

The Canadian Evangelist.

U. W. O. LIBRARY

"GO . . . SPEAK . . . TO THE PEOPLE ALL THE WORDS OF THIS LIFE."

Vol. IX., No. 12.

HAMILTON, OCTOBER 15, 1894.

\$1 PER YEAR IN ADVANCE

The Canadian Evangelist

Is devoted to the furtherance of the Gospel of Christ, and pleads for the union of all believers in the Lord Jesus in harmony with His own prayer recorded in the seventeenth chapter of John, and on the basis set forth by the Apostle Paul in the following terms: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."—Eph. iv. 1-6.

This paper, while not claiming to be what is styled an "organ," may be taken as fairly representing the people known as Disciples of Christ in this country.

Applied Christianity.

ANNA D. BRADLEY.

The editor of a political paper for which I am a correspondent, in a very generous letter to me, said, "Readers of to-day are interested in applied Christianity, and I will be glad for you to furnish me a series of articles upon that theme." I did the best I could, and was fortunate in being able to give satisfaction to my publisher. But ever since I had his letter I have been puzzling my poor feminine brain in trying to define the expression—"Applied Christianity." The two words appear to me to be tautological. I do not understand how we can have a Christianity which is not applied. Beautiful theories about the Christ is never Christianity. Profound and often vexing theology is still only theology, and makes no higher claim. And we who hold our open Bibles in our hands will readily confess that long and constant vigils, nor earnest prayers, nor hymns, nor fastings, nor rapturous emotions in pew or cloistered cell, could ever receive the sacred stamp and be accorded the high and holy name.

I do not disparage theory nor theology, nor any holy exercise in which the spirit may alone engage; but that only is Christianity which becomes in our lives an active, moving principle, and makes us, in a measure, Christ-like. Thus it is impossible to conceive of a Christianity which is not applied.

We all are familiar with the beautiful eastern story of Abou Ben Adhem, who, waking from his glad and peaceful dreams, sees an angel writing in his room the names of those who love the Lord. "And is mine there?" he asked; "Nay," cried the angel. "Then did Ben Adhem cheerily reply, 'then write my name among those who love their fellow man.' Next night the vision came again, and showed the names of those whom love of God had blessed. And lo! Ben Adhem's name led all the rest."

I love to read the tender little poem, for often as I read the sacred pages I cannot help but see that this quaint legend is carved right out of the very heart of the gospels. It lies deeply imbedded, not only in the epistles, but is the central thought of all the Master's teachings. He plainly teaches that love to God, existing only in hymns

and prayers, in fast days and feast days, is but a worthless, misty sentiment unless manifested in active love to man. The pictures we have of the last day may startle us if we are depending upon any other Christianity than that applied to the active, daily life. We read that the final test is not faith in Christ nor love to God, nor any hint of high and holy rapture; but everything in that solemn hour hinges upon the way that you and I have treated our brothers while dwelling among them. Those who have fed the hungry, relieved the distressed, visited the sick and in prison, used whatever gift may have been theirs in ministering to others—these are the ones who are welcomed with joy into the eternal heaven. But those who closed their ears, hands, hearts, to the cry of human distress; who refused to learn the great lesson which the Master taught of the universal brotherhood of man, these are the ones who—despite their theory and theology—can have no share in the heavenly joys.

"Ah!" cries one, "we are saved, after all, by our works!"

Nay, verily, it is Christ, and Christ alone, who saves. The meaning of the picture which the divine hand has painted lies deeper than the surface.

Love for Christ can never fail to make me love my brother or my sister; and when I have learned the wonderful lesson of love I cannot help but see my Savior standing wherever want or sorrow dwells. For—"In as much as ye have done it unto the least of these ye have done it unto me."

When Jesus bids me follow Him, He does not lead to cloistered cell, nor lonely mountain tops; nor, alone to richly upholstered pews. But He conducts me, perhaps, to the costly mansion, perhaps to the lowly cot, perhaps to the temple courts, perhaps to the haunts of sin: but always and always where human hearts have need of help.

It is seldom death, but life, that He asks of us to-day. It is a living sacrifice of self, of purse, of time, of talents, of everything that we have that Jesus asks, and "Applied Christianity" is simply following Jesus.

