

VERMONT TELEGRAPH.

[TWO DOLLARS PER ANNUM.]

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

[PAYABLE WITHIN FOUR MONTHS.]

BY ORSON S. MURRAY.

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VERMONT TELEGRAPH.

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THE LAW OF LOVE.

A Discourse delivered at the opening of the Sixty-Second Anniversary of the Shaftsbury Baptist Association—by JOSEPH W. SAWYER, of Shaftsbury.

James, ii. 8: "If ye fulfil the royal law according to the scripture, thou shalt love thy neighbor as thyself, ye do well."

Self-love is the predominant principle of the natural man. The various passions which engross his affections, and the motives which regulate all his actions may be traced to this source. This is the grand substitute for the love of God and his neighbor, and stands in direct opposition to the law of God and the spirit of the gospel. Instead of worshipping God, and loving Him with all the heart, soul, mind and strength—instead of embracing that salvation which proclaims "glory to God in the highest, peace on earth and good will to men,"—instead of acting and feeling towards his fellow men, as he would they should feel and act towards him, he sets up himself as the object of adoration, making all things contribute to his own pleasure, honor and interest. Self-will, self-admiration, self-interest, self-righteousness, and self-love, seem to be but different modifications of human depravity. It can easily be perceived that this principle is the foundation of all the sordid and vile passions which fill the human heart, and is the main spring of self-complacency to him whom the world styles moralist.

That development which revelation makes respecting the solemn and consolatory relations in which man stands to God, is accompanied also by a most interesting declaration of the relation in which man stands to his fellows. This relation is of a most endearing kind, and merits at all times the reverential considerations of every human being. It is the word of God which asserts that "God hath made of one blood all nations of men for to dwell on all the face of the earth;" that all are one family, of one origin, of one common nature. Behold here the foundation of the fraternity of our race, however scattered, and however colored.—True, essential distinctions of inferiority and superiority have been in almost every age of the world, and extending circumstances have been sought for the wrongs inflicted by man on man; but against this practice Christianity from its first promulgation has lifted up its voice. God has made the varied tribes of men "of one blood" for to dwell on all the face of the earth, to inhabit the different portions of our globe. Dost thou wrong a human being? He is thy brother. Art thou his murderer, by war, private malice, or a wearing and exhausting oppression? "The voice of thy brother's blood crieth to God from the ground." And he who allows oppression shares the crime. Dost thou, because of some providential circumstances of rank, of opulence, or of power on thy part, treat him with dishonor, scorn, or contempt? He is thy brother, for whom Christ died—for whom the incarnate Redeemer assumed his nature as well as thine. Jesus Christ came into the world to seek and save him as well as thee; and it was in reference to him also, that he went through the scenes of the garden and the cross. There is not a human being upon earth who has not a Father in heaven, and to whom Christ is not an advocate; nay, more, for whom he has not assumed our common humanity, and to whom he is not a brother. Thus "is the kindness and love of God our Savior towards man approved." And true religion, "pure religion and undefiled before God"—the religion of Jesus Christ—the religion of the Bible, is comprised in the love of God, and our neighbor. And whatever has not reference to this, is radically defective, and is a worthless trifle, however it may please the carnal taste, and accord with the dispositions of those professors of Christianity whose minds are yet blinded by prejudice, and whose hearts are not yet fully expanded by benevolence and compassion towards their fellow men. And it is in reference to these that St. James should say, iv. 6—9: "But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme the worthy name by the which ye are called? If ye fulfil the royal law according to the scripture, thou shalt love thy neighbor as thyself, ye do well. But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors."

But to the text. "If ye fulfil the royal law" &c. The "royal law" is the law of love to men, without distinction of rich and poor, high and low, bond and free. And it is called the "royal law" because it is the law of a King—the law of the King of Kings—the law of the King of Saints—the law of the King of Zion—the principle law—the chief of laws—the law of laws, taking the lead and preference, and is indeed the best, and said to be the fulfilling of the law. "For he that loveth another hath fulfilled the law." "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." "For all the law is fulfilled in one word, even in this,—thou shalt love thy neighbor as thyself."

