

augment your high and just celebrity, yet, as the very intimate friend of both these Missionaries, I must take leave to testify to the astonishing exactness of these beautiful pictures. By this last exertion of your abilities, you have done equal and noble service to the causes of Art and Piety, and of Civilization. Such men well merit the visual immortality you have conferred upon them. It is high time for the poet and the painter to transfer a portion of their homage to the friends of mankind! The work of destruction, the instrument of misery, the professional devastators of the earth, and the men who have floated on oceans of blood to the thrones of empires, have far too long enjoyed a monopoly of the honour and glory which it is the high prerogative of genius to confer! Every lover of his race must long and pray for the extinction of the whole brotherhood of human butchers, and the perdition of their memorials from among the sons of men! With these views engraven on my heart, and with these feelings burning as a flame within my bosom, I look with a satisfaction inexpressible on these portraits of Williams and Moffatt! To the present generation they possess an extraordinary value, and I confidently hope they will be duly appreciated. I predict of them a most extended circulation. They will ultimately find a place in every parlour and drawing-room throughout the land, among families who properly estimate the work of Missions. Nor will the interest which attaches to them pass away with the present age. Thousands of Missionaries yet unborn will gaze upon them with rapture, and Christians, in after times, will survey them with reverence. Yes, sir, when the painter and his subjects have mouldered into dust, you and they will still live; and march on together in the path to eternity for centuries to come. Should you do no more, you have already accomplished a great work. While, for reasons which will readily occur to you, I am, perhaps, more susceptible of emotion than some others upon this subject, yet sure I am that thousands will with me be ready to exclaim—

Blessed be the art that can immortalize!
The art that baffles time's tyrannic claim
To quench it!

I hail you as a coadjutor in the work of friendship. I have endeavoured to serve those illustrious Missionaries, by the pen; you have actually and most amply done so by the pencil. I beg most cordially to thank you for what I deem an invaluable present. You will please to accept these voluntary sentences, which I could not withhold, as a mark of respect for your character, and an expression of my estimate of your pre-eminent abilities, from your obedient humble servant,

J. CAMPBELL.

To Mr. Baxter.

NOTICE TO SUBSCRIBERS.—We beg respectfully to inform those subscribers who are still in arrears, that the low price of our paper renders it necessary that we should be punctually paid by every subscriber, without exception. We, therefore, earnestly request immediate payment to the nearest agent or postmaster, or to ourselves, by post.

We take this opportunity also of intimating to our friends generally, that with the next number of the MIRROR, they will receive their accounts for the current year. We hope they will oblige us by punctually remitting their respective amounts.

CORRESPONDENCE.

THE CONVERSION OF THE JEWS.

Letter VI.

To the Editor of THE CHRISTIAN MIRROR.

Sir,—It has been seen that against the doctrine of special hope for the future conversion of the Jewish nation, your respected correspondent further urges that there is nothing so special in their national condition which might tend to encourage a belief in such a doctrine. I trust, however, "the pious and intelligent reader" will be convinced the reverse is in reality the case; and that in so far as the present circumstan-

ces of that unbelieving people may have any bearing on the argument, that bearing is most favourable on the side of those who maintain their ultimate national conversion to the faith of Christ.

By some it has been assumed that "since the Advent of the Messiah," both Jew and Gentile have been made one, and "placed on the same level," as J. H. expresses it. So far as the offer of Gospel mercy is concerned, this has been already admitted; but so far as relates to the condition of the Jews themselves, I beg most decidedly to express a diametrically contrary judgment; and I would protest most solemnly against the unscriptural confounding together of two cases so essentially different, as those of "the Jew" and "the Greek."

It is true, "both Jew and Gentile were included in the [implied] promise, 'in every nation he that searcheth God and worketh righteousness is accepted of Him.'" But it is important also to bear in mind that the Gospel raises no man's "level" who rejects its grace. And hence, "the Advent of the Messiah," so far from having made the UNBELIEVING Jew and Gentile "ONE," has made the more mournfully broad and observable the line of distinction previously existing between them. It is only "in Christ Jesus, there is neither Jew nor Greek": out of "Christ Jesus," the old state of things remains. Such is the teaching of Inspiration on the subject!—See Galatians iii. 27 to 29.

The question is, are the Jews so to be identified as one with the entire mass of fallen mankind, as to discourage special hopes respecting their national conversion? We cheerfully undertake to support the negative to this. We affirm that there are several particulars in which they continue to be strongly distinguished from every other description of the descendants of Adam. And if some of these may appear to be unfavourable to the hopes we entertain of their ultimate conversion, others of them will be admitted to bear an opposite character, to a most animating degree.

Permit me, Sir, to state three of the best mentioned class of Jewish characteristics, by way of evincing the impropriety of confounding them, as to their present state, with any of the other nations of the human family.

FIRST. The Jewish people occupy a STANDING OF SPECIAL HOSTILITY, IN RELATION TO CHRIST AND HIS GOSPEL.—"The pious and intelligent reader" needs not be informed, that while "the Gentiles" are said to be "WITHOUT CHRIST," (Eph. ii. 12,) "the Jews" are recognised as manifestly "OPPOSED" to Christ; and that, too, in a sense which distinguishes them from any of the Gentile nations.

