world may have weighed them and pronounced them moral. Now they are being weighed in God's balances—the balances that can make no mistake. All the property gone, all the titles of distinction gone, all the worldly successes gone, there is a soul, absolutely nothing but a soul, an immortal soul, a never dying soul, a soul stripped of all worldly advantages—a soul on one side the scales. On the other side the balances are wasted Sabbaths, disregarded sermons, 10,000 opportunities of mercy and pardon that were cast aside. They are on the other side the scales, and there God stands, and the presence of men and devils, cherubim and archangel, he announces, while groaning earthquake and crackling conflagration and judgment trumpet and everlasting storm repeat it, "Weighed and found wanting."

All Must be Weighed.

But say some who are Christians: "Certainly you don't mean to say that we will have to get into the balances? Our sins are all pardoned; our title to heaven is secure. Certainly you are not going to put us in the balances?" "Yes, my brother, we must all appear before the judgment seat of Christ, and on that day you are going to be weighed. Oh, follower of Christ, you get into the balances! The bell of the judgment is ringing. You must get into the balances. You get in on this side. On the other side the balances we will place all the opportunities of good which you did not improve, all the attainments in piety which you might have had, but which you refused to take. We place them all on the other side. They go down, and your soul rises in the scale. You cannot weigh against all those imperfections. Well, then, we must give you the advantage, and on your side the scale we will place all the good deeds you have ever done and all the kind words you have ever uttered. Too light yet! Well, we must put on your side all the consecration of your life, all the holiness of your life, all the prayers of your life, all the faith of your Christian life. Too light yet! Come, mighty men of the past, and get in on that side the scales. Come, Paxson and Doddridge and Baxter, get in on that side the scales and make them come down that this righteous one may be saved. They come and they get in the scales. Too light yet! Come, the martyrs, the Latimers, the Wyclifs, the men who suffered at the stake for Christ. Get in on this side the Christian's balances and see if you cannot help him weigh it aright. They come and get in. Too light! Come, angels of God on high. Let not the righteous perish with the wicked. They get in on this side the balances. Too light yet! I put on this side the balances all the scepters of light, all the thrones of power, all the crowns of glory. Too light yet! But just at that point Jesus, the Son of God, comes up to the balances, and he puts one of his scarred feet on your side, and the balances begin to tremble from top to bottom. Then he puts both of his scarred feet on the balances, and the Christian's side comes down with a stroke that sets all the bells of heaven ringing. That Rock of Ages heavier than any other weight!

Christ Outweighs All.

But says the Christian, "Am I to be allowed to get off so easily?" Yes. If some one should come and put on the other side the scales all your imperfections, all your envies, all your jealousies, all your inconsistencies, I say that God would not budge the scales with Christ on your side the scales. Go free! There is no condemnation to them that are in Christ Jesus. Chains broken, prison houses opened, sins pardoned. Go free! Weighed in the balances and nothing, nothing wanted. Oh, what a glorious hope! Will you accept it this day? Christ making up for what you lack. Christ the atonement for all your sins. Who will accept him? Will not this whole audience say: "I am insufficient, I am a sinner, I am lost by reason of my transgressions, but Christ has paid it all. My Lord and my God, my life, my portion, my heaven. Lord Jesus, I hail thee!"

We go away off or back into history to get some illustration by which we may set forth what Christ has done for us. We need not go so far. I see a vehicle behind a runaway horse dashing through the street, a mother and her two children in the carriage. The horse dashed along as though to break them into atoms, and a mounted policeman, with a shout clearing the way, and the horse at full run, attempted to seize those runaway horses to save a calamity, when his own horse fell and crushed him to death, and he was up half dead. Why were our sympathies so stirred? Because he was badly hurt and hurt for others. But I tell you today of how Christ, the Son of God, on the blood red horse of sacrifice, came for our rescue and rode down the sky and rode into death for our rescue. Are not your hearts touched? That was a sacrifice for you and me. O thou who didst ride on the red horse of sacrifice, come and ride through this world on the white horse of victory!

A WRECKED HOME.

