

# SOUTHERN PRESBYTERIAN REVIEW.

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### ARTICLE I.

#### THE DIVINE APPOINTMENT AND OBLIGATION OF CAPITAL PUNISHMENT.\*

1. *The Rights of War and Peace, including the Law of Nature and of Nations.* By HUGO GROTIUS. 3 vols. 8vo.
2. *The Relations of Christianity to War.* By the Rev. THOMAS SMYTH, D. D. Charleston. 1847.
3. *The Punishment of Death for the Crime of Murder, Rational, Scriptural and Salutary.* By WALTER SCOTT, President and Theological Tutor in Airedale College. Bradford: Yorkshire.
4. *Capital Punishment, the Importance of its Abolition: A Prize Essay.* By the Rev. JAMES BEGGS, Late Missionary to India. London. 1839.
5. *An Essay on the Ground and Reason of Punishment, with special reference to the Penalty of Death.* By TAYLOR LEWIS, Esq. And a Defence of Capital Punishment. By Rev. GEORGE B. CHEEVER, D. D. With an Appendix, containing a Review of Burleigh on the Death Penalty. New York: Wiley & Putnam. 1846: pp. 365.

\* With its bearing on the recent execution of colored persons, and their religious instruction.

Ah yes, grace divine, free and transforming, can alone chain the tiger of man's blood-thirsty revenge;—tame the fury of his lion pride;—

“For passions in the human frame  
Oft put the lion's rage to shame;”

or restrain the sudden bolts of his lightning passions. And the recent case of a duke slaughtering an innocent and helpless wife, and the every day accounts of similar enormities, prove to awful demonstration that every man is a Hazael, who, in his cooler judgment, would resent and abhor crimes which, under the excitement of passion and the corruptions of a selfish, self-willed heart, he will be found ready to plan, to prosecute, and to perpetrate.

“For jealousy by dark intrigue  
With sordid avarice in league,  
Will practice with their bowl and knife,  
Against their harmless victim's life.”

He only who is kept by God is kept from open and from deadly sin.

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## ARTICLE II.

*Narrative of a Mission of Inquiry to the Jews, from the Church of Scotland, in 1839. Philadelphia: Presbyterian Board of Publication, 1845.*

The General Assembly of the Church of Scotland, convened May, 1838, in the city of Edinburgh, had its attention called to the subject of missionary effort among the Jews, through sixteen different overtures from various Presbyteries and Synods. The result was the appointment by the Assembly of a very large Committee, *ad interim*, with various instructions: among others, to collect information respecting the Jews, the world over, and to inquire what openings could be found for the establishment of missions. This Committee wisely thought the most ready and efficient

mode of executing their trust was to send forth a deputation who should travel extensively, and ascertain, by actual contact, the true condition of this scattered race. The men chosen for this imposing embassy were Rev. Drs. Black and Keith, with Rev. Messrs. McCheyne and Bonar: to whom was added, also, Robert Woodrow, Esq., great grandson of the historian of that name; whose memorial on this subject, laid before the Presbytery of Glasgow, gave the first impulse to this remarkable revival of interest on behalf of the Jews, and was, in fact, the inception of the whole enterprize. Mr. Woodrow being prevented by ill health, the four first named gentlemen went forth to convey the salutations of the church of Christ to the wayward and wandering exiles of Judah. The work before us is the result of their travels, accomplished in 1839, through various countries in Europe and Asia, and embodies the information they were sent forth to glean.

It is small praise, but entirely just, to say we have read every line of this Narrative with the utmost avidity. The intense interest felt by every intelligent and thoughtful Christian, in this ancient people of the Covenant, is of course concentrated upon a book written expressly to illustrate their present condition and their future prospects. But, in addition to the interest which inheres in the subject, the volume itself is evidently written in the spirit which we may suppose to have possessed old Simeon and Anna the prophetess, while they "waited for the consolation of Israel." The familiar acquaintance displayed with the fulfilled predictions of the Old Testament, the facility with which these predictions are identified with the localities visited, the passionate sympathy constantly escaping, for the scattered remnant of Israel; the ardor and hopefulness with which their future history, as delineated in prophecy, is contemplated; and, above all, the fervent piety and personal devotion breathing throughout the work, refresh the reader on every page, and exhilarate him to the very close. Indeed it was not until we had put away the volume, that we became fully conscious of a feeling of disappointment, which had been vaguely gaining upon us as we drew towards the end. If there be blame in this, we are willing to share it with those to whom this book owes its parentage. We sat down to its perusal with expecta-

tions which our subsequent reading has convinced us were extravagant: for, however it may impeach our credit with the reader, candor compels the confession that no work has ever satisfied the inquiries suggested by the condition of this singular people. It is difficult to cull a satisfactory history from the undigested mass of Rabbinical tradition, stowed away in the voluminous work of Basnage. Legend and fact are so intermingled that the wearied attention gives way in the effort to balance the account between credulity and scepticism. The more entertaining, but more superficial work of Milman, gives only a bird's eye view of the race, during eighteen centuries. So far from being occupied with any philosophical views, the reader finds himself pressed to keep pace with the historian, in the bare march of the narrative. With magical rapidity, he is hurried from point to point: for a moment set down by the sea of Tiberias, to witness the growing spiritual power of the Patriarchate—then suddenly transported to Babylonia, he stands confounded before the glittering splendor of the Prince of the Captivity. With another motion of the wand, he speeds through Europe, wondering at the alternate exaltation and depression of this remarkable race. Yet in these, as well as in the less formal histories of the Jews, there is no satisfactory account of the great dispersion after the destruction of Jerusalem. We go back to the days of Adrian, and see Judea suddenly emptied of her inhabitants, and these shortly reappearing, in the fulfilment of God's published decree, in every nation and country upon the globe. But the wide chasm between the annihilation of their national estate and their reappearance on every spot of earth, as victims to the pride, cruelty, and avarice of their fellow-men, no history which we have seen, undertakes to supply. Perhaps it is one of the essential conditions of their painful destiny, bound upon them by the purpose of God, that a connected national history cannot be written. From the moment that Titus, and afterwards Adrian, shattered their political state, their history, as was fabled of the mysterious river of Africa, disappears under ground. After an interval it rises once more to the surface, and the Jews are found diffused in cohesive masses over the globe. Yet henceforth whatever is known of them has been disinterred from the histories of other nations, by whom they

