

the apostle say, "*Without controversy, great is the mystery of godliness—for God was manifested in the flesh, justified in the spirit, seen of angels, preached to the Gentiles, believed on in the world, and received up into glory.*" Having thus received from his Father honour and glory—we are not surprised that the very decree which unsheathed the sword of justice against him, should constitute a declaration setting forth that he was very God of very God—begotten, not made—consubstantial with the Father—and by whom all things were made. "*Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts.*" This sword struck the DIVINE SUFFERER heavily and rapidly—it was whetted by Justice, and wielded by Omnipotence. The universe reverberated with its strokes—and every wound that it inflicted exhibited a fresh proof that HE WAS GOD OVER ALL AND BLESSED FOR EVER. Now might the voice of Isaiah be heard saying, "*He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.*" To these sufferings, and the exaltation that followed them, did St. Paul refer, when he exhorted the Philippian Christians to be meek and lowly, and to maintain the unity of the spirit, the bond of peace, and fervent charity,—"*Let this mind be in you which was also in Christ Jesus,*" &c. Ph. 2, 5-11.

WE beg to call the attention of our city readers to the series of special services commenced among the Wesleyans, in order to promote a revival of religion. These services commenced on Monday evening, in the basement story of St. James Street Chapel. They were introduced by a very appropriate and solemn exhortation from the Rev. M. LANG, the superintendent of this circuit. The congregation was large and devout; and the power of God was present to wound and to heal. On Tuesday evening, the Rev. R. COONEY preached an awakening and truly evangelical sermon, from Luke xiii. 24. The word seemed to fall with power upon the consciences of them that heard it; and many, we trust, were convinced that they must "Strive to enter in at the straight gate." On Wednesday evening, another very excellent discourse was delivered by the Rev. M. LANG; which was succeeded by a prayer-meeting of unusual liberty and fervour. We sincerely desire that these special means of grace may, by the influence of the Lord the Spirit, increase the number of those who are witnesses that CHRIST is God, and that he hath POWER ON EARTH TO FORGIVE SINS.

CORRESPONDENCE.

THE CONVERSION OF THE JEWS. LETTER X.

TO THE EDITOR OF THE CHRISTIAN MIRROR.
SUBJECT IN DISCUSSION: "*And so all Israel shall be saved.*" Rom. xi. 26.—In this text is the term "Israel" used NATIONALLY OR SPIRITUALLY?

SIR,—Your respected correspondent is mistaken, in supposing we have any wish to make him, as an individual, appear contemptible. Individually he has never been taken into the account, but most respectfully. In relation alone to his mode of conducting the argument have we dealt with him. And if we have been obliged to withhold our respect and admiration from that, it may justly be considered our misfortune rather than

our offence. To make that appear "contemptible," and unworthy of both writer and readers, and subject, has indeed been our aim. And this not only on account of the errors he has endeavoured to maintain, but also from the spirit in which he has appeared to maintain them. A spirit, we will observe, in passing, which it would be most undesirable and illusive to dignify with the name of "Christian."

With the most real regret we observed, from the beginning, every now and then, a recklessness of polemical propriety—an undue self-conceitiveness—and a want of becoming respect for the sanctified learning of the church, which were in our estimation far from Christianly virtues.—We wish he could himself perceive this: for we are assured not a few have been most painfully afflicted with such a spirit, on the part of one who would fain acquire an influence in this our nineteenth century.

"Faithful are the wounds of a friend." With a just displeasure, and yet with a friendly hand, we have endeavoured to correct these and other errors; lest they should be imbibed by the unreflecting among your readers. We were "shut up" to one or the other of the alternatives; either to indorse or to protest against the drafts upon the public confidence. But if any one suspects us of "bitterness" of temper, in our paragraphs, it is not only an unhappy but a complete misapprehension.

Mr. Editor, it has been to us irksome in the extreme, to have to reprobate where we wished to commend. And nothing short of a sense of duty to the sacred cause in which we were enlisted, would have prevailed over our feelings on the subject. Your correspondent appears to be fond of novelties in religion, and if we mistake not is in danger of falling into the snare of novelties. We have been bound to shew your readers, that in such a temper he will not be a safe fellow-traveller. "*For if the blind lead the blind, shall they not both fall into the ditch?*"

We believe this is specially an age in which "*the god of this world*" will use every means to blind "*the eyes of them which believe not lest the light of the glorious gospel of Christ which is the image of God shall shine unto them.*" We are not ignorant of his devices to deceive the unwary. And we are convinced that the mode of arguing, (or rather of maintaining an opinion,) which is presented by J. H. in this discussion, unconscious as he may be of it himself, is nevertheless most mischievously adapted to mislead the souls of men to their undoing. On these sufficient grounds, we have done all in our power to render it "contemptible." Not from bitterness of spirit, truly; but from purest love to God and man.

