

# THE DISCIPLE OF CHRIST

## AND CANADIAN EVANGELIST

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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.

At the jubilee of Notre Dame University of South Bend, Ind., two or three weeks since, Archbishop Ireland, in his address on education, declared himself as being decidedly in favor of our free State schools. Catholics have generally opposed our public-school system as something decidedly anti-Catholic; but the Archbishop in his address evinces a spirit of progress and of Americanism in the following that is commendable: "To anathematize the State is a wrong and a folly. Would you have the State close its schools and colleges? But in no other manner can the masses receive an education. Moreover, the State will not close its schools and colleges, and the millions will and must continue to frequent them. Legions of your Catholic children will be among their pupils; you have no buildings to-day to accommodate more than one-third of your children, and you scarcely have teachers for that number. Will you, I ask, censure those who attend State institutions, and in anger withdraw from them all spiritual watchfulness. By so doing, some may reply, we show our special predilection for the pupils of Catholic institutions. But will you, I ask, dare neglect unto death, two-thirds of your children in order to save more easily the other third? I will speak my full thought. I would work with double energy to make up for the necessary exclusion of religion from the programmes of State institutions by doing all in my power to bring in some other manner their pupils under religious influences, and while so doing I would build up, but not in angry protest against the State school, the Christian school, and I

would say to parents and to children, thrice blessed are those whose daily mental nutriment is secular and religious knowledge united."—*Christian Oracle*.

The above words from Mr. Ireland still further conform us in the conviction, that it is not vain to hope that Catholics and Protestants may yet see eye to eye on the Public School question.

The recent murders of missionaries in China, have given rise to a great deal of discussion of the methods and value of foreign missions. The following from *Harper's Weekly* suits us so well that we give it to our readers instead of certain observations we had thought of making here.

It is the opinion of the natural man in his unenlightened state that foreign missions are of no use, that the money spent to maintain them is thrown away and that the missionaries are wasting their time, and might better stay at home and work. The natural man is apt to judge the usefulness of all enterprises by their capacity to pay an annual cash dividend. Enterprises that pay large cash dividends he thinks well of, and enterprises that don't he sniffs at.

Foreign missions seldom pay cash dividends, and very seldom earn the natural man's approval. Tell him that the Chinese are murdering missionaries and he replies that there is no reason why the missionaries should not stay at home, where they would be safe. Being unconverted himself, and having neither faith nor grace nor expert knowledge, the natural man cannot see the necessity of converting the heathen. It is an axiom with him that missions are a curious extravagance of deluded enthusiasts and a fiscal imposition.

It is to be hoped that the natural man may happen to read what Minister Denby said in a letter written last March to the Secretary of State about the missionaries in China. Mr. Denby has lived long in China, and knows whereof he speaks, and he says it is indisputable that the Chinese are enormously benefited by the labor of the missionaries.

He speaks with enthusiasm of the hospitals, schools, colleges and orphan asylums which the missionaries have started. Of his own knowledge he says that the missionaries are self-sacrificing and devoted, that their influence is beneficial, that they are leaders in charitable work, that they make converts, and that such converts are mentally benefited by conversion.

He says that Protestant and Catholic missionaries from nearly every country in Christendom are at work in China, and, in his opinion, they do nothing but good. Under treaties they have a right to be in China, and no amount of antagonism can keep them out. Mr. Denby says there are supposed to be 40,000 Protestant converts in China and 50,000 Catholic converts, and he speaks of there being about 3,000 missionaries, who, he thinks, should not only be tolerated, but should receive protection from officials and encouragement from other people.

The cause of missions has hardly received so good a notice as this from any influential layman since R. L. Stevenson intimated that the missionaries in the South Sea Islands were about the only good white people that the South Sea Islanders ever saw.

Care should be exercised in the selection of missionaries. Faulty methods should be abandoned, but the work should go on. We deprecate the needless sacrifice of lives, but those who believe what was said in the early days of the Gospel, that "the blood of the martyrs was the seed of the church," will not think that the murdered missionaries of the nineteenth century died in vain. It is not necessary to endorse all that Dr. Buggs has written to be able to cordially subscribe to these words of his:

"The commission of Christ to preach the Gospel to the world is the great legacy of our Saviour. Loyalty to Christ—that is the one great motive for Foreign Missions which should absorb and crown all others."

The true disciple who remembers that will not find his zeal for evangelizing the heathen perceptibly cooled by the oracular criticisms of navy captains and lieutenants.

The importance of developing church music along spiritual lines is being enlarged upon in many quarters. This is one of the healthy signs of the times. Thoughtless singing of silly songs, misnamed sacred, has a very debilitating effect upon a congregation. Preachers should frequently warn the people and urge them to "sing with the spirit and the understanding."

That is a curious state of affairs reported from Ottawa in connection with the Catholic Separate schools taught by

the Christian Brothers. The commission of investigation appointed by the Ontario Government reported that those schools were very inefficient. What do the Christian Brothers do in the circumstances? Why, they consult their chief in Montreal, and then refuse either to reform their methods or give up the schools. Their chief in Toronto—the Minister of Education—may have something to say on the case.

The *Christian Evangelist* knows a brother of much worth, a graduate of two universities, of ripe middle age, for several years a successful pastor of influential Baptist churches, and not without experience as an evangelist, who is ready to practice union as preached by the Disciples. There are Baptist pulpits open to him, but he has been won with our plea and wants to labor with a good church where growth is possible and where the members are content to wear simply the name of Christ. Do you know of such a church among us needing such a laborer?—*Christian Evangelist*.

It is a nice point for casuists whether gambling is justifiable when it is done in the interests of religion. Archbishop Langevin, of Manitoba, evidently thinks it is. His grace wants money to promote the establishment of Roman Catholic separate schools in Manitoba. He finds it impossible to raise enough in that province, and he has come before the Roman Catholics of the Dominion with a huge lottery scheme, the prizes in which are Winnipeg building lots and farm lands in Manitoba. It is hardly necessary for the *Spectator* to say that it approves neither of the end nor the means.—*Hamilton Spectator*.

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Dugald Robertson Feb 96