

## CORRESPONDENCE.

## THE CONVERSION OF THE JEWS.

## LETTER XI.

SUBJECT IN DISCUSSION: "And so ALL ISRAEL shall be saved." QUESTION: Does St. Paul speak this of the spiritual Israel, or of "Israel after the flesh"? (1 Cor. x. 18.)

TO THE EDITOR OF THE CHRISTIAN MIRROR.

SIR,—It has been admitted, in the progress of our argument, that the term "Israel," and its equivalent phrases, are sometimes used in the Holy Scriptures, to signify the people of God in general, of whatever name or nation—all truly spiritual Christians. So in Philippians ch. iii. ver. 3, "We are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Also in Galat. vi. 16, "And as many as walk according to this rule, peace be on them and mercy, and upon the ISRAEL of God."

These terms, however, in other passages of Holy Writ, evidently apply to the nations of the Jews, and to them alone. To ascertain, therefore, which of these significations we are to apply to any particular passage, we must have recourse to "THE CONNECTED VERSES" to which such passage may stand related. And if such passage should form a part of an argument or discussion, the obvious subject of the discussion will afford us the best possible evidence, as to the sense which the particular passage has been designed to express.

The pious and intelligent reader will perceive, that the eleventh chapter of the epistle to the Romans, is intimately connected with the two chapters immediately preceding it; and that all these three chapters, are principally occupied by an apostolical discourse concerning "Israel." From these three chapters, we propose to draw all the materials of our argument, to prove that the evident chain of the apostolical reasoning therein, is in reference NOT to the spiritual Israel, but to "Israel after the flesh"—the "nation" or "people of the Jews."

It may be deemed most fair, and candid, and straightforward, to select the instances bearing on the argument, in the consecutive order in which they lie in these chapters; and we appeal to the most ordinary understanding for a decision, that they cannot be considered as applicable to "the spiritual Israel."

We wish to remind the reader, that our present business is sincerely to find out what is really the chief subject of these three chapters. Of which Israel does St. Paul here speak, the spiritual or the natural? And we respectfully suggest to him, as he passes along, with his Bible open at the place, to pause at the end of each Scripture quotation, and ask himself this question, before he proceeds to the next:—Can this apply to the spiritual Israel? Should he adopt this reasonable plan, before he reaches the conclusion of this letter, he will find, that FIFTY-TWO times, (or as may Sabbaths as there are in the year) he will have to say—"NO!" Nor will this be deemed an inconsiderable negative argument.

Of the "Israel" to which St. Paul refers, he himself says, that:—

First, he had great heaviness and continual sorrow in his heart respecting them; chap. ix. verse 3.

Secondly, they were his brethren and his kinsmen according to the flesh; verse 3.

Thirdly, they are Israelites; to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, &c. ver. 4.

Fourthly, of them were the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever. Amen. v. 5.

Fifthly, they are not all the spiritual Israel, ver. 6.

Sixthly, they are the seed of Abraham, ver. 7.

Seventhly, they are the children of the flesh, but not the children of God, ver. 8.

Eighthly, they are vessels of wrath, fitted to destruction, ver. 22.

Ninthly, they had not attained unto the law of righteousness, ver. 31.

Tenthly, they sought righteousness not by faith, but as it were by the works of the law, ver. 32.

Eleventhly, they stumbled at that stumbling-stone, the Lord Jesus Christ, ver. 32.

Twelfthly, In relation to them, his heart's de-

sire, and prayer to God, was, that they might be saved or converted, (Eph. ii. 8.) chap. x. ver. 1.

Thirteenthly, they had a zeal for God, but not according to knowledge, ver. 2.

Fourteenthly, they were ignorant of God's righteousness, ver. 3.

Fifteenthly, they went about to establish their own righteousness, ver. 3.

Sixteenthly, they had not submitted to the righteousness of God, ver. 3.

Seventeenthly, they had not believed in Christ, ver. 14.

Eighteenthly, they had not been hearers of the Gospel, in any saving sense of the word, ver. 14.

Nineteenthly, they had not all obeyed the Gospel, ver. 16.

Twentiethly, Moses said, he would provoke them to jealousy by them that are no people, v. 19.

Twenty-firstly, Esaias called them, a disobedient and gainsaying people, ver. 21.

Twenty-secondly, they were a people, of whom it might be thought by some, that God had totally and finally cast them away, chap. xi. ver. 1.

Twenty-thirdly, Elias had made intercession to God against them, for having killed the Lord's prophets, and digged down his altars, ver. 2.

Twenty-fourthly, they had not obtained that which they sought for, ver. 7.

Twenty-fifthly, God had given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, ver. 8.

Twenty-sixthly, David said of them, Let their table be made a snare, and a trap, and a stumbling block, and a recompense, unto them, ver. 9.

Twenty-seventhly, through their fall salvation is come unto the Gentiles, to provoke them to jealousy, ver. 11.

Twenty-eighthly, the fall of them, had been the riches of the world, and the diminishing of them, the riches of the Gentiles, ver. 12.

Twenty-ninthly, he wished to provoke them to emulation, that he might save some of them, v. 14.

Thirtiethly, As it respected acceptance with God, and all its connected privileges, they were already and really cast away, ver. 16.

Thirty-firstly, there was a prospect of their being yet received of God into his church, ver. 15.

Thirty-secondly, they were a lump, whose first-fruits were holy, ver. 16.