We observe here then in the 1st place, that the rule by which we are to walk, is settled; it is "according to the scriptures." It is not great men, nor worldly wealth, nor corrupt practices, nor education, nor tradition, nor the commandments of men, that is to guide us,—but the scriptures of truth. And in the 2d place, the scriptures give us a law—a holy law—a just and good law—a perfect law—the law of liberty—the "royal law"—the law of Jesus Christ, and it is the law of love,—it teaches and enjoins with all the authority and sanction of law, to love our neighbors, be they rich or poor, high or low, bond or free, Jew or Gentile—persons of every state and nation, irrespective of color, or condition, "as ourselves." And it is a law without repeal, like its Divine Author, "the same yesterday, before time was, to-day, while time rolls on, and to-morrow," when time shall be no more. In fact, it is rather carried higher and further by Jesus Christ than made less important to us from its antiquity. It is royal in its precepts—the duty it requires of us is noble & excellent; nothing but what is for our interest as men, our honor and happiness as Christians, and what tends to the perfecting and enabling of our natures. And it is royal in its rewards. True, our "work of love," even, can merit no wages, but our royal Lord and Master will not let us go unrewarded here nor hereafter. Yes, Christ is a royal Master,—obedience to his law is a royal service; and, O how royal is that reward which makes us "kings and priests unto God" on earth, and crowned kings and princes with God in heaven. If, then, "ye fulfil the royal law according to the scripture, thou shalt love thy neighbor as thyself, ye do well." But a pretence of observing this royal law, when it is interrupted with partiality, will not excuse men in any unjust proceedings. Love is obedience to every command God has given in his word. The reason is, love is the fruit of the spirit, and comprises every species of holy affections. Hence, says St. Paul, "The fruit of the spirit is love," from whence flows "joy, peace, long-suffering, gentleness, goodness, faith, meekness." Love disposes men to repent of sin—to believe in Christ—to submit to Providence—to do justly, to love mercy, and walk humbly with God. This is doing well. And "if thou doest well shalt thou not be accepted, and if thou doest not well, sin lieth at the door." And, says our text, "If ye fulfil the royal law" &c. But,

When are we to understand by our neighbor? What is meant by loving our neighbor? What is the measure prescribed for this love? What are the obligations we are under as Christians to love our neighbor as ourselves? These are so many considerations claiming our attention. I. Who is my neighbor? This is an important enquiry, and to which we reply, "Our country is the world, our neighbors are all mankind." Every one to whom we may be helpful. It is true that the Jews, like the majority of the present day, esteemed only those their neighbors who were of their own nation and religion, and comprehended in their own narrow circle. They had no dealings with the Samaritans. Yea, they would not so much as keep company with one of another nation. They looked with scorn upon the Gentiles, and wholly refrained from intimate converse, or eating with them. But no such instructions as these were given them by the God of heaven, the universal Parent of all mankind. And in Leviticus, 19: 18, to which our Lord had a manifest reference when he said, "thou shalt love thy neighbor as thyself," and to which some reference may be had in our text, the "children of thy people" and "thy neighbor," seem to be expressions of the same extent. It is indeed commanded in the same chapter. It was there written, "thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord. And if a stranger sojourn with thee in thy land, ye shall not vex him, but the stranger that dwelleth with you shall be as one born among you, and thou shalt love him as thyself." The Jews, however, understood this only of such persons as became proselytes, that is, who submitted voluntarily to their law, and were thus made members of their church and community. The Jews thought that God had confined his love to their nation, and looked with scorn upon the Gentiles. They did not indeed forbid intercourse with them for commercial purposes, or worldly business, but all intimate converse, and eating with them. Great prejudice on this point remained in Christ's disciples, even after his ascension, and at the day of Pentecost. Peter spoke the sense of the Jewish nation, when he said, "Ye know how that it is an unlawful thing for a man that is a Jew to

