M. Regulla.

# VERMONT CHRONICLE.

TRACY & SEVERANCE, PUBLISHERS.

THE TRUTH SHALL MAKE YOU FREE. JOHN 8: 32.

E. C. TRACY, EDITOR.

VOL. XV.....NO. 38.

WINDSOR, VERMONT, WEDNESDAY, SEPTEMBER 16, 1840.

WHOLE NO. 753.

#### TERMS.

THE VERMONT CHRONICLE will be furnished to single subscribers for Two Dollars and Fifty Cents per annum. If paid within three months, Fifty Cents will be deducted. Agents becoming responsible for six copies. Organization. will be entitled to a seventh gratis. Companies of eight or more shall receive the paper for Two Dollars and Twenty-five Cents, subject to a deduction of Fifty received for a less term than six months, and all such subscriptions to be paid in advance, according to the above terms. No paper discontinued until all arrearages are paid, unless at the discretion of the Publishers.

to stop his subscription, may write his name and residence with the word stop on the margin of a Chronicle, form the Post Master, who will do it for him.

Communications must be post paid. received and conspicuously inserted.

#### AGENTS.

VERMONT. Burnard, J. B. Danforth, P. M. Barnet, Dr Jas. & Skinner. Barton, Col. E. Cobb. Barre, Rev J Thacher. Bethel, Rev B Abbott.

Bennington, E D Waters.

Berlin, I Dewey, P M Braintree, Rev A Nichols. Bralfurd, A Corliss, Esq. P M Brandon, B Davenport, Esq. Brattleboro', Joseph Steen. Brookfield, Rev. D. Wild. Burlington, Rev J K Converse. Brownington, William Joslyn. Cabot, Den M O Fisher. Cambridge, J. W. Turner. Castleton, Dea T Hooker. Charlotte, C B Martin. Chelsea, J. W. Smith, Esq. Chester, Rev S II Hodges Corinth, Mansfield Taplin. Cormoull, Dr M O Parter-Concutry, Dea L Frost, P M Danville, A M'Millan, P M Dorby, N. Colby, P. M. Essex, I C Day, Esq. P M Fairfux Dea J. Parmelee. Functioniile, J. Allen, Jr. Glover, E B Simonds. AM Greenshore', J Pinney, PM Hardwick, L II Delano, P M Hartland, P Cotton, Esq. P M Hortford, Dea Sam'l Tracy Hinesburg, Dea. L F Clark. Irasburgh, G Nye, Esq., P M Jericko, John Lyman. Johnson, Samuel B Waters. Ludlow, Asahel Miller. Lyndon, Dr P Spaulding. Manchester, Fowler W Hoyt. Milton, Den. J. C. Mears. Montpelier, Col A Washburn. Newbury, F Keyes. North Troy, D H Bard, P M Norwick, Dea J Bucton.

Pawlet, Harry Griswold.

Peacham, J. Phillips, Esq., P M Peru. Rev. T. Baldwin. Pittsfield, D Bowe, Esq. Pittsford, Dr K Winslow. Pomfret, M Snow, Esq. P M Past Mills, Rev D Blodgett. East Poultney, W. P. Noyes Putney, Rev A Foster. Queechee, J Dimick, Esq. P M Randolph, Dea T Wilber Royalton, E. P. Nevius. Rupert, Rev D Wilson. Rutland Daniels & Bell. Sharon, Chester Baxter. Springfield, G Washburn, P M St. Albans, A H Huntington. St. Johnsbury, M Kittredge, P M Stowe, Randolph Washburn. Thetford, Dr T Kendrick, P M | Lower Waterfood, Rev T Hall. Waterford, E C Parks, P M Waitsfield, Jas. M. Richardson. Wallingford, Rev S Martindale. Williston, Rev S Parmelee. | E. Williamstown, J. Farr, Jr. Weathersfield, Aaron Hall. West Rutland, Dr. L. Sheldon. Franklin, O. Kimpton, Esq., P M West Hartford, C. Tinkham, P M Westminster, P. Safford, P M W. Randolph, Woodstock, B Swan NEW HAMPSHIRE Clarement, Ormand Dutton. Hanover, Thomas Mann. Lebanon, Isaac Allen. Lyme, Rev E Tenney.

