

Equally mistaken is he who supposes that official standing will compensate for any lack of ministerial duty, or who imagines that such an adventitious circumstance, such an accident, raises him in usefulness or importance one jot or tittle above his more humble brethren.

These remarks may be applied to whoever they will suit, for such only they are intended. We shall now proceed with our picture.

NO. IV.

The Rev. Mr. — was never intended by nature to be either an *Ascetic* or a *Jesuit*, his gregarious habits unfit him for the first, and his honest, open, straightforward, manly, and, we were going to add, *blunt*, manner disqualifies him for the second. This minister was born to command rather than to obey, and, as a matter of consequence, his deportment does not appear so soft, bland, and yielding as those who have less firmness of character, or as those who are more desirous to secure the esteem and applause of others.

It is unnecessary to add that this peculiarity is purely constitutional, and renders him one of those characters, a few of which are indispensable.

From the above it will be manifest, that in the enforcement of church discipline, and as a chairman in the management of a meeting, he has few superiors, though he may have many equals.

As a pastor rather than as a preacher he excels. His sermons, though excellent as to doctrine, are susceptible of improvement, and it is evident this improvement could be effected by the preacher himself, were he to bestow more pains and study on their composition. A fine, full, harmonious voice is greatly in his favour, and a habit of emphasising the simplest axioms make them appear as though they were inferences drawn from the most laboured induction and profound reasoning.

Preaching may be classed into controversial exegetical, doctrinal, metaphysical, and didactic; the latter is certainly the most useful, and this is the class of preaching he usually prefers.

"He would not stoop
To conquer those by jocular exploits,
Whom truth and soberness assailed in vain."

CORRESPONDENCE.

THE CONVERSION OF THE JEWS.

LETTER XXIV.

SUBJECT IN DISCUSSION: The GENERAL SCOPE and BEARING, on the Question, of the Epistle to the Romans.—No. 13:—Analysis. Chap. xi. 25, "Until the fulness of the Gentiles be come in."

TO THE EDITOR OF THE CHRISTIAN MIRROR.

SIR,—Having recently been much engaged, and also laid aside by an illness, there has been a greater space of time since my last letter than otherwise I could have wished. I hasten, however, to lay before the pious and intelligent reader some further remarks on the mode by which the magnificent event of Jewish national conversion may be expected to be accelerated.

Various influences will probably come upon the Jewish mind, both human and divine, moral and political, which will be conducive to their ultimate restoration to God. But, since St. Paul strictly instances "the fulness of the Gentiles,"

as an event which will distinguish that era, it may be supposed that so might a change in the condition of the Gentile nations, as that phrase expresses, be found to have a special tendency to prepossess the Jewish people in favour of the Gospel, which is the appointed means of the production of that promised change.

Some, indeed, regard the expression as merely the chronological mark of a coming age; others, however, assign to it also a moral and religious signification.

The former divide the moral history of our world into three great periods. The first, they consider as having extended from the Creation to the calling of Abraham, and the adoption of his descendants to peculiar religious privileges. They speak of the second period, as including the ages during which the family of Abraham possessed these exclusive privileges,—an era which extended to the time of their rejection as the exclusive people of God, and their overthrow and dispersion into all countries by the arms of Imperial Rome. The third period they characterize by the special offer of the divine mercy of the Gospel made to the Gentile nations. See Acts xiii. 46, 47.

In this latter period, they say, we are living, at the present day; and to the whole of this period they understand our Lord to refer in that notable prophecy of his, Luke xvi. 24: "Jerusalem shall be trodden down of the Gentiles UNTIL THE TIMES OF THE GENTILES BE FULFILLED!"

The theory of these chronologists includes also the idea, that, as the two former periods each numbered about two thousand years, so to "THE TIMES OF THE GENTILES," will be allotted the same space; and that the conclusion of this Gentile period will be, properly, "the fulness of the Gentiles" or, as they interpret the words, the completion, or filling up, of the time, or era, specially allotted to the Gentiles.

We do not avow ourselves absolute converts to this entire scheme: for we at least think we see in the distance a blessed and important era of the world's progress to which the present is but introductory. So far from this being the concluding page of mundane story. But there appears so much in point of analogy, and also of matter of fact, which may be said in favour of some parts of the theory, as that we are not by any means inclined to reject it altogether. Nevertheless, we humbly conceive that the phrase on which we are now remarking, points us to a moral rather than a merely chronological characteristic of the age in which it shall occur.

We see no ground of objection to the consideration of the period which has filled on since the rejection of the Jewish nation, as properly denominated "THE TIMES OF THE GENTILES." Among other reasons, because:

1. During this period, "Gentile" nations, in CONTRADICTION to "the nation of the Jews," have very largely and richly shared the privileges of the Gospel, and they are yet more extensively and extensively participating therein.

