

THE
PRINCETON REVIEW.

OCTOBER, 1853.

No. IV.

ARTICLE I.—*Religious Endowments.*

THE legal term *mortmain* is frequently used, especially in common discourse, and sometimes in books, in a mistaken sense. It is sometimes confounded by well informed men, and even by lawyers, with another and distinct subject. Mortmain, in strict propriety, means the acquisition or holding of real estate by a corporation or body politic, having perpetual succession. The popular meaning of the word is the vesting of land or other property, either in a corporation or in individuals, in such form as that the produce or beneficial interest may become permanently applicable to religious or charitable purposes. The proper legal term descriptive of property thus situated, is Charities or Charitable Uses.

It may be useful to deduce succinctly the history of these two subjects. In so doing, perhaps, the best explanation can be given of the general principles upon which religious and charitable endowments are based in the jurisprudence of England and this country.

The prohibition to alienate in mortmain, or, in other words, to give or grant to a corporation, existed in the Roman law. Diocletian gave this rescript: Collegium, si nullo speciali pri-

the means of teaching her not only the vanity of earth, but to seek the crown that fadeth not. Whatever may have been her foibles or her faults, they will be forgotten in the pity awakened by her cruel reverses, and the detestation which every generous mind will feel for all concerned in her judicial murder. No wonder that the remembrance of this murder was one of the sharpest and most galling thorns in the heart of the royal sensualist, when he himself was laid upon the bed of death.

ART. V.—*Commentaries on the Laws of the Ancient Hebrews. With an Introductory Essay on Civil Society and Government.* By E. C. Wines. New York: George P. Putnam & Co., 10 Park Place. 1853. Pp. 640, 8vo.

THIS work is a copious contribution to one of the most captivating and useful departments of sacred literature. It contains a large body of information connected with history, civil government, law, and divinity, gathered from various, and to some extent, remote sources, and presented in a manner suited to engage the interest of a large class of readers.

The history of the preparation of this large and handsome volume, affords encouraging promise of the extensive circulation of the work. That history was ten years long. It began with an invitation to the author to deliver one of the lectures of a course to the Mercantile Library Association of Philadelphia. That course of lectures embraced discourses from many of the most distinguished and popular writers and speakers of the different professions in the country. For a particular reason, mentioned in the Preface, the author "was led to choose, as the theme of his discourse, Moses and his Laws." Entering in such a way on the investigation of this attractive and prolific subject, he became enamoured of the theme. He was requested by many enlightened citizens who heard his lecture, to give a series of discourses on the same subject. He re-wrote and enlarged the discussion, until at length it became an extended course of lectures. These lectures, as many of our

readers know, were delivered, with distinguished acceptance, in several Theological Seminaries, and in some of the most enlightened cities of the United States.

A part only of the subject matter of this series of lectures has been taken as the basis of this volume. That part is the analysis of the civil constitution of the Hebrews. And this occupies only the latter half of the volume. The first half is taken up, in part, with an introductory essay on civil government, a discussion connected only remotely with the subject indicated by the title of the volume, yet an animated and extended view of the impressions of the author on the nature and design of the civil organization, including numerous references to writers whom he has consulted, and under whose influence his thoughts had been extended. Then follows the first book, preliminary to the main subject of the work, containing a statement of the nature and plan of the work, and the claims of the Hebrew law to our study and regard; an estimate of Moses as a man and a lawgiver; of the credibility of Moses as a historian, and his authority as a divine messenger; of the influence of his laws and writings on the world, and of the leading constitutions of the other ancient nations. All these matters, occupying so large a portion of the volume, though they give the book a more general aspect than the title promises, will still be welcome to readers who have not the author's sources at hand.

After these preliminary discussions, in great fulness and minute detail, extending through considerably more than half the volume, the author begins his second book, which treats of the organic law of the Hebrew State. In the first chapter he states what he conceives as the fundamental principles of the civil constitution of the Hebrews, seventeen in number, and embracing an exhausting enumeration of the principles strictly belonging to the basis of a civil organization of perfect order and perfect freedom; the two great leading objects of the Hebrew Theocracy, viz: to teach the science of civil government, and to maintain the true religion in the world; the general idea of the government, as to its officers, the mutual relations and the civil functions of the tribes, together with their union under a general government, and the Levitical and

prophetical orders; the constitution of the chief magistrate; the Senate; the Commons; the Priesthood; the Prophets. From this view of the number, nature, and order of the topics embraced in this second book, the reader will see how elaborate and extensive provision has been here made for his entertainment and profit, and may form his agreeable expectations of the additional volume, promised by the author, if this volume finds encouraging favour.

