

VERMONT TELEGRAPH.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

BY ORSON S. MURRAY.

BRANDON, WEDNESDAY, MARCH 14, 1838.

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TERMS.

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Vermont Telegraph.

BRANDON, SATURDAY, MARCH 10, 1838.

For the Vermont Telegraph.

SECOND COMING OF CHRIST.

Answer to brother Angier's letter, published January 17, 1838.

Dear brother:—Your first remarks about "broad assertions," are well enough, but you should be very careful when you reprove others with a little severity, that you are not guilty yourself. Permit me then to show you, some few "broad assertions" of yours. You have brought two, as you suppose, against me, and then make a broad one, by saying, "such assertions abound throughout your lectures." You bring no proof. And if you had read my lectures as you ought, to have reviewed them with judgment and candor, you would have found that I tried at least to support those "broad assertions," which you say I made, by evidence.—Here follows one of your "broad assertions": "The Revelator speaks in the present tense, or of things then passing before him, and there are whole chapters where not one word is said about things to come." Now, sir, I will prove it a broad one. 1st chapter, read 1st, 3d, 7th, and 19th verses; 2d and 3d chapters, you have proved some in yourself; iv, 1; v, 10; vi, 11; vii, 15 to 17; viii, 13; ix, 6 and 12; x, 6, 7 and 11; xi, 2, 8, 7 and 14; xii, 6 and 14; xiii, 5 to 8 and 14; xiv, 10; xv, 4; xvi, 14, 15; xvii, 8, 10, 12, 14; xviii, 4 to 11; xix, 8 to 15; xx, 6 to 8; xxi, 4 to 8, 24 to 27; xxii, 4 to 7 and 12 to 20.

Again, at the close of your letter, you say, "if there is any such thing as 'hurting' the Bible, such expositions are doing it, and doing more to make universalists, than to save souls, or honor God."—Not a particle of proof. This assertion is made with a design too. And I pity the man, who professes to be a servant of Christ, who can indite, or endorse such

same object white." Whose "optic nerves" are now "strained?"

And now our second rule. I want to prove that the people of God "are rich, increased with goods, and have need of nothing," or at least they think they have reason to say so. "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked," Rev. iii, 17. "Knowest not." I perceive you do not know it, my brother, but think that the old man's "optic nerves" are a little "strained." Buy a little eye salve, my brother, and anoint your eyes, that you may see that it would be necessary for me to prove all this—that God had done great things for the church—that she had been blessed with "the precious things of heaven," as well "as precious fruits of the earth," or how could she say with any degree of propriety, "I am rich and increased with goods." If there had been no reformation, no extraordinary efforts to spread the gospel, the church the whole time completely dead and cold—the kingdoms of the earth suppressing her efforts, if any—her churches few, her members poor, and the cause languishing; and then, I had called it the Liodicean church, you would have laughed me to scorn, and with reason too. On the other hand, if I had not shown, that under all these blessings, she had become proud, haughty, self-confident, self-righteous, worldly minded, unthankful, unholly, truce breakers, &c., you would have said, that that part was not fulfilled, which says, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." I beg of you my brother, to go to work and see if you can fit out a church, any better to answer the description given by the Holy Spirit, than I have done. Then we will believe you, and reject mine, if you do it. I might go into the word of God, and prove that in every age of the church, from Moses until now, when God has blessed the church with spiritual and earthly blessings, at one, and the same time, she has become corrupt, depraved, and self-righteous. But my dear sir, if you are willingly ignorant, you would not believe, although the whole Bible should support my views.—You will not be "singular" as you say. I fear many will be found in your ranks, when it will be too late to "buy gold tried in the fire." Yours, &c.

Wm. MILLER.

For the Vermont Telegraph.

Students for the ministry, and churches—A common-sense view.—No. 5.

The influence which an imperfect support exerts upon students. To do justice to this subject, I am aware, is not an easy task. I readily feel my incompetency. Its

stern and steady look will pierce him thro' and through, till in fact he will become what he is looked upon to be. If I am not mistaken, such is the natural tendency.—Let parents, brothers and sisters look upon one of their number as a dunce or a rogue, and he will just so surely be a dunce or a rogue, as long as he remains under such an influence. Precisely the same principle holds good in regard to students. Let a young speaker arise to address an audience, and at the close of every sentence, let him be greeted with hisses and sneers; let him frequently be interrupted by the scraping of feet, and by seeing influential men leave the house, and how long, think you, would he speak? And as human nature is, I very much question whether any man, if universally regarded as insane, would long enjoy a sane mind. So much for public opinion.

