

*despise not one of these little ones. He that offendeth one of them, it were better for him that a millstone were hanged about his neck, and he drowned in the depths of the sea.*

Thus, Sir, I have done the thing which you requested of me. I wish you may accept it in as christian a manner as you asked it. You may possibly think that the plain way in which I have given my judgment, shows that I am far from being impartial, and that I show a disposition to aggravate and enhance things, and set them forth in the blackest colors; and that I plainly manifest ill will to you. All that I shall say to this is, that if you think so, I think you are mistaken. And having performed the disagreeable task you desired of me, I must leave you to judge for yourself concerning what I say. I have spoken my judgment with as great a degree of impartiality as I am master of, and that which is my steady and constant judgment of this awful affair, and I doubt not, will be my judgment as long as I live. One thing I must desire of you, and that is, if you dislike what I have written, you would not expect that I should carry on any farther a letter controversy with you, on the subject. I have had enough of this controversy, and desire to have done with it. I have spent enough of the precious time of my life in it heretofore. I desire and pray that God may enable you to view things truly, and as he views them, and so to act in the affair as shall be best for you, and most for your peace, living and dying.

With respectful salutations to your spouse, I am, Sir, your kinsman and friend, that sincerely wishes your truest and greatest welfare and happiness in this world and the world to come.

JONATH. EDWARDS.

## ARTICLE VII.

### LECTURES ON CHURCH GOVERNMENT.

*Lectures on Church Government, containing objections to the Episcopal Scheme, delivered in the Theological Seminary, Andover, August, 1843. By Leonard Woods, D. D., Professor of Christian Theology. New York: Published by Turner and Hayden, 1844. pp. 198.*

WE have heard it remarked that if this book had appeared ten years ago, much evil might have been prevented. This is said

by those who feel that the instruction at Andover, in times past, on the subject of church government, has not been so decidedly in favor of Congregationalism as could have been desired. There is reason to doubt, it is said, whether the distinguished Professor in this department could, with a clear conscience, have declared that in his view Congregationalism is preferable to every other form of church government. This, it is thought, is greatly to be regretted, on some accounts; for we as Congregationalists, of course, wish to have our case made out and fortified in the best manner.

We apprehend that the state of the Professor's opinions hitherto, on this subject, was in accordance with an extremely liberal and almost loose way of thinking and speaking about church government, as though the form of it were a mere matter of taste, and that accidents might be safely trusted to determine, for each student in divinity, under what form of church polity he should live and labor. We have heard anecdotes of conversations in the lecture-room indicating, that the students at Andover in former days were greatly puzzled to know whether they ought to prefer Presbyterianism, Massachusetts Congregationalism, Connecticut Consociationism, or Episcopacy. Very little help did they get from their instructor in their state of suspended choice, except that the fact that he did not declare boldly for Congregationalism shed disastrous twilight upon the minds of most of the Congregational students. In fact, we believe that the Professor had the credit of preferring Presbyterianism to every other form of church government. This was a trial to those who thought that the instruction at the seminary ought to be decidedly in favor of the Congregational scheme.

But it all happened very well. A large proportion of the students of that seminary have had their lot cast within the bounds of the Presbyterian church, and it has been for the peace of the church, and it has promoted their own ministerial usefulness, that they did not go from the seminary into Presbyterian regions, surcharged with sectarian Congregationalism. The Western States were their chosen field of labor, independently of any love for a particular form of church government above another. Had these students gone forth violent for Congregationalism, they would have been like new cloth in an old garment, and the rents would have been more and worse than they are now. We think that Congregationalism is the best form of church government; its congruity with our republicanism, its expediency, its scriptural

authority, make it in our view the "Right way of the churches." But we do love that principle of deliberation in the government of God which suffers many things, which are not exactly right, to come to an end in a natural way, rather than by force. We love to think of the title of one of John Howe's writings, "*The wise patience of God.*" We should have been sorry to have had a war in the Presbyterian church on the subject of church government; and we, therefore, think that for those days the instruction, which young men received at Andover on church government, accorded very well with the exigencies of the times.

