

THE  
C O V E N A N T E R .

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**THE DEACONSHIP:** A Treatise on the Office of Deacon, with Suggestions for its Revival in the Church of Scotland. By the Rev. John G. Lorimer, Minister of St. David's Parish, Glasgow: Author of "Historical Sketch of the Protestant Church of France," "Manual of Presbytery," &c. Edinburgh: pp. 124: 12mo. John Johnstone. 1842.

One feature of our times is the general interest that is taken in ecclesiastical polity. Scotland has been convulsed, and the establishment rent in twain by a controversy relating to church government. A few years ago, the Presbyterian Church in the United States was agitated, and finally divided by controversies in which church government and ecclesiastical polity were very prominent elements. The debates between presbyterians and prelatists regarding their respective forms of government, which had lain dormant for nearly a generation, have, of late, been revived, and prosecuted with no little ardour. Worldly men and ill-informed Christians wonder at the earnestness manifested by the various parties in these controversies. They can see no great difference between one form of church government and another. They do not know why patronage will not answer well enough, as the mode of appointing pastors, even admitting that another way is better. The difference, they think, is a small matter to divide a church about. Just so they judge of the points in debate between presbyterians and congregationalists. And if those in dispute between both these and prelatists are more tangible, still, as it is admitted on all hands, that good men are found living under all the different kinds of ecclesiastical regimen, they think there is nothing of vital importance at stake—nothing to warrant so large an expenditure of intellect, and learning, and zeal.

But, the worldly and the ignorant notwithstanding, we must believe in the importance of the matters involved in these controversies. These same men will not reason in this way about civil government, its forms and its polity. They will likely be very zealous—perhaps ready even to shoulder the musket and draw the sword against an attempt to change their political institutions. They will not admit the truth of the poet's maxim, "Whate'er is best administered, is best." They will, and truly, insist upon there being a better and a worse—a much better and a much worse, in the *form* of government, and the *principles* of administration. Is it probable, then, that these things are so indifferent as many take them to be, in the church? Shall men be full of the keenest zeal for

that when he is called to depart this life, he may leave behind him a name and an influence refreshing to the church, and beneficial to the world. S.

MISSIONARY TOUR THROUGH NEW ENGLAND.

After having preached for several Sabbaths in the growing and peaceful Reformed Presbyterian Congregations of Vermont, on the 9th of September we crossed the Connecticut river into New Hampshire. There are not known to be any but two Covenanters in that state. One of them is a female disciple, in the village of Lyman Plains, on the Connecticut, at M'Indoe's Falls. Her husband, a very worthy man, purchased a copy of Bible Magistracy. The other, is a head of a family near Concord, the capital of the state. Of him we did not hear before we passed through the city.

The principal book-store there abounds with modern novels—those effusions of corrupt minds that are mingling poison in the very fountains of society. On asking the bookseller if he had any religious books, he said he had one religious newspaper! This fact is a specimen of numerous New England book-stores. On the 10th we embarked in a rail-road car for Lowell, where we arrived in the evening. We had heard of two or three Covenanters in that city. It is situated on the large river Merrimack, in the north-eastern part of Massachusetts. There is a large fall in the river, furnishing great water power. It is in a very flourishing condition. At present, there are nearly 30,000 inhabitants. It is all life. There are not less than 7,000 factory girls, few of them permanent residents. They are from all the six New England states, and some of them from Canada. The facilities of acquiring property, the good order of society, and the means of mental improvement, are the inducements that bring them together in this exceedingly interesting city. The industry, sobriety, intelligence, lady-like deportment and morality of the factory girls, with but few exceptions, are very commendable. Among them we found, after a few days' search, five Covenanters—all from our Vermont congregations. We discovered also, a family of Reformed Presbyterians, where we were hospitably entertained as long as we continued in the city, after we found them. Our friends procured a room for preaching, in the forenoon, and a vestry-room for the afternoon and evening services. The day was very wet, but we had a respectable audience. We sold some copies of Bible Magistracy and some of the Westminster Confession of Faith. All the Covenanters and some others united in a petition to our Presbytery of New York, for preaching. If this station be properly cultivated, it promises an abundant harvest. The factory girls being from all New England, and many of them boarding in the same family, one Covenanter girl, by her books illustrating the testimony of Jesus, by her sound doctrine, wise deportment, and godly conversation, and, especially, by her prayers, will diffuse, far and wide, the savour of Christ's good ointments. The female operatives have that keen thirst for knowledge which is characteristic of New England. Most of them read. The gentlemen who have embarked their capital in these factories, have wisely provided a library in which there are many valuable books, and not much of the light fictitious trash that disgraces the studies of many clergymen. The police of the cities and the factories is admirable.