The rich man in the sacred narrative was not called to his account because he was rich. We all have a right to the wealth that God entrusts to us. But the man sealed his own death warrant when he made answer to his own very necessary question—"What shall I do with all of this rapidly increasing treasure? Where shall I bestow my goods?" The Giver had opened before him a thousand beautiful avenues through which he might pass, blessing and being blessed at every step. But because, when God spoke to him through the poor and sorrowing, he closed both ears and eyes; and, steeling his heart against the cry of his brother's distress, he went busily to work to building larger barns wherein to store his goods—for all of this we hear the Giver say—"Thou fool! This night is thy last."

"Applied Christianity" must surely mean the teachings of Jesus so applied to my own life that I cannot help but follow where He leads, and obey as He commands.

Applied Christianity means recognizing every gift that comes to my life as but another means whereby I may help some brother or sister to whom, perhaps, my own especial gift has been denied.

Wealth, knowledge, culture, social standing—all are but treasures entrusted, that those who receive them may the better hold out a helping hand "to him who hath need."

Dallas, Texas.

The True Cause of Stagnation in Business.

And all this stagnation in business can be traced directly to this atrociously destructive and insidious drink traffic. It can be seen in the fact that it robs the people by exhausting their financial resources to the enormous extent of one thousand millions of dollars annually, with another thousand million required to take care of its awful consequences, making altogether a drain on the resources of the labor of the country of two thousand millions annually—a tax of eight times the income from the tariff, and amounting to five times the cost of running the whole government, being an average yearly tax of over one hundred and sixty dollars, or three dollars per week for every family in the United States! The enormous tax on six of the largest governments of Europe, required to support their armies, amounts altogether to five hundred million dollars, and is truly a tremendous burden on the resources of the people; yet this stupendous tax on the industries of six governments of Europe is only one-fourth of the amount spent for the liquor traffic in the United States! This terrible waste can also be seen in the fact that the annual consumption of beer alone in this country has increased from two million barrels to thirty-five million barrels within a few years, while the population has only doubled. Public vice and criminal arrests have also increased nearly fivefold, and all this loss of hard earned capital, which is worse than wasted, amounts annually to more than the complete destruction of several large cities, overrun and entirely swept away by fire and pestilence.—*Demorest's*.

Professor Upham says: "There are two classes of Christians—those who live chiefly by emotion, and those who live chiefly by faith. The first class, those who live chiefly by emotion, remind one of ships that move by the outward impulse of winds operating upon sails. They are often in a dead calm, often out of their course, and sometimes driven back. And it is only when the winds are fair and powerful that they move outward with rapidity. The other class, those who live chiefly by faith, remind one of the magnificent steamers which cross the Atlantic, which are moved by an interior and permanent principle, and which, setting at defiance all ordinary obstacles, advance steadily and swift to their destination, through calm and storm, through cloud and sunshine."

Cold in the head—Nasal Balm gives instant relief; speedily cures. Never fails.

Growth of the Catholic Church.

It is interesting to note the growth of the Roman Catholic Church to the state in which it now is. It claims to have been always the same, but history is against it. Once the Christian Church was pure, but the Romish branch drifted further away with each succeeding century from that original simplicity. Its successive steps in error and assumption were taken in the following order and at the following times: Invocation of the saints, 375 A.D.; the service in Latin, 600; papal supremacy, 606; images and relics, 787; baptism of bells, 965; canonization of saints, 993; the celibacy of the priesthood, 1000; transubstantiation, 1000; sale of indulgences, 1095; use of beads in worship, 1090; the sacrifice of the mass, 1100; the confessional box, 1215; restriction of the Bible, 1546; purgatory, 1439; worship of Mary, 1563; seven sacraments, 1547; creed of Pope Pius IV., 1564; Immaculate Conception, 1854; papal infallibility, 1870.—*The Christian Irishman*.

The really noble thing about any man or woman is not freedom from all stains from the lower life, but the deathless aspiration which forever drives us forward, and will not let us rest in any past, whether good or bad. That which makes us respect ourselves is not what men call a blameless career, but the hunger and thirst after God which makes all our doing unsatisfying and inadequate to us. Better a thousand times the eager and passionate fleeing to God from a past of faults and weaknesses, with an irresistible longing for rest in the everlasting verities, than the most respectable career which misses this profound impulse.—*Exchange*.

Make a Business of It.

"What church do you attend?" was asked of a bright attractive young fellow doing business in one of our large cities.