Meriden, J Bryant. Walpole, T Seaver. MASSACHUSETTS Andover, Henry Adams. Boston, Rev Seth Bliss. NEW YORK. Troy, S. W. Dana, Esq. INDIANA.

Middlebury, Elkhart Co., Dr. Ez-ILLINOIS. Dover, Bureau Co. Isaac Delano

Agents are requested, when remittances are made to specify the names to whom money is to be credited. They are also requested to note the terms for advance payment, which in all cases are to be strictly adhered to.

# Religious.

For the Vermont Chronicle. THE BIBLE CAUSE.

LETTERS TO CHRISTIANS. No. 5.

My Dear Friends :-- As proposed in my last, I now proceed to show some of the causes which prevent the vigorous and continued operation of auxiliary Bible Societies.

In the first place, I might mention the lamentable indifference which prevails even among Christians, toward the great and glorious object of disseminating the word of God. All are ready to pronounce the Bible the best of books, and the for them as for yourself? Bible Cause the best of causes. But when required to do something to promote this good cause, many, if not most of professed Christians, shrink back, and pray to be excused. Many who are ready to contribute a little of their money, think that when they have done this, nothing more can for their salvation. be required of them; and therefore, if the object fails, it will not be because they have not performed all their duty towards the good cause. To accomplish all the objects contemplated by the Bible Society, such as searching out destitute familics and supplying them, furnishing public houses, seamen, foreign emigrants, &c. &c., as well as oneself, is that of governing oneself. In proporraising funds for foreign distribution, there needs tion as you abridge men of the privilege of govto be much labor performed. But a small part of erning themselves, in just that degree, you enthis requisite labor can be performed by the few agents employed by the Society; and therefore, all efforts to exercise this inalienable—and all imunless Christians are willing to labor as well as portant right. Now the Congregational system give, these objects cannot be efficiently accomplished. Hence there is nothing wanting so much as an extensive and deep-toned feeling, which the management of his kingdom upon earth to tous business of a Christian church. I speak not shall lead Christians to esteem it a privilege as the hands of his people; with only certain genwell as duty to submit to self-denial, and labor for eral rules, as landmarks for their guidance. He Art. New England. the purpose of extending the knowledge of God, by the distribution of his word.

accomplish but little because they fail to appoint ency in denying them the right to manage the suitable persons for the officers. It is true, they affairs of state, which pertain only to the present ed it the only form of pure democracy that then existed opposed in doing this. may be persons of extensive influence, and great life. The direct tendency of this system of in the world, and had concluded that it would be the efficiency; and, would they exert their influence and energy to promote the cause, they might do vigorous operation. But their want of interest in their rights as Christians; indeed, they expressly dress at Plymouth, 1831, says: "It soon became apparthe object is often overlooked, and they are appointed simply because of their rank and influthey lived. And this was true of the Brownists, and the altar, are much more nearly connected than they lived.

When the ical and all but despotic government under which certain it is, that monarchy and Episcopacy, the throne they lived. And this was true of the Brownists, and the altar, are much more nearly connected than to throw open my pew door, and go up to the ministry, made, it is to be hoped, a salutary imthe society appears better on paper than in its were rigid separatists from the Episcopal church, persuade mankind. Besides this insensible, but natural you out of doors, throw you on the ground, and They expressed a gratitude for his counsels, and the society appears better on paper than in its designed operations. The report of its organization who denied it; and who denied the right tion may appear quite imposing, and give fair of governments to interfere at all with the affairs of governments and governments the form of governments and governments are government. The government at all with the feeling, there, manifested a determination to reduce them to define the government, there was a principle of governments and governments and governments are government. The government at all with the feeling, there, are governments and governments are governments and governments are governments. The government at all with the affairs of governments are governments and governments are governments and governments are governments and governm promise of extended usefulness. But the report of the church.

of its operations might be given in these words | Penry, one of the last of the Brownists who of all who profess this system; but of the tendenLo, A STILL BORN! Many such societies have suffered death for his religious sentiments, during cy of the system itself, and, of its actual results ism; ministers were settled, who embraced that never given signs of life or motion, after their first

