

sequent obligation to punishment, were deepened in the mind by innumerable ceremonial restrictions; which were constantly violated in the intercourse of life, and which required a constant purgation of the transgressor. The expiation of sin demanded by infinite and inflexible justice, was adumbrated in the various sacrifices offered upon the Jewish altar; and reconciliation and communion with the Most High were illustrated in the sacrificial feasts, which formed so important a feature in Hebrew worship. The holiness of God and the corresponding purity of the worshipper were represented under the ablutions and purifications, which transfigured the idea of physical into that of moral cleanness, and laid the foundation of the whole doctrine of sanctification. It is needless to adduce further illustrations of the pictorial and typical character of that ancient economy—one of its important ends being the creation of a language, through which the Holy Ghost shall reveal to us the mysteries of God's mercy and grace. Those who desire to pursue this line of thought, will do well to consult a popular work in which it is elaborated with admirable skill.*

Now the Hebrew tongue is peculiarly fitted for this symbolical presentation of Divine truth. As one at least of the primitive languages, every word in it embodies a material image and offers a picture to the eye. The scholar is delighted to find in its vocabulary what appears to him a splendid gallery of art, upon whose walls are hung the most beautiful paintings the eye ever rested upon. Into the tapestry of the language are woven forms of exquisite grace, as well as landscapes of surpassing loveliness. Perhaps it is true of every language in its primordial construction, that every word shall be thus pictorial; but in the development which culture always ensures, this emblematic character is gradually lost; as words pass from their primary use into a secondary and topical signification. What is gained in the accession of general and abstract terms necessary to philosophic precision, is lost in poetic beauty and force. But the Hebrew language was employed as the vehicle of Divine Revelation, whilst it was in its forming stage, and the painting of the material image was hardly as yet dry upon the surface of each word. It was in itself a collection of symbols, exactly suited to the symbolical revelation of which it was made the medium of transmission. It was equally adapted to those grand visions afforded to the ancient Prophets, through whose inspired enigmas the shadows of events yet to come were cast upon the wall. Nor was it less fitted to be the language of devotion and of praise, in those tender lyrics set to the harp of David; and which will be set to the harp of every saint in every age, until they swell into the grand chorus of angels and the redeemed around the throne of God and the Lamb in Heaven.

I turn now from the Hebrew of the Old Testament to the Greek of the New. When "the fulness of time was come," and the Great Prophet appeared upon earth of whom Moses was the type, another language was required for the larger Revelation to be made—a language more developed than the Hebrew, more comprehensive and flexible, and more subtle in expressing the nicest shades of thought. So God, in His providence far back in the centuries, was training the Greeks to frame a language for the New Testament, as before the Hebrews had prepared a dialect for the Old. They were a people remarkable for subtlety of intellect, carrying the culture of art and the study of philosophy to such a pitch as to win for their country the proud distinction of being "the school-mistress of the world." But the grandest monument of their genius is the language which they forged in those high speculations of philosophy which yet rule so largely the empire of modern thought. In the construction of this language they have rendered their largest service to mankind; for into it God has poured all the treasures of that truth in which the symbols of the Old Economy were lost, as the shadow is swallowed up in the substance. It was exactly the language in which to embalm the materials of a scientific theology. In the fulness of its vocabu-

* Walker's "Philosophy of the Plan of Salvation."