keep company, or come unto one of another nation,"—carrying it further than the law did, and adhering more especially to the tradition of the Elders, making it very criminal. But, he says, "God has showed me that I should not call any man common or unclean." And how exceedingly were the unbelieving Jews alarmed when they first heard that Peter had admitted Cornelius and his friends, uncircumcised Gentiles, to Christian baptism and church communion, without being required to receive the rite of circumcision, and to observe the law of Moses. The Jews carried their prejudices so far as to deny the offices of humanity, and to think themselves under no obligation to perform them to those who were not of their own nation and religion. The cause of this narrowness of sentiment among the Jews was, that God had singled them out from among other nations and taken them to be his peculiar people,—had given them laws, and they considered these laws, even such as were of a moral nature, as belonging only to their community, and to be observed only towards one another, and all the rest accursed. Our blessed Lord and Savior, Jesus Christ, opposed this sentiment, though he did not oppose the law; but merely the selfish gloss of the Rabbi, for the law never cherished, nor did it ever allow any such hatred as was apparent in the Jew. I am aware that some professedly Christian writers have seemed willing to concede that the Jewish gloss was really founded on the spirit of the Old Testament, and have represented the doctrine of "love to enemies," as peculiar to the gospel dispensation. That it is more clearly taught and powerfully enforced by our Savior, than it had been before, is allowed; but the idea of his opposing his doctrine to that of Moses is inadmissible, for this had been to "destroy the law," and to render the New Testament at variance with the Old.

Our blessed Lord, in the plainest manner, teaches who is intended by our neighbor, in an answer to an inquisitive Pharisee, about the great commandment in the law. He informs him that the second commandment of the law is, "to love our neighbor as ourselves." Upon this the Pharisee pertinently asks, "who is my neighbor?" Mark the wisdom of our Lord in his instructive reply. There was, says he, a certain Jew, who travelled in the great road from Jerusalem to Jericho, and unhappily fell among thieves, who wounded, stripped him, and left him almost dead. And there passed by two unkind persons, of his own nation and religion, the one a Priest and the other a Levite, but they offered him no assistance or relief. After some time, a person of another nation, whom the Jews perfectly hated, a certain Samaritan came that way. And the Samaritan came where this object of distress was, he saw he was a Jew, and his enemy, but he had bowels of compassion on him, and afforded him the most benevolent and charitable assistance in his power,—binding up his wounds, placing him on his own means of conveyance, carrying him to a place of entertainment where every accommodation and provision could be made for him, defraying all his expenses, and giving strict orders for his future provision—becoming himself responsible and accountable for whatever expenses or charges might accrue. Our Lord now appeals to the narrow and hardened bosom of the Pharisee, enquiring, which of these, the Priest, Levite, or abhorred Samaritan, "thinkest thou was neighbor to him, who fell among thieves?" Which of them according to common sense, and the common feelings of humanity, and the law of God, ought to be styled neighbor to the wretch in distress?

This was a home application, and all the bigotry of a Jew, and the contracted prejudices of a Pharisee could not prevent the bubblings of reason. The Priest and the Levite might excuse themselves by saying that they were not sure that the unfortunate man was a Jew. But the Samaritan is touched with the sight of a man in distress, simply, without enquiring who or what he was. And now the appeal is made to the Pharisee, and his reply with reluctance is extorted from him, "he that showed mercy on him." The compassionate Savior passes over all notice of the unfeeling and obdurate heart, and says, "go thou and do likewise." As if he had breathed forth this wish, "O that thou couldst be a neighbor, or possess and exercise the heart of a neighbor." Now this beautiful illustration by our Lord proves to us various things respecting the settlement of the question, who is our neighbor. He is not merely a relative—a friend—a benefactor, or one who dwells near us—one of our own community, or opinion,—not merely a good man, or one of the same nation, of the same language and complexion with ourselves. He is not one of our own denomination in religion, or possessing the same views as ourselves in politics. He is not merely one of our own town, village, congregation, or state, or kingdom. All these are granted to be neighbors, even in the most selfish sense of the term. But the religion of the Bible extends

the idea far beyond nation, tribe, or religion, and here the extension of cities and countries are lost; relations, friends, and acquaintances, hold only their particular station, and the expression, "neighbor," embraces a stranger, a foreigner, a heretic, a heathen; nay, an enemy, a Samaritan, is a neighbor. The representation embraces the whole family of mankind. "Have we not all one Father, and hath not one God created us?" "For in him we live, and move, and have our being, as certain also of your own poets have said, for we are the offspring of God. For as much then as we are the offspring of God, we ought not to think that" none are neighbors but our own intimate acquaintances, and those of our own community and who move in the same circles as ourselves. We are all the creatures of one Creator,—possessed of the same natures,—having souls, rational, spiritual, and immortal, and bodies made in the image of God—all of one blood—branches of the same stock, streams from the same fountain,—all equally corrupt, and in this respect nearly related; all objects of redemption, and all equally invited to share in the same blessings of grace and glory.

