

to the particular nature of the curse, convey still the same sentiment ; and as we have already said, a stronger evidence of deep and tender interest can hardly be conceived.

Let us fix our attention, then, upon the grounds on which the Apostle entertained these feelings towards the Jews. *My brethren, my kinsmen, according to the flesh*,—this is the first which is stated ; and the words appear pregnant with natural affection : Natural affection, to be devoid of which he marks down, in another place, among the odious characteristics of evil men in the latter times. St. Paul, therefore, who in the highest and amplest sense was a cosmopolite, who ranged the world, as the *Apostle of the Gentiles*, to carry the message of salvation, whose zeal impelled him in all directions and to all distances, to *preach among the Gentiles the unsearchable riches of Christ*, who breaks down all the fences of exclusiveness, and sweeps aside all the assumptions of privilege from caste or country, with reference to the blessings of the covenant,—who proclaims that under the Gospel *there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all*,—St. Paul, nevertheless, does not refuse to recognize the claim of kindred and nationality upon his own heart. *My brethren, my kinsmen according to the flesh* :—The same voice of the love of country and kindred, speaks out in other examples recorded in Scripture : we hear it from King David when he addresses the tribes of Judah after his restoration, *Ye are my brethren ye are my bones and my flesh* : we hear it in the questions of Queen Esther, *For how can I endure to see the evil which shall come upon my*