Thirty-thirdly, they were branches, whose root was holy, ver. 16.

Thirty-fourthly, they were branches broken off, ver. 17.

Thirty-fifthly, because of unbelief, they were broken off, ver. 20.

Thirty-sixthly, they were the natural branches of a good olive tree, ver. 21, 24.

Thirty-seventhly, God spared not to cut them off, ver. 21.

Thirty-eighthly, they were an Israel, on whom God had executed great and merited severity, ver. 22.

Thirty-ninthly, they were still in unbelief, ver. 23.

Fortiethly, they were not yet grafted into their own olive tree, ver. 24.

Forty-firstly, blindness in part had happened unto them, ver. 25.

Forty-secondly, this blindness should not be removed, until the Gentiles be come in, ver. 25.

Forty-thirdly, the Deliverer should turn away ungodliness, ver. 26.

Forty-fourthly, God had, by a national covenant, engaged to take away their sins, ver. 27.

Forty-fifthly, As concerning the gospel, they were enemies, for the sake of the spiritual Israel, ver. 28.

Forty-sixthly, they were beloved, for the sake of their fathers, ver. 28.

Forty-seventhly, the spiritual Israel had obtained mercy through their unbelief, ver. 30.

Forty-eighthly, they had not obtained mercy, ver. 31.

Forty-ninthly, it was the design of God, that they should obtain mercy, through the mercy shown to the spiritual Israel, ver. 31.

Fiftiethly, ultimate mercy to them, in some future generation, was the intention of the divine government over them, ver. 32.

Fifty-firstly, the conversion of this Israel, was a far more probable event, than had been the conversion of those, who, from among the Gentiles, had turned to God, ver. 24.

Fifty-secondly, Mysterious as their case undeniably is, the Holy Spirit has here specially instructed us, that their conversion shall yet take

place, when the proper instrumentality shall have been prepared for its happy accomplishment; and that the same Spirit has inspired the holy apostle so to understand the prophetic promises respecting them, ver. 26, 26, 27.

Now, we humbly and respectfully maintain, that these fifty-two references to the Israel of St. Paul's argument, can have no other consistent and Scriptural application, than that which we make of it, to "Israel after the flesh." And if so, then the future conversion of the Jewish nation to the Truth of Christ is "TAUGHT HERE," with the clearness of a sun-beam!

I remain,

Dear Sir, yours,

AN HUMBLE BELIEVER IN A MILLENNIUM YET TO BE PRODUCED BY THE GOSPEL OF CHRIST.  
Near Lake Champlain, }  
January 18th, 1844. }

## MISCELLANEOUS.

## ANECDOTE OF THE REV. DR. CHALMERS.

DR. CHALMERS, on his return from England, a few years ago, lodged in the house of a nobleman, not far distant from Peebles. The doctor is known to excel in conversation, as well as in the pulpit. He was the life and soul of the discourse in the circle of friends at the nobleman's fireside. The subject was pauperism, its causes and cure. Among the gentlemen present, there was a venerable old Highland chieftain, who kept his eyes fixed on Dr. C. and listened with intense interest to his communications. The conversation was kept up to a late hour. When the company broke up, they were shown up stairs to their apartments. There was a lobby of considerable length, and the doors of the bedchambers opened on the right and left. The apartment of Dr. C. was directly opposite to that of the old chieftain, who had already retired with his attendant. As the doctor was undressing himself, he heard an unusual noise in the chieftain's room; the noise was succeeded by a heavy groan! He hastened to the apartment, which was in a few moments filled with the company, who all rushed in to the relief of the old gentleman. It was a melancholy sight which met their eyes. The venerable white-headed chief had fallen in the hands of his attendant. It was evidently an apoplexy.—He breathed for a few moments and expired. Dr. C. stood in silence, with both hands stretched out, and bending over the deceased. He was the very picture of distress. He was the first to break silence. "Never in my life," said he, in a trembling voice, "did I see, or did I feel, before this moment, the meaning of this text, 'Preach the word: be instant in season; reprove, rebuke, with all long-suffering and doctrine.'—Had I known that my venerable friend was within so few minutes of eternity, I would not have dwelt on that subject which formed the topic of the evening's conversation. I would have addressed myself earnestly unto him. I would have preached unto him, and to you, CHRIST JESUS, and him crucified. I would have urged him and you, with all the earnestness befitting the subject, to prepare for eternity. You would have thought it, and you would have pronounced it, out of season. But ah! it would have been in season, both as respected him and as it respects you."

## GAS LIGHT SUPERSEDED BY ELECTRICITY.

A LETTER from Paris dated Oct. 11, gives the following account of the first public trial of an experiment which has been more than four years in preparation, for fixing, at a given point, the electric fluid, and making it applicable to the purpose of lighting the streets and private houses:—On one of the bases of the statues called the Pavillon de Fille, on the Place de la Concorde, a glass globe of apparently 12 or 13 inches diameter, with a moveable reflector, a glass fixed in connexion with a voltaic battery, and a little before nine o'clock electric fluid was thrown into it by a conductor. At this time all the gas lights of the Place, about 100 in number, were burning. As soon as the electric light appeared, the nearest gas lights had the same dull, thick, and heavy appearance, as oil lamps have by the side of gas. Soon afterwards the gas lights were extinguished, and the electric light shone forth in all its brilliancy. Within 100 yards of the light it was easy to read the smallest print; it was in fact as light as day. The astonishment of the assembled mul-