

innally; assuring them also, how incessantly he prayed for them, and how fondly he longed for personal acquaintance with them, and a mutual communion with them in the things of God: that they might be "established," and that he might be "comforted together" with them—ver. 6 to 12.

Another observable circumstance is, that the ISRAELITISH ORIGIN of their common Christianity is set up, as a most prominent object, at the very threshold of his epistolary edifice. He designates it, "the Gospel of God concerning his Son Jesus Christ, which was made of the SEED OF DAVID, according to the flesh"—(ver. 3.)

Further, he maintains the PRE-EMINENCY OF THE BELIEVING JEW, with respect to the privileges of the gospel, in terms which would hardly have been consistent with due courtesy, in addressing a church, the majority of which were converted Gentiles; had there not been something in their temper of mind defective on that head. He says "the Gospel of Christ is the power of God unto salvation to every one that believeth, to THE JEW FIRST, and also to the Greek," (ver. 16.)

These peculiarities would be deemed conclusive evidence, that in this epistle, the mind of St. Paul was bearing hard against unreasonable anti-Jewish prejudices; and that he might be expected to produce whatever the subject really furnished for the annihilation of those prejudices.

At the same time, and with an evident regard to the two parties he was endeavouring to benefit, he corrects a spirit of undue presumption on the part of any of the Jewish converts. Attaching to Israel on account of their pre-eminency of privilege, he recognises a dread corresponding pre-eminency of responsibility to God for its due and faithful improvement. He declares that the Judge of quick and dead, in dealing with "every soul of man that doeth evil," will have regard to their previous comparative moral and religious advantages, and will visit with vengeance "the Jew first and also the Gentile;" (ch. ii. 9.)

He still more fully obviates the primitive spirit of Jewish exclusiveness, by shewing that the offer of redeeming mercy was to be made, "for obedience to the faith," to produce a believing obedience, "among all nations;" and that all believers in Christ, of whatever tribe or language, were REALLY and TRULY and EQUALLY "beloved of God, and called to be saints;" equally admitted to a free justification and full sanctification; and equally called to consecrate themselves wholly to the service of God. And while he thanks the Divine Head of the Church in behalf of "all" of that description of character, who had been joined together in Christian fellowship "at Rome," he breathes forth this affectionate desire respecting them "ALL": "Grace to you, and peace from God our Father and the Lord Jesus Christ;" (ch. i. 5 to 7.)

One can scarcely avoid a momentary pause in our progress, for the purpose of admiring the noble and disinterested fearlessness of the holy apostle, in his faithful dealing with the separate parties, whose affections he was aiming thereby to blend into more entire oneness with each other. Hereby he teaches us, that an affectionate fidelity to EACH, is the gospel method of promoting unity among ALL. Though he is here endeavouring to elevate the church-standing of his converted countrymen, he was not insensible to their defectiveness in various points; nor was he unaffected by the Christian excellencies of his Gentile brethren, though with unsparring hand he corrects their errors. He was a minister of too large a heart to be the exclusive property even of the party whose special cause he would fain have advanced. The welfare of the entire church was the fondest pursuit of his consecrated spirit: and he specially espoused the case of the depressed portion of the community, chiefly because he most fervently loved its redeemed and regenerated whole.

The conclusion of the first chapter contains a fearful picture of Gentile depravity, which was well suited to humble the spirits of the pagan converts, and to "put them in mind" how greatly they had become indebted in the grace of the Gospel, and consequently how bound they were, by every just consideration, to submit to its government.

The inspired writer loses, however, no opportunity of conciliating the judgment and affections

of his Gentile brethren. In the succeeding two chapters, he most luminously shews, as to any hope of eternal life beyond the grave, as well of divine acceptance in the present world, since "both Jews and Gentiles are all under sin," that both the one and the other, in the sight of God, stand on the same level of moral fall and personal guilt and unholiness, and most utter and entire helplessness and hopelessness; (ch. ii. iii.)

It is made clearly to appear that righteousness, or justification of person before God, cannot come, either to the one by the law of nature, or to the other by the law of Moses. Hence each equally needed the intervention of Christ's atoning sacrifice. And this argument of equal emergency, in their original moral circumstances, is left to make them feel the stronger motive of mutual sympathy and love.

The Jews were in no small danger of over-valuing themselves, and of falling into an anti-evangelical reliance on this lineal descent from Abraham, "the friend of God!" and on their prescribed performance of the ceremonials of their national faith. St. Paul demonstrates to them that while, as a people, they certainly possessed peculiar and invaluable advantages, "much every way," in regard to their eternal interests—and "chiefly" from their having had "committed unto them the oracles of God," which were "able to make them wise unto salvation, through faith which is in Christ Jesus," yet that even these were of no real service to them, but just in proportion as they had been brought to that "faith" thereby.

With a most happy and truthful ingenuity the apostle also proves to them, that "Abraham our father" had been accepted of God by a faith in Christ which was PROSPECTIVE in its exercise, as they and their Gentile brethren had been by a faith which was RETROSPECTIVE; the one looking towards the Saviour as yet to come, the other, as having already come. And that, as this momentous transaction in the life of that venerable patriarch, was previous to his initiation into those ceremonial peculiarities which afterwards distinguished his descendants; and even before he was circumcised; those ceremonials and that circumcision could not be essential to the character of an accepted believer in Christ. From this the natural conclusion would be, that all their uncircumcised brethren, who had become partakers of "that faith of our father Abraham, which he had, being yet uncircumcised," were, equally with themselves, in a very important sense, "the children of Abraham;" and, that both classes of believers, formed "the true circumcision"—"the true Israel of God."