"The Jews" were the earliest and most inveterate of the "enemies" of the Gospel. They sent forth agents, in the apostolic age, to falsify and misrepresent its prominent facts. We cannot forget that, with respect to such perversions of Gospel truth, it is recorded in so many words: "And this saying is commonly reported among the Jews unto this day." The same animus still appears to exist among them. And perhaps they misunderstand Christianity more than any other people.

Among which of the nations of the earth shall we find so steady and systematic an endeavour to cherish and promote a spirit of aversion and animosity to the blessed Redeemer? In what other tribe of men shall we find a parallel with the following? A modern and most authentic writer states: "Poor little Jews are taught to blaspheme the Name of Jesus, by a book of curses, which they repeat, especially at Christmas. An educated Jew told me lately, he was, when young, never allowed to utter it, nor to be heard uttered, without at the same time execrating it in bitter language."

"As concerning the Gospel," speaks St. Paul, "they are enemies;" they take the attitude of "enemies," and, by Divine Providence, are naturally treated as "enemies." It would be in vain to attempt proof that "the line which separated them from the Gentiles" is removed, in any sense which can help the opposite side of our present argument. The UNBELIEVING Jews and the BELIEVING Gentiles are, indeed, happily united. Christ "hath made both one, and broken down the middle wall of partition between us," (Eph. ii. 14.) They truly stand together on the same safe and elevated and evangelical "level." But the UNBELIEVING Jewish nation stand on a

"level" which is very peculiarly and perilously their own!

The Apostles thus identify them: "The Jews both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men!" (1 Thess. ii. 15.) This will surely be conceded to be a national position of most marked and mournful DISTINCTIVENESS!

SECONDLY. THE JEWISH NATION ARE SUFFERING THE INFLECTION OF SPECIAL MORAL DISADVANTAGE, WITH RESPECT TO CHRIST AND HIS GOSPEL.—Those immediate influences of the Holy Ghost, which are indispensably necessary to the conversion of a sinner, are vouchsafed to men on the principle that divine grace is more or less withdrawn and withheld from those who irreligiously fail to improve from the invaluable benefit. These have long been the special sin, and the special punishment, of "the nation of the Jews." The words of the "martyr Stephen" have unhappily been but too correctly applied to their successive generations, for a long series of ages: "Ye stiff-necked and uncircumcised in heart and ears; ye do always resist the Holy Ghost; as your fathers did, so do ye!" It will be seen, by a reference to their national history, that, against this malignant and ruinous species of transgression, they were invariably forewarned and admonished by all their public teachers. David said unto them: "Harden not your hearts!" Other prophets were equally particular in guarding them against "an evil heart of unbelief in departing from the living God." And yet, with a suicidal insatiation, into this "sin of Egypt," the children of Israel invariably precipitated themselves, till the Sacred Trinity judicially withdrew himself from their long-polluted sanctuary, saying, "LET US DEPART HENCE!" Such a direful result of so determined a course of ungodliness and unbelief was specially foretold by their prophet Ezekiel, (chapter viii. 4; ix. 3, 9, 10.)

Against the grace of "the Holy Ghost," no nation have sinned as they have! From no nation under heaven are his converting influences, at this present moment, so restrained! And the consequence is, a melancholy exhibition of intellectual humiliation; without a parallel on the face of "the whole earth!"

The world will acknowledge that, as a nation, the Jews are certainly; and as to things in general, not deficient in intellectual power and discernment; nor are they less distinguished than other tribes by those natural and social qualities which identify and adorn our common humanity. But as it respects "the things of God;" with "Moses and the prophets" in their hands; by their national rejection of "Him, of whom Moses in the law and the prophets did write;" they affectingly present to "the eyes of all the nations," an unusual and admonitory spectacle of a species of moral insanity! Deuteronomy xxvii. 28.—Thousands of educated Jews reproachfully feel this obvious inference; and, as the only respectable alternative, they reject their own Sacred Scriptures, as the natural result of having been instructed to blaspheme the Messiah therein foretold.

Since "the Advent of the Messiah;"—the days in which the Jewish nation cruelly and criminally "crucified the Lord of glory!"—the Most High," in consequence of that sin, hath solemnly set a mark of dishonour upon them, which no other people could have received. The greatness of their elevation, in point of national moral advantages, naturally led to the augmented weight of their national obligation to God, and through their persevering "ungodliness," to the special depth of their national degradation!

Their sin was the sin of the nation. Though perpetrated by "their rulers," the people voluntarily and dreadfully assumed all the responsibility of the murderous impiety. In order to accelerate the death of the incarnate Son of God, they cried out, with one accord, "His blood be upon us, and upon our children!" (Matthew xxvii. 25.) In that sin, the essence of every possible enormity was concentrated! It was a sin, not of incidental passion, but of deeply depraved principle. It was a threat at the throne of the Eternal. An evil of a magnitude so immense, had been the growth of ages! It was the foreseen result of a progressive advance of national impiety, which unhappily yielded to more of the moral remedies mercifully appointed of God for its removal! And the punishment