

## CORRESPONDENCE.

## THE JEWS.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

DEAR SIR,—In a former letter I intimated the possibility of this discussion leading to an examination of the question, "Do the Scriptures teach that the world will yet be converted by the means now used by the Church?" or, in other words, "Has your esteemed correspondent good and sufficient ground for believing that 'a millennium will yet be produced by the Gospel of Christ?'" On this question the whole subject under consideration seems to impinge; for if the whole world be converted, then the Jews will all be converted too. This is the natural and legitimate inference. A question may here be asked, "What is meant by the conversion of the world?" which may be answered by asking another question, "What is meant by the conversion of an individual?" We presume there cannot be two scriptural conversions. "But," says an objector, "the world may be partially converted." Yes, but this is only the conversion of the world in part, not the whole, and such a conversion as this may take place, and yet the Jews remain in unbelief; but, again, a large majority of mankind may be converted—still the Jews may remain as they are. Well, supposing all the world was nominally Christian like England or the United States—well, then, how near should we be to a millennium, when men would "beat their swords into ploughshares and their spears into pruning hooks?" I wait for your correspondent's reply. What saith the Word of God on the subject, "the only rule and the sufficient rule both of faith and practice." It says (replies one) "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Ps. ii. 8. This is a very favourite text for those who think "a millennium is to be produced by the preaching of the Gospel;" but does this passage say anything about the conversion of the "heathen" or "the uttermost parts of the earth?" Most assuredly it does not; for it is immediately added, that so far from converting them, "He shall break them with a rod of iron, and dash them in pieces like a potter's vessel."

Another passage frequently quoted to prove that the world is yet to be converted by the preaching of the Gospel, is found in Rev. xi. 15: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." This, however, takes place after "the mystery of God is finished," and the "mighty angel swears there should be time no longer." These are specimens of the passages brought forward to attempt a proof of what your excellent correspondent so "humbly" and I have no doubt honestly believes.

Do the Holy Scriptures any where plainly and unequivocally declare in any passage, that the world is to be converted by the Gospel? If there be such a passage, I candidly confess my ignorance of it, and will feel most thankful to the Christian brother who shall point it out. I read that "this Gospel of the kingdom shall be preached in all the world, (to convert the world? no, but) for a witness unto all nations, and then shall the end come." Matt. xxiv. 14.

It is remarkable that in the commission which the Saviour gave his disciples, there is not a word of promise that all men should believe, or that the Gospel would eventually convert the world. He simply said to them "Go ye into all the world, and preach the Gospel to every creature," and adds, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

It appears to me that, in order to guard his people against such an error as that I am now endeavouring to expose, our Lord spake the parable of the tares and the wheat, Matt. xxiv. 24-42. "The field is the world—the good seed are the children of the kingdom—the tares are the children of the wicked one. Both grow together until the harvest. The harvest is the end of the age or dispensation; (as those who understand the original say it should be translated.) If, then, the righteous and the wicked coexist until the end of the dispensation, there cannot be any period in that dispensation when 'all shall know him from the least unto the greatest.'"

But further, the "mystery of iniquity," which only began to work in the apostle's day (see 2 Thess. ii. 7,) will, towards the close of the dispen-

sation, be more fully manifested, and instead of mankind growing better, they shall wax worse and worse, until, "in the last days, perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof." This melancholy state of things in the last days does not surely look like a millennium, unless a millennium be different from that described in the word of truth. See also 1 Tim. iv. 1, 2 Peter iii. 3, 1 John ii. 18, Jude 17 & 18. From these and similar scriptures, we gather that there will be no millennium under the present dispensation, and that consequently the Jews as a people will not all be converted.

Some may probably object and say, "if the above be true, then the Gospel of Christ will prove a failure." To this I reply, "Let God be true, though all men be found liars." To such an objector I would also say, if God promised to convert all men by the preaching of the Gospel, or even the whole of any one generation of men that shall live upon the earth, unconditionally and irrespective of faith and obedience, then the Gospel would be a failure; but until such a promise be found, it is, I apprehend, more "safe and sane" to leave such objections where they came from. It would be unwise in any minister of the Gospel, after having preached that Gospel to his congregation—set before them the blessing and the curse—life and death—the atonement of Christ, and the promises and threatenings of God's Word, and yet found one of his hearers who exhibited no concern for his soul's salvation; it would, I say, be unwise in such a minister with such results, to pronounce the Gospel a failure; equally unwise is he who pronounces the Gospel a failure, because the whole world will not be converted by its instrumentality.

It may also be objected by some who are guided more by impulse and imagination than by the principles and precepts of God's word,—that if it be understood that the Gospel will not convert the world, a strong inducement to propagate the Gospel is taken away. To this I would say, let the truth be known and the consequences left to God. If misrepresentations be required in order that the good news of salvation through Christ may be preached, the Christian world must be in an awful state indeed. That man who considers not the command of the Saviour, "preach the Gospel to every creature," sufficient to impel him onwards in the path of duty either to preach or furnish the means to preach the Gospel, the Church can well spare.

