# Contributors and Correspondents.

DIARY IN THE EAST.

trigora, Michaell—Pease of Pagin IN AUBUSALEM-BERIGHO, BORDAN, AND

THE DEAD SI A .- Continued. The associations of the road were, of gurse, the greatest charm of all. Probably is the very same track which our Releumer's feet so often trod, and by which e ascended to Jerusalem on that last sad ourney when "they were on the way ping up to Joinvalem, and Jesus went beore thom, and they were amazed, and as they followed, they were afreid. And he ook again the twelve, and began to tell them what things should happen to him." Every stop of this road, as he wearily nounted the long hills, there must have been before his mind's eye the betrayal by one of those who wer now following him, the rejection and condemnation by his own people, the giving up to the Gentiles, the scourging, the spitting on him, the buffeting, the mocking, the crucifying. The litter wee too of being forsaken; nay, denied by those whom he so loved, and, bitterest woe of all, the agony of the sense f God's wrath for the sin, the load of which made his soul "exceeding sorrowful even unto death." What thoughts of this baptism of suffering must have filled his mind, and how painfully must these thoughts have been broken in upon by the cound of strife among his followers, the strife as to which of them should be reatest in that earthly kingdom, which they persisted in expecting in spite of all is warnings of coming suffering. What a contrast between master and disciples? He proparing to go down to the very depths of humiliation, they dreaming only of worldly glory and exaltation i How lonely his spirit must have been, even while surcounded by those who really loved the Master whom they so little comprehended. and is there not even yet too much of the ame spirit in Christ's followers? How many even of those who profess to hold the Christian name something more than amere idle nomenciature derived by inheritance from their fathers, yet are busy with the "muck-rake" gathering together the "straws, and small sticks, and dust" of this world's possessions, and so engrosed with these that they have hardly a moment to spond, either in looking up to the crown held over their head, or in looking round to see a world lying in the wicked one which Christ has commanded them to evangelize. About half way to Jericho, after ascending a long slope from the valley which we had been following, we came to the ruins f a large Khan. It is the usual resting place for travellers, and we dismounted for our mid-day meal. Our horses revelled in e abundant grass which we found so eleasant to recline on. It was full of owers, crimson raudnoulus, scarlet unecoves, mignonotte, etc. Here, for the first ime, I gathered the Pheasant's Eye, which sas afterwards so abundant near Jerualem and Nazaroth. In this warmer egion it flowered early, and was also goldcloured instead of the intense scarlet it howed in other places. It brows very lentifully on the Mount of Olives. I supogo it is on that account that the Gerans have given it the rather painful name l Bluttropson (Llood drops), as reminding dem of our Lord's bloody sweat. Tho dined Khan by the side of us has been amed " The Samaritan's Inn," in defiance the fact that the Good Samaritan is a barácter in a parable, not in history. fill many people think that most likely is was always a resting place on the stiche read, and that there may have been ere some well known inn which was in or Lord's eyo when he spoke the parable. ertainly the neighborhood of this ruined han has even of late years been often the cene of violence and robbery. The resembrance of the stories I had heard in rusalem of those who had been robbed ad stripped on the road to Jericho, gave at a little spice of danger to the expedion, not enough to make me anxious, but as onough to give the ride a little feeling Belveniuro. After a good rest we re-counted and rode on down, and still down, ill but very little of ascent to vary the etion. As we got further down the egstation became more and more luxuriat where there was any soil, but large speed of the hill-ides were bare rock shing white and het in the sun. We passed reral flocks of sleep, and a troop of

ong horses all accompanied by armed adding. Sometimes the road was ap-

really just the dry bed of a torrent, ough how it should be dry now after so

nch rein quite pazzled me. In some

red road. A last, after skirting round

we prosect a glight ridge, and came out

" piece of road running along the very

As of a deep gorgo, at the bottom of sich on our left a rapid stroom was runk-

along some 100 feet or more below our

at. This was the Wady el-Kelt, the tok Cherith, as many believe. The view

here was very grand. The gorge is quite narrow, the bottom of it filled by the rapid torrent, the chil's on each side being nearly

perpendicular.
The ohii apposite us we could see was here and there oney-combed by the mouths of eners, natural or artificial. How any one could get to there without wings was a mystory to me, yet many of them me yet rechoned very sacred, because of the traditions that larger round them con e ruing the anchorites, of which they once

were the habitations.

