

# THE DISCIPLE OF CHRIST

## AND CANADIAN EVANGELIST.

Duncan Robertson m 98

"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.

Labor Day in Hamilton was celebrated by a Trade Procession. Prominent in the procession were the employees of Tuckett's tobacco factory. There were men, women, girls and little boys among them. Labor day is supposed to be in the interest of "Labor." It occurs to us that it would be to the advantage of "Labor" if "Labor" would cease to support tobacco factories.

The *St. Thomas Journal* has found an old school teacher who is of an observant turn of mind, and who, on reading Principal Grant's letter on the school question, took decided issue with the preacher on the question of State taught religion. "Were Satan to be on the School Board of any section in this country," says this gentleman, "he would vote for religious teaching in the schools, believing his purposes to be well served by the contempt into which religion is brought where taught perfunctorily and not from the heart."—*Hamilton Times*.

We know of another old school teacher, who thinks the aforesaid old school teacher is not far wrong.

Premier Crispi delivered an oration eulogizing Victor Emmanuel and Garibaldi as the saviours of Rome from foreign tyranny. If Christianity could conquer the world without the aid of arms, it was difficult to understand why the Vatican should desire a principal principality in which to exercise its functions. In no state, he declared,

had the church so much liberty as in Italy, and Catholics ought to be grateful for this to those who had striven to unify Italy by making Rome its capital.

Signor Crispi concluded by saying that if, despite the advantages which the clergy enjoyed, they should violate the laws or vituperate the country, their punishment would be prompt and inexorable.

The Italian Premier is reported to have used the above words at the late celebration in Rome commemorative of the entering of the Italian troops into Rome, Sept, 20th, 1870. It would seem that the Pope will have to get along without his "temporal power" a while longer.

Some one makes the good point that if we are to have Bible reading in the public schools, we must have Bible teaching too. Certainly, for it would be manifestly absurd to forbid the teacher to explain to the scholars the book he is required to read to them. If bright scholars should listen attentively to the reading of the Bible, they would be sure to ask questions. In fact, if one will think of it, he will perceive that there is scarcely any part of the Bible but requires explanation more or less. And that is not saying anything against the Bible. It follows that, as we are not willing to have the Bible taught, we should not demand that it should be read in the public schools.

The *Christian Work*, of New York, in a recent issue says, whether baptism be administered by sprinkling or by immersion is a matter not of the essence of Christianity, but has to do with times, persons, places. That is a strange way for a Christian paper to express itself. Does not the *Christian Work* know that sprinkling is not baptism at all? The founder of Christianity ordained baptism (immersion). All scholars know that. Why, then, talk about administering baptism by sprinkling? Would the *Christian Work* venture to say that baptism is not of the essence of Christianity? We trow not. And why not? Because it is Christ's own appointment.

The Anglican Synod at Montreal by

an almost unanimous vote refused to sanction the optional use of the Revised Version of the Bible in public worship. The Revised Version is the best version. Why should not the best be used? The Revised Version will make, is making, its way, in spite of synods, etc., because of its unquestionable superiority.

The use of the Revised Version of the Bible in public worship, in prayer-meetings, or in the Sunday-school, will set people thinking, and will necessitate explanation as to the original languages in which the Bible was written. The preacher or teacher will be required to post himself in order to be able to answer the questions raised. But that will be good for him and the people who ask the questions.

Dr. Cochrane, minister of Zion Presbyterian Church, Brantford, in a recent sermon, used these words:

"I wish to say once for all, while I would love to see the Bible taught in the schools, rather than have the money of the State used for propagating Romanism on the one hand, and Ritualism on the other, I would support secular schools, leaving the churches to attend to the religious education of the young."

Let's see, was it not the *Canada Presbyterian* which a while ago said that none of "the leading thinkers" in any of the churches were in favor of secular schools? It looks as though "the leading thinkers" might do a little "following" on some questions. That will encourage some of us who do not pose as leading thinkers to do a little more thinking on our own account. Let this be said plainly, kindly, emphatically, once more: As things have themselves at present, we cannot have the Bible taught in the public schools.

The Star Theatre in Hamilton has the reputation of presenting a low order of entertainment and of catering strongly to the lower side of human nature. It is said that many quite small boys attend the place. The Ministerial Association has drawn the attention of the authorities to the reputed character

of the Star Theatre, and has asked that before its license is renewed a thorough investigation should be made. We are glad to note that this reasonable request has been granted, and we trust that an earnest effort will be made to discover the facts. Every citizen should set his face against a vile theatre, and we hate to think that any citizen would be willing to make a living by means which fill people's minds with vile thoughts and fit them for evil deeds.

Young man, do not gamble, even a little bit. We have a pitiful case in Hamilton just now. A trusted official in a bank the other day suddenly left the city. It was discovered that he had been using the funds of the bank to a considerable extent, and a detective was put upon his track, who overhauled him in a couple of days and brought him back to the city, dejected and disgraced. He was locked up in the jail overnight, and brought before the police magistrate in the morning, looking weary and worn and ashamed. The reporters say he had an affecting interview with his wife, after being remanded to jail for a few days. And there, "behind the bars," he lies a victim of the gambling mania, so it is said. Young man, we repeat, do not gamble, even a little bit.

Another thing we are moved to remark on is the cigarette habit, especially among boys. We have recently had the matter brought before us in a way that makes us feel like jerking the cigarette from the mouth of every boy we see with one. A physician, after examining a large number of boys addicted to the habit, said that they would never be strong, and that their sight was irreparably injured.

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