

The covenant made with Abraham, to bless all nations by his seed, is not revoked; heaven and earth shall pass away, but the chosen nation shall not be blotted out from the book of remembrance. The Lord hath not cast away his people; he has never given their mother a bill of divorce; he has never put them away; in a little wrath he had hidden his face from them, but with great mercies will he gather them. The natural branches shall again be engrafted into the olive together with the wild olive graftings from among the Gentiles. In the Jew, first and chiefly, shall grace triumph through the King of the Jews. O time, fly thou with rapid wing, and bring the auspicious day." But independently of treatment, good or bad, the Jew is more difficult to convert than the Gentile, because his religion is older and pervades his thoughts more deeply. He can go back with undoubted certainty for four thousand years and say, we have Abraham to our father; and he retains to this day the seal of circumcision which God gave to his father Abraham. It is blindness that prevents him exchanging it for the true; circumcision of the heart in Christ Jesus, but in his blindness he glories in a natural and religious descent through four millenniums; and it is not a few years of effort that will loosen the rivet which has fettered the nation so long. The Jews were also more religious than any nation on the face of the earth; more occupied with the true religion than other nations with the false. How lightly religion rested on the Greek and Roman in comparison! With other nations it was a part of their life, but with the Jews it was the chief object; it was not national games that engrossed their thoughts, but great religious festivals. And this speciality has still left its deep stamp on the national character in all its degeneracy. The words of the Lord to be written on the lintels and the door-posts, and to be as frontlets between the eyes, are now but the dead letter of a dark superstition; but that letter is branded deeply into the national character. Take an extreme case on the other side—the case of the heathen in Africa. I have seen the Africans on the western shores of the Atlantic, and learned something of how rapidly they can be converted to a nominal Christianity. In the Brazils, where so large a portion of the population is African, they still retain Popish usages which are nearly obsolete in Europe; and in their great religious festival they still enact the tragic comedy of Pontius Pilate and Judas Iscariot, from which the Punch and Judy of our streets is descended. Along with this folly they also retain a beautiful salutation, which I have never heard elsewhere, though I believe it is still found on the Continent. Many years ago

I rode through some of the mountains of Brazil, where were no inns, and we had to cast ourselves on a willing hospitality. One morning, after riding three hours before breakfast, we came to the house of a Brazilian gentleman, a great huntsman, where we expected that strangers would be made welcome. Having seen a man who took our horses, we found the outer gate open and we entered the wide court; we ascended the outer staircase and could find no servant and no means of calling one; but the door was open, and we entered the house; we climbed a second flight of stairs, but met no one; we passed along a corridor with the roof and walls hung with all implements of the chase, not for ornament but for use; guns, pistols, spears, bits, bridles, and enormous spurs, along with dagger-shaped knives and every sort of hunting gear. We had been impelled by hunger from the morning mountain air, but now began to be nervous for our reception from the mighty Nimrod within, to fear lest we were intruding too far into his penetralia, and to think of retreating. But just at that moment a servant appeared to our great relief—a fine lad of sixteen, girt with a white tunic round the chest, in snowy contrast to his jet black naked arms and limbs. He bowed with a sweet smile and saluted us:—*Louvado seja nosso Senhor Jesu Christo*—Blessed be our Lord Jesus Christ. The words were most pleasant in themselves, and in that moment it was sweet music in our ears to be thus welcomed in the name of the Lord. He introduced us into his master's room, who entertained us most hospitably. On inquiring about his Christian welcome, I found that it was the general salutation of the slaves to their masters, instead of the Ave Maria which is used by equals. On the coast afterwards I saw a steamer, painted lead colour to resemble the sea, which had made a rapid voyage from Africa a few weeks before with thirteen hundred slaves, but so ill provided with water that four hundred had died of thirst on the passage. I learned that the Priests would take these nine hundred blacks before they were scattered through the country, and teach them the lord's prayer, the creed, this salutation in the name of Jesus, and baptize them. And do some of those Africans, I asked, ever say that they have gods of their own and object to be baptized in the name of the Lord Jesus Christ? They were surprised at the question, and answered that they never heard of such an objection, nor imagined it, but that all the slaves thought it an honour to be baptized in the name of their master's Lord. Imagine a thousand Jews dealt with in such a manner. For near two thousand years they have been fined, banished, tortured, put to death, for