

CORRESPONDENCE.

THE CONVERSION OF THE JEWS.

LETTER XXI.

SUBJECT IN DISCUSSION: THE GENERAL SCOPE and BEARING, on the Question, of the Epistle to the Romans.—No. 10.—Analysis.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

1. We are first invited to view THE IMPORTANT BENEFIT WHICH HAVE ACCRUED TO THE WORLD AT LARGE, from the temporary "slip" of the Jewish nation; ver. 12. "Now if the full of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness!" Again, ver. 15. "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"

It would require many pages to make a full improvement of these truly sublime subjects of discussion. But we must sternly adhere, as much as possible, to our plan of mere analysis; excepting where an elucidating sentence may very greatly be requisite.

St. Paul speaks of the "fall" of the national Israel as having been, and still being likely to be, the occasion of "salvation to the Gentiles"—"the reconciling of the world." Delightful topics these of devout remembrance and adoring contemplation!

These expressions signify, that the present, and long-lasting degradation of the Jewish people—their judicially prostrate position "in the eyes of all nations"—has been rendered of no inconsiderable service to the sacred cause of Christ, and of human salvation! The stream of mercy, it is true, was stopped in its long-established course; but that has occasioned the overflow of an unbounded tract of country "where no water" was; and has led to the most abundant fruits of summer, in districts where not even the blossoms of spring had ever before gladdened the heart of man.

The gospel, despised by the Jews, found thereby a readier access to the Gentile parts of our fallen world. Its very rejection by the Jews tended to facilitate its reception by the Gentiles. The "diminishing" of the national Israel contributed to enrich "the nations" with all the manifold blessings of an evangelical civilization, and with "pardon and holiness and heaven."

It may suffice, for the purpose of promoting the fuller investigation of this topic, to say: that, by these means,

1. Christianity was disencumbered of the disadvantages of being regarded as an enterprise of the Jewish nation. We stay not now to shew how variously it might have provoked the hostility of the Gentiles, and especially of the polished and haughty of the nations, against the religion of Christ, had it been considered to be a contrivance of the people of the Jews to extend their influence over the remaining parts of the world. The political suspicions and antipathies against the gospel which would have been thus awakened, there was no moral quality in the Jewish people of that age to have neutralized. Their rejection, therefore, did that service to the cause of the salvation of the nations. It prevented the gospel from being identified with them.

2. The attention of the Church of Christ has thus been specially turned to the work of Gentile conversion. See Acts xii. 44 to 48.

3. The Holy Scriptures in the hands of the Jewish people became less liable to be suspected as a Christian forgery. 2 Tim. iii. 14, 15. Rom. iii. 2.

4. The solemn displeasure of God against the sin of rejecting the Lord Jesus Christ was rendered the more awfully admonitory. Rom. xi. 19 to 22.

5. The prophetic character of Christ appeared the more evident in the fearful fulfilment of his denounced judgments on that unbelieving nation. Luke xix. 41 to 44.

6. The further promotion of the conversion and sanctification of the Gentiles, has the more stimulating motive, in the ultimate conversion of Israel, which is promised as the magnificent final result. Rom. xi. 25 to 32.

These are some of the advantages which, through the blessing of God, have been educed from "the fall of them"—"the casting away of them"—"the diminishing of them." It is to prostrate national Zion and her scattered child-

ren, that these characteristics can alone be applied. It is concerning them he predicates the coming of happier days: and it is respecting their ultimate usefulness to the immortal destinies of "the world," St. Paul has constructed his present argument.

II. We proceed to notice THE HAPPY CHANGE IN THEIR NATIONAL CONDITION, on which his reasoning is based; and of which, in the animating assurance of an inspired certainty, he speaks:—

1. AS MARKED BY A HOLY NATIONAL "emulation" OF THEIR GENTILE FOLLOWERS, in their pursuit of gospel-blessings. We have seen this is the sense in which he quotes those words of Moses, "I will move them to jealousy with them that are no people." See also Romans xi. 11 to 14.

2. AS CONNECTED WITH THE REVERSAL OF THEIR NATIONAL BANISHMENT, and their national reception into the Church of God. "The receiving of them" must mean JUST THE OPPOSITE OF "the casting away of them;" verse 15.

3. AS CHARACTERISED BY A NATIONAL PIETY and recovery to God. Individual Jewish piety on the principle of the Gospel, even in the days of St. Paul, existed, and to an encouraging degree. Hence he says, "at this present time also there is a remnant, according to the election of grace;" ver 5. But in the 26th verse he is undeniably contemplating Jewish conversion on a larger scale than it had then occurred, "and so ALL ISRAEL shall be saved."

The celebrated and learned Dr. Chalmers, of Scotland, has the following exposition of this passage:—"The 'ALL' must be held to denote so general, as should amount to a national conversion; and as the 'part' in the verse foregoing, signifies some, though so very few as to make an insensible fraction of believers among the Jewish people—so the 'all' of the verse before us, signifies at least, so many as should form a great corporate change from Judaism to Christianity, and so to leave the unbelievers, if any, but an insensible fraction of the whole."

4. AS DISTINGUISHED, AT LEAST, BY MATURITY OF MORAL AND RELIGIOUS ATTAINMENT.—This is surely the lowest idea we can attach to the phrase, "their fullness!" verse 12. See also Eph. iv. 13; iii. 19. Rom. xv. 13, 14.

