

clear, and remarkable conversions; and the result, so far, has been the addition to the Church of God of 16 or 17 received on trial.

On this Circuit we have long felt the desire to do something on a regular and systematic plan for our Canadian brethren. Several of our friends who can speak the French language with facility have been engaged in their limited sphere, by all possible means in their power, in doing a little. And they have not laboured in vain: much light has been spread, and many impressions have been realized. Within the last three years, there have been several Roman Catholics converted. By the praiseworthy kindness of some friends at Montreal, some assistance has been afforded to Mr. Parentaux, to enable him to enter upon a field of labour in this Circuit, we trust already white unto the harvest. There is the spirit of enquiry abroad among the *habitans*; and at our special services at Chambly we had as many as six or seven who presented themselves for the prayers of the Church. Mr. P. will immediately enter on this sphere of action, and we trust ere many weeks have passed, to have formed a French Canadian class. Without God nothing is wise, or holy or strong. May he send his Holy Spirit upon us.

B SLICHT.

St. John's, March 30, 1844.

THE CONVERSION OF THE JEWS. LETTER XVI.

SUBJECT IN DISCUSSION: THE GENERAL SCOPE and BEARING, on the Question, of the Epistle to the Romans:—No. 5:—Analysis.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

SIR,—The attempt to deprive us of the evidence in favour of the future conversion of "*the nation of the Jews*," found in this epistle, has led us to analyse its contents, and most particularly to examine into the nature of its construction, by way of demonstrating that it is our opponents, and not ourselves, who have misunderstood its real signification. We shall thus irresistibly establish the justice of our claim, and irreversibly perpetuate the triumph of our argument. We have explained the reasons which have determined us in this course; at which we can easily imagine some would feel impatient.—It is not every class of our fellow-creatures that ruminates; and sound scriptural reasons are the last things in the world to suit the taste of some, who would, nevertheless, fain be dignified with the appellation of "*the wise*," who "*shall understand*."

"The pious and intelligent reader" will be glad to observe that the more we advance in our Analysis, the more fully established becomes the animating truth announced in our first letter.—Having progressed to the conclusion of the ninth chapter, we have discovered, that St. Paul, by a most natural train of thought, has been brought to the precise subject of our discussion. Most comprehensively does he, in this epistle, and with the authority of divine inspiration, enter into the condition and circumstances of the lineal descendants of "*faithful Abraham*." Nor can we but feel interested while listening to his discussion of the case of "*Israel after the flesh*."

To the conversion of these his apostate Jewish brethren, the apostle returns at the commencement of the tenth chapter; and with, as it were, a spring-tide of devout and compassionate affection. His language in relation to them, when writing to the believers at Rome, is most touching: "*Brethren!*" he exclaims; "*my heart's desire and prayer to God for Israel is, that they might be saved.*" I know that their salvation in eternity can be accomplished only by their conversion in time; since he only that believeth and is baptised shall be saved. And for this my heart is most anxiously solicitous, and is continually wrestling, Jacob-like, with God in prayer.

As an additional reason for this his longing and lingering solicitude and effort, he assigns the fact to which he bears a candid testimony, that many of them had a zeal for God, yet "*not ac-*

cording to [their means of] knowledge." "On this he built his confidence that, were they but really brought to know the gospel method of mercy to be the way appointed of God; like himself, they would joyfully embrace it. Clearly he saw, and strongly he wished them to see, that "*Christ is the end of the law for righteousness, to every one that believeth.*" "It is the great scope and design of "*the law*" to bring men to believe in "*Christ*," for righteousness and life; and its ceremonial and moral precepts and constitutions most harmoniously centre in this;" ver. 1 to 4.

He proceeds to shew that, rightly understood, the Jewish ceremonies point to the sacrifice of the Son of God as the sinner's only hope and trust. This prominent evangelical truth was taught by Moses, their great lawgiver; and Isaiah, their principal "*seer*," had proclaimed the same only way of salvation. The latter had, even in his far back age, beheld the deliverance of the degraded Gentiles as connected with this great truth, and had announced that eternal salvation through Christ should be obtained by all believers of every country without restriction or limitation; ver. 5 to 13.

These distinguishing peculiarities of his gospel—salvation by his cross, and salvation to all—were the chief grounds on account of which the Jews rejected and despised their Messiah. That these peculiarities of the New Covenant were yet manifestly revealed in their own "*Holy Scriptures*," so sorrowfully affected the beloved apostle of the blindness which had happened unto his unbelieving countrymen. And he further shews the urgent need of sending the living ministry of divinely-authorised men among them for the removal of the veil which is "*upon their heart*;" since "*faith cometh by hearing, and hearing by the word of God*;" ver. 14 to 17.