A cloud had gathered over a home that was a model of comfort and refinement. Inherited tendency had asserted itself in the head of a loving little family, a young man of education, promise and talent. Stimulants had been part of his treatment during a temporary sickness, and he returned to his business the victim of a fierce passion for strong drink. The curse had not yet wiped out his manhood, and he loved his wife and baby boy with intense devotion. Returning home one evening with unsteady step and reeling brain, he met his loved ones at the door, and, as he had often done before, snatched the laughing little one from his mother's arms and swung him upwards in play. This time the cruel indulgence had weakened the formerly strong grasp, and the mother shrieked as she saw her darling slip from the palsied hands and strike heavily on the hard pavement beyond

the high steps on which they stood. As the stricken woman sobbed over the crushed corpse of her darling and realized that the husband she loved had made her childless in his drunken folly, her mind gave way. To-day she moans and weeps in hopeless insanity, and the father wanders an outcast, still enslaved by the fell curse that wrecked a happy household in that one cruel blow. Is there a man that will not exert all the power that God has given him and use every aid within his reach to rid himself of even the chance of being the slave of so infernal an evil as the appetite for drink?

The Samaria Prescription is felt instantly. It first decreases and then removes the desire for liquor, gradually making it distasteful. At the same time it repairs and builds up the nervous system. It is the result of thirty years' of ripe experience, and where it is taken or administered as directed failure is impossible.

The Prescription is a home treatment--no hypodermic injections, no loss of time from business. Its price is in the reach of all. The money spent on liquor in a couple of days by the ordinary drinker will cure him for ever of the habit and restore him and his family to health and happiness. A lady whose name we omit writes:

"My husband was a terrible drinker, and we were fast going to ruin, as he failed in business and had to take a position, but could never keep one on account of his bad drinking habits. I heard of the Samaria Prescription and, as you know, sent for it, and I am glad to say it has entirely cured him. He is a changed man and what he used to be before this habit took hold of him. I cannot tell you how truly thankful I am."

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PRINCIPLES OF THE LIBERALS

Faithfully Adhered to in the Redistribution Bill.

THE BILL'S FEATURES

Adherence to County Boundaries and Commission of Judges.

Ottawa, May 20.—The long-looked-for redistribution bill was brought down yesterday afternoon by Sir Wilfrid Laurier. He explained that the measure was designed to remove the worst features of the gerrymander bill, and that the county and municipal boundaries are to be restored. The division of counties into ridings is to be left in the hands of a commission of judges. Sir Charles Tupper denounced the measure most unsparingly and provoked from the Premier a most vigorous response.

SIR WILFRID LAURIER

Introduces the Long-Expected Measure of Redistribution of Seats.

The Prime Minister, Sir Wilfrid Laurier, in rising to introduce the redistribution bill, said: "My hon. friend and colleague, the Postmaster-General (Mr. Mulock), being unavoidably absent today, I have undertaken, with the view of expediting business and in order not to disappoint the very legitimate impatience of the public with regard to the measure which stands in his name, to present it to the House. I may say at once that the object we have in view in presenting this bill is not to make a total redistribution of the electoral districts under which the House of Commons is now constituted. We deem that it would not be expedient at this time to do that; but undo so far as we can the more glaring violations of a principle which we have always held and which has always been universally held by public opinion in this country to be a fundamental principle of representation in this country.

"We think it is a principle which will commend itself universally to public opinion that the unit of representation in this House should be the municipal county organization. It is in the recollection of all the members of this House that this principle was to a large extent interfered with by the Redistribution Act of 1882. That act was a violation of the principles which had prevailed up to that time, and maintained, not alone by the Liberal party, but by the Conservative party as well. There are many well-known reasons why the municipal county organization should be preserved as the basis of representation, and I can't do better upon this point than to quote the language of Sir John A. Macdonald, when the redistribution act after Confederation was introduced in 1872. Sir John A. Macdonald at that time went over the question very fully and gave in graphic language the reasons, to which there was no dissent expressed at that time, why the municipal county organization should be laid down as the basis of representation."

Sir John Macdonald's Opinion.

It is desirable, as much as possible, to keep the representation within the county so that each county that is a municipality of Ontario should be represented and if it becomes large enough that it should be divided into ridings. That principle is carried out in the suggestions I am about to make. That rule was followed in 1867 in three constituencies, namely, Bothwell, Cardwell and Monck, and I do not think on the whole that the experiment has proved a successful one. I do not think it was unsuccessful as far as the representatives of those new constituencies themselves were concerned, as they are well and ably represented by the gentlemen who now hold seats for the constituencies, and I hope that if I am returned again in the next Parliament I shall meet those honorable members. But it is obvious that there is a great advantage in having counties elect men whom they know. Our municipalities are in a much better position for constituencies to select men for their deserts.