"Oh, I just run around," he answered gaily. "I don't understand the difference between the churches; in fact, there is a great deal in the Bible itself that I do not understand, and, until I do, of course I can't join any church."

"How many hours a day do you spend studying this matter?" asked the questioner.

"Hours?" he repeated in surprise.

"Well, then, minutes?"

The young man was dumb.

"Ah," said his companion, with patient sadness, "not one! If you thought a knowledge of geology necessary to your success in life—or astronomy or shorthand—you would not think of spending less than one hour a day in its study, perhaps two, perhaps three; and you would not expect to know or understand it without that exertion. But the knowledge of God, of Jesus Christ, of salvation—the highest and deepest of all knowledge—you sit around and wait for, as if it would come like a flash of lightning!"

Does any reader see a likeness to himself in this young man of business?—*Selected*.

Counting the Stars.

I was walking along one winter's night, hurrying towards home, with my little maiden at my side. She said:

"Father, I am going to count the stars."

"Very well," I said, "go on."

By and by I heard her counting—

"Two hundred and twenty-three, two hundred and twenty-five. O dear," she said, "I had no idea there were so many."

Ah, dear friend, I sometimes say in my soul: "Now, Master, I am going to count the benefits."

Soon my heart sighs, not with sorrow, but burdened with such goodness, and I say to myself: "I had no idea that there were so many."—MARK GUY PEARSE.

If our young men and young women knew the fate in store for them in great cities they would not leave the farm. The farmer alone is practically independent. He may have hard times, and may be compelled to sell his products at low figures, but he never has to go hungry, nor suffer from cold. Countless thousands in our great cities endure almost to the death, pangs of hunger, and many are seldom warm in midwinter. Civilization will be advanced; misery and want of every description will be lessened if more of the boys and girls will remain on the farm.—*Farm and Fireside*.

That Open Letter.

The particulars of a remarkable cure of consumption after the patient had reached the last stages, related in the article published in the EVANGELIST last issue under the heading "An open letter from a Prominent Physician," has caused much comment. It is well known that physicians, as a rule, are averse to speaking words of praise for an advertised medicine, however meritorious it may be, and when one of them casts this prejudice aside and gives in plain unvarnished language the particulars of a case that must take rank among the most remarkable in the practice of medicine, it is not only a noteworthy triumph for the medicine in question, but also reflects credit on the physician who has cast aside his professional prejudice and gives the result of the use of the medicine for the benefit of suffering humanity. In the articles published from time to time, vouched for by reliable newspapers, the public have had the strongest evidence that Dr. Williams' Pink Pills for Pale People is a medicine of remarkable merit, and now to these is added, on the authority of a well known physician over his signature, the particulars of a cure of consumption through the timely use of Dr. Williams' famous Pink Pills. It cannot be too widely known that a remedy has been found that will cure this hitherto deadly and unconquered disease, and if any of our readers have not read the article to which we refer we would advise them to look up the last issue and give it a careful perusal. The facts related may prove of valuable assistance in a time of need.

The severest cases of rheumatism are cured by Hood's Sarsaparilla, the great blood purifier. Now is the time to take it. Hood's cures.

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 Remittances sent by post office order or registered letter will come at our risk.
 No paper discontinued without express orders and payment of all arrearsages.
 In ordering change of address, be sure to give the old post office as well as the new.

HAMILTON, OCT. 15, 1894.

The Bible School.

According to the announcement made in last EVANGELIST the Bible School in Toronto opened on Wednesday afternoon, October 3rd. We predict that October 3rd, 1894, will be counted a red letter day in the history of the Disciples in Ontario as November 5th, 1844, is a red letter day in the history of the Presbyterian Church in Canada, inasmuch as that was the day when Knox College, Toronto, was first opened. Knox College was opened in a private house on James St., and continued there two years. At the opening there were seven students.

A letter just received from Bro. Fowler contains the information that four students have already registered and two have promised to do so next week, making six to start with. And, besides, three have enrolled who, for the present, will take a correspondence course, so that we have actually a larger number to start with than Knox College had. And, moreover, we have more suitable accommodation than a private house, having the rooms provided by the Cecil St. Church. We shall not be surprised if the number of students be considerably increased before or by the end of the year. It takes a school to draw students. Now that our people have the fact before them that the school is in operation and under the direction of an experienced, competent and trusted brother, they will, we feel sure, give it their hearty support and encourage young men who desire to be preachers to attend it in preference to going elsewhere.

