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ART. I.—*Truth, Charity, and Unity.*

TRUTH is either the reality of things, or such a representation in thought, word, or other signs of thought, as correctly sets forth such reality. To say that the human soul is made for truth as its formal object, its aliment and life, is only saying that it is intelligent and rational. To say that it is not pre-conformed to the truth, and to apprehend and enjoy it, is to declare it unintelligent, irrational, sottish, brutish. It then feeds on, and is governed by delusions, shams, unrealities. And in so far as human minds, singly or collectively, have lost the love and relish for truth, or incline to accept and obey untruths, they have fallen from their normal uprightness and integrity into depravity and blindness. God made man upright, but he hath sought out many inventions. He has so swerved from his high estate, as to turn reason, his crown and glory, into a minister of unreason, which is his degradation and shame. Madness is in the hearts of the sons of men, for they are fully set in them to do evil. They hate the light and refuse to come to the light, because their deeds are evil. Hence man's only true rectitude, and true well-being, lie in knowing, believing, loving, obeying, living the truth. All iniquity begins and ends in believing and acting lies. A life

he rendered an elective appointment by man impossible, by the constitution which brought man into being in successive generations."*

ART. IV.—*The Old Roman World: the grandeur and failure of its Civilization.* By JOHN LORD, LL.D., New York, Scribner & Co.

IN a certain sense, the past is dead, in another, and most profoundly practical sense, it is still living. The past of history is the life of the present. Not to speak of what is recorded in books, our treasure-houses of wisdom, encouragement, and warning, without which we should be no better than barbarians, there is a silent and unrecognized inheritance of manners, customs, and improvements from age to age, whereby certain progress has been made, nobody knows how. Who first discovered that grain was suitable for food? Who first thought of grinding it, and making it into bread? Nobody knows. Yet that thought of some person, or persons, dead and forgotten, thousands of years ago, is living still in as practical a way as any discovery or invention of the present time. The thousand comforts, privileges, refinements of civilized life, are the growth, for the most part imperceptible and unrecorded, of successive generations. But imperceptible progress is carried forward chiefly on the current of that which is recorded. A people without letters must soon reach the limit of its capacity in improvement; and that will be at a very low standard. To well record and well understand the past, is to press forward the culture of the present. The current of life in civilization flows from the heart of the past. To recount in attractive manner and truly the achievements of other times is one of the most valuable services which a man can perform for his fellow men. If well done, such a work is, in the language of the old Greek historian, a possession for ever. The

* Rep. Resp., pp. 40, 41.

real experience of men, in the ordinary conditions of the life of man, must always be valuable instruction for men; and in circumstances extraordinary, its paucity or lack intensifies the sense of its value.

Every nation has its lesson to give. But especially fertile in instruction are those of the ancient Oriental group and the Greco-Roman, and most of all the latter. For the experiences of the earlier time passed through revision then, and took the forms in which we have received them. With the exception of what we have directly from the Hebrews, our indebtedness to the ancient Oriental world is almost wholly through the intervention of the Greeks and Romans; a fact which, admitted in a general way before, has been demonstrated by the results of recent antiquarian research.

The Greek and Roman constituted but one great period of civilization, which might be called the Ancient European. And its work was not so much invention, or introduction of things new, as the maturing and perfecting of what had been accepted from the preceding. The chief homes of primitive invention lay on the Nile, the Jordan, and on the seacoasts of Tyre and Sidon. But the maturity of the ancient world, the completest shapes of all that belonged to it, and the fullest development of the spirit they embodied, belong to the first grand period of European civilization. And so well did those gifted nations execute their work that they have left to their successors a clear field for new enterprise. Nothing remains to be done towards the completing or extension of Greek art, or of Greek philosophy or science, after the ancient methods; and Roman military discipline, Roman government, and Roman law, have filled up their measure to the brim. Their lessons remain to be learned and applied. The wisdom of the modern world is to accept them, not servilely, but with thorough understanding and appreciation, and to proceed from them and what they suggest, in the changed circumstances of human life and conditions of society, to new fields of inquiry, invention, and elaboration.

