

THE DISCIPLE OF CHRIST

AND CANADIAN EVANGELIST.

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

VOL. X., No. 15.

HAMILTON, DEC. 2, 1895.

\$1 PER YEAR IN ADVANCE.

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.

Education.

A minister of the gospel is a person in whom every Christian should be peculiarly interested. He is to us what no other professional man can be. He identifies himself with our highest interest, and is our representative of the cause, which stands above all others. In him the earnest and intelligent Christian desires to see a model of perfection, in mental and moral attainments, as well as in his ability to build up, through the gospel, the cause of Christ.

We may be reminded that our ideal is too high, that ministers are human like other people and that we should not be too exacting in our demands for intellectual and social culture. However that may be we deem it wise and right to maintain a high ideal, though we may never fully realize it.

The standard of excellency in all the necessary qualifications of a minister of Christ's gospel is higher to-day among our religious neighbors than ever before. As Disciples we would feel it a reproach to be second to others in this respect. The discipline of the mind, the culture of the heart, and a practical knowledge of Divine things, are requisites of a useful life.

The person who has acquired them is in possession of a Christian education. He has acquired it by devotion of purpose, the earnest application of his energies and by the expenditure of time and money.

No richer legacy can be bequeathed a young man or young woman in life than such an education. It means the development of the powers of the heart and mind. It places one on the vantage ground in the struggle and puts in his hands the instruments of victory.

To this end colleges have been established, and good people are asked to support them, and good people will support them when they understand their essential relation to the success of the cause of Christ.

When God brought Israel up out of the land of Egypt to become His people, to reflect the light and glory of the Lord, He first raised up and educated a leader and law-giver to go before them. He placed Moses in the best schools of the Egyptians, after which he was sent to the land of Midian for discipline and spiritual culture under Jethro, the priest of Midian, and subsequently the father-in-law of the future law-giver.

Very soon after his people had taken possession of the land schools of the prophets were established in Canaan. Long before Plato had gathered his disciples around him in the olive grove these institutions had sprung up under the prophets of God in Judea. From these schools, established, we may say, by Divine wisdom, went forth an influence which inspired the nation and was felt for good to the utmost extremity of their country, and out of these came the first authors distinctively named in Hebrew literature. Of the instruction imparted by the principals, or fathers, of the schools we know but little, we see only, as Dean Stanley remarks, that "there was a contagion of goodness, of enthusiasm, of energy, which was irresistible." The indifferent ones, such, for instance, as Saul, were drawn into the vortex of its inspiration, so much so that the people exclaimed, "Is Saul also among the prophets?"

If such schools were necessary then, we believe they are necessary now. If God sanctioned and used them in inculcating the principles of the law and in generating the spirit of enthusiasm among His people for His cause, we know He sanctions them now in inculcating the principles of the gospel and in generating enthusiasm

among Disciples for the cause of Christ.

Very near the beginning of His ministry the Divine Jesus assumed the function of a teacher. He called certain ones not only to be His disciples, but also to be His students. He established His school, enrolled His pupils and taught them the lessons that fitted them for the work of the ministry. These lessons were taught in private houses, in the synagogues, by the sea side, on the slopes of Olivet and on the mount. His apostles were called to be with Him, and they drank in the words that fell from the lips of the great teacher while they followed Him over the hills of Judea and through the valleys and uplands of Galilee and Samaria.

From all this and much more that might be said, it is not too much to say that religious schools are a Divine institution. They are found in both Old and New Testaments, under the principalship of God's prophets.

The cause of Jesus Christ calls for large numbers of consecrated and competent workmen; without these the cause cannot and will not succeed. The leading and successful religious denominations have understood this, and have acted upon it in the prosecution of their work. Take for instance the Presbyterian Church in Canada and we will find among their institutions the College of Halifax, Montreal College, Queen's University, Knox College and Manitoba College, beside many female seminaries and other schools. Dr. Caven, the learned principal of Knox College, Toronto, said to a friend a few months ago, "You need not expect to accomplish anything as a people in this country until you have a school for the education and preparation of your young men for the ministry."

The history of the various religious denominations reveals the fact that those bodies which have established and maintained schools as centers of thought, of influence and enthusiasm have prospered, while upon the other hand, those bodies which have neglected to establish and maintain such centers of influence have died out, or have made little or no progress.

The work of the current reformation was begun by a wise man, and there is no greater evidence of his good judg-

ment and no better monument of his wisdom than the existence of Bethany College. This institution soon became a centre of influence, and has been to Disciples what Jerusalem was to the Jews.

The important relation of Bethany College to the work inaugurated by Alexander Campbell is now quite apparent. His work would not have succeeded and his real worth would not have been known to the world had it not been for the outflow, from this centre of influence, of young men who were trained under his hand and who imbibed the spirit of this grand plea. From this centre of usefulness the cause began to spread.

As soon as a small number of churches were established in Ohio and Kentucky, Lexington College and the Western Reserve Institute, now Hiram College, came into existence. These were small and poorly supported schools to begin with, but who can think of Lexington and Hiram without at the same time thinking of Milligan of the one and of Garfield of the other, and a great host of noble men who, under God, have made the cause what it is in various places in the States. As the cause advanced westward every State established its school, and in some States two colleges were established. Thus Butler and Abingdon and Christian and Berea and Lake and Fairfield and Cotner and many others came into existence. Ohio and Kentucky did not think Bethany College would fully meet their needs, so they established schools of their own.

That they were wise in this is long since manifest. The cause, in the various States which have acted upon this policy, has gone ahead with leaps and bounds, but it has made but little progress in the States where no school is established.

The more devoted and far-seeing Disciples in Ontario have for many years longed for the establishment of a school in our own country. They felt the need of such an institution as we feel it to-day. After much thought and prayer and controversy, the work is at last begun. The beginning is small. It is now a question of support—a question of our duty towards this new institution. If the sisters in the States, where there are so many institutions of our brethren, feel it to be in the interest of the cause of Christ to still further foster the cause of education by the establishment of Bible-chairs in connection with secular institutions, is it not the part of wisdom for the sisters of Ontario to give their best attention and support to our only educational institution in the whole Dominion of Canada?

M. F. F.