

CORRESPONDENCE.

THE JEWS.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

DEAR SIR,—I have to apologise for the length of my last communication, and shall now endeavour to avoid being guilty of a similar offence.

In this letter I shall confine myself to noticing the "failure of strength" in the arguments of your esteemed correspondent.

At the winding up of his letter No. 2, we have the following figure: "When we see in the field of a settler a quantity of building materials, most carefully preserved for a long time, we conclude that the proprietor intends, at a fitting season, to make some desirable addition to his premises; so we devoutly conclude, in view of a people thus providentially preserved, and for so many generations, that they are divinely intended, in some happy and approaching day, to form a useful and ornamental addition to 'God's building,' the Church, AND HENCE, AS A NATION, TO BE CONVERTED TO THE FAITH OF CHRIST."

This is a fair specimen of the mode of argumentation used by "A Believer," in attempting to prove his position. Such arguments are plausible, but are also singularly defective. In order to make this appear, permit me to place the matter in its true light.

When we see in the field of a settler a quantity of old building materials, which were used in the erection of his first house,—these materials, instead of being "most carefully preserved," are become heaps of rubbish, scattered over the whole farm: the timbers are worm-eaten and rotten, the stones are defaced and covered with moss,—we conclude that these materials are rejected; and although here and there a few solitary stones may be found which will fit into the grand and stately edifice he is now erecting, yet, as a whole, the old materials will never again be used. The application is easy, and just the reverse of the conclusion arrived at by your correspondent, viz: as a nation the Jews will [NOT] be converted to the faith of Christ. That the above is not an exaggerated description of the moral condition of the Jews, will appear from the following testimony, which I take from several I have by me:

"Many of the postmasters along the road were Jews; and I am compelled to say, that they were always the greatest scoundrels we had to deal with; and this is placing them on very high ground, for their inferiors in rascality would be accounted masters in any other country; no men can bear a worse character than the Russian Jews, and I can truly say that I found them all they were represented to be."—*Stevens' Incidents of Travel*.

The wickedness of this people, generally, makes Shakespeare's *Shylock* and Dickens' *Fagin* perfectly natural characters.

I once heard it stated in the pulpit, by one who believed in their future conversion, that the modern Jews are nearly all infidels, and that before they are converted to Christianity they must first be converted to Judaism. So much for "the materials being most carefully preserved."

Let us now look at Letter III.

This letter is easily dismissed, notwithstanding the triumphant tone assumed by the worthy hero, in his official account of his imaginary victory—an account that puts one in mind of Dryden's *Warrior*, when

"Thrice he routed all his foes,
And thrice he slew the slain."

I fear this innocent pleasantry will appear out of place when we come to examine the first proposition of his first syllogism. It reads thus: "Any event which is the subject of Divine prophecy, should certainly be regarded as a divinely providential event." From the tone and spirit in which your esteemed correspondent writes, I have conceived too high an opinion of him not to think, that, upon reconsidering this part of his argument, he will confess that it was hastily written. It is fraught with serious consequences—and I hesitate not to pronounce it "bad theology." It savours strongly of that school which makes human conduct, whether good or bad, the consequence of the Divine prescience. It is for me only

to deny the premises, and for your correspondent to prove them; until he does so, his inference falls to the ground. I may, however state, that the view given us of Divine Providence is to me quite new. I had always supposed that a good and gracious Providence was never, in any case, employed in causing men to sin—as it must have been, if "A Believer" be right. For instance: it is predicted that Israel will leave the God of his fathers, and go a whoring after other gods; therefore, according to your correspondent, his apostasy is a "divinely providential event." I need say no more, and shall dismiss this part of the subject by referring "A Believer" to your leading article in the last number of the *Mirror*,—where you have, I think, in a few words, given us a scriptural view of Divine Providence.

We have next a long quotation from Doctor Newton, comprising one and a half columns—in the whole of which I find but one single verse from the inspired Word: it is very conspicuous, being printed in italics, and reads thus,—"*Fear thee not, O Jacob my servant, saith the Lord, for I am with thee; for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee.*" Jer. xli. 28. This prediction was uttered nineteen years prior to the Babylonish captivity, and there is scarcely a doubt that it has reference to that event; thus understood, it has been literally fulfilled;—indeed it cannot be understood otherwise, for your correspondent informs us, that an age will come in which all nations shall serve the Lord Jesus Christ—which they cannot do if there is to be a full end made of them. This shows that a learned Doctor, even a Lord Bishop, may not be infallible.