We cannot but feel that there is cause for profound thankfulness in the fact that the Bible School has opened so auspiciously. Let us pray that the Lord's blessing may rest upon it.

Our Home Mission Work.

The time of year has again come round when the Co-operation makes a special appeal to the congregations of Disciples in Ontario. As the corresponding secretary intimates in "Co-operation Notes," the first Lord's day in November is the day on which a collection is asked for the support of the Home Mission work. This paper, while not the organ of the Co-operation, has always cordially advocated its claims upon the brotherhood, believing that its aims are good, and its methods reasonably wise and not unchristian.

From our standpoint the Co-operation has an honorable record, whether we consider what it has attempted or what it has achieved. It has not always succeeded in its undertakings, and when it has not failed success has not always been as rapid as was hoped for. Nevertheless, we think it can be fairly claimed that every effort, whatever its outcome, had for its inspiration an honest desire to further the cause of Christ. Moreover, if we cannot as

yet speak of what the Co-operation has accomplished in the way of churches assisted by it. Now self-supporting, yet a number of mission churches are now moving on toward self-support, which but for the aid of the Co-operation might not be in existence at all.

We propose making the November 1st EVANGELIST a Home Mission Number and shall not, therefore, go into particulars here. The foregoing may serve to direct the thoughts of our brethren in a line which will cause them to look favorably upon the work of the Co-operation.

Omnibus.

Churches desiring the services of a regular preacher may be put in communication with one open to engagement by addressing the editor of this paper.

We regret to see the CANADIAN EVANGELIST urging an objection to the Chicago Divinity House, which has been so thoroughly refuted that those who originally made it would hardly dare to repeat it. It says:

"The Chicago scheme appears to make an unwarranted reflection upon the Biblical professors in our own colleges. The 'Divinity House,' under the direction of a young man, clever and cultured though he be, seems to be undertaking a pretty big job in proposing to 'finish' those students who have passed through the hands of old and experienced professors."

This must have been written early in the discussion. It is now known by every candid person who cares to know the truth, whatever honest misapprehensions there may have been at first, that it is the University of Chicago plus the Divinity House, and not the Divinity House alone, whose advantages are offered to the graduates of our colleges. That there is any "reflection upon the Biblical professors in our own colleges," either warranted or unwarranted, in this offer, will not be claimed by any intelligent person, much less by the usually wide-awake CANADIAN EVANGELIST.—*Christian Evangelist.*

The criticism of the *Christian Evangelist* upon the paragraph quoted is not unreasonable. Our statement was rather strong, and should have been qualified somewhat. Nevertheless, we still think that the Disciples in the United States should provide fully for what post-graduate education they need.

A GOOD RESOLUTION.—"That we recognize the CANADIAN EVANGELIST as an indispensable factor in the work in which we are engaged, and that to encourage its editor, Geo. Munro, we will use our influence to increase its circulation." This was passed with every sign of heartiness at one of the most largely attended sessions of the last annual meeting at Hillsburg. We are wondering how many of those who voted for it are living up to it.

It looks as though that European Princess, who is to be married soon to the Czarowitz of Russia, is pretty hard up for a husband, when she is willing not only to change her religious faith for him, but also to have him notwithstanding the fact that he is a morganatic wife to whom he is much attached. It is strange how high people will act so low.

FOUR PAGES AGAIN.—We have received many expressions of satisfaction with the size, appearance and contents of last number of the EVANGELIST, and we know our readers will be disappointed with this number. It is clearly not the desire of our friends to take a backward step. The way to avoid that is for every friend of the paper to help a little. The arrears of subscription are ample to meet all present obligations, but the arrears are not being paid as

they ought to be. It seems that many people make the payment for their religious paper a last consideration. Why should it be? Is it not just as important that a Christian should take and pay for a religious paper as for a secular paper? Is not \$1 a year for such a paper as the EVANGELIST a good investment? If all dollars were as well spent, there would be less want in the country.

HOW TO HELP THE EVANGELIST.

1. Speak a good word for it.
2. Pay a good dollar for it.
3. Get a friend to take it.
4. Send it to somebody who would like it, but can't afford to pay for it.
5. Send it to some one who does not now like it well enough to pay for it, but would read it if it came to him, and would be benefited by it.