There is one great evil, however, that is exceedingly adverse to the growth of vital godliness. The factory people have no time for family worship. Employed in work twelve hours, and one hour only for breakfast, and the same for dinner, household devotions are generally neglected. Were the working hours shortened, by one hour for breakfast and one for dinner, then family worship could be attended to every morning and evening. At present, it might be, in the evening, but it is found that where the morning sacrifice is neglected the evening oblation is not long offered after the morning is neglected.

In the Congregational and other churches in Lowell, human poems only, are sung in church and society, and these by a few boys and girls, called the choir. Organs and other instruments are played while the singers perform their part of the music. The people can take no part in this part of worship, as it is falsely called. The worshippers hear nothing but the music. The short sermons are read. At their dispensation of the Lord's supper they have no fast-day—no Saturday services—none on Monday—nothing but an introductory sermon on Friday or Saturday. They dispense no tokens. The training of children in religious knowledge is committed to young boys and girls, instead of being attended to by parents and pastors. Few children know how many persons there are in the Godhead. They never have heard of the covenants of works or grace. They can generally tell who made them. Latterly, efforts are made to employ our Shorter Catechism. In such a state of society, the church must be on the decline. It is so in Lowell. On the Sabbath, the machinery undergoes repairs. We saw men at work in the open street, digging a water-course. The Sabbath day conversation is, to a lamentable extent, on secular enjoyments and worldly pleasures.

It is manifest that Covenanters are exposed to manifold temptations in a city where there is so much sin. The Lowell station must be cultivated for the sake of our own brethren, and for the purpose of purifying society, and diffusing abroad among the population the savour of Christ's cause and testimony.

JAMES R. WILLSON.

(To be continued.)

Synod having referred the preparation of Causes of Fasting and Thanksgiving to the Commission on Covenanting, the following were drawn up by a sub-committee appointed for that purpose, and having been adopted, were directed to be published.

#### CAUSES OF FASTING.

I. Our sins are many and aggravated. "We, with our brethren, and fathers, have sinned; we have done wickedly." And,

1. *There is among us mournful lack of faith and spirituality of mind and heart.* We do not labour earnestly and prayerfully to live "as seeing Him who is invisible." We do not, "whatsoever we do, do all to the glory of God." We occupy little time in devout spiritual meditation and in cultivating personal communion with God through Christ. We attend upon gospel ordinances, especially secret and ejaculatory prayer and self-examination, inattentively and superficially, and with a legal spirit. Nor do we rely upon the efficient agency of the Holy Spirit to render ordinances effectual in our sanctification.

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MARCH, 1846.

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NATIONAL SUBJECTION TO DIVINE AUTHORITY.\*  
ITS OBLIGATION DEMONSTRATED.

(By Rev. James Chrystie.)

This is confessedly a subject of considerable interest, and a right understanding of it, an attainment of no small difficulty. The history of the nations in connexion with the church, the conflicting interests involved, the claims of the scriptures, and the very diverse interpretations to which they have been subjected, together with the bearing which the ultimate determination of the question, right or wrong, must have upon the moral and social welfare of man, exhibit it clearly as a matter of the highest moment. And while it may be conceded, that a part of the difficulty connected with its right understanding, may be justly attributed to honest scruples, a very large part must be assigned to the criminal enmity of man to the authority of God, and no small part to the form which the controversy has often assumed. Hair-splitting distinctions, which the intellectual vision can scarcely discern, and the memory still less easily retain; metaphysical technicalities, little understood and of no use in the determination of a question, which, after all, must be eminently popular in its character, have, with other things of a similar kind, so involved the whole subject in perplexity, as to discourage in a great degree any serious attention. In its true nature, it is a question remarkable for its simplicity. It has been, moreover, so long presented to the human mind, in the complicated, tortuous, and corrupt systems of the old world, that history, holding up the records of ages, presents the very name of "church and state," as an object of general abhorrence, and, to a lamentable extent, of deserved execration.

But if we lay aside the unusually and utterly inappropriate matters with which it has been invested, both in the form in which it has often been considered, and in the light in which the history of modern Europe exhibits it, it will appear in a very different aspect. It is capable of being represented as a matter of the deepest interest to man, most calculated to advance his social and moral welfare, most conducive of all that exalts national prosperity and dignity, and most calculated to promote the glory of God on earth, in the moral improvement and happiness of the human race. In some such manner, an humble effort will

\* It is due to Mr. Chrystie to say, that it is at our suggestion, and request that he has undertaken to furnish a series of essays for our pages, on this important, but greatly litigated subject.—ED.

simple names, without an appearance of this. *The reason lies in the essential badness of the things themselves, and if men will act in such a way that you cannot describe their actions truly, in any other terms than those which are expressive of moral turpitude, are we obliged, on this account, to speak falsely or not to speak at all?*" The principle here stated regulated all the inspired writers. They must speak truth, and things essentially bad demand severe terms.—(Rev. Wm. Somerville.)