Another reason why auxiliary societies accomplish but little or nothing, is, that they attempt Cents, if paid within three months. No subscription nothing. Several years since, I attended the anniversary of a county society, which for several years had done scarcely any thing. I admonish- persuaded, that the men who claimed indepen- will be the motive to be intelligent, in order to laid aside. In former years, the children were Any person receiving his paper by mail and wishing ed the good friends present, that the society was in danger of dying of dyspepsy, and recommendand send it to the publishers by mail, or he may in-ed exercise as the best remedy that could be pro-Elizabeth's arbitrary reign, was even more vio-in ours, so in none are intelligence, and other posed. After considerable deliberation, they con-lent than that of the Protestants under the bloody suitable qualifications for church membership, so Advertisements, to a certain extent, thankfully cluded to attempt a thorough supply of the coun- Mary, Elizabeth's popish predecessor. ty. They appointed an efficient agent, who engaged in the work with a determination that it their native land, it is very obvious that the standard of pure Congregationalism. should be done. The object was promptly and Leyden church early entertained democratical thoroughly accomplished, and the society has been prepossessions in respect to civil government. favored with good health ever since; and a re- How much influence their residence in Holland supply is now going forward, and will doubtless ficult to say; but it is clear, that the very first be efficiently accomplished the present year, act of the emigrating Pilgrims, in a civil capaci-Nothing like exercise, you know, either to prevent ty, was one which savored strongly of democraor cure dyspepsy. And it might be well for many cy. of our auxiliases that are now sorely afflicted, and on the point of death, to take a timely hint, which they covenanted and combined together, judged to be "the firmest pillars of the church) and use this safe and sure remedy. By so doing, "into a civil body politic; to enact, constitute, and commonwealth." Harvard college, which had health and vigor might soon be restored and much Yours respectfully, best of causes.

> J. LANE, Ag't. A. B. S. August, 1840.

> > For the Vermont Chronicle. BRIEF COMMENTS NO. 2.

Thou shalt love thy neighbor as thyself. Mark

with no love to God and holiness; no preparation for heaven and no good hope of it; looking for power and authority to hear and receive, and to Can any man consider the facts now alluded to, been instructed from the Bible by our ministers, ward if you dared to look the way your steps examine and determine, all complaints and ap- without perceiving that this system of church or- and we know your doctrines are false, we tended, to hell as your eternal abode, and ever-

Would you like to be a heathen; ignorant of the God that made and does you good every day; bowing down to idols, of clay, wood, or stone which are the work of man's hands, having government were prepared to believe this report, no idea of heaven, and no good hope of happiness' after death? I think not, well then,

This commandment means that you must pity! all impenitent persons, and try to save them if civil independence actually began in this counyou can. If you are a true Christian, you will try, it was found that New England, the hot bed do so. You will be in carnest to save them, just of Congregationalism, in which, in 1760, there as you would to save yourself, if you were in inhabitants—was "the hot bed" of revolutionary danger of eternal misery and knew your danger.

It means, also, that you must pity the heathen ernment, we unquestionably owe our peculiarly and do all you can for their salvation. They are in danger of eternal misery, and if you love them as you do yourself, you will, since you know how make such exertions? Do you do it so earnestly as to show that you care a hundredth part as much

## [From Punchard's" View."]

that it encourages self-government beyond that of courage the doctrine that men are incapable of self-government; and consequently, discourage of church government, beyond all others, encourages every man to exercise this important birthright. It teaches him, that Christ has intrusted who has learned from the Scriptures that Christ has committed such interests to his people, will It often happens, also, that auxiliary societies competent to manage affairs which pertain to ciples, and whose monthly meetings he often attended. their cternal interests, there is a gross inconsist-

