VERMONT TELEGRAPH.

TWO DOLLARS PER ANNUM;] "I AM SET FOR THE DEFENCE OF THE GOSPEL." [PAYABLE WITHIN FOUR MONTHS.

BY ORSON S. MURRAY. BRANDON, WEDNESDAY, DECEMBER 18, 1839. VOL. XII. NO. 13

VERMONT TELEGRAPH.

BRANDON, SATURDAY, DEC. 14, 1839.

The following table affords several items of interesting information to the Baptists of Vermont. The gain of the denomination, in the State, during the past year has been 703 over and above deaths, dismissions, exclusions, &c.

ASSOCIATIONS.	CLERKS.	TIME AND PLACE OF MEETING.	Churches.	Ministers.	Restored.	Baptized.	Rec'd by Let.	Dis. by Let.	Excluded.	Deceased.	Total.
Addison Co.	O. S. Murray,	Whiting, 4th Wednesday in September,	12	10	5	106	39	45	9	19	1045
Danville,	M. D. Miller,	Barke, 3d " June,	22	11	{	19	10	24	17	22	1382
Fairfield,	J. M. Beeman,	S. Fairfield, 3d " September,	14	9	9	160	29	24	7	11	800
Onion River,	A. Stone,	1st Thursday in " "									*875
Shaftsbury,	H. Ellis,	Hoosick, 1st Wednesday in June,	10	10	1	146	20	50	14	12	1028
Vermont,	C. A. Thomas,	Hubbardton, 1st Wednesday in October,	11	8	3	112	47	60	11	17	1125
Woodstock,	E. Hutchinson,	Windham, 4th Wednesday in September,	23	20	2	113	76	118	28	29	2971
Windham Co.	S. Fish,	Wilmington, 3d Wednesday in September,	13	12	4	24	17	26	9	20	1157
Barre,	J. Huntington,	Norwich, 2d Wednesday in September,	16	5	1	33	18	15	2	12	489
			121	85	25	713	256	362	97	142	10912

* The number for last year.

REPORT OF THE BOARD OF THE CONVENTION. Some of the readers of the Telegraph who would be interested in the Report of the Board will not probably see the minutes of the Convention, in pamphlet form. The Report is therefore given below.

Fourteenth Annual Report of the Board.

Brethren:—Your Board, as they review their doings at the close of another year, beg leave to report.

At their last annual meeting, five persons were appointed to labor in the Province of Lower Canada during the year. These have all fulfilled their appointments according to the instructions given them, except brother Baldwin, who, being advised by a Committee of the Board, for the purpose of obtaining a missionary for the Danville and Fairfield Associations, changed his field of labor for six months. From brother Baldwin's returns, we learn that he has spent six months of the year in Canada with his usual success: and six months in the Danville and Fairfield Associations as an itinerant. He writes in respect to his labors in these Associations, that he has attended ten protracted meetings, some of which have been accompanied with powerful revivals of religion. Many have turned to God, and are now actively engaged in his service; and about two hundred have been baptized, and united to Baptist churches.

Edward Mitchell has confined his labors principally during the year to the Stanstead and Hatley church. He writes that there is an increasing attendance upon the means of grace, and not without some good effect.

Israel Ide has spent much of his time, during the year, with the church in Barford occasionally taking excursions into the wilderness, where he found the inhabitants famishing for the bread of life.

Samuel B. Ryder's labors, during the past year, have been chiefly confined to the Potton and Bolton churches. The excitement in the Province has impeded the growth of these, as well as the growth of the other churches. But this missionary, in his last report, says, that the prospect of doing good brightens; the Sabbath is better observed; the Sabbath school is becoming more prosperous; the cause of temperance is advancing; and some have recently believed on the Lord Jesus Christ, and been baptized.

Marshall Britain has labored, for the most part during the year, with the churches in Sutton, Stanbridge and St. Armand. He speaks of making an exploring tour, where he found the relics of several Baptist churches. In this desolate region, special efforts were made to benefit the people. As the result of one series of meetings twenty persons were baptized.