Though of different nations, complexions, languages, names, religions, yet we are neighbors, and are to feel for each other's distresses, and to administer to each other's temporal and spiritual necessities. The Jew hated the Samaritan—hated his religion, and all that appertained to him, and he regarded it improper to bestow upon him "a cup of cold water even." Therefore, a poor, wicked woman of Samaria, when our Savior asked of her only a little water to quench his thirst, was answered with surprise, "how is it that thou being a Jew, askest drink of me, who am a woman of Samaria?" But by the illustration given by Jesus Christ, all who partake of humanity, all that belong to the family of man, are and ought to be considered our neighbors—those who do us good and those who do us hurt. And this perfectly corresponds with what our Savior elsewhere enjoins. "But I say unto you love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Thus by our "neighbor" is meant the whole human race, to whom we are to do good, and in the doing of which "ye do well"—ye do that which is right, and which is every man's duty to do; and when done from right principles, and to a right end, is a good work, and is doing a good work "well." And this, of course, must be done in faith, and to the glory of God.

To be continued.

MISCELLANY.

REPEAL OF THE UNION.—Mr. Garrison has given notice that the public shall be favored with his reasons for hoisting his banner—"ABOLITION OF SLAVERY, OR REPEAL OF THE UNION." They will, be no doubt, read with deep interest. And who will write against him! What Abolitionist will take up his pen to defend the glorious Union with a land of "men-thieves and women-whippers?"—*The Abolitionist*.

INDUSTRY OF WOMEN.—In the Slave States, women of light complexion are *ladies*, and to them productive industry would be a disgrace. In Massachusetts, all are ladies, and nothing is more respectable than industry. In traveling through some towns, you may see the little boys and girls on their way to school, busily employed in braiding palm leaf for hats as they walk along the road. The universal signs of prosperity, the painted dwellings with green blinds, the handsome school-house, the embellished temples of worship, in Westminister, Petersham, and many other places, show the result. It is estimated that upwards of four millions of dollars are annually earned by the labor of females in our State, and added yearly to the available wealth of the community. How many bales of cotton would it take to yield four million in net profits to South Carolina? The number of females thus employed is stated at 40,000.—*Emancipator*.

CONFECTIONARY POISONOUS.—The dealers in confectionary, for the purpose of making their vile trash more attractive, make it into many curious forms, and then to make the bait more attractive still, they color the ingredients or the articles with different pleasing colors. Many of these articles are made of the offal of starch works, mixed with plaster of Paris, pipe clay, chalk, &c., and as little sugar as will give them a palatable sweetness; and they are often colored with gamboge, verdigris, red lead and other mineral poisons. A writer in the Magazine of Popular Science, gives a frightful account of this business, and especially that which is sold about the streets and for the use of schools. A daily paper says, "We cannot believe that the manufacturers of confectionary in this city are so entirely depraved, as to mix up such compounds for children." If pains should be taken to analyze the confectionary sold in this city, it would be found that the same poisonous ingredients are used in its manufacture.

RAISE EVERYTHING.—Every farmer should make it a rule to purchase nothing

of Congress. His creditors, without one exception, signed his discharge; but one of them, whom he almost feared to approach, having been compelled to pay his endorsement on an "accommodation note" for two thousand dollars—acted by a peculiarly generous as well as Christian feeling, remarked to the applicant for relief, as he observed his embarrassment, "Come on, do not be afraid. I know what you have come for," and instantly affixed his name to the discharge. Not satisfied with doing this, after a short pause, he seized his hand and said, "Take this—I know you must be short of money—you have a large family to support, and it will help you." The debtor to his utter amazement found it was a check for one hundred dollars! There is something refreshing in such a scene as this. This debtor told us the story, and while narrating it, his eyes but too plainly indicated how his heart felt the generosity of one who had suffered by his misfortunes. The same morning this fine specimen of nature's nobility had discharged another person who owed him nine thousand dollars.—There is no romance in this.—*N. Y. Spec.*

THE POOR AFRICAN.—While the congregation was assembled for worship at the African Church in New Haven, on the evening of Monday of last week, a large quantity of shavings and spirits of turpentine were thrown into the entry and set on fire, and the building was consumed. So rapid were the flames that the inmates had to escape by the windows.—*American Mechanic*.