Men who consider the past as dead, would have every generation start from the beginning, throw away all the earnings of its predecessors, and take into view no experience save its

own; go out into the world without education, and pick it up in going along. They would waste life in labouring to do over again, what is already well done. They are masons who do their own blacksmithing; scribes who think their trade begins with paper making. A watchmaker who should impose upon himself the task of digging his own silver and copper out of the mine with his own hands, would produce few watches, and those not likely to be of a superior kind. Modern culture is a step forward beyond the ancient, which is possible only by accepting intelligently what the ancient has done. The experience of the old Roman world, and the fruit of its labours cannot be profitably neglected by the workmen of our day, constituting, as they do, the basis upon which our structure stands.

Dr. Lord's book possesses the merit of presenting within small compass, a view of the whole field, and justly from its Roman side, as being the one from which the tendencies were through the mediæval into the modern. The master-pieces of Greece rested in their own completeness. All that was properly Roman excellence had a view to the future, and ultimately passed under and through successive modifications. The Roman was also the master, his dominion the band, which inclosed and held the whole together as one. The greatest crisis in the world's history, whether for combination of the fruits of the past, or for influence upon succeeding times, was the commencement of the Roman empire. The government of the world, which had long before been taken out of the hands of patriarchal and theocratic monarchy, was then finally wrested from the decayed republics of Greece and Italy, and the unreliable adventurers who had followed Alexander, and reposed in one regularly constituted system, with an irresponsible sovereign at its head. The Roman Republic was not erased. It remained in all its forms, most of them in full force; but over and above all, there was constituted a permanent dictator. While his will was supreme, and counteracted the feverish excitement, which had latterly attended the rapid circulation of offices, the routine of government went on regularly in the broad and steady current of the old republican institutions. And whatever the vices and tyranny about the capital, the world in general experienced the change only in

greater regularity and peace, and in a more reliable court of appeal.

The great historical epoch extends from the first dictatorship of Cæsar until the death of Tiberius, when the imperial office was so firmly established that its continuance no longer depended upon the popularity of a man. It had by that latter date become a regular place in government, which was to be filled by somebody. That is the most important epoch in the world's history, so far as it has yet been evolved. Men of no common ability were concerned with its causes; but the causes, themselves the ripened growth of long preceding ages, conferred a special distinction upon the men. And among those who thus gathered in themselves the effects of the past to send them forth renovated as causes into the future, two stand conspicuous above all others. Both objects of admiration or astonishment in their time, neither was estimated, nor could be estimated then for fully what he was; for the very reason that they were both profound and far-reaching causes which it needed centuries to unfold.

Nineteen hundred years ago, Julius Cæsar fell beneath the daggers of assassins. The men who slew him were statesmen, and some of them well-meaning patriots; but they utterly failed to understand him, or the nature of the change through which their country was passing. It has taken these nineteen hundred years for us to apprehend, as we now do, that man's place in the Divine government of the nations. The old aristocratic republic of Rome was already gone. Nothing could restore it. Roman character had changed. The populace had become the stronger power, and viewed the senate and aristocracy as its enemies. And that populace, vicious and uneducated, was incapable of governing. By its own blind instincts it demanded a master; not a corporate body, not a senate, but a man, one to whom its love and enthusiasm could attach. The senate was no longer able to control that mass, and was becoming loose and discordant in itself. Rome stood in need of a ruler, who could unite in himself, if not to one another, the aims of the conflicting parties.

Julius Cæsar was born of the highest Patrician rank. His education and privileges were all that any Roman citizen could

possess. Early he perceived the change taking place in the relations between the noble and popular parties, and availed himself of the affinity which connected him with the latter. His aunt was the wife of the great Plebeian leader Marius, and, while yet a boy, he dissented from the faction in which he was born, to defend that of his uncle, yet without forfeiting a single privilege of his rank. Power under the former was limited by salutary constitutional checks, under the latter no check could limit what the people were able and disposed to confer. A man of noble rank might expect to rise successively to every office under the constitution, but only for the time and to the extent which the law appointed, and as any other of his rank might rise. A leader of the new Democracy, should it become superior, need be constrained by no such conditions. But while openly and frankly attaching himself to the Plebeian party, Cæsar never let himself down to its level. Patron of the lower ranks, he maintained the standing of highest splendour and repute in his own.

