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CONDUCTED BY W. W. EATON.

Thou art the Christ, the Son of the Living God.—*Peter.* On this Rock I will build my Church, and the gates of Hell shall not prevail against it.—*The Lord Messiah.*

STUDY OF THE NEW TESTAMENT.

No. 6.

EPISTOLARY WRITINGS.

BY A. CAMPBELL.

PREFACE TO THE EPISTLE TO THE ROMANS—[CONCLUDED.]

Now placing before our eyes the congregation of Christians in the great city of Rome, the mistress of the world, A. D. 57; every day visited by travelling Christians, both Jews and Gentiles, from all nations; considering the notoriety of this congregation, having the eyes of the philosophers, priests, and illustrious men of Rome fixed upon it; bringing near to ourselves the prejudices of Jews and Gentiles, against each other in former times, and the high conceptions of the former, as being the only people; righteous, elected, approved, and beloved of God; remembering, too, their contempt of the Gentiles, rulers and ruled; their keen sensibility on every topic affecting their national honor; at the same time fixing our eyes upon the author of this letter, his deep knowledge of the human heart, his profound acquaintance with the Jews' religion, and with the character and feelings of his countrymen; his great abilities as a logician; his divine skill in the Christian religion; his tenderness towards his brethren of the Jews; his zeal for their conversion;—keeping all these things in remembrance, and above all, *his design* in writing this letter, let us attempt an analysis of the argumentative part of it:—

1st. After his introduction and usual salutation, he gives an exact exhibition of the religious and moral character of the Gentile world.

2d. He deliberates the religious and moral character of the Jewish people.

His design in this part of the epistle is to prove, that the mass of the Jews and Gentiles were equally vile and obnoxious to divine vengeance; that neither of them could constitute any claim on the righteousness of God; that they were equally destitute of national righteousness, and of every plea founded upon their own character or works. He also shows that individuals amongst Jews and Gentiles, who acted in conformity to their means of knowing the character and will of God, were also equal