In the subsequent verses of the chapter, he furnishes the materials of an argument why Christians should not be discouraged at the inveterate unbelief of apostate Israel; and especially since that was no new or additional impediment to their salvation. Unhappily, that had ever been one of their principal and prevalent national transgressions against the God of truth! From the days of Moses to the time of their evangelical prophet, they had been "*a disobedient and gainsaying people*;" and yet the Son of God went about doing good to "*the lost sheep of the house of Israel*." For that sin they had been often divinely chastised, and in judgment should yet be still more fearfully visited of God. But St. Paul was given to see that brighter and better days were in store for discarded and degenerate Israel—that God was about to place the long-despised Gentiles in circumstances of moral and religious superiority to them—and that the evident design of heaven thereby was, that the elevation of degraded pagans, by the efficacy of the gospel, should excite in the breasts of the children of Abraham a saving emulation in the cultivation of "*like precious faith*."

The apostle, by two quotations from the Jewish Scriptures, renders this incontrovertibly apparent. The first is Deuteronomy xxxii. 21:—"*They have moved me to jealousy with that which is not God: they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people. I will provoke them to anger with a foolish nation.*" This remarkable Scripture evidently carries a double or twofold signification; the one of judgment, the other of mercy. The former has had its accomplishment in the destructive miseries successively heaped upon them by Gentile conquerors and oppressors. The latter is yet to be fulfilled in the saving mercy of which their future generations shall become the happy subjects, through the evangelical instrumentality arising from Gentile conversion and compassion.

The former generations of the Jewish people, by their manifold and peculiar privileges, had been truly raised far above all nations. In their prominent position of national pre-eminence they naturally despised all the other tribes of mankind. And to them it must have been peculiarly galling, when in the just indignation of God they became, subsequently, conquered, abused, disinherited, and trodden under foot by nations whom their forefathers had despised as "*not a people*," and disparaged as "*a foolish nation*." This was, however, the punishment of their shameless idolatry and unbelief, and their many consequent abominations. The page of authentic history assures us, that, in this first view of it, the pro-

phesy of Moses here quoted, has received its amplest and most tremendous fulfilment.

But St. Paul was also instructed by "*the Holy Ghost*" to see that this prophetic Scripture had a secondary merciful and more ultimate signification; and that it was proper to quote it as indicating the salutary and saving re-action between Jew and Gentile, which should joyfully characterise the glorious days of the Blessed Messiah! His words are, "*But Esaias is very bold*," "hath the boldness to say, in a context where so many things refer to the gospel," "*I was found of them that sought me not; I was made manifest to them that asked not after me.*" (Isaiah lxi. 1, 2.)

That Isaiah was so "*very bold*," in his representation of the then future conversion of the Gentiles, must have arisen from the clear visions on the subject with which he was divinely favoured. To the Gentiles "*the Gospel of Christ*" was sent, an unsolicited benefit; and it proved "*the power of God unto salvation, to every one that believed.*"

Blessed be the God of Abraham! We have ourselves lived to see and to share in this amazing and unexpected elevation of our Gentile tribes, through the grace of the Gospel which the Jewish nation "*despised and rejected*." We have become a people [of God] who were "*not a people*;" and we who were "*a foolish nation*," have become "*wise unto salvation, through faith which is in Christ Jesus*."

But the world has YET to witness the foretold and anticipated re-action of Gentile faith upon the "*disobedient and gainsaying people*!"

The Jewish conversions in the days of the apostle were BY THE INSTRUMENTALITY OF CONVERTED JEWS. Correspondent with the magnificent announcement of Jewish prophecy on the subject, there NEVER HAS YET been any Jewish conversions BY THE INSTRUMENTALITY OF CONVERTED GENTILES!

"Nevertheless, the foundation of God standeth sure!" Salvation is come to the Gentiles, "*to provoke them to jealousy*;" (Rom. xi. 11;) "*to a holy emulation of sharing the blessings and benefits to be expected from their own Messiah, when they shall see so many heathens enjoy them*;" ver. 18 to 21.

With such an animating and far-extending prospect before the Church of Christ, how pitiable is the intellectual prostration of those well-meaning, but misguided and self-conceited people, who cannot make an appointment without pre-nising "*if time shall continue*," and are unable to sleep in their beds of a night lest the world should suddenly come to its end before the morning!

In our next we mean still to pursue our Analysis.

I remain,

Dear Sir, yours,

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

Near Lake Champlain,
March 28, 1844. }

MISCELLANEOUS.

HOME.

WHAT spot on earth is so dear to the heart as home—what word so fraught with tender recollection? The place where our youthful minds first received the instructions of a father and the guiding counsels of a mother; where the kindness of brothers and sisters bound us together with a twofold cord, which grew with our growth and strengthened with our strength; where the toils of the day were succeeded by the pleasures of the fireside circle, and the happiness of all was centred in the individual pleasure of each. Such scenes are unknown in the haunts of gaiety & dissipation, and the cottage fireside possesses charms far purer than do the palaces of the proud and haughty; and those who lay their offerings upon the altar of peace and contentment, enjoy far greater happiness than the gay votaries who worship at the shrine of Fashion. While Memory recalls scenes of the past, Fancy carries us back, and we seem to live over those happy scenes; we are again at our happy homes; glad voices greet our ear, and the clear ringing laugh of childhood blends with the notes of the bird of song. The flowers are blooming as if to gladden our approach, and the murmuring rivulet glides smoothly on its course; we are again at our tasks, receiving the approval of friends;