In respect to feeble churches within the boundaries of the State, but little aid has been granted them, the last year. From those assisted which have made returns, viz: the Middlebury, the Waitsfield, and the Derby churches, we find that the appropriations made to them, have been profitably expended. The Middlebury church which receives the sum of fifty dollars a year, is under the pastoral charge of brother W. G. Johnson, who preaches to them one half the time. Brother F. Blood has been employed by the church in Waitsfield one-half the time since December last. His labors are reported as very acceptable, although no special revival of religion has been enjoyed during the year. The church in Derby express their thanks for the appropriation made them by your Board last October.—Brother N. Nichols is the pastor of this church. They have received some addition to their number during the year.

In respect to Agents, your Board have had but four months of this kind of service during the year. Brother S. Fletcher received an appointment in June last, to travel in the State to collect funds. He has served the Convention four months, collecting during the time $526, 10, besides obtaining several hundred dollars in subscription to be paid into the Treasury. Your Agent, being aware that his term of service was short, and his field of labor extensive, and the claims of the Convention urgent, endeavored to lay before the minds of all who had anything to give, the importance of more system in their charities. He is confident that the wealth and the liberality of the Baptists in Vermont, are sufficient to increase our benevolent operations ten-fold, could there be some plan devised for bringing the money into the Treasury.

All which is respectfully submitted,
In behalf of the Board.
C. A. THOMAS, *Cor. Sec'y.*

Religious Miscellany.

Do you pay for a Religious Newspaper?

I was going to ask the question in another form: "Do you *read* a religious newspaper?" But then I reflected, that many read a religious newspaper who do not themselves subscribe for one, they being in the habit of borrowing from their neighbors; and after sending and respectfully soliciting the loan of the paper before the family have read it, and not unfrequently keeping it a length of time greater than the golden rule will exactly justify. Then I had like to have thrown the question into this shape: "Do you *subscribe* for a religious newspaper?"—But it struck me all at once, that some subscribe for a paper, but do not *pay* for it. I have heard this complaint made, and I have no doubt there is foundation for it. I, for my part, would advise such persons to take a *moral* newspaper, if they can find such a thing. *That* is the sort of paper they require. A religious newspaper is quite too far advanced for them. I do not know, and cannot conceive why these non-payers want to read a religious newspaper. I should suppose they would be satisfied with *secular* newspapers. I can imagine that they may desire, notwithstanding their delinquency, to know what is going on in the world; but why they should care to know how things go in the church, I cannot conjecture.—What do those who do not give anything for value received, want to know about revivals, missions, &c.? Here are persons who would starve editors, publishers, printers, and paper makers—the whole concern—into a premature grave!—who say, "Send me your paper," implying of course that they will send the money in return, yet never send it; and yet they want to know all about the progress that is making in converting souls to God, and what is doing among the heathen. Is not this strange, that having never learned as yet to practice the first and easiest lesson of honesty, they should wish to read every thing about godliness and vital piety? So I concluded to head the article—"Do you *pay* for a religious newspaper?"

Do you, reader? If you do, continue to take and read, and pay for it; and be slow to withdraw your subscription.—Give up many things before you give up your religious newspaper. If any one that ought to take such a paper, does not, I hope that some one to whom the circumstance is known, will volunteer the loan of this to him, directing his attention particularly to this article. Who is he? A professor of religion? It cannot be. A professor of religion, and not taking a religious newspaper! A member of the visible church, and voluntarily without the means of information as to what is going on in that church! A follower of Christ, praying daily, as taught by Moses, "Thy kingdom come," and yet not knowing, nor caring to know, what progress that kingdom is making! Here is one of those to whom Christ said, "Go, teach all nations;" he bears a part of the responsibility of the world's conversion, and yet, so far from doing any thing himself, he does not even know what others are doing in promoting this great enterprize! Ask him about missionary stations and operations, and he can tell you nothing. He does not read about them. I am afraid this professor of religion does not love "the gates of Zion more than all the dwellings of Jacob." Ah, he forgets thee, O Jerusalem!

But I must not fail to ask if this person takes a *secular* newspaper. O, certainly he does. He must know what is going on in the world; and how else is he to know it? It is pretty clear, then, that he takes a deeper interest in the world than he does in the church; and this being the case, it is not difficult to say where his heart is. He pays perhaps eight or ten dollars for a secular paper—a paper that tells him about the world; but for one that records Zion's conflicts and victories, he is unwilling to pay two or three!—How can a professor of religion answer for this discrimination in favor of the world! how defend himself against the charge it involves? He cannot do it; and he had better not try, but go or write immediately, and subscribe for some good religious paper; and to be certain of paying for it, let him pay *in advance*. There is a satisfaction when one is reading an interesting paper, to reflect that it is paid for.