FOR FOREIGN MISSIONS.

September, 1893 and 1894, compared.

SEPTEMBER, 1893.
 Number of contributing churches, 19
 Number of contributing S. schools, 29
 Whole amount contributed, \$2,254.97

SEPTEMBER, 1894.
 Number of contributing churches, 51
 Number of contributing S. schools, 44
 Whole amount contributed, \$3,253.90

GAIN OF

Contributing churches, 32
 Contributing Sunday-schools, . . . 15
 Amount contributed, . . . \$998.93
 Remit to A. McLean, Cor. Sec., Cincinnati, Ohio. P. O. box, 750.

WINGER, ONT., 28th August, 1894.
 —CHURCH OF CHRIST, WINGER.—
 Unto the Church of Christ at in the faith: "Grace, mercy and peace from God our Father, and Jesus Christ our Lord."

Whereas we have undertaken to build a house in which to worship, and are not numerically or financially strong, it was decided by the board to appeal to the liberality of our brethren, asking for a collection or such individual help as could be rendered at your earliest convenience.

Brethren, we are worthy of your confidence. Being desirous of dedicating without incumbrance, any assistance will be thankfully received in the name of the Master. All moneys sent to William Angle, Forks Road P. O., will be duly acknowledged.

J. H. MUNDY, Pastor.
 J. T. RYDALL, Secretary.

R. S. Crowe, Esq., Pleasant Street, Truro, N. S., writes: "It is with great pleasure I testify to the great merits of K. D. C. which is undoubtedly worthy of the name, 'The King of Cures.' I have been troubled for over a year with acidity and flatulency and heartburn, and now after using but three packages of K. D. C., I am happy to state that I am completely free from these troubles. A cured man."

Free sample mailed to any address. K. D. C. Co., Ltd., New Glasgow, N. S., and 127 State St., Boston, Mass.

Church News.

GLENCOE.—Bro C. W. Martz, who it will be remembered spent some time in Ontario in Evangelistic work about eight years ago, writes us that he is temporarily located at Glencoe.

WAINFLEET.—We hear that the new house at Winger will be opened Oct. 28th.

LONDON.—The London correspondence of the Toronto *Globe* says that Bro. T. L. Fowler will preach his farewell sermon in London, October 14th, and that he will be succeeded by his brother, Geo. Fowler.

Take K. D. C. for distress after eating.



As Well as Ever After Taking Hood's Sarsaparilla

Cured of a Serious Disease.
 "I was suffering from what is known as Bright's disease for five years, and for days at a time I have been unable to straighten myself up. I was in bed for three weeks; during that time I had leeches applied and derived no benefit. Seeing Hood's Sarsaparilla advertised in the papers I decided to try a bottle. I found

HOOD'S Sarsaparilla CURES

relief before I had finished taking half of a bottle. I got so much help from taking the first bottle that I decided to try another, and since taking the second bottle I feel as well as ever I did in my life." Geo. Merrett, Toronto, Ont.

Hood's PILLS are prompt and efficient, yet easy of action. Sold by all druggists. 25c.

PORTAGE LA PRAIRIE.—Bro John Munro and wife are getting settled in Portage la Prairie.

EVERTON.—Bro. W. J. Lhamon has been assisting Bro. Baker in special meetings at Everton recently; and we understand a number have confessed Jesus as Lord. Bro. Baker preached in Cecil St., Toronto, Sept. 30th.

GUELPH.—Three added by confession and baptism since last report. GEO. FOWLER.

GUELPH.—On my way down to the Kingston C. E. Convention, as a delegate from the Guelph local union, I stopped off at Toronto and called at the Bible school, and found a number of interesting young men. One young man registered while I was there. The work is very promising.

Sunday, Oct. 14th, I preach my farewell sermons in Guelph, and commence work in London on Oct. 21st. I ask you for your sympathy and your prayers, that the work in London may continue to prosper. GEO. FOWLER.

Cooperation Notes

The next thing demanding attention is the *November Collection* for Home Missions.

Home Missions.

S. S. Georgetown \$1 25
 S. S. Erin 3 00
 S. S. Collingwood 2 00
 S. S. Everton 10 00

The returns from the schools are coming in encouragingly. There are some we would like to hear from yet. Please encourage us by attending to the matter.