As we do not propose to discuss the topics presented so fully by our author, nor to examine and judge his positions and statements, we commend the volume to our readers, as containing a large amount of important and valuable information not brought together in any other book; as exhibiting the results of extensive and discriminating research, which has the further recommendation of having been pursued, not as drudgery, but with enthusiasm and delight; as offering the fruits of enlightened and patient thought, sound in its general principles, and lucid and instructive in its illustrations; elevated, and often eloquent, in its language, and presenting comparisons of great force and beauty, between the principles of the Hebrew constitution and those of our own.

The Hebrew institutions, political and religious, are matters of profound interest to all enlightened people. They were studied with great zeal by contemporary statesmen and philosophers. They have given exercise to the most active and powerful minds of all the civilized nations. They have been a fountain of knowledge on the nature of law and of right, and on the science of government, to all people who have sought wise laws and sound morals. There has never been in the world another example of statesmanship, of legislation, of social relations and duties, of religious precept and privilege, which would bear comparison with those of the Hebrew commonwealth, as a guide towards the chief ends of human society.

The cause of this wonder of history is one which makes the example as authoritative as it is sublime. God is in all history, and therefore all history is light—philosophy teaching by example. But God was in the history of the Hebrew nation as he was not in the history of any other. God was there in Christ the Redeemer. The Hebrew system, in both Church

and State, its fundamental laws of morality, its ritual and civil polity, were part and parcel of the scheme of redemption by Jesus Christ, and were a working out, for the time being, of the law of the spirit of life in him. There we see Christ. The laws of that economy were the utterance of his wisdom and love. The national sentiment was the breathing of his Spirit. The people were chosen instruments of his work. Their institutions and history are monuments of his glory. Over and over again will the spirit of those heavenly emanations be inhaled by the Christian nations, incorporated in the Christian forms of thought, feeling, and social organization, and formed into the spiritual symmetry, strength and complexion of those who, in successive generations, will appear as members of his body, of his flesh, and of his bones.

The Hebrew system was the beginning of the true religion in the world on a national scale, and in connection with a civil polity. It was the first example of national regulations for the worship of the true God. It was the first application of the true principles of the social economy to a great and growing people. The nation was prepared for its destination by a memorable course of divine providence. When its great ancestor had been taken from an idolatrous family, it was not till the third generation that the divine call and promise were allowed to embrace all the sons of the father's family. The germ of the mighty nation was then planted in Egypt, that, in the house of bondage, it might grow in numbers, without growing in pride, and become ready to follow the mighty hand of its deliverer through the subsequent discipline of liberty. It was a costly process, but for a worthy end; a tedious preparation, but for a glorious destiny.

Forthwith the Hebrew nation comes out from its grievous slavery, and stands before the world a living and an only witness of the nature and ends of civil society. Here the social relations and duties of men are seen in their very origin, in the will and ordinance of God, set forth by example and by written law, and carried out to their chief end—the elevation of man to his true religious life, his destined privilege of communion with God. Here is an example of the provision in human nature for that kind of government which helps men

most towards the present virtue and the highest happiness. Here is a practical lesson on the connection between civil society and all the motions of the divine nature in the people of God towards conscious and joyful devotion. Here is a living witness to the human law of order and of progress, corresponding so admirably with the whole scriptural idea of the progressive development of God in human affairs. We have here an actual example of the power of God concerned in the universal scheme of providential control, regulating and balancing the human forces, and holding the revolving systems of disordered humanity in a steady course of slow but sure progress towards universal equilibrium and rest. And here, in fine, we have a professed example of the authority of God in human government; one sublime instance, known or to be known in all the world, of what the Scripture asserts, that "the powers that be are ordained of God."

Those seeds of popular freedom and of social order, which, in the Hebrew institutions, fell for the first time into the soil of society, have ever since shown that they belong to human nature, by their germination and growth in every field of cultivated humanity. What was thus bestowed, by a special divine interposition, on a chosen nation, and preserved by a dispensation of miracle, has been struggling ever since for its due ascendancy in the social constitutions of the civilized world. And here we see the position of our own country in the history of true civilization. It presents a clear advance, beyond the position of any people of former times, the Hebrews alone excepted, in the full recognition of all human rights by our fundamental laws, and in that union of the sense of freedom with the acknowledgment of the true God and the true religion, on which the real progress of mankind must ever depend. The world is waiting to see whether, as all things seem now to promise, these great principles are here to yield their precious fruits in such an aggregate of knowledge and virtue as the world has never yet seen.

