

The Apostle's mode of arguing with his countrymen in this chapter, is of the simplest and most forcible kind.

Argument 1. God in his sovereign pleasure, had chosen Abraham's seed by Isaac in preference to Ishmael, whom he rejected from this honor.

2. He had elected Jacob and rejected Esau according to his own will before ever the children were born, or had done either good or evil.

3. He had raised Pharaoh to the throne of Egypt in order that by the wicked wretch, he might display both his power and his long suffering.

4. He had, by Moses in their own scriptures, claimed the right to have mercy on whom he pleased, and of hardening whom he pleased.

5. He had the kingdom of this world, yea the world itself under his sovereign control as the potter hath the clay, and therefore he might and would act, according to the good pleasure of his will with good and evil men. No sovereignty, no God.

The conclusion to the whole matter was, that God had rejected the infidel part of the Jewish nation from their high standing as his people.

And, that he had elevated to that distinction all who believe his Son; even us, christians, whom he hath called, not of the Jews only, but also of the Gentiles.

In short, it was a fact, that, by this impartial and benevolent scheme of bestowing forgiveness on the principle of *faith* in Jesus, the *Gentiles* found what they were not looking for; while the Jews, who stumbled at its levelling nature, fairly missed what they had waited for during fifteen centuries from Moses to Jesus. "What shall we say then that the Gentiles which followed not after righteousness, have attained to righteousness, *even the righteousness which is of faith*. But Israel hath not attained to the law of righteousness—wherefore, *because they sought it not by faith*."

From the Millennial Harbinger.

SOCIAL WORSHIP OR OPEN COMMUNION.

IN the religious world there appears a strange anomaly respecting social worship—one which has caused me no little reflection and embarrassment, and which I feel considerable difficulty in adjusting by any scriptural rule.

All sects have their own table, called by them *the Lord's table*, at which none are allowed to sit down, save those belonging to the party—none save those who unite to pay the same minister, attend the same house, and acknowledge the same creed and form of church govern-