The first Lord's day in November is the time appointed for a collection in support of the work in the province. Would the preachers deliver a special discourse upon Missions and lay our work and needs before the brethren? The state of the treasury demands a prompt and liberal response.

Churches desiring help from the EVANGELISTIC FUND of the Co-operation should correspond with the undersigned.

T. L. FOWLER, Cor. Sec.

K. D. C. quickly relieves and cures indigestion.

THE
CANADIAN
 EVANGELIST

FROM NOW UNTIL

JAN. 1st, 1896,

AND THE

"Pioneer
 Preachers"

TO

NEW SUBSCRIBERS

FOR

\$1.00

The Sunday School.

Sunday School Committee of the Co-operation of Disciples of Christ—Jas. Ledford, Chairman, Owen Sound; George Fowler, Guelph; Miss L. P. Pether, London.

The twofold work of the teacher is to impart truth and impress truth.

A teacher who talks to his class all the time is a poor teacher, he who asks them questions is a better one, but the best teacher is he who so teaches that the class ask the questions.

It is a rare thing for a teacher to get more from a pupil than he expects. Let your pupil know that you expect much from him, or he will never give you much.

What special truth did you impart clearly to your class last Lord's day, and are you trying to follow it up with other truths, so that your class may be well up in Bible truths?

How many of your Bible class pupils know the order of the Books of the Bible, and something of the time when they were written, of their writers and the general history and design of each Book?

I have asked these questions because there is a danger that in our desire to make some spiritual impression we may overlook the ever passing opportunities of imparting the facts of the Bible. Youth is the time when the precious facts can be most securely fixed in the minds of the young.

How shall this be done? I suggest that these general facts, such as order, writers, dates, divisions, etc., be made the subject of a short Bible drill at least once or twice a month by the teacher, and that the superintendent aid in this work by placing on the blackboard, say two or three facts or questions, bearing on these points, get the attention of the school to these, encourage them to write them down, and occasionally question them for a minute or two before dismissing the school.

Don't neglect the old fashioned plan of memorizing. Encourage young and old in the school to commit to memory a portion of God's word every week.

Don't ask your class to commit a portion of the Bible to memory unless you are ready to do it yourself.

From the old bad habit of memorizing scores of verses to which no meaning was attached, we have swung off to the equally bad habit of neglecting it altogether.

The writer in his youth committed to memory, every week, a portion from the Gospels and one from the Epistles, for which at the time he had no particular love, and to which he attached but little meaning, yet it proved a mine of wealth in after years.

To do this, let us all cultivate an exact and comprehensive knowledge of the Bible and consequent facility of

references, for many times a flood of light is thrown upon the present lesson by the recurrence of another garnered passage.

Peculiar to Itself.

Hood's Sarsaparilla is peculiar to itself, in a strictly medicinal sense, in three important particulars, viz.: First, in the combination of remedial agents used; second, in the proportion in which they are mixed; third, in the process by which the active curative properties of the preparation are secured.

But it is not what we say but what Hood's Sarsaparilla does, that tells the story. What Hood's Sarsaparilla has done for others is reason for confidence that it is the medicine for you.

Literary Notes.

To PUBLISHERS.—All books, tracts, pamphlets, magazines, etc., intended for notice or review in this department must be addressed to the Editor of THE CANADIAN EVANGELIST, 85 Wellington Street North, Hamilton, Ont.

THE TREASURY OF RELIGIOUS THOUGHT for October has a full table of contents. The Rev. Geo. D. Adams, of the First Baptist Church, Amsterdam, N. Y., is portrayed in the frontispiece and is the preacher of the first sermon, on The Mind of Christ. A fine view is given of his church, a modern brick and stone edifice with a massive and lofty tower.

Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents.

"From grave to gay, from lively to severe," is a motto quite appropriate to Little's Living Age, for the lighter has ever been most judiciously blended with the more solid matter of its contents.

"Iceland of To-day" is a remarkable article of great interest; the value of the article by Gladstone, "The Place of Heresy and Schism in the Christian Church," goes without saying.

But many other noted writers are represented in these September numbers: Fred Wishaw, Lady Verney, R. B. Cunningham-Graham, W. W. Story, Mrs. Andrew Crosse, George Saintsbury, A. Henry Savage-Landor, etc., etc.

The Superiority

Of Hood's Sarsaparilla is due to the tremendous amount of brain work and constant care used in its preparation. Try one bottle and you will be convinced of its superiority.