One thing more must be said on this point. Congregationalism in its very nature is non-combatant. A fundamental principle of it is, that the outward form of worship, the external arrangements of religion, are not essential, and a chosen contention, on its part, about them, would make it inconsistent with itself. It is gratifying to think that Congregationalists have been good neighbors to all other christian sects. Proselytism has never characterized them. Congregationalism is not an Ishmael, nor has it ever had reason to say, "Woe is me, my mother, for thou hast borne me a man of strife." It has stood forth in battle against oppression from the church and State; it has whipped denuded Quakers; and when for a time it had too much of the State in its church government, it banished Roger Williams. But that essential principle of Congregationalism, indifference to the mode and form, has shed a pacific influence upon the denomination in relation to other sects. Now if the instruction at Andover on the subject of church government has not had the effect to make men zealous Congregationalists, it was because the spirit of the times prevented it, and this was beautiful in its season. Now that the gates of Janus are open, and hostile sects to furious combat run, we are not disposed to argue from the principle, "in peace prepare for war," that we ought to have had a more decided influence to make our young ministers zealous Congregationalists. It was not the time to make men sectarian then, and even now we are glad to see that a movement at Andover, on the subject of church government, is owing wholly to the necessity of defence against invasion. We had rather be thought tame, than be contentious; and if some of our timber becomes drift-wood, or is stolen from us, we had rather suffer this than make such booms around us as to obstruct navigation. But when a deliberate attempt is made to prove us thieves and robbers, when compassion and scorn and prayers and reproach, are mingled together to make us take or-

ders; and we are treated as though we were the squatters of Christendom, we are willing that our assailants should be met in battle, and that our strong men should speak with the enemy in the gate.

Dr. Woods's book on the Episcopal scheme has been called forth by the arrogant pretensions and the supercilious reproaches of the Episcopal party. We were willing to allow them liberty of conscience, and all fair means to extend their influence. But they have become so intolerant that we cannot live together on equal terms. They have provoked a discussion of their pretensions, and they are likely to hear as much said to them and about them as they will be able to bear.

Of all the books which the Episcopal controversy has recently called forth, no one seems to us more comprehensive and better fitted for practical use than the one before us. Indeed we have never seen one which exhibits more clearly the fundamental principles of prelatial doctrine, or which, with such patience and deliberateness, calmly and coolly examines the absurdities of the Episcopal scheme.

This book is a course of lectures delivered to the students of the seminary at Andover, and we have them apparently just as they were delivered. Some of the scoriae of the forge cleave to them; they did not remain long in the finishing room before they were taken to the shop. We refer to a few colloquial remarks, and to a few things in regard to place and order which were well enough in the lecture-room, but which would not have appeared in a work written expressly for the press. Yet they do not injure the work; they rather go to show the power and skill of the mind which could throw off such able productions as these lectures in the ordinary course of professional labor. The defects of the work, inconsiderable as they are, will be obvious to the author in preparing for the next edition.

Until a better book than this, on the same subject, is written, which we do not expect for the present, we have concluded that it will be the standard work for popular use on this subject. We shall expect to see it in the hands of the members of our churches as containing a satisfactory refutation of those Episcopal claims and pretensions with which, at the present day, we are assailed. We are anxious to invite the attention of pastors to this work. Perhaps we are tired of the controversy; perhaps some have ceased to read on the subject. But if any have not examined this work, we take pleasure in assuring them that as a manual

to be placed before the members of our churches, it will be difficult to find its superior.

To speak of that first which is first in importance, the scriptural argument against Episcopacy and in favor of Congregationalism in this book, is managed with great ability. As prelacy is the central and germinant idea of the Episcopal church and scheme, the main strength of the author is directed to this point, that the christian Scriptures nowhere indicate an intention on the part of Christ that there should be a class of men amongst his ministers bearing rule over the rest. If it had been intended that the apostles should have successors, who should resemble them in the precedence which their relation to Christ as his immediate disciples gave them to their brethren in the ministry, we should expect that the class of ministers in whom this succession was continued would show some endowments for their office corresponding to those which made the apostles preëminent. This argument is ably conducted, and the conclusion against the claims of modern prelates is irresistible.

