

# The Canadian Evangelist.

U. W. O. LIBRARY

"GO . . . SPEAK . . . TO THE PEOPLE ALL THE WORDS OF THIS LIFE."

Vol. VIII., No. 24.

HAMILTON, APRIL 16, 1894.

\$1 PER YEAR IN ADVANCE

## The Canadian Evangelist

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.

### In the Gloaming.

Peace, weary wind! Thou hast grown tired of roaming  
O'er the far moorland and the sighing sea;  
Through the gray dusk the angel of the gloaming  
Comes with its message and its peace for thee.

All the long day the children have been straying  
In the bright meadows by the running stream;  
Now they return awearied from their playing,  
Home to their mothers and the land of dreams.

All the long day the earth was singing praises,  
Far from the tumult of the smoky town;  
All the day long the lambs were 'mid the daisies,  
All the long day the sheep were on the down.

Soon in the fold the lambkins will be sleeping,  
Soon in the dusk the earth will dream of morn;  
Breathing of peace, the rivulet is creeping  
Through the shut lilies and the budded thorn.

I have been wearied also with my long-  
ing—  
Wearied with hopes for what I could not win;  
Wearied with doubts and cravings that were thronging  
Through the dim gate where faith should enter in.

Now in the eventide, while stars are turning  
In the grey chancel of the twilight sky;  
While the young lambs and children are returning  
Home to their resting place—why should not I?

Tired of my solitary, wilful roaming  
O'er the sad moorland by the sighing sea;  
Father, I hasten through the silver gloaming  
Back, like the prodigal of yore, to Thee.

—ARTHUR L. SALMON.

### Regeneration Without Faith and Repentance.

We have already quoted from an article in the *Christian Standard* of the 3rd inst. a sentence which we cannot allow to pass without further notice. It is as follows: "Because we reject as mythical a regeneration by the Holy Spirit, without either faith or repentance, and without human volition—a regeneration which may occur in sleep, or in drunkenness, or in utter skepti-

cism of all things religious—we have been charged with denying a change of heart, or regeneration before baptism." We are moved to ask our esteemed neighbor whether it means to say that Baptists believe in just such a sort of regeneration as is thus described? Baptists believe in a regeneration wrought in the soul by the Holy Spirit; but does the *Christian Standard* mean to say that they believe in a regeneration "without either faith or repentance?" Did any intelligent Baptist ever teach such a theory of regeneration? Is it to be found in any accredited writings of Baptists? Does it mean to say that Baptists believe in a regeneration which may occur "in sleep, or in drunkenness, or in utter skepticism of all things religious?" Can it point us to any publication which advocates such a theory of regeneration? We have not found it in our reading of Baptist authors; we have not heard it from Baptist pulpits. Not only do not Baptists now believe in such a regeneration, but we cannot believe that they ever did believe in it. If it is said that those known as "Old School Baptists" believe in such a theory, we should be glad to have the author and the volume, or the publication named. Was it because Baptists held to such a theory of regeneration that they rejected the teachings of Mr. Campbell? We cannot think it. Will not our neighbor give us the facts in this case? *Journal and Messenger, Feb. 22, 1894.*

The editorial from which our esteemed contemporary quotes was written in reply to the statement of Dr. P. S. Henson (Baptist), of Chicago, that "the Christians do not insist on regeneration or change of heart as a condition precedent to baptism." This misrepresentation of the Disciples, or Christians as they are called above, should be corrected [Dr. Henson has since denied responsibility for this statement] or shown to be not a misrepresentation. It would then be very proper to ask us to prove that "the Baptists believe (rather, have believed) in a regeneration without either faith or repentance." It would then be exceedingly appropriate to ask: "Did any intelligent Baptist ever teach such a theory of regeneration?"

We, however, recognize the fairness of this question, in any case, and answer, yes, certainly they did so teach. Now for the proof.

The *Watchman* (Baptist) in the year 1883, when defending Baptist doctrine against the claim that an increase of Christian effort would, almost in the same ratio, increase the number of Christian converts, says:

Spiritual results, as the whole history of Christianity shows, are often independent of human conditions, as such.

