

The Canadian Evangelist

AND DISCIPLE OF CHRIST.

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

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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.

THE CANADIAN EVANGELIST maintains that the commission given by Jesus Christ to His apostles should be rigidly adhered to, in theory and in practice, by all who acknowledge Him as their Lord. The commission reads thus: "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. xxviii. 18-20, R. V.) This paper will constantly affirm that only those who teach and practice according to that commission have a right to call Jesus their Saviour, and to wear the name of Christ.

The phrase "DISCIPLE OF CHRIST," as a sub-head to this paper, is intended to make clear the meaning of the name "EVANGELIST," which signifies a publisher of good news of glad tidings. This "newspaper Evangelist" claims to receive its inspiration from Christ, and finds in His life and in His Word the means to revolutionize the world, socially, morally and spiritually. This paper holds to the New Testament as containing an accurate record of the life and teaching of Jesus Christ and of His Apostles. It proposes, therefore, believing in Jesus of Nazareth as the Christ, the Son of the living God, to look upon this world of men in all their manifold, ever-varying relations and circumstances, through the medium of Christ's life and word, with the assurance that therein will be found the golden truth which will solve all problems, however difficult, and tend increasingly to the completer realization of "peace on earth and good will among men."

THE CANADIAN EVANGELIST maintains that there is no practicable *via media* between the rejection of the New Testament as an authoritative record, and the denial of Jesus of Nazareth as a Divine Lord. This Journal will therefore persistently insist that the New Testament must be accepted by all who profess to be Christians as an infallible rule of faith and practice, not as a mere ethical guide, in so far as we can see the truthness and fitness of its teaching. And that with regard to ordinances which have in themselves no necessary connection with moral and spiritual culture, as well as in reference to those matters which at present are entirely beyond our ken, it is ours reverently to believe, devoutly to obey.

Our Educational Interests.*

JOHN A. MCKILLOP.

The subject assigned to me is one of great importance in the present period of the history of the Disciples in Canada. No doubt each of us present will acknowledge the truth of the statement that it is important, and will agree with those who prepared the subjects in giving it a chief place among the subjects worthy of discussion at the meeting. You will notice that Bro. Fowler and Bro. Stafford will treat this subject specifically, while it has fallen to my lot to treat it generally. I only wish it had fallen into abler hands.

In the first place I would briefly remind you that the originators and founders of the Disciples, those who placed themselves in the van and forefront of the movement for the restoration of the primitive order of worship, were men who were not only educated themselves, but believed in educating and training up men who would be ready and able to carry onward the work after they would be removed from the leadership.

Alexander Campbell was a man naturally endowed with a giant intellect, which was carefully developed and trained so as to enable him in a few years to become the champion of Christianity against the attacks of Owen, the champion of the true Christian religion against the assaults of the Catholic hierarchy behind Bishop Purcell. His fame as a scholar made it far easier for those following him to confidently press his views upon the people, and no little credit for the growth and spread of the Disciples as a people is due to the fact that their founder was an educated man. Not only was he an educated man, but he believed in educating the people as well. He did not believe the Bible should be a sealed book, he did not wish it to be fettered under lock and key on a pulpit or in a cloister. He did not believe that its principles, as he understood them, should be run into cast-iron moulds, called "Articles," nor that his followers should subscribe their belief in them. He did not be-

* A paper read at the Western District Convention, Ridgelytown, Oct. 16, 1896.

lieve that the people should only learn their Bible as they would hear it second-hand from priest or preacher. He believed that, as in times of old, the common people would gladly hear the "words" of Him who spake as never man spake if they would get the opportunity; and in order to achieve this end he established the nucleus of what became afterward Bethany College—the Alma Mater of so many distinguished men among us. His purpose was to educate a band of men filled with his spirit, enthused with his zeal, and trained under his guidance, the better to propagate anew those principles from which the religious world had so far wandered, to point out to the people, not Calvin, or Luther, or Wesley, or any other great or good man, but Christ, the head of the church.

But that was not only the spirit of the founder but also of his successors, and thus we find in the United States the Disciples are alive to the work of education. Splendid colleges for the work of teaching the young preachers of the Word the meaning of the Scriptures, training them for the work of the ministry and the edification of the body of Christ. Thus we see the Bible College of Kentucky University sending out year by year recruits for the Master's service, and we see the number of Disciples very large and always increasing. We have Butler University in Indiana, and behold Indiana is falling rapidly in line for the truth. Drake University in Iowa tells the same story of an army of young men yearly going forth to win their State for the pure truth of the Gospel. And so also of Hiram College in Ohio, and nearly every State we find, wherever the cause is prospering best, near by we find a flourishing school for training the young men for service in the Master's kingdom.

But following out this line of thought our early pioneers in Ontario were men who studied deeply for wisdom. Bros. Sinclair, Sheppard, Kilgour, Anderson and many others whose names are well worthy to be mentioned with these, many of whom have crossed the flood, the few drawing near the close of well spent lives, all of these were intelligent

students of the Word of God, and were able also to defend the truths contained therein against all assaults. We sometimes think our task is arduous, that our work is unappreciated, but when we look back at the energy, the untiring unselfishness, the herculean tasks, and the martyr like patience of these early exponents of primitive Christianity in Canada, we take courage. They have nearly all passed away, the few that remain are nearing the sunset of their lives. Though their way has been rough, their sky overcast with clouds, their trials many, their burdens heavy, yet may they as they near the great divide, find their trust in their Redeemer stronger, their burdens lighter, their trials easy and their faith brighter, so that they may pass triumphantly through the valley of the shadow of death and meet again in the blessed company of redeemed spirits, where they will praise God throughout the endless ages of eternity.

(a) An educated ministry then is necessary for many reasons.

1. For the spread of the New Testament Christianity among people that know it not. In these days of education it is amazing to know how many people are too careless or too indifferent to pay any attention to the claims of Christianity at all, as it stands revealed in the New Testament. The minister who could successfully reach such a people must be educated thoroughly in the "Gospel," and be able to present it straight and plain, that "the way faring man, though a simpleton, should not err therein."

2. To meet successfully the sectarian opposition with which we are on all sides surrounded. There is no use denying the fact that many other bodies regard the Disciples as, to a certain extent, hostile to them. Their claim and teaching for unity have often been construed into a declaration of hostility. The different religious bodies have so figured it out as to "meum" and "tuum," that they almost now seem only desirous of holding their own and the families of their own and are afraid sometimes that they may be caught taking away the rightful property of some other denomination. They have

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