

and advantages. Though we did not like that our children should learn the Church Catechism, we were willing that they should learn "the truth as it is in Jesus." While we were unwilling that they should remain in the suburbs of Popery—that is, in Puseyism, we were anxious that they should live very near the Prophets and Apostles; and instead of being brought up superstitious bigots, be brought up enlightened and liberal-minded Christians. It seemed desirable that we should have schools in connexion with our own congregations, because this would produce a greater degree of interest, and would secure more easy attendance, and more perfect management. But in these we do not oppose others, but only co-operate with them, and advance along in parallel lines, like the several divisions of the same army, aiming to drive before us the enemy,—ignorance and vice and wretchedness. And when we consider what our Episcopalian brethren have been doing, and what our Wesleyan friends have been doing, and what the Conference of our own body, holden in London, is doing, and what is doing by many of our own communities in various parts of our country, surely we could not avoid asking, "Lord, what wilt thou have me to do?" and to say, "Speak, Lord, for thy servant heareth." It will not be expected that I should enter into details: there are several resolutions which will explain these, and which are to be submitted for your approbation.

One thing I must notice—money will be required, a great deal of money will be required, and a great deal of money must be obtained; and a great deal of money can be obtained, and will be obtained, if we are alive to the subject. Oh, if we could but induce persons to give up needless hoarding and extravagant expenditure; if we could induce persons in genteel life, and who possess property, to be satisfied with the decent distinctions from the vulgar, without being carried away by the pride of life; what resources should we have sufficient for all the demands of civil and sacred charity! O my dear friends, remember that many eyes will be upon you this evening. Remember that this is a peculiar application, that it will not be repeated, and that you will have three years to pay what you may engage this evening to give. We hope, therefore, you will be disposed liberally. Oh, you know not what good you may accomplish by your endeavours. You may prepare some to sustain and cherish their old wrinkled parents in their declining years. Some will go forth members of civil society, and will be useful there; others will become honourable members in our Christian church; and some will become preachers of the everlasting Gospel. Oh what has been said of education! Oh what may be accomplished by education! Oh how it liberalizes men's minds! Oh how it dignifies them! Oh how it not only blesses them, but makes them blessings!

Now, example is sometimes better than precept, and an intence better than declamation. I knew a lad you may depend upon the truth of what I am going to say—for, alas! on this occasion I fear many things are not accurately stated! I knew a lad, born in a small village, moving in humble life, with no prospect of surpassing any of his fellows. A minister saw him, and conversed with him, and took him from his obscurity, and educated him; and the lad became a preacher, and preached a thousand sermons before he was of age, and preached to large multitudes in various places; and then he became the pastor of a church for fifty-three years; and also during his time he became the author of various works, which have had large circulation at home and abroad, and by which he may be rendered useful when he is removed from hence. Now, I knew such a lad; and this lad is the Chairman who now addresses you. (Applause.) Perhaps it will not be improper here also to state that this lad of whom we have been speaking, and who owes so much to gratuitous education, has desired me this evening to put down his name for £50—(loud applause)—only wishing that he was able to double the sum, but cheerfully yielding this as a grateful acknowledgement to God, and to encourage you in your work. But this is not all.

I wish our good friend, Mr. Mansford, could have been here—(applause)—but his indisposition prevents him. With that readiness, however to every good word and work which always distinguishes him, he has consented to give us the ground on which to build, the value of which is between three and four hundred pounds.

(loud applause.) I hope his zeal will stir up many, and that you will consider one another, to provoke one another to love and good works. Do not consider yourselves bound by any weak resolutions and engagements you made before you came here: and let me remind you again, that many eyes will be upon you this evening—that this a very peculiar application—that it is not to be repeated—and that you will have a long time in order to make it good.

CORRESPONDENCE.

THE CONVERSION OF THE JEWS.

LETTER XIX.

SUBJECT IN DISCUSSION: THE GENERAL SCOPE AND BEARING, ON THE QUESTION, OF THE EPISTLE TO THE ROMANS.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

SIR,—Resuming the thread of our review of the eleventh chapter, we remark, of our inspired apostle, that—

1. HE ARGUES THE FACT, OF THE FUTURE NATIONAL CONVERSION OF THE JEWS, FROM THE FOLLOWING CIRCUMSTANCES OF THEIR CASE.—

1. THAT GOD HAD LONG LOVED AND APPROVED OF THEM; ver. 2. "God hath not cast away his people, which he foreknew." This, as an able critic observes, is a frequent signification of the word "know," in the Holy Scriptures. It is not difficult to show how this rendering agrees with its use in ch. viii. 29. But it is not necessary to our present argument to discuss that point. Whatever be the signification which may be applied to it, it is evident St. Paul assigns as a reason in favour of his argument, that they were a "people which he foreknew." And even should we differ in our opinions as to the meaning of that particular expression, it is enough for our purpose, that he intended to urge it as a reason, which, rightly understood, threw a frown on the idea of the absolute and eternal rejection of his nation; "God forbid!"

2. That in their most deplorable condition of general apostasy and moral alienation, JEHOVAH HAD BEEN KNOWN YET TO HOLD THE NATION FAST BY A NUCLEUS OF FAITHFUL INDIVIDUALS; to instance in the days of the prophet Elijah, who had imagined himself to be the only individual of his people who at that time feared God. Yet even then there were seven thousand individuals "known unto God," as his true worshippers.—Very general, and apparently universal ungodliness, therefore, was no sufficient proof of an absolute national abandonment of God; ver. 2 to 4.