have been overlaid. The elaborate work of Jost, doubly valuable, as the work of a German and a Jew, unfortunately for the writer, is locked up in the hieroglyph of an unknown language: and it is only of late that the promise of an enterprising American firm has lighted up the hope of reading it in our vernacular. It was, then, with no little eagerness, we laid hold of the volume placed at the head of this article, which was brought within reach by the Board of Publication. The familiar name of Dr. Keith, long associated with the fulfilled prophecy of which the Jew is the subject, secured a sufficient guarantee that the work would contain some traces of true Christian philosophy. We hoped to find here the long desired nexus between the ancient and the modern history of Judaism, if not historically developed, at least incidentally suggested. We expected confidently to find that truthful analysis of Jewish character which so close an inspection of this people in every variety of situation would enable the Deputation to afford. A full drawn and accurate portraiture of the race, combining their varying features into one national likeness, would have satisfied at least the second demand of our imperious curiosity. In these respects we have been disappointed. We have not even that close statistical information respecting this dispersed nation, which we had supposed it the great design of the book to impart. We have indeed enjoyed a charming pilgrimage, with very pious and choice companions, to the land of pilgrimages: we have derived much information concerning an interesting people, and a little biblical knowledge from the interpretations put upon some portions of the word of God. But, as a *vade mecum*—as a complete directory to the Jewish quarters of the globe, after making due allowance for their fragmentary existence—it is as unsatisfactory as the works of which it was expected to be the supplement.

We have no desire, however, to criticise a volume which has afforded, in the perusal, both profit and pleasure. Indeed it has been so long in the hands of those who will read this article, that such a critique would be supererogatory. It affords, however, a text from which we may pleasantly discourse concerning a people who, above all others, have been, except in times of eclipse, before the eye of history, ever since it was chosen, in the days of Abraham, to

bear upon its bosom the immortal Church of God. We propose, then, to enter upon an examination of the fixed character of the Jew, both intellectual and moral : and to penetrate, if we may, the causes which have stereotyped it in its present mould.

The most obvious trait of the Hebrew character is, to employ a term of natural science in a metaphysical sense, *its almost superhuman tenacity*. The test to which this trait has been submitted, all will grant, both for severity and continuance, to be sufficient. During eighteen centuries they have been "emptied from vessel to vessel," yet the race stands before us, without material loss, admixture, or change; according to the prophecy of Amos, "I will sift the house of Israel among all the nations, like as corn is sifted in a sieve; yet shall not the least grain fall upon the earth." Our first surprise is, when the mine exploded which Providence had laid beneath the Jewish commonwealth, and which threw it in a thousand fragments over the globe, that these, in their disjointed condition, did not at once homologate with the various nations among whom they fell. Their nationality seemed hopelessly destroyed: the collected mass, whom the annual feast had called together in the Holy City, presented to the Roman the one neck of the nation, on which his victorious heel was pressed. The vast numbers slain in siege and swept into slavery, too plainly showed the opened arteries through which the national life was bleeding out. The Temple, the very type of their religion, was burnt with unholy fire, and its smouldering ruins blackened the sacred height of which it had so long been the crown of glory. Yet while the nation is destroyed, the Jew is not. Each individual of this now scattered race is suddenly found to possess the essential characteristics of the organized whole: though disjointed and broken in hopes, each fragment preserves entire the national character. But the wonder ceases not here: indeed we have just opened a volume of wonders. More than a thousand years of dispersion have been accomplished, still the Jew preserves his identity. In all countries they live: lining the coasts of Africa and the shores of the Mediterranean; penetrating the heart of Asia; lying in the bosom of Europe, and stretching over the whole continent of America, yet everywhere unique and intense-

ly individual. They find no people to whom they will assimilate, no country which they will adopt. All lands afford them only a pilgrimage, for their hearts are away upon the bleak mountains of Judea, whose soil God seems to have cursed, as well as its inhabitants. Driven by the persecutions of men, they wander, like their own scapegoat, in a wilderness; but discover no political fortunes, for which they are willing to exchange their heritage of sorrow. Riven and shattered by an adverse Providence, their adamant may be ground to dust, yet is infusible by adversity, insoluble in prosperity; clothed with honors or racked with tortures, they are neither softened by the one, nor subdued by the other, into apostasy. Among Christians and among heretics—among the worshippers of fire and the followers of the Arabian impostor—the Israelite preserves his faith, for the most part, without abatement and without soil. In all regions and in all situations, he is the proudest monument of human constancy the world has ever seen. Patriotic, yet without country or charter, without king or commonwealth. Religious, yet without altar or victim, without temple or priest—a fraternity whose bonds, though secret, are yet indissoluble. Though wandering to either pole, the sun himself not more regularly turns at the tropics, than do the weary steps of the Jew, whom age is overtaking, to Zion, as his resting place. Even in death his soul blesses the land which denies him a grave.