We all know the process which happily goes on in Western Canada. A young man in a county commences his public life by being elected by the neighbors, who know him, to the township council. If he shows himself possessed of administrative ability he is made reeve or deputy reeve of the township. He becomes a member of the county council, and as his experience increases and his character and ability becomes known, he is selected by his people as their representative in Parliament. It is, I think, a grand system that the people of Canada should have the opportunity of choosing for political promotion the men in whom they have most confidence and of whose ability they are fully assured. All that great advantage is lost by cutting off a portion of two several counties and adding them together for electoral purposes only. Those portions so cut off have no common interest, they do not meet together, and they have no common feeling except that once in five years they go to the polls in their own township and vote for a man who may be known in one section and not in another. This tends towards the introduction and development of the American system of caucuses, by which wire-pullers take advantage for their political ability only, and not from any personal respect for them. So that, as much as possible, from any point of view, it is advisable that counties should refuse men whom they do not know, and not when the population has increased it should be by sub-dividing the counties into ridings.

Continuing, Sir Wilfrid said: "Now, from the wisdom of these remarks nobody will dissent. It is true that the redistribution bill of 1882, which was introduced while Sir John A. Macdonald was in office, was not on these lines, but while the principle was departed from on that occasion, Sir John A. Macdonald did not, so far as my memory goes, express any views at all differing from those he had expressed on the previous occasion, I think the country at large will be prepared to come back to the adoption of those views. I may say at once that this is the guiding principle which we have adopted in proposing the modification which we intend to propose to the Redistribution Act. As I said a moment ago, we do not intend at this time to undo the old representation act; we intend to deal with it only so far as is necessary in order to do away with the most glaring violations of the principle which was laid down as a cardinal and guiding principle in 1872.

"There is another principle which, we think, ought to prevail whenever a redistribution of constituencies is to be made. According to the Constitutional Act it becomes the duty of Parliament, after every new census, to make a redistribution. If it were simply an optional duty there would not be so much force in the contention which I intend to advance, but as it is a mandatory, an imperative duty imposed upon Parliament by the constitution itself, it became all the more important that we should adhere to the well-known principles hitherto laid down and accepted, when it becomes the duty of Parliament to interfere in any way with the representation of the House of Commons. The first principle that we lay down, as I said a moment ago is that municipal county organization should be the basis of representation, and the consequent principle of this one is that county municipal organization should not be interfered with, and that boundary lines should not be interfered with.

"If the population of a county should become so small, according to the development of the population of other counties, as to no longer justify it to be represented by one man on the floor of the House of Commons, then we hold that county should not be separated piecemeal, but that it should be annexed to the neighboring county, as was done in several instances in this House in Cornwall and Stormont, Niagara and Lincoln, Three Rivers and St. Maurice, Chambly and Vercheres, Naplerville and Laprairie, St. John and Iberville. In all of these cases the population of these counties had the privilege of sending one member to the House of Commons, but the population had become so small, relatively to the population of other counties, it was thought advisable to deprive them of the privilege that they had up to that time of sending each one member to the House of Commons.

"In these cases county lines were not interfered with, but these counties were combined together to form one single electoral district. We have thought that when such a case arises, this is a precedent which we have already closely adhered to. This is a case which I believe is not likely to arise very often—a case that is more likely to arise where the population of a county may become so large that it will be entitled to more than one representative. Under such circumstances, it is provided that the county should be divided into ridings, on the principle we want to lay down, and which we do act upon, which is, that whenever counties have to be divided into ridings, whenever a county which up to that time is entitled to one member becomes entitled to two or three members, the division should take place by judicial decision and authority. This is the principle upon which we base the bill that we introduce to-day for your consideration.

Character of the Bill.

"After these preliminary observations as to the guiding principles upon which we have acted, I will now proceed to give to the House that character of the bill which we have introduced. I may say at first, keeping in view the main observations with which I started, that it is not our intention to have a general redistribution, but simply to undo certain wrongs that we think were done to the people, and certain of the more glaring violations which took place in regard to the principle we hold as sacred.

"It is not our intention to have any disturbance at present in the following constituencies: Ottawa, Carleton, Addington, Durham, Frontenac, Glengarry, Grenville, Halton, Hastings, Kingston, Lanark, Leeds, Lennox, Lipsing, Northumberland, Peterboro, Prince Edward, Renfrew, Russell, Stormont and Cornwall, Victoria and Waterloo. These remain undisturbed.