But perhaps you take a paper, and are in arrears for it. Now suppose you was the publisher, and the publisher was one of your subscribers, and *he* was in arrears to you, what would you think he ought to do in that case? I just ask the question. I don't care about an answer. *Rev. Dr. Nevins, Baltimore.*

The Righteous are blessed in their Death.

Among the earliest recollections of my boyhood, one scene is most vividly written upon my memory. It was at that age, when noisy sports are the theme of youthful thoughts, and nothing seems important but the pleasure of the moment. My aunt, who had endeared herself to me by her peculiar familiarity and sweetness of manner, was lying on her death bed, waiting with patience the hour of her release. I approached her bed-side to receive her farewell blessing; she feebly clasped my hand in her cold, pale fingers, and looked earnestly in my face. She could not speak. Warm emotion was burning within the etherial spirit, but the angel of death had laid his chilling finger upon her lips. But that fixed, searching, earnest look,—it was full of soul—it conveyed unutterable things.—No words can express the deep thoughts pictured in that eye; no eloquence could have excited such emotion in my own heart. It was a look of love, of sympathy, of tender expostulation. It was the language of the soul speaking out of the eye of a dying saint, on the verge of the spirit-land, already filled with the spirit of heaven. As she dropped my hand and turned her eyes upwards, I saw her lip tremble with the breathing forth of a prayer, and I felt that she was spending her last breath in intercession for me.—From that time the impression made by the dying look and prayer of that departed saint, has never left me. It was one of the most deep and early of those influences which I trust finally subdued me. I shall ever have occasion to bless God for that unutterable prayer. Truly, "the righteous are blessed in their death."

AMUSEMENTS.—All public amusements are full of danger to the Christian life; but amongst all those which the world has invented, none is more to be feared than sentimental comedy. It is a representation of the passions so natural and delicate, that it awakens them, and gives them fresh spring in the heart; especially the passion of love; and still more so, when it is exhibited as eminently chaste and virtuous for the more innocent it is made to appear to innocent minds, the more are they laid open to its influence. The violence of it gratifies our self-love, which speedily desires to give rise to the same effects which we have seen presented. In the meanwhile, also, conscience justifies itself by the honorable nature of those feelings which have been portrayed, so far as to calm the fears of a pure mind, and to suggest the idea that it can surely be no violation of purity to love with an open affection so apparently rational. And thus, we leave the theatre with a heart teeming with the delights and the tendencies of love; and with the understanding so persuaded of its innocence, that we are fully prepared to receive its first impressions, or rather to seek the opportunity of giving birth to them in the heart of another, that we may receive the same pleasures and the same adulation which we saw so well depicted on the stage.—*Pascal.*

FAMILY RELIGION.—Family religion is of unspeakable importance. Its effect will greatly depend on the sincerity of the head of the family, and on his mode of conducting the worship of his household. If his children and servants do not see his prayers exemplified in his tempers and manners, they will be disgusted with religion. Tediousness will weary them. Fine language will shoot above them. Formality of connexion or composition in prayer they will not comprehend.—Gloominess or austerity of religion will make them dread religion as a hard service. Let them be met with smiles. Let them be met as for the most delightful service in which they can be engaged. Let them find it short, savory, simple, plain, tender, heavenly. Worship, thus conducted, may be used as an engine of vast power in a family. It diffuses a sympathy through the members. It calls off the mind from the deadening effect of worldly affairs. It arrests every member, with a morning and evening sermon, in the midst of all the hurries and cares of life. It says, "There is a God!"—"There is a spiritual world!" "There is a life to come!" It fixes the idea of a responsibility in the mind. It furnishes a tender and judicious father or master with an opportunity of gently glancing at faults, where a direct admonition might be inexpedient. It enables him to relieve the weight with which subordination or service often sits on the minds of inferiors.

Religion should be prudently brought before a family. The old Dissenters wearied their families. Jacob reasoned well with Esau, about the tenderness of his children, and his flocks and herds. Something gentle, quiet, moderate, should be our aim. There should be no scolding: it should be mild and pleasant.