Yet this inflexibility did not always form the most prominent characteristic of the Hebrews. In this regard, they differ not more from those nations who have been absorbed into others, than from *themselves* during their whole novitiate as an independent people. Indeed we venture to affirm, that no one trait more clearly attached to them, prior to the Babylonish Captivity, than extreme facility of temper and slavish assimilation to others. It could hardly have been otherwise, without a suspension of those moral causes which are known to operate with sublime yet silent uniformity. While they were outgrowing the narrow limits of a family, and expanding into those of a nation, the gloomy interval was spent in galling servitude. What else can be looked for but the "obedientia fracti animi," and when suddenly emancipated by the power of God, we expect, what we find, a wayward people and impatient of re-

straint. The first lesson to be learned was that of self-control, which is the basis of all true independence. The want of this provoked their frequent murmurs in the wilderness, and caused the extermination of that generation, as unfit materials of which to form a free people. Their idolatrous worship of the calf, at the foot of Horeb, was only after the manner of Egypt: and their restive insubordination under the Judges, was explained by themselves: "Now make us a king to judge us, *like all the nations.*" They cohered and preserved their unity during this whole period and throughout the reigns of the first kings, not by any inherent energy of national character, but by the pressure of those wars which the conquest and possession of Canaan imposed. It is even doubtful if the profound peace of Solomon's reign would not have too severely tested the confederation of the tribes, had not some great national work, as the building of the temple, cemented them in purpose and labor—upon the same principle that the immense pyramids of Egypt, and the hanging gardens of Babylon, probably worked off the dangerous and untamed energy of those who could not be managed, unless they were diverted. We know that as soon as occasion served they manifested, to say the least, a want of nationality, (for in what can a people ever be national, if not in its religion,) in borrowing the idolatries around them. Then came the seventy years' captivity in Assyria, which was, in truth, the closing act of a long course of discipline, by which God was preparing the national character of the Hebrews, giving that compactness and inflexibility which adapted them for the destiny they have since fulfilled. They came forth from Babylon that perfect crystal, which, however rudely tossed over the world, has never lost its colour or its form.

How then was this extraordinary tenacity superinduced? For, however we may recognize in their case the operations of a supernatural Providence, yet, doubtless, they are, as much as others, the subjects of ordinary investigation, tracing out the influences by which they have been moulded. To this inquiry it is obvious to reply, that their first school was that of affliction, and their first lesson was that of endurance. During the first two centuries of their sojourn in Egypt, they were but tolerated *as aliens*, while during the latter two, they groaned under intolerable bon-

dage, as slaves. Even their investiture with empire and freedom was performed with ceremonies of war and blood. A gloomy eclipse of nearly one century of banishment darkened the day of their highest prosperity; and the wars of the Maccabees fill up the melancholy chasm in their history which lies between the two Testaments. Remarkably were they disciplined for their destiny—taught endurance which should exhaust the constancy of tyrants, and patience unfathomed even by the inventions of cruelty. A nation which had been nourished in prosperous independence could not have survived the catastrophe which Titus inflicted upon Judea. They would have immolated themselves upon the advancing spears of the enemy, or yielding to their fate, would have been absorbed by the conquerors. But these were trained to *endure*: the result is, they live yet, though, for eighteen centuries, broken upon the wheel.

It is worthy of note, also, how God anticipated the danger of fusion and commixture, at the two most critical periods of their history—the Captivity in Babylon, and the expulsion of the race from their own soil, by a Roman edict. In the first case, besides that the period was too short to obliterate the characteristics of any people, the nation was removed in mass, and thus preserved its integrity. In the second case, their first expatriation by Nebuchadnezzar, while it answered the high ends of discipline and correction for past sins, prepared the way for the future dispersion, under the Romans. For when the nation was restored, by the favorable decree of Cyrus, a large portion being comfortably settled, preferred their new homes to another removal. These will account for those Jewish colonies, scattered, in the times of the Apostles, throughout Pontus, Galatia, Cappadocia, Asia, and Pamphylia—among Parthians, Medes and Elamites, Cretes, and Arabians. Just so long as the Jewish commonwealth subsisted, these colonies drew life and nutriment from the parent land, and by means of constant intercourse with it, were preserved from absorption. When this was destroyed, each of these was a nucleus, around which the flying members of the old theocracy were gathered. Like magnetic points, they attracted the scattered particles of the original state; became nursing mothers in their turn, and supplied the national feeling to those who, as individuals, must have been speedily absorb-

ed. We are far from denying the special agency of God, in preserving from utter extinction those who had yet a destiny to fulfil; but in no other way can we explain the instrumental preservation of the Jewish nation, when its organism was destroyed, and it was destitute even of "a local habitation and a name."

Another cause which contributed to engender this tenacity of character, was their singular seclusion from other nations, for successive generations. Even the families from which, as from a seed, they sprung, were, in the providence of God, sifted from the tribes in which they dwelt. In Egypt they lived apart in the land of Goshen,—as slaves, they were, of course, a degraded caste; and throughout the whole period of their independence, they were, by commandment, an exclusive race. Addicted to the culture of the soil, they lived in almost patriarchal simplicity. Commerce with foreign nations they had none—their whole traffic being internal, between the tribes. In this seclusion these points of contact which foreign intercourse begets, were worn away. Having few affinities with others, and these becoming daily less, it became finally difficult to intermingle. In the lapse of time, and under the influence of habit, the Hebrew became a petrification: the features were living, yet they were features of stone. In addition to this, the Mosaic institutions, while they hedged them in from correspondence abroad, drove them into the closest association at home. Three annual feasts, for example, rallied the whole population around the great altar at Jerusalem; which feasts, though doubtless appointed for higher, because spiritual ends—yet, subordinately, exerted the same political influence in cementing the nation, as the celebrated games and mysteries of Greece. The people became homogeneous, not merely by the exclusion of foreign elements, but also by this felicitous community of thought and feeling, sentiment and worship. The inhabitants of Palestine, no longer individuated, were driven into each other, the atoms agglomerated into the mass: and the character thus formed became, under the compression of fifteen centuries, sufficiently compact to resist the violence of as many centuries of dispersion.

But these two causes, operative as they may be, dwindle into nothing before another, which we can only trust our-

selves to suggest. Should we cross its border, and venture to expand the widening theme, our discursive pen would not soon travel back to the present record. We allude to the direct influence of their religious belief. It is no dogma of divinity, but the candid testimony of true philosophy, that the religious element underlies the whole constitution of man. Our relations to God are strictly original—preceding every other, both in the order of time and of thought. Hence, in the enlarged etymological sense of the word, we are *religious beings*: and whatever commands us here, commands us wholly. What people ever became great and noble, which was destitute of a strong religious feeling, even though it were corrupt? How happens it that this apostate world of ours, clinging ever to a false faith, has never tasted the joys of lasting and universal peace? And whence comes it, that only in the path which true religion has trodden, are strewn the blessings of a true civilization? Let the reader ponder well these questions; for they wrap up the great problem of human liberty and human happiness, the practical solution of which will work out this earth's millenium.