"In the remarks which I quoted a moment ago, Sir John Macdonald said that county lines had been interfered with in three instances at Confederation—that is to say, in the case of Cardwell, Monck and Bothwell. The House, it seems, agreeing with Sir John Macdonald, has already caused Monck to be redistributed. It is proposed on this occasion that Bothwell, Cardwell, West Ontario should disappear. It is proposed, also, that Middlesex, which now returns four members, shall only return three for what is now the four constituencies, which at the same time shall be replaced by giving representation to the County of Dufferin and the electoral district of Parry Sound, and two additional members for Kent, Ontario."

Mr. Bergeron—That will be three members for Kent?

The Prime Minister—Yes; that takes out part of Bothwell. The bill proposes to restore county lines to the following counties: Brant, Bruce, Elgin, Grey, Haldimand, Huron, Kent, Lambton, Lanark, Middlesex, Norfolk, Ontario, Oxford, Peel, Simcoe, Welland, Wellington, Wentworth and York.

"To give these representation, the details would have to be as follows, taking the changes which I have just indicated: The electoral district of the City of London shall consist of the City of London, and shall return one member. The electoral district of the City of Hamilton shall consist of the City of Hamilton, and shall return two members.

"The electoral district of the City of Toronto shall consist of the City of Toronto, and shall be divided into four electoral districts, each of which shall return one member.

"The Counties of Dufferin, Haldimand, Lincoln, Peel, Welland and Wentworth, and the territorial districts of Muskoka and the territorial district of Parry Sound, shall each be an electoral district, and shall each return one member.

"The Counties of Brant, Elgin, Lambton, Norfolk, Ontario, Oxford and Perth shall each be divided into two electoral districts, and will each return one member.

"The Counties of Kent, Huron, Bruce Grey, Middlesex, Simcoe, Wellington and York shall each be divided into three electoral districts; each of these districts shall return one member.

The Judicial Decision.

"In the three following sections, which we have inserted in the bill, are the provisions in regard to the judicial division of the counties into ridings:

Where, under the foregoing provisions, any county or city is to be divided into more than one electoral district, such divisions shall be made by a Board of Commissioners, consisting of at least three persons, being Judges of the Supreme Court of Judicature for Ontario, who, for the purpose, shall be appointed by letters patent under the great seal, and who shall divide the City of Toronto and each such county into the number of electoral districts by this act assigned to them, respectively.

The letters patent appointing the commissioners shall request the commissioners in making the divisions to consider the distribution of population according to the last Dominion census, the public convenience, and such divisions as appear to them best calculated to the substantial justice.

In case of the death or resignation or refusal of any one or more of such commissioners to act, a successor, or successors, shall in like manner be appointed.

The commissioners shall complete such divisions within a time to be limited by said letters patent, and shall report such divisions to the Secretary of State, making a separate report as to each electoral district so set apart by them, and shall set forth in such report the boundaries of the electoral districts to which such reports refer, and the municipalities comprised therein, and assign and appropriate designation to the electoral district in question, and upon receipt by the Secretary of State of the reports of the commission completing the divisions aforesaid the respective territories by such respective reports described as constituting the respective electoral districts into which the said city of Toronto and the respective counties shall have been divided, as aforesaid, shall, subject to the provisions of section 18 of this act, become and be electoral districts, as if the same had been so set apart and established as such by this act.

"Let me say this, that section 18 is simply to provide that this bill shall not come into force so long as the present Parliament continues, but shall come into force only at the dissolution of this Parliament.

Sir Charles Tupper—The last portion?

The Prime Minister—The whole of this bill. This is section 18:

Nothing herein contained shall operate as to change the constitution of the electoral districts as they now exist until the dissolution of present Parliament.

Sir Charles Tupper—But the judicial arrangement applies to this bill.

The Prime Minister—Yes, it is a part of this bill. Each report shall be signed by the commissioners, or, in case of disagreement, by a majority of the commissioners, which shall be the report of the commission. Each separate report shall be published in The Canada Gazette forthwith after its receipt thereof by the Secretary of State. These are all the provisions in regard to this point.

"In regard to the Province of Quebec, it is not proposed to make any alterations in the representation as it exists today, except in so far as is necessary to bring back the different municipalities which had been transferred in the Redistribution Act of 1882 from one county to another. Thus the parish of Lavaltrie, which for the purposes, municipal, judicial and otherwise, belongs to the County of Berthier, but which by the act of 1882 was transferred from Berthier to L'Assomption, will be restored to the County of Berthier. The same applies to the town village of Caughnawaga. The Indian village and reserve of Caughnawaga is transferred from the electoral district of Caughnawaga to the electoral district of Laprairie and Napierville."