The thought that this might possibly be the brook Cherath was more interesting than these hormit's dons. It seemed the very place in which to picture the solitary rough garmented prophet hiding away in some rocky neek from the wrath of Abab and Jezobel, and nourished by the ministry of the rayons who hauated the rocks around and above his lonely dwelling, while the brook still trickled along and supplied refreshment in the thirsty heat. As we rode along above the Kell we seen would round the hill-ide towards the opening of the gorgo whereas the stream down torth into the plain of Jericho. This was to me a most exciting moment. How often I had read accounts of this view, and longed to see it, and now I was notually there. But after all what is there to see? The Jordan is so sunk amid thickets between the high banks which bound the flat on each side of it, that it is only visible when you come close to it. The Jericho of the days of Jeshua—the city of palm frees—is gone, and the palmt rees also; not a tree of it remains above ground. Some great mounds are visible not far from the Kelt; these are supposed to mark the site of the Jericho of Horod and the New Testament, but not a wall is visible, only a large depression marks where a great reservoir must haved stored abundant water for the large city. But if there is but little to se seen in the way of runs, the great features of the scene are the same as ever, and what memories of Holy Writ cluster round thom. As we descend the steep, rough path slowly, we have time to take in each remarkable eight at leisure. Before us is the broad plain on which the Israelites encamped after their miraculous passage of the Jordan. The course of the river is marked by a line of trees between which it flows. On the other side a corresponding plain was the camping ground of God's people after they had descended from the high plateau of Moab, through one of these deep gorges which cut into that wall of mountains which rises steeply from the deeply sunken plain. Away to the right, the northern end of the Dead Sea is visible, with the mountains of Judea rising abruptly from it western side, and looking bare and bleached with heat in this season of most exceptions' verdure. The plain stretches away northwards, the river flowing down the centre, sometimes curving to one side, sometimes to the other, but quite invisible to us. The mountains of Gilead and the hills of Judea and Samaria, east and west, bound this strange depression, with its almost tropical heat, and a vegetation of corresponding luxuriance wherever there is water. forms of the mountains near Jericlic are forms of the mountains near Jerious are very picture-que, abrupt, and rugged in their outlines. When we reached the plains we had still a half hour's ride before we came to the ford of the Kelt, near the wretched mud village of Riha. The stream was very full and rapid, but we recard it offer and redethrough layuring. passed it safely, and rode through luxuriant fichis of grain dotted with thorny trees to the mud-hut, dignified by the name of the Jericho Hotel. There were already three travellers there, and that was enough to fill the three little dens which the Jew proprietor calls bedrooms. But, much to my satisfaction, we found they had a tent pitched close to the house, which was put at our disposal. I had never had an oppor tunity of trying tent life, so was very glad of the occasion, and enjoyed the variety from ordinary life very much. That was more than many travellers could say during that rainy winter. It was late in the afternoon before we reached Jericho, so we did not attempt much exploring, only wandered a little way by the side of the Kelt, and 'ooked' at the village, which is a wrotched assemblage of mud huts surrounded by a thick fence of thorns.

(To be Continued.)

### REGENERATION

While different opinions concerning the doctrine of regeneration have been held by different schools of theology, we are able to say, that here, as in other doctrines of sacred truth, the Prosbyterion Church has been consistent with her standards, and has held the same view of this doctrine as taught by the Reformers,-a view drawn by them from the word of God, and from their time until now, defended by arguments drawn from the same inspired authority.

Since each man must interpret the Bible for himself, there is little room to wonder that men differ a their views of the same doctrine. As the engineer by means of a wrong bearing, or the logician by means of some overlooked fallacy, arrives at a talso issue, so by means of a falso assumption, or a misapplied text, the theologian will inovitably be lead to an erroneous viow. If, for example, it be assumed, that man is not deprayed by the fall, but, on the other hand, that it is in the power of the will to cease from sin, and con...nence a life of heliness without the special aid of the Holy Spirit, it will follow from such an assumption that regeneration is nothing