3. THAT GOD HAD ALSO, THEN, AT THAT TIME, WHEN THE APOSTLE WROTE, "a remnant" AMONG THEM, "according to the election of grace;" ver. 5, 6. By "the election of grace," we have seen we have to understand salvation according to the principles of the Gospel: Christ, "the foundation-stone"—actual rest on that foundation, when distinctly apprehended:—in all other cases, a moral tendency, "by the grace of God," in that direction.

Characters of that class, Jehovah refuses not to denominate "his people;" Acts xviii. 9, 10: "I have much people in this city." There were neither godly Christians nor ungodly Jews; but individuals in a state, so to speak, of moral transition from Judaism to Christianity. They were under the teachings and drawings of the Holy Spirit, yielding and advancing as their "knowledge" progressed; and they were thus in the very state for them to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." On this account, St. Paul might well calculate, by the divine blessing, on the happiest success attending his apostolical ministry among them; 1 John iv. 6.

It will not be denied that, now, "even at the present time, also, there is a remnant," in the Jewish nation, of "people" of this class. And this is to us, as it was to St. Paul, no small ground of encouragement in the use of means, and in the hope of "greater things than these." See also Isaiah, chapter vi., verse 13.

4. THAT GOD COULD EASILY RECOVER THEM, AS A NATION. No decree of Heaven had been passed against such an exercise of mercy.—There was no impossibility in their case; verse 23.

5. THAT THEIR RECOVERY TO GOD IS FAR MORE PROBABLE THAN WAS GENTILE CONVERSION.

In 1 Thess. i. 9, St. Paul reviews, with grateful and adoring surprise, the difficult process of pagan conversion. His words are, "And how ye turned to God—from idols, to serve the living and true God!" In this chapter he intimates there was now no such forbidding difficulty in the way of Jewish recovery to God. "If thou wert grafted contrary to nature into a good olive tree, how much more shall these which be the natural branches be grafted into their own olive tree!" ver. 24.

6. THAT GOD HAD BEGUN TO PREPARE AN INSTRUMENTALITY TO PROMOTE THE CONVERSION OF THE JEWISH NATION; ver. 11, "rather salvation is come unto the Gentiles, to provoke them to jealousy."

7. That, in the order of means, God has designed, (sooner or later in the sacred process,) that the FULL RECEPTION OF THE GOSPEL AMONG THE GENTILES, SHALL RESULT IN THE CONVICTION AND CONVERSION OF THE ENTIRE JEWISH NATION; ver. 25. "Blindness in part hath happened to Israel, until the fulness of the Gentiles be come in."

8. That this was the real and ultimate signification of the Old Testament prophecies concerning THE CONSUMMATION OF MESSIAH'S WORK ON EARTH; ver. 26. "And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

9. THAT THIS WAS THE CHIEF BLESSING SECURED TO THE JEWISH NATION, BY THE TERMS OF THE OLD COVENANT; ver. 27. "For this is my covenant unto them, WHEN I SHALL TAKE AWAY THEIR SINS!" As though the Holy Spirit had said, "Those persons do not understand my covenant with the Jews, who deny that I have engaged, at length, to make them 'a holy people.'"

10. THAT GOD STILL REGARDED THEM WITH COMPASSIONATE INTEREST; ver. 28. "As touching the election, they are beloved, for the father's sakes."

11. That the Old Covenant promises of gospel-grace to the Jewish nation, shall never be reversed; ver. 29. "For the gifts and calling of God are without repentance." Speaking after the manner of men, the Almighty is said to repent, when he changeth that which he hath done. Thus, it repented him that he had made Saul king of Israel; (1 Sam. xv. 11) and the privileges of the throne were, in consequence, taken away from him and his posterity. Great principles of the Divine government were here involved, and "the Judge of all the earth" upheld his law! His engagements with "Abraham and his seed" are of a character which will not interfere with the individual free-agency and responsibility of any man. And hence they will never be cancelled. Age after age shall roll away, during which the unbelievers of Israel will sin and suffer, reject Jehovah, and be of Him eternally rejected; until at length a national reformation be produced, and a generation "shall be created which shall praise the Lord." Psal. cii. 18.

The words of the learned CALVIN, on this passage, are much to the purpose:—"The 'gifts and calling' here are put for the benefit of it; and of that calling whereby God did adopt the posterity of Abraham; and not of every particular calling. For of this the dispute is held here; that the yet rejected Jews might be encouraged to turn to the Lord. That ancient covenant which he made long ago with Abraham was such, as that he would never alter it, through repentance: and therefore he was not so averse from them his posterity now, but he would receive them to grace and favour again."—Calvin in loc.

12. That the design of God, in his diversity of dealing with both Jews and Gentiles, was THE LARGEST POSSIBLE EXTENSION OF SAVING BENEFIT TO BOTH THOSE CLASSES OF MANKIND RESPECTIVELY; ver. 32. "For God hath concluded all in unbelief, that he might have mercy upon all;" on which Scripture the venerable WESLEY thus remarks:—"Suffering each in their turn to revolt from him. First God suffered the Gentiles in the early ages to revolt, and took the family of Abraham as a peculiar seed to himself. Afterwards he permitted them to fall through unbelief, and took in the believing Gentiles. And he did even this, to provoke the Jews to jealousy, and to bring them also in the end to faith! This was truly a mystery in the divine conduct;