> form of state government. The early Congregationalists seem to have

the reign of Elizabeth, when accused of disloyal-in multitudes of instances.\* ty, protested against the accusation; declaring In saying what I have of the tendencies of that the queen had a daily remembrance in his Congregationalism, I would not be understood to became sound in the faith. prayers; and with his dying breath, sent the as-lintimate that other denominations do not encoursurances of his loyalty to her majesty. Neverthe- age intelligence and piety among their members; preaching has been lowering. Ministers are Calless, the politicians of those times were not slow but this I do intend to say, that the more free any vinistic in sentiment, but they do not preach the to perceive the natural tendency of these princi- system of government may be, and the greater doctrines of the Bible so plainly as formerly.—

that the persecution of the Brownists, during much is expected of the mass of the church as

lish Independents, while they remained in as they approach towards or recede from, the may have had in modifying their views, it is dif- plant churches and to propagate the gospel in this This is the way to alarm sinners. When the na-

venient for the general good of the colony." England. "This brief, but comprehensive constitution of To Congregational principles we are indebted and a governor-general over the colonies of New of New England. Would you like to be an impenitent person; England, was early entertained by the English The influence of Congregationalism in estab-II, in 1664, to visit New England, with "full South and West is well known. to overturn the government of the colonies, if not general intelligence? lasting misery as your portion? No, surely not. found sufficiently loyal—these commissioners reported of Massachusettss-" Their way of government is Commonwealth-like; their way of worship is rude, and called Congregational."\* The last word in this sentence—whether by design or is evident from the fact that Lord Clarendon, in his draft of the plan for sending over commissioners, declared, that the colonies "were already hardened into republics." When the struggle for

> free and excellent forms of state government.† man, it will be no slight recommendation of Con-

form of church government, is, that it promotes general intelligence beyond any other.

I do not mean that you ought to spend as much fairs, unless intelligent and virtuous, so no body of your time in laboring for their benefit as for of men are qualified to conduct ecclesiastical afyour own: but I am sure this command requires fairs, who are destitute of intelligence and piety. The motive, in either case, to preparation for us to make such efforts for them, that we and our self-government, is well nigh irresistible. Every neighbors too, can see that we are really anxious Congregationalist is expected to take part in transacting the most important business that is has preserved for New England that intelligence. done on earth—the business of the church of ADVANTAGES OF CONGREGATIONAL. Christ. He recognizes his accountability to public school at Newton." Hutchinson. Christ for the manner in which he does the work assigned him. He feels—if he feels as he ought

-that there is deep responsibility incurred by 1. Another advantage of Congregationalism is, him. Acting under this conviction, he is contrained to seek that preparation of heart and mind any other system. Next to the duty of knowing which, alone, will fit him to act well his part as oply, published at Concord, N. II.

a Congregational professor. I would not be understood to say, that such are actually the feelings and practice of all who embrace this form of church government; for many, and advice. It is known to many of your read- say anything that would touch them, for they we have reason to fear, are nominal Congregationalists, who have little acquaintance with the nature and operation of the principles which they profess; and no suitable sense of the responsibilities which they incur in transacting the momen-

\*Hutchinson, Vol. I. App. No. 15, and Am. Ency.,

f "Several years before the American revolution, there was, near the house of Mr. Jefferson, in Virginia, Being asked, how he was pleased with the church government, he replied that it had struck him with great church government, then, is to a democratical best plan of government for the American colonies. See an able article on Congregationalism in Encyclope-

dia of Religious Knowledge. ‡A writer in the London Quarterly Review (Vol. much to sustain the Society, and keep it in a had no design upon the state, when they asserted XVI. pp. 517, 518,) as quoted by Dr. Wisner in his ad-the man came up with him. Said the man, "Mr. The plain and simple manner, feeling and afprofessed their cordial attachment to the monarch- ent (in the reign of Elizabeth in England) that they (the l ence in the community. When this is the case, even—the pioneers of our denomination—who writers of bad faith or little reflection have sought to pulpit, and take you by the hair of the head, drag pression on the minds of the ministers present. Puritans saw their beloved discipline flourish."

urgently demanded. Other forms of church gov-However it may have been with the Eng- vernment favor these things, just in proportion

> Some of the legitimate effects of this system land of their exile; and these were established, mainly, as auxiliaries to their churches.