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## TOUR THROUGH NEW ENGLAND.

From Lowell, we travelled to Boston by one of those fleet conveyances that God has provided for the diffusion of truth—a rail-road car. We had heard of Covenanters in that city: We took lodgings in a temperance tavern, and soon found that the keeper attends, when he goes to any church, at a Unitarian chapel. There were, as a matter of course, no forms of religion, in the family, or at the table. It is the same pagan habit that prevails not only all over New England, but in other parts of the union. It would be uniting church and state to acknowledge any God in a tavern, contrary to the constitution of the United States, which is the bible of the nation!

In a city as large as Boston, it is difficult to find Covenanters, as they are in the humbler walks of life. The names of labouring persons, are frequently not in the Directory. Where anyone has a family, the missionary often has but one name, and if he has both, there are many of the same name living in parts remote from one another.

As the office of the Liberator was near our hotel, we visited it, and had an interview with its editor—Wm. Lloyd Garrison. Our chief object was to find the state of the antislavery movement in New England—a business in which all Covenanters feel a very deep interest. To acquire such information as we wanted, the office of the Liberator is the best place in Boston. It is the oldest antislavery journal in the United States, was commenced in the city of Baltimore about the time of the Northampton, (Virginia) insurrection of 1832. The editor was imprisoned by the cruel laws of Maryland. After his release he transferred the paper to Boston, as a location more favourable to the cause of human rights. He has not laboured in vain. In 1832, the first antislavery society in our country was organized in Boston, and consisted of *eleven* members. The Liberator's list of subscribers amounts to 2000, although considerably diminished by the violent and even fierce opposition of the Liberty party.

Mr. Garrison soon became convinced, in his editorial career, that the antislavery cause and the United States Constitution could not both be sustained. To swear to the support of that document, *which the nation has always understood to be proslavery*, he perceived must cripple every effort to rid the commonwealth of an exceedingly aggravated moral, and tremendous physical evil. With that frankness and magnanimity which have characterized his whole course as an editor, he denounced the Constitution rather than abandon the advocacy of those rights to which the black man as fully as the white man is entitled. For this, the Liberty party denounce him as a no-government man. He and his friends earnestly deny the charge.\* It will be gratifying to all Covenanters, and

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\* Garrison is a non-resistant. He is opposed to all government which involves any appeal, sooner or later, to force. We think him, most decidedly, a no-government man.—(Ed. Cov.)

they will hear it with thankfulness, that thousands of the best people in New England dissent from the Constitution, and as far as human rights are outraged, defend their dissent on the same grounds that Covenanters have always done. Wendell Phillips—one of the most distinguished jurists' of Boston—has adopted and ably advocates these views. Mr. Garrison tells us the number of *Come-outers*, as their enemies call them in reproach, is on the increase. They have, like Reformed Presbyterians, obeyed the divine commandment:—"Come out from among them, my people, be ye separate; partake not of their sins, that ye partake not of their plagues." It is the duty of all the holy brethren to pray for the present and everlasting welfare of these witnesses for the rights of man, and that they may soon see that the rights of Messiah, Prince of the kings of the earth, are as little regarded by the United States Constitution, as those of man.

After several days' search, only one Covenanter family was found. It was then too late in the week to procure a place of preaching with a prospect of hearers. The clergy of Boston generally have organs in their churches, and no minister can preach in any one, so far as we learned, unless he allows the organ to do the praising of God, while the choir amuse themselves with the singing of human hymns. God's psalms are banished from Boston.

It is gratifying to learn, that since we left the metropolis of New England, the Rev. Alexander McLeod Stavelly, pastor of the Reformed Presbyterian congregation of St. John's, (New Brunswick,) has found Covenanters in that city, and preached the gospel to them. There are, also, several families in the neighbourhood. The rampant heresies of Boston I propose to record in the next No.

Cincinnati, 1846, Jan'y.

JAS. R. WILLSON.

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#### SCHISMATICS.