Our author presents an interesting view of the position of the Hebrew commonwealth in the history of free institutions. His whole representation of the non-conformity of heathen governments to the laws of human improvement and happiness

exhibits an instructive contrast with the history of the Mosaic institutions. How the germs of human right pressed upward against the rigid covering of ignorance and superstition; and how were they repressed and smothered under all the forms of social order that ever existed under the dark auspices of heathenism. The author's extended and spirited remarks on this subject are well adapted to inspire our countrymen with gratitude for the fullness of freedom attained by the government under which we live.

It is with great force and justice that the author bespeaks for the Mosaic legislation the study of the antiquary, who can find here one of the oldest forms of social structure preserved entire and in a living freshness, which has no parallel among like remains of so remote antiquity; of the theologian, who may read true divinity in every line of the Mosaic legislation, and discover many of those types of truth and virtue, which unfold their more spiritual forms under the Messianic dispensation; of the moralist, who may find here the seeds of true virtue expanding in their appropriate individual and social forms, and presenting that experimental basis on which alone a moral philosophy can stand; of the lawyer, who can find here the principles of universal justice, bringing forth, under a government of law, a body of legal practice not less instructive, in many respects, than that of Greece or Rome; of the statesman, who may see in Moses a sublime example of wisdom and efficiency in applying the great principles of a righteous government; and of the friend of constitutional liberty, who may here see all the fundamental principles of right in full vigour, amidst surrounding despotism, and flourishing in one of the brightest forms of social equality and freedom, which has ever appeared.

There is upon the legislation of Moses an aspect of authority for all people, which does not appear in the legislation of any other nation. Though the Hebrew laws do not, in their detail, bind other nations, yet the great principles of truth and right are such as no nation can disregard with impunity. The laws of Moses, moral, ceremonial, and civil, were the temporary and variable language of universal truth and duty. Hence the question concerning the authority of those laws, has some import. There would be no sense in the question, whether the

American people were bound to adopt the laws of Austria or France, or whether the people of Great Britain were bound to adopt the laws of the United States. But every intelligent reader of the Hebrew laws can make it a serious question whether, and how far, those laws are binding on all people. For in them the wisdom and righteousness of God must be confessed; and the presumption is natural, that laws which God would ordain for one people, would, in substance, be proper for all people. This presumption must hold in relation to the great principles of moral and religious duty, and of civil right, which form the basis of the system.

Undoubtedly, therefore, the Mosaic jurisprudence is destined to increasing authority as a precedent of social conformation. It is a great light in the history of the world. A higher civilization, a greater prevalence of true religion, and a livelier sense of order and right, will give the leading nations a deeper view of the groundwork and spirit of the Mosaic policy, and of its fitness for an advanced stage of human progress. It is more truly appreciated now, than it was by the contemporary nations, and in the coming times of knowledge and virtue, it will be more justly appreciated than it is now.

The character and endowments of Moses are matter of unceasing admiration to all intelligent readers of his history. The man was made for his office. It is remarkable how assiduously the natural endowments of that wonderful man are often distinguished from his gift of inspiration, in order to place his personal character in a more exalted light; as if the natural genius and the peculiar education of the man redounded more to the divine glory, or his own fame, than those miraculous gifts which raised his office and his acts into the supernatural sphere. But, in the life and character of Moses, it is not easy to distinguish the natural from the supernatural. It is not easy to tell what of his mental qualities came, in the course of nature, from his parents, his relation to the chosen people, and to the Egyptian royalty, and what came from the special work of the Spirit in him. Whatever of his uncommon qualities came by ordinary generation from a parentage commended by St. Paul for religious faith, and brilliant in the brief records of his infancy for heroic energy and decision, can hardly be con-