forest of New England, when they began to provide means to ensure the continuance of their Before landing upon the rock of Plymouth, churches and the stability of their civil governthey drew up and subscribed an instrument, by ment. "Learning and religion," they wisely general terms. It must be shown what it is,and frame such just and equal laws and ordinan-previously existed as a high school, was estab. efficient labor performed towards promoting the ces, acts, constitution, and officers, from time to ished at Cambridge as early as 1638, eighteen time, as should be thought most meet and con- wears only after the first tree was felled in New

civil government," says Pitkin, "contained the for most of the colleges of New England. From elements of those forms of government peculiar to the same source has flowed down to us that systhe new world." From the outset, the English tem of common schools, which notwithstanding own hearts. In consequence of defective views government were jealous of the spirit of indepen-its defects, has so long and richly blessed our dence manifested by the Pilgrims; and to coun-land and the world. The same spirit has founteract this, the project of introducing Episcopacy, ded and endowed all the Theological Seminaries guard your people against heresies that are abroad

court. The commissioners appointed by Charles lishing theological and literary Institutions at the

peals in all cases and matters; or in other words der and discipline is preeminently favorable to

"I have brecently met with the remark—I know not | [v. exactly where—that the French nation are much less frivolous since their revolution than formerly. The responsibility of sustaining the government for which and the time of my departure is at hand. It is they have fought, makes them comparatively grave. not—explains the first clause. That the English A sense of responsibility always makes men thought- again. [Dr. H. had not met with the association | ful, and sober-minded.

> tin reply to a letter of inquiry, whether there were any Congregational churches, in a particular section o our country; an intelligent correspondent says-" No. And assigns, as a reason, the want of general intelligence among the people of that section of country.

er measure of religious intelligence, in the mass of the the way to make the churches stable. church than any other system of church government. "I do sincerely think," says my correspondent, "that were 440,000 Congregationalists, out of 500,000 out of New England, it is exceedingly difficult to make sermons, what do my people need? Endeavor to Congregational churches live: and why? Because out of supply their spiritual wants—they look to you.— New England, there is (comparatively speaking) only | When I began to preach, I made use of flowery principles too. And to this form of church govhere and there an enlightened man. He must be an clder and take care of the rest.'

Richard Watson, already referred to, grounds an objec-To those who regard a republican form of gov- tion to "a popular form of church government," on the them in plain and simple language. ernment as the gift of God, and the birth-right of supposed ignorance and youth and inexperience of the mass of every religious community. He speaks with a sort of horror, of " referring every decision to memdreadful it is to be in that condition—you surely gregationalism, that it favors, if it does not una- bers and suffrages, and placing all that is good and venwill make exertions for their salvation. Do you voidably lead to, this form of civil government. | erable, and influential among the members themselves, he said is the way to make them rise and shine;

> It is too obvious to require argument, that the very necessity for intelligence, will, with good men, be a As no people are fit to manage their civil af-| strong inducement to become intelligent. And, it seems to me altogether reasonable to believe, that in these church must feel its importance, and do their want of intelligence forbids the existence of Congrega- told of it. It does no good, but immense evil, to tional churches, there would have been a vastly greater amount of religious knowledge, if such churches had long ago been established among them. If the intelligence of New England originally established Congregationalism, it is equally true, that Congregationalism ‡" In 1636 the general court gave £400 towards a

§See Appendix, No. 6.

### DAYS SHOULD SPEAK.

We take the following from the Christian Pan- do on this point.

overtake him. He drew up his horse, and soon I don't know but you had better preach so." Harris, I have wanted to see you, to tell you how fection, in which the communication was made, ten excited.

ism; ministers were settled, who embraced that system of doctrines; till at length an entire change was effected,—and the ministers and churches

He said of late years the standard of orthodox ples of church government; and could not be the responsibility laid upon men, the stronger The Westminister Catechism has been very much dence in church matters, did not aim at the same manage that government, and to meet that re- faithfully instructed in that excellent summary of independence in civil affairs. Hence it was, sponsibility. Now, as in no denomination so Christian doctrines. There has been nothing substituted in its place. There is little doctrine taught in Sabbath schools. The rising generation, as a consequence, are not indoctrinated. The old members of the churches are much better taught in the doctrines of the Bible than the young. Hence, the members of churches are liable to be led away—exposed to heresies—become disorderly and troublesome. The divine law must are seen in the efforts of the Pilgrims to establish be dwelt upon,—its nature explained, and its penschools and seminaries of learning, as well as to alty declared,—it must be attended to abundantly. ture and penalty of God's law are fully and clearly apprehended, sinners will feel their danger .-Scarcely had these venerable men selled the Without a proper understanding of the law, there can be no true conviction of sin.