2. During the same period, the Jewish people have been degraded by all nations, without exception; and the Jewish territory, "Jerusalem," has invariably, throughout the whole period, been "trodden under foot of the Gentiles."

And if this is intended to continue "until," in the sense the interpreters give to the words, "the times of the Gentiles be fulfilled;" then, so long as "Jerusalem" shall continue so "trodden down of the Gentiles," then, so long, the world will have proof that the Gentile era has not yet run out—that "the times of the Gentiles" remains unexhausted and not "fulfilled."

We beg to recommend this portion of the divine word concerning the literal "Jerusalem" as well as its never-ceasing fulfilment for the last eighteen hundred years, down to this our day, to the admiring attention of the patient and comprehensive student of Scripture prophecy. And we doubt not that he will admit that at least here is one prophecy which extends beyond "43!"

There is, however, in our humble opinion, a wide difference between "the times of the Gentiles," and "the fulness of the Gentiles." The difference is at least as great as there is between the TERM of a man's natural life and the TERMINATION of that life.

For the sake of argument, we may concede that the former may possibly signify the whole period of time marked by the special evangelical privileges conferred upon the Gentile nations. But the latter certainly points to the GRAND CON-

summation of the whole. The former may designate the entire moral campaign of Emmanuel for the recovery of the Gentile provinces, his moral dominions, from the base usurpation of Satan. But in the latter, we see the ultimate triumphs he shall gloriously achieve among the pagan population of our sin-stricken world.

The one place before us the whole season of moral culture, which has been awarded to the Gentile sections of God's devastated moral vineyard. But the other introduces to our delighted spirits the very abundant and most astonishing harvest of success which at length shall recompense the toils of so many generations of his faithful labourers. The former may refer to the complete stream of eventful duration, which shall thus be employed; and some of which has yet to run on in its appointed course. But the latter designates the mighty confluence of overbearing waters—the sealess moral ocean of blessing in which that stream shall ultimately and inevitably find its fore-told and extatic termination; and where its rolling and harmonious waters shall wonderfully fill the arch of heaven with the sounding praises of "Emmanuel: God with us."

There are, unhappily, too many grounds for concluding that the happy age we are contemplating will be preceded by, at least, a short struggle on the part of the powers of darkness, for their lost ascendancy. During that period, "Satan will be loosed, and go forth to deceive the nations: and alas with but too large a degree of soul-destroying success. But 'the Gospel of Christ' shall, PREVIOUSLY, 'be preached' and shall prevail 'among all nations. And THEN shall the END come!' The 'fire out of heaven' of divine wrath, shall then 'destroy them all'—all those who will have extinguished the flame of divine love.

Some remarks on "the fulness of the Gentiles," thus understood, are reserved for my next letter.

I remain, dear Sir, yours,
AN HUMBLE BELIEVER IN A MILLENNIUM YET TO
BE PRODUCED BY THE GOSPEL OF CHRIST.
Near Lake Champlain, July 9, 1844.

DIED.—In this city, on the 12th instant, Mr. Philip Cooper, son of Mr. James Cooper, aged 24 years.—The consolations of religion he enjoyed, and a well grounded hope of everlasting blessedness which he expressed, during his illness, has afforded great comfort to his sorrowing parents and family.

DEATH OF JOE SMITH, THE MORMON PROPHET.

The Cincinnati Gazette of July 3d announces, on the authority of the St. Louis Gazette and the Quincy Herald of June 28th, the death of Joe and Hiram Smith.

It appears that Gov. Ford of Illinois, left Carthage on the 27th ult. with 120 soldiers for the purpose of taking possession of the Nauvoo legion and their arms. This was done and the Governor left Nauvoo and encamped about 7 miles from the city.

About the same time an attempt was made by a Mormon to break the guard placed around the Carthage prison, in which Joe and Hiram were confined.

A general confusion ensued in the crowd around the jail. Joe and his Mormon fellow prisoners, it seems, had provided themselves with pistols, commenced firing upon the guard within. He then attempted to escape from the window, when a hundred balls entered his body, and he fell a lifeless corpse.

His brother Hiram shared the same fate.—Richards, a leading Mormon, was badly wounded. There our intelligence ends—what took place after this, God only knows. Mormons immediately left for Nauvoo to carry the news of the death of the Prophet.—It is feared that the Mormons at Nauvoo will be so exasperated as to exterminate the Governor and his small force.

Our citizens, says the Quincy Herald, were aroused this morning by the ringing of bells and a call to arms. Our three independent companies are already in marching order. Maj Flood has ordered out the militia of his regiment, and the steamer Boreas is waiting to convey them to the scene of action.

Messengers have just left for Hannibal, and the towns below, for the purpose of arousing the Minutemen. The excitement in our city is intense, and the anxiety to hear the fate of Gov. Ford and his men is very great.