

is not to be supposed that he would express a readiness to suffer it.—“For I could wish that myself were accursed from Christ,” i. e. says one, I am willing to be made a curse after the manner of Christ, or to suffer crucifixion for the sake of my countrymen. Or, I am willing to be separated from the church of Christ, by a violent death. Or, I am willing to endure all those temporal calamities to which my brethren are doomed, in consequence of their rejection of the Messiah, if, thereby, their sufferings might be mitigated. Against all these interpretations, however, with the exception of the last, there lies an objection, already mentioned, viz. that to be made a curse after the manner of Christ, or to be cut off from his church by a violent death, could have no tendency to benefit the Jews. And with reference to the last, it may be observed, that it is difficult to say how the phrase “accursed from Christ” can be made to apply to the endurance of these supposed temporal calamities. It is presumed that all difficulty will be removed, by giving to *Eukomēn* (the imperfect tense) its proper translation, and considering the whole clause parenthetical. In that case, the second and third verses will stand in the following manner:—“I have great heaviness, and continual sorrow in my heart, (for I wished that myself were accursed from Christ,) for my brethren, my kinsmen, according to the flesh.” According to this rendering and arrangement, the heaviness and sorrow of which the Apostle speaks, was for, or on account of, his brethren; and he merely alludes to his former state as the reason why he experienced it. He does not say that he now wished himself accursed from Christ for his brethren, &c. but that he was the subject of much sorrow on account of them, because *he* had formerly wished himself accursed from Christ, well knowing that the mourn-

ful state in which he had been at that period of his life, was their present deplorable condition. In the days of his ignorance, Paul had no desire to enjoy the presence of Christ. When told that he must take up his cross, and forsake houses, and lands, and brethren, and parents, on pain of eternal separation from him, he was not long in making his choice. Nay, the rage which burnt in his bosom against Jesus of Nazareth, led him to *corēt* separation from him—to desire, as the greatest blessing, what is, in fact, the greatest curse. And his “brethren, his kinsmen according to the flesh,” were, at the moment when he wrote this Epistle, possessed of similar views and feelings. They deliberately chose the meanest gratifications of sense, in preference to Christ and the blessings of his salvation. Surely such a state of mind may well account for his sorrow on their behalf, and for his earnest solicitude for their salvation.

G. P.

#### AMERICAN SLAVERY.

So intimately connected is the practice of Christianity with its principles, and the possession of the spirit of Christ with its manifestation in all acts of piety, equity, and love, that we cannot refrain from uniting with our English brethren in their condemnation of Slavery as it exists in the United States, and especially as it is practised and supported by the professed followers of Him who said to his disciples, “*All ye are BRETHREN.*”

The Baptist General Convention having addressed an affectionate Letter to the Baptist Union in England, after the return of the Deputies who visited America in 1835, the Union sent the following reply, which we are sure will excite in the minds of our readers the deepest sympathy and interest.