

and though, even now, the popular feeling is against them, they are in almost all lands denied ordinary justice, there are yet no people who have ever been so important, and are so now, and are destined to rise to be greater than they ever were. It is not as a race, in a national capacity, and by their power of arms, and glory of conquests that we are to view them, for as a war-like people they never occupied a great place in the martial annals, but it is their mind which has given them their prominence and power. It was their characteristic for intellect and energy, and before which nothing was an obstacle, that is the commanding point of attraction in their ancient history, and it is the very same feature, not a whit altered, or wrinkled by age, which is notable in them still. The Hebrew race will never be fully understood till we know what the Hebrew mind has done, and is attempting; and also, unless we take revelation to direct us, and listen to the prophetic oracle, and learn there, and thus, a faith in their true greatness, and see their future opening up in a splendid series of intellectual and spiritual conquests, and culminating in a glory which is to be peculiarly their own, and when the world shall willingly pay its homage to the descendants of the ancient pilgrim from Ur of the Chaldees, and when the Lion-standard of Judah shall float above the highest minarets and towers of the Christian temple in Jerusalem, regained and rebuilt, and when the monarchy of the world's mind, shall be held by gathered and converted Israel.

But it is now necessary to proceed to adduce facts to sustain these statements, and illustrate Jewish intellectual character. The whole may be considered under three divisions: the influence of the Hebrew mind on the past, the present, and the future.

In the first two of these, we have historical facts to support us, and in the last we must open the roll of prophecy to learn what place and power the providence of God has destined for them.

I. We enquire what was the influence of the Hebrew mind on the past. Knowing, as we do, and arguing on the knowledge, that the Jews rose obscurely, and in the third generation were no more than a family of shepherds, a small nomadic tribe, struggling to maintain a foot-hold on a land overrun with tribes similar to their own—that they were subjected to a dire captivity—that while they had a promise of Canaan, and lived by faith on the hope of its fulfilment, it was long before they realized it—and that when they did obtain it they were small and unimportant, apparently, among the great nations of antiquity—some may be disposed to ask, what influence had they? What influence could they have in war or in peace, in arts or science, or religion? There is a disposition, in not a few, to look to Egypt, Assyria, Persia, and Rome, as the powers that had in their turns the sway of the world, and in which were the great master-minds of those ancient times; but we are not to judge of the power of a nation merely by the extent of its territory, nor of the intellectual influence by the numerical strength of the population. What were the Romans once, but a small colony on the banks of the Tiber, and Rome, a collection of mud huts, and yet, thence rose the power before which the world trembled! What were the Greeks once, but the piratical inhabitants of the *Ægean* Sea; and even though on the main land, as their power increased, their conquests were never either extensive or secure: yet Grecian glory has been great from the warriors, poets and philosophers of that classic land. What was Britain once, but an obscure island, and a small one after all, and yet it has risen to more than Roman fame; and British mind, in the descendants of the painted Briton, the belted Norman, and the kilned Celt, now asserts a potent power over the globe. We judge not a people by their origin, or by the extent of country, either from which they sprung or which they have possessed, but by the position of the country, and the influence which they, by natural and moral causes, possess.

So we judge of Palestine. It was small, but its locality gave it power, or rather a balance of power, between the east and the west, which was felt by nations far greater than itself; and in the highway between Egypt and Assyria, Ethiopia, Persia, and India, it stood, to a great extent, isolated by deserts, and could, by going to either scale, turn national powers at its will. It is not so much, however, in a national character, or as a kingdom, that we see the influence of the Jews, though that was great, at any rate negatively, but it is when we begin at the earliest date of Jewish history, and examine the effect of individual character, that we will find that individuals, by the single power of intellect and energy, did more to control powerful kingdoms than if they had

led invincible legions. In their history, we have this singular fact, that in ancient times so many of them exercised nearly despotic power in gentle manners, and in more modern times, there has scarcely been a nation since their dispersion that has not had its councils, in some degree, directed by Hebrew intellect. The energy, the ambition, the mind of the Jew, have impelled, and raised him to the very pinnacle of power; and even when despised, when his name and influence durst not publicly be known, he has, in secret, been the main-spring of the actions of inferior men.—In other cases his name, and race, and power, have been acknowledged; and it is, of course, such cases of fact that are now specially to be adduced. The Bible, containing the oldest authentic history, gives us the first proofs. There we find the history of Joseph, the shepherd's son, the Hebrew slave, young and untutored, carried from the rural life in Canaan to the palaces on the Nile, and from being the bondman of an Egyptian chief, we see him rise to be the Premier of Egypt, and with all the power, and with more than the wisdom, though not in reality with the sceptre, of the Pharaohs. There we find Daniel with other three Hebrew princes, taken captive, along with their race to Babylon, and when, young, they rose to be chief counsellors of the haughty Nebuchadnezzar. In a few years more, Daniel rose to the greatest prominence and power, and despite of origin, and captivity, and intrigue, he was twice, under two kings, prime minister of the famed Chaldee; and after its downfall, he maintained, during the reigns of Darius and Cyrus, the same exalted station in the Medo-Persian Empire, and in fact, then held virtually in his hands, the reins of the universal sovereignty of the east. Again we find Mordecai, Prince of Benjamin, grand Vizier of Persia, in the reign of Ahasuerus; and Esther, his niece, elevated to be Queen, as some suppose, of the celebrated Xerxes; and Nehemiah, a Hebrew Prince, grand vizier in the reign of Artaxerxes; and Zerubbabel, otherwise called Sheshbazzar, high in honour under Cyrus, and promoted as Governor over the whole country of Palestine after the restoration of the Jews from their captivity, and when their land was held as a province tributary to the Persian Empire. These captivities thus overcame the obstacles in their position, and showed the fact of men who could aspire to, who could reach, and who could maintain such dignity and power by the sole influence of mind; and who, moreover, by their very position in these governments, must have acted a great part in the drama of the world's ancient history.

Every past period of history carries an influence into the succeeding age, and just as the Jews bore a part in the past, so in proportion is their influence on every period that has succeeded. No ruler's influence and works die with himself. He gives a direction to the current of progress, and which even he may not intend, and from which, however insignificant, the mightiest results may flow. The child casts the little pebble into the lake, but little even as it is, and feeble as is the arm that throws it, yet it raises the circling ripples around the spot on which it falls, and these are seen to rise and run after each other, and the tiny object affects and disturbs a large space; and even after it is at the bottom, and at rest, the commotion from its fall is still perceptible and progressing; aye, and progressing after the water is placid at the spot where it began; and so it is with man in power. He cannot cast his influence and his mind into national councils, without a certain felt result, for good or for evil; and were we now fully able to trace effects to their causes, we might run back in the chain of events, and find the Hebrew minds in the councils of Babylon and Shushan, carrying their power into succeeding centuries. As the hand on the dial of the clock is the evidence, not the cause of motion, and we look not to the wheel that revolves nearest to it, but even to the smallest and the most distant from it, and to the case which holds the hidden spring, or to the distant weight, on the chain by which it acts; for the causes of motion; so, from events present, we go back to those long past, as wheels, or springs, or weights, in the great and intricate machine, which is all superintended by Him, whose counsel is infinite, and to whom our most distant antiquity is but as yesterday; and that yesterday to Him, when Babylon fell, may be operating through the intricacies of political change, on the revolutions, and designs, and conquests of the nations of to-day.

We have referred to the influence of the Hebrew mind on the politics of antiquity. If we turn to Jewish literature, we will find that it has given a tone to that of the world; or, if we examine the Jewish judicial code, the whole civil system of polity, we will find that Moses is still the prominent authority on the great fundamental principles of govern-