The proud distinction of the Jewish people is, that for fifteen hundred years they were chosen to be the depository of God's revealed truth. The Ark of the Covenant, locked up in its sacred secrecy the true knowledge of God, and the only true hope of man's redemption. While idolatry, in its varied forms, enfolded the earth, striving to pervert what it could not obliterate, the idea of God, to the Israelite was disclosed the true secret concerning Him, that he is a Spirit. The independence and all-sufficiency of this august Being, the holiness of his nature, and the inflexible purity of his law, were prime articles of the Jewish faith. But that which formed its very soul, and placed it immeasurably above all the "elegant mythology" of paganism, was the doctrine of atonement and sacrifice. That God could be "a just God and a Saviour:" that a Divine Redeemer could take away sin, by the sacrifice of himself; that the human soul could be cleansed from its defilement, by the baptism of the Holy Ghost; all, in short, that goes to make up a scheme of salvation, and to inscribe hope upon the immortality of a sinner, breaking the long entail of woe with which God's curse had burdened it—these were

the doctrines which made the Jew's a living faith, and distinguished it from the superstitions of a world lying in its wickedness. These Divine thoughts, undiscoverable by the closest analysis of nature, or by the widest induction of reason, were let down into the Jewish mind by exceedingly transparent signs and types, which, through their elegant drapery, disclosed the truth they half concealed. That whole economy was the splendid symbol of a spiritual faith, illustrating to the imagination and the reason, to the understanding and the heart, the glorious mysteries of Divine grace, and its gorgeous ritual was but the shrine of a spiritual worship. It is indeed true, that as a spiritual system, it controlled the lives and affections of few out of the great mass. There was the same distinction, unquestionably, in the ancient, as in the modern church, between the true and the nominal worshipper. Not all Israel, but the election only, recognized in the numerous sacrifices of the Levitical law, "the Lamb slain from the foundation of the world," the rest were blinded, and bowed before the form. But the few—the spirit-taught election—the Israel of Israel—these broke the shell of outward forms, and fed upon the spiritual truth lying hid under the cover of types and symbols. Yet there was a mysterious connection between these truths and their national existence, which wrought them, not as spiritual realities, whose Divine power was felt, but as political and national ideas, into the very spine of Jewish character. It was plain that the nation was only an envelope for the church; the mere shell or rind thrown around it for temporary protection, afterward to be thrown off by its development. It was to keep alive in the world the knowledge of God, the unity and spirituality of his essence, and to lay out before men a plan of redemption, that God gave to this people a corporate existence. It was for this, he formed that covenant with Abraham, which they ever claimed as their national charter; it was for this, they possessed the land from which the Canaanites were ejected—and this was the clue to that whole supernatural providence which formed a part of their history. All the glory of the Theocracy centred upon these truths; which, of necessity, became interwoven with all their recollections of the past, associations of the present, and anticipations of the future. The entire texture of their thoughts and feelings

was woven from these threads. Their religious belief was not something distinct from, and yet attached to them. It was a part of their individuality, and constituted the fabric, warp and woof, of their nationality. It is easy to see the result of all this: it made the Jew, wherever he might go, *a dissenter*. During the subsistence of the Theocracy, he could not conform to any existing superstition, without being chargeable with the "*crimen læsæ magistatis*:" and after the subversion of their empire, to disown Judaism was more than to change one faith for another: it was to divest himself of all character, and tear to shreds the whole principles, associations, and emotions of his life.

The rise of Rabbinism, and the uncontrolled ascendancy it has for ages maintained over the Jewish intellect, signalily illustrate the strength of the religious element, as it enters into a nation's character, and the facility with which it will create for itself an organization, for the diffusion and perpetuation of its influence. We refer to it, also, as an illustration of the striking providence of God over this people, and of the methods he has adopted to preserve them through a dispersion of near two thousand years. It is the strangest of all the wonders connected with their marvelous history, that a system of worship so strictly local, so tied to one place and form, should yet be maintained by them, scattered as they are over the globe. If ever there was a system destitute of elasticity, this would seem to be it. Jerusalem was more the spiritual than the political metropolis of Judea: to the temple the nation must repair and celebrate the mysteries of their religion within its sacred precincts. Yet observe how God accommodated even this inflexible system, bending it to the severe fortunes of its followers. At the Captivity in Babylon the magnificent temple of Solomon was destroyed: true, a second was built; but far inferior in splendor, and devoid of those precious associations which clustered around the former, which was the proud monument of their golden age. The sacerdotal tribe of Levi, too, was blotted out; for they were among the tribes of whom history gives no account, beyond their removal from Palestine by Shalmanezar. These returned, indeed, in sufficient numbers to supply the different courses of the temple service, until the end of that dispensation: yet, as an independent and brilliant order, living in their

own cities, the interpreters of the law throughout the land, and ramifying the temple influence to its very extremities, they were no longer found. More than this: the planting of synagogues over the whole territory of Judea opened, besides the temple, a new supply of religious feeling, and new rallying points of religious sympathy. A new class of doctors or teachers sprang up around these, supplanting the old Levitical order, as instructors of the people. Even in the time of our Saviour this new order of things was well developed. The Pharisee already existed, the archetype of the Jew of all after time; and the scribes and doctors of the law, the true founders of the Rabbinical dominion. Here then was a system quietly gaining upon the old established order, ever since the restoration from Babylon; and one precisely adapted to the exigencies of the great dispersion. Had the temple been the only centre of religious worship to Israel, and the Levitical priests, confined to the temple, the only feeders of the public religious feeling, Judaism must have been swept away in the same flood which overwhelmed Jerusalem and the temple. But when these were destroyed, the synagogue quietly reared its head wherever ten Jews could be found, equally the church of the adult and the school of the child. The Rabbi, less restricted than the Levite, could survive where the other was overthrown. Accordingly we find, as soon as the nation could recover from the stunning blow which shattered their state, their religious feeling creating for itself a spiritual head in the Patriarchate of Tiberias; and the Eastern Jews opening a new centre of unity, chiefly religious, at Babylon.

