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ARTICLE I.

TESTIMONY OF THE REFORMERS TO THE DOCTRINE OF THE TRINITY.

The reformers were men of eminent ability and scholarship, and familiar with the scriptures in their original languages. They were also familiar with all the controversies which had been agitated in the church respecting the doctrine of the Trinity, and were very soon called upon to engage in these controversies themselves. They acknowledged the right and duty of private judgment and the divine perfection and authority of the Scriptures as an infallible ground of faith and hope. To the bible, therefore, they appealed as the ground of their faith and hope, and with free, diligent and impartial investigation, relying on the promised guidance of the Holy Spirit, they sought to discover and present its meaning as the teaching of Him who cannot lie and who will not deceive, and who has assured us that "all scripture is given by inspiration of God and is profitable to doctrine, for reproof and for correction."

Their testimony is not the opinion of one man, nor of a few, nor of those of one country, but of many, yea, of large bodies of men in various countries acting without concert, with many conflicting interests, as at present, in the face of persecution, danger and death, with much painful and laborious investigation and discussion, with every skill in languages, understanding the signification and force of words, the drift and scope of the divine

ARTICLE VI.

IMPORT OF HEBREW HISTORY.

Post-Biblical History of the Jews; from the close of the Old Testament, about the year 420 B. C. E., till the destruction of the Second Temple in the year 70, C. E. By MORRIS J. RAPHAEL, Ph. D., Rabbi-Preacher at the Synagogue, Greene St., N. Y. 2 vols., 12 mo., pp. 405, 486. Moss & Bro., Phila.: 1855.

It is a significant confession of the author before us, that "from Josephus, who wrote in the first century of the Christian Era, to Jost, who within the last thirty years published his work in Germany, no Jew has written the history of his people in any other language than Hebrew."* This fact finds a partial explanation in the broken nationality of the Hebrews. Almost from the captivity in Babylon, their history becomes hopelessly implicated in that of the foreign nations by whom they have been successively overlaid; and it is a weary task to eliminate from the tangled web this single and continuous thread. Upon closing the book of Malachi, we must not only step down from the elevation and security of inspired documents into all the confusion and suspicion of merely human records, but are forced to dig about the ruins of obsolete empires and disinter this people, buried beneath the accumulated rubbish, whose history we desire to trace. The labor is intensely aggravated, when the unity of the nation was finally destroyed, and we are compelled to trace the wanderers into all the lands whither their restless feet have borne them.

Groaning under the oppression and calumny of eighteen centuries, no people ever had so much occasion to arraign its traducers before the bar of impartial History: which never has failed, upon sufficient evidence, to reverse the judgment of previous ages, and to render complete, though it may be tardy, justice to communities as well as to individuals. If, with the materials of triumphant

* Introduction, p. 14.

vindication locked up in the cipher of their sacred tongue, they have so long submitted to be "the jest of folly and the scorn of pride," then surely is "sufferance the badge of all their tribe." The prospect, however, of reading now a history written by a Hebrew, covering a most important period of their national existence, and enriched by these secret treasures, led us to open these volumes with an exceeding relish, rejoicing that at length the lions in the fable had found a painter.* But never was an author's promise more completely unredeemed. We close the book without finding a solitary addition to our previous store of knowledge. The references throughout are to writers perfectly accessible and familiar to English readers, with the exception of occasional quotations from the Talmud; which last are so utterly irrelevant and trivial, that we can discover no motive for their introduction beyond the mere pedantry of Hebrew learning.

We are far from denying all historical merit to these volumes, considered simply as a re-production of what may be found in older and quite accessible works. Dr. Raphall traces, with commendable clearness, the clue of Jewish history through the complicated period which followed upon the dismemberment of Alexander's great empire, until Palestine fell under the Græco-Egyptian dominion. He unfolds, sufficiently, for the purposes of historical narrative, though by no means with philosophic acuteness and fulness, the domestic and foreign policy of the Ptolemies and of the Seleucidæ. He records, with a patriotic fervour, quite winning and attractive, the truly heroic achievements of the Maccabean period. We sympathize with the pious indignation with which he exposes the treachery and cruelty of the Herodian dynasty. We subscribe to all his views of the artifices of Roman diplomacy, with its engraved motto "divide et impera." We are willing to abandon to his tender mercies that time-serving politician, Josephus, not forgetting, however, the severer castigation he has received from writers, not Jewish—De Quincy, for example. And we have tears of compassion, by no means hypocritical,

* Introduction, p. 16.

to mingle with his own over the fall of Jerusalem, and the horrors of that memorable siege. In short, if we are allowed to rank this work in that unpretending class of books with which our press is now teeming, written simply to render popular what is already known, and to diffuse information rather than to make any concrete addition, we can heartily contribute by commending to its free circulation. But then the author should not have flaunted in his introduction this pompous allusion to Hebrew archives, from which he has drawn no facts; and might even have spared his complaints of "monkish rancour and prejudice," since he has failed to re-write the history which these have tinged. A strong conviction, upon two points, will be produced however upon the mind of every intelligent reader of these two volumes. The first is, the substantial fidelity of the current Christian histories of the Jewish people; since we receive them back from the ordeal of Hebrew criticism, vouched as authorities upon which a Jewish Rabbi has been content himself to draw, the verity of which must therefore stand unimpeached. The second is, that the Jews themselves have nothing to add from all their secret and boasted stores, to what the world already knows of their various and painful fortunes. Indeed it is a mere subterfuge to appeal from the verdict of all history, upon the ground that the writers are Christians and not Jews, unless the appellants have resources from which to re-write that history; and it is in this view we said in the outset, that the death of Jewish historians during eighteen hundred years, was so significant a fact. The allegation that Christian writers are necessarily inimical to the Jew, is sheer cant. The books of the Old Testament form no small part of the Christian Canon, as they do the Jewish: and there is no adequate motive for a systematic perversion of the Biblical History with us more than with them. No one should know better than Dr. Raphall, that the earliest persecutions endured by the Christian church, were both inflicted and instigated by his own people. No one should know better than he, that those persecutions were not reciprocated by the church till she became corrupt, and a hierarchy was formed by union with the State; nor that the great-

est sufferings of his nation came from that anti-Christian power, which has always dipped its garments in the blood of the witnesses of the truth; nor that wherever the spirit of true Christianity has prevailed, the Hebrew has found an asylum. The tone therefore of his whole Introduction appears to us unworthy of this "master in Israel;" and the work itself, we accept as a judgment taken by confession of the truthfulness of our own historians.

