

lication and contains much information as to the work of the church in that painfully interesting portion of the Empire, as also a powerfully written leader entitled "Is not the War a Judgement," which only lack of space prevents us from reproducing in this issue

SACRAMENTALISM.

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II.

But let us look at the question for a moment from the side of common sense, and from the point of view of the infinite mercy and goodness of God. To look at it from this point of view it will be necessary to state some principles laid down by the Reformed churches, and with which, when not pressed too far and duly understood, our church is, I think, heartily in accord.

Regeneration is a complete change wrought by the Holy Spirit, in the intellect, will, and heart of man. The will of man contributes nothing to this change but remains passive, while the Holy Spirit does the work. As Lazarus who was physically dead could do nothing to prepare himself by his own powers for the reception of physical life, so the man spiritually dead in sin can do nothing to prepare himself by any powers within himself, for eternal life and spiritual renovation; cannot even by an act of his will turn permanently to God unless he be first freed from the death of sin, and vivified by the Holy Spirit. Regeneration is therefore entirely the act of God. The soul is passive in regeneration and therefore it is not an act which the sinner can be brought to perform by argument and

moral persuasion. It is an act of omnipotence and therefore it is immediately efficacious where the subject is disposed, for nothing can resist Almighty power. Regeneration is not conversion, for conversion is an effect of regeneration. Until the soul is regenerated the will can never turn effectively to God, and therefore no abiding moral change can ever take place in the outward life. When this change has been wrought on the faculties of the soul, then the will becomes active in spiritual discernment, and must henceforth cooperate with God in all good works. But until this new principle of life shall have been communicated, it will be impossible to lead a holy life, for the soul dead in sin has no power to fulfill the words of the Book of Proverbs, iv. 18: "The path of the just is as the shining light that shineth more and more unto the perfect day."

"When the scriptures," says Hodge (Systematic Theol. vol. iii. p. 33) "declare that men are spiritually dead, they do not deny to them physical, intellectual, social, or moral life. They admit that the objects of sense, the truths of reason, our social relations and moral obligations, are more or less adequately apprehended; these do not fail to awaken feeling and to excite to action. But there is a higher class of objects than these, what the Bible calls 'the things of God.' 'The things of the Spirit,' 'The things pertaining to salvation.'"

These things although intellectually apprehended as presented to our cognitive faculties, are not spiritually discerned by the unregenerated man. A beautiful object in nature or art may be duly apprehended as an object of vision by an uncultivated man, who has no perception of its