I am, dear Sir,

Your's truly,

J. H.

November 16.

## MISCELLANEOUS.

## AN AUTUMN NIGHT SCENE.

"Towards the close of the autumn, as night approaches, the scene is lovely and impressive, that meets the eye, from the summits of England's many green and wood-crowned hills. The stillness of the evening, not a breeze stirring, or a leaf moving. The appearance of some valley at our feet almost entirely covered with a white robe of mist. The smoke ascending in unbroken columns from the chimneys of the quiet village. The moon tinging gracefully patches of cloud with her light, and converting the apparently motionless stream into a glittering silvery thread. The star-bespangled heavens—their depths unfathomable to the sight—the solemn and steadfast silence—their slow and regular progression—their calmness, as if in those mysterious abodes there was nothing akin to the strife of human passion. These are features of nature which awaken the thoughts that wander through eternity," inspire an indefinable feeling of mingled repose and elevation, as though we were in another world to that in which we toiled through the day, were separated from the tumult of earth, caught up from it into a higher state of being, having for its language the "unspeakable words."

"The magnificent scale upon which the operations of the universe are conducted—their perfect noiselessness—so unlike human movements—are calculated to produce such impressions.—

These heavens, so dumb to the outward ear, yet speak intelligibly and powerfully to the understanding heart. They tell us of a vastness we cannot grasp, of a wisdom we cannot search, of a power we cannot estimate; and absorbed in the contemplation of them, we may well fancy ourselves to have broken loose from the agitated world of common life, and to be standing more immediately in the veiled presence of Infinite Majesty. One of the sacred writers refers to the inaudible yet significant language of nature—"day unto day uttereth speech, and night unto night sheweth knowledge." They bear a continuous testimony to the "Eternal Power and Godhead," though it is silently conveyed, for there is "no speech, nor language, their voice is not heard." It was a fancy of the ancients, indeed, that the stars in their courses uttered mystic sounds, known as the Music of the Spheres—a real and diverse harmony, produced by the impression of their motions upon the atmosphere—an idea which is still retained in the poetry of the moderns, though employed to express the powerful impressions made by the scenery of the heavens upon imaginative minds."—Rev'd. T. Milner, A. M.

## A MOTHER'S LOVE FOR A MANIAC.

NEAR the easterly base of West Rock, opposite the place where the ascent commences, may be seen a small rustic cottage, surrounded by a few stunted trees, and standing isolated from the world by its remoteness from all neighbours. Few evidences of fertility are found in that region. Sterile hill-sides and plains where vegetation can find but feeble hold, pervade that rock, and the chance wayfarer there wonders how the inmates of such a home can find enough by which to sustain nature. But the wants are few and simple, when reduced to such as are absolutely required to nourish the animal economy, and even upon the desolate heath, and under the shade of the sterile mountain, may be found the means of moderate sustenance and support.

The reader will find in the humble abode to which we have just alluded, but two occupants. In the stillness of that secluded spot, stranger faces are seldom seen in winter, although during the summer many visitors to West Rock pass it by. But during the long dreary inclement months, none, save the two we have mentioned, are to be found in this isolated abode. Who are they? We commend the reader to go and see. A mother, with her maniac son, and he chained to the floor! None other are there. This mother has a prepossessing look. Her costume and address are better than the mass of her sex, in such an unfavourable station for the development of character and refinement. "She was not lonely," she said, even during the dreariness of winter. "She had her son for society. She had him to watch over and care for, and now he was chained, he was secure. He couldn't get away from her. He had been insane for eight years. Formerly he acted as a guide to the 'Cave,' but his insanity had increased, and he often wandered, and days would often elapse before he returned. He was subject to fits, but he was now secure in the house, and she had him for society, and to comfort her!" This is the undying nature of woman's love, of a mother's affection for her children!

Such was the cheerful response of a self-denying parent, when replying to the inquiries of a stranger, whom she accosted at the door. We inquired for the son, and asked permission to see him. In a small, dark apartment, to which access was had through the little "spare" room, we found the chained maniac. He lay upon a low bed, with a dim light admitted through an opening in the wall. He was occupied in knitting, and thus kept in repose, seldom having any violent paroxysms of insanity, so soothing even to the disordered mind is employment. Rarely have we seen a face which bore such evidence of character and beauty. None of the usual squalidness of extreme poverty in his looks. None of the fierceness and matted hair of ordinary maniacs! His fine Grecian face and well-moulded features, pallid from confinement. His dark eye, flashing out unnatural fire. His rich beard and black hair, dropping in ringlets over his wild and almost supernatural face. These were prominent characteristics of the son whom the mother loves, and there he lives, in his darkened apartment, chained to the floor!—New Haven Courier.