

act of regeneration, Hosea xiv., 2, Joel ii., 13, Acts ii., 40. Regeneration is the implantation of a gracious principle, Ephes. iv., 7, Titus iii., 5, 1 Peter iii., 21; Conversion is the exercise of that principle, 1 Peter ii., 1, 2. Regeneration is a single act, complete in itself, and never repeated, Gal. iii., 27, 28, Ephes. iv. 1-6, Hebrews vi., 4, 6.; Conversion, as the beginning of holy living, is the commencement of a series, constant, endless, and progressive. "Draw me, and I will run after thee," Cant. i., 4. Regeneration is never a matter of direct consciousness to the subject of it, Eccles. xi. 4, 5. 1 John iii., 8, 1 Cor. ii. 11. Conversion to be true must consist of three parts, as is shown in the fifty-first Psalm, contrition, confession, and satisfaction. Contrition—sorrow for sin "after a godly sort," 2 Cor. vii., 9, 10, 11, that the soul has offended a God so infinitely good, holy, and loving, proceeding not from remorse or fear but from that perfect love which casteth out all fear, 1 John iv., 18, such as that of David after his double sin of adultery and murder, Psalm li., 1, 2, 7, 8, 9, 10, 11, 12, 17: Confession—full, open, free, extenuating nothing, accusing no one else, sincere, the penitent acknowledging his own vileness, weakness, and self-deceit, that he is not worthy of God's grace, to abide in His presence, or to be the temple of His Holy Spirit, Psalm li., 3, 4, 5, 6, 7, 9, 10, 11, 12; Satisfaction—a resolution not only to avoid sin and its occasions in the future, but also to make amends therefor, and to heal the breaches made in the walls of God's spiritual Jerusalem—the Church—by the scandal given to

her members, knowing well that till this is done, no sacrifices on our part can avail aught with God, Psalm li., 16, 17, 18, 19; Romans vi., 13, 14, 22; 1 Cor. vi., 11; Hebrews ix., 14; 1 Peter iv., 2, nor can the conversion be true, and as such acceptable to God, Psalm i., 8, 9, 18-23; Prov. xv., 8; xxi., 27; Isaiah i., 11-17; lxvi., 3; Jerem. vi., 20; vii., 21-24; Amos v. 21-23.—*Selected.*

"A BRIGHTER day will dawn upon the present confusion in Christendom. It is reserved for that period to vindicate the consistency of a Church so Catholic in spirit and so prudent and restrained in its affiliations with others. Love is not an impulse. If at any time we seem to turn away from our brethren with an averted eye, it is not from aversion, but, like Joseph, when he 'turned away his face' in the presence of his brethren. It is a struggle to hide the yearnings of a brother's heart, and to wait the hour when we can drop this reserve—when we can recognize them as brethren, and proclaim one faith, one lineage, and one inheritance as ours.—*Bishop Wilmer.*

SELFISHNESS.

SELFISHNESS—the love of ourselves, the eager passion for our own interests, the grumbling assertion of our own rights, the sinful yielding to our own desires—is the source of nearly all the ruin and misery which devastate the world. Pride springs from it; anger leans on it; lust serves it. It is a fruitful source of all disobedience, and of all disbelief; it is a sacrifice of eternal happiness for temporary