

The Canadian Evangelist.

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

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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.

Hiram Assembly.

The village of Hiram is beautifully situated on a hill of the same name, in Portage Co., Ohio. The village is the seat of the well known college—Hiram, which formerly bore the name of "The Western Reserve Eclectic Institute." This institution was chartered in the year 1850. Its first Principal was A. S. Hayden, who occupied that position for seven years; at the end of that period he was succeeded by James A. Garfield, who served as Principal until 1861, when he was called to the national service. The college received its present name in the year 1867 when it was given collegiate powers. The building was improved and enlarged in 1890; as it now stands it is a convenient, commodious, and well equipped building.

The college building is upon the brow of the hill, thus possessing a very commanding view. From the tower the sight is simply grand; at sunset it is quite indescribable; it reminds one of Goldsmith's lines—"Lakes, forests, cities, plains, abroad expanse extending to the skies." The view embraces not only Ohio but also part of Pennsylvania. The ridge of hills upon which the town is built forms the watershed between Lake Erie and the Gulf of Mexico, so that the water which falls upon one side of the building flows into Lake Erie and that which falls upon the other side flows into the Gulf of Mexico.

The high location of the town renders the air pure and invigorating. The water is pure. Mineral water also abounds; beautiful springs are found. Another advantage, particularly to students, is the fact there is no saloon within ten miles of the place. On the whole Hiram is a very pleasant spot to live, at least I found it so during my sojourn.

The work of the Assembly, which began on the 11th August, consisted of various departments, viz.: Bible Work; Sunday School Normal Work; Common School Normal Work; Music; Art; Oratory; College Work. The work in the Bible department consisted of class work and lecture work. In the class Prof. Dean took up the "Life of Christ" and the "Life of Paul," and dealt with these in such a manner that all obtained clearer, more systematic and more comprehensive views of great

characters. Prof. Wakefield taught *Homiletics*; all present testified to the helpfulness of these "talks" as he called them. Prof. Peckham had charge of the classes in the Greek New Testament and the Hebrew Bible; these classes though not large were very beneficial; if any one has the idea that the study of Greek is not necessary for a minister, he should go and listen to Prof. Peckham for a while.

In the Lecture work in this department President Bollars delivered a very interesting series of lectures on such subjects as "Beginning of Creation," "Beginning of Humanity," etc. These must be heard as the President delivers them in order to be appreciated.

J. H. Garrison, editor of the *Christian Evangelist*, was to deliver three lectures on the "Preacher's Preparation and Work," but, to the regret of all, he was prevented doing so through illness.

H. McDiarmid delivered three lectures and also preached three sermons. The lectures were listened to attentively; to say they were good, but feebly expresses it; they were clear, pointed and pungent. Those of your readers who have heard him can imagine what his sermons were; while listening to him I could not help regretting that he had left Canada, neither could I refrain from wishing that he would ere long return. The manner in which everyone present, professors and all, listened to his addresses showed that he was no ordinary man, also showed the high estimation in which Bro. McDiarmid is held by those across the line.

A. McLean, President of Bothany College, gave two addresses on Missionary work; those of your readers who heard him last year in St. Thomas know that Bro. McLean is a master in this subject; then his words have a much greater effect when we know that his life corresponds with his teaching; he not only exhorts others to give but sets them the example by giving.

R. Moffatt gave two lectures, one on "The Preacher and the Word," the other on "Brother Straight-Edge;" these were both fine, but the one on "Brother Straight-Edge" was particularly good and very helpful to young men. Brother Straight-Edge was a man who followed the letter rather than the spirit.

W. F. Richardson's lecture on the "Bible as a Revelation" showed conclusively that the Bible is not the production of man.

B. B. Tyler gave a series of five lectures on the Bible; the subjects were: "From Where Did the Bible Come?" "What is the Bible?" "The Bible and Present-Day Problems," "The Present Position of the Bible," "How to Read the Bible." These themes in themselves are very suggestive and are worthy our consideration. Bro. Tyler dealt with them in his happy characteristic way.

Others also gave lectures in the Bible Department, but space forbids my reference to them.

In the Sunday School Normal Department were such men as F. M. Green, C. O. Smith, J. S. Ross, so you may be sure we enjoyed a rich treat. In the Department of Oratory, the

instruction given by Prof. J. G. Scorer was such that many who hitherto had taken little interest in the subject determined to continue the study after the Assembly closed.

The Assembly on the whole was a decided success; considering that this was the first year of its existence its promoters should feel quite satisfied with the results, and their actions prove that their expectations were fully realized, for they have formed a joint stock company for the purpose of making the Assembly a permanent annual gathering.

I have but imperfectly outlined a part of the work done in Hiram this year. Those who would know more of it should go next summer and enjoy the feast. "The proof of the pudding is in the eating." J. M.

The Press.

On Questions of the Day.

THE UNION OF THE CHURCHES.