It is, too, a significant fact, that this spiritual monarchy subsisted just long enough to adjust and to perfect the influence of Rabbinism. The two Talmuds digested at Tiberias and at Babylon became the ecclesiastical canons by which the people lived and were regulated—and these, from the multiplicity and obscurity of their points, called for the constant exposition of the living teacher. Indeed, it was the religious belief of the Jews that offered the first rallying point to the nation, when deprived of its independence; which being soon digested into a system, touched upon every point of human life, from the cradle to the grave; and, like a fine net-work thrown around the most widely scattered of the race, made them one and insepara-

ble. It is easy to infer from the whole, what influence it exerted upon Jewish character, in giving to it the remarkable tenacity we discover.

The second trait which commands our notice, is nearly allied to that already discussed, and may partly be accounted for upon the same principles. It is that *singular elasticity of constitution* which enables the Jew, upon the removal of any superincumbent pressure, at once to spring back to his original position. Instances of this will crowd upon the reader's memory. It is estimated that no fewer than a million and a half of the inhabitants of Judea were swept away in the wars of Vespasian and Titus; a blow, one would think, sufficient to annihilate a country, not larger in extent than perhaps the State of South Carolina. At any rate, we are unprepared for the next record which history makes—that in little more than half a century, this miserable land was able to offer up five hundred and eighty thousand men, slain in battle and siege by the power of Rome a second time drawn forth. Yet, notwithstanding the exhaustion of two such exterminating conflicts, and while we are pitying the land thus twice trodden down by the iron heel of war, we see, in less than sixty years, this race rising above all, and living as an organized community, amenable to their patriarch.

This, occurring at the beginning of what may be called their modern history, is only the earnest of what they afterwards achieved. For example, expelled three times from the soil of France, (or, shall we say seven times, according to the showing of others,) in each case they leave their possessions to the spoiler, and ask for the interval of only one generation, when they are able, with a full price, to bargain for their deserted homesteads: if it be not a contradiction, to speak of *the homes* of those whose universal plaint has been

“The wild dove hath her nest—the fox his cave:  
Mankind their country—Israel but the grave.”

Yet this is but a single leaf from their history, fruitful throughout in equally mournful illustrations of their buoyancy and fecundity. But it is needless to go into detail. Give them the hard conditions it has been their destiny to fulfil: give them time, but no place, to weave out the web

of life. Give them the centuries of pillage and extortion, of confiscation and banishment, the centuries of homeless wandering from land to land, which have passed over them, ever since, like the dove of Noah, they were thrust out upon the storm—and you come back, at last, upon a people who have outlived all who oppressed them—who rise, still, above the tread of these unfeeling centuries—to a people who have never known despair—elastic beyond the power of man to depress.

Are there now any causes in existence, to which this can be referred? We will not enter into the question of races, though that a difference does exist we fully believe. There is no call for speculations of this kind, as there are moral causes fully adequate to the demands of the case before us. The first we suggest is their splendid recollections of the past. It must be remembered that this nation took its rise in the purpose of God to plant his Church upon the earth. In a sense very peculiar, therefore, they claimed to be the Children of the Most High; their charter of privileges and rights was his own free covenant; their shield and defence was his supernatural protection; for them stupendous miracles were wrought; to them, through long generations, prophets were sent, inspired of God, to keep up his high communication with them; and they had, immediately from the lips of Jehovah, the most splendid dispensation of typical truth and ritual worship, that ever displayed its pomp to mortal eyes. Beyond all controversy, no other nation ever had so sublime an origin; and the recollections of the proudest are abashed, before those which the meanest member of the old Theocracy can at once command. Now, these very magnificent recollections have lent a peculiar inspiration to the Jew of every age. To yield to despondency, is to renounce, forever, his inheritance in the glory of his fathers—to be recreant at once to his country, to his ancestry, and to his God. In all their dispersion, they regard themselves as still under the broad protection of that covenant which shielded Abraham and David, Moses and Solomon. Is not God able to do for them as he did for those? Is his arm wearied by the miracles already wrought? But whether he deliver or no, the deeds of their fathers, the glory of that old Kingdom which owned the High God as its sovereign, and the whole line of light

which marks the course of their nation over the dark and turbid past—these are too dear to the Jew to be easily disowned; and they inspire him with all that heroism of patience which has been remarked. They imagine God their Father in the same high sense he was of old; but being angry with their many derelictions, he chastises them with stroke upon stroke—at last, they hope the purgatory will cease, and suffering give way to the most ample rewards. In some, this national vanity has risen to a still higher pitch, who fancy themselves the scapegoat of the world, bearing vicariously the punishment which is due to all mankind: “the running sore, giving vent to the peccant humors of the body,” the issue being the means of life. A melancholy smile is, for a moment, provoked, by this fanaticism of conceit; yet is soon chased away, by the unrelieved sadness which we feel in contemplating the sorrows which have engendered it. There is indeed a pathos in this attitude of the Hebrews, submitting with patience to the most cruel wrongs from man, regarding it as the cup which the Lord has mingled in the day of his anger, that always melts us down into deep-toned and tender sympathy. It is not strange, in this view, that the sufferings of ages has had the effect of welding this nation into a close, and, as they feel, a holy brotherhood. No tie binds man more closely to his fellow than fraternity in sorrow.

But if the past, with its venerable associations, exerts so energetic an influence, what shall we say of the future, with its brilliant anticipations? This is probably the principal cause of the elastic character of the Jew. Their government was Theocratic, judges and kings being alike the mere vicegerents of God, the visible representatives of his jurisdiction. This long succession of the princes of Judah they expected to terminate in the person of the Messiah, who should sit forever upon the throne of David. In his reign they hoped to enjoy universal dominion: all lands should pay them tribute, and a splendor little less than divine, should forever encompass them. Alas! for their blindness! the Christian may easily weep over this mixture of truth and falsehood, which they cherished. How utterly have they misunderstood the nature of Messiah's Kingdom! How have they confounded the two comings of the Son of Man—dropping out of view the first, and

misapprehending the second! How grievously have they failed in the interpretation of their own symbolic institutions, which point, without the variation of the needle, to Jesus of Nazareth! How blind, not to see that all the lines of ancient prophecy converge only upon the Man of Calvary! not to see that the dispensation of Moses shines only with a borrowed splendor—being only the morning beam of the dispensation of Christ! Such, however, is the case. They still wait for the first appearance of the Messiah, who will never come, except upon his second and final mission. This predominance of hopefulness, founded in delusion as it is, is the spring of all their energy, and makes them buoyant as the air.

