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OTTAWA, WEDNESDAY, OCT. 25, 1905.

"Times of prosperity," says the Herald and Presbyterian are oftentimes of spiritual declension. Men who are rich and increased in goods are too apt to feel that they have need of nothing. Spiritual fruits, unlike natural fruits, often grow best in an inhospitable climate."

"Hold the wire." We heard somebody shout it into the telephone as we passed an open door in the office building today. That is what our Master told us to do,—"to pray and not to faint." It is not always possible to secure an instant reply. Life is complex, and there are, there must be, preferred as well as delayed requests. But we can hold the wire instead of slapping down the receiver, slamming the door of the booth and giving up the attempt to secure our purpose. If it is wise to be patient with our friends, it may be right to be persistent with our Heavenly Father, who knoweth how to give good things to them that ask him. It is just because we trust him that we will "hold the wire."

More than seventeen million church-members, belonging to twenty-six different communions, we are told, will be represented at the great gathering in New York City, beginning November 15, to discuss and plan for church federation. Co-operation in service is said to be the goal the conference will have in view, and no organic union of denominations will be attempted. Even so, the Brooklyn Eagle thinks, "a split is quite as likely to come about as a federation," but the Eagle seems to be practically alone in this opinion. The idea of federation represented by this conference, believes the Chicago Tribune, is practicable "because it makes possible union without fusion," and the Rochester Democrat and Chronicle regards the approaching conference as "the natural product of the more tolerant Christian spirit of our times," and surmises that its resulting organization "may become one of the great moral, social and religious factors of the coming age." The coming conference has been planned and promoted by the National Federation of Churches and Christian Organizations, which came into being in 1900.

LIFE INSURANCE REVELATIONS

A great sensation has been caused by the revelations in the United States in connection with several of the large life insurance companies. What is charged is that the cost of insurance is larger than it should be to the insured because of the dishonestly extravagant cost of management; the whole thought being apparently to aggrandize the higher officials, rather than take thought for the interests of the policy-holders; and yet these latter ought to be the first to be thought of, considering the sacrifices often made by those paying out good money every year for the protection of loved ones, and considering also that it is policy-holders' money which really supports any insurance company. Think of a President getting control of a big Company in New York, and voting himself \$150,000 a year as salary! This sort of thing can only be termed stealing from the policy-holders, inasmuch as it makes the protection afforded by life insurance higher than it ought legitimately to be.

It is a question whether the pulpit might not help to clarify the ideas of some people as to financial honesty. There are people, for instance, who think it a sufficient salve for conscience to say a thing is not illegal—not expressly prohibited by law. But there are many things which are "legal," yet utterly opposed to righteousness.

CHRISTIAN ENDEAVOR FLOURISHING.

It is gratifying to learn that Christian Endeavor conventions this year have been remarkable for their numbers, enthusiasm and promise of fruits. Not only was the American convention at Baltimore largely attended and of profound spiritual quality, but about the same time were held encouraging conventions in Japan and China. The latter, at Ningpo, was said to be the most notable religious gathering ever held in the Flowery Kingdom. Not only was it marked by the presence of eighty missionaries but by the co-operation of every Chinese official in the province, a thing never before regarded as possible. The British convention was held the latter part of the summer at Birmingham, and the delegates seem to have entered into these great services as heartily as their more impulsive cousins on this side of the Atlantic. In South Africa the English societies sent delegates to a convention at Durban, while the Dutch Reformed met at Graaf Reinet. In this latter there were 240 societies represented, having a membership of 9,000—a remarkable exhibit considering how conservative these old Boer churches have always been. Another convention, from which we have only meager details as yet, was held in Brazil, but the largest of the whole series—an all-Europe rally—occurred in Berlin, where the emperor, then out of the city, was represented by his nephew. It is said that at the praise service of this gathering there were not less than 10,000 persons present. The society is winning friends among the most formal European churches.

The Census Dept. has issued a volume giving statistics as to the manufacturers in Canada in 1901. There were 14,650 establishments noted, representing 264 classes of industries. The value of the total capital employed was \$446,916,487, consisting of \$200,378,038 in lands, buildings, machinery, motive power, tools and implements, and \$237,537,849 in working capital. The number of persons employed on salaries was 30,691, with salaries of \$23,676,146, and the number on wages 344,035, and the cost of salaries and wages \$113,249,350. The value of the total products was \$481,053,375, being for goods manufactured in establishments \$469,258,551 and for custom work and repairing \$11,795,024.

OUR NATIONAL THANKSGIVING

Our national Thanksgiving day should remind us that God is the source of all good. No words can suggest, much less adequately portray, the manifold blessings of the year. But when the grateful heart is overflowing with a sense of the divine mercies, it may cease its fruitless effort of enumeration and may lose itself in admiration and praise.

"From morn till noon, till latest eve,

Thy hand, O God, we see,
And all the blessings we receive,
Proceed alone from Thee."

We are bound by every consideration of humanity and religion to distribute to the destitute around us, according to the ability God has given. This should be done wisely and done with regularity, not waiting for a single occasion, but constantly acting under an unchanging impulse of generosity. Indiscriminate giving to the poor may lead to evils that are greater than poverty, while mere spasmodic efforts often defeat the end in view. God bestows his gifts wisely and with a steady hand. We should imitate him in these respects, as in all others.

But we are invited at stated periods to special benevolence, as well as to offer thanks for overflowing blessings. There is abundant reason for this. Our benevolence may become settled or provisional, unless occasionally turned out of the ordinary channels; our gifts may be more direct and personal at times, and in consequence, our influence over those whom we relieve will be greater and more lasting.

While we recall the extraordinary mercies of the past year, let us then seek for some needy person or persons whom we may especially bless. The deeper springs of our own hearts will be touched thereby, and not only so, the King shall say unto us, "I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink."

How sublime is the vocation of a personal ministry in behalf of others. The results of it perish not with time. Each word of sympathy is recorded for eternity; each willing footstep in caring for suffering humanity makes its mark, to be fully revealed in the hereafter. Here there is no room for self-denials. It is a privilege to yield our best treasures in such a service.

We can well afford to wait, since our record is on high. Here the meed of praise is not always awarded our efforts. It may be best for us that it is so. Stolid indifference, or even censure, may wait us, may be our present reward in doing good. Be it so. The sweetness of an identification with Jesus is enough—a relationship so complete that we hear him say: "Inasmuch as ye have done in unto one of the least of these my brethren, ye have done it unto me."

Denmark, which is a Lutheran country, and one of the most prominently Protestant countries in the world, had a few years ago among all its two million inhabitants only three thousand Catholics. But nowadays it is said that the monks and nuns expelled from France are flocking there just as they are flocking into England, and even the United States, finding apparently a readier welcome there than in Catholic countries where monasticism is better known. Denmark forty years ago had only three Roman priests; she now has seventy, besides four hundred nuns. The influence of Princess Waldemar, a French Catholic of the house of Orleans, is actively exerted for propagandist purposes in high society. Hence in Denmark, as in England and the countries of Europe, Catholicism is making more converts among the aristocracy than among the common people.