ceived, in his marvellous history, except in union with some extraordinary divine force diffused through the whole providential process of his birth, his preservation, and his training; and also with an inward spiritual operation corresponding to the wonderful outward conjunctures of his preparatory course. While the natural yearnings of his maternal nurse were breathing the inspirations of the Hebrew nationality into his infant soul, who can help perceiving, as well in the yearnings as in their consequences, a tincture of the supernatural? Who shall prove that unaided nature could so consolidate the Hebrew basis of his character, as to secure it from dissolution, amidst full exposure to an alien and seductive education, and insure his appearance in due time as a prodigy of patriotic jealousy for his brethren, and of legislative wisdom for the world? If God in ordinary nature produces no such *class* of Mosaic men, he makes nature extraordinary, so far as he uses it in producing one Moses. The Lord of heaven and earth was revealing himself to the world in Israel, as he did not reveal himself elsewhere in the established course of nature. For this purpose he sanctified the whole Israelitish apartment of nature to himself, and infused into it a fuller measure of his power. It was there, and not in any common field of nature, that Moses rose. Born and bred in miracle, the adopted heir apparent of the throne of Egypt, is trained by a hand of power known nowhere but in Israel, "in all the wisdom of the Egyptians," and comes out with heroic and unquenchable devotion to "the people of God," and an inbred disgust for "the pleasures of sin." "The inspiration of the Almighty, which giveth all men understanding," brought forth in Moses unexampled endowments, through a chain of causes, for aught we know, indefinitely antecedent, and, however like other natural causes in their outward form, still certainly unlike all others in their inward force, and, therefore, raising the whole mental conformation of Moses above the purely natural.

We do not endanger the miraculous by diffusion. Such long and broad intertexture of the supernatural with the natural meets no resistance from any reasonable jealousy for the moral influence of miraculous interventions. Let God work supernaturally through nature as he works naturally in it. *In*

nature, each event of to-day had its beginning in the beginning of the world, and thus *through* nature, if God so please, may his "mighty works" come into view through long and hidden paths of supereminent power. God shows himself above nature, to teach men that he is in it. He parts the waters for Israel at the motion of the rod of Moses, that Israel may see God in all the administration of their leader. And then when the people's eyes are open on the universal presence of God, what matter, as to either the reality of the miracle, or its moral effect, whether the quails which flew into the camp were produced at the moment, or grew and flocked together in a way to our eyes undistinguishable from the course of nature; and whether they came to the camp under an instant impulse against all their natural instincts, or by inward forces coming to them through innumerable antecedents, working out the hidden counsel by a hidden energy, and surprising the people by an outbreak of effects from causes long supernaturally pregnant, but unknown. The whole conjuncture is unexampled and alone. Men never saw the like before, and such are the conditions of the event, that men never look afterwards for the like from the constitution and course of nature.

Tracing thus the extraordinary in Moses to a supernatural enforcement of natural antecedents, we reach a vivid and adorable view of the divine administration on which the eye of true philosophy, as well as that of piety, delights to rest. With perfect justice to philosophy, we may trace the wonderful endowments and history of Moses, apart from impulses confessedly received from the Lord on special occasions, to an adequate supernatural agency, working slowly but surely, through long preparation, towards its marvellous result; an agency none the less special for beginning so far back, and none the less supernatural for its long concurrence with nature. And here we fall into company with the glorious incorporation of God with all the proceedings under the special covenant, from Abraham to Christ. Even that incipient, preparatory, typical economy, not to be compared with "the ministration of the Spirit," was charged throughout with the miraculous energy. The whole system was pervaded by the inspiration. Every phenomenon partook of the miracle. The power, still

chiefly, but not wholly latent, which was energizing towards the Messianic fulness of time, wrought in all the old covenant history. In the striking endowments of Moses, it came out in great glory. Through, beside, and athwart the course of nature, it wrought at pleasure to prepare the way for Moses; to bring him into being; to preserve, nurse, train, and inspire him for his work, and then to conduct and support him through his unparalleled career. The most natural of his qualities he could not have had, though born of the same parents, nursed on the same bosom, and schooled in the same learning, but not of the "chosen people, whose God was the Lord." He was of a people whose God had now developed his power in them almost to the wonderful deliverance; who was preparing the flint in Pharaoh, and the steel in Moses and Aaron, to kindle his promised blaze of glory in the earth; who took up Moses as his servant "in his house" of miracle, making him his organ of power for deliverance and defence, of wisdom for instruction, of authority for legislation, and of mercy for condescending communion, in behalf of the people chosen for his name. We adore God in the whole structure, office, and administration of the man. His powers, by whatever process conferred, made him a link in the chain of wonders—a legitimate antecedent of supernatural consequences. His laws are truly divine in their origin and nature, however apparently digested in his own understanding and heart. He received his doctrines and precepts from God, though he thought them—though they carry the image of his mind; as the fruits of the Spirit in Christians bear the natural image of the minds in which they arise.