Passing through all the constitutional offices up to the consulship, in succession, he distinguished them all by acts to strengthen the Plebeian class and secure favour with it; and latterly, as he reached the highest places which regular routine had to give, addressed himself to the overthrow of the nobles. Above the consulship, higher steps of ambition could be taken only by war and civil broils, creating occasion for triumph or dictatorship. So far Cæsar had taken little part in war. Now it becomes necessary to his purpose, or fulfilment of his wishes. A brief and successful experiment in Spain assured him of his ability. He must on some new field eclipse the victories of Pompey in Spain, in the east, and at sea. The hitherto unconquered Gaul was assigned to him as proconsular province. None could have been more to his liking. Its conquest would unite Italy and Spain, and its conqueror, by the very process in which he became such, must have all three under his control. And to control Italy, was to control the world.

A brave resistance on the part of the Gauls lengthened out that war to nine years. But it furnished to Cæsar annual victories to be reported at Rome. And while giving his countrymen reason to be proud of his achievements, he by frequent

visits to the city prevented their forgetting his person. As no justifying plea for that war could ever be presented, so it was carried on with a recklessness of life, which had regard to nothing but success. Whole nations were slaughtered, and captured cities subjected to unrestrained rapine, or their population, man, woman, and child, slain by express order, not because the safety of Rome demanded it, nor because Cæsar took pleasure in blood, but because it suited his purpose.

At last the work was done. And the next was to perpetuate the reputation and power thus acquired. Another consulship would have been nothing in itself, as compared with what had already been accomplished; but it seemed to be a step indispensable to anything higher. The senate resisted the unconstitutional measures proposed to that end. Certain tribunes elected in his interest, thereupon quarrelled with the senate, and, as if their lives had been in danger, fled from the city, and took refuge in his camp. It fell in with his purpose admirably. Such a conflict of authorities will need higher authority than that of a consul to compose it. And, moreover, it is the sacred persons of tribunes, the representatives and leaders of the Plebs, that have been put in danger, and in them the rights of the democracy. In their defence Cæsar immediately marched his legions into his own country, and to war with the arms of the senate. Opportunity for reconciliation he neither sought nor permitted. It had then ceased to be possible. In three months his enemies were driven out of Italy. A few weeks more and they were subdued in Spain. He was then in condition to pursue the war to the eastward. In a little over two years from the day on which he crossed the Rubicon, he had, at the head of his own legions, defeated his enemies in every quarter, with a celerity positively unparalleled. More particularly, he marched on a track of unvarying victory from Spain and Italy into Greece, Macedonia, Egypt, Syria, Pontus, Asia Minor, Africa, and Sicily, completing the conquest of all the nations around the Mediterranean sea, in two years and about four months, in the course of which he had visited Rome four times, keeping hold without relaxation upon the government, both domestic and foreign.

Within that brief time, for the succeeding war in Spain,

raised by the sons of Pompey, was only an insurrection, Cæsar transferred all the dominions of his country to himself. Within so short a time were the possessions of the republic changed into an empire. The splendor of Cæsar's triumph excelled everything of the kind that had gone before. But its real grandeur and import were judiciously concealed. While the trophies and captives from Egypt and Asia, and various barbarous nations, were ostentatiously displayed, no mention was made of Pharsalia, no trophy exhibited, which could recall the humiliation of a Roman. Under foreign names, Rome celebrated the triumph of her own conqueror, and revelled in festivities over the completion of her own defeat. The man who had subordinated her senate, and put an end for ever to the independence of her people, that senate and people now crowned with honours and exalted to the skies as a god. And although he fell a victim to the misguided zeal of a few patriots, the heir of his estates took his name and under it governed Rome as his successor. As long as the imperial succession continued it was by force of the same name and inheritance. And when the western empire was revived in Charlemagne, it was on the plea of reviving the rights and succession of Cæsar. The emperor of Austria, heir of the old German emperors, still holds his rank as inherited, through Charlemagne, from the Roman dictator, and still wears, as the talisman of power, the name of Cæsar. It was in the same spirit that the first Napoleon assumed imperial rank. Gaul, upon the conquest of which Cæsar founded the first empire, and on whose throne Charlemagne revived it, has not yet forgotten that importance, nor ceased to hanker after the honours, which her first connection with the Romanic world conferred.