Again, if by a too literal interpretation of Againtive passages it he hold that haptime eaves, then, as in the ease of the High Church party of the Church of England, the creed will most certainly teach Baptisted degeneration. In "Tracts for the Tomes" we find the following, "By the doutrine of Baptismal Regoneration is meant, first: that the excrament of buptism is not a more sign or premise, but nefually a mount of grace—an instrurgent -by which, when rightly received, the heaven, -in a word regeneration." We of man in his renewal. They had occasion may well wonder that so large and intelli- in give prominence to this truth, not only may well wonder that so large and intelligent a branch of the Protestant Church should exalt a more outward sign into an instrument, giving it a similar position to faith in the economy of grace, or rather causing it to take the place of the word of God, "Of his own will begat he us with the word of truth," James i. 18. Again, if it be held that there are in the soul no permanent dispositions; that there is nothing besides the soul and its acts, or exercises, and if it be further held that man

tuted in its place, the Holy Spirit has any part, we will flud He occupies the place of a mere subsidiary agent. The doctrine of our confession is, that "God is pleased, in his appointed and accepted time, effectually to call the elect, by His Word and Spirit, out of that state of sin and death, in which they are by nature to grace and salvation by Jesus Christ, enlightening their munds spurtually and eavingly to understand the thing, of God. Taking away their heart of stone, and giving unto them an heart of flesh, renewing their wills, and by His almighty power determining them to that which is good, and effectually drawing them to Jesus Christ."

the independent author of his actions; then may we expect the creed of such to

omit the doctrine of regeneration alto-

gether, and if in the moral reform substi-

Of the mode of the spirit's operation we can have no knowledge. "The wind bloweth where it listeth, and thou hencest "The wind the sound thereof, but can st not tell whence it cometh, and whether it goeth." So is every one that is born of the Spirit. The nature of the work is, however, a matter of ravelation and a part of Christian expersence. Regeneration is not an infusion of a new substance into the soul, but the begetting of a new principle. As Charnock on regeneration, says: "It is not a renewal or taking away of the old substance or taculties on the soul. Some have thought that the substance of Adam's and was corrupted when he sinned, and therefore suppose the substance of the soul to be altered in renewal. Sin took not away the casonce, but the rectitude; the new creation therefore gives not a new faculty but a new quality." We have no reason to believe that the essence of the soul was changed in the case of the apostle Peter or Paul; in the case of Boyle or Newton; or in the case of the converted artizan who gives himself to Sabbath school work; but only that with altered disposition, each proceeds to serve God in his respective

sphere. Porhaps the best view we can take of regeneration, is that of a restoration. As by the sin of the fall, there was a change directed in the human soul, in like manner is there an inward reformation effected by regeneration. The disposition to sin is removed, and a disposition towards a holy life substituted: the will, selfish and rebellious, is changed to one holy and obedient, the darkened mind is enlightened, and the whole man is "created anew in Christ Jesus." It appears evident from tions of the heart, that nothing less than a divine peration of the all-greating spuit will be able to effect it. "And you, will be able to effect it. "And you being dead in your sine, and the uncircumeision of your flesh, hath He quickened to-gether with Him," Col. ii. 12. While the soul is active a all is faculties,

the will, are but to well attested in the dark annels of a fullen race. If one man can influence his negatiour for evil, it will surely not be donied that God can influence man for good. The influence of the spirit on the human soul, constitutes the scriptural doctrine of regeneration. In the sense that God is the actor in regenera-tion, the soul is said to be passive. If we hold that, in regeneration, the soul is act e. the logical consequence of the positior will be that man is engaged in his own regeneration, or that the soul, inunole or in part, regenerates itself, all of which is at variance with Scripture dectrine, and is no part of religious consciousness.

The Beformers taught that man was passive in the work of regoneration, and were led to hold this view from the fact of man's cutive moral corruption by the fall, from his denduces in trespasses and sins, and consequent inshilly to do anything spiritually good in such a state. This view led the Pathers at the Council of Trent to give a deliverance against their doctrine, to the following effect: "If any one shall say that the free will of man, moved and exerted by God, does not co-operate by assenting and yielding to God, exciting and calling him, in order that he may predispose and prepare himself to receive the grace of justification, or that he assumption that regeneration is nothing cannot refuse his assent if he chooses, but congregation of Presbyterians in town, a more than a more reformation of life. that he acts altogether like some inanimate new magnificant Church and a fashionable.