It has already been shown, (No. 3.) that this want of money is liable to destroy the health and life of the student; but if it does not, it will often directly and very materially injure his education. Much of his time must be consumed in earning money; much more in anxiety about debts, so that when he pretends to study, his mind is divided and distracted. His efforts are fitful and in different directions, he never knowing one month or year what he may be obliged to do the next. He is like a man carrying on a dozen trades by turns. He can scarcely enter one shop, put his tools in order and begin to draw custom, before he must go to another, spend another month in repairs and preparation for business, and again remove. If his mind were ever so contented he could never accomplish any thing in this way; much less can a man study while his mind is harassed with anxiety. Let him who has money, bring the case home. Let him imagine that, as he seats himself, at his study table in the evening, the first object on which his eye rests, is a dunning-letter, calling for money that has long been due, and which he feels ought to be paid. A moment's reflection reminds him of other similar debts which also he feels ought to be paid; but he cannot pay them. He has already sold his watch and trunk, and books, but all will not pay his expenses. Can he study in such a situation? Certainly not—at least not anything more than simple Addition, which enables him to put his debts together. A student's time is lost as long as he is

tormented by anxiety of mind. And here the habit of acting out falsehoods, as this

in the next number, I propose to consider the influence exerted upon the churches by the present mode of educating students for the ministry.

Nov. 1837.

PARENTS' DEPARTMENT.

From the American Annals of Education.

EDUCATION OF THE TONGUE.

"The tongue can no man tame," says a writer of high authority, "it is an unruly evil, full of deadly poison." And again, "it defileth the whole body, and setteth on fire the course of nature."—And another of the same class of writers observes, "I said in my haste all men are liars."

Now this testimony in regard to the tongue, as it was two or three thousand years ago, under the mode of training then in vogue, and as it still is in the nineteenth century, notwithstanding all our talk about improvements in education, must undoes mean something. The tongue is "an unruly evil," and if we ought not to say that no man "can tame" it, we have at least too much reason to believe with St. James, that it never yet "hath been tamed."

We mean not to say in our deliberation, what David said in haste—that all men are liars—at least, we do not say they are intentionally and maliciously so. We hope better things; we believe better things. But we need not a Mrs. Opie to tell us—at least if we have our eyes open to what is going on around us—that lying, in some one or more of its various forms, and in a higher or lower degree, is, even in the best society, almost universal.

We have headed our article, Education of the Tongue. But with the foregoing preamble, and the illustrations which follow, every one will discover our meaning. It is no part of our object to treat, at present, of that part of the education of this little member, which pertains to the earlier and later management of the voice and speech, however important a figure it makes in accomplishing these results.—We have fulfilled that part of our task in our volume of last year, at page 171. Our present business is, in short, with the vice of lying.

This vice is, indeed, acquired by the individual long before he can use the tongue; and in various ways, too, which do not necessarily involve the use of the tongue in others. There are lies told to children, by hundreds and thousands, long before they can speak; and often without our speaking to them. We may lie by our looks and our actions, as well as by our words. And some little children, long before they can speak, acquire the habit of acting out falsehoods, as this

trust those whom he most loves, how dreadful the consequences! And what, on earth, can hinder his imitating their example?

You have something on your table or about your person, which your child manifests a desire to obtain. You tell him it is not fit for him, or attempt to conceal it. How long will it be ere he will begin to conceal from you something which it is not very convenient for him to yield? And when he has reached this stage of lying, how long will he be before he will take another degree in the same craft, and attempt to deceive you in words? It is but a step from the lie in countenance to the lie in action; and but another step from the lie in action to the lie in word or in deed.

We will give another example. The child is ill. We wish him to take necessary medicine. He is assured that it is agreeable to his taste, and he will, and assume a cheerful appearance and countenance. But he soon learns that he has been deceived; and how long will it be ere he loses all confidence in our veracity; and not only so, is encouraged to repeat, in his way and sphere, our own unhappy example?

As a child grows older, and becomes more and more acquainted with society, especially that part of society which ought to be known to him most favorably, does he find a more strict adherence to truth in those around him? Rather does not every thing, in this respect, wax worse and worse? Does he not find falsehood current every where, and on almost all occasions?

The parent makes promises to him or to some other member of the family, and does not perform them. Brothers and sisters promise, and, if not convenient, do not perform. He soon learns the lesson and imitates.

Parents, brothers and sisters smile and look kindly to visitors, and urge them to stay longer or call again soon, with a thousand of the like assurances of friendship; and yet how common is it, as soon as they are out of hearing, not only to criticise their characters and manners, but to show by our looks and actions, if we do not say it in words, that we are "glad they are gone." Of lying, by saying "not at home," when we are so, and requiring children or domestics to say the same, it is scarcely necessary that we should speak; so obviously evil are its consequences.