But we pass on to consider, with more haste, the most painful feature in the national likeness of the Hebrews: *their incorrigible worldly-mindedness, and consecration to the service of Mammon.* Yet there is a recklessness often exhibited, by those who prefer this charge, which we would censure. The Jew is considered the mere synonyme of avarice and usury: the mention of his name calls up the image of a man, all whose better impulses have been swallowed up in the inordinate lust of gain. And this Shylock, in whose withered soul is found no spot of verdure, is set forth as the universal type of his race. But the fact that the Jew has been, by profession, a money broker, often exacting a rate of interest which neither reason nor conscience can justify, has been cast up to their reproach, by those who have not paused to consider how far the rest of the world has been accessory to this guilt. That in many instances, too, this extortion has been united with a genuine misanthropy, and has been turned to the account of private and national revenge, may also be readily admitted, without attributing extraordinary malignity to the character in which these distorted features are found. If, indeed, the Jew bows, with more than ordinary devotion, at the shrine of a golden god, it is for the observer to study the causes which have made him so blind a worshipper. Without going far into the discussion, there are two, which we would indicate: the first is that activity of mind and energy of purpose, from which the reader has just withdrawn his attention: the second is untiring persecution, which has made them the victims of traffic, and given to money

a factitious value, as the means of purchasing an occasional respite.

If it be true that this people look forward to a triumph, the splendor of which shall be the exact counterpart of their present humiliation; and if they feel all their energies summoned to keep themselves from extinction, until this time of triumph shall roll on, it is easy to account for the unquiet activity of their disposition. But in what direction shall this active energy expend itself? If they had possessed a soil of their own, they might soon have adjusted themselves to the duties which have filled up the energy of other races; they might have built cities, and founded empires; made war, and wasted their strength in conquering their foes: in a word, they might have done precisely what all the world beside has done, for six thousand years. But these employments were denied them. They might have devoted themselves to letters, as not a few of them did in Spain before their expulsion with the Moor. But study requires quiet and the stimulus afforded by honor and profit. What rest had any, in those days of feudal strife and Baronial warfare, save the lazy monks, shut up in their cloisters, throughout papal Europe? Who, but idle ecclesiastics could be devoted to literature, in those ages of Gothic invasion, Saracenic inundations, and Religious Crusades? And, above all, what rest had these wandering Jews, who scarcely rested their weary feet upon one soil, before they were driven, with violence, to another; who have always lived, even where most stationary, like their forefathers at the Passover, with girded loins and sandalled feet, staff in hand, eating the bitter herbs of rebuke and scorn? They might have become Pietists, and given to the world the sublime spectacle of a people whose energies were expended in the maintenance of spiritual religion. But for this, they were incompetent. It was not for those to be the expounders of Godliness, who had put to death the "Holy and Just One;" who had miserably dashed out the light from their own souls, with the blood of Him who was both the light and the life. It was not for those who picked up the rind of ceremonial observances, after the core was extracted—who bowed before forms, with superstitious reverence—to expound henceforth the spiritual to man. What could they do? They could not

die; for the wide horizon shut within their view a brilliant, though distant future. They could not sleep away the dreary interval; for even had the nations permitted it, this would have rusted them out, and unfitted them for their destiny. Perhaps, without reasoning upon it, they did just what Providence ordained, and circumstances enforced. The world was convulsed with wars and revolutions, and the military profession has ever been unfriendly to the mercantile. Yet, after all, the world cannot subsist without trade, and these were the people for it, during the world's dark ages. Without local ties, free to move every where, they became carriers for all the world, and bankers, and merchants — they supplied the warrior with his doublet and armor, and filled his purse, at an advance. Soon they found pleasure, in finding scope for their activity, while the wealth accumulated proved a new source of enjoyment.

This brings us to the second cause mentioned above, the effect of unceasing persecution. If the disjointed condition of society, and the isolated position of the Jew, had not marked him out as the universal merchant of the past, the persecutions to which he has been subject must have driven him to seek his bread by traffic. Their wealth has usually been wrested from them as soon as acquired, and even the partial toleration occasionally enjoyed has been allowed them only to fill themselves, to be again squeezed. To vest it in any visible form, was only to hang out a sign to the harpies of plunder. What more natural than to seek employments, in which they could secrete their gains: hence the Jew became a professional money broker. To reveal his wealth, by loan, was to run the peril of confiscation: what but a large percentage would endemnify him for the risk incurred? Hence the exaction of exorbitant interest. We do not absolve them from guilt. They were, equally with others, under the obligation of that law which commands us to love our neighbor as ourselves, and of that higher law which forbids us to love this present evil world. We do not acquit them; but we fasten the charge of guilt upon those who have been accessory to their degradation. We affirm that all mankind have entered into a practical conspiracy against the Jew, to make him covetous, and a usurer. Let us beware how we throw the stone of rebuke at those whom we have conspired to debauch. If these

are low and sordid, let it be asked who they are that have thrown them into the ditch.