Hood's PILLS are purely vegetable, carefully prepared from the best ingredients.

His Dyspepsia Cured.



Dear Sir,— I write you to say that for some time I had been suffering from acute indigestion or dyspepsia, and of course felt very great inconvenience from same.

B. B. B. CURED ME.

I have also used it for my wife and family, and have found it the best thing they can take, and from past experience I have every pleasure in strongly recommending B. B. B. to all my friends.

GEORGE READ, Sherbrooke, Que.

Advertisement for Marlin Repeating Rifles, featuring an image of a rifle and text describing its features: Select, Simplest, Strongest, Solid, Top Receiver, Lightest, Easiest Working, Most Accurate, Compact, Most Modern and progressive.

Advertisement for Henry Drummond's New Scientific Work, THE ASCENT OF MAN, by Henry Drummond, F. G. S. Cloth, 8vo. 346 pages. Price, \$2.00.

Advertisement for Pipe Organs, featuring text: Having secured control for Canada of all the valuable patents of Mr. Frank Roosevelt, of New York, and the Farrand & Votey Co. of Detroit, we are building PIPE ORGANS on Tubular and Electric Pneumatic systems superior to anything heretofore produced in Canada.

Advertisement for The Week, a journal for men and women, published every Friday at 5 Jordan Street, Toronto, by The Week Publishing Company.

Church Directory listing congregations in Hamilton and Toronto, including details for the Church of Disciples of Christ and the Church of the Nazarene.

Advertisement for The Canadian Magazine, priced at \$2.50 per annum, published by Ontario Publishing Co., Ltd., Toronto.

OUR PREMIUM PICTURE

WHAT THE PEOPLE SAY ABOUT IT.

"I am thankful for the picture." "Thanks for the supplement. I shall have it framed." "I am very much pleased with the picture, which came all right."

"I was really delighted with the premium picture. I would not begrudge five dollars for it." "We are delighted with 'Pioneer Pictures.' Many thanks."

"I was much pleased with the pictures of the pioneers. The group stir up almost hallowed recollections. I think it was a fine thought to present the fathers of the cause in Ontario to the readers of the EVANGELIST."

"Enclosed you will find one dollar for payment of subscription to your paper. Sorry to have fallen into the arrears list. Will you kindly send me your Premium Picture? I was personally acquainted with all five."

"We feel thankful for the pictures—the shadows of good and faithful men"

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The Preacher's Trial.

AN INTERESTING CHAT WITH THE REV. W. T. CHAPIN.

In the Strain of Public Labor he had Overdrawn his Health Account—How he met the Crisis and Returned to his Duties with Renewed Health.

From the Springfield, Ill., Journal.

In the pretty village of Chatham, I l., there lives a Baptist divine whose snow white hair is the one outward sign that he has encroached upon the days beyond the allotted three score years and ten. His clear eye, keen mental faculties and magnificent physique all bear witness to a life well spent. This pioneer in God's eternal vineyard is Rev. W. J. Chapin, whose 72 years are crowded with noble deeds in the Christian ministry.

To a Journal representative who asked him something of his career in the ministry, Mr. Chapin talked in an interesting strain, and said that, in spite of the indications to the contrary, his life had not all been sunshine and good health.

"As my present appearance testifies, I was fortunate in the possession of a very vigorous constitution. But as is too often the case, I overestimated my physical resources, and when it was too late learned that I had overdrawn my health account. The crisis came about eighteen years ago. At the time I was preaching the gospel from the pulpit, and I became suddenly so ill that I was compelled to stop before my sermon was finished. It was a bad case of nervous prostration, and for a time my friends and family were greatly exercised over my condition. Complete rest was imperative, and Mrs. Chapin and I planned and took a long trip. My health was sufficiently restored to resume work, but I was not the same man. I felt absolutely worthless physically and mentally. I had so lost control of my muscles that my fingers would involuntarily release their grip upon a pen, and my hand would turn over with absolutely no volition on my part. About two years ago, to intensify matters, I was seized with a severe attack of la grippe. I recovered only partially from it and had frequent returns of that indescribable feeling which accompanies and follows that strange malady. I looked in vain for something to bring relief and finally read an account of Dr. Williams' Pink Pills for Pale People. Something seemed to tell me that they would do me good and I commenced using them. They gave me additional strength from the start and toned up my system from a condition of almost absolute prostration so that I was able again to resume my duties as a minister. The improvement was simply marvellous, and the credit is due to Dr. Williams' Pink Pills.