Here, also, we fall in company with the glorious agency of God in the perpetual miracle of the Christian Church; his constant work of raising the supernatural out of the soil of the natural. What the natural could not do, in that it was weak in the principle of its constitution, God, sending his own Son into the system of the natural man, on account of its vital infirmity, exposed and removed the defect, that the rectifying of the natural may be accomplished in us, not by a natural process, but a spiritual and supernatural. Here God, in Christ, thus made under the law of the human nature, brings forth in

the thoughts and affections of his people, his own truth, and his own virtue. "In Christ Jesus, the law of the spirit of life" is let down into the natural sphere, and the result of the union is a new creation wrought by these two co-working forms of power—of which the one formed and upholds nature as it is, the other reforms it as it shall be—both equally divine, but neither without the other reaching the glorious effect. And now, in Christ, the whole administration takes an immense enlargement of the pervasive inspiration under which all men are to live. With this greater spiritual force comes also the louder warning. "Take heed that ye refuse not him that speaketh; for if they escaped not who refused him who spake on earth, much more shall not we escape if we refuse him who speaketh from heaven. He that transgressed Moses' law died without mercy under two or three witnesses; of how much sorer punishment suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and counted the blood of the covenant wherewith he was sanctified an unholy thing, and done despite unto the Spirit of grace? How shall we escape if we neglect so great salvation?"

If any please to consider the divine force which explains the phenomenon Moses as something analogous to the spirit of the nation and the age, they still cannot reduce the wonder to a merely natural effect, but must leave it yet fairly in the sphere of the miraculous, unless they beg the whole question relating to the existence of the miracle. For while the influence may be diffusive as they would have it, it must still embrace whatever of special inspiration it may please God to breathe into and throughout the nation and the age, for the ends which the course of unaided nature would never have produced. The question whether Moses was a creature of the spirit of his nation and his time, is of no consequence towards deciding whether he was merely a natural man or not. For we have to ascertain what that spirit was, and whether it be only the same, both in kind and degree, which is all abroad in the whole natural bosom of humanity. If God is found to appropriate nature to his supernatural ends at pleasure, interposing his directing or strengthening agency, and magnifying the product beyond the power of the natural causes, we still meet the

power of the new creation in the regions of the old, and rationalism runs aground in shallows of its own selection.

In these thoughts we would wage no controversy with any fellow-believer in miracles. We give them place as one form in which the faith in miracles may be expressed. If the history of Moses and his people is a history of divine operations in humanity, it will command our reverence the more, the fuller it seems to us of God. The Mosaic economy was a revelation not only *from* God, but *of* him; not only *to* his people, but *in* them. The God of Israel there began the redemption of Israel by a spiritual presence, and an inworking power, which show the type of his presence and power through Christ in his fuller revelations in the Christian Church. It is in this light that we foresee the wonders which are to be wrought in the earth by those early revelations, and anticipate for the whole spirit and many of the literal precepts of the Mosaic code, an ascendancy among the nations, beyond what they have yet acquired.

The Hebrew institutions have exerted great power in the civilization of the world. But there is one section of their history which suggests the thought, that they owe more of their influence on the civil and religious affairs of the world, to the light they threw on contemporary minds, than to the study of the Hebrew records by the subsequent generations. This fact is strikingly evident in regard to religion. The Hebrew doctrine of one spiritual God fell into close connection with the philosophy of Greece. The ideas of Plato respecting the nature of God and his government in the world, are well known to have been derived from the Hebrew Scriptures. In his mind, the Hebrew conception of the spiritual God was digested into a form profoundly philosophical, and in that form, it passed into the speculations of those Christian fathers, whose philosophical education had been mainly pursued under the influence of Plato, and who cherished for him and his writings unbounded reverence and admiration. These platonizing fathers were the men who roused and guided the cultivated mind of the church, during those preparatory ages, while the leading doctrines of the gospel were taking their intellectual form. When the great fundamental doctrine of the Hebrew

revelations fell into the intellectual soil of Greece, it immediately took root and sprung up in a vigorous form of speculation, and has become a tree whose branches are filling the whole earth.

