

Contributors and Correspondents.

DIARY IN THE EAST.

ATHOLIC, MICHAEL--FEAST OF PEARL IN JERUSALEM--JERICHO, JORDAN, AND THE DEAD SEA--Continued.

The associations of the road were, of course, the greatest charm of all. Probably it is the very same track which our Redeemer's feet so often trod, and by which he ascended to Jerusalem on that last sad journey when "they were on the way going up to Jerusalem, and Jesus went before them, and they were amazed, and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen to him."

About half way to Jericho, after ascending a long slope from the valley which we had been following, we came to the ruins of a large Khan. It is the usual resting place for travellers, and we dismounted for our mid-day meal.

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 Presbyterian Church has been consistent with her standards, and has held the same view of this doctrine as taught by the Reformers.

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

The cliffs opposite us would seem to have here and there once cohered by the mouths of caves, natural or artificial. How any one could get to them without wings was a mystery to me, yet many of them were yet reckoned very sacred, because of the traditions that linger round them concerning the anchorites, of which they once were the habitations.

The thought that this might possibly be the brook Cherith was more interesting than these hermit's dens. It seemed the very place in which to picture the solitary rough garmented prophet hiding away in some rocky nook from the wrath of Ahab and Jezebel, and nourished by the ministry of the ravens who hauated the rocks around and above his lonely dwelling, while the brook still trickled along and supplied refreshment in the thirsty heat.

(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 Presbyterian Church has been consistent with her standards, and has held the same view of this doctrine as taught by the Reformers.

Since each man must interpret the Bible for himself, there is little room to wonder that men differ in 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 false issue, or by means of a false assumption, or a misapplied text, the theologian will inevitably be lead to an erroneous view.

Again, if by a too literal interpretation of figurative passages it be held that baptism ever, then, as in the case of the High Church party of the Church of England, the creed will most certainly teach Baptismal Regeneration. In "Tracts for the Times" we find the following. "By the doctrine of Baptismal Regeneration is meant, first: that the sacrament of baptism is not a mere sign or promise, but really a means of grace--an instrument--by which, when rightly received, the soul is admitted to the benefits of Christ's atonement, such as the forgiveness of sin, original and actual, reconciliation to God, a new creature, adoption, citizenship in Christ's kingdom and the inheritance of heaven.--in a word regeneration."

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 minds spiritually and savingly to understand the things 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."

Of the mode of the spirit's operation we can have no knowledge. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst 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 revelation and a part of Christian experience.

Perhaps the best view we can take of regeneration is that of a restoration. As by the sin of the fall, there was a change effected in the human soul, in like manner is there an inward reformation effected by regeneration.

While the soul is active in all its faculties, yet it is a matter of every-day experience that it can be acted on, and changed in its habits and dispositions. That sin can blind the mind, that vice depraves the affections, and that temptation influences the will, are but too well attested in the dark annals of a fallen race.

The Reformers taught that man was passive in the work of regeneration, and were led to hold this view from the fact of man's entire moral corruption by the fall, from his deadness in trespasses and sins, and consequent inability to do anything spiritually good in such a state.

things, and is merely passive--let him be washed." Council of Trent, Session vi. Can. iv. Now, the Reformers, as Principid Cunningham shows, never did denude man as being an innubinate thing, but their doctrine of passivity merely implied that God's grace must begin the work, and further, that the Spirit of God must by its effect cause some spiritual change on man before man himself could do anything of excessive activity in the matter.

Regeneration may be viewed as an initial, or as a progressive work. In the latter sense it includes the whole of the process by which man is renewed--the exercise of faith, repentance, and growth in grace. In the former sense it comprehends only the infusion of life by the Spirit of God, by which the dead in sin is quickened to newness of life, and in this sense the Reformers held the passivity of man in his renewal.

Viewing 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.

(To be Continued.)

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

DEAR SIR--It was gratifying to read your well-merited remarks on the above subject, in your issue of 8rd inst. You remark: "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 vacant congregation to go under the pastoral care of one whom they never called to be their minister."

In one of our western towns--at that time a village--were two congregations when we shall call X. and N. The first, the original Presbyterian, the second an off-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.

popular minister, more gifts would come to the soil, more customers to the store, and the great united congregation would--ecclesiastically--rule the town. It would be extraordinary if there were not a few in such a congregation who would be greatly moved by such weighty arguments.

While the minister was openly told by some that he was in the way of the union of the congregations and prosperity of P. Presbyteria in that fine town. Others whispered--of course most confidentially--that many of his own loved people were disaffected on account of the state of affairs. He, being a sensitive man, and innocently trusting in those who were so kind as to inform him of undercurrents, resigned, to let the sister congregation of N.--still vacant--join with X. The N. Church showed the sincerity of their desire for union by pushing hard for an immediate settlement, and succeeded in getting a pastor ordained by the Presbytery on the same day that the resignation of the minister of X. Church was accepted.

Sept. 8th, 1875. JUSTITIA.

The Resurrection.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR--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 resurrection to eternal life," that it has almost ceased to be anything but a form. It awakens no enquiry and scarcely excites a reflection, or if it does, it is silent, and seldom gets expression.

It has occurred to me a few observations on the subject at a number source than the pulpit, might not be unacceptable to some of your readers, if you can make room for them.

THE RESURRECTION.

By way of introduction it may be remarked, there seems to be no reference to the doctrine in the Mesiac system, nevertheless it was developed before New Testament times, and learned men say it originated during the captivity in Babylon, while the Jews were subject to the Persian power, where they came into contact with the system of Zoroaster, which embraced the doctrine of future retribution, and, consequently, of the resurrection of the body.

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 BRITISH AMERICAN PRESBYTERIAN.

SIR--In the address forwarded to you through Mr. Cameron, I must have omitted in the manuscript to acknowledge a thought for which I am indebted to Dr. Caird, of Glasgow; at least, there is no sign of it in the printed copy. I mean the thought commencing with the expression in the third column, "There is nothing to hinder," and occupying about ten lines, and occurring again a little farther on, any occupying about the same space, beginning with "No simulated fervors," etc., not stimulated, as you have it. Making this correction you will oblige the writer--D.M.