A guest is invited; and is seated at our table. The food is served with a thousand apologies at almost every dish or course, for its being no better; but urged to eat beyond his ability notwithstanding. He praises the food whether he likes it or not. How soon does a child see thro' all this "game?" How soon does he

ing the Bible, such expositions are doing it, and doing more to make *universal* than to *save souls*, or honor God."—Not a particle of proof. This assertion is made with a design too. And I pity the man, who professes to be a servant of Christ, who can indite, or endorse such an assertion, without a shadow of proof, either through malice, envy, or ambition. After showing your spleen, you take up your objection third, "to prove two things by the same event." But not liking your own phraseology, you change your mode of warfare, and start for another tree, "or as I might with more propriety have said, proved one thing by a number of contradictions." You had better start again sir. The "old rifle" may reach you there. Every man will tell you, that to prove some things, we have to bring forward contradictions; for instance, suppose I want to prove you a liar, (only a supposition.) I must first prove what you had said. Then I must prove that the truth is contrary to your statement. And so I make out my case. Or, we will suppose, I want to prove that you are ungrateful, and unfaithful, to the people of Waterbury. What must I do to support my case? You, and every man would answer, I must prove what the town of Waterbury had done for you. How they had fed, clothed, nursed, provided fuel, house rent, carriage house, mowing, hay, oats, &c. And that every Sabbath they attended meetings by the time, ears open to hear, hearts ready to receive, and anxious for the truth.—And then to prove my case, I must show that you, instead of receiving these things kindly at their hands, are full of your complaints, exhortant in your demands, or like the horse-leech daughters crying, "Give, give." Your food, you said was coarse, your clothing not rich enough, your nursing miserable, your fuel unfit to burn, house poor, carriage house in the wrong place, pasturing not fit for goats, hay not in bad order, and oats too light. That you went to meeting half an hour too late. Your prayers cold, your sermons formal, and truth scarce. In one word you would not stay with them, unless they did more for you. If I should prove all this, all must say the case was supported.

And now, my dear brother, let us apply our rules. First, I suppose, you want to prove me a liar. How have you done it? By showing what you have said, in almost every page of your book, say you. Very well, I agree, you have shown what I said, and well garbled too; but, have you proved in a single instance, that what I have said about God's blessing the church in this age, is not true? No, you know you have not, neither can you prove it. Again, have you proved, that what I said about the coldness, lukewarmness, ingratitude, unbelief, or want of moral courage, unfaithfulness, worldly-mindedness, popular notions, &c., of the church at the present day, (if you please), is not true? No. Where then am I proved a liar? O! I did not mean to prove you a liar, say you. Why, then, say so. At one time pronounces it black and then at another time pronounces it

For the Vermont Telegraph.
Students for the ministry, and churches—
A common-sense view.—No. 5.

The influence which an imperfect support exerts upon students. To do justice to this subject, I am aware, is not an easy task. I readily feel my incompetency. Its bearings are in so many directions, and its influences so extensive, that no ordinary share of penetration is adequate to mark their full force and extent. Some of the more prominent bearings, however, may readily be perceived by minds of no uncommon discernment; and such points only, shall I presume to notice.

First. It makes a man narrow-minded.—He comes to take illiberal views of subjects; especially of those relating to money matters. Having been allowed, kept short, and obliged to look on a cent as worth a great deal, he is in danger of becoming a thorough-going half-penny man. A minister ought to be a liberal man; he ought to have too much soul and manliness to squabble over a cent; but instances are not wanting in which they have done it. I am sure I never can forget the mortification I once felt, on seeing a contest with a post-master on the postage of a single newspaper. In some instances, it would seem that this extreme penuriousness gains the ascendancy over conscience. If I am not mistaken there is sometimes a tendency towards it in the use and care of horses. A horse on a journey, for instance, generally pays dear for his keeping when it comes to him upon free cost; but to save expense he must bear it. A horse is often allowed to stand two or three hours in the cold, when a ninepence would place him in a warm stable, and give him as much hay as he could eat.

This want of money is apt to lead students and ministers into a practice that seems to me not to differ much from absolute wrong; I mean the practice of beating down the price of articles which they purchase; as if they had a moral right to receive an article from a store or anywhere else, for anything short of its real value.—If speculating men are disposed to cheat each other, they must bear it; it is their sin; but it does seem desirable that Christians, especially Christian ministers, should stand aloof from such a practice. If one knows the value of an article, he need not be imposed on by too high a price; he can leave it without making any words about it. If he does not know the value, beating down the price will be no security; for traders soon learn who they are that think an article is cheap because the price was lowered while making a trade; and it is very easy to ask double the value for the sake of being beaten down half. I cannot avoid looking upon this method of dealing, as wholly unbecoming a noble-minded man.