How great that man was, in himself, in the work which he did, and in the effects which have proceeded from it, is difficult, if not impossible, to estimate. Certainly nothing equal to it has ever, in the political world, proceeded from the life of any other man; for mere extent of temporary conquest, like that of the Tartars or Saracens, is not to be compared with such enduring authority in and over the civilized world, at its highest seats of culture. Cyrus comes nearest to a fair comparison with Cæsar. But the influence of Cyrus almost en-

tirely ceased with the extinction of the line of great kings, which he founded. Alexander overran the old world, and sowed it with the seeds of Greek culture, but founded no empire. Upon a basis firmly constructed by centuries of Greek and Roman culture, giving strength and finish to the work of earlier antiquity, had Cæsar erected a sovereignty more solid and well-ordered than that of the great kings of Persia, with elements of permanence which never pertained to that of Alexander, while containing all, and more than all that went to form its civilization, and extending to the world of the future as their's had covered that of the past. Cæsar, for the first time, united under one hand the fortunes of Egypt, Syria, Phenicia, and Greece, with those of Italy, France, and Spain, and opened those channels whereby all that was best in the instructions of the east were carried out and communicated to the west. In him and in his surroundings, all that was greatest in the ancient world reached its utmost splendor. The best works of earlier time were still in their completeness, and for effect upon the future no other age of heathenism operated so powerfully as that present.

And yet, like every other man who has been great, Cæsar owed much to circumstances. Anywhere else than in Rome he could not have been what he was; at any previous period in the history of Rome, he could not have effected what he did. With the exception of Gaul, all the countries, which he united under his own hand, had already been reduced in whole or in part, and their national spirit broken by the arms of preceding Roman generals; and the defeat of the resisting party among his own countrymen was really the conquest of the whole. And the culture which adorned and gave such lustre to his empire was the growth of earlier times, or the continued operation of causes, in which he and the rule by him established had little to do. He had his place in the most important crisis of the ancient world, and his greatness appears most conspicuous in his clear discernment of that crisis, and of the steps which, at every point, were the most judicious for himself to take in view of it, and in the untiring rapidity of all his movements. Never did any man live a life of greater activity—cheerful, joyous, exhilarating activity. Entirely free from the

insolence of success, his mind always too much occupied with great projects for the future, to be puffed up with, or even to think much about the bygone, he won the hearts of the people by his courtesy, and easy affability of manner, while dazzling their imagination by the splendor of his accomplishments, and the grandeur of his exploits.

But stupendous as the work of Cæsar was, and far-reaching as its effects, it was entirely the fruit of ambition; nor is it to be supposed that he could foresee either the benefits or evils which followed, or the length of their duration. Although he contemplated still wider conquests, in comparison with which all that he had done was but a beginning; although he did much in science and letters, for which the thanks of the world are due, and although he was well disposed to exercise his power for good; still, there is the subtraction to be made that all he contemplated, as well as all he had done, was instigated supremely by a view to his own emolument and renown. For whatever good accrued, the world owed him gratitude only as an agency overruled by a higher power.

