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THE DISCIPLE OF CHRIST AND CANADIAN EVANGELIST.

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

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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.

Patriots, philanthropists and Christians must not forget that strong influences are at work to establish compulsory military drill in our public schools. It would be a thousand times better to teach our boys the use of tools of industry than the tools of destruction and death. We could hardly conceive of a greater national calamity than this proposed innovation of military drill. It would brutalize us beyond measure. It concerns us in all our highest interests more vitally than tariffs or currencies, and yet it is safe to say that but few citizens give the matter any serious attention. Fathers and mothers, have you thought of the far-reaching consequences of the introduction of militarism among the boys of the nation? Better that the public schools should be abolished than prostituted to such ends. Yet, nothing but the most vigilant and determined opposition of Christian parents will prevent this.—*Christian Standard.*

True, every word, and as true in Canada as in the States; and how much more evil it is that the churches should be "prostituted to such ends" than the Boys' Brigade has no affinity to the Gospel.

We have received from that excellent society, The Prisoners' Aid Association of Canada, a copy of a pamphlet with the title, "County Paupers and County Houses of Industry." The nature and object of this publication may be gathered from the following quotation:

WHAT THE INSPECTOR SAYS.—"It is a disgrace to the people of this Province to allow their aged poor, who have committed no crime against the laws of the land, to be incarcerated within prison walls, clothed in the distinguishing garb of prison criminals. In most cases these people have lived honest and respectable lives, and, perhaps, have reared and educated large families, but from circumstances over which they had no control, have lost children, property and health. It is inhuman, un-Christian, and unpatriotic, and should be prevented by most stringent legislation, if not immediately remedied by the authorities of the various countries."—*Inspector of Prisons for Ontario, Report of 1891.*

We entirely sympathize with the purposes of the pamphlet, and would heartily commend them to our readers.

If all the people of Manitoba were Christians, and all Christians were united, and if all public school teachers were devout Christians, then it would be possible to have religious exercises and Bible readings in the schools which would suit the whole body of Christians, and it might also be well to have them. Now, when so many citizens are not Christians, and when those who profess to be Christians are divided into so many rival camps, the only just and reasonable course for the state to pursue is to make the schools, let us repeat, non-sectarian, secular, truly public.

We do not wish to discuss the school question, *ad nauseam*, but at the risk of going over ground formerly covered in these columns, we beg to say, that we confess to a feeling of weariness, and even disgust, when we hear or read of preachers and other well-meaning religious people clamoring for religious instruction in the public schools, as though there were no other agencies for the doing of that work in the country. It is one of our most ardent desires that the youth of Canada should be instructed in the Bible—the Word of God. If the preachers would give up the sermonizing habit and cultivate expository preaching, and would organize classes—normal classes—for thorough study of the Bible, and would further see to it, so far as possible, that Sunday school teachers have some knowledge

of the Bible, and some capacity for teaching, there would be a great advance in Scriptural knowledge, and little, if any, disposition to throw that burden upon the already over-burdened public school teachers. And, finally, for the present, let us say, we have much respect for true Bible knowledge, that we are entirely unwilling that the teaching of the Word of God should be in the hands of the undevout, the ignorant, the incapable or the perfunctory.

At this writing Messrs. Greenway and Sifton are in Ottawa, as it is reported, on the invitation of Lord Aberdeen to have a conference on the school question. There are suggestions of a compromise on the lines of the Remedial Order. The article we give in this number from the *North-west Baptist* indicates the line on which we think the Manitoba Government should move; that is, make the public schools non-sectarian, not only theory but in fact, in other words, make them secular, which, once more let us say, is not to make them Godless. In the present circumstances of the country, it is absolutely impossible to arrange any system of religious exercises, or even of Bible readings, that will be agreeable to all citizens. Therefore, there should be neither religious exercises nor Bible readings in the public schools.

The report of the Prohibition Commission at last published is about what might have been expected. There were four anti-prohibitionists on the Commission, who reported adversely to prohibition. There was one prohibitionist on the Commission, who reported in favor of prohibition. The sympathies of the Government may be judged from the composition of the Commission. It is a constant wonder to us how the prohibitionists of Canada, who are certainly more than one-fifth of the population, tamely submit to such unfair treatment. The fact is, that the Government knows that the temperance people will stand a great deal more fooling than the liquor party will. In our humble opinion it is about time that this country had decided whether we are going to have pro-

hibition during the life of this generation. We believe that, by a very substantial majority, the Canadian people are now in favor of prohibition. That majority would press for the immediate enactment of a prohibitory liquor law. Otherwise, quit talking prohibition for the next ten years, say. As things have themselves, our friends the enemy have much occasion to say: These prohibitionists are not in earnest.

We have read with some care the address of the Pope to the English people, and we are free to say that it is as we expressed ourselves some time ago. It strikes us as a bid for advanced Ritualists in the Church of England. The Pope sees that they are headed his way, and he possibly thinks that they might as well go right over without further delay. We would not be surprised to hear that High Church men are pleased with the Pope's address. But any Englishman who has any knowledge of and sympathy with the Reformation will spurn it as an unholy and insulting thing. The Pope says, that in the Reformation, England "received a grievous wound." He proceeds on the assumption that the Roman Catholic Church is certainly and altogether right. He talks about the invocation of saints, the prayer to the Virgin Mary, which practices Protestants of even small intelligence know to be unscriptural, anti-scriptural and blasphemous. He promises certain indulgences to those who will recite a prayer which he appends to the letter, and altogether our conclusion is that none but Protestants who have never known or have entirely forgotten, if they ever knew, the meaning of the Reformation of the sixteenth century, can be other than amusingly indignant that the old man of the Vatican would for a moment suppose that such an appeal to Englishmen would affect other than those who are already saturated with popish practices and on the highway to Rome. One effect of the letter should be a revival of good sound Gospel preaching. Let the errors of Rome be clearly pointed out to the rising generation.

Use K. D. C. for all stomach troubles.