Mr. Bergeron—What about Caughnawaga; under the new Franchise Act the Indians have no right to vote?

The Prime Minister—They have no more right to vote, and I do not think it affects the case one way or another. But, in order to be consistent, we place Caughnawaga where it belongs. At present it is immaterial whether it is Chateauguay or Laprairie, or where else, because the Indians have no right to vote.

"The parish of Lacolle, together with the islands situated in the River Richelieu, opposite thereto, is transferred from the electoral district of Missisquoi to the electoral district of St. Jean and Iberville. The parish of Lacolle, for all purposes, municipal and judicial, belongs to the County of St. John, and ought to belong to it.

"The parishes of Notre Dame de Stanbridge and Ste. Anges de Stanbridge, together with the island situated in the River Richelieu, opposite thereto, are transferred from the electoral district of St. John and Iberville to the electoral district of Missisquoi.

"The parish of St. Pie is transferred from the electoral district of Rouville to the electoral district of Bagot.

"The parish of St. Marcel is transferred from the electoral district of Bagot to the electoral district of Richelieu.

"The parish of St. Eugene de Granham, now in the electoral district of Bagot, is transferred to the electoral district of Drummond and Arthabaska. It belongs in Drummond County for all purposes judicial, municipal and otherwise.

"The parishes of St. Nazaire and St. Christine as municipally constituted shall be included in the electoral district of Bagot, and that electoral district as re-constituted shall consist of the town of Acton, the village of Upton, and the parishes of St. Andre d'Acton, St. Ephraim d'Upton, St. Helene, St. Hughes, St. Liboire, St. Pie, Ste. Rosalie, St. Simon, St. Theodore d'Acton, St. Dominique, St. Nazaire and St. Christine.

"The parishes of St. Guillaume d'Upton and St. Bonaventure d'Upton are transferred from the electoral district of Drummond and Arthabaska to the electoral district of Yamaska. That is done for all purposes, except for Federal electoral purposes. They belong to the County of Yamaska.

"The parishes of St. Eulalie and St. Samuel shall be in and form part of the electoral district of Nicolet. All that part of the township of Stanfold, too, with the 12 lots in the three first ranges of the said township which formed part of the parish of Notre Dame de Lourde, are transferred from the electoral district of Drummond and Arthabasca to the electoral district of Megantic. All this for the same reason.

"Now, coming to the Province of Prince Edward Island, sub-section 6 of section 2 of chapter 11 of the statutes of 1892, which refers to P.E.I., is repealed and the following substituted so as to provide there, as elsewhere, county lines.

"In the Province of P.E.I. there shall be three electoral districts, designated as follows:

"The electoral district of Prince, which shall consist of the County of Prince, and shall return two members.

"The electoral district of Queen's, which shall consist of the County of Queen's, and shall return two members.

"The electoral district of King's, which consists of the County of King's, and shall return one member.

"With regard to the Province of New Brunswick, no changes are contemplated, with the exception of the City of St. John, which, as everybody knows, is in a peculiar condition. An elector in the City of St. John has two votes. He votes first for the City of St. John, and then he votes for a member for the City and County of St. John. It is proposed to do away with this anomaly and to have two electoral districts, one for the City of St. John and one for the County of St. John, Section 3 of the statutes of 1892 is hereby repealed and amended by striking out sub-section B and substituting the following:

The electoral district of the County of St. John shall consist of the County of St. John.

Nothing herein contained shall operate so as to change the constitution of the electoral districts as they now exist until the dissolution of the present Parliament.

"These, Mr. Speaker, are the provisions of the bill which we intend to propose. I hope they will recommend themselves to all sides of this House and above all to the country, and I therefore move the first reading of this bill."

Mr. MacDonald (King's, P. E. I.)—Might I ask the leader of the Government if it is the intention to have two members for Prince, P.E.I., and two for Queens, P.E.I., running together as formerly and one for King's, P.E.I.?

The Prime Minister—Yes.

Observatory on Mont Blanc.

The observatory on Mont Blanc has had to be transferred to another side of the summit, as in its former place it was almost impossible to keep it above the snow.

A new back for 50 cents. Miller's Kidney Pills and Plaster.

