

# The Canadian Evangelist

## AND DISCIPLE OF CHRIST. U. W. O. LIBRARY

Duncan Robertson 96

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

Vol. XI., No. 1.

HAMILTON, MAY 1, 1896.

\$1 PER YEAR IN ADVANCE.

### The Disciple of Christ

Is devoted to the furtherance of the Gospel of Christ, and preads for the un'on 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.

An intelligent enthusiasm for Christ is an enthusiasm for all that is good and true and noble in character.

What about the pious un-immersed? That's easy. Teach them the way of the Lord more carefully. What about the im-pious immersed? Ay, there's the rub. We have been working on some of these for some time, and we are sorely tempted to give them up—to the Lord Himself alone.

On Sunday one Chicago church introduced the bicycle checking system, the announcement of which resulted in a large attendance of knickerbockered youths and beblloomered maidens. Which Hamilton church will be the first to fall into line and invite the cyclists to tumble in?—*Hamilton Times*.

Why does the *Times* put such ideas into the heads of Hamilton people? To provide accommodation for bicycles at a church would be as bad as for a country church to erect a shed for horses. And we all know that no well regulated country church has a horse shed.

That which is most enduring should be our chief concern.

What would you think of a minister—not a Catholic—teaching a dying girl that Jesus is too sacred for the like of her to approach, and that she needs a priest to mediate between Christ and

her? We are credibly informed that that sort of thing is going on in this city.

Many people think it is ungenerous to criticise the Salvation Army because of their zeal and the good they are doing. But Paul's desire for the enlightenment of Israel was not lessened because they had a zeal for God not according to knowledge. Their zeal for God seemed to be a reason why his prayers and efforts on their behalf were more intense.

How do you find it in your locality? Do the Presbyterian ministers preach much now on the *five* points of Calvinism? Here they are:—Predestination, Particular Redemption, Total Depravity, Effectual Calling and Final Perseverance. If the Presbyterian ministers do not preach them, they ought to do so, for when they were ordained they promised they would.

What may be termed Protestant Evangelical Orthodoxy is coming to a point where it must be scrupulously loyal to the Word of God or go to the wall. People are getting their eyes open, and are enquiring, "How is this?" and, "How is that?" They wish to know why if the Word says so and so, the Evangelicals do not say the same.

It is a very hopeful indication of a good time coming, the fact that our Roman Catholic friends are becoming active in propagating their views among Protestants. We trust they will not relax their efforts; Protestantism needs just such a tonic. Protestantism has largely gone to seed, is scarcely more than a name. If it does not become a reality, Catholicism and infidelity will by and by bear full swing.

Notwithstanding our effort to enlighten them, the Presbyterian Synod that has jurisdiction in these parts, at its late meeting in Chatham, passed a resolution declaring that the law of the Sabbath is still in force. To that we oppose the words of Paul, Col. ii., 16, "Let no man therefore judge you . . . in respect of . . . a Sabbath day." That has more weight with

us than a resolution of a Presbyterian Synod.

We favor much and more and more a quiet, restful Lord's day. We should like to have everybody free from labor and disposed to worship on that day. But a certain amount of labor must be done on that day, and a great many people yet are not inclined to worship. What then? Why, do what we can to reduce the amount of necessary labor, and to increase the number of worshippers. But those ends cannot be attained by invoking an absolute law.

The Roman Catholics are very grateful to the high church party in the Church of England for leading the way Romeward. They know, if the weak-kneed Protestants do not, what Ritualism means, and they greatly rejoice to behold its manifestations in the Church of England or elsewhere. What a poor specimen of piety is that which requires to be bolstered up with ecclesiastical millinery, etc., etc.

Men like D. L. Moody are very hard on the "Higher Critics," saying that they are taking the Bible from the people, or shaking the confidence of the people in the Bible. But Mr. Moody himself, when for example, he preaches from John iii: 3, and never mentions John iii: 5, does that which tends to shake one's confidence in Mr. Moody, if not in the Bible. Mr. Moody is a very much over-rated man. He is a man to beware of.

### Bethany College.

One might think that Bethany College would be a well-endowed institution. It is the oldest College owned by Disciples. It was founded by Alexander Campbell. It has a long list of graduates, many of them men of mark in various callings, notably among preachers. And we think it is the fact that Bethany's friends have money—money enough to comfortably endow her. If so, why then these periodical urgent, plaintive appeals? We have come to expect just about this time of the year to read editorials in our papers in the States pleading for Bethany

College, reciting the great things she has done, and could do yet—if she had the money. But these appeals are made in vain. A new financial agent is chosen, a President resigns, weary, we may presume, of the burden, having spent his strength, not in vain altogether, but not seeing the College any nearer being endowed. We notice that President McDiarmid has resigned after five years of successful work, because the funds are not in good shape.

Mark this: Bethany College, located in the Pan-Handle of West Virginia, never will be well endowed. It is doomed there—doomed to struggle on a few years, wear out a few more good men, and its lamp go out in shame—a monument to the high regard in which the Disciples hold the memory of Alexander Campbell. Things have altered much since Bethany College was founded. Many Colleges have sprung up in other states, largely manned by Bethany's graduates, who naturally then transfer their allegiance, and devote their energies to building up those other institutions. It is entirely vain to hope that in those circumstances Bethany can be built up in her present location. And this brings us to the point of this article, and to publish a suggestion made to the writer by one of the Trustees of Bethany College, Bro. John Campbell, of Erie Mills, St. Thomas, Ontario. Bro. Campbell's idea is that Bethany College should be removed to Washington, D.C., the capital of the United States, and there be developed into a first-class institution. He thinks that such a scheme would appeal to large-hearted and deep-pursed Disciples everywhere, that it would save our people from the disgrace of allowing to perish the College founded by Alexander Campbell, that it would perpetuate the traditions of "Old Bethany," be a rally-point for her sons, and grand-sons, and be a witness to all the world of the high estimation in which the people known as "Disciples of Christ" hold learning and culture and Bible truth.

If our editorial brethren in the States think it well, they might test the feeling of the brethren as to the proposition here made by giving it some attention in their respective papers.