But we should give an abstract of the book, should we indulge ourselves in a description of its contents. We cannot too earnestly commend it to the attention of pastors of churches. We think that they might do their people an essential service if, on a suitable occasion, they should give an abstract of the volume in a familiar lecture. They will find the book full of useful suggestions. If any of their people are captivated by the pomp and show of Episcopacy, if any of them are "foolish Galatians," beginning in the spirit and ending in the flesh, if they are taken with the supposed 'excellency of speech' in the prayer-book, or if they are ignorant of the errors in doctrine, and of the erroneous tendencies in the Episcopal forms, this book will be found useful in giving them right views upon these points. It is kind and courteous, but very plain and faithful. It examines some of the sacred things of Episcopacy with a hand which does not tremble in its work. Some things in Episcopal forms, which most of our writers have omitted to scrutinize and expose, this book holds up to merited disapprobation. We think that no one who has been and shall continue to be an anti-prelatist, will, after reading this book, say again that Episcopacy is good for those who like it. The sentiments of this book cannot be received without producing the conviction that the system is false and injurious, and that it will be for the salvation of the souls of men and for the spiritual good of the world that it should be laid aside.

While there is no attempt in this book at ridicule, the reader cannot fail to see that many things in the Episcopal system are shown to be ridiculous. We do not hesitate to avow the belief that well-conducted ridicule is a proper, and will be a most useful weapon against the claims of Episcopacy. False pretensions in religion, assumptions of spiritual power, and everything of the nature of pomposity and show in sacred things, are proper subjects of ridicule. Our Saviour spoke of the pharisaical practices in his day in a way that made them appear, as they really were, ridiculous. The sounding of the trumpet as a notification that *secret prayer* was about to be offered at the corners of the streets, the pious grimaces made on fast-days, and other affectations of a devotional appearance, alluded to by Christ, must have appeared to the common Jews or the disciples as very ridiculous, when once pointed out by their Master. Every literary man knows the influence which Lucian's Dialogues had in bringing the Greek mythology into contempt with the people. A serious refutation of the belief in the gods and goddesses, would have been out of place; but the showing up Jupiter and Juno in a domestic brawl, and poor Mercury wiping off the dust and sweat after running of errands from heaven to earth, and grumbling at his vocation, had a great effect to make men doubt the divinity of those personages. Charon's boat, and the Styx, and the crowds of ghosts on the banks, lost much of their power over the superstitious fears of the people by the laughable dramas which Lucian made the old ferryman and his passengers enact. An illustration of the natural tendency of the human mind to ridicule religious pretensions and follies, and of the powerful influence of treating such things in this way, is also seen in the celebrated Martin Mar-Prelate Tracts, published by the Puritan party in England, in the year 1589. These tracts consisted of pamphlets, written with great talent, filled with witty, sarcastic exposures of priestly arrogance. Their style was intentionally low and common, so as to affect the common mind. Some of the gravest doctrines of prelacy, were discussed in these tracts, after turning the abstract forms in which schoolmen viewed them, to shapes appreciable by the popular understanding. By using the homeliest forms of speech, and illustrations that whet a love for the ridiculous, these tracts had great power over the minds of the nation. The liberty of the press had been destroyed by the government, and these tracts were printed at a secret press. The bishops and their supporters used every means to detect this sub-marine battery; they felt its