We admit the following communication, coming as it does from a respectable and responsible source, 1. Because the facts which it states as to the character of some of the leading followers of the vulgar and scandalous schismatic alluded to, ought, for the sake of truth, to be known. That the persons immediately concerned know them, is not enough. 2. Because these statements, with little more than the change of names and locality, are equally applicable to other sections of the church where this unhappy individual has had followers. With some exceptions, the few who abandoned the church with him were either drunkards, or tipplers in a fair way to become drunkards, or persons whom it had been found necessary to subject to church censure. He found a large share of his recruits among that class who need the constant interposition of church authority, and censures, to keep them within the limits of a passably decent deportment. In a word, persons of whom the church is most happily rid. This communication, then, may be understood as applying to and describing this faction wherever it exists. And we endorse it as such, with the exception that in the locality referred to there appear to be some reputable persons connected with it. In this region, the very few such that were led away, have, we believe, returned, and left chiefly those who, *in character*, have their affinities in that quarter. 3. We were always opposed to the "hush policy" in regard to the proceedings of that schismatic. We believed from the first, and endeavoured to persuade our co-presbyters, that it was the duty of the church, not indeed to enter into any controversy with so foul-mouthed and disreputable a railer; but to give a plain, and authentic exhibition of

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APRIL, 1846.

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## NATIONAL SUBJECTION TO DIVINE AUTHORITY.

(By Rev. James Chrystie.)

The article in our last No., of which this is a continuation, closed with the consideration of the argument, enforcing national subjection to the authority of Messiah, drawn from divine revelation as contained in the Old Testament Scriptures. This resumes the argument, at this point.—Ed.

Passing over the multitude of testimonies similar in their import in the writings of the Old Testament, we address our attention to one from the New, Romans xiii. 1—5; from which we select only the attributes of magistracy proper to our argument. “There is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth *the ordinance of God*.—He is *the minister of God* to thee for good—he is the minister of God, a revenger to execute wrath upon him that doeth evil.” While we premise the admission, that there may be inculcated in the whole passage the duty of submission to providential appointment, containing a warning to Jewish believers against the turbulent spirit which actuated their countrymen, and to Gentile believers against taking part in the political agitations of their day, in which their interests, or the interests of humanity and religion had no place—it is perfectly evident that the inspired description of civil government, and civil rulers, and the duties growing out of them, are wholly inapplicable to the government then actually existing. That government was a usurpation of a character the most violent, and which had been reached by revolution, violence, and crime, almost unparalleled—it was sanguinary, tyrannical, and idolatrous, beyond all that had gone before. To such a government, such divine approbation and authority, and such conscientious subjection, as are here proposed, are incapable of being attributed. We admit, and even maintain, that it was the duty of Christians, then (and at all times under similar circumstances) to forbear plunging themselves in rash and reckless schemes of political revolution and reformation, or associating themselves with the political leaders of their day for objects, which, however fair and promising in their moral aspect, have no regard to God or his law. That so at least it was understood, there is

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## TOUR THROUGH NEW ENGLAND.

The evils of Congregationalism have so amply developed themselves in New England, especially in Boston, that the time is very propitious for making a successful effort to call the attention of the children of the pilgrims to Presbyterianism. Settlements commenced at Plymouth, in Massachusetts, 1620. The first emigrants were eminently intelligent on the doctrines of free grace, usually known by the name of Calvinism. In the American woods they were far from the temptations of the Antichristian nations. They loved, they feared, and they served God. When the Confession of Faith compiled by the Westminster divines was brought over to New England, about the year 1649, twenty-nine years after the arrival of the pilgrims, it was received with great favour. In the old Hadley association, on the Connecticut river, the field of President Edwards' labours, it was made the doctrinal basis, or as Presbyterians say, the term of communion. The Westminster Assembly's Shorter Catechism, was made *in all* their congregations, the manual of nursery religious education. Hence, New England produced such men as the Mathers, the Davenports, the Shepherds, and the Edwardses. A tone was given to orthodoxy and morals *among the people*, that nearly two hundred years of declension have not destroyed. Congregationalists, or rather Independents,\* were sound in the faith, except on the subject of church government, in which they needed to be taught the way of God more perfectly. The works of the Independent, Dr. John Owen, were altogether acceptable, and now are, to the godly congregationalists of Massachusetts.

In the year, 1749, that is, one hundred years after the importation of the Westminster Confession of Faith, the Rev. Dr. Coleman, pastor of Old South Church, in Boston, was sent on a mission to England. The imitation of David's Psalms by Watts, had been published, and was beginning to be used in the Congregational churches of Britain. On his return, Dr. Coleman selected some psalms of Watts' imitation, which he thought were so near a literal version of the original Hebrew, that they might be used in singing praise to God. There was no Presbyterial authority to watch over and prevent the introduction of any evil into a congregation. Watts' imitation, although very offensive to the more intelligent ministers, gained ground, through the popularity of Dr. Coleman, and the influence of a city congregation. After a protracted and vehement conflict, the imitation supplanted the book of God. After the congregations in Boston and the eastern part of the state had adopted the poems of Watts, his book, an octavo volume on the glory of Christ, was published in England, and extensively circulated among the American congregationalists.