We have been especially disappointed with our author's treatment of two subjects falling properly within the range of this history. These are the rise of the different religious parties among the Jews, and the advent of Christ. As to the former, Dr. Raphall simply introduces the Pharisees in the height of their influence and power, quietly assuming their existence from the beginning, as conservators of the traditions and customs received orally from Moses. Yet he could not be ignorant that the inspired records of his nation make no mention of such a party, nor that the existence of such traditions is stoutly denied as the fiction of a later and a corrupt age. It seems to us that here, if any where in the history, it was in his power to have thrown light from the secret records of his nation. It would have gratified us, if he had defined, with historic precision, the tenets of this popular party in the Jewish church; and especially if he had traced the circumstances under which, after the Babylonish captivity, it grew into position and power. Equally unsatisfactory is his brief account of the Sadducees. For while he represents them as a reactionary party, produced by the extravagances of the Pharisees, and moulded into form by the influence of Grecian Philosophy and culture, yet he does not state through what avenues the two systems were brought into contact, nor by what methods this Grecian influence was insinuated into the Hebrew mind. We by no means deny the connexion between Sadduceism and the skeptical schools of Greek Philosophy; but we regret that the author has failed to enrich his work by any researches in this direction.

Dr. Raphall, it is true, "disclaims for his work the title of learned," and promises that his "readers shall not

be wearied with long dissertations on Talmudic lore, or with uncalled-for polemics on points at issue between Church and Synagogue.* It is, however, a profound mistake to separate thus "longo intervallo" the facts of history from the philosophy which interprets them.— Human life is but a conflict of principles; and the ordinary reader cares for the details of history only so far as to enable him to generalize its great and final results. In the two most popular historical works of our own day, Mr. Macaulay's *History of England* and D'Aubigne's *History of the Reformation*, the peculiar charm lies in the distinctness with which the principles are brought out, underlying the movements in both the periods respectively. The dramatic character of these two works depends largely upon this: inasmuch as the personages of the history become individual by representing the leading ideas of their age, and working them out concretely in the history of their times. Thus, if our author had exhibited fully the rise of all the religious parties in Judea, with the relations they sustained to each other; if he had drawn a picture of the daily life of the Hebrews, presenting their methods of common education under the labors of the Levitical Class; especially if he had admitted us to the inner religious life of this epoch, and the influence of the Synagogue worship, he would have rendered the history far more vivid, and afforded the key by which could be explained all the events leading to the destruction of Jerusalem, and the final expatriation of his people.

But most strange and unpardonable of all is the slight reference made by the author to the introduction of the Christian scheme. The reader will scarcely believe that one brief sentence comprises all that a Jewish Rabbi has to say upon a system holding the peculiar relations to Judaism which Christianity does: "at its origin, and during its infancy, Christianity has no claim upon the attention of the Jewish historian. It is in its day of power, when, full-grown, it chooses to abuse its strength and to emulate the worst deeds of those varnished Pharisees whom its founder so justly condemns;—it is then

* Introduction, p. 18.

that Christianity enforces its painful claim on the reluctant notice of him who relates the tear-bedewed and blood-stained events of the Jewish history.* Was ever a great issue so quietly and adroitly evaded? Why, it is precisely there—"at its origin and during its infancy"—that the Jewish historian should deal with Christianity. Dr. Raphall affects, however, to treat it as though it were a foreign system, like the old Paganism, providentially impinging upon Judaism and doing it harm; instead of being a system which claims to have come forth from Judaism, its predicted consummation and fulness. He plainly intends to avoid a discussion which might stir up Christian prejudice against his book. We can assure him that it would create no offence, but would rather gratify the Christian public to read a manly and honest avowal of Hebrew opinions on the subject of Christianity. The author, however, was certainly at liberty to determine how far he should enter into a polemical discussion: but we certainly have an equal right to object to the ground on which his evasion is put—to wit, that Christianity has nothing to do with Jewish history at the very point where it comes out from the pale of the Jewish Church, as an independent and organized system. And we do demur against this quiet way of ignoring the very problems which perplex the history, and upon the solution of which its just interpretation depends.

The closing sentence of this work, taken in connexion with this dexterous evasion of the whole subject of Christianity, awakened many reflections, which we propose in the following pages to share with the reader. After describing the siege of Titus, he adds: "No people were ever so completely ruined as the Jews; and yet they survived and maintained their importance in the history of the world, so that the destruction of Jerusalem forms but an epoch in their annals."† How incomprehensible is this great fact, if we seek to understand it by itself! And how utterly impossible is it to perceive and feel the significance of Jewish history, if viewed only from a Jewish ground! Dismissing, therefore, all further refer-

* Vol. 2, p. 274 † Vol. 2, p. 436

ence to the work before us, we propose to trace the import of Hebrew History, as viewed in its relations to the Christian Economy; with the hope of illustrating thereby the revelations of the two Dispensations.

If Christianity be true, then the incarnation of the Son of God, to achieve the redemption of a lost world, must be accepted as the central fact in that world's history. No other events are pregnant with such vast results. The rise and fall of empires—the world's commerce, politics, jurisprudence and civilization—the institution of governments—the drifting of barbarian hordes like a flood current, grinding out the life of effete kingdoms:—all these give but the staple of human history;—and when viewed in their highest significance, are only the outward administration of Divine Providence, from which we eliminate the ordinary and permanent rules of God's government over men. But the stupendous work of Christ *transformed* that government, engrafted upon it strange and foreign principles, placed the human race in new relations to God, and by it man is transfigured into another and a higher being.

It does not, therefore, surprise us to find this event rising up before us in the middle of the history of the world; nor that we ascend by the steps of four thousand years to the moment when this sublime scene was enacted. It certainly would be no difficult task to show the whole march of history to be tributary to the advent of Christ. It lies upon the face of all Grecian and Roman records; it is engraved upon the mausolea which entomb the remains of Babylonian and Assyrian greatness; it is deciphered upon the obelisks of monumental Egypt; it breathes in Persian philosophy and verse; as ancient prophecy throws its gleam backward into all the recesses of the past. When Eastern sages knelt before the babe in Bethlehem, it was the whole historic past doing homage to its own grand epoch—it was the world, at the end of its weary week, dressing itself to worship on the morning of its blessed Sabbath. But it is not our purpose to follow the guidance of this load-star back to the dim land of Chaldea, the land of magic and enchantments, from which these came; nor to trace the highway cast up for our God through all the mytholo-

gy and song, the philosophy and martial power of the proud empires of antiquity. Our station is rather beside those Judean Shepherds as they listen to the birth-song of their own Messiah, chanted by angel voices in the sky; and with them to see Judaism emptying its whole contents into the broad bosom of Christianity; or with aged Simeon and Anna in the chambers of the Temple, who had watched throughout the Hebrew night to greet the dawn, and with them to see that the evening and the morning are one day. Judaism was emphatically the John Baptist of Christianity; and found a true representative of its aim and spirit in that stern Nazarene who appeared in the wilderness of Judea preaching the baptism of repentance and proclaiming "the kingdom of Heaven is at hand."

