

kind with its plentiful fruit, and sheltering them with its shade. It was *the mountain* rising above all the pollutions of the world, and approaching towards heaven, only to pour down thence refreshing showers upon the parched and withering nations.

A new tone of prophecy contains the declarations of Messiah's birth, the place of his nativity, the nature of his office, and the power, grandeur and spirituality of his government, are marked out with splendid precision.

A third class of prophecy brings all the circumstances of his ministry in living clearness before the eye. He is to be the prophet and the priest; the Moses and the Melchisedech; and the promulgator of a new code of laws, and the sanctified king—his power and his meekness—the force of his preaching—his offence to the sordidness of corrupt society—his simple habits—his gentle affections—his triumphant entry into Jerusalem—his divine presence and power in the temple—his death and his ascent from the grave,—all these particulars are written in characters of light.

As his last sacrifice for man approaches, the prophecy reflects, as in a glass, all the transactions of that mysterious and guilty time. The bargain for his seizure—the dispersion of his disciples—the particulars of his trial—the false testimony—the insults of the soldiery—the manner of his death—the conduct of his persecutors—the mode of his burial—his glorious resurrection. Could the nearer approach to the time of Jesus have taught this particularity of description? Yet, the last prophecy of the Old Testament was four hundred years before the event.

The argument from prophecy is irresistible. But the Jews live for a testimony to the argument. What subterfuge, then, is left for Infidelity, when in the great court of reason, we can adduce this host of unexceptionable witnesses?

The Jews, in the day of their dominion, preserved the prophecies that told of the Redeemer. In their day of humiliation they attest the truth of the visitations from God, which threw open the gates of the temple to the Gentiles. They now stand among the nations an example contrary to all experience; contrary to all the conceptions of civility; contrary to the nature of man: a people scattered through all the parts of the world; yet undissolved: a people retaining their religion; their recollections; their early hopes: yet without a central power on earth: a people voluntarily stooping to the lowest and most obnoxious occupations of society; every where lying under popular odium and suffering; and stigmatized even less among Christians than among the remotest Barbarians, who never knew the crimes that extinguished Judah: an indelible countenance aiding an universal law of humiliation: and still the mysterious and mighty sufferer preserved on the rack. Is there no confession in this of the mightier strength, that stretched the sufferer there? Where is now the Greek or the Roman; or the Goth; or the Norman? All gone down, and mingled with the mass of mankind. What imperial nation of antiquity

has retained its laws, or religion, or countenance? The grave has mixed them all in one great decay; and other masters of Empire have marched upon the soil, and trampled out their monuments. But in this church-yard of nations one vault contains a body, on which death has been forbidden to pass: a powerless and shattered form; making its companion of darkness and the worm; but preserved in strange unnatural life.

The world has been in perpetual change. Conquest has rolled over it from the rising to the setting sun. One spot on the surface of society has been unswept by this deluge of blood: and, where it has rolled, the valley has become the mountain. Yet, an outstretched hand has preserved one spot from change; now degraded from its ancient glory; but marked with irresistible identity: the *Eden*, a seat of desolateness, but still distinguished by its place between the rivers.

Is this phenomenon merely to stir a giddy curiosity? Scripture declares its use. It is for a testimony to the truth of the Christian Religion. This eccentric wonder is not to repel the eye but to lift it up to Heaven. Its place in the system is consistent with the wisdom that ordered all things from the beginning. And, as it approaches the end of its course, the hour of its glory shall suddenly come. The Jews are to be made once more an illustrious instance of mercy: but it is when they shall have flung aside their gloomy prejudice; and robed themselves in the light of revelation. But to this hour they remain, as they have remained, during eighteen hundred years, a blasted tree, in black and branchless dishonour; but lying incorrupt: while all the monarchs of the forest have risen and flourished, and mouldered into successive dust by its side.—Is. 1, 30.

Time, that has wrought no change on them, has wrought no change on the feelings, with which they are looked upon by the multitude. No humanity of the law; no authority of the Prince; no conscious interest among the people; has been able to conciliate popular favour for the calamitous race of Israel. Even in our day, when the outcry rises for a fantastic freedom in all things; the Jew is fiercely excluded from the universal licence: and that frenzy, that breaks the bonds of civilized society, only loads him with additional chains.

And how is this to be accounted for on the vulgar and profane conception that would call it chance? How are we to look upon this broken and way-worn pilgrim, passing through the whole course of these combats, that have covered the world with the forms of all that was high and heroic: with the crowned head, and the mailed arm of empire; and yet trudging along the same relentless way; but as urged on by a perpetual preservative miracle of condemnation? How is it to be accounted for, that in the revolutions of the earth, no chance has thrown the diadem in the grasp of a generation filled with the remembrance of their ancient supremacy; and living upon the hope of an universal throne? How is it to be accounted for that, in the eternal tide of human cultivation, the Jews are, to this hour, stagnant? That, with the natural powers to add to

the great harvest of social fertility, they have made round them a region of repulsive barrenness! that under the same light of heaven; in the same air; with the same influence of times and seasons; they should have remained the same unproductive and undiminished pool! *the dead sea* among the nations?

ORIGINAL.

When you shall be like an oak, with the leaves falling off.—Isaiah, ch. 1, v. 30.

Like tree, by lightnings scath'd, and winds o'erthrown,
Torn from its native site, and distant blown:
Its leaves all soil'd in dust: its foliage driv'n
By ev'ry blast; and o'er earth's surface driv'n;
Successive round the stately ruin spread,
Each tender sapling rears its branchy head:
Hangs out all gay its flowing mantle green,
With flow'rs distinct, and fruits alternate seen:
Till, in its full-grown pride, its tow'ring form
O'ertops the forest all, and braves the storm:
Then, in its turn, decays, its season o'er;
And, moulder'd into dust, is seen no more.
Thus many a race have sprung and flourish'd gay;
Then faded; fall'n at last, and died away:
While that so blighted stem, round which they grew,
Though prostrate laid, still undecay'd we view.

ORIGINAL.

ON MAN'S NATURAL INSUFFICIENCY COMPENSATED BY HIS RATIONAL FACULTY.

I said ye are Gods, and all children of the most High: nevertheless, as men you shall die.—Ps. 81, 6, 7.

MAN is born, of all animals, the most indigent, helpless, and dependent: but he alone is born the child of reason; and this gives him the superiority over them all. He enters this world feeble, naked, and wholly destitute; but endowed with mental powers; which, in due time, amply compensate for all his deficiencies; by making every object in nature minister to his wants, comforts, and enjoyments.

The other animals having no such resources in themselves, are at once provided for by nature. Their coats and coverings are fitted to them, and wonderfully adapted in their texture and density to the various climates, in which they are destined to reside. Man is the only animal unprovided for; because he is the only one capable of providing for himself. He is the animal of all climates, for the whole earth is his own: he is, therefore, left free to choose, according to the climate where he wishes to reside, that covering which suits him best: the only being on earth, who can shift his dress at pleasure; and thus adapt his frame to every temperature: whereas, the Russian bear, for instance, would faint with heat, under his thick matted fur, in the burning deserts of Africa: while the elephant or camel, and other tropical animals, would starve under their thin, short, and scanty pile, in the frozen wilds of the polar regions. The human foot, which is destined to trace the rocky and rugged tracks, as well as the soft, smooth and sandy; to pierce the thickets and thorny wilds; to wade through hyperborean snows, and explore the remotest icy extremities of the globe; is formed naked, and free to fit itself for its several excursions with the best adapted defensive coverings: whereas, we observe the feet of other animals shaped, shoed, and covered, at once in the fashion and manner best suited to