I avoid absolute uniformity; the mind revolts at it: though I would shun eccentricity, for that is still worse. At one time I would say something on what is read; but, at another time, nothing. I make it as natural as possible: "I am a religious man; you are my children and my servants; it is natural that we should do so and so.—*Cecil.*

Receipts of the American Board.

It seems desirable that the patrons of the Board should know how the receipts into the treasury for a few months just past compare with the receipts during the corresponding months of the preceding year; and for this purpose the following tabular view is given.

	1838	1839
June	$13,724	$9,907
July,	23,642	17,023
August,	11,036	9,843
September,	15,843	13,047
October,	28,487	18,647
	$92,732	$68,467

Showing an excess in the receipts into the treasury during the five months, ending 31st October, 1838, over those of the corresponding months of 1839, of $24,866; giving a monthly average in 1838, $18,546, and in 1839, of $13,573; the monthly average for the five months of the year 1839 being about $5,900 less than they were in 1838.

Three months of the current financial year, ending 31st October, have now elapsed, and the donations received during that period have amounted to $41,538. The average amount of the donations during the three corresponding months of the three years, (1836, 1837, and 1838,) was $54,753; showing that the receipts for those three months this year are less, by $13,214, than the average during the corresponding months of the three years preceding; and $13,829 less than during the three corresponding months of the year 1838.

For October 1839, the receipts were $18,647, while the average for the same month of the three years preceding was $24,397, or about one third greater.

One quarter of the current financial year closed with the 31st of October last; during which it is seen that the donations to the treasury have fallen short of those for the first quarter of the previous financial year by $13,829. Should the deficiency be as great during each of the remaining three quarters of the year, the amount for the current year would be less than that for the last by more than $55,000.

The average monthly expenditure in carrying forward the missions under the care of the Board is about $24,000.—*Miss. Herald.*

WHAT MIGHT BE DONE WITH THE MONEY WASTED IN WAR. Give me the money that has been spent in war, and I will purchase every foot of land upon the globe. I will clothe every man, woman and child in an attire that kings and queens would be proud of; I will build a school-house upon every hillside, and every valley over the whole habitable earth; I will supply the school-house with a competent teacher; I will build and academy in every town, and endow it; a college in every State, and fill it with able professors; I will crown every hill with a church consecrated to the promulgation of the gospel of peace; I will support in its pulpit an able teacher of righteousness, so that on every Sabbath morning the chime on one hill should answer to the chime on another, round the earth's broad circumference; and the voice of prayer, and the song of praise, should ascend like an universal holocaust to heaven.—*Stebbins.*

From the Connecticut Observer.

TEXTS MISQUOTED.

ERROR. For they rest from their labors, &c.

CORRECTION. That they may rest from their labors. Rev. 14, 13.

ER. The merciful man is merciful to his beast.

COR. A righteous man regardeth the life of his beast. Prov. 10, 12.

ER. That he who runneth may read it.

COR. That he may run that readeth it. Hab. 2, 2.

ER. Who giveth us all things richly to enjoy.

COR. Who giveth us richly all things, &c. 1 Tim. 6, 17.

ER. I the Lord search the heart, I try the reins of the children of men.

COR. Children of men not in the text. Jer, 17, 10.

ER. Having the promise of the life that now is, &c.

COR. Having promise, &c. 1 Tim. 4, 6.

ER. And to give you an inheritance among them that are sanctified.

COR. Among all them which are sanctified. Acts 20, 32.

ER. Come unto me all ye that are weary and heavy laden, &c.

COR. All ye that labor and are heavy laden, &c. Mat. 11, 20.

ER. And setteth him on the pinnacle of the temple.

COR. On a pinnacle of the temple.—Mat. 4, 5.

ER. Behold I bring you glad tidings of great joy, &c.

COR. Good tidings, &c. Luke 2, 10.

ER. The night cometh wherein no man can work.

COR. When no man can work. John 9, 4.

ER. Testifying, &c., repentance toward God, and faith in our Lord Jesus Christ.

COR. And faith toward our Lord Jesus Christ. Acts 20, 21.

ER. The liberal man deviseth liberal things, &c.

COR. The liberal deviseth liberal things, &c. Isa. 32, 8.