> Repentance must be preached not merely in how the sinner feels, who repents,—and what are its fruits. The sinner who truly repents hates sin—not merely because it exposes him to punishment—but because it is in itself hateful and opposed to God. He would hate sin, even if there were no penalty attached to it. By reason of defective views on this subject, when revivals come, many think they are regenerated, while they know little of the nature of sin, and are ignorant of their of sin, many at such times settle down on a false foundation. Laborto indoctrinate. If you would in the land, give them plain, faithful doctrinal instruction. Then when "new-fangled" doctrines are broached, the members will not receive them,—they will say, we know better. We have will have nothing to do with them. If you wish your churches to be firm and immoveable, preach the doctrines,-preach them faithfully and plain-

"Brethren, I am now going to die. I am old, not probable that I shall ever meet with you for several years previous to this.] When I look back and see how I have preached, I can say with Paul. I have not shunned to declare all the counsel of God. I am now glad I have so preached. Were I to live my life over, I would preach Congregationalism unquestionably demands a great-the doctrines more than I have done. This is

"Inquire, when you sit down to write your language; but I found it would'nt do. I had to go and take my people by the hand, and instruct

Dr. H. urged repeatedly the importance of attending to discipline. It is of vast importance to the welfare and prosperity of the churches. This. 3. Another important advantage of this popular at the feet of a democracy." Institutes, Part IV. chap. to come out from the world. Urge this duty upon your churches. Thou shalt not suffer sin upon thy brother. I am afraid there is a want of faithfulness in this respect. Members of the very communities where it is now supposed that the duty. If a member is living in sin, he must be let such things alone. You will never regret that you have urged this subject upon your churches more strongly than its importance demands.

He said, I am sometimes asked by young ministers, if I should live my life again, whether I should preach the doctrines as much and as plainly? whether I should do as I had done in this respect? His answer was, No. But I would preach the doctrines, seven times more. And if you live as long as I have, you will feel just as I

He spent a Sabbath some years ago, he said. MR. Epiron,—At the meeting of the Hopkin-with an acquaintance in Massachusetts, who had ton Association, the 11th inst., the venerable Dr. a large and respectable congregation. The min-Harris of Dunbarton, was present, and gave to the lister told him he had Unitarians and Universalmembers of the association his parting counsel ists in his congregation, and he thought best not to ers, that Dr. Harris resigned his pastoral charge might be offended. I replied, said Dr. H., you several years ago. Since that time, he has been had better preach yourself. Oh no: you must able to preach occasionally, till within the last preach. Well, then, I'll preach just what I have two or three years. He is now in his 80th year. a mind to. He preached a third sermon in the He remarked, that when he first came into this | Academy,—the minister going to another part of region, he was almost alone. The whole ground the parish for a similar purpose. His text was, was overrun with Arminianism. There was no |- Hath not the potter power over the clay, &c.

one who sympathized with him in feeling and sen-His subject, the sovereignty of God. There was timent respecting the doctrines of the gospel, with a very solemn and fixed attention. As he left the the exception of Mr. Wood, of Boscawen. He meeting, a deacon of the church came to him and not be slow to perceive, that if men are judged a church which was governed on Congregational prin- had labored more or less in all, or nearly all, the said, "I don't know as it is best to preach in churches connected with the association. When just such a way." "Why, what is the matter? he went into the neighboring towns he was ac- Have I not preached the truth?" "Yes." force, and interested him very much; that he consider- | customed to preach doctrinal sermons; but was | Well, it is very important to preach truth. Have I not exalted God on the throne of the uni-"Several years ago, he was riding through the verse?" "Yes."-"Well, is not that his place?" village of II--, a neighboring town, and saw a "Yes." Have I not abased the sinner in the man riding after him, as he thought wishing to dost" "Yes."--"What is the matter?" "Why,

used to feel when you came and preached for in connection with the feeble state of his licalth,

The church was gathered by him mainly. Few,