In the same epoch of time, but half a century further on, and in the first stage of the consolidated empire, Jesus Christ appeared. Born in a lineage descended from kings, but in such reduced circumstances, and in poverty so lowly, as to present the extremist contrast to the rank and wealth of Rome's great master, he never in all his life once aimed at bettering his condition in those respects, while unvaryingly he asserted his rank as a king. With great modesty and dignified gentleness of manner, he made claims of authority unprecedented. Instead of boasting his descent from king David, he announced himself, without pride or ostentation, but in the most cogent way, as David's Lord, and as the representative of Godhead among men. No wonder that the people of his time looked on with incredulous astonishment. He was, to their apprehension, a contradiction in himself. Some sneered at his pretensions as absurd, some charged them with disloyalty to Cæsar, while others regarded them as blasphemous. Some thought him an impostor, and others took him for a maniac, or the possessed of a devil. He himself admitted that they would have had reason for doubt, had he presented nothing but ver-

bal claims. But when he went on to give evidence of supernatural power, such as no mere man ever gave or could give, wonder, where it did not melt into conviction, gave way to hatred. Great was the prudence with which his astounding character and revelations were progressively unfolded, and yet the execution of his public work was very brief. In about three years and three months it was finished. He also was cut off by the wrath of men, who deemed themselves defending the old constitution of their nation. And when he said that his kingdom was not of this world, it only exasperated them to a charge of blasphemy. But to the end which he designed, his death, in just that way, was as important as his life, which would have been incomplete had it closed in the ordinary course of nature or by disease. Whatever free thought may think of Christ's doctrines, it will not, if intelligent of the history, deny that he has wrought upon the world effects with which there is nothing else of a religious and moral nature to be compared. For what is the vast jurisdiction of Buddhism, or Brahminism, over semibarbarous and unprogressive nations, when compared with moral and religious dominion over the greatest powers of the world, the leaders in the van of advancing civilization, the masters in science, in arts, in letters, and in active influence who either drag all other nations in their train, or leave them far behind in hopeless barbarism? And as to all the religions previously existing within the bounds of that civilization, his religion either absorbed their elements or expelled them. Those few years of the public life of Christ, believer in him and unbeliever alike must agree, have wielded a power unparalleled in the religious world.

Those two personages, Christ and Cæsar, at that juncture in the world's history, stand, in their respective relations, conspicuous above all others. The kingdom of the latter was entirely of this world, and made the greatest show in it, for a time. The kingdom of the former was not of this world, and yet, like the natural agencies of the heavens upon the earth, has wrought more profound and enduring effects than were ever produced by the hand of man. The kingdom of Cæsar was established by compulsion, sustained by overwhelming force, and inspired by ambition; that of Christ was introduced

by address to the gentler affections, in the exercise of wonderful power, but also in the poverty, suffering, and humiliation of its founder, and his ignominious death. When Cæsar fell, a triumphant national party and an invincible army kindled with indignation, and hastened to inflict vengeance upon his assassins; by the cross of the suffering Christ stood only a few disciples, most of them women. Even of his followers the greater number deserted him, or looked on from a distance. Upon the beginning of Cæsar's kingdom rested the splendour of worldly glory; upon that of Christ's the darkness of popular contempt. One was a kingdom of demonstrative forces; the power of the latter lay in causes unseen, and impenetrable to the public of that day. Both are still living, and working under their own and other names. The man who first introduced Roman laws, Roman culture, and Roman ideas into France, and opened their way into Germany and Britain, has communicated his life in a very practical manner to the now present. Legally and historically, both Napoleon III. and Francis Joseph are Cæsars and imperators. And the elements of his imperial erection, although the structure is now dismembered, are the fundamental supports of authority, in the inferior monarchies of their ethnic relationships. European law, though no longer Roman, is mainly of Roman origin and suggestion. The higher education reposes upon, and cannot wisely dispense with ancient classic lore. Art still enlightens her designs by the example of classic masterpieces. And all philosophy still, as it ever must, intrinsically, belongs to one or another head of the ancient.