power and were enraged by it; they wrote in reply to the tracts; but who can refute a sneer? The ridicule was just, the bishops and their pretensions and practices were fair game; but the sport was up at last in consequence of the detection and seizure of the press. No one can bear wit with less composure than a pompous man. Wit to him is vinegar to nitre. His solemn composure, his stately movements are ruined by sallies of humor; and nothing affords greater satisfaction to those who despise his affectation, than to see the effect upon him of well-directed satire. There is one practice of the Episcopal clergy which we have hitherto abstained from criticising because there is a seeming sacredness about it; but being a part of the system by which the minds of men are injuriously affected in favor of forms, it ought to be spoken of as we think it deserves. We allude to the practice of secret prayer on the part of the clergyman before his congregation,—his bowing himself upon his reading-desk and covering his face in his hands that he may appear to others to pray. There is an inconsistency in this custom, which the remarks of Christ respecting the Pharisees and their show of devotion condemn. He tells us not to appear unto men to fast; but to anoint the head and wash the face on fast-days, so that there may be no temptation, with outward appearance, to vanity and spiritual pride. We dislike to see any minister, on taking his seat in the pulpit, cover his face with his hands and appear to pray. He should be in a devout frame of mind; he cannot enter the pulpit, it would seem, without prayer to God for his aid. But that good taste and delicacy, which some passages in the sermon on the mount are suited to cherish in regard to our appearance in religious duties, forbids the exposure of our secret devotions.

The time has come for those who disapprove of the Episcopal scheme, to speak against it freely, but with a proper spirit. The time has passed by when the Episcopal system was apparently a harmless thing. It has at last developed its virulent nature; it has begun to be, in this country, what it has always been in the old world, the enemy of religious toleration. Never should we have thought of exposing some of its cherished forms and observances to contempt, were it not that these forms and observances are obtruded upon us with a claim of superior scriptural authority and sanctity. We were contented to let Episcopalians enjoy their own way of worshipping God, unmolested. But they have attacked us. They call us unbaptized, unordained; they leave us to the uncovenanted mercies of God; they have pious doubts of

our safety out of the pale of their church. Without returning railing for railing, we must, in duty to Christ and the souls of men, expose the unscriptural and absurd principles and practices of their scheme. We cannot point to a work in which this is done more thoroughly and successfully and with a better spirit than in these Lectures.

N. A.

## ARTICLE VIII.

### NOTES ON BIBLICAL GEOGRAPHY.

By E. Robinson, D. D., Prof. of Bib. Lit. in the Union Theol. Sem. New York.

#### I. GIBEAH OF SAUL.

In the *Biblical Researches* (Vol. II. p. 114), I have regarded the present village *Jeb'a*, lying eastward of er-Râm (Ramah), and south of Mûkmâs (Michmash), as representing the ancient Gibeah of Benjamin or of Saul. Some difficulties in the way of this hypothesis are there stated; such as that the masculine form of the Arabic *Jeb'a* corresponds better with the ancient *Geba*, while Gibeah would more naturally appear in Arabic in the feminine form, *Jeb'ah*, as indeed we actually find it in the case of the Gibeah of Judah. The hypothesis was founded on the assumed position, that both Gibeah and Geba must have lain over against Michmash, on the south side of the deep ravine or passage which there exists. That Geba was actually so situated, appears from Isa. 10: 29. For a like position of Gibeah, appeal was made to 1 Sam. 13: 15, 16 and 14: 5. In these passages the English version reads *Gibeah*; but by some oversight I must have neglected to look at the Hebrew, which in both instances has *Geba*. The proof, therefore, in respect to Gibeah, so far as it was drawn from these verses, fails. Yet in 1 Sam. 14: 16 the Hebrew too reads *Gibeah*; and this passage is quite as decisive as the others were supposed to be. My idea was, that Geba lay not far eastward of Gibeah; where it would still be over against Michmash, and where, too, we were told of ruins; and so far as can be gathered from the notices of Scripture, there would seem to be no occasion for changing this opinion.

My attention has been again called to the subject by a remark of Mr. Gross, a young theologian at Calov in Würtemberg, in his review of the *Biblical Researches* in the *Theol. Studien u. Kritiken*, 1843, p. 1062. He there takes the position, that Gibeah must have lain south of Ramah and Geba; and that therefore the *Jeb'a* which we found is ancient Geba. This view as to the more southern position of Gibeah he has presented more fully in a recent letter to me; and supports it by the following considerations:

1. "In Josh. 18: 22—23, Geba is reckoned to the northern cities of Ben-