

ties and superstitions to his reality and sacred laws. No persuasions, no entreaties, no threatenings could recall them from their debasing but gratifying idolatry, and its consequential immoralities; and, therefore, the suspended dispensation, the forewarned revolution, the judicial catastrophe was made irresistibly to follow. They who had been the chosen people were patronized by him no longer; the terrible invaders came on as the executioners of the divine sentence; no courage, exertions, patriotism, or desperation could avail; Jerusalem was taken by storm, its magnificent temple destroyed, and the whole nation expatriated and dispersed, and kept in that attenuated and miserable state, until the predicted period assigned for their captivity had elapsed. A remnant of it was then brought back to repeople the country, and to spread over it a new generation of a better kind, who remained there to be recipients of the Christian Saviour, and of his new tuition. But him also they rejected and destroyed, as they had done their older prophets; and on this consummation of inveterate guilt, and of incorrigible perversity, they were again overwhelmed and devastated by the conquerors from the Tiber; and the scanty survivors were driven into that state of suffering, destitution, and dispersion, in which they have ever since remained. The Assyrians and Babylonians were their first destroyers. The new Persian nation restored them. The Macedonian dynasty harassed, yet endured them, until the Roman sword became the master of the world, and subjected them to its domination. Awhile they flourished under this sterner government, that Christianity might be effectually planted among them, and from them, in the most important regions of the imperial empire. When this was secured and accomplished, then by their mad revolts, they were allowed to bring on themselves those

successive exterminations from the armies of Vespasian and Hadrian from which they have not yet been permitted to recover.

They are now in every region of the modern world, fulfilling by their condition and political afflictions those predictions of their ancient prophets, whose divine authority they are thus every day attesting and confirming. They are every where the living witnesses of the divine foresight, existence, government, and veracity. Whenever you take up the prophecies concerning their later state, in Moses, Isaiah, Amos, and the other prophets, and look upon a Jew, and read the account of their existence in almost all the countries of the earth, and the state of that existence there, you see a miracle before you in the very act of execution. Such a survival in such a condition, with such predictions, explicitly to your own eyesight foretelling it, and declaring that it should be so, is an existing, perpetuated miracle, in the continued act of a prolonged or ever-renewed production; it is as much so in my estimation as to see a Lazarus emerging from the tomb. The dispersion without the prophecy would not have this effect; but it is the co-existence of the prediction with the event which stamps the prophecy with a miraculous character, and makes the fulfilling incident its testimonial elucidation.

Thus the Jewish history is a magnificent Epopea of the sublimest and most awful character. It has its beginning, its middle, and its end. Supernatural agency superintends the whole train of its events, interposes its controlling operations according to the moral rules and principles on which it professes to be acting, and has effectuated in it those results which invest human life, in all ages and nations, with a sacred character and destination to which no one should be indifferent, because all that