

THE 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 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.

That was a curious incident at the recent Women's Council meeting in Toronto where the proposition to open the proceedings with (in addition to a few moments of silent prayer) the Lord's prayer audibly repeated in unison was voted down by 71 to 41 votes. The 71 by so voting put their foot in it up to the ears, and should proceed to rectify the mistake, to speak mildly, at the earliest possible moment. No explanations—such, for example, as that the Lord's prayer was rejected to please the Jews—can be given that will make the decision appear any the better. We must compliment the delegates from London on the ability and firmness with which, even though temporarily outvoted, they championed the right view.—*London Advertiser*.

In our judgment the majority were right in the case mentioned above. We cannot expect Jews to recognize Jesus, even to the extent of repeating what is called the Lord's Prayer.

Here is a good thing from Emerson, which we are reminded of by finding it quoted in a recent book:

"Every man takes good care that his neighbor shall not cheat him. After a time he begins to be concerned lest he cheat his neighbor. Then all goes well. His market cart becomes a chariot of the sun."

CLEAR TEACHING.—The *Canadian Evangelist* affirms that the rising generation of Disciples needs clear teaching of "first principles." We are inclined to believe that our contempor-

ary is right. Many of our young people, children of members, have very vague conceptions of the points of difference between other religious bodies and ourselves. "The distinctive peculiarities of the Disciples" should be given a prominent position in our work among the young. It would be well for preachers and teachers to see that in our Bible classes, Endeavor societies, and Mutual Improvement classes the objects and principles of our restoration movement are clearly taught and thoroughly grasped by young Christians. Thus will they become fitter to intelligently present "our plea" to others and to occupy positions of responsibility in the churches in years to come.—*Australian Christian Pioneer*.

Our readers will be glad to read this paragraph from the Southern hemisphere. It is certainly true that the young people need thorough instruction on the points which distinguish Disciples from others.

Fifteen year-old Kate Rodehouse is to be sentenced on Tuesday for abandoning her infant. If Kate had been a woman there might be less excuse for her and more for the Thing responsible for her present condition. Why should this girl be left to bear all the obloquy which has blighted her life? What lecherous scoundrel took advantage of her girlish weakness and inexperience? Wouldn't it be well to give his name to the public? Why should he be shielded while his victim suffers. Then other mothers' daughters should be protected.—*Hamilton Times*.

The magistrate allowed the poor girl named above to go on suspended sentence. We should think no one would blame him for that. It gives us no small satisfaction to find the *Times* speaking out so plainly on the case. By all means let not the "lecherous scoundrel" escape.

This by T. F. Seward, in the "School of Life," is well put:

"The purpose of our life here is to learn the lesson of self-surrender, of giving up our own selfish will, and accepting the divine will in its stead."

A shooting affray which occurred recently in the Tremont House of this city furnishes a text for the *Templar* to write one of its strong "Tory" articles. The *Templar* shows very clearly that the License Department acted neither according to the letter nor the spirit of

the law in granting a license to the Tremont House, and that by consequence they are not guiltless in the matter of the shooting, which may turn out to be a murder. We do not intend to introduce party politics to these columns, but we feel it our duty to say that it is impossible for us to believe that the Provincial Government is as vigilant as it should be in administering the License laws. Perhaps we are expecting too much when we expect such laws to be carefully enforced.

One of the pet ideas of those who favor religious instruction in the public schools is that an agreement might be had upon the Apostles' Creed, the Ten Commandments, and the Lord's Prayer. This is a vain idea. For, first, the number of people who know that the so-called Apostles' Creed is not the Apostles' Creed is increasing every day; second, it is becoming pretty well understood that the Ten Commandments belong to the Law and not to the Gospel; third, Jews and Agnostics could not join in what is called the Lord's Prayer. And there are some very good Christians too who cannot conscientiously and intelligently now use that model prayer which our Saviour once gave to His disciples.

We clip the following from the *Sentinel* of Toronto, organ of the Orange Society:

"A great sensation has been caused in England by a speech of Rev. Mr. Rogers relative to the Kilburn Sisters, a religious order of the Ritualists. He said he visited one of the seceding sisters, who told him that not only had they caned children of Protestant parents for refusing to bow down to the images, but that the Archbishop of Canterbury, the Bishop of London and the Bishop of Marlborough were holding an inquiry into the irregularities. She also put into his hand certain documents concerning the sisterhood, which, when the time came for making them public, would cause the whole of England to rise at once. In connection with the sisterhood, he was informed that girls eighteen to twenty years of age were sometimes confined in rooms which were practically iron cages, for three weeks at a time, simply because they would not submit to discipline which they considered too severe."

This instituting special orders of celibate women, or men, for religious

work, is contrary to reason and to Scripture, and is more than dangerous to morals.

The Hamilton Methodist Conference condemned the delivery of milk on Sunday mornings. We have great sympathy with the milkmen ourselves. Their lot is a hard one, not having a day to themselves at all in the week, and especially trying to be kept on the go on Sunday. We would take molasses on our porridge on Sunday, if that would help. But what about the babies who depend upon the fresh milk? We guess the Methodist brethren forgot the babies for a little while. We will venture that when they got home their wives, mothers and grandmothers gave them some pointers. It beats all what nonsense a convention of intelligent men can be got to commit itself to.

The *Canada Presbyterian* is loth to give up the idea of State-taught religion in the public schools, and it says "no responsible religious body, such as is supposed to be charged largely with the care of this subject, or secular body, or leading public man, has ventured to pronounce in favor of a purely secular system of public instruction." We think this is too broad. The opinion is growing that the divorce of Church and State should be made complete. Many of the best men of the country are on that side. Justice to all will be satisfied with no less. If we are to be religious, we should be just.—*Hamilton Times*.

The criticism of the *Times* on the *Presbyterian* suits us exactly. The *Presbyterian*, for a wonder, seems not to be aware of the rate at which leading thinkers are arraying themselves on the side of secular schools. That is a good saying of the *Times*: "If we are to be religious, we should be just;" but we beg to amend it a little, and have it read, "If we are to be religious, we must be just." It needs to be ground right into people that justice is an essential element of the religion of Jesus Christ.

R. L. McKinnon, eldest son of Bro. John McKinnon, of Everton, was one of the graduates at the late Commencement of Toronto University. He took Honors in the Political Science Course. We wish him good success in his chosen calling.