avoid the worry, the rash day, the greater rd work—the power t satisfaction is given e SURPRISE Soap SURPRISE Soap hers see.

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D the directions on the wrapper.

AFTER !

wn washing. 's the stove. after. besides vorking huser? What a l fairy would does family women like o rubbing or tually sucked

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OVES es, Ranges ry descripfor you if are good and to sell we don't!

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3 KING ST. conomical!



That is this day Thou has blessed us, and given us part in Thy work on the earth.

That the darkness covering the earth calls Thy weary ones to rest in Thee.

That Thy care is over all Thy children, Thy compassion with all sufferers, and Thy tatherly pity and longing toward all singers.

MORNING.

MORNING SERVICE.

sea shore with the mixed crowd. They and we are gaid enough to be there, we sit, and we are gaid enough to be there, as long as the tones of that voice are in our ears, glad enough and satisfied if only of the kingdom of heaven, stories so characteristic of Him and His ways, so simply, so vivid, so incomparable is otherwise. The state of the thing of the kingdom of heaven, stories so characteristic of Him and His ways, so simply, so vivid, so incomparable is of the sower who went forth sowing, of the tares sown amid the wheat, of the reapers that gathered into the barns, of the mustard seed which green the sound find themselves healed. That crowding the series of the state of the series of the state of the series of the

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will give you both. This offer-is not alone to our citizens-but to the many thousands of Ladies' HANDS and FEET that are working and walking in the FAR WEST (or any other part) of our big Dominion. Enclose \$1.00 in a letter, and back will come TO YOU the promised value.

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the uppermost disaster. But, on the other hand, if there are any there who have ears to hear and eyes to see, then the parable will guicken and and eyes to see, then the parable will guicken and and suith the some that scattered the satisfied by what it measures to hear and the minto a more eager expectation; something in them will provoke them, they will press in with the other than we have yet taking a step further than we have yet will never be will never be easily of the parables will guicken and as step further than we have yet taking a step further than we have yet taking a step further than we have yet will press in with the other of the will never be a some that scattered the seed? What is the sower that scattered the seed? What is the sower that scattered the seed? What is the bundles will be burned? And it is there the bundles will be burned? And it is these persistent, clamoring questioners to whom it is given to know the mysteries of heavy. If the seed in the control of the parable where the face to face with the irresistible alternative. "Believe, and thou shalt be seed." If he seed in the control of the parable where the seed is the seed of the parable where the seed of the parable where the seed of the parable will be their eyes, for they will see that which kings and prophets before them of the will be pitched and the parable where the seed of the parable will be their eyes, for they will see that which kings and prophets before them of the parable will be their eyes, for they will see that which kings and prophets before them of the parable will be their eyes, for they will see that which kings and prophets before them of the parable will be their eyes, for they will be seed in the parable where the parable wher To some such teeling our Lord appeals in the parables as He turns our thoughts back to all that is most plain and primitive and natural in the daily life of human toil. Just because these storres lay hold with such direct force upon the immemorial and elementary simplicities of our common existence, therefore it is that they carry with them such a universal appeal. They, too, suffer no change any more than the scenes which they embody. Other things may be difficult to transport from their original surroundings, and to adapt to novel circumstances: but all men sow and reap, and fish and beg and buy and sell, and store in barns, and give feasts, and hire laborers, and marry and are given in marriage, and all races, therefore, are ready to enjoy the charm of our Lord's parables. This is one side of the picture.

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