† In that work, Watts teaches the Arian heresy, that the soul of Christ took possession of the body of the babe of Bethlehem, was superangelic, the first of all creatures, and that of course the Lord Jesus was a mere creature and not God. Not long after his works were published in four volumes, in one of which he labours, through two hundred and fifty printed pages, to prove that there is but one person in the God-head. He blasphemously attempts to demolish the whole doctrine of the Trinity. Owing to the popularity of his poems, as manuals of

\* Independents have ruling elders, Congregationalists no officer but the deacon, who administers the finances.

devotion, his heresies leavened extensively the more opulent and literary parts of society about Boston. When Mr. John Adams was inducted into the presidential chair in Philadelphia, then the capital of the United States, as the successor of General Washington in 1801, he was ready to take by the hand Dr. Joseph Priestley, the apostle of the Socinian heresy, and who arrived about that time in Philadelphia, from England. From him, Mr. Adams received the sacrament of the Lord's Supper.

Of course, when Mr. Adams, as ex-president, returned to his country seat, Braintree, in the neighbourhood of Boston, he used all his influence in promoting the cause of the heresy, now known as Unitarianism. Harvard University at Boston, the oldest college in the United States, became about the beginning of the present century corrupted to the core, and also many of the clergy, with this monstrous heresy.

In 1821, there were but three congregations in Boston called evangelical, Old South, of which a Princeton man, Mr. Wisner, was pastor, Park Street, of which Mr. Dwight was pastor, and a newly organized congregation, whose pastor was Mr. Sabine. The Rev. Dr. Lyman Beecher, now professor of didactic theology in Lane Seminary, Cincinnati, was afterwards the pastor of Park St. church. By his eloquent, ardent, and vehement preaching, he awakened the slumbering Bostonians to a sense of the danger, of what is there called, heterodoxy. There are said to be now about eleven evangelical congregations, and the same number of Unitarian, among the congregationalists. It is, however, difficult to ascertain what is the number—where orthodoxy ends and heresy begins. There is every shade of error among both the clergy and the people, from the semi-pelagian doctrine that all men possess natural power to make themselves a new heart, to *humanitarianism*, that asserts Christ to be a mere man, conceived and formed as all other men are.

In the college, known as Harvard University, in the village of Cambridge, about three miles west of the city of Boston, there are more than thirty professors and tutors, all these, except two, are said to be heretics, who blaspheme the Holy Trinity, and of course, the divinity of the Lord Jesus Christ. These monstrous evils are growing. Lately, the Rev. Mr. Norton, who was professor of didactic theology in the divinity department of Harvard, published a book, in two volumes octavo, to prove that the Old Testament was a novel. In this work, he boldly asserts what many people who profess to be orthodox\* insinuate, that the Mosaic history is a remnant of a cruel and barbarous age. He affirms that it is a novel, abounding with sanguinary and fierce sentiments. Many are drawn away. The Rev. Mr. Parker, another Congregational preacher of Boston, adventures farther, and affirms that the New Testament is a romance. These infidel blasphemers are leavening extensively the opulent classes. The wealth of the city is in the possession of the heretics. The plain people are alarmed, especially when they see intemperance, harlotry, Sabbath violation, and other gross immoralities, upturning the very foundations of society. Many are now beginning "to inquire after the good old ways, that they may walk in them." It is a favourable time to make a good impression on the descendants of the pilgrims.

J. R. WILLSON.

\* The Rev. John Paul of Loughmourne, Ireland, for example.

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JUNE, 1846.

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P A R O C H I A L S C H O O L S.

Report to the Synod of New Jersey, on the subject of Parochial Schools. By J. J. Janeway, D.D. 18mo pp. 25. Philadelphia: Presbyterian Board of Publication, 1845.

The Christian Education of the Children and Youth in the Presbyterian Church, by the Rev. Samuel Miller, D.D. 18mo. pp. 66. Philadelphia: Presbyterian Board of Publication, 1840.

Report on the subject of Christian Education, adopted by the Reformed Presbyterian Synod, May, 1845.

The duty—the imperative **NECESSITY** of establishing schools and academies, and even higher institutions, under the care of the Church, where children and youth may receive a thorough religious training, as well as secular instruction, is just beginning forcibly to attract attention among intelligent Christians. The works at the head of our page, are some of the fruits of the growing interest in this vital subject.