Our own argument we could have concluded most triumphantly weeks ago; as by God's blessing we shall shortly do. But, with some hope that, possibly, even the writer himself might be in some degree advantaged thereby, we have not declined the unwelcome task of shewing to the world how truly "contemptible" it is to treat divine things with that flippancy and want of humble deference to "the analogy of faith," which unhappily it has been his taste to display. But at the same time we have written in the spirit of kindness. Where the subject admitted we have invariably written with an air of pleasantness, rather than with acerbity. And, as for himself personally, we have no feeling repugnant to the most real Christian love.

He has the incaution to say, "For your correspondent I feel the kindest sentiments of pity." To which our reply is, "*Let not he that putteth on the harness boast as him that putteth it off.*" In vain we look even in his letter of December 20 for any thing like an analysis or general outline of St. Paul's argument relative to Israel, in this epistle; whereby to evince that of this particular part of the apostolical argument he has given the correct interpretation. Men of sense, he may be assured, will expect something of this description; or they will condemn him as a flippant and impertinent essayist.

We wish to impress upon his mind, that no attempted criticism on any isolated verse will do him any good in the present crisis of our discussion. Intelligent readers will now look for his proof. Of bare assertions and assumptions there has never been any deficiency. He has promised to prove, "by fair reasoning on THE CONNECTED VERSES, that the text speaks of the spiritual

Israel." His words are, "I am now, in order to gratify your esteemed correspondent, and IN JUSTICE TO MY SUBJECT, to endeavour to shew," &c. Unless he does ad luce the proof, or humbly acknowledge his inability so to do, his credit as an honest writer is "*clean gone forevermore!*"

There is one hopeful indication, in the case of our antagonist, which we may be permitted to hail with the most undissembled satisfaction; namely, that his confidence appears to be somewhat abated, in the supreme infallibility of his "own judgment." It seems he has been consulting some "human authorities" on the real meaning of one of his Scriptural quotations, and gathering "from authors who understand the original Scriptures."

J. H. has at length been brought to think it probable, that, in some of the departments connected with the argument, there are "authors" who are worthy of his teachable consultation; and that they may possibly supply him with explanations of the Sacred Scriptures, from which he may "gather" with advantage. In this desirable course we heartily trust he may be enabled to persevere; not altogether casting away his "own judgment," but still subjecting and subordinating it to that of those who may be reasonably supposed to be better informed than himself.

Still it is to be feared, that, in the mind of your respected correspondent, the idea is too much like a foreign plant in an uncongenial soil. Take the following example:

He tells us "the predicate determines the quantity of a proposition," &c.; after which he begs "permission to REPEAT" (though still without the PROMISED PROOF, FROM THE CONNECTED VERSES) "that the language of the text would not be true if applied to the natural Israel." He then, to use his own words, "BEFORE proceeding further," respectfully calls the attention of the reader to four "remarks," and WITHOUT "proceeding further," he adds, "I hope what has been written will be satisfactory to your correspondent, unless that the words of the poet apply to him:—

"Convince a man against his will,
He's of the same opinion still!"

So much for the argument. His point still remains UNPROVED!

We are sorry to be obliged to disappoint this "hope." But if the above be, to any of his fellow-citizens of "MONTREAL," a "satisfactory" argument that "the text speaks only of the spiritual Israel," they will forgive us for saying that, to our minds, it is anything and everything but "SATISFACTORY." We make this avowal with the most friendly feeling towards J. H. and any one it may have convinced, or to whose "developements" it may have been found acceptable and "SATISFACTORY."

J. H. will yet have another opportunity to redeem his pledge. On our part, we are prepared, and have all along been prepared, "to shew by fair reasoning on THE CONNECTED VERSES, that the text speaks [NOT] of the spiritual Israel." Of this we hope duly to furnish "the pious and intelligent reader" with more than a QUARTER OF A HUNDRED proofs.

I remain,

Mr. Editor, yours,
AN HUMBLE BELIEVER IN A MILLENNIUM YET TO
BE PRODUCED BY THE GOSPEL OF CHRIST.

Near Lake Champlain,
January 10th, 1844.

P. S.—Do not think, Mr. Editor, that the poetry above quoted by J. H. was intended to make his antagonist appear "contemptible."—He is too careful of his "temper, as a Christian," to be willing to "exhibit such a weakness."—Far from this must have been his design, either in that, or the other dozen or two "Christianly" compliments, with which he has embellished his most honeyed and meek-spirited letters. How solacing to be on good terms with oneself! How few criminals would be condemned, if all were allowed to pronounce judgment upon themselves!

We beg to direct the reader's attention to the article on another page, headed, "Reminiscences of a Missionary Tour in Shetland." The chaste and pious style of the writer will secure for his "Reminiscences" a careful perusal.