Nothing outside of the course of revelation itself, did so much for Christianity as the Roman empire. It, for the first time, united the nations around the Mediterranean under one ruler, and made that sea the centre of the world's activity. What the Nile had been to Egypt, the seacoast to Israel and Phenicia, the Ægean to Greece, the whole Mediterranean became to the dominion of the Cæsars; and by the singleness and ability of their control of it, the navigation of its waters was, in the early days of Christianity, rendered as safe from foreign enemies or the depredations of pirates, as those of a private lake. Paul and the other apostles coasted about freely

and without interruption, where, before the time of Cæsar, they would have been exposed at every turn to plunder, maltreatment or death. Nations formerly separated from each other by diversity of languages, laws, and the prevalence of local wars, were now bound firmly together by one overruling system of law, the best ever established among heathen, defended against each other's violence and their own by the everywhere present arms of a master, who allowed freedom in all peaceable pursuits, not held to interfere with his government, and harmonized by common elements of education, and the use, in all public matters, of only two languages. In the time of the apostles whatever might be needed to reach the uneducated people in the country districts, a knowledge of Greek and Latin was enough to enable a man to preach to the understanding of a large public in all cities, from Antioch to Cadiz.

Facilities for travel and transport by land were also provided to an extent which had never existed before. Every military station was a centre of protection, and of industry in keeping up the freedom of communication with the capital. And Roman military roads, the most excellent and durable of all such structures, ramified out from Rome through the length and breadth of her dominion. The rapacity of local rulers, which, under the old senatorial government, it had been found impossible to restrain, received a salutary check from the sovereignty of one man, who, with the whole army at his command, knew it to be his interest to make the provinces satisfied with his administration. Education, though not superior to what it had been in some cities, among some classes before, was by far more generally diffused. Reading and writing had become comparatively common, and the productions of Greek and Latin authors were numerous, and to be found, more or less, in every province. Officers of the army, persons connected with the civil service, administration of justice, and pursuits of commerce, all contributed to the diffusion of letters and general intelligence. Books as well as preaching had access to a greater number of people than ever before. And if there was less stimulus to the production of great works, there was more peace and quiet for study. Never before could

the apostles, their fellow-labourers and followers, have travelled, with such facility as they did, through all the countries of Asia Minor, Macedonia, Thrace, Illyricum, Italy, Gaul, and Spain, without military escort, and, although not entirely without danger, without such interference as to defeat their purpose, finding in every city the same executor of the same laws, the same protector, the same common literature, the same languages of letters and of military and forensic business, and the fundamental principles of the same general culture.

These agencies Cæsar did not create, but he compacted the system of government to which they belonged, and under which they were extended to the west, and protected, as far as they were protected, until the dawn of the modern. In the ever-shifting conditions of society, changes have been introduced greatly modifying and diminishing that power; and as its fitness depends upon the relation in which it stands to the condition of society, it must wane with the process of time, until it ceases to be perceptible. From its own merits and the eminence of the nations over which it was established, and to which it has extended, conspicuous above all other monarchical systems, it is now not only broken apart, but in its sections beginning to dissolve, and to give place to governmental principles of a different kind.

The kingdom set up by Christ, on the other hand, has continued to increase until the present time, and so far from presenting signs of decay, is yearly becoming broader and more powerful. He who appeared as the poor peasant of Galilee, destitute of worldly goods, the meek and lowly man, who resisted no violence, who, on the only occasion when a sword was drawn in his defence, ordered it to be put up, proves to have been the only man, who in respect to the authority established by him is worthy to be mentioned on an equality with Cæsar. Such a fact is itself enough to enlist admiring attention. But it is far from being all that a view merely historical of the kingdom of Christ presents. That kingdom has transcended the boundaries of Cæsar's empire on every side, and established its conquests to greater extent than his, in continents to him unknown; and is now in still increasing strength