Dr. Miller's treatise was prepared by him, as chairman of a committee appointed in the year 1839, by the General Assembly, "to inquire whether any, and, if any, what measures ought to be adopted for securing to the children and young people of the church, more full advantages of Christian education than they have heretofore enjoyed." This report was ordered for publication by the assembly, in 1840, but not, we believe, formally adopted. It contains a well managed argument, partly scriptural and partly historical, establishing the *duty* of imparting to children a thorough religious education. The Dr. shows, very conclusively, that the neglect of early religious instruction *tends to destroy the souls of children*; that without religious training *they may be expected to depart from the church of their fathers*: And *that they are altogether unprepared to profit by the public ministrations of the gospel*. These considerations are well enforced by the excellent author's illustrations, but still more conclusively, and impressively, we make free to say, by the painful experience of the protestant church just now. The mournful cry is heard on every hand—"Rachel weeping for her children," because they have cast behind their backs all sound doctrine—have forsaken the Church, and are either assisting to sustain corrupt denominations, or running the road to infidelity and ruin.

The Dr. thus enforces the last of the above arguments:

"If a pastor desires to render his discourses from the pulpit as profitable as possible to the youth of his flock, he cannot take a more direct course for the attainment of his object, than to attend to them with parental diligence and affection;

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## TOUR THROUGH NEW ENGLAND.

From Boston, Andover was visited. Travelling is rendered very comfortable, expeditious, and cheap in Massachusetts by rail-roads and other facilities. There is a spirit of enterprise, economy and wisdom in relation to all the comforts of this life, in which the Congregationalists far surpass the Presbyterians. This is peculiarly true as to the roads. It is, probably, owing as a means under God to their frequent congregational meetings, where all that regards the welfare of the church is discussed with earnestness. There are few congregational meetings among Presbyterians. It is a great defect. The pastor and one or two confidential ruling elders often govern every thing, and the people are kept in the dark. All the doings of the judicatories of the church should be fully and frankly spread out before all the Lord's people in frequent congregational meetings; and we should avail ourselves of the wisdom of all the saints. All this may be done, and will soon be done in all our congregations as it is now in some, without running into that anarchy which results from committing all government to the body of the people. Thoughts such as these will be suggested to an intelligent Presbyterian traveller, every where in the New England states.

Andover has been for many years the head quarters of Congregationalism. Here is the school of theology, in which very many young men designed for the ministry in the Congregational churches, have received their theological education. The course embraces three years' study. The doctrines taught at this school are the same as those recited heretofore in these sketches of travel. Atonement for the whole human race and particular redemption, is their creed. They mean that Christ made an atonement for every individual of Adam's posterity, but that he redeemed the elect only, who are a definite number, chosen from eternity to everlasting life. They teach in this school that all men possess natural power, but not moral, to make themselves a new heart. By this they mean that all the impotency of the sinner resides in the will. They affirm that all men *can*, if they *will*. In this they contradict the apostle Paul, who says: "When I would do good evil is present with me," Rom. vii. 21. How great does he find the evil of his heart! He tells us in verse 19, "For the good that I would I do not; but the evil which I would not that I do." If Paul regenerated, had not power to do all that he would, surely an impotency not wholly in the will impeded him in doing good.

They teach in Andover, that Adam's first transgression is not imputed to his posterity, but that God deals with all our race as if we were guilty of Adam's sin. They do not admit the imputation of the sins of the elect to Christ, or the imputation of his righteousness to us, for our justification. These opinions are not reconcilable with the declarations of scripture, "The Lord hath laid on him" Christ, "the iniquity of us all," Is. liii. 6. "He bare our sins in his body on the tree," 1 Peter ii. 20. "His" Christ's, "righteousness is unto all and upon all that believe," Rom. iii. 12. After all, the professor of Biblical exegesis, a learned, zealous, industrious and very amiable divine, admitted to the writer, that Christ was treated as if the sins of the elect were imputed: we acquitted and accepted as righteous in God's sight, as if the righteousness of Christ was imputed to us.

These tenets of Andover Seminary are what history calls the Salmu-

rensian or Semi-pelagian errors that ruined the Reformed churches in Gaul.

The Andover School, however, earnestly recommends the Westminster Assembly's Shorter Catechism, as a manual of religious instruction. Professor Stuart remarked, "It is, on the whole, the Catechism for children." Let every one who reads pray fervently that it may not be a dead letter. Many people in the Congregational churches and among the evangelical Episcopalians, are inquiring after the Westminster Confession of Faith. When our New England missionary stations grow into congregations, as they certainly soon will, that form of sound words must supplant every other, as the Catechism is now doing. Being in every Covenanter family—not the mutilated copies of the Associate Reformed, and Old School General Assembly—they will be read by the people and the clergy. The same remains of the doctrines of rich, sovereign, free grace, usually called Calvinism, that prefers the Shorter, will prefer that illustrious system of gospel grace. It is ever to be deplored that the General Assembly, and the Associate Reformed Synod, have shorn of its glory that venerable collection of documents, which Covenanters call our Confession of Faith. To accommodate it to an infidel civil government, the doctrine of Bible magistracy, the Covenants of our fathers, and the form of Church government and Manner of worship, are "vilely cast away," as were the shields in the disastrous battle of Gilboa.

