

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.

The Pan-American Congress of Religion and Education was held in Toronto, July 18th to 23rd. Its professed object is to bring together on a common platform representatives of all religions, that they may thereby find a common basis on which they may work unitedly for the well-being of humanity.

On the programme were Protestants, Roman Catholics and Jews. It was remarked that the Roman Catholics had a prominent and large part on the programme, and it seemed that they were even more fully, not to say more ably, represented than the Protestants. The managers, we understand, say that was not their fault. The Catholics kept their engagements to appear more generally than the Protestants. John Ireland, R. C. Archbishop of St. Paul, Minn., was one of the great attractions of the Congress. But he telegraphed that he could not come. He was to speak in Massey Hall on Friday evening, July 19th. The managers knew at 1:45 p.m. that he was not coming, but they decided not to notify the public until the meeting should be convened. A crowd, numbering, perhaps, from 6000 to 7000, struggled to get into the big hall to hear Mr. Ireland. It was a study to observe their self-control when the President of the Congress informed the audience that the great Catholic had not come, and that he (the Presi-

dent) had purposely withheld the information from the evening papers because he wanted the crowd to fill the hall that night. There were a few who hissed, but there was quite a little applause, indicating a determination to keep sweet and make the best of a bad job. The subsequent programme was really good, consisting of three addresses. The first of the speakers, among other good things, urged "the coining into conduct of the Golden Rule." One could not help wondering whether the Golden Rule would justify the means by which the big crowd had been brought together that evening. It behoves those who preach the Golden Rule to practice it.

As intimated, the Catholics were conspicuous at the meetings of the Congress. They used the occasion well to glorify their own Church. There were no such pleas made for old-fashioned Protestantism as for old-fashioned Catholicism, as were made by two Roman Catholics. It was more than interesting to behold Catholics and Protestants fraternizing on one platform, talking about foreign missions. Of course, so far as the Catholic speaker was concerned, his address was a glowing description of the means, methods and results of Catholic missions since the day "her Divine Founder commissioned her to preach the Gospel to the whole creation." No peradventure as to whether or not the Catholic Church is the original divine Church of Christ, no slight intimation even that perhaps there might be some ground for allowing some defect in methods, or agents in days long past, or near—nothing but unvarying glorification of the Roman Catholic Church. We do not blame the Catholics for using to the full the opportunity they had of sounding the praises of their church before a large number of Protestants. As a matter of course, the cheers and applause which punctuated their speeches came from Catholics, and ignorant or wishy-washy Protestants. It was worth a good deal to hear a clever Catholic priest speak his mind on missions and education. But a Protestant even slightly acquainted with history would

be compelled to ejaculate inwardly, "What does he take us for? Does he think we have never heard of, or have forgotten, the ways and the manners of the Church of Rome?"

If Catholic dignitaries have now a kindlier feeling towards Protestants, and if they are disposed to mingle with "their separated brethren," as they call Protestants, we have no inclination to lament over that. But we beg to say to them, and to any Protestants who may have it in their minds to cultivate such good feelings and associations, that a permanent and useful good-fellowship as between Catholics and Protestants can not stand upon a foundation which ignores or falsifies history.

We are not in the confidence of the leaders of the Pan-American Congress, nor do we wish to judge them wrongfully, either as to their methods or their motives, but, after attending the sessions of the Congress, and listening to the papers read and addresses made, and, moreover, taking note of such remarks from those who appeared to be leaders when introducing speakers, as would give an insight into the designs and expectations of the Congress, we feel constrained to express the conviction that the tendency of the movement is to minimize the truth, dethrone Christ, and introduce a nondescript sort of religion which would have no test of fellowship but good intentions, and would count the Christian Scriptures a back number, without authority in regulating the faith and determining the conduct of men. If our diagnosis is even approximately correct, those who cling to "the Old Book" as a certain guide should not give much countenance to the Pan-American Congress.

The Toronto papers, perhaps without exception, were not impressed with the greatness of the Congress. The attendance from the States was only about one tenth of what was expected. This was a great disappointment to business men who had subscribed towards the expenses of the Congress, hoping, of course, to be repaid in the usual way. The papers, it may be, in part reflected the feelings of the business community, but there was ample

room for "faint praise" when the matter of attendance was not considered. And the Toronto M. P.P. who, at the closing meeting, took it on himself to say, with special reference to the press, that those who criticised the Congress were "incapable of apprehending its objects and comprehending its results," made a statement, we should say, decidedly of the "boomerang" order. The Toronto press can take care of itself, but we take leave to say that the papers of that city have never seemed to us lacking in the power to appreciate, and the will to recognize, that which is worthy of appreciation and recognition.

One of the Catholic speakers at the Congress went out of his way to have a fling at the Protestant ministers who are trying to convert the Roman Catholics of Quebec to Protestantism. He declared that they are not the equals of the Catholic priests in learning, culture and social power, and intimated that if Protestants desire to succeed in Quebec, they must send better men down there.

It is the general desire of Protestants to have a capable, learned and cultured ministry, but the chief reliance of Protestants is, or should be, the Word of God. And their main object should therefore be to get the Scriptures into the hands of the Roman Catholics. True Protestants would expect more from a moderately educated ministry, plus the Word of God, than from a highly educated ministry minus the Word of God.

The Toronto *Globe* for what now seems to be a long time has been asking in every paper, "Has the National Policy made you rich?" The readers of the *Globe* may soon have another question confronting them every morning, to wit, "Why should Protestants try to convert Roman Catholics?" The *Globe* does not approve of such efforts. The *Globe* ought to have a high place in the Pan-American Congress.

"I am pleased with the paper in its new form, and think it is an improvement," is what a brother says in renewing his subscription.