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So, too, Luke, the disciple of Paul, commences his *λόγος α'* (the Gospel) with a strictly classic period: *ἐπειδήπερ πολλοὶ ἐπεχείρησαν, κ. τ. λ.*, and in like manner his *λόγος β'* (the Acts) with: *τὸν μὲν πρῶτον λόγον ἐποιήσαμην*. Indeed, the latter draws the picture of the diffusion of Christianity from the smallest beginnings to its dominion over the whole of the then civilized world (from Jerusalem to Rome) upon so systematic a plan, and with so classic a finish, that it may truly be compared with Thucydides.

Let me now be permitted to add one closing remark. If the great Apostle was not ashamed, in furtherance of the end he had in view, to learn something from the Attic orator, can it be unbecoming for our clergy to refresh and fertilize their minds by the study of the ancient classic writers? What Luther thought upon this subject is known to all. Yet in our day it would almost seem that many preachers considered the symbolic teaching of the church to be alone worthy of their diligence; and, as a general thing, knowledge, strictly so called, is now placed by theologians far too much in the background. It would be lamentable if this tendency should continue to predominate; for a thorough historico-critical searching of the Scriptures (John 5: 39) is the life-breath of Protestantism.

ARTICLE VI.

THE GENIUS OF HEBREW AND OF ROMAN LEARNING¹

By P. B. Spear, Professor of the Hebrew and Latin Languages,
Madison University, Hamilton, N. Y.

THE claims of sacred and classical learning as an essential part of a sound and liberal education, have been so able advocated by scholars and divines, and so fully acknowledged in our college halls and churches, both in this country and in Europe, that little additional argument is necessary. Viewed mentally

¹ A Discourse delivered at the last Commencement at Madison University.

or morally, practically or theoretically, whether for the preacher, teacher or advocate, for the judge, statesman or diplomatist, it is granted by men best qualified to judge, that that education is not complete, however extensive, in which Hebrew, Greek and Latin studies have not constituted to some extent an elemental part. Regarding these claims, then, as well established, we shall aim, not so much by close argumentation, as by the simpler process of comparison, to develop something of the genius of Hebrew and of Roman learning, whether this learning be considered subjectively, as to the respective nation that furnishes it, or objectively, as to the scholar who acquires it. Our subject, as we view it, resolves itself into two parts: Hebrew and Roman learning treated, first, comparatively with the Greek; secondly, comparatively with each other. We design so to treat these divisions that the genius of the two departments of learning, which we represent, shall appear by the successive impressions made upon the mind of the hearer, rather than by distinct and formal inferences drawn by the speaker.

I. *Hebrew and Roman Learning treated comparatively with the Greek.*

The Hebrew, Greek, and Latin, as the *grand trio* among the languages of antiquity, as the *sacred three* in the inscription on the cross, have so long been associated in the minds of men of letters, and so intimately inwrought into the soundest scholarship, that we may be allowed to some extent to view them together. In doing this, we observe, in the first place, that the Greek is *intermediate*, both as to the period to which it belongs and as to its general character, and, therefore, may properly be used by comparison to fix more definitely the relative position and character of the Hebrew and Latin. Secondly, that the Hebrew, in one aspect, is above all comparison. It is the language of Divine inspiration. It is the vehicle of God's word to man. Do not, therefore, understand that we bring this language down to a level with Latin and Greek, or with any merely human language.

The names of Jerusalem, Athens and Rome have, to the Christian and scholar, a sort of talismanic power to call up the mantled shades of generations of men, reaching, in a long line, far back into a gray antiquity. As centres of action for three

mighty national minds, these cities cluster around them most of those literary and archaeological attractions, which have engaged the learned, since light broke in upon the darkness of the Middle Ages. When they, with the countries around them, the men and manners that graced them, and the genius that exalted them, became the object of earnest inquiry, the mind awoke from the slumbers of a long night, and began to expand itself into the thousand forms of enterprise that have carried man upward along the highway of modern civilization. Human society was slumbering, as if unconscious of its glorious destiny, until the spirit of the past coming up from men of renown, breathed into it new social, intellectual and moral life, and, by a new resurrection, brought upon the stage of action men who had the spirit and power of the heroes of the old world.

Phoenicia with the Holy Land, Egypt and Babylonia with their letters, their wisdom, or magical skill, embodying, in their learning, not only the infancy of society, but much also of its manliness and strength, had contributed not a little to form the Grecian mind. Greece, in plastic art, in a nice literary taste, and in the true philosophic spirit, far outstripping all the nations that preceded her, had contributed still more largely to form the Roman mind. The Roman mind, by nature practical, strong, unyielding, steady in its action, in ability to rule never surpassed, has moulded the world, has infused itself largely into all the nations of Europe, stamping them much with its own impress and form. Still, we should observe, that, since the revival of learning (A. D. 1266), the minds of mark among the Italians, Spaniards, French, Germans and English, were not moulded exclusively by the infusion of the Roman, or of the Greek, or Hebrew element, but all these, combining with native genius, have given to scholars of modern times their characteristic greatness. Among the Italians, DANTE (1265—1321), the author of the "Divina Comedia," the first to quote familiarly from the writings of Livy, Virgil and Cicero; then PETRARCH (1304—1374), "the great restorer of classical literature," the man who led the way in drawing the classics from the dungeons in which they were immured; then BOCCACCIO (1313—1375), who transcribed with his own hand most of the Latin poets, orators and historians; then POGGIO (1380—1459), who spent fifty years, with untiring perseverance and wonderful sagacity, in searching out and collecting manuscripts from monasteries, convents, or

rotting in the bottom of dungeons; then the MEDICI: Cosmo first, who spent his immense wealth in patronizing learned men, and in gathering manuscripts of Latin classics, securing in particular complete copies of Virgil, Cicero, Seneca, Ovid and Tibullus; and after him, more especially, LORENZO (1448—1492), who sent messengers into every part of the globe for the purpose of collecting books, and spared no pains or expense to promote classical learning; then MACHIAVELLI (1469—1527), the first to become distinguished among the Italians for a pure classical style; then TASSO (1544—1595), who was a prodigy of learning at ten, and at twenty-two planned his great work of "Jerusalem delivered;" all these and many more who were associated with them, seizing on the Greek, the Latin, and the oriental tongues, becoming imbued with their spirit, and infusing this spirit into the wide social and political circles in which they moved, waked up Italy to a new life, and created for it an era that in learning, in arts and commerce, almost rivalled the age of the Caesars. Princes began to vie with each other, not in wealth or dominion, but in literary taste and elegance; and their mansions were the abodes of the learned.

Spaniards and Portuguese also feel the effect of this awakening, and drawing, first from Italian and Grecian sources, then from oriental as introduced by the Saracens from the south, develop their own intellectual character: in the twelfth century, through the author of "THE CÍD" (the Hero), or the great national epic, that celebrates the victory of the Christian over the Mussulman; in the thirteenth century, through ALPHONSO X., "the Learned," who reformed the laws, made astronomical tables, wrote chronicles, published miscellanies, and instituted chairs of law and philosophy at Salamanca; in the fifteenth century, through VILLENA and SANTILLANA, both men of high rank, who pour forth their eloquence against the inquisition, and write histories, commentaries, translations and poems of no small merit; in the sixteenth century, through Christopher Columbus, whose letters and Journals, as coming from the most learned and celebrated navigator of the age, awakened a profound interest, and through CASTILLO, who collected one hundred and thirty lyric poets; in the seventeenth century, through CERVANTES, the author of "Don Quixote," or the "Adventures of the Hero of La Mancha," and through LOSSA DE VEGA, the "Prodigy of Nature," "the Phoenix of Spain," who, besides other writings, wrote more

than two thousand dramas ; through these, and a long list besides that might be added, the south-western peninsula assumes a new literary life.

In the mean time, the German, French and English, drinking from Hebrew and classic fountains, send forth, in every department of learning, hosts of distinguished men, too many to be even mentioned, as poets, historians and philosophers, antiquarians, philologists and divines, mathematicians, statesmen and orators, whose influence will be felt, and whose fame will grow, till the latest ages.

A glance at history is sufficient to show, that the revival of learning throughout Europe went hand in hand with a close study of Hebrew and classical learning ; nor is it difficult to show that the high position of German, English and American scholars at the present day, is owing to their taking advantage of this lofty *stepping-stone* ; that, had they despised this and confined themselves to native resources, there is nothing in their genius to exalt them above their predecessors. Nay, in all that belongs to a lofty excellence, to a true civilization, they probably would never have reached the eminence occupied by the Hebrew law-giver, historians and bards, or by the German and Roman philosophers, orators and poets. It is too late to affect to despise the wisdom of the past ; or the media — the language and literature — through which it is drawn, or the strength, grace and enlarged discipline which the thorough study of the ancient languages is fitted to impart.

Eight periods mark somewhat distinctly the intellectual development and progress of man. The first, second and third are respectively the *Hebrew*, the *Greek*, and the *Latin* periods. The fourth began about the middle of the first century (A. D.), when the New Testament authors and the *Apostolical Fathers*, as Barnabas, Clemens of Rome, Ignatius and Polycarp, lived, labored and wrote, and, by their inspired words and holy thoughts, began to sway the literature of the Roman world. The fifth, very closely allied to this, is the period of the *Christian Fathers*, as Jerome, Augustine and Chrysostom, who flourished near the close of the fourth century, and others both earlier and later, who, by their sublime sentiments and pious effusions, though mingled at times with unreasonable austerities and stoical absurdities, have secured a high seat in the empire of mind. The sixth was the golden period of *Saracen learning*, memorable for

the brilliant Haroun al Raschid and the Caliphs of Bagdad, who patronized the arts and sciences, softened the character of the untamable Arab, and, throughout the East, spread the light of literature and science, while Europe was passing through a long night of darkness. The seventh was the period of the *Scholastic Divines*, who flourished in the twelfth and thirteenth centuries, of whom were THOMAS AQUINAS of Naples, called the "Angel of the Schools," the "Eagle of Divines," and DUNS SCOTUS, the "Subtle Doctor," and the Head of the Schools of the University at Paris, and others through whom light began to shine upon the middle ages of Europe. Finally, we have the period of the *Reformers*, commencing with LUTHER (1517), and resulting in all the grandeur and glory of that civilization which, under the auspices of the church and the schools, is pouring its flood of light over all the nations of the earth.

A moderate knowledge of history shows us that the last five of the eight periods named, were kindled, fed and nourished by the fires of genius and learning that burned so purely and brightly among the Hebrews, Greeks and Romans. The Hebrew and Greek more pervaded and impregnated the period of the New Testament writers and that of the Fathers. The Hebrew, with its cognates the Arabic and Chaldee, more infused itself into the Saracen period; and Hebrew, Greek and Latin almost equally into the period of the Scholastic Divines and that of the Reformers. The first three periods, then, as compared with the others, furnish the "pure fountains." Draw away, if it were possible, from the literature of modern nations, all the elements which directly or indirectly have flowed in from these pure fountains, and it would not be difficult to see that much of its glory had departed; that it was robbed of what constitutes its chief attractions.

The Hebrew mind, dawning upon the world in the age of Moses (about B. C. 1500), reached its height in the time of Solomon (about B. C. 1000). The Greek, rising like the sun about the time the Hebrew culminated, was in its zenith with Plato, Aristotle and Demosthenes (about B. C. 350). Near this time the Roman mind, beginning to manifest a remarkable fondness for some of the simpler forms of national literature, — for ballads and songs, for Oscan plays and Attelane fables, written in coarse Saturnian verse and acted in the open field, advanced thence rapidly in culture, and, through comic, tragic and epic

poets, through annalists, historians and orators, reached its golden age, its Augustan splendor, about the time of Christ. Thus, during 1500 years previously to the birth of our Saviour, the Hebrew, the Greek, and the Roman mind, had successively swayed, to a great extent, the literary tendencies and destinies of the world. That mind still lives, and, through its language, literature, religion and laws, is speaking to the heart and intellect of man, telling him what he has been in some of the noblest specimens of his being, and nerving him to higher and higher achievements in the strife of human destiny. Extinguish this mind, and you blot from the page of instruction the most important period in the history of human civilization. You shroud in darkness the origin and infancy of our race, as well as those important steps by which it is rising towards the perfection of that nature which allies it to angels and to God.

The Hebrew, Greek and Latin have long and deservedly had a high place in the curriculum of college studies. Nor could any one of these be excluded without essentially impairing the education which these studies aim to impart. Still, some distinction has obtained. The Hebrew, belonging to the domains of sacred learning, is consequently regarded more as a professional study. This is owing rather to the fact that the treasures preserved in this language are of a religious character, than to the want of adaptedness in the language itself and its literature, to the great ends of a general education. Confessedly no language is more marked, for the beautiful simplicity and philosophical regularity of its structure, or for the high perfection with which it is wrought, or for the lofty genius of the writers who used it, or for the originality and sublimity of the productions contained in it.

The Hebrew is a *finished* language. It gives evidence that it was handled by men of master minds, of great erudition, of correct judgment and taste, of sound criticism, who from time to time gave it such a structure and form, as best to adapt it to the genius and wants of the people who used it, and to make it for them the very best vehicle of thought. It must a long time have been a *written* as well as a spoken language, and thus, by the constant care and close attention of its writers, it must have been subjected to long and thorough culture.

The Hebrew has comparatively few anomalies or departures from the general laws of the language. It has a large number of onomatopœia, or words whose sound is significant of their

meaning, and which, therefore, invest the language with a wonderful activity and life. It has mostly trilateral roots, or roots of three essential radical letters, and each letter oftentimes invested with a remarkable significancy, thus endowing the word with a singular power of expression. It has mostly prefixes and suffixes, or preformatives and sufformatives, instead of particles, pronouns, auxiliaries, and other small words, thus imparting dignity, stateliness and strength to the combination of words in a sentence. It has two genders only, one for the strong and one for the weak, regarding all matter, things animate and inanimate, the powers of nature and the faculties of the mind, as dominant or subservient, as efficient and causing, or as recipient and cherishing, thus imbuing every proposition more or less with a creative energy and causing it silently to proclaim the great law of causation. It has strictly but two divisions of time, a past and a future; the present being regarded as an indefinitely small dividing point, and all events as really having already past, or as yet to come; thus giving a basis for the tenses and moods of the verb, as beautiful and philosophical as it is true and simple. It has great regularity in the formation of words from the stem-letters, consequently great regularity in the structure and inflection of verbs. It is prolific in synonyms, especially of those that express the virtues and qualities of the mind, thus furnishing, often, exceedingly nice shades and complexions of thought.

Rarely can a language furnish more striking characteristics than the above, and whoever examines them will find that they show, though not necessarily, a rich and polished language, yet, for the most part, one of great beauty and perfection, and a suitable vehicle of thought for Divine inspiration.

Again, perhaps no language retains more marks of the *primitive language* of man. It furnishes roots that run largely through languages of a subsequent formation; an alphabet that is a key to the origin, form and meaning of most other alphabets. It is indispensable to the scholar who would prosecute the work of comparative philology, or engage in the thorough study of general grammar. As the Latin unlocks the door to most of the occidental languages, making the attainment, especially of the Italian, Spanish, Portuguese, French, and, we may add, the German, a work of comparatively small labor, so the Hebrew unlocks the door, opens the way to the ready acquisition of the Oriental, to

the entire family of the Shemitish stock; to the Syriac, on the north, the language of Palmyra and Queen Zenobia, of Edessa and some of the Scripture Versionists; to the Arabic, on the south, the language of Mecca and Mohammed, of Bagdad and the Caliphs; to the Chaldee, in the east, the language of Babylonia and the Magi, and of parts of the Books of Daniel and Ezra; to the Ethiopic and Coptic, the Samaritan and Punic, all of which are vastly important to the historian, antiquarian, philologist and teacher, as well as to the theologian and divine.

The Hebrew holds to the Shemitish stock and to the Sanskrit itself, the learned language of India and for more than 2000 years a dead language, nearly as close and important a relation, as the Sanskrit holds to the whole class of Indo-Germanic languages, namely, to the Persian, in the east, and to the Greek, Latin, Germanic, Gothic, Slavonic and Lithuanic, in the west.

That the Hebrew is regarded as the sacred language, that it is the vehicle of Divine revelation, and has found a place in theological learning, so far from invalidating its claims to the attention of the general scholar, and to a place in a college course, serve only to enhance these claims. For they are absolute, independent of all considerations of a professional nature, growing out, as they do, from the high position which this language, with its heaven-born literature, holds in the realm of letters, and from the high estimation in which it has been held by the first scholars in England and on the Continent, ever since the revival of learning, and in which it is now held by the best scholars in America.

Before we leave this first division of our subject, we ought to compare, somewhat more minutely, the distinctive features of Hebrew, Greek and Roman learning, in relation to national character, language and literature.

1. As man has characteristics as an individual, so he bears certain national marks, traits or lineaments that distinguish his nation from all other nations. In no other people is *nationality* loftier or more strikingly marked, than in the Hebrews, the Greeks, and the Romans. It imbues all their works. To study the impress of it, to get its exact type into the mind, to have the living conception of it inwrought into the soul, is one great end of philological study. It is the end above all others, that ennobles the mind, gives it comprehension and scope, and fits it for great and praise-worthy achievements. It is the grasping of this

as it existed in nations extinct, the incorporating of it into new States as they arise, that gives to them a *progressive* destiny. Thus the star of empire as its way is westward, shines with brighter and brighter effulgence as it successively culminates over the Assyrians, the Babylonians, the Hebrews and Phoenicians; the Greeks, the Romans, and the English.

In the Roman we have prominently *life in the State*. He loses sight of himself in his devotion to the national weal. The idea of a civil community, a body politic, a commonwealth in which he is merged, with which he is identified, of which he constitutes a vital and essential part, sways all his views and feelings. The State, with its religion and gods, with its altars and fires; the State, with its august council of chosen men; the State, with its old type of manners; the State, with the sovereignty of its laws, with the supremacy of its rule; the State at home, the State abroad, he can never exclude from his mind. To strengthen it, to perpetuate it, to adorn it, in every way to magnify it, he conceives that not only himself, but the world with all its contributions, was made. His valor in the field, his wisdom in council, his indomitable will, his fame, he exults in only as they exalt the State. He has no idea of sharing them apart from the State. His pride is a pride of nation. He thinks of glory only as he can render his State illustrious, and that in turn can shed a lustre on his own name. His life, in the truest sense, he holds as belonging to his country, nor is he at liberty to save it, if thereby he stain, in the least, the Roman name. Hence the true Roman is by no means an abstract being, without necessary relations, a sort of quality that may fit anything to which it can be applied, but a concrete with a living existence in the body politic. Fixed in his place in this body, and he is himself; a Roman with Roman firmness, with invincible courage, with unequalled valor, with a world-wide policy and a matchless diplomacy. Sundered from the State by exile, as was Cicero, or by some other violence, and he became like another man. He loses his characteristic life, and his existence is a burden to him. As he is himself a concrete being, he is accustomed to look at qualities in the concrete, as they are blended and illustrated in real life, in living and moving beings. He weighs and estimates them according to their relations to the State, whether they will or will not subserve its great interests (*usus popularis et civilis*). To him the truly valuable was the actual, the practical, the useful, and not

the speculative or the fanciful. Abstractions and theories, "Quiddities and Entities," scarcely found a place in his vocabulary, much less gave coloring to his thoughts, or bent to his mind. He looked upon the world as a great reality, as without him and not within him, as the sphere of his action, and the field of his toil. Such, in part, was the old Roman, whose high aims, iron will, fearless action, and unyielding faith, all centred in the favor of his country's gods, in the majesty of Roman law, in the omnipotence of the sword, and the universal sway of Rome. He could be a Romulus, Numa or Tarquin, a Cincinnatus or Marcellus, a Regulus, Paulus or Cato, a Camillus, Fabius or Scipio, a Caesar or Pompey, a Cicero or Maecenas, an Augustus or Antoninus, as the age in which he lived and other circumstances shaped his character and controlled his destiny.

In the Greek we have *life in the soul*. He is rapt in his higher, his inner life. He lives more in the world within than in the world without; more in his real self than in the State. Not that he is selfish or lives to subserve his personal interests, but simply that he loves his individuality and exerts himself to preserve it. He suffers not himself to be swallowed up by an irresistible national spirit, that, like the Roman, sweeping on and fusing down the most unlike and obstinate elements, forces them into a common mould. The Greek, from his earliest national existence, has been so situated as to preserve a separate personal existence, and the largest intellectual and moral freedom. He has grown up, not under a centralizing, aggregating and controlling power, but in distinct tribes or clans, vying with each other in excellence, and striving for an honorable supremacy. That he, as well as the Roman, lived for country, fought and died for it, is attested by the heroic achievements of Spartans and Athenians, at Thermopylae, Marathon, Salamis and Plataea. But while national glory inspired the Roman, *love of freedom*, not merely as opposed to subjection and slavery, but freedom of soul, freedom that would not brook insolence, tyranny, supremacy, freedom that asked for the fullest scope of the pure and exalted sentiments of the soul, freedom that would allow the development of a perfect manhood; it was this love of the largest personal freedom that nerved the Greek for the battle-field.

As counterpart to the world without, man has within a world of susceptibilities, powers and emotions; so that every outward combination of circumstances, finds an inward correspondent

condition. Beauty awakens the feeling of the beautiful, sublimity, of the sublime, deformity, of disgust.

"Format enim Natura prius nos iatus ad omnem
Fortunarum habitum." — *Hor. Ars Poet.*

To have the outward act on the inner, and shape it, is a characteristic of the Roman. He is an "objective" being. He is in the highest and best sense imitative, appropriative, practical, centralizing. The reverse is true of the Greek. He is "subjective." He seems conscious of faculties within that are independent of the world without; that it is his nature rather to mould and shape, than to be moulded and shaped. Hence he is inventive, creative, Eutopian. He illy succeeds in the useful arts. For agriculture, commerce, jurisprudence, government, in which the Roman is mighty and which is his national strength, he has little aptitude. In the fine arts, poetry, music, painting, sculpture, architecture, he stands unrivalled. Through these breathe his largest freedom. The enchanting melodies, the flowing measures, the breathing tablet, the speaking marble, the majestic column, show his wonderful genius, a genius that rises above art and rule. While the Roman, as lord of the world, rules by his wise policy and arms, the Greek, as master, rules by his polished arts. He rules even his conquerors.

"Grecia capta, ferum Vjctorem cepit, et Artes
Intulit agresti Latio." — *Hor. ad Aug.*

The sense of the *beautiful*, the *fit* (τὸ κάλον, τὸ πρέπον), in the Greek, is exquisite. He drinks it in wherever nature presents it. He gives it embodiment and form in his arts of design. He becomes a Zeuxis or Apelles, a Phidias or Praxiteles, an Orpheus or Amphion, a Homer or Pindar, just as he happened to seize the pencil, the chisel, the lyre, or verse. In the use of all these, he has an air of unrestrained nature, attitude of "carelessness" and grace, of ease and despatch, that shows him the master, having a soul inspired with the *ideal*, the *beautiful*, the *sublime*.

In the Hebrew we have *life in the Divine*. The idea of God, of an Almighty Spirit, pure, infinite, that can be symbolized by no material image or form, that creates by his power, governs by his wisdom, regulates by his providence, pervades his whole nature, and is inwrought into his thoughts, feelings, volitions,

motives, purposes and hopes. This idea, like attraction in the harmonies of the universe, is a great *primary fact*, that underlies his social, civil and political character, toward which point or from which proceed all other elements developed in his private or public life. Whether he looks within or around him, above or below him, "God is HERE" is fixed in his deepest convictions. From the idea of this invisible, all-seeing, wonder-working power, that operates upon and breathes through him, he neither can nor wishes to escape. It gives complexion to all his feelings and actions, inspires his music and songs, his history and proverbial philosophy, his legislation and rule, his wisdom in council and his prowess when called to the field of battle.

The Hebrew has life in the soul; nay more, for it proceeds to life in the Divine. That spirit which is within him, with all its wondrous susceptibilities and powers, he regards as inspired by the breath of the Almighty. He feels that it goes upward in its alliance with the Eternal Spirit, and he lives in it as in an inner and higher life that is hid in God. While the Greek receives his highest inspiration from nature, or from her powers and agencies deified, the Hebrew receives his from that Divine Intelligence that pervades all the operations of nature.

The Hebrew has life in the State, and this, too, proceeds to life in the Divine. For his idea of a State is that of a people whose bond of society is in God, whose social, civil and political interests are swayed immediately and directly by the Divine counsels; a *theocracy*, in which God himself is chosen by the people as king and lawgiver, and all rulers, whether judges, prophets, priests or kings, are only his vicegerents to execute his will.

While the mainspring of life in the Roman was national honor, in the Greek love of freedom, in the Hebrew it was socially and politically, not less than religiously, "THE FEAR OF THE LORD," not slavish fear, or cowardice, or pusillanimity, but reverential fear, whose prime elements are confidence and love. This fear was the highest wisdom, nay, the essence of it, inasmuch as it was potent to build and regulate life. It infused itself into the entire social and political fabric, giving it its uniqueness, gravity and strength. Hence the Hebrew is contemplative, rather than speculative or practical. All causes unknown and all effects, to him lie mediately or immediately in the unseen. His thoughts and conceptions, after ranging the world of matter,

mind and spirit, find their limit and home in God. He lives, moves and acts as one who is conscious of being under a higher and loftier inspiration than breathes from anything of earth. His chief attributes are reverence, trust, gratitude, submission, probity, justice, mercy and truth. Such, at least, was the old Hebrew when he showed his true nationality. He could be "The Father of the Faithful," "The Prince of God," "The Patriarch of Uz," "The Legislator of Heaven," "The Captain of Hosts," "The Prophet-Judge," "The Shepherd-Conqueror," "The King of Peace," "The Evangelical Seer," or "A Belteshazzar," according as he was placed in circumstances to have most prominently developed in him, trust in divine guidance; reliance on divine deliverance; patience and unflinching integrity under divine trials; meekness and wisdom in executing the divine commission; courage and valor in doing the divine behests; piety, honesty and sincerity in following the divine will; fearlessness, energy and military skill in fulfilling the divine command; wisdom and sagacity in administering the divine government; prescience and a lofty enthusiasm in developing the plan of divine mercy; or conscientiousness and decision in matters affecting the divine honor.

While the Roman character rises before us as if into a tower whose foundations are invincibility and strength, the Grecian into a majestic Corinthian column whose elements are beauty and grace, and the Hebrew into an holy temple whose pillars are "firmness and stability," not less distinctly are they marked by their degeneracy, tending, as it does, in the Roman, to avarice, ambition, cruelty and crime; in the Greek, to scepticism, vanity and voluptuousness; in the Hebrew, to a sickly sentimentalism, infatuation, obstinacy and guilt; and in all, to moral corruption and ruin.

2. The distinction hitherto drawn in regard to character, will constitute the true basis for distinction in language, inasmuch as the latter is only the outward expression or fruit, of which the former is the inward type. Whatever, therefore, we find as characteristics of a people, we may expect to see developed, with more or less fulness, in the words, forms, and grammatical structure of their language. For these receive their origin, or peculiarities, or inflection, from the different modes of conception which characterize a people; one people, from their nature, being more struck with one quality of an object, and another

with another. A single illustration upon this point must suffice. The generic term for *man* in Latin is *homo*, *the earth-born*; in Greek, ἀνθρώπος, *the up-looker*; in Hebrew, עָרָא, *the ruddy-one* (the fair-faced, as allied to God); thus pointing, in their primary meaning, to those very characteristics already described: to the material, the actual, the practical, in the Latin; to the ideal, the speculative, in the Greek; and to the spiritual, emotional and contemplative, in the Hebrew. The Latin looks at *man* as acting, the Greek as thinking, and the Hebrew more as feeling. Other words, also idioms, structure and style might be used in illustration of the same fact.

To distinguish still further in regard to language, in the Latin is the voice of universal empire and aggressive war, of wise council and civil law, of facetious comedy and cutting satire, of patient history, and withering declamation. In the Greek is the shrine of original genius, the lofty epic and sober tragedy, an overpowering oratory and an eagle-eyed philosophy. In the Hebrew is the language of nature and God, of reason and conscience, of simplicity and earnestness, of Divine inspiration and prophetic song. In all, there is a voice speaking to man under different phases and conditions of his being, giving sound instruction, high impulses, and lofty aspirations.

The Latin was born for action, "*ad aliquod agendum*," for great and unwonted achievements, and hence was destined to rule the world through the senate-house, the forum, and the field. The Greek was born for speculative thought, and hence to rule the world by a far-reaching philosophy and a lofty imagination through the porches and academic groves. The Hebrew was born for reflection, to rule the world by a heavenly devotion, inspired song, sacred rites, and a true religion. All to rule by an incomparably rich, original, manly and fascinating literature, the like of which nations neither born nor unborn are likely again to furnish.

The Hebrew is marked for simplicity and durability, the Greek for elegance and versatility, the Latin for strength and utility; all, like statues of native rock, showing, in accordance with their respective genius, the workmanship of skilful and accomplished artists.

The Hebrew is first in the order of time, first in the order of thought and language, first in the true cosmography, first in the development of the great theory of human destiny. If not the

"primitive language," it gives evidence of being very near the original sources, whence have sprung, in the greatest purity, the myriad germs of thought and feeling which have expanded into the literature of the world. It is enduring as earth. It is like the *substructure* of its own temple, laid up of massive stone from the native quarry, by square and plumb-line, on foundations deep and broad, above which have crumbled edifices of varied beauty and size, yet itself abiding in grandeur and strength, unchangeable and unchanged, telling to every eye the story of its own antiquity, and still defying the conflicts of ages and the shocks of time. The Greek is like its own Parthenon, of Pentelic marble, with portico and fluted columns of nice proportions, and niches set with well-wrought images, and statues the exquisite workmanship of a Phidias and Praxiteles. The Latin is like its own capitol, a temple and citadel, set on high on the unyielding rock, itself an edifice of great magnificence and strength, but infinitely enriched by the spoils of many ages, and made the "domicilium," the home of all nations.

Such are the prominent characteristics of the three great languages of antiquity, each of which, in a marvellous manner, is a transcript of the mind of the people that used it. As a substitute, then, for these noble structures, who would offer the modern languages, Italian, Spanish, or German even, the most finished, all yet in a state of formation, and more or less anomalous? When practicable, these also should be acquired. By most scholars, they will be, some or all of them. A knowledge of them is indispensable to finished scholarship. But withdraw the ancient languages, any one, or the three named, and a void is made in a college course, that no substitute can fill. Till ages shall have passed, and the arts and sciences shall have wrought the most wondrous changes on society, and on the now existing dialects of earth, the Hebrew, Greek and Latin cannot fail to have a large place in every wisely constructed system of education, and to perform an essential part in disciplining and furnishing those minds, that are to act in high places, controlling the destinies of the world.

3. As language is the print or outer form of which national character is the inner type, so *literature* is only the fuller development and expression of the same character. It is the complete volume or book, in which you have, through language, oral or written, every possible form of the unfoldings of the national

mind. In this you read the feelings, sentiments, thoughts, tastes, talents, knowledge, enterprise and position of a nation. It is national literature above all things else, that condenses into one grand outline all the *internal* features of national genius, the constitution under which the State is organized, the laws by which it is governed, the arts by which it is adorned, the poetry with which it is inspired, the philosophy by which it is regulated, and the religion by which it is restrained. He, therefore, and he only, who has mastered a people's language, and through it has received the spirit and breathings of its literature, can judge correctly of its genius, and hence it would be inadmissible, in the comparison we have instituted, not to characterize the literature of the Hebrews, Greeks and Romans. We shall do this as briefly as possible by drawing a figurative illustration for each, from the country and scenery amid which they respectively had their birth, development and growth.

Hebrew literature, in its main features, resembles Tabor, "a mountain apart," rising with a broad base from the earth. Its plains around vieing with the charms of Eden, are covered with the flocks of the Nomad, and with his tents glittering in the sun-beam. Its sides have sloping fields of green, and gushing springs whose waters softly flow like Siloa's brook; villages sweeping a broad horizon, cooling shades like Moreh's or Mamra's grove, or lofty cedars like those of Lebanon. About the rugged brow play clouds and storms. The lightnings flash, the thunders roll. Then wings of wind and chariots of fire, bear on, in terrible majesty, the omnipotent Spirit. But, above all, celestial beams of light penetrate the dark clouds, commingling with the sublimity of the scene the golden hues of the rainbow and the mellow tints of the morning, and fringing the clouds with a most gorgeous splendor. The whispers of the breeze and the rolling thunder waft to the ear the accents of the Eternal: "THIS PLACE IS HOLY GROUND."

Such is Hebrew literature, characterized by its distinct and permanent oriental impress, by the primeval beauty of its scenes, by the pastoral simplicity of its narratives, by the variety and richness of its illustrations, the comprehensiveness of its views of nature, the boldness of its figures, the awful sublimity of its descriptions of God, the celestial radiance of truth and love that play around his character and attributes, and, finally, by the sacredness with which it is invested, speaking in strains

soft and loud, but clear and unmistakable, that all is inspired of God.

In giving his word of truth to man, to enlighten and guide him, it pleased Divine wisdom, instead of divesting it of attractions, to invest it with the highest charms of history, philosophy, anecdote, parable, proverb, and, above all, breathing through all, in all, a poetry, whose internal harmonies and varied imagery, have a power never equalled, to sway the tender, the lovely, the lofty in man; a poetry that ranges, with more than human ken, the three heavens, the place of vapor and stormy wind, of the bright watchers of the sky, and of the home of the Eternal; that ranges the earth with its rocky pillars and firm foundations, the restless sea clothed with cloud and shut up with doors, the gloomy abodes of the shades with its bars and gates; nay more, a poetry that threads the deep, nice and intricate windings of the human soul, that world of mysteries within; a poetry, in fine, that sweeps through the boundless universe, subjecting to its power all essences, agencies and influences, human or Divine.

Greek literature resembles a broad island, decked in the beauty of a new creation, and emerging like the fabled goddess of beauty from the foam of the sea; as if a fairy-land, over which Loves and the Graces flit, and "the gold filleted seasons," with garlands of flowers, yellow sheaves and ripe clusters, spread their bright wings. Its coast is laved with shining waters, indented with bays, overhung with trees or a bold rock, like Taenarus. It has enchanting vales like Tempe, silvery streams like Peneus, fountains and waterfalls, the abodes of the Nymphs, cool groves, like those of Parnassus and shady Helicon, the seats of the Muses, and mountains also here and there towering upward, like Ossa Pelion and high Olympus. Then Aurora tinges the morning with her rosy fingers, Phoebus, in his bright chariot, gilds the day, and "Venus at night leads the choral dances under the full light of the moon."

Thus Greek literature, springing indigenously, from the confluence of tribal distinctions which at length coalesce in one; from the vigorous, manly and strong, though somewhat harsh, Doric and Aeolic on the one hand; from the smooth, soft and delicate Ionic, and from the easy, elegant, polished and refined Attic, stands forth incomparably rich and beautiful. It is characterized by originality, a lively fancy, brilliant imagination, graceful wit, poetic fire, historic strength, philosophic wisdom, a lofty elo-

quence, and a versatile genius. It is adorned with the purest mythical elements, that fear or fancy can furnish; its scenes of heaven, earth, sea, and the underworld, being invested, not with animation and life only, but with divinities that stir in all the visible and invisible powers of nature.

But Roman literature rather resembles a continent washed by two seas; one communicating with the nations of the ancient world, the other with those of modern times; the one bringing on its bosom from a high antiquity all that is valuable to be aggregated and appropriated to the uses of a dominant republic, the other sending over its waters exhaustless treasures for distribution, to enrich and adorn new States that lie beyond. The basis of this continent is as if Neptunian rock. Its ranges of hills and its high mountains are clothed with verdure to their summits. All is productiveness. The soil is deep and inexhaustible. The valleys are broad and fertile, yielding the richest variety of fruits. The lakes repose with conscious loveliness, embosomed among green hills, skirted with rich meadows, and bordered with pleasant bowers. The streams are deep and strong, rushing on to the sea with a full bank, uprooting rocks and trees; one while checked by obstacles, then sweeping away all barriers, and swelling on in a resistless tide till all is lost in the bosom of the ocean.

Such, in a figure, is the extensive, rich and diversified literature of the Romans. It is characterized by the many and varied sources whence it is drawn, culling from the entire ancient world; it is distinguished for the full streams of practical and theoretical knowledge which it pours into the bosom of all modern nations, enriching their language, shaping their constitution and laws; for the strong Roman character that underlies it, rendering it as enduring in its nature as the foundations of the earth; for the many men of eminence that shine in it, furnishing good models to the world of heroes, scholars and statesmen; for its richness and depth, giving the most wonderful growth to every form of thought and sentiment; for the number and variety of its authors, having a Plautus, with his pathos, taste and art; a Virgil, with his power of invention, picturesque description, appropriate diction, and lofty verse; a Horace, with his sweetness, tenderness and grace; an Ovid, with his luxuriance and ease; a Livy, with his historic, philosophic, yet pictured, page; a Sallust, with his sententious vigor; a Tacitus, with his terseness, depth and strength, with

his profound insight into the secret springs of action; and a Cicero, with his versatility, comprehensiveness and exhaustless resources of thought, language and illustration. It is distinguished alike for the irresistible power of its oratory, arts and arms, all swaying, not the forum, the senate-house, Rome, or fair Italy only, but the habitable world; for the limitless range and extent of its influence, finding no bounds so long as generations of men spring up, and minds are produced capable of feeling and appreciating whatever is lofty in aim, grand in conception, massive in its structure, fair in its proportions, beautiful in its finish, and useful in its bearing on the destiny of man.

Thus the character, language and literature of the three great nations of antiquity, whether viewed together, or nation by nation, show in a strong light the wonderful genius of ancient learning. They show that this learning opens the original fountains of knowledge, the best means of mental discipline, the brightest examples of talent, and the richest sources of intellectual culture and enjoyment. They show that that student is eminently wise, who, aiming at a high position in life, lays a broad and deep foundation by first storing his mind with the wisdom of the past. To do this successfully, he must come *directly* to the fountains themselves, being dependent neither upon translations, paraphrases nor commentaries. He must master the languages which are the only true and reliable repositories of national character and literature.

Alphonso, "the learned," who, when a youth, knew all that had been produced in the schools of Bagdad, used to say, that "Old age was best in four things: old wood to burn, old wine to drink, old friends to trust, *old authors to read.*" True, Hebrew, Greek and Roman authors have long been "dead." But their "genius" lives. Consult them in their own tongue, they will speak; speak to the intellect and heart, judgment and taste, imagination and will. Though necromancy was forbidden by ancient laws, it is allowed in these latter days "to ask counsel of the *dead,*" and the hierophant of faith and knowledge, if he would teach truly the mysteries of religion and science, *must* call to his aid the "familiar spirits." "Ultimum principium est originalis Textus." In all controversies on questions of history, law, literature, science, philosophy or religion, affecting the nations of antiquity, the *last resort*, is the original text, and that scholar or divine only, can feel strong in his views and positions,

who holds this fortress of strength. Through the inability of the earnest and honest advocate to avail himself of this resort, truth has often been disgracefully routed from the field, and error has proclaimed an undeserved triumph.

II. *Hebrew and Roman Learning treated comparatively with each other.*

Hitherto, in developing the genius of Hebrew and Roman learning, we have regarded especially the *internal* elements. We have glanced at some historical aspects of our subject, have marked the more general characteristics, especially of the Hebrew, and have compared the national character as the inner type of its genius, the language as the print or outer form, the literature as the open book in which we find the fullest expression of the national mind. In doing this, in order to show Hebrew learning and Roman learning in their true light, one early, the other late, one sacred, the other profane, it seemed quite necessary to introduce the Greek, having a character both sacred and profane, and occupying a position between the other two, whether considered historically or characteristically, as being exceedingly convenient for a comparison. In further prosecuting our subject, we shall have regard rather to the *external* elements, that have shaped or been inwrought into the national genius; to the *Country* as the native home of each people; to the *Capitol* as the national centre and head, and to the *Holy house* as the seat and expression of their religious veneration and worship. As these elements are more material, palpable and tangible in their nature, it will answer our whole purpose to prosecute the comparison as exclusively between the Hebrews and Romans. This we may do, in a literary point of view, without profaning the one, or wholly sanctifying the other.

1. Every nation must have its own peculiar home, and that home, whether the Delta of some broad stream, or the high mountain-ranges, or an intermediate table-land; whether to the north,

"Where late the summer breeze
Unbinds the glebe or warms the trees,
And lowering clouds always appear,
And angry Jove deforms the year;"

Or away to the south,

“Beneath the burning ray
Where rolls the rapid car of Day;”

Or at a place between,

“Where kindest Jove his gifts bestow,
Where warm, the genial winters glow,
Where spring, with lasting honors reigns,
To crown with joys the fertile plains;”

Wherever it be, by its sky, its soil, its scenery, its productions, it exerts a secret but powerful influence in the formation of mental, moral and political character. It is this chiefly that invests the physical features of a country with interest to the mind of a scholar. Being intent upon the causes of national character, he cannot overlook the curtains of its tent spread over it by day and by night, nor the carpet of green stretching away in landscapes and lawns, nor the bright waters that lave the shores, or the mountain-peaks that hide in the clouds, nor the soft breezes that are wafted with fragrance over the plains, or the terrific storms that lash the forests and sacred groves.

Canaan, “bright Canaan,” is the native home of the Hebrew; Italy, “sunny Italy,” the native home of the Roman. The one is the goodly, the holy land of Jehovah — PALESTINA — the land of the Phoenicians from the dwellers on the coast, of the Hebrews, of Israel, of Judah from the rightful proprietors of the soil. The other is the Saturnian, the Oenotrian, the Ausonian land — ITALIA — and the Lavinian shores. It is Magna Hesperia or the great western land; Magna Grecia, or Greece brought out upon a broader and richer soil. Such an exuberance of names, rarely exists, all of which awaken the most thrilling associations of lands celebrated in sacred and classic song, showing, in the one, the seat where “the Divine glory” rests, and, in the other, the seat whither “the star of empire” bends its way.

(1) Both lands have the waters of the Mediterranean playing upon their shores, and, while the lack of compass and chart with feeble craft forbid to measure the stormy Atlantic or broad Pacific, furnishing a suitable cradle for the infancy of navigation and commerce. Both have a sky “like the very heavens for brightness,” over which by day for most of the year, unclouded sunbeams play; the moon walks in her majesty by night, and the

stars shine out with unveiled splendor. Both have "perpetual spring and summer with months not her own." Twice a year the flocks produce, and twice the tree her fruits.

"*Bis gravidæ pecudes, bis pomis utilis arbor.*"—*Virg.*

No torrid suns scorch the plains, no frigid winter binds them fast with ice and snows.

"*Ver ubi longum tepidasque prebet
Jupiter brumas.*"—*Hor.*

Scarcely less "Italian" is the sky of Palestine than that of Italy. The "heat of the day" soon passes, and as the sun sinks towards his ocean-bed, refreshing and balmy breezes from the sea rise over the lands. Soft dews, like those of Hermon, or gentle showers, or the early and latter rains, are shed down upon the hill-top and valley. All nature teems with life and is vocal with songs of exultation. The fields stand dressed in living green. The trees of the wood rejoice. The air swarms with birds of every wing, from the sparrow that falls to the ground unnoticed, to the eagle that soars amid the gathering storm or makes the high crag his mountain home.

(2) Both lands have a mountain ridge running their whole extent, and giving to each physical features, that for variety, beauty, and boldness of scenery, rarely find a parallel. The one you follow by treading from the snowy Lebanon, over mount Naphtali and the high plains of Galilee, upon Tabor, Hermon and Gilboa; upon Carmel, Ebal and Gerizim, and then along the mountains of Ephraim and Judah till you descend into that "great and terrible wilderness where are scorpions and fiery serpents and no water." The other you follow by treading from the towering Alps along the unbroken ranges of the Apennines, till you come to "the Scyllean rage and rocks roaring within," or see beyond where "the glowing Vulcan kindles the heavy forges of the Cyclops." Both ridges alike send out spurs on the right and left, running down to the sea or river, and enclosing between them the most "fertile plains and dewy meads," or forming valleys, ravines and waterfalls, surprisingly picturesque and beautiful. Springs and fountains burst out from valley and hill, sending down streamlets that give freshness and verdure to widely extending lawns. Here the dense vine, married to the branching elm, is laden with clusters like those by "the brook of

Eshcol." Near by hang figs and pomegranates, or flourish the olive with its oil, or the palm with its dates. The sloping fields wave with wheat and barley, while the green hill-tops are covered with the herd. The clefts of the rocks swarm with bees, and "honey yields not to that of Hymettus." Everywhere "plenty flows from a full horn." The meadows are decked with the lilly, the rose and the myrtle, or are redolent with the thyme. Especially does the eye rest upon the plains of Jezreel, of Sephela, and of Sharon, upon the sides of Carmel and the valley of the Jordan, as diversifying the one land, and upon the valleys of the Po, the Tiber, the Liris, and upon the fat fields of Campania, that "certamen humane voluptatis," as signifying the other.

"Neither Media most rich in groves,
Nor fair Ganges and Hermas turbid with gold,
Nor Bactria nor India, nor all Arabia,
Fat with frankincense-bearing soil,
Can vie with the praises of Italy.
* * * * *
Then hail Saturnian land! great parent of fruits.
Great parent of Max."—Virg.

"Blessings above," the clear sky, the fragrant air, the dews, and rains, and "blessings beneath," the rich soil with its varied fruits, show that Palestine, too, is the "glory of all lands."

"Come, with me from Lebanon — with me from Lebanon;
Look, from the top of Amana — from the top of Shenir and Hermon.
An orchard of pomegranates — with precious fruits;
Cypress flowers with spikenard — spikenard and saffron;
Sweet cane and cinnamon — with all trees of frankincense;
Myrrh and aloe-wood — with all the chief spices;
A fountain of gardens." * * * *

"A land of corn and wine, a land of bread and vineyards, a land of oil-olive and honey."

(3) Both are *lands shut up*. They are safe homes for a nation in its infancy, when the prime elements of national character are germinating, and a retreat is needed far away from the spoiler, where no

"Proud Nimrod who the bloody chase began,
A mightier hunter and whose prey was man,"

could well make inroads, to change the forming manners, to overthrow the infant State, or to crush the germs of its greatness

and strength; where, in undisturbed tranquillity, it might mature into manhood, and the vices and corruptions of older republics not readily commingle. Mark what such a situation has done to secure the renown of ancient Egypt, hemmed in by seas and deserts, or the power of modern Britain, sitting an isle in the midst of the ocean, or the "young America," removed from the envy and rage of despots.

"The deadliest foe to man is man." How many a feeble colony, planted on some fertile shore, and growing in population, enterprise, commerce, and political importance, has, nevertheless, been crushed, or swept away by the overflowing scourge of hostile armies, because their exposed situation provoked the avarice or ambition of the conqueror!

Palestine and Italy were not *easy* of access for invading armies, nor were they readily reached by the luxury, vice and crime of oriental cities. With Libanus and Anti-Libanus on the north, their sides clothed with cedars, their tops with snow, or with the Amanus and its "Syrian gates," still further north; with the Euphrates and Syrian desert on the east, the great desert on the south, and the sea on the west, Israel long dwelt under his own vine and fig-tree, and "with the nations did not reckon himself." In this safe retreat he worked out the high destiny appointed by Heaven. He reached this spot by a dangerous and toilsome way, not over the sea, mid storm and shipwreck, like the Trojan exiles, but through a terrible wilderness. When reached, it was "a garden enclosed," in which "the vine from Egypt might be planted, take root, send its shadow over the hills, its boughs to the sea, its branches to the river, nor the wild boar of the wood devour it."

In like manner the Roman in infancy found shelter. On the east, south and west, was the "dissociabile mare," the broad sea forbidding intercourse. On the north, the Alps towering to the clouds, were for walls and bulwarks, checking invasions and arresting the tide of migrations, that else had swept in awful inundations over Italy, and left no trace of the early Roman name. These barriers were now and then burst, the "fatal beauty of Italy" was marred, and Rome herself was left a heap of ruins. But this did not occur till the home hedged in had given national strength and recuperative power.

"The mountains, seas, and stormy air,
Are the strong barriers of thy borders, where

Thou laugh'st at enemies; who shall then declare
The date of thy deep-founded strength, or tell
How safely in thy lap thy sons shall dwell?"

In such a home the Hebrew and Roman, respectively in accordance with his national faith, surrounded himself with a divinity. He invested his mountains and hills, grottoes and plains, groves and streams, with a presiding genius. A guardian spirit everywhere hovered over him, cared for him, watched his national destiny, blessed him in the city and field, in his basket and store. To him everywhere

"Soft echoes warble, whispering forests nod,
And conscious nature owns a present God."

Sheltered by such a home, both nations rose steadily and surely to that lofty elevation which they occupy in the history of our race.

(4) Still, that Being who shapes human destiny, and has ordained that the collisions and conflicts of life should give direction and mould to national as well as individual character, suffered that, within their borders, both nations should find hostile tribes, claiming the land by *prior occupancy*, with which, until subdued, must be maintained a vigorous warfare; such a warfare as would give nerve, and cement by a stronger national bond. The Hebrew, by a Divine command, in order to keep free from idolatry a pure religion, unsheathed the sword of extermination against the Canaanitish and gigantic races that covered the valleys and hill-tops, or hid themselves in the clefts of the rocks. By this warfare he was taught that his God was for walls and bulwarks, and that the high tower of his defence is in justice, mercy, and uprightness of life. The Roman, moved by his native valor, in order to extend his power, and sway Italy, unsheathed the sword of conquest against the old Latins, Sabines and Etruscans, and then against other domestic foes, and one after another, swallowed them up. By this struggle he was taught to regard the war-god Mars, rather than any other, as his parent and founder; to honor him as *Gradius*, in his coat of mail, with sword and scaling-ladder, *striding* the earth. He was taught that he must buckle more tightly his shield, grasp more firmly his sword, and thus, with indomitable courage, hew out his own destiny through fields of carnage and death.

How terrible were these domestic foes, and stern their assaults,

to drive the foreigners from their soil, is sufficiently evident from the fragments of history that bring down, through the fabulous ages, their deeds and their names. Had not some Power befriended, easily they might have eaten up as bread those infant communities, which, recently arrived from the wilderness or from the sea, they looked upon with awful apprehensions as growing in their midst, in numbers and strength, far too much for their own safety.

To the Hebrew were remnants of a most ancient race, the Rephaim, Emim, Avim, Anakim, who had walled-towns of great strength, and other evidences of progress in the arts; men, too, of extraordinary stature, and, as their names imply, "disturbers," "devastators" and "terrors" to mankind. In addition to these, were the Canaanites and Perrisites, who had partly supplanted the gigantic races, and partly been incorporated with them; then the strong Philistines, who knew not how to yield.

To the Romans, in like manner, were remains of the old Pelagic races, whose origin and history are wrapt in obscurity, who were not only gigantic, but advanced in the arts, as is evinced by their Cyclopean architecture, found at Cortona, Perugia and Cosa in Etruria, and at Corba and other places in Latium. But these races had been nearly supplanted by the Italian tribes, or incorporated with them, and the Roman found himself a small colony, joined by a band of refugees, and surrounded by the powerful Latins, Etruscans and Sabines, or by Ligurians, Umbrians and Opicans, by whom he must be swallowed up, or maintain against them incessant warfare.

Such was the condition to try the soul of the early Hebrew and of the Roman. In the one, it developed trust in that Power that stayed the sun in his course while victory turned against his enemies. In the other, it developed that iron constitution, resistless energy and lofty daring that subdued the world.

But this difference in the result of these domestic struggles should be marked: the Hebrew, descending from a single stock, and, by a solemn religious rite, kept distinct from the people of the land, must either exterminate or expel them, or allow them to remain by treaty as an entirely separate people. Not so the Roman. No sooner had the Trojan band gained footing on the Lavinian shores, than, through Latinus and Aeneas, first, by public treaty, then, by uniting their religion and gods, the Trojans and Latins are united into one people, and ruled at Alba

Longa. Again, when a colony under Romulus drew off from Alba Longa and founded Rome, three powerful people, Latins, Etruscans and Sabines, soon coalesce in one, and their language, religious rites, institutions and laws, become a sort of eclectic compound. Thus, while it was the Hebrew policy to separate and exclude all foreign elements, it was the policy of the Roman to draw together, combine and amalgamate. It was to incorporate into his own whatever of strength he had mastered in others. Hence, in tracing the *original elements* of national character, we should regard this difference. For we trace the Hebrew, as if from a single fountain issuing in one stream which flows on little changed in its character, except as it widens, deepens, and swells on in a stronger and stronger tide. The Roman we must follow as it issues from Trojan, Latin, Etruscan, Sabine, and then Greek sources, in its flow onward uniting and assimilating the most heterogeneous elements.

2. Having viewed the home of the Hebrew and of the Roman, with its mighty influence on national destiny, we next glance at the unrivalled *Capitol* of each, the seat of national splendor, wealth, learning and power, and hence the point whence issued a thousand influences, both acting upon and showing a nation's character and genius. The tendency to *centralization*, under some of the old forms of government, was greater than at the present day, as is attested by Babylon, Nineveh, Thebes, and other ancient cities.

(1) The position of Jerusalem and Rome proves that their sites were chosen in an age when other than vast commercial interests by sea controlled the choice. High and airy, especially the former, and far inland, they show that notions quite different from our modern ones, prevailed respecting the essential elements of growth and prosperity to a great city. The seas are now the highway of all nations; and a situation where, through harbors, straits, or broad streams, they cannot pour in their abundance, gives little promise of the future. Not so in olden time. The great lines of trade were over-land, by "the ships of the desert." The multitude of camels, the dromedaries of Midian and Ephah and of Sheba covered the land. The caravan, and not the steamer, poured in the spicery, balm and myrrh, the oil-olive and the Persian nard, the honey and nectar, all sorts of precious stones, pearls and gold, the silks and purples from a long voyage over land, into some convenient inland depôt, where they would

find ready distribution and sale. Hence arose Palmyra, Damascus and Petra as marts of trade, whose former magnificence is attested by the ruins of temples, palaces, theatres and sepulchres of solid rock or polished marble, that lie strewn over their desolated sites. It is the changing tide of commerce that has left these and numerous other cities of the old world, as "habitations for owls and dragons."

In *that* age, then, human or divine sagacity penetrating the history of future generations, saw in the elevated position, the broad horizon, the pure sky, the picturesque region, the high rock as a citadel of defence, the crystal fountains, and above all, in ~~some~~ mark that it was a favorite abode of the presiding Deity, the sure presages of future greatness; and this sagacity led men, ~~not~~ to plunge into the bog or alluvion, whither the gallant ship could glide, but to ascend upward on some limestone ridge or granite pillar, over whose summit nature had spread a rich mold of earth, or woven an arbor of trees, or matted a carpet of unfading green. Here, under some sacred tree, as the broad terebinth or *Raminal* fig-tree, where altars had been reared for sacrifices, or the wolf, sacred to Mars, had nursed the outcast infants, men spread their tents, or drew their omens, or furrowed the ground for walls. Then, by the broad foot-path and a gate for the horse and his driver, the riches of the gentiles flowed in. Such were some of the auspices under which Jerusalem and Rome rose and flourished, the one the "City of the Great King," the other the "Mistress of the world." Under different auspices have flourished Alexandria, Venice, Genoa, London and New York, as emporiums of traffic by sea.

Nor until commerce changes its course, can Palmyra or Petra or Jerusalem or Rome, or cities similarly situated, live again in their ancient splendor. This change may come. The world has seen *one era of trade*, when it moved by mighty caravans over the highway of the desert; and, during this era, large cities arose, the arts advanced, and a mighty impulse was given to civilization. Now, a *second* era is passing. The ocean is the highway of trade. "In vain has God in wisdom cleft the lands by an ocean forbidding intercourse." In vain has he rolled boisterous waves, and spread stormy skies between the adventurer and the wealth of distant nations. "Audax — ruit per vetitum et nefas."

"No Laws or human or Divine,
Can the bold race of man confine."

The resolute son of Iapetus has brought down the *divine fire*, from its home in the skies. It has blazed through the genius of man, in Phoenician commerce, in Grecian art and learning, in Roman energy and rule, in Spanish adventure, and last of all and most, in Anglo-Saxon enterprise. It is now the Anglo-Saxon race that is daring to try all things, checked in his achievements by no law, human or Divine. Not only are "his impious ships," bounding over seas not designed to be touched, bridging oceans and uniting the most distant lands, but his indomitable skill is boring the granite mountains, and removing barriers that erst have made enemies of nations.

Under his hand, a *third era of trade* is advancing, destined more than to unite the facilities and grandeur of the two former. For not only is the highway of the seas by the *steamship* uniting the most distant lands, but the highway of the lands by the *locomotive* is uniting the most distant seas, and together they are making the whole human family one great nation of commerce and trade. The iron rail by easy grade is penetrating the highest table lands, winding up imperceptibly the rugged sides of mountains, and thus again carrying commerce and the arts, whither before not even the foot of the camel and dromedary with their immense burdens penetrated. The tide of human migrations is moving beyond harbors, coasts, and navigable streams, and man, not content to build his house and found his city in the low alluvion, which oft becomes the hotbed of disease, vice and crime, is ascending after the manner of olden time, to those fairy hill-tops, where Jupiter gives a clear sky, where bubbling springs send their waters into rich valleys, and distant prospects lend enchantment to the view. The ancient order is returning, and the "city set on a hill" is to become the light of the world, whither commerce with all the ease with which it floats upon rivers, lakes and seas, will flow abundantly, and whence religion, truth and

"Polished arts that humanize mankind,
Softens the rude, and calm the boisterous mind,"

will shed their influence afar over the families of the earth.

It is not mere speculation to conclude that new cities, like Salem, with a "mount of vision" and a "rock of Zion" for its fortress, or like Rome, the seven-hilled, the eternal city, are still to rise and flourish with more than ancient splendor, far removed

from the sea-board, where no galley with oars or proud ships can ride at anchorage, but whither the iron from the mountains, drawn into wires, will make a path for the lightning, that it may carry the news, or forged into bars, will make a way for the steaming, that he may force in the wealth of the nations.

In the light of commerce and trade, such is a glance at the auspices under which Jerusalem and Rome arose and flourished, the one to rule the world by its religion, the other by its arts and arms. In the light of the tactics of the age, their sites are not less remarkable, being both of them strong military positions, easily fortified, and giving to the besieged a great advantage over the besiegers. In the light of the genius of the times and people, a slight survey shows that neither city could well have chosen a more felicitous or magnificent seat for its greatness.

(2) Jerusalem is a city of *five* hills, Rome of *seven*, each hill having its own wonderful history. To the former, the hill of ZION, "the city of David," was the original city, around which in a crescent, lay *Acra* on the north, "the citadel" of king Antiochus, then *Bezetha*, "the new city," then *Moriah* on the east, the sacred temple-ground, with *Ophel* overlooking the Kidron. These rising in one broad and bold promontory between the valleys of the Kidron on the east, Hinnom and Gihon on the south and west, had other hills sweeping around them in a spacious amphitheatre; *Scopus* on the north, *Olivet* and mount of *Offence* on the east, the "hill of evil council" on the south, and the mountains of Judah and Ephraim along the west, furnishing the beautiful allusion of David: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever."

To the other, the *PALATINE*, the "Roma quadrata" of *Romulus*, was the original city, around which, almost in a circle, lay the *CAPITOLINE*, *Quirinal*, *Viminal*, *Esquiline*, *Cochian* and *Aventine*, sweeping in two ranges around a graceful curve in the Tiber. There was also the *Pincian* hill, or "hill of gardens" on the north, and the *Janiculum* with its high citadel, and the *Vatican* west of the Tiber, all of which were ultimately embraced within the walls of the city. Then, at a greater distance, appeared *Mons Sacer*, famed for the *Secession*, the *Alban* mount dedicated to *Jupiter*, and high *Socrate*, with its temple and grove, sacred to *Apollo*.

On these respective sites *three* Jerusalems have stood, also three

Romes, each with its own thrilling history. The first Jerusalem was that of David and Solomon, into which wealth flowed from Tyre, Palmyra, Ophir, Tarshish, and the isles of the sea, till gold, silver and pearls were like the stones of the street. This was destroyed by Nebuchadnezzar (B. C. 589). The second, still more splendid, was built by Zerubbabel, enlarged by the Maccabees, vastly adorned by Roman governors, especially by Herod, and destroyed by Titus (A. D. 70). Then there is the modern city.

In like manner we have the plain but substantial Rome, destroyed by the Greeks under Brennus (B. C. 390), the Rome of marble, burnt and rebuilt with greater splendor by Nero, and modern Rome. Politically, we have the Jerusalem of Melchisedek, of the Jebusites, of the Jews, of the Romans, of the Christians, of the Saracens, and of the Turks. We have also the Rome of Saturn, of the Kings, of the Consuls, of the Emperors, and of the Popes.

(3) But alas! amid the vicissitudes of fortune thus marked, "how is the gold become dim and the most fine gold changed!" How do the cities sit solitary that were full of people! "The ways of Zion mourn." The streets of Rome, also, are overhung with the funeral cypress. The cities that now are, are not the cities of old.

"Zion is a plowed field." With what melancholy pleasure does the pilgrim "walk about Zion, tell her towers, mark her bulwarks, consider her palaces!" Little except nature's record in hill, valley and stream, does the Christian or Jew see to tell of former magnificence.

If he come from the Jordan by the way of Baharim and the south, he may stop at En-Rogel, Job's or Nehemiah's well, where Jonathan with Ahimaaz once stopped in the time of Absalom's conspiracy, to send news hence to David, then fleeing "with the wings of a dove from the windy storm and tempest;" where also Adonijah made a great feast of sheep, oxen and fat cattle, that he might be proclaimed king instead of Solomon. From this well, taking the right by the Kidron, he may drink of "the waters of Siloa that flow fast by the oracles of God," visit Gethsemane under the brow of Olivet, and the tombs of prophets, judges and kings, hewn from solid rock; or, taking the left by Hinnom, he may pass Acceldama, "the field of blood," and Tophet, once horrid with the bloody rites of Moloch, and further up, the spacious pools of the Gihon, and the aqueduct from Solomon's pools.

He may enter the city. It has walls, but, except here and there massive stones in the foundations, little to show their ancient strength. It has gates, but not *the ten* of Old Testament times, or the *twelve* of Ezekiel's vision. It has public buildings, but the Mosk of Omar with the crescent, stands on the temple-ground, and an old convent or cemetery near the site of the splendid palace of Solomon or "The House of the Forest of Lebanon," and, in later times, the palace of Herod the Great. It has traces of towers; and Hippicus, on the west, may have been the "stronghold of Zion." But Phasaël and Mariamne, near the first or ancient wall, Antonio, on the north of the temple, and Psephinos, on the north-west of the city, have little to identify them as the balwarks of strength in the times of David, Solomon and Uzziah.

He may tread the Via Dolorosa, which our Saviour trod with his cross; visit Golgotha, Calvary, and the Holy Sepulchre, but these only remind him of the sorrowful prediction of Christ: "Your house is left unto you desolate." Still unable to forget Jerusalem, he turns away with a saddened heart, exclaiming, in the plaintive language of Jeremiah: "Is this the city that men called the perfection of beauty, the joy of the whole earth?"

Scarcely more fortunate has been the city of the Caesars. Of the Regal period (244 years), nought but the old Tullian wall, the Italian prison overhanging the Forum, now the "Mamertine," and the Cloaca Maxima, show remains. Of the Republican period (461 years), some bridges, military ways, as the Ap-pian, and aqueducts, are traceable. Of the Imperial (507 years), more meets the delighted eye of the antiquarian. The Pantheon (A. D. 27), the Colosseum (A. D. 80), the Columns of Trajan and of Antoninus, the Arches of Titus, Septimius, Severus and Constantine, the Mausoleum of Hadrian (Castel di St. Angelo), and other structures, show something of their former grandeur. But yet how changed! Let the visitor, as he enters Rome, take his stand upon the tower of the Capitol, and turn his face to the north-west, towards the high dome of St. Peter's. *Modern Rome* lies mostly before him, covering the sloping sides of the Quirinal and Pincian hills, the ancient Campus Martius, and the Vatican hill, with the sides of the Janiculum, west of the Tiber. The seven hills of ancient Rome, except the Capitoline, on which he stands, are mainly behind him, strowed with ruins of towers and walls, temples and theatres, circuses and baths, palaces and

senate-houses, triumphal arches and columns. What associations crowd upon him, when he calls to his mind kings, consuls and generals, poets, orators and statesmen, whose names, from Romulus to the Antonines, have graced the city!

Let him first survey the Capitoline hill. He cannot identify the spot on which the Asylum, "the place of refuge" stood, nor that of the Capitolium of Tarquinius, the strong citadel of Rome, whose gates were of brass, and whose gilded dome shone from afar. The Capitol now standing, with its museum and palaces, though built from the designs of Michael Angelo, only mocks the man who would see the great sanctuary and citadel of Rome; where, under the shelter of the king of the gods, the senate, "the most grave and venerable counsel of the whole earth," had during kings, consuls and emperors held their deliberations in times of danger; where Cicero thundered against Catiline, and whither Pompey, Caesar, and other generals were led along the Via Sacra, and up from the Forum in proud triumph.

Let him now turn his back upon St. Peter's and the Vatican, and face the Colosseum or "great Flavian amphitheatre." *Ancient Rome* lies mostly before him. He first looks down upon the *Forum*; instituted by Romulus, decorated and enlarged by Tarquin, by consuls and emperors; a place for the assemblies of the people, for administering justice and transacting public business; surrounded by the capitol, temples of gods and goddesses, porticos and palaces; having within, the tribunal of justice, the twelve tables of the laws, the statue of Marsyas, slayed alive in contending with Apollo, as a warning to presumptuous complainants, the Bostra, adorned with trophies from the seas and with statues of distinguished men, from which tribunes, consuls, praetors and orators addressed the people, and, finally, having the Columnae Rostratae, to commemorate naval battles, "navali surgentes aere columnae." But he looks in vain for such a forum as this. The very pavement on which the bustling millions of old Rome here trod, except some recent excavations, lies buried with fifteen or twenty feet of rubbish, gathered from falling columns, pillars and arches, which have been crumbling for centuries.

He next looks over the Forum at the Palatine hill, from which, near the Ruminal fig-tree, Romulus drew his Auguries, on which he marked out with the Pomocorium his square city. But he sees nothing of Augustus's Imperial Palace, set with rows of oaks and

fronting the Via Sacra; nothing of the rich library, or of the temple of the Palatine Apollo, built of pure marble, or of the temple of Vesta, with its sacred fire perpetually burning; nothing even of the "golden house" of Nero, vast in its extent, reaching the Esquiline, richly adorned with precious stones, gold, silver, statues, paintings, and other costly ornaments, enclosing an immense pool like a sea, having a triple portico a mile long, and having, in the vestibule, his own colossal statue 120 feet high; nay, on this spot where, at an earlier date, could have been seen the substantial and elegant mansions of the Gracchi, of Crassus, Hortensius and Cicero, and most of the dwellings alike of Rome's senators and Rome's gods, which was, till the end of the Republic, Rome itself, the visitor can see little but the Farnese gardens or other miserable places to mock the genius of the past.

He need look no further to feel that the Rome he is now looking upon is not Rome. The "Lux orbis Terrarum," the "Arx omnium Gentium," the "Queen city of the world," is no longer found upon her seven hills. Long since, even before the Goth came (A. D. 476), the genius of Rome had fled. Nor is the holy city, the city of God, found upon Zion. When Titus entered with his legions, a sound of wings was heard from the inner temple, with a voice, "Let us depart," the spirit of Jerusalem fled. Still, these cities live, the one in Roman authors, the other in Hebrew song. They live in the history of the past, in the spirit still breathing from the illustrious dead, in every heart that is imbued with sacred and classical lore.

3. We must glance at the *Holy House*, as the seat of religious veneration and worship. All nations have their sacred places, sacred rites, sacred seasons, sacred things. Above all, the high sanctuary, as the special abode of Deity, where he is enshrined, worshipped, propitiated, sought, in its history, style of architecture, general arrangements, and costliness, gives a clue that nothing else can, to the moral and religious elements that enter into the genius of a people. The temple of Solomon, dedicated to Jehovah; the temple at Ephesus, dedicated to Diana; the Parthenon at Athens, dedicated to Minerva; and the temple of Jupiter Optimus Maximus at Rome, tell each a long and thrilling history in the development of those influences that shape national destiny.

(1) The Hebrews had one national temple, and that in all ages in the same sacred spot. The Romans had more than four

hundred, and the site of these, even the chief of them, very changeable. This difference was owing mainly to a pure Monotheism, on the one hand, divinely given, and to a mixed Polytheism, on the other, of both domestic and foreign origin, with a tendency to honor the Deity in every place of his supposed manifestation. It may here be observed, that while JEHOVAH is above comparison with all that are called gods, the Romans have given to the "king of the gods," attributes resembling those of the "god of the Hebrews." No nation of antiquity, unaided by Revelation, has more nearly reached the true notion of a supreme Being. With all the absurdities applied to him, it is probable that the more thinking and intelligent of the Romans regarded other deities so entirely inferior and subordinate, as really to make Jupiter the one god, and other gods only personations of the visible and invisible powers of nature. The temple of Jupiter only, can, with any show of propriety, be brought into a comparison with that of Jehovah, and that, too, by way of showing how infinitely the real glory of the latter exceeded that of the former.

While at Jerusalem we find three distinct temples on the same ground, the Jewish, dedicated to God, Adrian's to Jupiter Capitolinus (A. D. 136), and the Moske of Omar to Mohammed (A. D. 636); and find the Jewish again under three forms, Solomon's (B. C. 1004), Zerubbabel's (B. C. 517), and Herod's (B. C. 17), at Rome we find *three* temples to Jupiter on different grounds.

The first was to Jupiter *Stator* (B. C. 746), near the old gate, "ad veterem Portam Palatii," on the north side of the Palatine hill, not far from the Ruminal fig-tree, built by Romulus to commemorate the spot at which Jupiter "stayed" the Romans in their flight before the Sabines, and saved the city. It was simple at first, but afterwards rebuilt and adorned in a costly style.

The second was to Jupiter *Optimus Maximus*, on the east side of the Capitoline hill, overlooking the Forum. The Power that had saved the infant city from the sword, and the Romans from disgrace, must, in their view, be exalted to a loftier seat, where his guardian presence would be more immediately felt, and his temple and the citadel be joined in one, for the eternal safety of Rome. Accordingly the Capitolium was founded by Tarquinus Priscus, having, under the same roof, the temple of Jupiter in the centre, with a cell on the left for Juno, the "promoter of births,"

and on the right for Minerva, the goddess of wisdom and war, thus prefiguring the wonderful genius which should preside over Rome, as one whose great attributes were *strength, fecundity and skill*. This vast edifice, finished by Tarquinius Superbus from the spoils of Suessa Pometia, and dedicated by M. Horatius (B. C. 507), was the glory of regal, consular and imperial Rome. At first "majestic in its simple grandeur, the course of ages and the victories of three hundred years, gradually arrayed it in all that was splendid and precious." It was eight hundred feet in compass, built of volcanic rock (*Peperino*), surrounded by a double or triple colonnade, its doors of brass, its ceiling and tiles overlaid with gold, its whole interior embellished by Etrurian artists, and in its centre a statue of Jupiter, seated upon a throne of gold. It thus became the sacred heart of the empire, furnishing assurance that the empire should stand so long as the pontiff and silent virgin ascended thither with slow and solemn tread. Here kings, consuls, emperors and mighty generals, with the augurs, drew their auspices, sought the divine will, expiated crime, averted threatened calamities, or offered thanksgivings for victories, with sacrifices bleeding upon the altars. Hither when the Roman looked, his heart beat with a stronger confidence in his resources of power, with loftier patriotism, and with a holier devotion to his country's gods. But, like the Hebrews' temple, thrice was this house, with all its magnificence, laid in ruins, thrice rebuilt with greater splendor. Yet, like the Hebrews' temple, while receiving more and more outward splendor, "the Divine glory" from the manifestations of the presiding Deity was evidently departed, and omens and prodigies forboding evil, began thickly to gather around. This naturally directs our attention to another temple.

The third was to Jupiter *Utor*. For Jupiter, at length apparently wearied with the vices of the degenerate Romans, sick at heart with seeing the best Roman blood flow by civil wars, by two most horrid proscriptions, by the murder of Pompey, the death of Cato, the assassination of Caesar in the senate-house, and, finally, enraged that Cicero, the philosopher, orator, statesman, the deliverer of Rome and pride of the empire, should fall by the hand of violence, Jupiter resolved soon to leave his old seat and in another place to enshrine himself as the "avenger."

Now there was one Marcus Vipsanius Agrippa, the son-in-law of Augustus Caesar, a contemporary and friend of Horace, Virgil

and Maecenas, a man of the highest civil and military rank, a high-minded and public-spirited man, who had done more than any other to embellish Rome and convert it from a city of bricks to a city of marble, into whose heart it entered to build this house for Jupiter. Soon, under his art and skill, it arose in matchless beauty and grandeur, north-west from the Capitolium, in the Campus Martius, where the Roman youth,

"In gramineis exercent membra Palaestra."—*Virg.*

by the "grace-giving Palaestra," had skilled their bodies and invigorated their minds for ages, where the green field then encircled it, where the yellow Tiber not far off sweeps around on the one side, and a broad amphitheatre of hills rises on the other. It is the PANTHEON (*πᾶν θεῶν*), the "all-divine," the glory and boast of Rome.

"Mark how the dread Pantheon stands,
Amid the toys of modern hands,
How simply, how severely great!"

It was dedicated in the name and behalf of the Julian family to Jupiter Ultor.

"Pantheon Jovi Ultori ab Agrippa factum."—*Pliny.*

Still, Jupiter did not at once utterly desert his old temple, the Capitolium. For, as late as Domitian, the last of the Caesars, this edifice was rebuilt with more than former magnificence. But, if we are allowed to judge from the history of the Romans during the period of their decline, may we not conclude that the king of the gods dwelt in the Pantheon *as the avenger*, while he still lingered with a heartless interest about his former seat? For what is more manifest, *in the counsels of the gods*, than that, while Jupiter dwelt propitious in the Capitolium, the Romans were destined, during kings, consuls, Caesar and Augustus, to rise to the highest pitch of civil, military and literary renown? But, when the Pantheon was dedicated, their sun began to go down. Their decline in religion, virtue, and the arts, was accelerated. Soon "Omnipotent Father," looking forth from his lofty habitation, and seeing, instead of the old type of manners, a city full of discord, luxury, vice and crime, opened the gates and let in hordes of barbarians from the north to complete the ruin he had interposed to prevent, as the *STATOR*, the *stay* of the

young Roman State, while foes, pressing on every side, threatened its annihilation. As OPTIMUS MAXIMUS, he had seen it grow in *virtue* and *power*, till the world owned its sway. At length, as ULTOB, having retained his seat sufficiently long to *avenge* himself of the degenerate Romans, as well as of their foes, having suffered wave after wave of destruction to roll over them, and feeling now that his mission to this city and empire had been accomplished, that he was in the midst of a people *no longer his own*, did he not, in accordance with the Sibylline oracles, sell out all his right, title and interest in the Pantheon, his last seat, to his successor, the Pope of Rome (A. D. 607)? For manifestly the scene that had been acting in this matchless structure changes. "Jupiter exit, Pope enters." Now the Pantheon becomes the "Rotunda," and, with its lofty pillars and supernal dome, is consecrated to "Mary and all the holy martyrs."

(2) The respective sites and arrangement of these sanctuaries claim a passing notice. As MORIAH was the holy ground at Jerusalem, so the CAPITOLINE was the "Divine mount" at Rome. The former, first as the "Jehovah-jireh" of the patriarch, was doubtless a sacred grove with an altar on one of the "high places." Next as the "threshing-floor of Ornan," the grove had been removed and the naked peak exposed to the wind. After it was chosen by David, the peak, quite too small, was levelled down, walls were reared from the base, and thus enlarged at vast expense, it became the temple-ground.

So the Capitoline, first as the "Saturnian hill," was a sacred wood, resorted to for sacrificial rites, when Saturn, during the golden age, held sway far away in the west, "at the end of the earth, by the deep-eddying ocean." Next it was the Tarpeian hill, its steep precipice and name, an awful warning against treachery. Its rugged top was full of altars, chapels, and consecrated spots, severally dedicated to deities. A peak was levelled down, the sides walled up, and on an area thus formed, the great sanctuary of Rome was built. From a human head (*caput*) found in the excavations, the edifice was called *Capitolium*, and the hill, *Capitolinus*.

Both sites, then, were marked and held sacred long before they were graced by a high sanctuary. While the one, however, had been the place of idols, and the centre of superstitious regard, the other had been favored with the most extraordinary

manifestations of the Divine presence, and, as its name implies, was indeed "chosen of God."

The Roman temples, though magnificent structures, generally enclosed one apartment with altars and conveniences for sacrifice, and an image of the presiding deity, either in the centre with a paling, or in some recess or niche in the wall. But the Hebrew temple, in its outer courts and inner apartments, in the beauty and perfection of its arrangements, so far exceeded the Roman, as to furnish no small evidence of itself, that it was planned by a Divine Architect, and was the earthly seat, not of an idol, but of the God of heaven.

*"Three solemn parts together twine,
In harmony's mysterious line,
Yet all are one."*

The Trinity in the unity of God, Father, Word, and Spirit; the triplex heavens, lower, upper, and highest; the three-fold division of the universe, heaven, earth, and hell; the triple nature of man, body, soul, and spirit; his triple destiny, life, death, and immortality, are all so perfectly symbolized, not in the number only, but in the nature and uses of the respective apartments, that the Hebrew could not but feel that all had been arranged by God. Then, as he passed through the courts, first, into the porch, with its high ceiling and lofty pillars of "firmness and strength;" secondly, into the sanctuary, where the lamp of God, sparkling with gold, goes not out, where the golden table is set with show-bread, where the altar, overlaid with gold, sends up grateful incense; and then passes into the most holy place, where the cloud of the Divine glory dwells, where Cherubim veil their faces over the mercy-seat, he could not but feel more and more that this is, indeed, none other than God's house, that this is the true temple on earth, foreshadowing a higher not made with hands.

Such temples, in such sites, standing for a series of ages, and acting incessantly with a sort of Divine energy, upon the religious sentiments, patriotic feelings and public taste of the Hebrews and Romans, must have been one of the most marked outward expressions of national character, and, at the same time, the most efficient of those causes which have wrought upon the genius of their literature, to elevate and enrich it.

In treating comparatively the external elements, we have seen the lands of the Hebrews and of the Romans, though differing,

rising before us both of them like some enchanted ground on which nature has delighted to lavish the choicest and richest of her gifts. We have seen their Capitols, though varied in character, respectively springing up in the choicest spot which beautiful lands could furnish, and shining forth from the heights of the earth with a light and splendor that both awed and dazzled the nations. We have seen their high sanctuaries, though one is the abode of God and the other of an idol, both lifting their columns, strong walls and high domes from the most sacred spot within their Capitols, and sending for ages their mighty pulsations through the entire body politic, inspiring a religious veneration that was potent to restrain and mould the national mind. Such a national home, political head and sacred heart acting upon, and inwrought into, national character, language and literature, whether looked at separately or in combination, show something of the genius of that learning which the Hebrews and Romans have furnished the world, and the student who is aspiring to the lofty position of finished and independent scholarship, must drink deeply of this ancient learning. To acquaint himself properly with the history, character, language and literature, and with the home, head and heart of the Hebrews and Romans, so as to be able "to draw thence for himself and country what he should imitate, or thence learn what he should avoid as base," he must resort to the original sources. He must

"Quaff the pure fountains of the Hebrew muse,
Quaff the pure fountains of the Roman muse."

In this way, and in this only, can he see in its true light the exalted genius of ancient learning. It is in the *college* and through it, that this genius is made to shine forth in its brightest effulgence. It is in this sacred retreat that the shafts in the mine of knowledge are sunk to their greatest depth. It is here, as from an armory furnished with weapons of burnished steel, that the youth are girded with their mightiest strength, to battle valiantly under the banner of truth. The college, the mental gymnasium, next to the church, is the great institution of modern times, to promote the march of a true civilization. It is the grand seat and focus of science and literature; the revealer of law, of the law of matter, the law of mind, and the law of God. It furnishes the fullest resources which the world has at its command for developing mind, for unfolding truth, for the right inter-

pretation of the ways of God and of the word of God. Hither, then, when the youth comes, with his soul kindled with high and holy aspirations, while here he seeks such preparation as will best fit him for posts of honor and influence, while he aims in the highest and best sense to become "the man for the times," not for *this* time only but for all times, let him remember that "a *new* language is a new world," that it opens new forms of thought and feeling; nay more, let him remember that he who has mastered a new language in its letter and spirit, has, in the very act, had as if a *new soul* breathed into his own intellectual nature, to enhance his immortal being.

ARTICLE VII.

THE CITATIONS OF THE OLD TESTAMENT IN THE NEW.

Translated from the German of Tholuck, by Charles A. Aiken, Resident
Licentiate, Andover.

[THIS translation is made from the third edition of the author's treatise on "The Old Testament in the New," which is usually found as an appendix to his Commentary on the Hebrews. The preceding edition of the appendix was translated with the commentary, and published in the "Cabinet Library," of Messrs. Clark, Edinburgh, in 1842. The treatise has since that time been entirely remodelled (1849), and is, in its present form, in Germany, the standard discussion of this important and difficult subject. The fact of a former translation seemed to render desirable a new translation, rather than a mere abstract, as had been intended. Here and there a quotation or reference has been thrown into a foot-note; and one omission will be found noticed in its place. The high reputation of the author and the importance of the subject will be a sufficient justification of the attempt to lay this discussion before the readers of the *Bibliotheca Sacra*. — TR.]