Our cause has much to hope for from the active spirit of inquiry and most intense thirst for knowledge at Andover and over all New England.

The manners and morals of Andover are very commendable. *All* the people are temperance. The use of intoxicating drinks as a beverage, the manufacture and traffic that caters to vile drunkards, are justly esteemed not only odious, but infamous. The Sabbath is sanctified nearly as it was in the good old Puritan times of John Owen and President Edwards.

The opposition of the whole Seminary, and of all tasteful, intelligent and devout people of this beautiful village to the extension of slavery, is vehement. It was the opinion of the best, and wisest people there, that if Texas should be admitted as a slave-holding state, the union between the slave and free states would be no longer desirable. The demoralizing influence of the city of Washington, and the increase of the southern oligarchy, were common topics of conversation.

They do not, indeed, see the evils of the Federal Constitution clearly, but seem to wish that a new constitution might be framed, that would acknowledge Christianity, and that *could not* be interpreted in favour of slavery.

Andover has, and has long had, more power over the religious public mind, than any other institution in New England.

One copy of "Bible Magistracy," was left at Andover, to leaven society with, "*a little leaven*," accompanied with prayer for God's blessing to make it effectual.

J. R. WILLSON.

Cincinnati, April, 1846.

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COVENANT RENOVATION.

This subject, and various documents connected with it, have now been for some time, before the Church. What is to be the result? Are the Covenants to be now renewed? These inquiries we leave to

# THE COVENANTER.

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MARCH, 1847.

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(For the Covenanter.)

NATIONAL SUBJECTION TO DIVINE AUTHORITY.

HOW EXEMPLIFIED.

(By Rev. J. Chrystie.)

In a former article a brief and summary view was taken of some of the arguments demonstrating the obligation of national subjection to divine authority, or the duty of nations to yield a social and practical acknowledgment of their subjection to the authority of the Most High. We now proceed, and with great brevity, to consider, in a few particulars, how this great social duty may be exemplified.

A subject interesting and difficult, without doubt, especially when it is considered how numerous and various are the interests which claim to be consulted, allowed, or indulged. But how far these may be regarded is to be gathered more from the results of experience than a previous examination of their merits; in some cases, at least, that it may be seen to what extent they are really consistent with a well ordered state of society, while many must be dismissed as worthless in their character, and noxious in their influences, and banished as mists and vapours before the rising sun of divinely appointed revealed truth and order. Without entering into details our safest course will be found in ascertaining some few general principles, indisputable and undeniable in their truth and obligation, determinate in their character, and practical in their effects. These, established and acknowledged, will work out their own way, and, though slowly, yet certainly, leaven the community, in which they find a sure footing, with all those elements that constitute the moral security and prosperity of a people. We know of no moral agency that shall at once revolutionize a nation into a state and character purely and perfectly Christian, like the turning of the stop-cock in gas pipes to fill vast halls and entire buildings with streams of sudden and brilliant splendour. Light and life, in their ordinary forms, are progressive, expanding. We must be content, therefore, at times, to hail with joy the break of day, as the sure prognostic of mid-day brightness, and to behold, with heartfelt interest, the cradled infant as the promise of the full grown man in stature and in intellect.

And certainly among the earliest and most important deeds, entering into the obligation we contemplate, is a national acknowledgment of the authority and claims of divine revelation, of the word of God, of the Bible. That God has given such a revelation, and also that this revelation is contained in the Holy Scriptures of the Old and New Testament, are principles here assumed, and that it treats of the duties of nations, and of their rulers, we presume will not be denied. The ac-

in this great work, and that the Lord's name may be magnified in the sight of the heathen.

I am, dear Brother, yours, truly, in Christ's cause and covenant,  
J. B. JOHNSTON.

REV. J. M. WILLSON.

P. S.—I have no doubt in my mind of making Port au Prince the centre of our operations in Haiti. It is the metropolis, the principal port, and occupies in the island the most central position. This is the only port between which and the United States there is much commercial intercourse. Its population is about 30,000. More English is spoken here than throughout the entire island beside.

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TOUR THROUGH NEW ENGLAND.

(Continued from page 336, vol. 1.)

At Boston, my son, who had travelled and preached with me, left to fulfil appointments in the state of New-York. The seventy evangelists, and all other missionaries in the apostolic age, travelled two together. It ought to be so now. If one fall, the other will help him up. I found it a great loss to be left alone.