A Sure Sign.

Fanny—I think it will interest her to hear of Jack.

Amy—Decidedly! I've heard her say that she never wanted his name mentioned in her presence again.

There is danger in neglecting a cold. Many who have died of consumption dated their troubles from exposure, followed by a cold. Had the victims of Scott's Emulsion in a short time they were beyond the skill of the best physician. Had they used Bickle's Anti-Consumptive Syrup, they would have too late, their lives would have been spared. This medicine has no equal for curing coughs, colds and all affections of the throat and lungs.

At the Old Stand.

"Well, dad," said the returned soldier boy, "I'm mustered out."

"Good for you!" exclaimed the old man. "The ole mule is stan'in in the furrow, an the plow's in the groun'. Git yer breakfas' an then muster in. Bill—muster in!"—Atlanta Constitution.

Had La Grippe.—Mr. A. Nickerson, Farmer, Dutton, writes: "Last winter I had La Grippe and it left me with a severe pain in the small of my back and hip that used to catch me whenever I tried to climb a fence. This lasted for about two months when I bought a bottle of Dr. Thomas' Eclectric Oil and used it both internally and externally, morning and evening, for three days, at the expiration of which time I was completely cured."

Turkeys.

The turkey was first discovered in America and was taken to England in the early part of the sixteenth century. Since then it has been acclimated in nearly all parts of the world.

A dose of Miller's Worm Powders occasionally will keep the children healthy.

Yeast—They say Toodles' baby has her mother's chin.

Crimsonbeak—Indeed! I didn't know the little thing had begun to talk yet.

Minard's Liniment Cures Burns, etc.

The average gas jet consumes five feet of gas per hour.

Khartoum is much talked of now, so is Blue Ribbon Ceylon Tea.

A SERIOUS TIME.

A Quebec Farmer Suffered For Nearly Ten Years.

Had the Best of Medical Treatment and Tried Hot Springs Without Receiving Benefit—Dr. Williams' Pink Pills Cured Him.

Mr. John Story, of Maryland, Pontiac Co., Que., is well known to all the residents of that section, and his cure from an unusually severe attack of rheumatism by the use of Dr. Williams' Pink Pills, after all other remedies had failed, has, if possible, added to the popularity of this favorite medicine. Mr. Story gives the following statement of his suffering and cure. He says: "Some ten years ago I was engaged in railroading on the Lake Superior section of the C. P. R. I was exposed to all kinds of weather, and as a result sustained a severe attack of rheumatism, which all but crippled me, and from which I suffered much agony. I spent more than a hundred dollars on doctors and for medicine, but was gradually getting worse and finally had to quit work. At this juncture the doctor told me that he did not think medicine could cure me, and advised me to go to some hot springs. I took his advice and went to the Harrington Hot Springs in British Columbia, where I remained for eight weeks under the care of the house physician, but experienced no benefit. I then went over to Tacoma and took a course at the Green River Hot Springs, but with no better result. Completely discouraged I returned to my home in Quebec and went to farming, but the rheumatism bothered me so much that I could scarcely do any work. Dr. Williams' Pink Pills were recommended to me and I decided to give them a trial. After taking a few boxes I found they were helping me and I continued their use until I had taken twelve boxes by which time every vestige of the trouble which had bothered me for years, and had cost me so much money, had disappeared. It is now more than a year and a half since I discontinued the use of the pills and during that time I have not had the slightest symptom of the trouble, which I regard as the very best evidence that the cure is permanent."

Dr. Williams' Pink Pills are a specific for all diseases arising from an impoverished condition of the blood or shattered condition of the nervous forces, such as St. Vitus dance, locomotor ataxia, rheumatism, paralysis, sciatica, the after effects of la grippe, loss of appetite, headache, dizziness, chronic erysipelas, eczema, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions and all forms of female weakness, building anew the blood and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature.

Protect yourself against imitations by insisting that every box you purchase bears the full name—Dr. Williams' Pink Pills for Pale People. If your dealer does not keep them they will be sent, post paid, at 50 cents a box or six boxes for $2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

To Beautify the Complexion.

For the complexion and general health, drink slowly half an hour before breakfast one large tumblerful of water as hot as you can swallow, and once a week instead a tumblerful of cold water in which a teaspoonful of common salt has been dissolved. This is better for the complexion than any cosmetic. Another recipe is the juice of half a lemon, a pint of warm water and one ounce of rose water.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure