Mrs. Sarah Dow
of Minneapolis.

For Women

Hood's Sarsaparilla is Especially Adapted to Their Peculiar Ailments.

The restoring and invigorating properties of Hood's Sarsaparilla, combined with its power to make and enrich the blood, render it specially adapted to all troubles peculiar to women—the tired feeling, or debility caused by change of season, climate or life. Hood's Sarsaparilla has accomplished very gratifying results in many cases. Read the following:

"I was for a long time a sufferer from

Female Weaknesses

and had many remedies and physicians, to no good purpose. One day I read one of the Hood's Sarsaparilla books, and thought I would try a bottle of the medicine. It made so great a difference in my condition that I took three bottles more and found myself perfectly well. I have also given

Hood's Sarsaparilla

to the children, and find that it keeps them in good health. I am willing that this shall be used for the benefit of others." MRS. SARAH DOW, 305 20th Av., So. Minneapolis, Minn.

HOOD'S PILLS cure all Liver Ills, Biliousness, Indigestion, Sick Headache.

THE SPORTING WORLD.

Annual Meeting of the Canada Rugby Union—General Sporting News.

FOOT BALL.

THE CANADA RUGBY UNION.

Toronto, Dec. 18.—The annual meeting of the Canada Rugby Union was held here yesterday. It was decided to instruct referees to rigidly enforce the playing rules. Officers were elected as follows: President, E. Black, Montreal; vice-president, W. A. H. Lort, Osgoode Hall; secretary-treasurer, G. Whatmough, Montreal; committee, Messrs. Blake, Banning and Snider, of Ontario; E. Cameron and two others, of Quebec. The meeting adjourned a week from December in Montreal.

BILLIARDS.

Capron defeated Gallagher in the Chicago billiard tournament in a very close game. Capron scored 600 while Gallagher, who was out to get 600, one together 598. The Canadian's string included a run of 42.

THE TURF.

NOT ABOVE THE WINDSOR HORSE SCANDAL.

Windsor, Ont., Dec. 18.—The Windsor people who had stakes in the great drawing of horses at Lemmington, belonging to the Lewis Wiggle estate, are loud in their condemnation of the outcome. In a conversation this Commercial, Thomas Jacob, jun., and many others of the best horses were drawn by the estate. Some of the ticket holders even go so far as to say that men will probably be taken to see if they cannot get their money back. It is stated there were about 2,000 unsold tickets, and these were put in the wheel with the rest. The four winning tickets were among these 2,000.

A Consumptive Remedy—Gibbons' Tonobine cures. Sold by all druggists. 3xw

Eastern Ignorance has been writing for more than 40 years, and a partial estimate of the profits from the sale of his most important books shows that they have brought him less than $10,000 a year. Decidedly philosophy does not pay the pillow-sober is said whatever it may give him in intellectual satisfaction.

Change in Time on New York via Erie Railway.

The Erie Railway are running a very fast train from Buffalo. The time has been cut down two hours. By leaving London at 11:05 p.m. you will arrive in Buffalo at 5:00 p.m., and leave Buffalo at 7:30 p.m. arrive in New York next morning at 7:30. You can also leave London at 3:05 a.m., 6 a.m. and 10:40 p.m. The latter is a magnificent train, solid vestibule, not a single change between London and New York, and dining cars attached to all trains for meals. For further particulars apply to S. J. Shaw, 19 Wellington street east, Toronto. 36tf

Two things are sweet because they are sky—love and the violet.

CARTER'S LITTLE LIVER PILLS.

CURE

Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing

SICK

Headache, yet Carter's Little Liver Pills are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured

HEAD

Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

ACHE

is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not.

Carter's Little Liver Pills are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not gripe or purge, but by their gentle action please all who use them. In vials at 25 cents; five for $1. Sold everywhere, or sent by mail.

CARTER MEDICINE CO., New York.

Small Pill. Small Dose. Small Price.

"Forward!"

Ministers of the Gospel Sound the Charge

In Clarion Notes of Unmistakable Clearness and Telling Force.

Sermons on the Subject of Temperance by Rev. A. C. Ancliff, D.D., Rev. T. L. Fowler, Rev. D. M. Mitchell, M.A., and Rev. W. Bagley.

As previously announced a number of city clergymen made the temperance question a feature of their pulpit deliverances yesterday. Several of the discourses are appended:

Dundas Center Church.

REV. DR. A. C. ANCLIFF.

A large congregation assembled in this church to hear the pastor, Rev. Dr. A. C. Ancliff, discuss temperance, and they listened to an able sermon, its telling points being aptly illustrated by anecdotes showing the results of both temperance and intemperance. The text taken was Daniel, xii., 10—"Take up the stumbling-block out of the way of my people." In opening the speaker assured the audience of his belief that they were in thorough sympathy with the temperance movement and that they were settled in their convictions of the necessity for total abstinence. Therefore, it would be difficult for him to tell them anything new on the subject. He had chosen his text rather as a motto. The evil of intemperance was

THE STUMBLING-BLOCK

of everything that was good, and, therefore, it behoved us to remove it. It was opposed to domestic comfort, to intellectual advancement, to the spiritual and moral good, and to the social well-being of the community. Go to the home of the drunkard, and evidences of squalid wretchedness were to be seen. The place instead of being the seat of peace and happiness was a hell upon earth. The wife was in rags and the children insufficiently clothed and afraid of their drunken father. In no place on earth was misery seen in deeper depths. Each men who were victims of strong drink were on their way to poverty. Quarrelsomeness, quarrelling, vexatiousness and degradation were

SIGNS OF THE RESULTS

of the demon of strong drink. Suppose the mother was a drunkard, how deep was the degradation and wretchedness. Dr. Ancliff said he had seen sights which were enough to make the even run blood. Not only in poor homes but in fine domiciles had he seen women so drunk that they could hardly stand. Drink hardened the finer feelings and blunted the better moral sense. It exalted the devil in a person and brought evil thoughts into the mind. How many

GOOD BOYS HAVE BEEN LOST

through strong drink. The speaker said he had never known or heard of a family one or more of whose members had not been cursed by drink. What then must be done? One thing most important was that we must deaden social domination. A certain percentage of every 100 persons who persist in manufacturing liquor would certainly become drunkards, no matter what their moral, religious or professional standing might be. Prohibition, he said, was a sound principle. John Stuart Mill once wrote: "The liberty of one man ends, no matter how profitable to himself, when it becomes injurious to others." If strong drink was a curse and a blight, it must be put away. The cause of such desolation should be removed.

THE DRAWING AND THE SHOULD BE SEPARATED,

and the poor, unfortunate drunkard helped. Let the lap-sun on and you might work continually until doomsday. There would be agitation and there would be a change. The movements so done all then as I think was a grand effort in the right direction. It must be a poor trade when arguments were raised as the matter being submitted to the people. These places of domination should be closed up. The congregation was urged to need every effort to

HAVE THE BILLS PASSED

providing for the early closing of the bars. Dr. Ancliff said he hoped to see the time in Canada when prohibition laws would be enacted. Then the millions of dollars spent annually in drink would be turned into legitimate business, and prosperity would follow such.

In his closing prayer Dr. Ancliff asked God's blessing on the mayor and those aldermen who at a recent meeting of the City Council voted to have the early closing movement submitted to the people. The sermon on this important question was pointed and forcible, and showed that Dr. Ancliff was most zealous in his efforts to do away with the liquor traffic.

Christian Church.

REV. T. L. FOWLER.

A large congregation assembled in the Christian Church, corner of Dundas and Elizabeth streets, last evening, when the pastor, Rev. T. L. Fowler, preached on the subject of "Temperance." The reverend gentleman said: I make no apology for addressing you upon the subject of temperance. It is a live question, in which, I am glad to say, a large proportion of the people are more or less interested. It is a subject not extraneous to the gospel, necessitating a Christian morality in its enforcement. The true disciple of Christ is pledged to give his energies as far as he is able in earnest support of everything helpful to his fellows and honoring to God. The Word of God is for all men, all nations and for all ages, and is a

LIVING PROPHET AGAINST INTEMPERANCE

and every other evil. By it "the man of God is perfect, thoroughly furnished unto every good work." The gospel is not a code of arbitrary enactments, but the embodiment of the infinite principles which will overthrow every evil and elevate in the highest and purest life. "It is nowhere stated in the Bible," we are sometimes told, "that we should embrace the traffic in intoxicating liquors." The same might be said of polygamy and slavery, which were once as closely woven into the fabric of social and national affairs as is the liquor traffic to-day, yet they have been overthrown—at various struggles, however, and where is the intelligent man in all the realm who has the temerity to say that the overthrow was not

DONE ON THE BIBLICAL?

And where is the man whose opinion is worth a shaw that will not say, thank God for the overthrow? The same thing will also be said of the suppression of the traffic in intoxicating liquors. The opposition which we meet is natural. No great reform was ever effected without it. Many advances in every great moral and social reform could say with Paul, "We have suffered the loss of all things" for our advocacy of what we believed to be right. Our neighboring nation furnishes us with an illustration in having to wade through a sea of blood in the suppression of a system less cruel, ungodly and demoralizing than is the liquor traffic. You, we say, less demoralizing. While she one is the forcible subjection of the body in service to another, the other is the

WITHERING SUBJECTION OF REASON.

The Church is an aggressive system. It has thundered at the gates of despotism until it has delivered a nation. It has declared the universal brotherhood of mankind until it has abolished slavery. It has been the successful champion of the rights of woman, who is man's equal in intellect and physical endurance, and his superior in moral power. Its mission is one of love. The Messenger of the Covenant so declared. He came to relieve the oppressed, to lift up the fallen, "to seek and save the lost." Every battle which has been fought and every victory won have been in the highest and best interests of mankind. The battle against the liquor traffic is now raging. It is a battle of

RIGHT AGAINST WRONG,

of righteousness against sin, of the people of God marshalled under the conquering Prince of Heaven against those who are fighting in the ranks of the conquered prince of this world. The victory will be ours, for God and right are upon our side. The cause is a just one. The evil against which we wage war is beyond the power of words to describe. The classics tell us of a lake called Avernus. This lake is located in the desolate crater of an extinct volcano. From its foul depths exudes a gas which, with infernal power, fills the atmosphere above and around the lake with poison so deadly that any bird, from the kingly eagle to the silver-throated nightingale, attempting to cross it, is stupefied and cast down on the dark waters of death. There is

A LAKE OF SENSUALITY AND FOLLY,

of sin and crime, lying near our habitations whose fatal vapors impregnate the atmosphere which our children breathe, and poison all who come near its dangerous brink. No venture destroy its borders, no sunshine lights its surface where all is "blackness and darkness and tempest." The young, the beautiful, the noble, the strong, are stupefied by its narcotic power. Not with the old, the impure, the foul, the stingy—not with these alone is it supplied, but among its hapless victims are numbered young men of intellect and culture, of large soul and generous nature—men whose unremunerated genius would add glory to the race, dignity to the nation and honor to posterity.

Our attitude towards such an evil should be decided—an evil whose roots strike down deep into the vital soil of the nation, and whose blear fruits hang in profusion upon every bough. The parliamentary measure of the temperance question before us at the present time is one of

REMUNERATION.

Is it this. Shall we close the saloons and bars of the city as I think every night in the week? How shall we answer this question? It is more difficult, I admit, for some to answer this affirmatively than it is for others. With many it is where is but one consideration, and that is, Is it right? Is it in the interests of our homes? With many others there is another consideration. It is one of private interests. This has a wonderful effect upon any question with the average person. It is difficult for some to see above it. Christian people even have sadly failed just here. It was the consideration of private interests that justified slavery and gave in in the United States the Church North and the Church South, and that now vacillates the hand and paralyzes the tongue of many otherwise good men. It is beaming in us, especially in things which affect the public welfare, to rise above personal interests and

ASK THE HIGHER QUESTION.

It is sometimes asked, "What would be the attitude of Christ to this traffic were he upon the earth?" Christ is in heaven, but he speaks in his Word and tells us that "he loves righteousness and hates iniquity." We know, then, what he hates this iniquitous traffic with a perfect hatred. We know the attitude of him, who, when upon earth, was the friend of the poor and outcast and downtrodden, towards a traffic that pauperizes multitudes, crime the homes and demoralizes the life. "Do you," then, "know these things happy are you if you do them." The universe of time is also true. The servants who knew and did not should be beaten, and that is what will happen to every man who casts a negative vote at the early closing movement. He will certainly be beaten. Have the people the right to continue the traffic in this way is a question sometimes asked. If they have not, who have?

THE PEOPLE QUESTION

is this: Have we the right as Christian body to engage in this traffic? We certainly have not. We have the power to do so but we have the power to do many things that are wrong. The States had the power to hold millions of human beings in slavery and to dispose of them as common chattels, but the people decided it was not right, and immediately deprived them, not of their rights, but of the iniquity that they made of their power. The Government of our country have the power to license the sale of intoxicating drinks. This is one determined, but it is a possession of power for which we will have to answer before the tribunal of heaven. There is no power on earth not under the sacred ban make this business right. So it is

WHOLLY WRONG.

To close the saloon is, then, to save a young and secure the rights of many innocent wives and children.

The liquor dealers talk loudly about their rights. Let it be known that they have no rights as far as their traffic is concerned. It is licensed they have. Simply licensed to do wrong.

King Street Methodist.

REV. WALTER BAGLEY.

Rev. Walter Bagley, of King Street Methodist Church, had his usual large congregations. In the evening his discourse was devoted to temperance, his text being I. Corinthians, x., 23: "Now, these things were our examples, to the intent we should not lust after evil things, as they also lusted." The Bible, said the preacher, deals with principles and gives examples rather than precepts. The question might be asked, whether the Bible against or denounced the liquor traffic. He claimed that it certainly denounced its effects. In

CONNECTION DID NOT QUOTE GOD

"I think there is nothing arouses my scorn and indignation more than a man who carries his reverence for Scripture to the extent of holding that it sanctions the use of drink," said Canon Farrar. Many examples of Scripture were for warning, and for imitation, such as the drunkenness of Noah. Ministers preached to men urging them to lead a better life and the greatest hindrance was strong drink. Mr. Bagley contended that the use of intoxicating liquor was

ANTI AND OVER ANTI,

because the desire grew with its gratification, and no man was absolutely safe who even moderately gratified that desire. This argument was founded upon the law written in our natures, with which the Bible agreed. Fermented and distilled liquors of medium strength were not in existence when the Scriptures were written, consequently they could not be condemned. Drunkenness was condemned, and could the same be condemned? Could a passage be quoted which commended ale, beer, whisky and the numerous combinations which allure and degrade men? The sin, the evil thing, which

DESTROYS AND RUINS

in our race was drunkenness. The habits of our ancestors in using fermented and even distilled liquors had bound us by the dread chain of heredity, strengthened by habit and custom, and it required all the will and all possible grace for some people to conquer the insidious habit. If we were ever to conquer this vice it could only be by a

CONSCIENCE ENLIGHTENED OF CHRISTIAN

such as the statement that no kind of alcoholic liquor formed a part of man's necessary sustenance, that alcohol hindered instead of helping workers, and that many people who were not suspected were injured by drink. A great German chemist said that "as much flour or meal as you could lay on the point of a table knife would furnish as much strength as nine quarts of the best Bavarian beer." As far as longevity was concerned, it had been proven beyond a doubt that liquor drinking even in moderation was harmful. Insurance statistics showed that the death rate was more profoundly affected by the use of intoxicating drinks than from any other cause, apart from heredity. Though the beer drinker might be the picture of health, yet in reality he was very

FRAIL AND DISEASE,

and there was no class of patients medical men dreaded more in surgical operations than men who were habitual users of beer. Men went into the liquor business not because they liked it, but for the money there was in it. It was money that kept up the business. There were some men morning on the trade who hated it. No man should engage in a business that hindered his moral growth. That which was wrong for the individual

COULD NOT BE RIGHT FOR THE COMMUNITY.

Law now said that only a certain few should sell liquor. Mr. Bagley said he did not like the law, but wanted the privileges restricted as far as possible. Forty men in this city had privileges that the other six or seven thousand had not. In the extent of our non-combination to this evil we were

RESPONSIBLE FOR THE CONTINUANCE OF THE LICENSE SYSTEM.

We should labor on until it will be unnecessary for men who desired our votes not only to be willing to support temperance measures, but to be temperance men. "Let us never," said the preacher in conclusion, "give a vote for any man, the elevation of whom to office would be an objection to children, saying in effect there is no connection in the ballot of the community."

Adelaide Street Methodist.

REV. D. M. MITCHELL, M.A.

Rev. D. M. Mitchell, M.A., preached in the evening to a large congregation, his logical and forcible discourse being based upon II. Corinthians, iii., 36 and 35, more particularly upon the words, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Calling attention to the weapons of warfare mentioned in the same, the speaker named the "church militant," or the "fighting church," for which expression they had good authority. The warfare Christ spoke of in Matthew, x., 34-36, was upon a higher plane than the conflicts upon earth. "I do not need to dwell on the various phases of this condition," said the speaker, "we are all too familiar with what is involved. I may make special mention of the conflict that is just now upon us. We are on the eve of

A GREAT STRUGGLE,

and defeat or victory means disaster to one or the other cause. If the powers of darkness are defeated, it means disaster to the interests of the traffic that is constantly bringing disaster upon others. If the friends of God and humanity are defeated, it means disaster to many precious souls, because all sense and temperance and right will for many days be weakened. But, friends, I desire to-night to look particularly at the weapons that are involved in this conflict. The question certainly has its economic and physical aspects, but as we have chosen, imperfect though they be, for if we

SHOULD GIVE VICTORY TO HUMAN SOUNDS

we shall have it in an even other ground. Personal holiness was another weapon of warfare. What an influence one individual could exert for good if he threw off the bonds of the flesh and lived a pure and earnest and consecrated life. The individual who is himself benumbed by evil habit cannot hope successfully nor consistently to battle with that same evil as he finds it in others.

THE POWER OF PRAYER.

"A third weapon is prayer. Daniel prayed, and God shut the mouths of the lions. Hezekiah prayed, and God discomfited the hosts of the Assyrians. Paul and Silas prayed, and God caused the earth to quake and the prison doors to open of their own accord. It is a weapon peculiar to the Christian Church. Imagine the men engaged in the liquor business coming together and calling upon God to bless them in their iniquitous traffic and to give them the victory! Though they might do as the priests of Baal did in Elijah's day—call upon God day and night and cut themselves with their knives—they would simply meet with the failure that those men did."

ENTIRE CHRISTIAN GOD.

The preacher in the second main division of his sermon dwelt on "the power that makes this victory." The words "mighty through God" explained it. When Jesus sent forth his disciples he said to them, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you." Give us that power, whose whole nature is disciplined, whose will is as a broken reed, the same weapons with God's power, and manhood will assert itself. The traffic in intoxicating liquor is

A CRUDE SOUL

sacrificed by custom, by prejudice, by self-interest, by habit, and last and worst of all is it sacrificed by the legislation of a free people. It has great resources of power, it has unlimited wealth, and it has vested interests urging on its prosecution. Can we conceive of a business that is better calculated to bring men in ignorance of God, to cut the soul of even what little knowledge of God it may at first have possessed. God is named, it is true, but only in blasphemy and curse, in obscene and lascivious talk, in rude and unholy jest. Conscience is silenced, yes, it is seared as with a hot iron. I do not need to dwell upon other phases of this evil. Our will do we understand its baneful effects upon our fellow-creatures. As Moses stood and cried to the children of Israel,

"WHO IS ON THE LORD'S SIDE?"

so now do I ask of you, who is on the Lord's side in this matter? There is one weapon I purposely omitted in mentioning others—the ballot. You may say that the ballot is a carnal, fleshly weapon. That depends upon

HOW YOU USE IT.

As Col. Bain told us the other night, the sword of Shamgar, the ox-goad of Moses, the sling and stone of David, were all carnal weapons, but consecrated to the service of God. The country has the right to require a man of full age to serve in the army because it is his duty to defend the country, the family and the home. "Be in submission to the higher powers, for the powers that be are ordained of God." The enemy we have to face, as has been said on good authority, is more destructive to human life than war, pestilence and famine combined. The opportunity is given to

USE THIS WEAPON MOST EFFECTIVELY

at the present juncture. It is to be remembered that they who abstain from voting have as much to do with determining the policy of the country as they who vote. The weapons which are provided for use can, as I conceive the matter, be used only by those who will support the program of the partition in mutual, and, if possible, destroy the traffic in intoxicating drinks. If success is to follow this movement, we must stand together, true to the vast interests of the cause we are engaged in. As it was said by one of the signers of the Declaration of Independence of the United States, "If we do not hang together we shall all hang together."

WORK AS YOU CAN.

Besides preaching a temperance sermon in the evening Rev. Mr. Mitchell made a pointed and practical reference to the subject in his morning discourse, expressing himself strongly in favor of prohibition. The reverend gentleman's text on that occasion was from Matthew, vi., 10—taking the latter clause of the verse, "Thy will be done." This was part of the Lord's prayer—the model for a Christian's form of supplication. But it was the Christian's duty to work as well as pray. It was not enough for him on election morning to plead "Thy will be done," but he should go to the polls and mark his ballot in the right way.

At the Sunday school in the afternoon, after a brief review of the quarter's lessons, Rev. Dr. Ancliff, of Dundas Center Methodist Church, addressed the scholars and teachers on the temperance question, the school singing the hymn, "Have Courage, My Boy, to Say No," and other appropriate selections.

Everything Goes

in the way of dirt, when *Pearline* gets after it. Everything washable is left without harm. It cleans the house, and the finest things in it. It is a necessity in the laundry. *By the way, away with the Rub, Rub, Rub*, it is a luxury in the bath. Stick to soap, if you'd rather work hard; when ready to be helped, try *Pearline*.

Beware

Peddlers and some unscrupulous grocers will tell you "this is good as" or "the same as Pearline." IT'S FALSE. Pearline is never peddled, and your grocer sends you something in place of Pearline, it is the honest thing—*and he knows it*. 187 JAMES PYLE, N.Y.

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