The long novitiata of the Church, extending through four thousand years before the inauguration of Christianity, is very nearly bisected by the call of Abraham; in which, and in the covenants subsequently made with him, is laid the foundation of the Hebrew Economy. Up to this period, the form of government and religion known as Patriarchal, prevailed; the essential weakness of which was the entire want of concentration. From the nomadic habits of these times, the lines selected by God for the transmission of his truth were continually diverging, and were swallowed up in the surrounding idolatry. A new start is ever and anon required to be made, and there is little manifest progress. Thus in the Ante-Diluvian age, the descendants of Seth became thoroughly incorporated with those of Cain; the church was absorbed into the world, and an entire apostacy from God ensued, which could only be avenged by the appalling judgment of the flood. So again, from the days of Noah the degeneracy of the Church was such as to call for a third instauration in the household of Abraham. Manifestly, the wisdom of God would not be illustrated by a longer continuance of this system with such results. The history of the Church would be an impotent record, indeed, if it moved only in this endless cycle of renewal, apostacy, and exterminating judgments.—The Post-Diluvian defection was, moreover, not entire, like its predecessor. It was not an absolute denial and

rejection of sacrifice and atonement; but a perversion of grace, taking the form of idolatry rather than of atheism. Accordingly, the plan developed at this stage was to build up a compact and historical faith, embodied in an organized and visible Church, which, when completed, should encounter and break in pieces every system of falsehood. To this end, God chooses Abraham, with the intention that his family shall not expand as heretofore into many diverging tribes, but into a compact and homologous nation. It is remarkable, however, that at least one half this transition period of four hundred years is occupied with the personal memoirs of three successive Patriarchs, during which no progress is seemingly made towards this expansion. At length, simultaneously, within a very brief interval, the twelve stones are laid for this national structure in the birth of Jacob's twelve sons. All this is not without a meaning. This long delay, on the one hand, afforded opportunity for imbedding in the romantic and heroic age of this people that strong theoretic element which should become the law of the empire, its cardinal and constructive principle. On the other hand, the rapid outgrowth of a nation from twelve coordinate and primitive stocks anticipated those tendencies to divergence, which, under a gradual expansion, might with difficulty be counteracted. There was also a deeper purpose. The Hebrew nation was but the envelope of the Hebrew Church. When the moment should arrive that this Church must be stripped of its exclusiveness and become truly Catholic, the Hebrew nationality must, like the bark or rind of certain fruits, burst open to emancipate the Church it so long enclosed. Thus, at the very formation of this empire, provision must be made for its subsequent and spontaneous rending, which was precisely effected by this tribal derivation. The fatal schism under Rehoboam, which wrought finally the political ruin of the State, took its early rise in the jealousy and separation of the tribes,* the infatuation of this simple monarch being only the occasion, not its cause; nor was the central power ever strong enough

* Witness the conflicts between the tribes in the days of Gideon and Jephtha, and still later in the times of David.

in the Hebrew monarchy to counteract the centrifugal force arising from this tribal origin. This disturbing power must however be latent for many centuries, and therefore it lies beneath the surface of the early records we are now tracing. For a long period the influences must be such as to consolidate. Thus Jacob and his sons are soon removed to Egypt, whose fertile resources favoured a rapid growth of population. At the same time to prevent admixture of races, these are separated by the occupancy of a distinct territory, by opposition of manners, employment and religion, and still more by the power of caste which, as now in India, clearly defined and rendered impassable the boundaries of social life. Lest all this should be inadequate to fence in the Hebrews during a foreign residence of two centuries, they are placed under the pressure of a servile bondage, which had the double effect of dividing them from their task-masters, and of super-inducing common interests and sympathies among themselves. They are still farther compacted by the severe discipline and dependence of the wilderness, extinguishing their nomadic tastes: and when thus consolidated, they were hedged about with peculiar civil and religious institutions, and were continually guarded by a superintending and supernatural Providence. Thus ends the first chapter of Hebrew history: in which we trace the clue to its two fundamental and characteristic features—theocratic control, and that peculiar confederation which forever prevented it from sinking into a mere Asiatic despotism.

In the second chapter, the lesson is still more impressive. Judaism was a living protest against the Polytheism of the earth, and its special mission was the assertion of the unity and supremacy of Jehovah. In this way, though itself a national faith, and anchored by its own ritual to a single country, it paved the way for an absolute religion, adapted to all climes. Only because there is one God, can there be but one religion; and Judaism, by asserting the first, opened the way for the advent of the second in the Gospel of Christ. But how shall this monotheistic faith be engraved upon the Hebrew polity, so as to be worn in its phylacteries, and

as a frontlet between its eyes? Only by instituting a civil relation in which Jehovah shall be recognized as the real sovereign of this nation, to whom political allegiance, not less than religious homage, is due. This relation He sustained by the suffrages of the Hebrews themselves. Moses is summoned to the Mount, and commissioned to propose Jehovah to the people as their civil head and king; which is done in a solemn convention, and is ratified by its public and formal assent. This, then, is the great covenant between God and Israel, upon which the whole Mosaic polity is based, and which constitutes it a *theocracy*. It is difficult to see upon what other principle idolatry could become a crime, punishable by the civil magistrate, without introducing religious intolerance, and suppressing liberty of conscience. But as Jehovah was the civil head of this empire, in whom vested all regal and legislative supremacy—and that too by the solemn choice of the whole people in convention assembled—idolatry became an offence against the primary law of the Hebrew commonwealth, "*crimen læsæ majestatis*" against the State itself: and thus the whole civil history of this nation became a proclamation of the Divine unity, the most likely to be heeded in the midst of a polytheistic world.