The last moral trait, which we will now consider, is *their comparative freedom from the gross vices of other races*. This may be best presented in the language of one of themselves, who thus writes: "as a people they eminently fulfil the duties of domestic life, are good citizens and obedient to the laws of every country in which their lot is cast. How many Jewish drunkards and beggars are seen in your streets: and ask your judges and your jailers how many convicts and criminals of Israel's faith occupy the dock or the prison?" This is a remarkable challenge, and facts eminently sustain it. Happy would it be for them, if we could ascribe it to the influence of a spiritual faith, or consider it the fruit of inward holiness. But alas, there is no holiness apart from faith in Him whom they have crucified and whom they continue to reject. This morality we consider the natural result of natural causes. It is owing, in part, to the circumstance of their being a small people, few in proportion to the rest of mankind, insulated and singularly discriminated by many outward marks from those among whom they dwell. The consequence is that whatever of moral sentiment exists in the whole body is brought to bear upon each individual. Fenced in by a class feeling, virtue is propagated among them by the mere force of this "*Esprit du corps*." If various vices abound among large bodies of men, it does not necessarily infer the want of virtue in the mass, but only that individuals are so swallowed up and lost in the mass that they are not reached by the existing virtue. We are strongly impressed with the conviction, that much of the boasted morality of the Jews, as well as of Unitarians, who by the way are near of kin, is due to the mere force of a class feeling and does not spring from any fountain of virtue within—and this is confirmed by the testimony of the deputation sent out by the Scotch church, that the Jews in Palestine, where they are less pressed upon by a surrounding and foreign society, are lower in morals than the Jews in Europe.

It may be caused, in part, too, by the instinctive feeling that all gross vices wear out their victims—and they are held in check by the all-controlling sentiment of the Jew,

that he lives *in* the present but *for* the future. The history of all vice, shows its exhausting nature: but in large communities of men, the waste is continually supplied, so that while the individuals die, the class remains: yet the exceeding disproportion of the vicious to the good prevents us from discovering the recruiting process as it is going forward. But in so select and circumscribed a community as the Jewish, this waste would speedily exhaust the whole: so that the instinct of national self-preservation, which is their strongest peculiarity, unreasoned perhaps, checks in them the natural tendency to gross outward vices by which other classes are debased.

But, principally, we would explain it by the predominance of covetousness, the master passion of the Jew, which like the lean kine of Pharaoh's dream has eaten up the others. Where one passion gains such ascendancy in the human heart, it usually, with tyrant jealousy, puts the rest to death—and perhaps it is psychologically true, as well as true in the sense originally intended, that “no man can serve two masters.” The love of gold, we know, has wretchedly rusted into the soul of the Jew, and may have eaten out many of the bad as well as good qualities of his nature. However, for the mere fact of outward virtue, in so far forth as it exists, let due credit be awarded—leaving it to the judgment of the great day to decide how far it is approved by Heaven.

Beguiled by the subject, we have lingered so long upon these moral traits as almost to cut ourselves off from the other section of their character, *the intellectual*. A few moments delay, however, will suffice to present together the two prominent traits of the Hebrew mind: its activity and its shallowness. Acute but superficial—these terms sum up the whole. It would be well, if we had space, to investigate the extravagant pretensions which have been put forth by Jewish partizans. It has been affirmed, for example, that no important movement takes place in Europe in which the Jew is not at the bottom. If this were true only of the diplomacy of European Courts, it may perhaps be entirely due to the money power, which in these days of comparative toleration they may wield—and to the singular concert with which in all their dispersion as a people, they have ever moved—so far as these pretensions have

been urged in connexion with letters and the arts, their labors have been precisely in those departments of art and science which do not demand a profound intellect, but merely a fine taste and an active understanding. Though at this moment in Germany, and centuries ago in Spain, many Jews have become Professors in Universities and have given themselves to learned pursuits, we have yet to discover the first substantive addition they have made to true and profound learning: and what is well worth remarking, the individual Jews who have distinguished themselves as men of knowledge or genius, are precisely the men who have emancipated themselves from the trammels of Judaism. A reference to Spinozo and Mendelsohn in the past, as well as to Neander in the present, will illustrate and confirm this statement. Indeed we are sure that a full examination of these high pretensions will show them to have always been in letters, as in trade, mere carriers. They can acquire and exchange the products of mind as well as of matter and realize a profit upon both. A just decision will assign them the subordinate position of commercialists only in the world of letters. They coin nothing; they may vamp up and dress into new shape some existing truth, but there is not depth of intellect sufficient to think out "ab ovo" what men "will not willingly let die." It is impossible that a Locke, a Newton, a Bacon, a Milton, or a Shakspeare could ever have been a Jew—or rather it is impossible that a Jew should ever be any one of these.

Yet, in affirming this, we cast no slight upon Jewish mind, as it inherently is; but only disparage it as it has been made to be by causes not difficult to trace. No man or class of men can trifle with truth without being visited with fearful retribution. Truth is the aliment which God has provided for the nourishment of the soul: whoever poisons that, sows wasting and woe upon this. If we sin against the laws of our physical being, we are sure to inherit an enfeebled and tortured frame. Equally must we suffer, and even more severely, if we sin against the laws which regulate our spiritual nature. If we stifle conscience, it becomes "seared as with a hot iron;" if we cherish guilty passions, we are consumed by them; if we quench those that are pure, the doom is a reprobate heart; if the understanding be employed in resisting truth, we are sealed

up to imbecility of intellect. This last is the sin which for nearly two thousand years the Jews have committed. They have gazed upon the light which emanated from the Shechinah of their own Tabernacle, which shines around the cross of Him they crucified, which is emitted from the whole line of christianity as it has tracked over the past; and the truth which should have illuminated them even to transparency has but struck them blind. The Scotch deputation, to whom reference has been made before, delivers a singular testimony upon this point; "one advantage of Talmudical knowledge is that it enables the person to argue by Talmudical logic, which is much shorter and more striking than scientific logic. Jews cannot follow a long argument. They do not feel the power of the syllogism: and on this account 'Leslie's short method' does not suit them." It is needless to comment upon this. The syllogism is not a particular species of reasoning, but it is reasoning itself with all the steps fully drawn out and artistically arranged. Not to understand the syllogism then, argues imbecility of reason. Precisely what we affirm, that long resistance of truth has so enfeebled the power of reason, that a profound race cannot be looked for here. Should this sentiment be deemed strange, that resistance of truth debauches the understanding, let it be enforced by a parallel case. Socinians, the world over, show an intellect that in each generation slips down the scale. Although it has been termed the heresy of the learned, there is not a heresy whose learning is more paltry. Pathos and Poetry, however masculine when they borrow it, soon degenerates into mawkish sentimentalism. Philosophy falls back from its native elegance into slipshod twaddle—and learning, no longer the stout texture woven from the truth, becomes a mere quilt-patching of other men's cast-off thoughts, the sowing of purple patches upon garments of serge. The real champions of this system have always been wretched apostates from the truth, who have at least this advantage, that their minds were trained in a better school. We take it upon us to say that this wretched negation, if it were not occasionally recruited by the vigor which apostates lend, if left to be propagated from its own kind, would soon die away from sheer imbecility.