The spiritual results here referred to are "Christian converts," supposed by us to become such through the preaching of the gospel and their own faith and repentance. But the *Watchman* sees such spiritual results coming often "independent of human conditions, as such." What then becomes of faith and repentance as conditions of regeneration?

But we have clearer proof still. In the "Baptist Manual"—a manual adopted by very many regular Baptist churches, not Old School, we read:

We believe that in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the

Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel; and that its proper evidence appears in the holy fruits of repentance and faith and newness of life.

Here repentance and faith are placed upon the tree of regeneration as its fruits, not its roots. Is not this regeneration without either faith or repentance? But we will quote something that is still more convincing. Look at this from the encyclopedia of J. Newton Brown, D. D., who was a Baptist:

The sight-giving, quickening, heart-circumcising, renewing, begetting, and creating influence ascribed to God in the matter, at once represents us as entirely passive in our regeneration; and that the power of God works not by mere moral suasion upon the rational soul, but by a supernatural and almighty influence, similar to that through which, by a word, he created the world, healed desperate diseases, or raised the dead.

If a man is "entirely passive" in his regeneration where is there room for faith and repentance to come in, previous to regeneration as conditions or means of this great spiritual change?

But lest even this may not convince the editor of the *Journal and Messenger* that Baptists have taught regeneration without faith or repentance as previous conditions or means of this change of heart, we quote still farther from Dr. Brown's Encyclopedia:

The Scripture never represents any virtuous acts of men as either their regeneration or the means of it, but always as the fruit of it. We believe that Jesus is the Christ and receive Him by faith, because we are born again.

This places regeneration before faith and repentance as their cause, and makes it the cause of all virtuous acts. Are we to suppose that the editor of the *Journal and Messenger* is not acquainted with the standards of his own church?

But even still more to the point, the *Journal and Messenger* itself, within the memory of the living, as its own files will show, spoke of regeneration as

A new creation in the sense that it is wrought by the direct agency of the Holy Spirit in the heart, a work which, until it pleases God to perform, NOTHING CAN BE ACCOMPLISHED TOWARDS A SINNER'S SALVATION. [Capitals ours.]

This is clearly regeneration without faith and repentance, for surely it will not be said that either faith or repentance is "nothing towards a sinner's salvation."

The Disciples raised their voices against a regeneration that comes to men "independent of human conditions," a regeneration accomplished when sinners are "entirely passive," a regeneration that causes a man to "believe that Jesus is the Christ," instead of being caused by such belief, a regeneration that God must first work in the heart or "nothing can be accomplished toward a sinner's salvation."

Because they opposed this irrational sort of regeneration—that many thought might take place in infancy or in sleep—the Disciples were charged with not believing in regeneration, and some delayed Baptists still keep up the misrepresentations, even after they have almost outgrown their unreasonable doctrine of regeneration before faith and repentance. Will the *Journal and Messenger* allow its readers to see our reply?—*Christian Standard.*

### Middle-Aged Women.

The woman who breaks down and becomes a chronic invalid at the age of fifty is robbing the world of her ripest wisdom and most useful service. She is also depriving herself of what should be some of the dearest privileges of her life. The woman who has given due heed to the care of her physical frame during her earlier years, who knows how to eat and how to dress, and has learned the value of fresh air and exercise, will enter upon this "youth of old age" with undiminished powers, instead of being laid aside as useless. This period should, and might be, a much more leisurely time than it often is. I have known mothers to delve in the kitchen and bear all the burdens of a large household, when they had three or four grown daughters at home, who served merely as parlor or society ornaments. It is not always the fault of the daughters that such a sad state of domestic affairs exist: the lack has been in their training and education. I remember hearing two girls lamenting the fact that "mother was not feeling very well, and had a bad headache;" yet neither of them thought of leaving the piano or the embroidery frame that they might relieve the poor sick woman of her cares.