thing and is merely passive—let him he anotherin. Commoded Trent, Session vi-Now, the Reformand, or Principal Cummigham shows, never did describe their doctrine of passivity morely implied that God's gauge most begin the work, and turther, that the Spirit of God must by it off effect some spiritual change on man before vivid humolf could do any-

thing of exercise any activity in the metter. Regeneration may be vioused as an initial, or es a progressive work. In the latter sense it includes the whole of the process by which man is renewed-the soul is adultted to the benefits of Choist's evereis of faith, repentance, and growth atonomout, such as the forgivomosa of in case. In the former sense it committees, and actual, reconciliation to God, a new creature, adoption, citizenship in Christ's kingdom and the inheritance of conservation the Reformers held the passivity. from the plain teaching of revelation on the point, but that they might oppose the teachings of the Pelagians, whose error of man's activity in his conswal is the consoquence of their denial of spiritual deadness and original sin. The Reformers never disputed that in the larger sense man as renewed was active, and this is agreeable to our own confession, "When God converts a sinner and translates h m into the state of grace, he freeth him from his natural bondage under sin, and by his grace alone enables him freely to will and to do that which is spiritually good. Chap. ix. Perhaps what we have said of regeneration in its initial and progressive sta, a will appear more plain from the following yiew from Witsius: "If we attend to this first principle of life, there is not the least doubt, but regeneration is accomplished in a moment. For the transition from death to life admits of no delay. No person can be regenerated so long as he is in his state of spiritual death; but in the

stant he begins to five he is born again.
Therefore no intermediate state between
a regenerate and unregenerate can be rangined so much as in thought, mean regeneration in the first act, for one is either dead or alive; has either the spirit of the flesh or the spirit of God actuating him; is either in the way of salvation or in that of the curse. neither is nor can be any medium here.

Viowing regeneration in its initial and progressive stages, we may either, with Hopkins speak of it as an act, or with Arminius, view it as a progression, according as we refer to the one stage or the other.

We are now prepared to realize we are now prepared to leade the difference between regeneration and conversion. Regeneration is the act of the Spirit of God quickening the dead soul; conversion is the act of the quickened soul turning to God. The former is God act; the latter the act of man; that is the intellet act of the stark of the stark. imital stage of the work of grace, this, the outgrowth, the object of human consciousness, while regeneration is known only by

(To be Continued.)

#### Uniting two Adjacent Congregations" "That they all may be one."

Editor British American Presbyterian.

DEAR Sir,-It was gratifying to read your well timed remarks on the above subject, in your issue of Brd inst. You ismark: "It may happen that one congregation may have a pastor, and the other congregation may be vacant. In this case it may perhaps feel hard for the vacaut congregation to go under the pastoral care of one whom they never called to be their minister. But to ask that the other congregation should dismiss its paster in order to bring the two congregations to the same position would be a very harsh and uarea-gonable request." With this I hearthly agree, and would add that it is certainly such a change, ambracing as it does, all no great hardship for any people to come the faculties of the soul, and all the affect under the care of a minister they did not call. The question should not be, Who called him? but is he fit to edify and build them up in faith and godliness. In any ord nary congregation where a mintster has been settled say twelve years, there will be found, perhaps, a large majority, who had While the soul is active in an is measured, yet it is a matter of every-day experience that it can be acted a. a. d.c., anged in its dividual to go under the pastorate of a habits and dispositions. That sin can imisster they never called. Motives of blind the mind, that vice deprayes the policy rather than of principle too often prevail in casting off a faithful minister to make no part in calling him. What more hardfrom a prosperous congregation to make room for a long wishing the which seeks to get rid of him, whose success has himdred theirs. Let me state a case in point with which I happen to be acquainted.

In one of our western towns—at that

time a village-were two congregations which we shall call X. and N. The first, the original Preshyterian, the second an eff-shoot in troublous times. X. became vacant, its membership reduced, and was half as many as that of N., when a new minister was settled over them. His mintry under God's blessing was remarkably necessful for a decado; but the prosperity if his flock told unhappily on the sister

ough gation, which was stationary if not trogressive, till the X. congregation beme double that of N., whose minister en left. The vacant congregation overwed the sister to unite; but on condition hat their minister leave. I am not aware that they over questioned his ability or suitableness, but his successful preforate had awakoued pealensy, and they bad not called him to be their minister. He offered to resign if his flock wished it, but they, at that time, would not risk the doubtful ex-periment. The restless spirits in the vacant congregation failed in their purpose, began a process, and with a few in the X. Church, proved excellent sampers and miner. Of course if these were one grand