Thus heathenism had its John the Baptist, the voice of one crying in the pagan wilderness, Prepare ye the way of the Lord, make his paths straight. While in the line of Jewish progress toward the fulness of time, prophets and saints were fixing their hopes with growing clearness and order on "Him that should come," while the old covenant was waxing old and ready to vanish away, and the want of something new from heaven was becoming the absorbing feeling of the religious world, the heaven-born conception of the living and true God passed over into the brightest region of philosophical culture in heathenism. We find there the doctrine of one infinite, supreme, spiritual God, who is viewed as the ultimate source and support of all created life; and in the broadest and highest sense the source and support of the rational and moral life of man. This was a great advance from those gross ideas which were strictly and properly pagan, which "changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and four-footed beasts, and creeping things," and which in the highest refinement it ever attained without the Hebrew element, still thought "the Godhead like unto gold or silver or stone, graven by art and man's device." Plato preached repentance, in his way, to his philosophic generation; and although his baptism, like that of John the Baptist, was of no account in Christ, yet his doctrines were a preparation for one who should come after him, and baptize his disciples with the Holy Ghost and with fire. And so intimate and decided was the affinity between the Christian doctrine and these higher conceptions of the Grecian schools, that the very words of the Greek and the thought and spirit of the Christian were joined together in Paul at Athens.

Plato rose far, far above the common mythology of his generation. In him, the highest and most refined spiritual ideas took the place of the popular religion. He took the hints of Judaism with amazing avidity and precision, and appeared extremely sensitive to all such approaches of truth, as if under

some mysterious influence from Him, whose coming was then so near. Those borrowed ideas he cast at once into the crucible of his lofty and severe speculation, and brought forth a philosophical view of morality, and a profound basis for speculative theology which enlightened Christianity can never totally reject. Though far beneath Christianity, he seemed rising, by unconscious speculative yearnings, towards it. What in John was the conscious inspiration of devout feeling, seems in him the unconscious inspiration of restless, unsatisfied thought. But neither in the highest nor the deepest regions of his philosophy could he discover any satisfaction for the spiritual wants of human nature, or any remedy for its deeply seated and mortal disease. By this heathen philosophy, as by the Jewish economy, came something of the "knowledge of sin," but nothing of its remedy. Both judaism and heathenism, therefore, though each at practical enmity with the other, and both at hearty enmity with Christ, unite first in preparing the way of the Lord, and then in rearing the doctrinal structure of his kingdom.

In due time these mutually alien systems amalgamate, and their blood flows together in the veins of a new race, redeemed by the blood of Christ, and quickened by his life. Heathen philosophy and Jewish theology become one in Christ! He breaks down the middle wall of partition between them, for to make in himself of twain one new man, so making peace. In this sublime and holy union, we find them continually blending their forms of thought, their motions of feeling, their lights and shades of religious character, their tastes, their habits, and whatever differences come from the history of different races of men; all to bring forth that unity of the faith and of the knowledge of the Son of God, which will transform the heterogeneous and chaotic mass into the perfect man in Christ Jesus.

In all we have said we mean simply to enter a protest against the mechanical theory of the universe, which regards it as a machine, made, indeed, by God, but left to go of itself. The Bible teaches us that God is everywhere, working all things after the counsel of his will, and that his Spirit dwells in men, either in the form of "common or of efficacious grace;"

so that, according to the Scriptures, the Spirit is the author of all special mental endowments, as well as of holy affections. It was he who gave skill to Bezaleel to work in gold, and silver, and brass. It was he who gave strength to the warrior, and wisdom to the lawgiver, as well as inspiration to the prophet. This is the clear doctrine of the Scriptures, which teach an everywhere-present, sustaining, and controlling God, in whom we live, move, and have our being.

ART. VI.—*Visibility of the Church.*

OUR view of the attributes of the Church is of necessity determined by our view of its nature. There is no dispute between Romanists and Protestants, as to whether the Church is visible, perpetual, one, holy, catholic, and apostolical. This is universally conceded. The only question is as to the sense in which these attributes can be predicated of it. If the Church is, in its essential nature and external organization, analogous to an earthly kingdom, then its visibility, perpetuity, and all its other attributes, must be such as can pertain to such an organization. When we affirm that an earthly kingdom is visible and perpetual, we mean that its organization as a kingdom is conspicuous, notorious, seen of all men, and unchanging. The kingdoms of Babylon, Egypt, and of Rome, have passed away. They are no longer visible or extant. The Papacy has a visible existence of the same kind, and Romanists affirm it is to continue while the world lasts. The kingdom of England is the body of men professing allegiance to its laws, and subject to its sovereign. The Church, according to Romanists, is the body of men professing the true religion, and subject to the Pope. Bellarmin, therefore, says: "*Ecclesia est cætus hominum ita visibilis et palpabilis, ut est cætus Populi Romani, vel regnum Gallix aut respublica Venetorum.*"* As

* Disputationes: de Ecclesia Militante, Lib. iii. c. 2.