and activity, when his exists only in fragments. Taking its rise near the beginning of the imperial history, the kingdom of Christ immediately employed all the facilities then existing, and turned the great civil power to its greater purposes. Under obloquy and persecution, it made its way through the hearts and convictions of individual men and women to preponderating weight in society, and ere three hundred years had elapsed from the ignominious death of its founder, had conquered the imperial force of Cæsar, and set up its own candidate on his throne. In succeeding times, it clothed itself with the authority of empire, and when the civil government fell apart, still maintained its own organization, which it threw around the nations who invaded its jurisdiction, proving to be more powerful and more enduring than the greatest civil and military structure ever erected by man. What the Mediterranean sea was to the empire of Cæsar, the ocean has now become to that of Christ. Cæsar's empire exercised its power *over* men, that of Christ *in* men. The one was a coarse and violent movement, operating upon human motives from the outward; the other, a delicate pressure upon a spring of human action affecting the whole purpose of man's life for time and eternity. One secures allegiance by compelling the subject; the other makes him willing, and leads him in bonds of rejoicing, whole-hearted obedience.

The admiration which the people of Rome, and especially the soldiers, had for their successful general was enthusiastic, and in the case of some, went the length of encountering death for his sake. Christ, within his own mortal life, had but few staunch followers, and most of them in his last extremity denied or deserted him; yet such was the force of the convictions he implanted in them, that soon afterwards they were all ready to die for his sake. Armies of martyrs, in successive ages, have testified their devotion to him. Many as did die under the command of Cæsar, for the execution of his plans, it was only as incident to war. And now it is not likely that one man living would risk a tithe of his property to defend Cæsar's memory. But to millions the name of Christ is as dear as ever, and cherished above all earthly possessions and expectations. At this hour we dare not doubt that there are

multitudes, who, if need were, would lay down their lives for his cause.

Running counter to man's natural tendency to self-indulgence, and always resisted by its enemies with the bitterest animosity, the kingdom of Christ has made its way, not by compelling, but by changing the hearts of men, the external jurisdiction being not the aim, but merely a consequence of its spiritual work.

Of the two greatest personages in the most important epoch of the world's history, the humble peasant of Galilee proves to have been the greater. Comparing them only in view of external effects, and estimating them both as men, the founder of the empire must yield to the reputed son of the carpenter; victorious arms and iron legislation to the rule of love and faith, resting upon the person of Jesus of Nazareth. This cannot be set aside as a disputable dogma. It is history, simple fact, living before our eyes. Neither can its peculiar character be explained away by any analogies attempted to be set up between it and Buddhism, Brahminism, or any other heathen system; for reasons already mentioned, as well as for the higher reason, that heathen religions evince an inability to keep pace with the human mind where it enjoys facilities for development, and always become obsolete as intelligence increases; while the religion of Christ has not only unfolded greater power, as it has been more thoroughly studied, but has lifted up society and science and arts and letters, and government along with it, to a higher standard in a style of culture proper to itself. In all departments of intellectual effort, it is not merely that Christianity is the religion of the superior nations, but that the great moral feature of their superiority is Christian. And where the teaching of Christ is observed the most purely, the style of culture is the most beautiful and elevated. Often as brute force has been obtruded upon it as an ally, its only real progress has been made by the force of reasonable conviction taking hold of the gentler affections. For no heathen religion can this be pled. Nor is the case of Mohammedanism parallel. For its religious strength, as far as it goes, is due to the teaching of Christ. And in propa-

gating his system Mohammed constituted himself a Cæsar, on a narrower scale, and used the imperial argument of the sword. There is positively, in history, no case parallel to that of the kingdom of Christ; and nothing brings out its singularity, in this respect, more distinctly and forcibly than a comparison of its history with that of the greatest temporal power that the world has ever known. The progress of Christianity cannot be called miraculous, because it has proceeded by a regularly organized system of means, but is a wonderful and unparalleled work in the earth, more broadly and overwhelmingly expressive of supernatural power than was any miracle wrought by Jesus when upon earth.

Nor, viewed from this standpoint, is the success of Christianity in moulding or restraining the opinions of the civilized world the most extraordinary thing about it. To denounce all men as by nature vile sinners seems a very unlikely way of winning favour with them; to assure them that unless they give up all their most cherished likings, and become changed in the very spirit of their lives, they cannot be disciples of Christ, would seem to bar up the way to popularity of the cause. It is a kingdom which has not made progress by courting popular wishes. Its mystery of might is a super-human manifestation of holiness, justice, and love to the world, and impressed upon the individual heart.