In our next we may glance at the effects on the Church and the world of such a happy change in the condition of the Jewish nation.

I remain,

Dear Sir, yours,

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

Near Lake Champlain,
April 23, 1844.

THE FAMILY CIRCLE.

HAPPINESS.

FOUNDED ON FACT.

FRANKLIN WALLACE, an intimate acquaintance and confidential friend of mine, has consented that I record some passages of his eventful history, for the instruction of others, and especially the young, who with high aims, bright hopes, and radiant prospects, are pushing eagerly forward after the possession of unalloyed happiness. And it is his sincere desire that they may be induced by this humble recital to seek, now in life's morn, for that which, as a last resort, he found to be the pearl of greatest price.

"Where, O! where can real happiness be found?" sighed he, as apparently in deep meditation he sat in his studio, with books all around him. He was a bright, whole souled fellow, none of your small, narrow, and contracted ones, with minds hardly big enough to fill a nut-shell—his was capacious, and could grasp in its embrace the whole brotherhood of man. Would that we had more such in our world! An intellectual character of no inferior order was legibly stamped on his high, broad, expansive forehead, in his speaking and expressive eye, and manly features. In short he had that true nobility, which wealth nor power nor distinction cannot monopolize. As to his age, it may be well to remark that at this time he was just going out of his teens, and bordering upon that interesting era in a young man's life, when his spirit, all buoyant, free and uncontrolled, urges him onward in the pursuit of fancied good; when he can, if so disposed, cut himself loose from

the trammellings of parental subjection and all the restraints of home, and dash the chariot of his thoughts and desires wherever fancy may dictate.

Wallace had always been noted for warmth of feeling, generous heartedness, amiability, and all those traits of character with the exception of piety; which go to constitute true excellence. Moreover his natural temperament was ardent and enthusiastic, which exactly fitted him for a bold reformer, had he rightly bent his mind, though his zeal in whatsoever he laid his hands to, led him into many imprudences and indiscretions, occasioning afterward bitter repentance. But he was universally beloved. He won the confidence and esteem of all with whom he associated. And it did seem as though there was naught to render him unhappy. Yet at the time when our story commences, he had a discontented spirit, lasting peace was a stranger to his breast, there was something wanting, he felt an inward longing, a yearning of soul for more solid, heart-felt enjoyment; and, exclaimed he, mentally, 'I will seek till I find out and ascertain fully, in what true happiness consists.'

Then he immersed himself in what are deemed, by thoughtless youth, pleasures. He drank deeply thereof, was found among the gayest of the gay, frequented the ball-room where the merry dance prevails, mingled in scenes of festive mirth and hilarity, where thoughts of solemnity in view of an endless future and the soul's destiny are driven away,—in fine, he revelled in all the delights which pleasure can give to its votaries; but there was ever left a "sting behind," an aching void, unsatisfied and unfilled. Happiness as yet eluded his reach.

"I will seek to be rich, then," says our hero to himself, "and see if wealth cannot purchase peace of mind and exemption from unhappiness." He bought and sold and speculated, and soon became immensely rich. But this only increased his cares and perplexities, making him more disquieted than ever. He was envied on all sides for his great possessions, yet many a poor man, in his humble and lowly cottage, was happier far than he. His riches, however, soon "took to themselves wings and flew away." The devouring element of fire was in some way communicated to his buildings, they were wrapped in flames, and soon became smoke and ashes. And the value of his lands was well nigh eaten up by a physician's fee, accumulated during a long sickness. Health, when returned, found him a poverty stricken man. But he was not utterly cast down, though fully convinced that gold and silver, from their very nature and precariousness, could not afford substantial, enduring happiness.

About this time Cupid, the god of Love, smote him with darts the piercing of which caused a delicious extacy to fill his bosom, and peculiar emotions to thrill his every nerve. Every thing around looked new to him, life's cup seemed filled with the sweetest ingredients, his daily doings and nightly dreams were rife with a sort of happiness. He had a nature formed to love, and he loved, and he could scarce restrain the passionate outflowings which gushed up from the lower depths of a warm and full heart. He had conceived an attachment for a beautiful lady, just blushing into womanhood, lovely and fascinating in her manners, but withal something of a coquette. To appearance his affection was fully returned. "Now," thought Franklin, "I am on the royal road to unmingled happiness." Hope lit up his countenance with a smile of cheerfulness and joy. He had knelt to Caroline Percy, and solemnly promised and pledged himself to be hers, and hers only, till death should them part, and she had returned the same protestations of undying affection. A letter from her, the beginning and ending of which he showed me, commenced with these words, "My dearest and best beloved," and closed with the following, "forever, your own Caroline." But as I said, before, she was somewhat affected with that most despicable of all characteristics which ever clung to woman's nature—coquetry. loved to trifle with one's affections,—and in the absence of dear Frank, as she termed her lover, another more wealthy son of fortune sought her hand, and wooed and won her heart. She then wrote and mailed a letter sealing it with a black wax, an indicative of containing bad news, the contents of which may be judged of by these words coming from it: "Mr. Wallace, thee I can no longer love; another has proposed, and him have I accepted."

[To be continued.]