Your respected correspondent, when he brings his "Jewish notions" to the test of Scripture, will, I am sure, begin to doubt whether the national conversion of this wicked people be really a subject of prophecy. Indeed it seems to me, that already his eyes begin to be opened, if I may judge from the conclusion of Letter 3: "The providential preservation of the Jewish nation," he says, "is to continue till the end of time." For proof, he refers to Jer. xxxi. 35-37, but omits the words. Now this passage proves precisely the reverse of that which is asserted by your correspondent; let me give the passage: "If these ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord, if heaven above can be measured, and the foundation of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." In the 36th verse it is predicted that Israel shall cease from being a nation FOR EVER; in the 37th verse, it is declared that "God will not cast off ALL the seed of Israel." Thus, while they cease to be "a nation," as they have done in the strict sense of that term,* yet, God will not cast off all the seed of Israel, or, as St. Paul expresses it, "a remnant shall be saved." These verses are really remarkable, and I think it will be difficult for "A Believer" to force on them a different meaning. Hear also what the Lord said by Balaam, "For from the top of the rocks I see him, and from the hill I behold him: to the people shall dwell alone, and shall not be reckoned among the nations." Therefore, though all nations may be converted, (which, by the way, I very much question) yet the Jews will not be included. I said I question whether all the nations will be converted, especially in the popular sense, that is, every individual: "For the nation and kingdom that will not serve thee shall perish, yea that nation shall be utterly wasted." If any nation perishes and is utterly wasted, I think the conversion of such a nation is, to say the least of it, doubtful.

Admit, or the sake of argument, that the Jews will be a separate people to the end of time, and what does it prove? Why, that they will never be christianized to the end of time: for I maintain, fearless of successful contradiction, that as soon as the Jews are

* They have been no nation since, (the Babylonish captivity); they are no nation now; and it is only in the latter days that they can expect to be a nation, and that must be a Christian nation.—*DR. CLARKE*.

converted, then, and not till then, they cease to be a separate people: for "in Christ there is neither Jew nor Greek." Could it be proved to my satisfaction that there is a period approaching, between now and the end of time, in which the people in question shall lose their identity and their distinctiveness—a time coming when a Jew shall be sought for and cannot be found—then I should at once admit, that there is strong, very strong presumptive evidence, that the time is approaching when the Jews, as a nation, will be converted to the faith of the Gospel. That proof, however, has not yet been furnished.

I am, dear Sir, yours, &c.,

August 18, 1843.

J. H.

THE FAMILY CIRCLE

THE INFANT IN HEAVEN.

BY DR. CHALMERS.

THIS affords, we think, something more than a dubious glimpse into the question that is often put by a distracted mother when her babe is taken away from her—when all the converse it ever had with the world, amounted to the gaze upon it of a few months, or a few opening smiles which marked the dawn of felt enjoyment; and ere it reached perhaps the lisp of infancy, it, all unconscious of death, had to wrestle through a period of sickness with its power, and at length to be overcome by it. Oh! it little knew what an interest it had created in that home where it was so passing a visitant—nor when carried to its early grave, what a tide of emotion it would raise among the few acquaintances it left behind it! On it, too, baptism was impressed as a seal, and as a sign it was never falsified. There was no positive unbelief in its bosom—no resistance yet put forth to the truth—no love at all for the darkness rather than the light—nor had it yet fallen into that great condemnation which will attach itself to all that parish because of unbelief, that their deeds are evil. It is interesting to know that God instituted circumcision for the infant children of Jews, and at least suffered baptism for the infant children of those who profess Christianity. Should the child die in infancy, the use of baptism as a sign has never been thwarted by it; and may we not be permitted to indulge a hope so pleasing, as that the use of baptism as a seal remains in all its entirety—that He who sanctified the affixing of it to a babe, will fulfil upon it the whole expression of this ordinance? And when we couple with this the known disposition of our great Forerunner—the love that he manifested to children on earth—how he suffered them to approach his person—and lavishing endearment and kindness upon them in the streets of Jerusalem, told his disciples that the presence and company of such as these in heaven formed one ingredient of the joy that was set before him—tell us if Christianity does not throw a pleasing radiance around an infant's tomb? And should any parent who hears us, feel softened by the touching remembrance of a light that twinkled a few short months under his roof, and at the end of its little period expired, we cannot think that we venture too far, when we say that he has only to persevere in the faith and in the following of the gospel, and that very light will again shine upon him in heaven. The blossom which withered here upon its stalk, has been transplanted there to a place of endurance; and there it will then gladden that eye which now weeps out the agony of an affection that has been sorely wounded; and in the name of Him who if on earth would have wept along with them, do we bid all believers to sorrow not, even as others which have no hope, but to take comfort in the thought of that country where there is no sorrow and no separation.

Oh, when a mother meets on high,
The babe she lost in infancy,
Hath she not then, for pains and fears—
The day of woe, the watchful night—
For all her sorrow, all her tears—
An over-payment of delight?

DULL CHILDREN.

WE are not to suppose that those who are at first exceedingly dull, will never make a great proficiency in learning. The examples are numerous of persons who were unpromising in childhood, but who were distinguished in manhood for their