A woman who has lived through fifty years of life is a treasure-house of valuable experiences and practical wisdom, which should be expended for the benefit of the world. It is the most favorable period for a woman to enter upon literary work, and it is the time when many of our most successful literary women have done their best work. It is also a woman's time for going into public life, if so be that her home cares have slipped from her and set her free. The temperance cause needs women of mature experience and ripened intellect. Every town in the land affords a field of labor of this kind, and the younger women need leaders who are wise and motherly. What is true of the temperance cause is also true of church work, where "mothers in Israel" can perform holy offices of ministrations to those whose feet are newly turned into paths of righteousness, and also in guiding and encouraging the young. Young men and young girls away from home need the friendship and assistance which a woman of fifty years can best give.

Social purity work, in particular, should be under the direction of matronly women. Inexperienced young girls, although capable of a great work among companions of their own age, are less fitted to go into the slums or visit jails. It is sensible, motherly, sympathetic women who can safely reach a helping hand to her fallen sister, and who, more often than anyone else, can reclaim a fallen brother.

The woman of fifty can do much for the rising generation by giving to young mothers the benefit of wisdom gleaned, it may be, amid tears and heartaches. She can caution the young girl who, through the glamor of false lights named pleasure, is setting her feet in slippery paths: and what work will have greater reward?

But invalidism is the bar which holds many and many a woman of advancing years from availing herself of these exalted privileges. It is a sin and shame for her to become a wreck physically, and consequently to a great degree mentally, and thus rob society—yea, let us say rob God—of her most exalted service.—KATR LINDSAY, M. D.

### Family Worship.

We hear many a wife and mother say: "Yes, I feel that it is the right thing to do, and I long to have it a regularly established custom in my family; but my husband is so hurried he cannot stop for it." Now, I do not believe that there is one husband and father in our city who, if he really was impressed that it was a matter of vital importance, could not in some way make time for it. But if he is not so impressed, what is the mother's duty in the matter?

I well know as we live our lives today there seems little time to spare between the hurried breakfast and the train. I really know of no way but to rise a bit earlier and snatch a moment before the breakfast hour. Will the service not be acceptable even if we kneel girded, as were the Israelites the night before their flight?

We have but to decide whether or not we believe family prayers to be of sufficient importance to our children and ourselves to make this sacrifice of our comfort and inclination. What shall we gain from it? Surely, for ourselves an uplift for the day, the starting of our work upon a little higher plane, an added assurance of help wherever we shall find need, and the setting straight of what has already gone awry; for our children and the stranger who may be within our gates the proof, if proof be needed, that our religion is first and foremost in our hearts, a thing of which we have no cause to be ashamed, no desire to keep in the background, that we may rely upon our God for help in all we are to do and meet throughout the day. If, then, into the little service we put what is best in ourselves, will not the children, even though they receive no immediate benefit, recall the hour and circumstances after they have gone away from us—possibly some word, or prayer, or verse, and because of it be kept or helped in ways we dream not of?

Many have testified that the influence of their father's or mother's prayers heard at such a time has gone with them all their lives; the memory of some petition has come to them in hours of temptation, and has been just the restraining power most needed at the moment. The thought, too, that every day in the home the family prayer is offered for them, has often been a comfort and encouragement to them while fighting their battles with the world elsewhere. Of course, there is the danger of its becoming a mere form, and so in time growing distasteful and irksome, but that lies in our proper power, it seems to me, to prevent.

All that has been said of family prayers may be as well said of the custom of saying grace at meals. "Among Telugus no heathen family sits down to a meal until each one has put his offering into his idol's dish, which always has its place by the fire-side. This is done at every meal by old and young." Surely it seems as if we might say at least a word of acknowledgment for God's daily blessings.

With both these customs it is so much easier if we commence them with the starting of the home. I so well remember the first meal in my own home. We had been boarding, and the change to a quiet, cozy table set for two brought such a sense of happiness that I said, voluntarily, "What do you feel like doing?" Without a moment's hesitation came the reply, "Giving thanks!" And from that moment the practice was kept up.—*The Congregationalist.*