The influence of Rabbinical studies, so long continued,

has been extensively injurious to Hebrew mind. The same process which has sharpened the ingenuity has emasculated the understanding. Consider how many ages have been employed by them, not in following truth into her most sacred adyta and being initiated in her profoundest mysteries, but in blinking the slender light which shone upon them and outfacing the evidence of the only truth in which they were interested, and it will not surprize us to find Jewish mind perversely sophistical. The dialectics of the Talmudists produced a race of sophists precisely similar to those whom the dialectics of the schoolmen produced in the Romish Church. The mind may, indeed, be very acute, but it must first be narrowed to a point, before it can be brought gravely to discuss how many angels can dance upon the point of a needle. In like manner, Jewish mind may be sharpened to a singular acuteness, but must be baled out and shallowed to emptiness by investigations which have no other object than to hang the greatest number of puerilities upon the horn of a Yodh.

This analysis of the character of the Jews has been made with the practical design of interesting the reader, and of inspiring a deep and prayerful regard for them. Avoiding on the one hand the unkind anathemas which for ages have been fulminated against them, and on the other hand that adulation of them which offends both against taste and truth, we have endeavoured without passion and without prejudice to render a true verdict. Let the reader, before closing these pages, consider the claims which this afflicted people have upon his most Christian regards. Small as the proportion is between them and the rest of the world, it is impossible that a thoughtful man can view them with any other than the highest interest. By just so much as the Bible is valued, will those be cared for to whom "the oracles of God" were first committed—and who in the singular providence of God have transmitted them with the most sacred fidelity, while yet they reject their testimony. By just so much as the church is esteemed with her precious ordinances, will that people ever draw upon our sympathy who were first embraced within her pale. Let it be impressed upon us, that in Judea first was the lamp of life hung out, which now flings its blessed rays athwart this dark and apostate world: that Moses and

all the Prophets, that all the holy Apostles, and even the son of David himself, were all of them blood and bone of this proscribed race.

But we are debtors to the Jew for another reason; we owe a large arrearage of Christian love, love commanded by our own religion, and which the past neglect of the Church has turned over upon us with an accumulated interest. True it is, they crucified the Son of Glory: but it is not our prerogative to draw the sword of vengeance. With dreadful impiety they imprecated Christ's blood upon their own and their childrens' heads, and bitterly has the curse fallen. Yet, Christian, let the dying words of the Crucified One, 'Father forgive them,' teach you to weep over the folly which God has so signally avenged. Alas, that for eighteen centuries, Christians who ascribe all their salvation to distinguishing grace, should stand as angry Cherubim with double flaming swords to drive away these of the Ancient Covenant, and bar their access to the tree of life. The Christian Church must atone for a long committed and grievous fault. Her deep sympathy, fervent prayers and painful labors, must attest the sincerity of her repentance for this sin against charity and God.

But more than all, the Church cannot be fully extended until these outcasts shall be embraced with the fold. Take what view we may please of the manner and time of this ingathering, "all Israel shall be saved," and with them "the fulness of the Gentiles." Now we may gather only the scattered elect out of every kingdom and tongue and people and nation: but *then* shall Christ receive the fulfilment of the Father's great promise, "I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

Whoever then feels a lively sympathy with Christ in his present humiliation and prays to see Him Lord of the whole earth, must be ill instructed if he does not feel a corresponding anxiety for the salvation of the House of Israel. It is not improbable that God is now reserving this people for a distinguished service in the work of evangelizing the world. Their complete diffusion over the globe—their comparative isolation among men—the extraordinary enthusiasm and energy of their character, destined to be greater when it shall be toned by the truth—their very con-

version to Christianity after so many ages of unbelief—all adapt them for extraordinary labor in the Missionary service. Perhaps the future history of the Church will reveal many a son of Abraham with Abraham's faith, doing the work of Paul, "preaching the faith which once he destroyed." And the conversion of the Jews, accomplished in fulfilment of a hundred predictions, will probably be the grand fact argument by which the truth of Christianity, in the latter days, will be attested.

There is, likewise, much in the present aspect of this race to encourage the loftiest aspirations of the Christian heart as it yearns over them. The growing intercourse between Jews and Christians—the softening down of prejudice on either side—the relaxation of the fatal grasp of Rabbiniism upon Jewish mind—the desire of general knowledge spreading among them—the missions undertaken specially for their Christianization—and the numbers of proselytes already made, all foreshadow the great event which is to freshen the stream of evidence flowing from fulfilled prophecy. When it shall please God to "pour upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace and of supplications; when they shall look on Him whom they have pierced and mourn; then will that heavy cloud of wrath, which has hung for a thousand years like the black pall of death over this guilty race, be rolled away—then shall Jew and Gentile sit down together in the sun-light of their Heavenly Father's smile—then shall God, even "the God of Abraham, Isaac and Jacob," and what is more precious, "the God and Father of our Lord Jesus Christ," cause his face to shine and we shall be blessed. For this let the Church feel and pray, that as "the blessing of Abraham" has already in part "come upon the Gentiles through Jesus Christ," so it may speedily react upon those who are his natural seed: that these may learn, what for two thousand years they have forgotten, that only as they "are Christ's" can they be "Abraham's seed and heirs according to the promise." The highest glory of the Church on earth will be when in practice, as in theory, there "shall be neither Jew nor Greek, circumcision nor uncircumcision; but when "all shall be one in Christ Jesus."