

has followed, partly in the established order of cause and effect, as it has been shown, and partly by a most terrific JUDICIAL INFLECTION of the Governor of the Universe!

The case has been well described by the Rev. Robert Buchanan, of Glasgow:—"It was foretold that the heart of this people should be made fat and their ears to be heavy, and their eyes to be closed—lest they should see with their eyes, and hear with their ears, and convert and be healed. That they should be smitten by blindness, so that they should grope at noonday as the blind gropeth in darkness. And what words could more clearly describe their infatuation in clinging to Judaism? The light of the Messiah's Gospel, and the evidences of his advent, have, for centuries, been shining around them with the brightness of a noonday sun—and yet they continue groping in darkness. When Moses is read the veil is still upon their hearts."

Of Jewish unbelief, we may therefore say, to a great extent, with the magicians of Egypt, "This is the snare of God!" He has taken "the wise in their own craftiness." No nation ever had equal opportunities of exhibiting to the world such an example of the most dignifying and instructive wisdom. No nation ever presented such a fearful aspect of dishonour and disgraceful folly! "According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day!" Rom. xi. 7, 8. See also Isaiah vi. 9, 10; and our Lord's explanation of this solemn and mysterious subject, Matthew xiii. 14, 15.

Instead of being, as J. H. would assume, "placed on a level with the Gentiles," the Jews have fallen below the level of the most "brutish" of the Gentiles. This was prophesied by Moses. (Deuteronomy xxxii. 21.) And this, do it remembered, not as an accident, nor as an ordinary instance of human fluctuation, but JUDICIAUALLY!—as a special national punishment from God, of a special national crime! by which, to use a Scriptural phrase, they filled up "the measure" of their "fathers!"

"Yet their posterity approve their sayings" and doings. To their unequalled crime of murdering their promised Messiah, their descendants have successively become consenting parties—to use a legal term, "accessories after the fact." They are thus constituted a nation of murderers! "Blood-guiltiness," unatoned, is still upon them, and upon their children! "Father, forgive them; for they know not what they do!" While we pity them, we are obliged to acknowledge, that since they choose to share the national guilt of their unbelieving and sanguinary forefathers, they justly inherit their national curse—rejected of God and degraded of man!

"Even at this present time," nevertheless, "there is a remnant, according to the election of grace," hundreds and thousands of individual Jews, of whose salvation we entertain no doubt—"derout" persons, of both sexes, either just on the point of believing in Christ, or in that preparatory state and temper of mind which tends to faith in the Redeemer, and would issue in such faith, were the object of faith really and clearly beheld by them. Such was the state of the blind Jewish man restored by Christ, previous to the happy moment when Jesus of Nazareth said to him, "I that speak unto thee am He." (John ix.) There are exceptions to the general rule, and may be regarded as drops before the shower—first fruits before the harvest. Thus it shall be with the entire nation when the period of their aggregate conversion shall arrive. (2 Cor. iii. 16.) But those who adhere to their national unbelief of heart and rejection of the Redeemer, prolong the continuance of their moral disadvantages with respect to Christ and his Gospel, and proclaim their solemn nation's distinguishingment.

**THIRDLY, THE JEWISH NATION ARE SPECIALLY AND PROVIDENTIALLY PRESERVED IN A CONDITION OF DISTINCTION AND SEPARATION FROM OTHER PEOPLE, WHICH IS WITHOUT A PARALLEL AMONG THE NATIONS.**—That the Jews have been, and are, a distinct people, unlike any other nation at present in existence, has been proved in a former letter. It is affecting to see how your respected correspondent appears to misunderstand this subject, and how unintentionally he misrepresents its real inferences. I readily forgive his attempt to render my argument ridiculous;

but "the pious and intelligent reader" will see that the philosopher's cap he has prepared for me, might find a more suitable wearer.

I say again, to any person who may imagine that he can produce instances in other nations to correspond with the case of the Jews, that unless he can furnish one of exact similarity, he loses his labour. That since no such resemblance can be found in the whole line of universal history, it must be accounted for on supernatural principles:—that is our argument. And it can only be overturned by the production of some instance of resemblance; which we defy the world to produce. The argument is not at all accountable for what J. H. says he one day heard, "in a certain place."

Six particulars distinguish the Jews; the whole of which do not attach to any other people:—viz: their antiquity—their worship of the True God—their possession of a Divine Revelation—their dispersion among the nations—their separation and distinctness from all people among whom they have been dispersed—and their dispersion and preservation Divinely foretold! A Christian should especially be ashamed to compare with such a people, either Gypsies, Chinese, or Arabs. Let any one who cannot find their like, among either living or dead nations, candidly admit that they are a people not to be equalled; and that in the preservation of such a people, the hand of God is to be acknowledged, admired, and adored!

As the case of the Jew cannot be paralleled among the nations, it must be admitted to be worthy of peculiar remark. And since it cannot be accounted for on ordinary grounds, it may properly enough be pronounced to be extraordinary and providential. It will not be difficult to produce some one nation which may resemble them in one particular, and some other in another. But surely there can be no propriety in speaking of any instance, as one of equal probability with that of the Jewish people; unless it can be clearly shewn that the parallel is complete between them!