With a constitution evolved out of this politico-religious idea, this people is now cradled in an insulated country, well suited as a nursery. The mountain range of Lebanon separated them from Asia Minor on the North, the Syrian and Arabian deserts shut them in on the East and South, while the great Mediterranean sea enclosed them on the West. Yet, while thus secluded, Palestine was in the very centre of the old world's activity. It lay between Egypt and the great Asiatic kingdoms that subsequently arose—it was stimulated by the commerce of Phenicia on its left, and was near all the channels in which the commerce of antiquity flowed, by land and by sea. So that while its insulation fitted it to be the nursery of a religious kingdom, its central position secured it from stagnation, and favoured its later mission of spreading abroad among all nations the faith committed to its trust. In this quiet seclusion, the Hebrew nation passed its infancy during a long prehistoric

period of four centuries, before the empires of the East had yet arisen, and while Egypt slept in the enjoyment of her own resources, unambitious either of commerce or conquest. Only a few Nomadic hordes who pastured their flocks in the deserts of Syria and Arabia, and the warlike Philistines on their western flank, vexed their repose; and by their predatory incursions, became the instruments of theocratic discipline, punishing their defections from the national covenant. The occasional rise, and the temporary rule of the Judges, who have been well described as "prophets in action," appearing only at some national crisis, fully proclaimed the civil supremacy of Jehovah: while the Patriarchal sway among the tribes themselves, overborne for a time by the military rule of Moses and Joshua, prevented that entire fusion of the people into one mass, which is a clue to much of their after history. In this chapter of their annals then, we have the isolation requisite for the cultivation of a monotheistic faith, and the centrality suited for its diffusion; with a long pre-historic period of theocratic discipline, under which their institutions were matured and a national character formed, before they were drawn into the vortex of political revolutions, and mingled their fortunes with the destinies of other nations.

The third chapter in this history opens with the introduction of monarchy. It cannot be questioned that this institution was designed from the beginning of the entire dispensation. To say nothing of many of the early promises and predictions which pointed distinctly to it, the typical significance of Judaism was incomplete without it, since one of the most important functions of the Messiah, his regal office, would not have been adumbrated; and accordingly a clear provision for its future introduction was inserted by Jehovah in the national covenant ratified at the foot of Sinai. Why then was it delayed nearly nine centuries after the call of Abraham, and five after the Mosaic legislation? This question is partly answered in preceding observations. The great principle of theocratic supremacy must first be engraved upon the public mind and conscience. It is not sufficient that it be engrossed in legal statutes, or embodied in public charters. It must be kneaded and pressed into the whole history of the nation.

and become a living and potential fact moulding the entire national character. This, as already stated, was the great design of the intermediate and preparatory jurisdiction of the Judges; who, raised up by special Divine appointment, would more readily be accepted as vicegerents of the sovereign, and thus prepared the way for the accession of a king who must equally reign as a representative and deputy. The institution of monarchy, before this principle became an actual element of Hebrew life and history, would have changed their whole destiny. They must have sunk down from their peculiar historic position among the other Asiatic kingdoms, to become as simple and as feeble a despotism as the rest. Further, the entire Hebrew system was gradually unfolded and matured. The essential feature of theocracy being first and slowly established, the monarchy arose to complete the symbolical import of Judaism, and to perfect the Hebrew ritual by the construction of the Temple and the arrangement of its gorgeous service. So gradual and steady were the steps of this progression that little more than the *principle* of royalty was initiated during the experimental reign of Saul: who at last was little more than a military hero, checked and rebuked by Samuel, standing by his side, clothed with the equal, if not superior, powers of the Prophet.

If, however, these causes postponed the Monarchy till the last Jewish Chiliad, other reasons were imperative for its introduction now. The want of coherence between the tribes—the rivalry between Ephraim and Judah flaming out occasionally into civil war,—must soon endanger the national existence. The barbarians which skirted their domain were as formidable as ever, and cruelly embittered by the feuds of so many centuries. More than all, the history of the world is soon to move with a grander step. Hitherto, the lawless raids of Arabian hordes have filled her chronicles: now colossal empires shall tread the stage and act the drama. Damascus-Syria, when Solomon's bright day sunk beneath its sombre clouds, rises like an evening star, the harbinger of brighter orbs in the more distant East. Assyria is soon to turn her eye of conquest towards the shores of the Mediterranean; and Egypt, at the approach of this

new assailant, must shake off her sluggish apathy to covet the land of the Jordan as a barrier to her valley of the Nile. The scythe-chariots of Babylon, and the Persian bowmen and slingers, are to go down before the impenetrable phalanxes of Greece—Palestine, to appropriate an expressive figure of her own Historian, is to “rock like a ship in the trough of the sea,” as she is tossed between the Ptolemies and Seleucidæ; till at length her life is trodden out under the heavy squadrons of Imperial Rome. Whether or not the statesmanship of Samuel’s day was equal to the prognostication of these events which fill the last seven centuries of Jewish story, He who sat crowned upon her throne and invisibly guided her destiny saw well that the Hebrews could only remain a free people by reviving their confederation, and giving to it greater vigor and unity.

We must be permitted here a brief digression upon two aspects in which this Hebrew History possesses great attractions for the philosophic historian; affording further illustration of the design of this whole economy. The first is the light it throws upon the rise out of Patriarchism of the ancient Despotisms. No one, who considers the moral relations of the family to civil government, should be surprised at tracing a historical connexion also. It can scarcely be questioned that if men were thrown together in the mass, according to the different theories of socialists, no laws could be enacted sufficiently stringent to restrain them within proper limits: and it is a striking proof of the Divine wisdom that society is broken up into these small and independent communities, where the human will is first subdued, and obedience to authority enforced, under the mild despotism of the family. Hence, in the original formation of society, the Patriarchal rule must be held as preceding every other: and the more elaborate and complicated systems of government were fashioned from this by gradual modifications. The natural influence possessed by the father of a family would easily extend to the various lines of his descendants, combining at length all of the same stock into a single clan; the successive generations forming concentric circles around the parent house. In the lapse of time, these nomadic clans will wander

from their original home, will settle in different districts, assume distinctive names, and exercise within their own bounds all the prerogatives of government. Still, at this advanced stage, when families have expanded into tribes, and tribes into nations, the lineal descendant of the original Patriarch will remain invested with a species of authority. His lineage is of unquestioned preëminence and his authority is derived by immediate inheritance. So that while the rights and freedom of each separate fraternity are not infringed, in all matters of public concern he can rally every kinsman to his banner and to his council.*

The transition from this Patriarchal supremacy to absolute monarchy may without difficulty be traced. The traditional reverence for a superior house and its legal representative, and the habit of submission within certain limits, as well as the necessity of a bond of union amidst conflicting interests, would insensibly concentrate power in a single person. It would require only the lapse of time, diminishing the sentiment of kindred and blood, to obliterate the last trace of Patriarchism, and to leave in its stead the ancient imperial despotisms which covered the massive and monotonous continent of Asia. This view of the gradual rise of monarchy out of Patriarchy harmonizes with all the hints gathered from the Pentateuch concerning the early nations of the world. Such Patriarchal Princes were the Dukes of Edom, and the Princes of Ammon and Moab, and the Lords of the Philistines, with whom Joshua and the Judges contended; and such Patriarchal Princes still are the Emirs and Sheiks of the modern Bedouins, who retain unchanged in the deserts of Arabia the usages of primitive times. This inherent tendency of Patriarchism to absolute power will perhaps explain what Dr. Kitto has remarked concerning the Eastern mind, "that it is so pervadingly regal that to be without a sovereign is scarcely an intelligible state of things to an oriental:" of which he gives a curious illustration—when the English and Dutch were competing for the commerce of the East, the English industriously circulated the report that the Dutch had no

* Russell's *connexion of Sacred and Profane History*, book 2, ch. 2d.

King: while the latter indignantly repelled this slur upon their respectability, and at once exalted the Stadt-holder to regal honors.* It may explain also the ambitious title of "King of Kings," assumed by the Babylonian and Assyrian monarchs; which may be construed, not as the inflated language of Eastern flattery, but as expressing the real supremacy of these potentates over inferior and vassal tribes and princes. It may account moreover for another political fact of greater importance, to wit, the slender control exercised by these colossal Asiatic governments over tributary nations. No one reads their history without surprise at the want of cohesion between the parts of these gigantic empires. At the touch of an ambitious or disaffected Satrap, whole provinces become suddenly detached; and in the height of their power, they crumble to pieces under causes which seem inadequate to work such speedy ruin. The Turks afford, at the present day, a striking exemplification of this: who, with all their absolutism, hold the reins of government with a slacker hand over their subject tribes, than their milder neighbors west of the Bosphorus.† Mr. Layard testifies that the present critical condition of Turkey is enhanced in no small degree by the efforts of recent Sultans to abolish the ancient system of military fiefs, and to consolidate the empire by bringing all its parts into immediate dependence and responsibility to the central power.

If now the theory just advocated be tenable, the history of the ancient Hebrews is exceedingly valuable as delineating the different stages of this development. We have no reliable history of any other Asiatic nation extending back to its origin, while the history of this is exceedingly minute and circumstantial, and every step in their progress is sharply defined. The lives of the early founders afford an exact portraiture of the original Patriarchism—during the first five centuries of their national existence, the government was pervadingly Patriarchal—all the influences which prompted them to engraft the principles of monarchy upon their existing constitution are clearly traceable in the record. If now

* Kitto's Daily Bible Illustrations: Saul and David, p. 117.

† Russell's Connexion, vol. 2, p. 185.

the Hebrews had given themselves to foreign conquest, and had they owned the paramount authority of the lineal descendant of Jacob's first-born son, their empire would doubtless have presented the features, and illustrated the formation, of all the surrounding monarchies.

The second aspect in which this history is specially attractive is, that it records the fortunes of the only constitutional monarchy in these early ages, and the only instance of regulated liberty among an Asiatic people. Indeed, one might almost be pardoned for venturing to affirm that it was one of the minor ends of the Hebrew economy to give testimony upon the great principles of civil freedom, as in its higher aim it bears witness to Divine truth. It had been well for the nations of antiquity if, without proposing detailed Judaism as a model to themselves, they had yet appropriated the great principles which lie imbedded in that system; and with proper combination and adjustment, had applied them in practice. They might not then have so soon gone, each in its turn, "slouching down on the wrong side of their crisis." It may well too be doubted whether the free governments of modern times have achieved their security and liberty upon any other principles than those substantially incorporated in the Jewish polity. The limitations upon royal prerogative were certainly very striking; and the most stringent of them not artificially imposed, but inhering in the very nature of the system. It is not possible to do more than indicate the most prominent of these, without penetrating into the details of their civil administration further than the limits of this essay will allow. *First*, the Hebrew monarch reigned as the vicegerent of Jehovah, and equally with the meanest subject was under the laws of the Theocracy, and bound to carry out its provisions—it was therefore strictly a constitutional monarchy. *Secondly*, he could reign only with the concurrence of the people formally expressed. While the succession was mainly decided by the oracle, and certainly was not elective on the part of the people, still several striking instances can be adduced where no jurisdiction was attempted to be exercised without the sanction of the popular will. *Thirdly*, upon his accession to the throne, the king gave a solemn charter secu-

ring the rights of the people; which instrument was laid up before Jehovah in the archives of the tabernacle. This was done by Saul and by David—it was omitted in the case of Solomon, who came somewhat prematurely to the throne—and it was Rehoboam's folly in refusing such charter that provoked the schism of the ten tribes. The elders of Israel, under the patriotic guidance of the prophet Samuel, were thus in advance of the British nobles who wrested from the hands of the feeble John, the Magna Charta of English freedom. *Fourthly*, the Jewish king was checked by the distinctly organized governments of the several tribes. The evidence is not a whit more perfect that the Hebrews had a united government, and were truly a State, than that each tribe was completely organized for self-government. The powers too, reserved to the tribes, were so great as scarcely to comport with a central control. They were all equal in political dignity, however unequal in wealth and numbers—they convened assemblies, waged war, declared peace, and concluded treaties. In the exercise of their reserved right, eleven tribes withheld their allegiance during seven years from the anointed David; and in deference to this, the Schismatics under Jeroboam were not coerced by the arms of Judah.

Fifthly. The civil polity of the Hebrews towers immeasurably above all the governments of Asia, in having what has been considered the great device of modern times, and the very palladium of constitutional liberty: we allude to the existence of two chambers in their legislative councils; the one consisting of the heads of families or elders, who formed the Senate, and the other of the body of the people, who constituted the congregation or commons.* If this important check does not stand forth with greater prominence in the course of their history, it is only because it was too far in advance of their age. But that it was imbedded in their system and exercised at certain great epochs, cannot be doubted by the careful student of their constitution.

Sixthly. The vast influence of the prophets must not

* Wine's Commentaries on the Laws of the ancient Hebrews. Book 2. Chapters 5 and 6.

be overlooked; whom Coleridge considers as discharging for the Hebrew state substantially the duties of the Roman Censor. They were the State moralists, guardians and orators of the republic. Indeed, in no one respect does the superiority of the Jewish over every other oriental theocracy more appear, than in the relations subsisting between the religious and civil departments. Every where throughout the East, except in Palestine, the Priesthood is in league with tyranny. The Cæsar is Pontifex Maximus: and the whole sacerdotal power is cast into the scale of prerogative rather than of privilege, against the people and for the throne. It is needless to show the contrary of this among the Jews—that through the entire range of their history, the religious orders, whether Prophets, Priests or Levites, stood together as conservators of popular rights against regal encroachments, for the stability of the constitution against the innovations of wicked rulers.

Seventhly. Not the least important of the checks on royal prerogative, the more potential from its quiet, constant and unsuspected operation, is found in the Agrarian law of Moses. By this the whole land was originally divided into small proprietorships, the possession of which was inalienable, and the soil was cultivated by actual owners. This placed political power in the hands of the people themselves: for I suppose it will be admitted as a sound maxim, that “Empire follows the balance of property wherever lodged, whether in one, few or many hands.”*

It is time, however, to return from this enticing digression to the fourth chapter of the Hebrew record, which covers the epoch of the great schism. We have seen that the Jewish state was very slowly matured. Four centuries were consumed in its expansion from a single house, and as many more before the cap-stone of monarchy was placed upon the national edifice. Surely we would augur from so protracted an infancy, a long and vigorous manhood, ere the decrepitude of age should supervene: and we are staggered to find, at the close

* Harrington's Prerogative of Pop. Gov., c. 2, as quoted by Mr. Wines, p. 402, of his Commentaries.

of a single century, the empire suddenly dismembered, having reached and passed its culmination during the reign of its first kings. Why then was the schism permitted to take place? It was a dismal event, which led eventually to the overthrow of the entire State. It was not accomplished by external violence, but by the spontaneous action of the people themselves. It was not fortuitous, but came by the immediate appointment of Jehovah. Difficult as it often is to trace the reasons of Divine Providence, the results reached in history upon a large scale afford frequently a clue to its interpretation. Yet this problem is utterly insoluble, without taking into account the relations of Judaism to Christianity. We think God intended by it to counteract tendencies which would have defeated the very purpose for which the theocracy was instituted. There are periods in history when secret forces are preparing, to burst out ere long with irrepressible power; just as the volcano is long brewing in its hidden vaults the lava which it finally belches forth. Such a period were the three first centuries of the Christian Era, when the German barbarians were slowly gathering to pour down from the North of Europe, blotting out the effete Roman Empire and laying the foundations of the present European States: and such an age is that upon which we are now entering. We are no more to deal with nomadic and barbarous hordes with their predatory incursions, such as never can be important factors in the history of the human race; but with well organized governments, whose stupendous achievements fill the records of the past. In this mighty game to be played by the different Asiatic empires, God by this schism disqualifies the Hebrews from participating. He cuts her sinews and humbles her to an insignificant power, that when human society shall be crystallizing into new shapes, she may crystallize upon that single thread he had ordained. Above all, that she may be prepared for her missionary calling, this dismemberment opened the seals of her universal dispersion: the Empire was weakened, that it might be spilled over into all the world.

There were two dangers which Judea, humanly speaking, very narrowly escaped: that of becoming a great

military power, on the one hand ; and a great commercial republic on the other ; either of which would have been fatal to the true ends of her economy. I wish to make this plain.

Never did a people possess historical advantages for establishing a great military kingdom, equal to the Hebrews from the era of the monarchy onwards. Even to as late a period as the schism they had the world before them as a field of conquest, with scarcely an historical competitor. Syria, the earliest of the Eastern powers, was simply in the hands of petty adventurers fleeing from Egypt, who began their Empire by wresting a fragment of Solomon's vast domain. Assyria had not awaked from the long trance of thirteen centuries, which makes such a chasm in history, by at least one hundred and fifty years. Babylon was still a century later, and Media also ; Persia is of course a mere satrapy ; Rome too is not yet founded by nearly three hundred years ; Greece has little more than emerged from her fabulous age, substituting her Archons for Kings, and beginning to plant her colonies on the shores of Asia Minor ; Lycurgus has not yet given laws to Sparta, and Thebes has just proclaimed herself a republic. Troy has fallen : and Carthage is but an insignificant colony, peddling in small traffic on the coast of the Mediterranean. Of all the historic nations, Egypt alone is an adult : and she is nestling herself in the bosom of her Nile-Goddess and fattening upon her bounty. What nation ever had so open a field, or could more easily have trampled upon a conquered world ? Consider the ease with which David extended his sceptre from the Mediterranean to the Euphrates, and from the Red Sea to the Mountains of Lebanon, and ask what but the Divine hand restrained him from planting the lion-banner of Judah upon the banks of the Hyphasis and the Indus, thus anticipating the glory of Alexander ? But the advantages of Palestine were not only thus historical ; they were also geographical. Look upon her insulated and central position, upon which I have already dwelt in another connexion. She had only to build herself galleys, and the whole European coast lay at her mercy to the Straits of Hercules. On the East, the whole Syrian Desert lay between her and

a foreign foe; for the wild Arabian tribes crouched at her feet like whipped spaniels in the leash of their master. With a teeming and hardy population upon a compact and fertile territory; with a citizen soldiery, every man of whom was bred to arms, and enrolled in a most perfect military organization; with great social equality among the people, and an entire absence of pauperism and want; with the soil distributed into small proprietorships, and every arable foot under perfect tillage: never was there a land better able to endure the conscriptions of war, or more easily to maintain through long campaigns armies fully equipped. Rich in these internal resources, secure in her own insulation, and convenient in her centrality, no country was ever better situated for aggressive warfare. Had not the military spirit of David been restrained by the Divine jealousy; or had Solomon been inspired with a like heroism and prosecuted the conquests of his father, and his successors been men of martial prowess:—if even this schism had not occurred, blighting all prospects of territorial extension, it is not improbable that Rome would have been outstripped by seven centuries, and Judea sat between her hills the mistress of the world. But what then would have become of Judah's high commission, as the herald of sacred and saving truth? Her glory was not to be that of armies and of battles; her glory is her Priesthood, bearing upon her shoulders the ark of God for the salvation of mankind.

But if the conquests of David had well nigh started the Hebrews upon a career of military renown, the danger of commercial aggrandizement equally threatened the prosperous reign of Solomon. Long before and after the subjugation of Canaan, the Phenicians enjoyed the monopoly of the Mediterranean Sea, which was to ancient commerce what the broad oceans are to modern, and having on its coast many of the most powerful and refined nations of the old world. Alexandria was not yet built, and Carthage was only a dependency of Tyre. The Phenicians, therefore, were left to exchange the products of their manufacturing skill in dyes, tapestry, glass, &c.; to export the wood from their forests in Lebanon, to ship the grain and wool which Palestine

afforded, as well as the linen and superabundant grain of Egypt. Above all, their ports were the chief outlet of the immense caravan trade, bringing the wines of Damascus, as well as the spices and gold of Assyria and distant India. This inland traffic was borne by caravans from Mesopotamia and the regions north of the Persian gulf, and also from the Southern countries washed by the Indus and the waters of the Indian ocean. Parting on the sands of the Syria desert, one branch diverged in a southwestern direction, and was borne by Idumean Arabs on the waters of the Arabian Gulf, or crossing the head of this internal sea, terminated by land carriage in Egypt and the countries westward. The other branch, following the course nearly due west, directly across the desert, passed through the northern portion of Palestine, south of the range of Lebanon, found an outlet, as before stated, through the Phenician ports. At a later day when these had declined, and under the fostering care of the Seleucidæ, a more northerly direction was given to this stream of inland traffic, which found an outlet through Antioch and by the Orontes, in Asia Minor.*

Such was the posture of ancient commerce when Solomon came to the throne; that "preëminent Hebrew," as he is gorgeously described by Dr. Hamilton of England, in whom "the accumulated qualities of his nation were poured forth, as the aloe in one stately blossom pours forth the collected life of a century."* His vast and enterprising genius sought scope for its activity in civil and peaceful pursuits. Stimulated by the embarrassments of his treasury exhausted in vast architectural designs, as well as by that thirst for knowledge which made him the encyclopedist of his day, he was the first to perceive the commercial advantages which Palestine enjoyed from her geographical position. The victories of David gave him command of that sand-ocean from the borders of Judah to the Elanitic Gulf, and from the Jordan to the Enphrates. All the desert races, by whom this traffic was mediated, were subject to his beck. His domestic alliance with the King of Egypt, and his con-

* See Russell's *Connexions of Sacred and Profane History*, book 3, ch. 3.

† *The Royal Preacher*, Lecture 1.

trol of the southern frontier, secured the monopoly of all the exchanges between Egypt and Syria: while his resources enabled him to establish an emporium in the desert, where if his factors did not enjoy a monopoly of the Indian trade in spices, wines and gold, they enjoyed a large revenue from duties levied, and cheerfully paid as an equivalent for the protection of his strong hand against the lawless Bedouins. It is proof of the strong friendship between Palestine and Tyre that the commercial jealousy of the latter was laid aside; and the keels of the two confederates ploughed the waters of the Mediterranean to furthest Spain, the eastern arm of the Red Sea, of the Indian Ocean to Java and Malacca, and along the coast of Abyssinia. The commerce of three continents yielded such returns that, translated into the language of our modern currency they seem more like the exaggerations of Eastern fiction than the cold hard figures of the merchant and the banker. But how shall we explain the abstinence of the Hebrews from commercial enterprise till Solomon's day? How came they to tolerate the Philistines as a thorn in their sides during five centuries, when their extermination would have given them a southwestern coast from Joppa to the African line? Still more, how was it that when Amorite, Perizzite and Hittite fell beneath Joshua's battle hand, that the united Hebrew force did not roll like an avalanche upon that strip of land only twelve miles wide covered with the towns and merchandize of Phenicia? Why did they not seize a commerce made ready to their hand, which might still be conducted through the subject ships and seamen of Sidon and of Tyre? Did eighty years of servile bondage crush forever their spirit of enterprise? or did the long residence in Egypt habituate them irrecoverably to husbandry and pasturage? or did the agrarian policy of their own legislator wed them to agriculture as the only basis of prosperity? What are all these influences but agencies by which a high Providence moulded them for a destiny which commerce would have defeated? And when the vast genius of Solomon had opened these vast schemes of commercial aggrandizement, how came they to perish in his tomb? Surely not because the Hebrews were instinctively averse

from mercantile pursuits. They have been a nation of traders for two thousand years; and as early as the days of Antiochus and of Ptolemy, they formed half the population of Alexandria and Antioch. Who is able to measure the influence of this schism, occurring at the coronation of Solomon's successor, in arresting the commercial enterprize of Judea? But one abortive attempt was made in the days of Jehoshaphat to revive the schemes of Solomon. Had not this political convulsion rent the Hebrew State to its base, it may have sunk from its high religious and sacerdotal mission, into a mere commercial republic, and left its name on history as Phenicia or as Carthage.

In the fifth great section of this history we trace the beginning of the end in the Hebrew Dispersions. Two and a half centuries after the schism already described, the House of Israel, as is known to all, was carried into captivity by the Assyrians; and one hundred and thirty years later the same fate befell Judah through the agency of the Babylonians. The two streams which have flowed on so long parallel with each other here divide, never again to mingle in a common current. The destinies of the two are henceforward wholly different. After seventy years of affliction and exile, one branch is restored to its native seat;—the walls of Jerusalem are rebuilt, and the sacred height of Moriah is again crowned with the Temple's golden splendor, while through six centuries the national life lingers. The other branch, transferred to the distant region which now forms the northern part of Persia, is expatriated forever—their very title to their native soil is cancelled by the occupation of rude and foreign colonists—and they are henceforth lost to history, as the river of Africa was fabled to lose its waters in the sands of the desert. This contrast in the fortunes of the two sections challenges explanation. Why should the chastisement be avenging in the one case, and only disciplinary in the other? The answer must be found in the different measures of guilt attached to the two respectively. Judah attempted no organic change of the theocracy. Her fault was simply that she was not fully imbued with the spirit of her own institutions; but yielding sometimes to a corrupt court influence, she vibrated be-

tween the extremes of pure theism and rank idolatry. This facility of disposition needed to be corrected, and greater firmness of religious principle was, we know, acquired in the Babylonian furnace. Israel, on the other hand, effected a radical change in the central institute of the theocracy. Jeroboam clearly saw that if the religious unity of the nation was preserved, and all the tribes repaired to the Temple at the annual festivals, at some favorable juncture the two kingdoms must be consolidated once more under a single government. He, therefore, threw off entirely the theocratic spirit, and surrendered himself to a carnal policy, by erecting local shrines at Bethel and at Dan, and establishing the calves as a substitute for the ark and sanctuary at Jerusalem. It must be conceded, we think, that his object was not to introduce absolute idolatry, or the worship of false Gods, but what the English non-conformists of a later day were accustomed to distinguish as modal idolatry, or the worship of the true God in an irregular and dangerous manner. Doubtless, during his residence in Egypt, whither he had fled a fugitive from Solomon's jealousy, he had become infected with the symbolic notions of that country; and had learned to distinguish, in his own mind, between God and the symbol by which he is represented. Possibly he may have justified himself by the use of the cherubim in the sanctuary at Jerusalem, and felt himself at liberty to decompose those complex figures, and to employ one of them in worship. Whatever were the pleas by which he suborned his own conscience and that of his subjects, he certainly succeeded in devising an intermediate system between Judaism and Paganism; which so firmly rooted itself in the policy and history of the Israelites as never to be abandoned; nor did a single king arise who attempted to reform the religious faith of the people and restore the purity of the ancestral worship. The error of Israel, therefore, in thus recasting the theocracy and essentially modifying the Mosaic Institutes, was more systematic and malignant than the backslidings of Judah; and it was proper that God should discriminate between the two in the punishments inflicted.

This answer, however, is not exhaustive. The promises made to David of the perpetuity of his throne, and the

continuance of this regal type of Christ, rendered the restoration of Judah necessary, and its preservation till the advent of the Messiah. But no such necessity existed in the case of Israel, which was from the beginning a schismatical branch of the kingdom, by no means essential to its integrity. Still we do not obtain entire satisfaction, until regarding Judaism historically as a preparation for Christianity, we discover a reason for the disposition actually made of these two kingdoms. I have already spoken of the world as being in a dormant, un-historic state during the six hundred years in which Judaism is cradled and nursed in Palestine, as the only true Monotheistic faith. It is certainly not without significance that synchronous with the opening of the great historic drama in the eighth century before Christ, God should divide his chosen people into two bands, and assign them in future two distinct geographical theatres of action. He places the ten tribes in the far East, in the very heart of Asia, in the lap of those early empires, Assyria, Babylonia, Media and Persia, where they are left as the exponent of Monotheism, a witness directly confronting the magic and sorcery of Chaldea, the star worship and divination of the entire East; and this too at a period just a little anterior to the appearance of Zoroaster, to revive and to reform the ancient Magian faith. But there are soon to arise mighty empires also in the West. Greece, with all her philosophic culture and mythologic lore, and Rome, with all her martial power and elaborate jurisprudence, are in turn to rule the world: and for the same reason, that the true religion must have a witness in the East through the ten tribes retained there, must there be also a witness in the West through Judah restored again. This gives a clue to the dispensations of Jehovah, touching these captivities. There is the same great theocratic purpose in not restoring the kingdom of Israel, as in replanting that of Judah. Monotheism must have its exponent in the East and in the West; and Judaism must go historically into the wilderness, in these two directions, crying, "prepare ye the way of the Lord."

The sixth and last chapter of this national history, upon which I shall discant, is the withdrawal of the gift of prophecy, and Judaism stiffening into a cold and lifeless

ritualism. After their return from Babylon, a marked change in the whole Hebrew character presents itself to view. Up to this point, they exhibit a most perverse proclivity to idolatry. Every season of prosperity was followed by certain defection from Jehovah; and they yield to every species of evil influence, just as the surface of water curls and ripples before the driving wind. But from this time onwards, we discover all that tenacity of character and inflexible religious zeal, by which they have been distinguished for more than twenty centuries. To whatever causes we choose to refer this change—whether that idolatry became henceforth associated with this national enslavement and degradation, or that a nearer inspection of idolatrous ceremonies produced an invincible repugnance and disgust—or that a special and supernatural influence wrought through and above these—the fact itself cannot be questioned. But alas! it was not Judaism, full of life and sap, but Judaism withered and shrunk—Judaism in cortice hærens, in the letter rather than in the spirit—the bare skeleton of that grand old faith, whose beating pulse the nations had felt through ages past. In token of this, prophecy hushed its voice, and the Hebrew oracle was dumb through silent centuries. This prophecy,—the *nrim* and *thummim* of a long and glorious dispensation,—which had made Judaism the religion of the future, which had given solemn utterances through the patriarchal age, and had, from the time of Samuel, become a permanent order and office: this prophecy was now suspended four hundred years from Malachi, and only resumed in John the Baptist, the last bright gleam of an expiring economy. The deadness of Judaism was evinced likewise in the rise of sects, splitting up between them the venerable faith of their patriarchs and priests. In the early and growing period of the Hebrew church, when the articulate voice of God through the prophets interpreted all the passages of her history, the Jewish doctrines were too sharply defined to admit the rise of party. But when the theocratic control became less direct, and the nation was left to those silent influences which mould the character and destiny of other peoples—when Hebrew piety waxed feeble, and the church began to live in the traditions of

the past, then the spirit of sectrose, and religious discord brought forth its bitter fruit ere long. First, the traditionalists arose, embodying the principle of veneration, "which loves the past in its forms as well as the substance, its ivy as well as its columns." These were the Pharisees, representing the traditional orthodoxy, the dead formalism and legal self-righteousness of Judaism. Affecting to be the Puritans of their day, they sought to reform doctrine and worship after the captivity, taking tradition for their oracle and prescription for their law. Next arose the reactionary party of the Sadducees, who abandoned themselves to Rationalism, the neologists and skeptics of Judea. The complement to these sects was soon furnished in the rise of the Essenes, the mystics and ascetics, who imported the morose and monastic spirit of the East, and divided life between contemplation and labor. Now what does all this betoken, but that whatsoever "decayeth and waxeth old, is ready to vanish away?" Judaism stiffens out into an obsolete record, swathed like a mummy in the ceremonies of its own gorgeous ritual: but out of its hollow and lifeless form came forth the immortal church of God to run upon a broader course, whose goal is the foot of the judgment throne. Shall no value be attached to this historical argument for the truth of Christianity? Can that system be false, whose deep foundations are thus laid in the distant past, to which all profane history lifts the voice of a herald, and whose forerunner is this religious race, reaching back almost to the waters of the flood? The whole posture of the heathen and Jewish world, at the advent, proclaimed "the fulness of time" when Messiah must appear. In that Athens, the Acropolis of Paganism, with its countless statues and temples the pantheon of the old mythology, heathenism had written its epitaph on its own altars "to the unknown God," and with a negative voice cried aloud for the instauration of a new and divine faith. Dumb Judaism too, which could no longer speak the language of prophecy and hope, bore positive, though silent, witness for that Gospel which fulfils its types and symbols—and to this day, in the striking language of Dr. Schaff, "impenitent Judaism wanders ghost-like through all these centuries, an incontrovertible witness for Christianity."