

# THE DISCIPLE OF CHRIST

## AND CANADIAN EVANGELIST.

"If ye abide in my word, then are ye truly my disciples."—JESUS the Christ.

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### The Disciple of Christ

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.

### Editorial Notes.

R. S. McArthur, a leading Baptist minister of New York, says:

"I hold most firmly that baptism is the catholic and apostolic ordinance, and that all substitutes for baptism, such as sprinkling and pouring, are comparatively recent in origin, limited in observance, and I hope will be but temporary in practice. If ever there is to be organic church union, it must begin with baptism. All denominations—Protestant and Roman, Greek and Anglican—recognize immersion as true Scriptural baptism. If they wish to have organic union, let them go back to the original apostolic baptism."

Mr. McArthur is right. All propositions for union that do not include apostolic baptism are foredoomed to fail.

Here is a nice distinction emphasized, and one that preachers would do well to meditate upon:

"That was a very fine speech you made the other night," said one Pittsburger to another.

"I didn't make it the other night," replied the latter. "I delivered it the other night, but it took me a month to make."

There is an impression somewhat prevalent that a scientist is necessarily an unbeliever in Christianity, if he is not a rank atheist. The testimony of Prof. Bonney given below shows such impression to be mistaken:

"I have frequently found on becoming intimate with scientists, who are not

usually regarded as men of faith, that their religious convictions are nearly as deep as my own. In fact, I should say the bulk of the scientific men I know were religious-minded and very many of them are sincere Christians."

The question of "ecclesiastical cooperation" being still an open one, and no arrangement made as yet by the churches for give and take, all our people settling in the newer parts of the West should remain loyal to their own denomination. "A word to the wise is sufficient."

The above is quoted from the letter of a Methodist minister in the Northwest to the *Christian Guardian*. That is to say, as things are, Methodists must everywhere remain Methodists. If the "give and take" system were adopted, then a Methodist might become a Presbyterian, a Congregationalist, etc., or perchance a Baptist. In other words, that the distinctive features of Methodism are not such as a person should maintain in any and all circumstances. "A hint to the wise is sufficient."

The subjoined paragraph clipped from the *Daily Globe*, shows what has been remarked before, that the Roman Catholic Church is not the only church that will bear watching in Canada:

"The Mayor, backed up heartily by the principal members of Council, has set about his task, and at the first turn finds that he has to fight for the very smallest of the reforms proposed—the abolition of the License Department. It took three hours yesterday to pass the by-law carrying into effect this change, although Council at a former meeting had agreed to the principle in less than three minutes. The reason was not difficult to fathom. Mr. Awde who is a prominent member of a west end church at which several Alderman worship, used all the influence possible to defeat the proposition. Ald. Preston, the most persistent in fighting the by-law, sits in the same church with Mr. Awde, but it seems to us he ought to have accepted the Mayor's assurances that the change would mean a large saving to the city. Ald. Preston should remember that there will be no reform, no retrenchment, if Aldermen approach questions from the standpoint of personal friendship instead of public duty. The incident does not stand alone. Church influence in civic affairs, if exercised unchecked, may become as vicious as lodge influence. It is only a short time since one of the most

venerable and respected clergymen of the city practically threatened to get his brother pastors to use their influence in defeating the Chairman of Works at the polls because the Works Department had threatened to dispense with the services of a clerk, no longer required, who was connected with his church. That sort of intimidation must be stopped, and will be, even if in the process some of the pastors have their feelings hurt. It must be understood that neither political, social nor church influence can place or keep men in office where there is no need for their services. There are many changes to be made at City Hall this year, and it will add vastly to the difficulties of an already arduous task if the reform element has to carry its measures in the face of a powerful church and society lobby."

A man who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music, and which, when touched, accidentally even, resound with sweet music.

PHILLIPS BROOKS.

We have pleasure in passing around the following paragraph:—

"It is not at all probable that the persons who are in error on the subject of baptism will sooner see their error by saying to them in effect: 'You have been baptized.' This course has been tried. Barton W. Stone tried it. He gave up this plan of showing men their error, and bringing them out of it, on the subject of baptism. The Campbells started out on this platform. Their original thought was to treat the 'form of baptism' (?) as a matter of indifference. This method did not please them and they gave it up. The 'Christian denomination' hold on to this plan, with the fundamental principles of the Disciples, and they do not number as many as they numbered fifty years ago. The Free Baptists are trying it. Result: Increasing weakness year by year. Has the time come for the Disciples to take up a plan that has been tried and failed? The Baptists of England have tried and are trying this method of bringing their Pedo-Baptist brethren out of their error. They do not succeed. In this country Baptists and Disciples have tried to lead Pedo-Baptists out of their errors by saying what God in His word says as to the action of baptism, and all the world knows the result. Their growth has been and is phenomenal. Has the time come for the Disciple to abandon a plan for leading Pedo-Baptists out of their errors on baptism which has been wonderfully

successful and adopt a plan that has been tried and failed? *Loyalty to the Word of God is the only way to real success in our work.*"—B. B. TYLER in *Christian Evangelist*

How does this from the *Australian Christian Pioneer* strike you?

A speaker in a recent American Baptist Convention said, "Many Baptists are not only holding their own, but considerable of the Lord's also." We fear this is true of others beside Baptists.

Build up, Soul, a lofty stair;  
Build a room in healthier air.  
Here there is no rest;  
Better climbs to best.

—Lucy Larcom.

It seems to me that five minutes of real thankfulness for the love of our dear Saviour is worth a year of hard reasoning on the hidden parts of our redemption.

DEAN ALFORD.

### A Royal Christening.

BUT NOT ACCORDING TO THE PRAYER-BOOK.

From the daily papers we learn that the second son of the Duke of York was christened a few days ago. The royal infant was sprinkled with water brought from the river Jordan. Now we beg loyally to point out that the ceremony was not conducted according to the Prayer-book. For the "Book of Common Prayer" does not authorize "sprinkling," as all who are well acquainted with that volume know very well.

Turning to that part of the Prayer-book which contains instructions for the "Publick Baptism of Infants," we find these words: "And then naming it after them (if they shall certify him that the child may well endure it) he shall dip it in the water discreetly and warily." "But if they certify that the child is weak, it shall suffice to pour water upon it." Now, there is provision for "dipping" and "pouring," but none for "sprinkling." So as we said, the "royal christening" was not according to the Prayer-book. And that was not the worst of it either. It was not according to the New Testament, which not only does not authorize "sprinkling," but does not authorize the baptism of infants, whether they be royal or plebeian.