In this respect, therefore, the Israelitish nation must be confessed to stand by itself; on ground peculiarly its own. Unlike any other nation, at present in existence, or of which we have any authentic record. Entirely and providentially distinct and separate from all other tribes and communities of mankind.

Far from our minds was the thought, that, in claiming for the Jewish people a "Providential Preservation," we should, as J. H. erroneously apprehends, "make human conduct, whether good or bad, the consequence of the Divine prescience." You will remember, Mr. Editor, the epithets and solemn admonitions which were administered to us on that subject, by your respected correspondent; and of which the issue will shew it would have been no bad economy to have been more sparing. In such an imputation upon our argument, he appears to lose sight of the noble and Scriptural idea of an "Eternal Providence" over the affairs of truly and justly responsible agents. This providential administration leaves its intelligent subjects perfectly free as to their individual acts, so far as to render them equitably accountable for the same; yet it secures the operation of the Divine order of cause and effect—mercifully restraining some; and wondrously over-ruling all, for the ultimate promotion of the great and gracious end of the government of God and the welfare of man.

It is most lamentable to hear J. H., from whom we have so much reason to hope better things, so positively denying the obvious and inevitable connection between providence and prophecy—and scornfully denouncing that connection, as tending to foster and encourage the sneers of the infidel! This is the more lamentable, because some may be misled, by his vaunting sentences, from properly discerning the plain truth of the matter. The only government in existence which can foresee and foretell the contingencies of the future; is the providential government of "the Blessed God!" This He claims as His special prerogative. To this He appeals as decisive evidence of His own infinite superiority to the Gods of the Heathen. Isaiah xlii. 7. "And who as I shall call and shall declare it, and the things that are coming, and shall come?" Chap. xli. 23, 24. "Let them shew us what shall happen. Shew the things that are yet to come hereafter, that we may know that ye are gods."

I would not charge him with the intention of so doing; but the deed is most apparent. J. H. has first given a false and unfair statement of our doctrine of a providential preservation of the Jewish people, and then asks, "Is it any wonder that the sneers of infidelity are excited?" My answer is, that those whose mental and moral constitutions are in a state to understand the subject, will never "sneer" at the entire case of the Jewish nation! "Facts are stubborn things." The reader has already been informed that one of the most celebrated infidels, animated with more than usual hate against Christ and his Gospel, heated and quailed before the almost overpowering proof of "Eternal Providence" which he discerned in "the preservation of the Jews."—"What can the man do that cometh after the King?" "Frederick the Great" was accustomed to "sneer" at almost everything we consider sacred; and, in the vaunting of his heart, at one time fully believed he should "crush" and destroy the religion of the Son of God! But the preservation of the Jews was a subject at which he could not "sneer!" He understood the subject too well. He had too much sense to "sneer," though probably he knew almost as much as J. H. himself respecting "GYPSIES"—"CHINESE"—and "ARAB."!

The Divine preservation of the Jewish people, as we hold it, does not in the least implicate or involve the Divine Being as even a consenting, much less an impelling, party to their national sins. The Jews may be as wicked as J. H. states them to be. Still it is to be regretted, after all, that he should exhibit a proneness to speak of them with so much bitterness and acrimony; and still more do we deprecate, that he should by an inference as unreasonable as it is unjust, represent our argument as involving the Divine government in their guilt. Their sin is of and from themselves. Their preservation is from God!

A civil ruler may, in the public penitentiary, preserve some particular class of offenders in a state of complete separation from all others—and yet be himself perfectly free from all just imputation of having participated in their crimes. Even so hath the Supreme Ruler. In the penitentiary of his providence he hath both morally and politically encaged the unbelieving Jews, "in the eyes of all nations!" yet without any reasonable impeachment of the spotless principles of his righteous administration! In such things the individual must be an idiot who could "sneer" at the act of either the civil ruler or the SUPREMS!

The summary is this. The Jews as a nation are involved in circumstances of special sin and guilt. And yet from that political annihilation which has befallen other ancient nations, more mighty than they, this people have been rescued until this day. While the converted Jew has, in a great degree, lost his former distinctive character, in the higher and better one of Christian, the mass of his unconverted brethren, dispersed widely among "the nations," are yet preserved from being amalgamated and confounded with the mass of the unconverted of mankind in general. "Verily, there is a God that judgeth in the earth!"

We have thus recorded three special characteristics of degraded, unbelieving Israel, which shews that they ought not to be confounded or deemed to be on "a level" with the Gentile nations; in the sense of the word; for which we contend. Their case is special. It has been treated specially hitherto, and will be specially treated to the end. "The pious and intelligent reader" will decide, that it would be truly "fraught with terrible consequences," and would indeed be "BAD THEOLOGY" to confound or to "LEVEL" them with any other people under the sun.

Some or all of these points of peculiarity may more or less appear to discourage the hope of their future national conversion to the faith of Christ. But there are others, and which I intend to submit to your readers, which wear an aspect of the most cheering encouragement to those who respect that momentous and magnificent event.

I remain, Mr. Editor, yours,  
A HUMBLE BELIEVER IN A MILLENNIUM YET TO BE PRODUCED BY THE GOSPEL OF CHRIST.  
New Lake Champlain,  
Sept. 22, 1843.