to the sail, more custances to the store and the great united congregation would ecolociastically—rule the town. It would be extraordinary if there were not a tew in such & congregation who would be creatly moved by such weighty or juments. Mounthile the minister was openly told by ome that he was in the way of the nation of the congregations and prosperity of Prestyterianism in that fine town. Others whaspered—of come o most confidentially that many of his own loved people were disaffected on account of the state of alfairs. He, being a consitive man, and innocently trusting in those who were so kind as to inform him of undercurrents, resigned, to lot the sister connegation of N.—still vacant—join with X. The N. Church showed the sineerity of their decire for union by pushing hard for an inmediate settlement, and succeeded to getting a paster ordained by the Presbytery on the same day that the resignation of the minister of X. Church was accepted. They were just in time to collect the scattered frigments of the larger, but now unsettled eicter flock. Under the fritations and ex-citement the fragments would have been many, had not the expastor exerted both his influence and energies to preserve his late charge from injury. The newly settled congregation, I understand, kindly proposed to the people of X, that they should call their new minister, and that would unite them. It is needless to add that there are two congregations in that town jet, and likely to be; the present minister of X. Church is receiving as stipend something more than double was paul to his predecesor, who did the labor of gathering and building. It is somewhat remarkable that the ex-pastor of X. Church is in another village where God has been pleased to own his work, till he has a larger congregation then he left. Again a sistor congregation of the now united Church is vacant, the minister having just left. Already proposals are made that his people should ask him to sign, that the small congregation may join the large one. It remains to be seen what course his people may lake, or wit that minister may do this time, but I cannot help hoping that, for his own sake, as well as for the sake of his flock and of the cause, he will not yield to the policy of the world-ly wase and become the "victim of his own success." Where two or more congregations can profitably and harmoniously be united, let it be done honourably, and with. out injury to the Lord's servants. Let the matter be well considered before action is taken, for it may be, that in this as in some other case. "Two are better than one." Sept. 8th, 1875. JUSTITIA.

## The Resurrection.

Littor Buction American Prederterian.

Sin,—Funerals are so frequent, and the burial formula so often repeated, "We commit—earth to earth, ashes to ashes, dust to dust, in sure and certain hope of a aspirection to eternal life," that it has almost ceased to be anything but a fort, to work may be a made as a realy gratter. It awakens no enquiry and scarcely excites a reflection, or it it das, it is silont, and

seidem gets expression.
It has occurred to me a few observations on the sulf et a m another source than the propit, might not be unacceptable to some of your readers, if you can ninke room for them.

The subject would turn the matter for a very long commune that. It may be better, therefore, to let take the form of a series of short articles ander the neading

### THE RESURDECTION.

By way of introduction it may be remarked, there seems to be no reference to the doctrino in the Mesaic system, never-theless it was developed before New Testa-ment times, and learned men say it origiduring the captivity while the Jews were subject to the Posian power, where they came into contact with the system of Zoroaster, which embraced the doctrine of luture retribution, and, consequently, of the resurrection of the But no matter where or when it took its rise, the only question for Christians of the present tim is, has it been accepted, and is it taught by the writers of cepted, and is it taught by the writers of the Bible? Did any of the Old Testament prophets teach it? Did Jesus accept and teach it? Did Peter, or James, or John? or was it any part of the commission to the twelve or the seventy, when they were sent out to preclaim the glad tidings of the Kingdom of Heaven? That Paul taught there can be no doubt, but it is worthy of inquiry whether he did so as a Pharises or a convert to Christianity, and whether he did not outgrow his Phari aic belief. and merge it in the higher doc rme of a spiritual resurrection.

This enquiry shall be an effort to answer the question, "What saith the Scripture?" by bringing into view some of its more prominent references to the subject.

Yours truly, LAYMAN,

## Correction.

Editor Pretron American Pressurement.

Sin.-In the address forwarded to you through Mr. Camerin, I must have omitted in the manuscript to acknowledge a thought for which I am indubted to Dr. Card, of Giasgow; at least, there is no sign of it in the printed copy. I mean the thought communing with the expression in the third column, "There is nothing for bunder," and occupating above to live hinder," and occupying about ton lines, and courring again a little further on, and occupying about the same space, beginning with "No simulated fervors," etc., not stimulated, as you have it. Making this screetion you will oblige the writer.—D.M.