Mrs. Chapin was present during the conversation and said: I don't think Mr. Chapin could ever have resumed his preaching after he had the attack of la grippe had it not been for Pink Pills. They did him so much good that I decided to try their efficacy on myself. I have been troubled for years with what our physician, Dr. Hewitt, called

Rheumatic paralysis, and since taking the Pink Pills I have been stronger and the pain in my right arm and hand is less acute. We keep the pills in the house all the time, and they do me a great deal of good in the way of toning up my system and strengthening me."

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Children's Work.

Mrs. Jas. Lediard, Supt., Owen Sound, Ont. to whom communications for this department should be addressed.

I wonder if the readers of this column are at all interested in the war now going on between China and Japan. I think we all should be considering that these are the two localities of our foreign mission work. Did you ever think what a vast difference there is in the size and population in the two countries? The following is an item copied from the Treasury of Thought for October containing some items of importance: "Japan consists of 3850 islands, with an area of 147,000 square miles; population, 40,072,000. It is said a larger proportion of the population can read than in any other country in the world. They adopted a constitutional form of government in 1890. They have 28,000 schools, with 72,000 teachers and 3,410,000 pupils." There are 377 Christian churches, with an average membership of 100.

Japan is a wonderful little country, and when we remember that she is fighting against China, which has more than ten times the population, it looks as though she must be a brave little country too. Korea, the place they are fighting about, is about as big as the State of Minnesota, with a population of about 12,000,000. The people are described as being ignorant, superstitious and corrupt, and entirely under the power of the Buddhist priests.

The question is, "What effect is this war going to have on our Mission work?" I have often wondered that myself, but some people who should be able to judge, are of the opinion that the Gospel will have freer course in all Chinese Asia when the war clouds are blown away. I hope events may prove them correct.

GURLPH, October 2nd, 1894.—The Junior C. E. Society of Zion Church, after two months' vacation, have reopened their prayer meetings.

The attendance is very satisfactory, and the prospects for the winter's work is very promising.

We intend distributing mite-boxes again this year for the Foreign work.

There has been another Junior society organized in this city, and some of our members of that church have left us.

We intend giving an entertainment about Thanksgiving.

Praying that God's richest blessing will rest upon the Junior Work this year, I remain

Yours in the work, NELLIE REED.

"One of the older mission boys (it does not say where) was obliged to leave school for work. In the last prayer meeting he attended he said: 'It makes me feel very sorry when I think that next week my seat will be filled with my absence.'"—American Missionary.

J. E. L.

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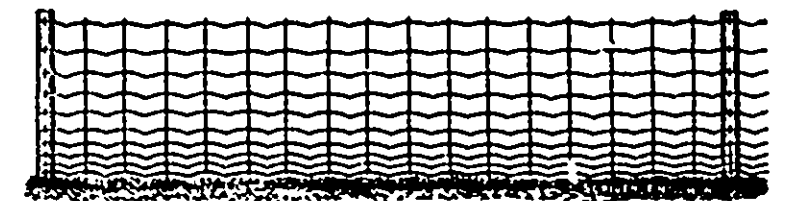
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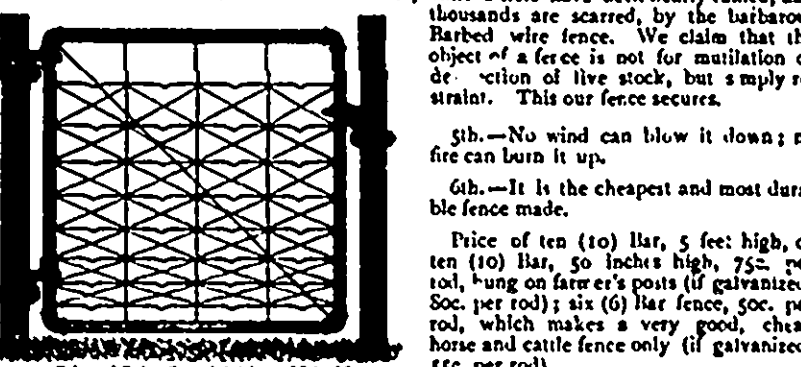
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