A practice, somewhat common among indigent students, that of boarding them

wherever he goes, sick or well, lame or not. Yes, he must wear his *life* out piece by piece, and *all this to save money*. And yet, if he does not come before the world an accomplished gentleman, and a profound scholar, he is set down as a very unpromising young man. Upon such necessity, it must be allowed to pass one *solid sentence of condemnation*. My soul hates it.

And this is not all. This whole scripping policy has a tendency to make a student feel ashamed of himself; especially when he has just aid enough to give him the idea of being on charity, without being able to act like a man. He would be glad to be generous, but he is like a man in "boys' clothes," straightened and confined, having a few dollars dealt out to him quarterly, for which he gives his note; but he can scarcely pocket it, before some sharp-eyed creditor catching a glance of him, very kindly accosts him with a "how do you do?" and "would it be convenient for you to pay just that little now? I am very much in want of money just now, or I would not trouble you at this time." In this way "that little" is very soon out of his pocket, and he finds himself again a pauper at large, without a cent left. Now he must skulk and blush every time he might be expected to contribute a four-penny bit to any benevolent object, till another quarter comes round, when he goes through the same ceremonies as before. In such circumstances, a student will feel meanly; he will be mean; it cannot be otherwise. A necessity is laid upon him compelling him to it. He would not do so in different circumstances; others would do so in his circumstances. It is not, therefore, so much his fault, as his misfortune that he does so; but so it is, and so it will be as long as students are surrounded by such influences.

Far be it from me to draw any invidious comparisons between students and other young men,—for I do not think, considering their circumstances, that they would suffer at all by comparison with others.—Take a young man of property, strip him of all, and place him on the same level in this respect with the student, and you would doubtless see a sorry face. He would not be able to evince so much fortitude as students often do. And it is vain to say, as some do, that pious students need not pay any regard to public opinion, nor concern themselves about the manners of men.—Public opinion will influence men, and students for the ministry are the very ones who will have to do with all classes and descriptions of men; they ought, therefore, to be able to commend themselves to all by a magnanimous and generous course of conduct. And moreover, public opinion should be regarded, and in many cases conformed to as a rule of action. In such cases it becomes a law, and one who violates this law, will be marked by the public eye. Its

watch and trunk, and books, but all will not pay his expenses. Can he study in such a situation? Certainly not—at least not anything more than simple Addition, which enables him to put his debts together. A student's time is lost as long as he is *tormented by anxiety of mind*. And here, oblique, effects cannot be prevented till causes are removed. It is useless, therefore, to tell him not to worry, while you administer no relief. If you would bid a man be warm, you must clothe him. If you would bid his hunger cease, you must feed him. And in like manner, if you would bid students or ministers, give themselves wholly to their work, you must keep them out of debt. Do this and I pledge my word you would be astonished at the increase of their mental powers. They would gather up all their scattered energies, and with "thoughts that breathe and words that burn," their whole force would be thrown straight forward. You would then see that mind is might.

One thought more. It will have a tendency to injure his piety. This may be a new thought to some; still, I think it is correct. I know there are those who seem to think that the more they can throw in a student's way, the better for him; but I frankly confess that I never could see the philosophy of it. It is evident that a student may be helped too much; and it is equally evident to me, that he may be helped too little, and then it will often have a tendency to injure his piety as well as his education. All will agree that students for the ministry ought not to possess an excessive desire for money; but how can this desire be so effectually cherished, as by keeping them in a situation in which they must constantly feel the want of it? Let them have what they really need, and they would dismiss it from their thoughts. It is wrong to be envious, but the way to make a person envious, is to deprive him of some desirable object which is in the possession of another. It is wrong for students to allow their affections to become alienated from the churches of which they are members, and from the denomination; but sometimes they cannot help feeling that the churches are wanting in interest in their welfare, and in the cause of education, which to them seems so well adapted to subserve the interests of our Redeemer's kingdom. Some students who have been obliged to teach considerably have remarked that they never could get employment in our own denomination; and where they have had select schools, very few of their scholars were from Baptist families. Hence it is natural, if not unavoidable, that their feelings should become interested in others. Students must have society, and if they cannot find it at home, they will seek it abroad.

do not necessarily involve the use of the tongue in others. There are lies told to children, by hundreds and thousands, long before they can speak; and often without our speaking to them. We may lie by our looks and our actions, as well as by our words. And some little children, long before they can speak, acquire the habit of acting out falsehoods.

