

CARTERS' LIVER PILLS.

CURE SICK HEADACHE

Headache, yet CARTER'S LIVER PILLS are equally valuable in Constipation, curing and preventing this annoying complaint, while they also cure all disorders of the stomach, stimulate the liver and regulate the bowels. Even if the headache is not cured, the pills will cure the stomach, and the stomach cured, the headache will be cured.

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. Get all sick head.

ACHE

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

Carter's Liver Pills are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not grip or purge, but they gently stimulate all who use them. In vials at 25 cents, or for \$1. Sold everywhere, or sent by mail.

Small Pill, Small Dose, Small Price.

LUCK, OR PLUCK?

"If it's so," said Mrs. Hayn, after another pause, "maybe it explains why he won't write. He'd want to tell us for any other else, and he feels kind of bashful like."

"Oh, nothing," said she, "except that you ain't forgot the symptoms, that's all."

"She!" exclaimed the old lady, giving her husband a push, though not so far but that she was leaning on his shoulder a moment later. "I would be kind of funny if it wasn't for the fact that the blessed boy's got as much stuff in him as I've always counted on."

"No," said the old man, soberly, "not if you mean to say that the blessed boy's got as much stuff in him as I've always counted on."

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RELIGION AND RICHES.

The Accumulation, Possession and Distribution of Wealth.

Every Man May Have Only as Much as He Can Rightly Use.

At the recent Parliament of Religions at Chicago Rev. Washington Gladden, D.D., presented a paper on "Religion and Wealth." Among other things he said: "Religion and wealth are two great interests of human life. Are they hostile or friendly? Are they mutually exclusive or can they dwell together in unity? In a perfect social state what would be their relations?"

What is religion? Essentially, it is the devout recognition of a supreme power. It is belief in a creator, a sovereign, a father of men, with some sense of dependence upon him and obligation to him. The religious life is the life according to God, the life whose keynote is harmony with the divine nature and conformity to the divine will. What will the man who is living this kind of a life think about wealth? How will his religion affect his thoughts about wealth? If all men were in this highest sense of the word religious, should we have wealth among us?

To answer this question intelligently we must first define wealth. The economists have had much dispute over the word, but for our purposes we may safely define wealth as consisting in exchangeable goods. All products, commodities, rights which man desires and which in this commercial age can be exchanged for money we may include under this term. But the question before us has in view the abundance, the profusion of exchangeable goods now existing in all civilized nations. There is vastly more in the hands of the men of Europe and America to-day than suffices to supply their immediate physical necessities.

Stores of food, of fuel, of clothing and ornament, of luxuries of all sorts, millions of costly homes, filled with all manner of comforts and adornments, enormous aggregations of machinery for the production and transportation of exchangeable goods—these are a few of the signs of that abundance toward which our thought is now directed.

Our question is whether, if all men lived according to God, in perfect harmony with his thought, in perfect conformity with his will, the world would contain such an abundance of exchangeable goods as that we now contemplate? This is a question which the devout have long debated. Through long periods and over wide areas the prevalent conception of religion has involved the idea of asceticism. The life of the pious Brahmin culminates in mendicancy; he reaches perfection only when he rid himself of all the goods of this world.

Buddhism does not demand of all devotees the ascetic life, but its eminent saints adopt this life, and poverty is regarded as their indispensable condition of the highest sanctity. The sacred order founded by Jesus Christ has also been marked by poverty. Three garments of cotton cloth, made from cast-off rags, are the monk's whole wardrobe, and the only additional possessions allowed him are a girdle for the loins, an ash-tray, a razor, a needle and a water-strainer. The monastic rule has had wide vogue, however, in Christian communities, and the great numbers of saints men have adopted the rule of poverty. Many of the early Christian fathers, in regard to the language in denouncing the possession of wealth as essentially irreligious.

The cornerstone of monasticism is the sanctity of poverty. It is in this sense that the ideal of saintliness involved the renunciation of wealth. Nor is this notion confined to the monastic ages or the monastic communities. There are many good Presbyterians, even in these days, who feel that there is an essential incompatibility between the possession of wealth and the attainment of a high degree of spirituality. Doubtless the ascetic doctrine respecting wealth finds support in certain texts of the New Testament. "You cannot serve God and mammon." "How hardly shall they that have riches enter into the kingdom of God."

"Whoever he be of you that renounceth all that he hath he cannot be my disciple." It will not be difficult for the student to find other words of Jesus relating to the possession and the things of this world in which the subject is placed in a different light. The fact that several rich men are mentioned as friends of Jesus must also be taken into consideration. The ascetic doctrine of renunciation is not drawn from the New Testament. Nevertheless this doctrine has greatly influenced the thought, not only of the Christian church.

This feeling has been strengthened also by the abundance of wealth. How grave these abuses have always been I need not try to tell; it is the most treacherous of all. Love of money, in Paul's words, has been "the root of all evil." The desire of wealth is the parent of pride and extortion and cruelty and oppression; it is the minister of treason and corruption and bribery in the commonwealth; it is the purveyor of lust and dissipation; it is the instigator of countless crimes.

on this part of the question must be clear and unfeigned.

But there is another important inquiry. That wealth should exist is plainly in accordance with the will of God, but in whose hands? Religion justifies the production of wealth; what has religion to say about its distribution? The religious man must seek to be a co-worker with God, not only in the production, but also in the distribution of wealth. Can we discover God's plan for this distribution?

It is pretty clear that the world has not as yet discovered God's plan. The existing distribution is far from being ideal. While tens of thousands are rioting in superfluity, hundreds of thousands are suffering for the lack of the necessities of life; some are even starving. That the suffering is often due to indolence and improvidence and vice—a natural penalty which ought not to be set aside—may be freely admitted, but when that is all taken account of there is a great deal of penury left which it is hard to justify in view of the evidence everywhere visible.

What is the rule by which the wealth of the world is now distributed? Fundamentally, I think, it is the rule of the strongest. The rule has been greatly modified in the progress of civilization; a great many kinds of violence are now prohibited in many ways the weak are protected by law against the encroachments of the strong; human rapacity is confined within certain bounds; nevertheless, the wealth of the world is still, in the main, the prize of strength and skill. Our laws furnish the rules of the game, but the game is essentially as Rob Roy describes it. "To possess all the power of the world is the underlying principle of the present system of distribution. It is evident that under such a system, in spite of legal restraints, the strong will trample upon the weak. We cannot believe that a superior power is in accordance with the will of a Father to whom the poor and needy are the especial objects of care."

A striking illustration of the fact that this is the fundamental principle of the existing industrial order is seen in the recent occupation of the Cherokee lands. Our Government had a little property to dispose of, and the rule of the strongest was essentially a contest of strength. What other rule of distribution can religion suggest? Let us quote a few comments made by Dr. Newman Smyth: "Three socialistic principles have been proposed; to everyone alike; to everyone according to his needs; to everyone according to his work. But would either be a sufficient basis for a new social order? Perfect economic conditions would be an ideal distribution of goods? The first principle of distribution, to all alike, would itself occasion an unequal distribution. Guatemala was an ancient people, but the same capacity for reception and ability to use what is received; heaven can do no communism; every cup will be filled, but there may be differences in the sizes of the glasses. The second principle may be charitable, but it is not just, as needs are no standard either of service rendered or true desert. The third may be just, but it is not merciful. In a perfect distribution of goods, the rules of the game, but the game was essentially a contest of strength."

These words bring clearly before us the problem of distribution. I think that we can see that the notion of the perfect harmony with divine justice and benignity. The communistic rule is clearly unjust and impracticable. The rule of the strongest would be wasteful in the extreme, for some could by no possibility use their portion; much of it would be squandered and lost. Some could use productively and beneficially, but the vast majority would not. But ability here is not ability to take, but ability to use beneficially and productively, which is a very different matter.

The ability of men productively and beneficially to use wealth is by no means equal; often those who have most power in getting it show little wisdom in using it. One man could handle with benefit to himself and fellows \$100,000 a year; another could not handle of the same without doing both to himself and his fellows great injury. If the function of wealth under the divine order is the development of manhood, then it is plain that an equal distribution of it would be altogether inadvisable, for under such a distribution some would obtain far less than they could use with benefit and others far more.

According to the divine plan the function of wealth, as we have seen, is the perfection of character and the promotion of social welfare. The divine plan must, therefore, be that wealth shall be so distributed as to secure the greatest good to the greatest number, which seeks to discern and follow the divine plan, must teach that the wealth of the world will be rightly distributed, only when every man shall have as much as he can wisely use to his benefit, to his own, and the community in which he lives better community—so much and no more.

It is obvious that the divine plan is yet far from realization. Other and far less ideal methods of distribution are recognized by our laws, and it would be folly greatly to change the laws until radical changes have taken place in human nature. "What makes the men love Mary so?" The jealous maidens cry: "The jealous maidens cry: 'And more—she doesn't try.'"

The earth's riches are simply the development of the earth's resources. It is plain that these material resources of the earth readily submit themselves to the process of development under the hand of man. It is not equally plain that the processes of development have followed, for the most part, natural laws; that these grains and fruits and roots and living creatures have simply been aided by man in fulfilling the law of their own life.

POVERTY AND PERFECTION INCOMPATIBLE. In order that men may reach intellectual and spiritual perfection there must be opportunity for study, for meditation, for communion with nature. There must be time and facilities for travel, that the products and thoughts of all climes may be studied and compared; that human experience may be enlarged and human sympathies broadened and deepened. It is no more possible that humanity should attain its ideal perfection in poverty than that man should flourish in Greenland.

Woman's Parliament.

Tonawanda, Oct. 4.—Steps have been taken for holding a parliament of women in Tonawanda. Mrs. Macdonnell has secured the use of the executive committee room at the City Hall, where the preliminary meeting will be held next Friday afternoon. When the parliament meets it is expected that the Countess of Aberdeen will preside.

Great Britain Heads Both Lists.

New York, Oct. 4.—According to custom house statistics the number of steamships arriving from European ports during September was 256. Great Britain heads the list with 142, and Germany is next with 41. The United States is third with 26. In the total of all classes of vessels Great Britain again heads the list with 214, while this country's flag has floated over only 78. Austria sent only one vessel, and that a bark of small tonnage. The coasting trade embraced 1,033 vessels of all classes.

Experience Tells.

Overheard in a street car—"The doctors can say what they please, but I know it's just flyin' in the face o' nature" to bring a baby up on a bottle. There's Mary Jane Riley's baby; she tried bringin' it up on milkman's milk and it just up and died of water on the brain."

We have no hesitation in saying that Dr. J. D. Kellogg's Dysentery Cordial is without doubt the best medicine ever introduced for dysentery, diarrhea, cholera and all summer complaints, sea sickness, etc. It promptly gives relief and never fails to effect a positive cure. Mothers should never be without a bottle when their children are teething.

Uncle Sam to the boomer—That settles it. To frown is the mirror casts a serious reflection on any bolts.



AFTER THE BALL
There is always a great rush for S. DAVIS & SONS' Cigars

Ripans Tabules

act gently but promptly upon the liver, stomach and intestines; cleanse the system effectually; cure dyspepsia, habitual constipation, offensive breath and headache. One TABLE taken at the first indication of indigestion, biliousness, dizziness, distress after eating or depression of spirits, will surely and quickly remove the whole difficulty.

Disease commonly comes on with slight symptoms, which when neglected increase in extent and gradually grow dangerous.

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If you are Bilious, Constipated or have a Disordered Liver, TAKE RIPANS TABULES
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For Offensive Breath and all Disorders of the Stomach, TAKE RIPANS TABULES

Ripans Tabules are prepared from a prescription widely used by the best physicians, and are presented in a form acceptable to the stomach. An infallible cure if given a fair trial. Contain nothing injurious.

ONE GIVES RELIEF.

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will derive strength and acquire robust health by a persevering use of the great

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"CAUTION." Beware of substitutes. Genuine prepared by Scott & Bown, London. Sold by all druggists.

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