This position must have been rather startling to the deeply-rooted prejudices of many even of the converted Jews of that day. To the intelligent and pious, however, on both sides of the church at Rome, it must have been truly gratifying and highly satisfactory. The common believing paternity of all Christians, thus evinced, proclaimed their common and equal brotherhood, and the fraternal sympathy and love they were, in common, bound to cherish, on that account, towards each other; (ch. iii. and iv.)

Having brought both Jewish and Gentile converts upon the SAME COMMON GROUND, of mutual, spiritual, relationship to "the father of the faithful," as the patriarch Abraham has been termed; the inspired apostle leads them unitedly on to a more particular and devout review of their still more eventful mutual moral relationship to God; (ch. v. 1.) He dwells on the infinite love from which it proceeded—the returning grateful love, on their part, which it justly demanded toward God in Christ—the moral purity to which it was intended to lead—and the unspeakable advantages of present grace and eternal glory connected therewith; (ch. v. to viii.)

In this part of the epistle, there are some most interesting discussions and illustrations of points of faith and practice, in which they would all feel the most lively common interest. These, however, will never lose their preciousness, while any part of the church of Christ shall continue "militant here on earth."

Intending to pursue the analysis to the conclusion of the epistle,

I remain,

Dear Sir, yours,

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

Near Lake Champlain,  
March 2, 1844.

## MISCELLANEOUS.

### THE SHEPHERD-DOG.

NOTWITHSTANDING his wild and melancholy looks he is patient, persevering, and most faithfully attached to his master. It is curious to see how carefully in this country he will gather and drive a flock of sheep, with more skill than any man or boy could do it. But in the Highlands of Scotland, where the winters are long and severe, and the snow-drifts are very deep among the mountains, those dogs are still more useful; and wonderful stories are told of their sense and faithfulness. The following is known to be a true one.

The valleys, or glens as they are there called, amongst the Grampian mountains, are chiefly inhabited by shepherds. There are no fences or boundaries in these wild parts, but every shepherd has his own range, which reaches so far that he never sees the whole of his flock together, except when they are collected for shearing. Every day he has to go to the distant parts of his range, and with his faithful dog to turn back any straggling sheep that might wander beyond his own bounds into his neighbour's lands. In one of these rambles a shepherd took his little boy, about three years old, as is the custom with the Highlanders, to season them to the cold of the climate. After going about the pastures for some time, the shepherd with his dog climbed a very steep hill, that he might gain a wider view of his scattered flock. But fearing to tire the child, he left him in a sheltered spot, charging him not to stir till he came back. But hardly had he reached the top of the hill, when the sky was suddenly darkened by one of the very thick mists which often come down suddenly on these mountains, and shut out every object from the eye. The father, feeling anxious for his child, hastened down; but owing to the darkness and his own fright, he lost his way. He wandered long among the dangerous bogs and waterfalls which abound in those desert places, till night came on; still he went on and on till he came to the edge of the mist, and then he saw by the light of the moon, that he had reached his own valley, and was within a short distance of his cottage. It was impossible to renew the search for the poor child that night; but as soon as morning began to dawn he set out with a party of his neighbours. All that day he crossed the mountains to and fro, looking into every dark hollow and cleft; but to no purpose. The dog, however, had returned home, and after receiving his usual allowance of cake, had run off, and was still absent. Day after day, the heart-broken father renewed his search, and the neighbouring shepherds left the care of their flocks to seek for the lost child in every part of their different ranges: but still in vain. There was not the least mark of a small footprint on the damp grass. The father strained his ear to listen; but there was no feeble cry mixed with the loud roar of the waterfalls and the bleating of the flocks. Yet still when he came back to the cottage at night, he found that the dog had been for his allowance of food, and then had gone off again. Being struck with this, he staid at home till the dog set off again with his cake, and followed him. The faithful creature led him to a wild waterfall at some distance from the spot where the child had been left. It was a dreadful place. The high cliffs on each side almost met together at the top, but below it was a fearful dark hollow. The dog instantly began to make his way down one of those steep hills, and at last went into a cave nearly close to the roaring waterfall. The shepherd followed with difficulty. You may guess what he felt when he saw his boy there, safe, eating the cake which the dog had brought, while the faithful animal stood by watching him with looks of pleasure.

From the child's own account, and the place in which he was found, it appeared that he had wandered to the edge of the cliff, and then either fallen or scrambled down till he reached the cave—when there, the fear of the waterfalls prevented his leaving it. The dog, by means of his scent, had tracked him to the spot, and then had hindered him from starving by giving up to him his daily allowance. He seemed never to have left the child night or day, except when he went home for his food, and then he was seen running at full speed to and from the cottage.

### NATURAL HISTORY OF THE HONEY BEE.

THIS bee, when collecting the pollen of flowers, which constitutes the "bee bread," never passes