Cæsar showed no concern for the well-being of mankind. Men received his favour or his vengeance as they subserved or resisted his designs. To harass the people of Gaul, and to pamper the licentious tastes of the Roman populace were equally prompted by motives regardless of the welfare of others, and terminating in himself. Christ was tender of the interests and affections of men, and for them freely sacrificed his own. His purpose in establishing his kingdom was not to make himself greater, but to make men purer and happier. As compared with that of Cæsar, his motive was godlike. Cæsar operated on the principle of self-aggrandizement, Christ on that of self-denial. Cæsar employed force; Christ, love. The one compelled, the other attracts. And yet when Cæsar attempted to attract he appealed, without scruple, to all desires,

even the basest. He was ready to court all kinds of people, in the way that pleased them; and in so doing was not worse than other ambitious worldly men. Christ was most discriminating as to the way in which people were attracted to him. He required of his followers to deny themselves and to love him supremely. He never countenanced a mere admiration of his character and works; a hollow popularity he expressly rejected; and none who indulged in any vice could be retained as his disciple.

To outside observation there is something strangely contradictory in the inverse ratio of the results. Why is it that the finely discriminating Christ has had more and more devoted followers than the broadly popular Cæsar? Why is it that, in a gross sinful world, Christ's principle of heart-holiness has prevailed over Cæsar's easy, promiscuous indulgence; that Christ by self-denial has established a wider and more durable kingdom than Cæsar succeeded in erecting by the most successful ambition; and that Christ's kingdom, which is not of this world, has taken a stronger hold upon the world than that of Cæsar, which was altogether worldly? The dominion of Cæsar wrought a great change upon the relations of government, but only slightly and superficially affected the character of the individual; Christ's power begins with a radical change in the individual, and works outwardly to a corresponding change upon government and the face of society. Cæsar's work was external and mechanical; Christ's internal and vital. The one is like the builder of a masterly machine; the other like the operation of nature. There is a singular impression of Godhead made upon us, when we contemplate the historical Christ, from the human side, and in comparison with the greatest of men, unenlightened by his teaching.

The epoch of time, in which these personages appeared, was, from various other causes, greatly eminent in historical importance. It was that in which the best fruits of the ancient world were collected into that channel through which they have been transmitted to the modern. It has accordingly been selected as the central point for the work mentioned at the head of this article. Around and in relation to it, has Dr.

Lord disposed all the parts of his plan. Beginning with a rapid survey of the military history of Rome up to the establishment of the empire, he then presents a view of her material grandeur and glory at that epoch, the vastness and nature of her empire, the wonders of the city, art, literature, philosophy, and science in their previous history, as preparing them for the state in which they then were. He gives a similarly brief, but clear and interesting history of the Roman constitution and jurisprudence, and a picture of the internal condition of society under the empire. Thence he proceeds to record the causes of its decline, and the reasons why neither the conservative influences of Pagan civilization, nor the introduction of Christianity could arrest its decline. And the work closes with an excellent chapter on the legacy left by the early church to future generations. It is a well-proportioned book, not a treatise to sustain a philosophic theory, but a history, in the true and single spirit of history, and yet presenting the best logical effects of the philosophy which is always embodied in facts. Although there is compacted into its very moderate number of pages the substance of many learned volumes, it is in no sense a compend, but a genuine product of matured thinking, spirited and entertaining. Long familiarity with the subject in all its breadth and detail was needed to enable the author to communicate so much information so briefly, and yet with so light and easy a pen. Dr. Lord writes as a man deeply impressed with the grandeur and importance of his subject; yet that absorbing earnestness, though it sometimes leads him into unnecessary detail, never burdens his style, which is buoyant and elastic even where it carries the greatest weight. Although there is no lack of books on the history of Rome, yet one depicting her proper civilization concisely, yet fully in all its features, symmetrically, was really needed. And such, we believe, is the place filled by the work before us.