ER. I will pour, &c. the spirit of prayer and supplication, &c.

COR. The spirit of grace and supplications. Zech. 12, 10—Blended with Dan. 9, 3—To seek by prayer and supplications.

ER. He is able to save to the uttermost all them that come unto God by him, &c.

COR. He is able also to save them to the uttermost that come unto God, &c.—Heb. 7, 25.

ER. Where two or three are gathered together in my name, there am I in the midst of them to bless them.

COR. To bless them, not in the text—Mat. 18, 20.

ER. Remember therefore from whence thou art fallen, and repent, and do thy first works.

COR. The first works. Rev. 2, 5.

ER. Clothed in his right mind.

COR. Clothed and in his right mind.—Mark 5, 15.

[A long list of the *misapplications* of Scripture might be made. Among those heard in Sunday-school meetings, none is more common than a perversion of part of the 18th verse of the 8th chapter of Isaiah: ("Behold, I and the children whom the Lord hath given me")—which is used to express the happiness with which a teacher will enter heaven with his converted pupils; but the words are merely the beginning of an assertion of the prophet, having a totally different meaning.—"Behold, I. and the children whom the Lord hath given me, are for signs and for wonders in Israel from the Lord of hosts which dwelleth in Mount Zion." The use made of this expression in Hebrews ii. 13, is equally wide from the erroneous application referred to.]

THE FORCE OF TRUTH.—A gentleman was once asked in company, what led him to embrace the truths of the gospel, which formerly he was known to have neglected and despised! He said, "My call and conversion to God my Savior, were produced by very singular means; a person put into my hands 'Paine's Age of Reason.' I read it with attention, and was much struck with the strong and ridiculous representation he made of many passages in the Bible. I confess, to my shame, I had never read the Bible through; but from what I remember to have heard at church, and accidentally on other occasions, I could not persuade myself that Paine's report was quite so absurd as he represented it. I resolved, therefore, that I would read the Bible regularly through, and compare the passages, when I had done so, that I might give the Bible fair play. I accordingly set myself to the task, and as I advanced, I was struck with the majesty which spoke, the awfulness of the truths contained in it, and the strong evidence of its divine origin, which increased with every page, so that I finished my inquiry with the fullest satisfaction of the truth as it is in Jesus, and my heart was penetrated with a sense of obligation I had never felt before. I resolved henceforth to take the sacred word for my guide, and to be a faithful follower of the Son of God."

A GODLY HOME.—Oh! great, unspeakable is the blessedness of a godly home. Here is the cradle of the Christian; hence he sallies forth for encounter with the world, armed at all points, disciplined in all the means of resistance, and full of hope of victory under his heavenly leader. Hither he ever afterwards turns a dutiful and affectionate look, regarding it as the type and pledge of another home; and hither, when sore and wounded in that conflict, he resorts to repair his drooping vigor; and here, when abandoned by the selfish sons of this world, he finds as in a sanctuary, the children of God ready with open arms to receive him: and here the returning prodigal, enfolded in the embrace of those who know not, dream not, of the infirmities of the world with which he has been mixing feels all at once his heart burst with shame and repentance. Merciful God, what city of refuge hast thou ordained in the Christian home.—*Rev. R. W. Evans.*

LOOK UNTO CHRIST.—I was once wont to meditate most on my own heart, and to dwell all at home, and look little higher; I was still poring either on my sins or wants, or examining my sincerity; but now, tho' I am greatly convinced of the need of heart-acquaintance and employment, yet I see more need of a higher work, and that I should look often upon Christ, and God and heaven, than upon my own heart. At home I find distempers to trouble me, and some evidences of my peace; but it is above that I must find matter of delight and joy, and love and peace itself. Therefore I would have one thought at home upon myself and sins, and many thoughts above upon the high and amiable and beautifying objects. *Richard Baxter.*

Laws of Vermont.

REVISED STATUTES.

CHAPTER XXVIII.

[Concluded.]

51. The goods so appraised shall be delivered to the defendant if he require it, upon his depositing with the attaching officer the appraised value thereof in money, or giving to such officer satisfactory security for the payment of such appraised value of the goods, or to satisfy all such judgments as shall be recovered in the suits in which the goods were attached, if demanded within the time during which the goods would have been held by the respective attachments, and to indemnify such officer from all costs and damages that he may sustain if such payment is not made within the time aforesaid.