The next place visited was Pawtucket. I travelled on a very excellent rail-road to Providence, the capital of the little Baptist state of Rhode-Island. The appointments on this road are probably the best on this side of the Atlantic. A missionary formerly spent a great part of his time in travelling that would otherwise have been employed immediately in the service of Christ. His travelling now is like the flight of an arrow. Nearly all his time is occupied in diffusing abroad the savour of Christ's good ointments. By increasing the speed and facilities of travelling, men design the making of property: God designs, chiefly, the evangelizing of the nations.

Not long stay was made in Providence, as it was not known that there were any Covenanters in that city. In a tavern, more intemperance was seen than would have been, 25 years ago, in many days' travelling through the New England States; but very vigorous and successful temperance efforts are now being made in that city. Here is the seat of Brown University, the centre of the Baptist literary efforts. The course of study, as in all the other colleges, is heathen. Neither the basis nor superstructure are Christian. Were an angel from heaven to visit the recitation-rooms, he might think himself in the school of Quintillian, or in Pagan Rome. He would not conjecture that the professor and trustees call themselves Christians. There is much that is commendable in this city, but, as in every place where there is a college, a state government, or a court, there is much gross immorality. Situated at the bottom of the beautiful Narragansett bay, this city might exert a powerful and benign influence in behalf of orthodoxy and vital godliness. But, alas, it is far otherwise. The doctrine taught in most of the churches is Semipelagian, or Arminian. The psalms and hymns of Watts, the blasphemer of the Trinity, are sung in all congregations. The government of the churches, except among Episcopalians, is Congregational; that is anarchical. There is, of course, hardly any exercise of ecclesiastical discipline. The amount of doctrinal knowledge is little, and Christian morality is in a very low state; at the same time there are some orthodox Calvinists, especially among those who were members of the congregation of which Mr. Willson was for many years pastor. They are sighing for a better state of religion. A mis-

sionary station in this city would be eminently successful. It is probable, too, that there are some Covenanters here.

The traveller is conveyed in an omnibus from Providence to Pawtucket, three miles. The latter is a flourishing village, on a small river of the same name. It is a healthy, prosperous, and beautiful manufacturing town. The river here is the dividing line between Massachusetts and Rhode Island, and runs through the village. A female, a very worthy disciple—a Covenanter—resides in Pawtucket. Once a year she visits New-York to partake of the Lord's Supper, in the first Reformed Presbyterian congregation, of which the Rev. James Chrystie is pastor. She is an intelligent, devout, and zealous Covenanter. A brother of hers, who like herself was baptized and educated a Covenanter in Ireland, resides in Pawtucket, and who, though he has never renewed his baptismal vows at the Lord's table, is deeply interested in the welfare of Christ's witnesses. He superintends a large room in one of the factories. God has blessed his labours greatly. Besides supporting in much comfort a large and interesting family, he has realized a very comfortable property. He is intelligent, hospitable, and generous, and fears God.

On arriving in the village, inquiry was made for a temperance tavern. It was undergoing repairs and could not furnish entertainment. Recourse, very reluctantly, was had to a liquor-trade public-house, where no one ought to lodge if he can find accommodations elsewhere. Bar-rooms, and all other liquor-stores are, as Dr. Dwight calls houses of harlotry, the "ante-chambers of hell." There were eight or ten men dressed as gentlemen lounging in the bar-room, smoking segars, drinking deep potations, half-drunk and noisy. But to the credit of this fine village there is but one bar-room tavern in Pawtucket. The most of the villagers are temperance people.

Relief from this house was soon afforded. Mr. Hood, for that is the name of the disciple alluded to above, affectionately gave an invitation to make his house my home while in the village. He soon procured the use of a large Calvinistic Baptist church for preaching, forenoon and evening, and another Baptist house for the next Sabbath, with the stipulation, obtained, however, with difficulty, that there should be no music or poetry used in the worship but the singing of David's Psalms; probably never before heard in Pawtucket. These were great points gained in New England, to the great joy, as was afterwards known, of several disciples of the Lord Jesus.

JAMES R. WILLSON.

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#### MINISTERIAL DUTY.—AN EXTRACT.

Those who speak in this way (viz., *that it is not best to meddle with an evil well fixed,*) understand not that the restoration of the church is the work of God, and no more depends on the hopes and opinions of men than the resurrection of the dead, or any other miracle of that description. Here, therefore, we are not to wait for facility of action, either from the will of men, or the temper of the times, but must rush forward through the midst of despair. It is the will of our Master that his gospel be preached. Let us obey his command, and follow whithersoever he calls. What the success will be it is not ours to inquire. Our only duty is to wish for what is best, and beseech it in prayer; to strive with all zeal, solicitude, and diligence, to bring about the desired result, and, at the same time, to submit with patience to whatever this result may be.—(*Calvin's Tracts.*)