Christian Union is a subject that is beginning to occupy a considerable share of general attention. People are thinking and speaking of the desirability of more harmony, and, if possible, a closer unity among all professing Christians. Men occupying prominent positions in their respective churches are discussing the question, not only in the various church courts and regular meetings, but on occasions of a still more public character. Several of those held in high esteem in their own denominations, and who are respected by the community generally, have expressed themselves as favorable to the adoption of the best means for the accomplishment of an object that by very many is greatly desired. It is long since references in popular addresses to Christian Union began to be cordially received. Now the subject is being discussed in several of the leading Canadian journals, the latest to open its columns for its consideration being the *London Advertiser*. Principal Grant, who on several public occasions and through different channels has advocated closer and more cordial co-operations among the various branches of the Christian Church in Canada, has contributed a short paper on the subject to our western contemporary. Whatever scheme secures the assent of the learned Principal's judgment is certain to receive the fullest measure of his enthusiastic support. He commits himself in no half-hearted way to what he is convinced is right in itself. With heart and soul he pushes forward whatever enterprise enlists his sympathies. If he is enthusiastic he is not impulsive. When he undertakes the promotion of a scheme there is no going back. It is not displaced by a newer project. He remains at his post until the work is accomplished, or it is demonstrated beyond peradventure that its accomplishment for the time being is unattainable. He gives it as his opinion that the Presbyterian and Methodist Churches are nearly ready for corporate union. At the same time, like most thoughtful observers of the signs of the times, he is not over-sanguine that the much desired union of the Canadian Churches

is within sight. He recognizes clearly the differences that divide the household of faith and the many obstacles that must first be removed before a well-grounded hope of union can be reasonably entertained. Better far wait patiently till the auspicious time comes than make futile attempts that might end not only in disappointment, but in the intensification of the very evils we now deplore.

That feelings of greater cordiality between the Methodist and Presbyterian Churches are now discernible is thankfully recognized. Both Churches have been successful in the union negotiations that resulted in the virtual consolidation of the Methodism and Presbyterianism of the Dominion. These unions have been followed by most excellent and encouraging results. Resources have been husbanded, neglected fields have been overtaken, a larger measure of liberality has been experienced, and in many ways the unions have proved blessings to the respective Churches. It is very doubtful if any can be found in either communion who sigh for a return of the past, or who cherish the impression that with our fragmentary churches the former times were better than these. It may be that both Churches are broadened in their sympathies and are disposed to take larger and kindlier views of each other's work; the animating spirit is the same and the objects they seek to accomplish are akin. Yet the organic union of these two bodies may not be quite as near as some may desire. There are points of some importance on which they differ. They are by no means insuperable, yet they are not to be harmonized by representing them as of little importance. They have not been so regarded in the past. If a thorough understanding is to be reached the distinctive doctrinal positions of the two Churches must receive calm and careful consideration in a proper and becoming spirit. If they are approached with a firm determination to gain a victory for the systems of theology that have differentiated Arminian and Calvinist, there will be no union, but if they are considered with an earnest endeavor to find a basis on which an approximate harmony may be reached, there is no reason to distrust the result. Other difficulties are only minor, and with judicious handling would soon disappear. In any case union must not be precipitated. Events of great moment cannot be hurried. In both the Churches there is sufficient of solid judgment and of sanctified common sense, so that there is little danger of impulsive action on either side. If the initiatory steps are taken it may be assumed that those chosen to conduct subsequent negotiations will be guided by the spirit of wisdom and brotherly kindness.

In the discussions of the union questions hitherto ministerial brethren have taken, as might be expected, a very prominent part. Comparatively few laymen have written on the subject. It is a question of the utmost importance and one vitally affecting the future religious condition of the country. It is one in which the Christian people have a direct interest.

It would be well, therefore, that the voice of the people should be heard in the discussion of the subject at the present stage. The disadvantages of the present disrupted state of the Evangelical Church are apparent to all, and if in the good providence of God an opportunity of reaching a larger measure of visible unity should be presented, the different sections would incur a heavy sense of responsibility if it were suffered to pass without an honest effort to improve it. A United Canadian Church may not be immediately near, but it is a consummation devoutly to be wished.—*Canada Presbyterian*.

The Sacred Books of the World.

These are the Koran of the Mohammedans, the Tri Pitikes of the Buddhists, the Five Kings of the Chinese, the three Vedas of the Hindus, the Zendavesta of the Persians, and the Scriptures of the Christians.

The Koran is the most recent, dating from about the seventh century after Christ. It is a compound of quotations from both the Old and New Testaments, and from the Talmud.

The Tri Pitikes contain sublime morals and pure aspirations. Their author lived and died in the sixth century before Christ.

The sacred writings of the Chinese are called the Five Kings, the word "kings" meaning web of cloth. From this it is presumed that they were originally written on five rolls of cloth. They contain wise sayings from the sages, on the duties of life, but they cannot be traced farther back than the eleventh century before our era.

The Vedas are the most ancient books in the language of the Hindus, but they do not, according to late commentators, antedate the twelfth century before Christ.

The Zendavesta of the Persians, next to our Bible, is reckoned among scholars as being the greatest and most learned of the sacred writings. Zoroaster, whose sayings it contains, lived and worked in the twelfth century before Christ.

Moses lived and wrote the Pentateuch fifteen hundred years before the birth of the meek and lowly Jesus; therefore, that portion of our Bible is at least three hundred years older than the most ancient of other sacred writings.

The Eldas, a semi-sacred work of the Scandinavians, was first given to the world in the fourteenth century, A.D.

Time is never lost if friends are made. He is well paid that is well satisfied. Grace not only makes a man a man, but it also makes him more than a man. Here is an excellent rule: Say nothing respecting yourself, either good, bad, or indifferent. Nothing good, for that is vanity; nothing bad, for that is affectation; nothing indifferent, for that is silly.

A RASH KNIGHT.

Mr. Rouben Knight, of Morris, Mass., states that he was troubled with a rash all over his body which was cured with less than one bottle of Burdock Blood Bitters. He highly recommends it as a blood purifier of the greatest efficacy.