

# THE DISCIPLE OF CHRIST

## AND CANADIAN EVANGELIST.

Duncan Robertson's

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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.

We remarked in our Feb. 15th number that the religious papers of Canada seemed not to pay much attention to those things which characterize their respective denominations. We do not think there is any connection between our note and the fact that a writer in the *Presbyterian Review* of Feb. 27th strongly urges that his brethren should proclaim and maintain the doctrines of Calvin—predestination, etc. Nevertheless we are interested in the fact, and we call upon some Presbyterian to show, from the Bible, that "By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death." We had been thinking that as Presbyterian ministers are not preaching that doctrine now, they had ceased to believe it, although it is in the Confession of Faith which they solemnly professed to believe, and as solemnly undertook to conform their teaching thereto.

The *Congregationalist* publishes a paper, read by the Rev. Wm. Johnston at the Toronto District Association, on the "Evils of Church Competition." He clearly shows the dreadful waste caused by denominationalism—waste of time, strength, money. But he is not clear as to the remedy. He does not present a plain, simple, scriptural

basis of union. He speaks about "the broad principles of the kingdom of God," and says that a church has departed from the faith the moment she has formulated a polity whose principles are anything else. But "broad principles" do not furnish what the case demands. What is wanted is a plain authoritative statement declaring the basis of fellowship in a church of Christ. The Great Commission contains such statement; the practice of the Apostles illustrates it.

Another good effect of the discussion concerning the reading and study of the Bible should be to emphasize the fact that neither day-school teacher, nor Sunday-school teacher, nor preacher can fill the place of the parent. It is to be feared that many a Christian parent is not qualified to fill his or her place as an instructor of the children in the Bible. The preachers should make it a point to raise up a generation who will be able to do his duty in that respect.

It is easy to take too narrow a view of what preaching the Gospel is. When a preacher urges that the principles of the Sermon on the Mount should be applied to social, political and moral questions he is not then to be charged with neglecting the Gospel.

Nor is a preacher to be blamed for discussing questions of the day, provided he treats them from a New Testament point of view. Our Saviour did not refuse to consider such questions, as for instance when He was asked whether it was lawful to give tribute to Cæsar or not. That was a great live burning question, and the Lord settled it.

The agitation of the question as to whether or not the Bible should be read in the Public schools is certain, we think, to tend to good results. The outcome, we expect, is that the churches and the preachers will have impressed upon them the obligation to teach the Bible—to make that their supreme work. The preachers should take the lead in this. D. L. Moody's advice is very good in this connection, viz., to give more prominence to meetings for Bible

study. Some have given an exaggerated and unscriptural place to prayer. People have been taught to pray for what they might have obtained by searching the Scriptures. Too much stress can not be placed upon prayer according to the will of God, but the time spent in prayer which is not according to the will of God might better far be devoted to the study of the Word of God.

The *Christian Leader* is still further assisting to remove the question of music in the churches from the realm of controversy by pointing out, as we have done here repeatedly, that there is neither example nor precept for congregational singing in the New Testament churches. We are drawing nearer the latter end of the bitter controversy concerning the organ.

We have been hoping against hope that the accounts of the Armenian atrocities would prove to have been very much exaggerated, but the report of Sir Philip Currie, British Ambassador at Constantinople, to the Foreign Office settles the matter by showing that "the total loss of life, respecting which accurate information was obtainable, amounts to about 25 000 persons, and, if we add to this the massacres respecting which there are no details, the estimate may be increased to a much higher figure." And still further, to quote from the *Toronto Globe*,

"The work of slaughter in Armenia has been accompanied with every circumstance to make it most repulsive, most shocking, most inhuman. Suspense, famine, homelessness, privation and outrage, were the terrors that preceded assassination. Wives saw their husbands hacked to pieces before their eyes. Mothers saw their children ruthlessly slain; while the infamy to which they were themselves subjected made even death seem like a merciful stroke."

Why the so-called Christian powers of Europe permit all this, or decline to punish it after being committed, is the question that occurs to one that is not versed in the ways of statesmen. We would like to think that the British Government can justify its course. And, if it can, then other powers are

behaving shamefully. Once more we would ask, Why would not the United States join with England in restraining and punishing "the unspeakable Turk"?

### Notice to Correspondents.

"When you've got a thing to say, Say it! Don't take half a day, When your tale's got little in it, Crowd the whole thing in a minute! Life is short—a fleeting vapor— Don't fill an eight page paper With a tale which, at a pinch, Could be cornered in an inch! Boil her down until she simmers! Polish her until she glimmers. When you've got a thing to say, Say it! Don't take half a day."

Use paper not wider than six inches. Write on one side of the paper only. Write with INK.

Write distinctly, and place your words and lines far enough apart to be read easily.

"Close your o's and open your e's, Dot your i's and cross your t's." Don't make your u's and n's alike. Don't punctuate unless you know how.

When quoting Scripture or giving Bible proof, be careful and exact.

Be plain, but brief and to the point. Never roll your MSS. Always fold and enclose in an envelope.

ALWAYS READ THE ABOVE BEFORE BEGINNING TO WRITE.

—*Preacher's Helper.*

Bro. J. B. Lister is now living in Independence, Oregon, and is editing a four page weekly paper called the *O. C. M. C. Reporter*. We wish him good success in his labors as preacher and editor.

With the beginning of 1896, *The Christian Standard* assumed a new form and a new dress. It now presents a finer appearance than it has done for several years. The *Standard* is sound in the faith, and gives no countenance to the "Sentimentalists," who open the door of the church more widely than the New Testament does. A perusal, however, of the pages of the *Standard* suggests the idea that the editor, or the proof-reader, or somebody, needs a little instruction in the use of "caps."