He who has thought much on this subject, needs none of our illustrations; nor even those of Mrs. Opie. But as some, in this busy age, and especially in our own busy community, may not have time to think, at least they believe so, it may be well to present a few plain examples of the evils to which we refer.

How often before the infant is a year old, do parents—the best of parents—indulge it in certain things, when they themselves are good-natured, or, when it is perfectly convenient to them, and yet deny him those indulgencies under circumstances which, for aught the child can discover, are the very same, their own convenience alone excepted!

We are at table, drinking our tea for example; the child, from sympathy or imitation, or both, manifests a disposition to taste with us, and is indulged. Perhaps the indulgence is repeated, again and again. But soon we take it into our heads, or somebody gives us the hint that tea is bad for children; and it is prohibited. The child pleads, but no; he must not have it. We tell him it is injurious, and succeed in making him understand our meaning. But the good natured, indulgent fit again returns, and the monitor being forgotten, the child again has the tea. But the cloud returns at length, or we are too busy for indulgence, and with it the prohibition—to him perfectly arbitrary, were it not for the insignificant shrugs, scowls, or shakes of the head—assuring him that it is bad for him. How long does it take the child to learn that we are governed, in the whole matter, not by a regard to his good, but solely by our own feelings at the time? If he had doubts on the subject, they would be dissipated by seeing us drink so freely, what we deny him. Young as he is, he is old enough not only to discover our inconsistency—may, our falsehood—but also to make the natural and often rational inference, that what affords us so much gratification, cannot be very pernicious to him.

Nearly related to this, are scores of prohibitions, which as the child grows older, are imposed on him. We tell him of many things which, we say, will injure him; which yet he sees us do, or use.— Sometimes, indeed, what we say may be true. There are articles of food and drink, as well as modes of conduct, more proper for adults than for children. In general, however, a parent would be wise in doing nothing in the presence of a child, which the latter has power to do, which it would be unsafe for him to repeat. The child cannot often discover the soundness of our objections, or the correctness of our discriminations—however reasonable.— He concludes, as is too often the fact, that we are deceiving him. And when he has learned the sad lesson, that he cannot

should speak; so obviously evil are its consequences.

A guest is invited, and is seated at our table. The food is served with a thousand apologies at almost every dish or course, for its being no better; but urged to eat beyond his ability notwithstanding. He praises the food whether he likes it or not. "How soon does a child see that all this "game!" How soon does he find, when the guest is gone, that the food was the very best in its kind; and that the guest, though urged so anxiously to eat more, is regarded as a *very glutton!* How often do children hear a lady's furniture or dress, or work, praised to her face, and as soon as she is absent, hear her abused and perhaps laughed at for her negligence, her slovenliness, or her credulity! How often do they hear the pleasing *yes*—even though they know it is as hollow as it can possibly be—to such questions as "Is not my dress pretty? Is not my bonnet becoming? Is not the color beautiful? Is not this a fine child?"

One sort of lying remains to be mentioned, which, in some of its forms and degrees, is almost or quite universal, even among the better sort of the community. According to Mrs. Opie, it is *practical lying*. But whether it deserves this name or not, we know its tendency on the young is most unhappy. He has but half lived in the world, who cannot see that if it be not lying, it leads to it. Mrs. Opie thus describes it.

"It has been said that the great art of dress is to conceal defects and heighten beauties; therefore, as concealment is deception, this great art of dress is founded on falsehood; but certainly, in some instances, on falsehood, comparatively, of an innocent kind.

"If the false hair be so worn, that no one can fancy it natural; if the bloom on the cheek is such, that it cannot be mistaken for nature; or, if the person who 'conceals defects and heightens beauties,' openly avows the practice, then is the deception annihilated. But, if the cheek be so artfully tinted, that its hue is mistaken for natural color; if the hair be so skillfully worn, that it passes for natural hair; if the crooked person, or meagre form, be so cunningly assisted by dress, that the uneven shoulder disappears, and becoming fullness succeeds to unbecoming thinness; while the man or woman, thus assisted by art, expects their charms will be imputed to nature alone; then these aids of dress partake of the nature of other lying, and become equally vicious in the eyes of the religious and the moral.

"While men hide baldness by gluing a piece of false hair on their heads, meaning that it should pass for their own, and while a false calf gives muscular beauty to a shapeless leg, can the observer on human life do otherwise than include the wiser sex in the list of those who indulge in the permitted artifices and mysteries of the toilet? Nay; bolder still are the advances of some men into its sacred mysteries. I have seen the eye-brows, even of the young, darkened by the hand of art, and their cheeks reddened by its touch.