

We note a reference to the Second Person in the Godhead in the words, "And the Spirit of God moved upon the face of the waters;" and to the Third Person in the prophecy, "the seed of the woman shall bruise the serpent's head."

From Genesis to Malachi we can trace the shadows of this doctrine. Finally by the gospel of Christ the mystery is fully brought to light. For at our Saviour's baptism we have the voice of God the Father declaring Jesus Christ to be His beloved Son, and God the Holy Ghost descending upon Him in the shape of a dove. Here we have then the Three Persons in the Trinity mentioned, the Father, Son and Holy Ghost, each of which has in other portions of the New Testament His personality clearly defined and all the attributes of the Deity ascribed to Him, and all together declared as existing in unity. Men have refused to believe this doctrine because they cannot explain it. But we who believe in God, believe in His Word. His Word is true and therefore by the confession of a true faith we acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty we worship the Unity.—*Selected.*

"THERE is no greater mistake," said Dr. Bushnell, "than to suppose that Christians can impress the world by agreeing with it. No; it is not conformity that we want; it is not being able to beat the world in its own way; but it is to stand apart and *above* it, and to produce the impression of a holy and separate life—this only can give us a true Christian power."

AN Austrian periodical has made the following calculation:—

"The English language is spoken throughout the world by 90,000,000 of people; German by 75,000,000; Spanish by 55,000,000; French by 45,000,000; and Italian by 40,000,000. Of 30,000 Jews living in London, 2,000 are members of Christian Churches; of 18,000 in Berlin, 2,000 are said to be converted to Christianity. In the University, three years ago, 28 were Christian Jews. The total number of Jews in Europe is reckoned at 3,431,700, and of these 20,000 are asserted to be Christian converts. In the Episcopal Church in England 100 ordained ministers are said to be of Jewish birth."

The Jew's privileges.—See Rom. ix. 3-6.

CONVERSION—REGENERATION.

CONVERSION may be defined as a man's turning away—an aversion from sin and a turning-conversion to God, having had his conscience purged from "dead works to serve the living God," Heb. ix., 14. This turning to God from sin is first inspired by the Holy Ghost, which reproves, convinces, convicts of sin him who has hitherto believed not in Christ, St. John xvi., 8, 9. Conversion signifies the first exercise of the new disposition implanted in the regeneration which took place in Baptism, when a man was born of water and of the Spirit, St. John iii., 3, and obtained the remission of original sin and the gift of the Holy Ghost, Acts ii., 28. It is a voluntary act on the man's part, and the sequel of God's