52. The attaching officer in such case shall be accountable to the attaching creditor, for the appraised value only, of the goods so delivered to the debtor.

ABSENT DEFENDANT AND WRIT OF REVIEW.

53. If the party against whom any suit shall be brought before the supreme or county court, shall be absent from the state at the time of the service of the writ, and shall not return within the same, before the time of trial, such court shall (unless such party had notice of the service of the writ twelve days before the sitting of the court,) continue the cause and order notice to be given to the absent defendant, by publication in some public newspaper, to be designated by such court.

54. In all cases against such absent defendant, when judgment shall be rendered upon default without proof of personal notice, execution or writ of possession shall not issue until the plaintiff, his agent or attorney, shall have given bond by way of recognizance, with sufficient surety, to be taken by the clerk of the court in which such judgment shall have been rendered, in double the value of the estate or sum of money recovered by such judgment, to pay such sum as shall be recovered by such absent defendant by writ of review, and the surety aforesaid shall be no further answerable than for the recovery which shall be had upon such writ.

55. The defendant, against whom judgment shall have been rendered by default without notice as aforesaid, may at any time within three years from the time of rendering such judgment, bring his writ of review before the same court that rendered such judgment, and upon such writ being returned in court, the original judgment shall be vacated, if it is in no part satisfied, or if it was for the recovery of real estate.

56. If the original judgment has been fully satisfied, the same shall be affirmed.

57. If such judgment has been in part satisfied, the same shall be affirmed for so much as is satisfied, and reversed for the balance.

58. The court shall then proceed to try and determine the original action in the same manner as if there had been no judgment rendered, and if the original plaintiff has recovered and collected on the judgment more than was his due, judgment shall be rendered for the original defendant to recover such sum, with interest, and his reasonable damages with costs, otherwise such judgment shall be rendered as the nature of the case shall require.

59. The writ of review shall be sued out and served in the same manner as original writs.

60. Upon every judgment rendered upon a writ of review, the court shall have power to allow or deduct costs between the parties as the equity of the case shall demand, and either party shall be entitled to a review of the same as if no previous judgment had been rendered.

61. In all cases when an action shall be brought on any judgment rendered by default against such absent defendant, without proof of personal notice, it shall be lawful for the defendant to plead or give in evidence any matter or thing, which he might have done in the original action.

IMPRISONMENT OF DEBTORS.

62. No female shall be arrested or imprisoned by virtue of any mesne process which shall issue in an action founded on contract, nor by virtue of any execution which shall issue on a judgment recovered in any such action.

63. No person, who is a resident citizen of this state, shall be arrested or imprisoned by virtue of any mesne process which shall issue in an action founded on a contract, express or implied, made or entered into after the first day of January, in the year one thousand eight hundred and thirty-nine, nor by virtue of an execution issued on a judgment recovered in an action founded on any such contract.—Provided, that if the plaintiff, praying out a writ on any contract made after the first of January 1839, shall file with the authority issuing such writ, an affidavit stating that he has good reason to believe, and does believe, that the defendant is about to abscond from the state, and has secreted, about his person or elsewhere, money or other propeity, such writ may issue as an attachment against, and be served upon, the body of the defendant.

64. When final judgment shall be rendered by any court on contract, express or implied, the debtor may appear before such court during the term at which the judgment is rendered, or if rendered by a justice, within two hours after the rendition thereof, and submit himself to be examined on oath, touching his situation, circumstances and property.

65. If the court, after the examination of the debtor, and hearing such evidence as may be produced by the creditor, shall adjudge that the debtor would be entitled to the benefit of the poor debtor's oath if he was confined in jail on execution, such court shall administer to the debtor an oath substantially in form prescribed for poor debtors in jail, with such variations as the nature of the case requires, and in such case, no execution against the body of the debtor shall issue on such judgment.

66. When the debtor shall appear before a justice, and submit himself to be examined as aforesaid, such justice may continue the suit for further hearing, not exceeding twelve days.

67. If, after such examination and hearing, it shall be adjudged by the court, that the debtor is not entitled to the benefit of the oath aforesaid, the creditor's costs on such examination shall be added to the cost in the original judgment.

[The foregoing Chapter is now in force.]