A FEW HINTS TO KEEP AWAY HARD TIMES.—Rise early in the morning, and be delighted during the day, in attending to our business, and not worry ourselves about our neighbor's concerns. Instead of following the fashions of Europeans, let us cultivate a spirit of independence, and decide for ourselves, how our coats, hats, and boots, shall be made. Keep out of the streets unless business calls us to transact that which we cannot do in our stores shops, or dwellings. By all means keep away from drinking and gambling houses. When we buy an article of clothing, study commendable economy, at the same time get a good article, and when made, take particular care of it, and wear it out, regardless of any change of fashion. Fashion is a great tyrant, and men are fools to be slaves to it. Stay at home nights, and improve ourselves by reading, writing, or instructive conversation, and retire to our beds at an early hour. Be kind to our relations, obliging to our friends, and charitable to all.—*Balt. Clipper*.

THAMES TUNNEL.—The contract for the erection of the circular staircase for foot passengers, and also the carriage ways, have been taken, and will be commenced forthwith. The labors of Sir I. Brunel, as regards the tunnel itself, are completed; the key brick of the last arch on the Middlesex side, was inserted by the King of Prussia, on his Majesty's visit last week, and the workmen have, for the last month, passed under the river from Rotherhithe Wapping, and vice versa, as well as many visitors, by special orders from the directors and secretary, about the least inconvenience; but it is shortly intended to close the tunnel for a few weeks, to prevent any interruptions to the operations of the workmen while forming the circular staircases, and in two or three months at farthest, the Thames Tunnel will be finally opened to the public, who will be enabled to pass from one side of the river to the other, on payment of a small toll, which has not yet been fixed. The shield has been removed in compartments, and is now lying on the wharf adjoining the shaft on the Middlesex side. About 3000 passengers cross the ferry daily, between Wapping and Rotherhithe, in the small boats, and the number of persons who will avail themselves of the new line of communication under water, will probably be trebled. The arches appear to be remarkably dry, and now both ends of the tunnel are opened, and the workmen are enabled to enter both shafts, the ventilation has been greatly improved, and the comforts of the visitors, who were formerly inconvenienced by the confined atmosphere of the place, much increased.

MAINE.—The resolution for the appointment of commissioners, with full powers to settle the boundary question, so far as the state of Maine is concerned, according to the recommendation of Governor Fairfield, passed the House of Representatives on Tuesday, by a vote of 177 yeas to 14 nays; and we learn that the Legislature of Maine has made choice of Edward Kent, William P. Preble, John Ouis, and Edward Kavanagh, as commissioners on the part of Maine.—*N. Y. Spec.*

THE LARGEST TREE IN NEW ENGLAND.—A giant of the forest, for many years the frequent subject of admiration to the curious visitor, has at length fallen, and we are enabled to give a more definite and certain description of it, than has been given of any of the large standing trees in our country. The tree to which we refer is an interval Red or Sugar Maple, which has been standing on the farm and near the residence of Joseph Hobbs, Esq. of Ossipee, in this State. The circumference of the tree at the ground was 28 feet, and continued of about the same size 17 feet, perfectly straight and smooth as common

SAUSAGES.—Sausages sometimes undergo a modified putrefaction, and become an irritant poison. Various accounts have been given of the sausage poison by Drs. Kerner, Daun, and Horn. It has, at various times, committed great ravages in Germany, especially in the Wirtemberg territories, where 234 cases of poisoning which it occurred between the years 1793 and 1827; and of that number, no less than 110 proved fatal. (page 316.)

FOOD OF CHILDREN.—Even after the teeth appear, the food of children ought not to be more of an animal nature than is furnished in the elements of milk itself. These teeth are not the natural index of requirements for animal food, so much as of ability to masticate a greater variety of farinaceous and other vegetable substances, including a moderate allowance of ripe fruit.—*Dr. Bell "On Regimen and Longevity,"* page 232.

EXTRACT OF A LETTER FROM ENGLAND.—A distinguished literary character in England writes thus to a friend in this country.—*N. A. S. Standard*.

UNITED STATES COURTS.—There was very little business before the U. S. Circuit and District Courts, at their late term held in this village,—except the large number of bankrupt cases in the latter. We believe the number of applications was about 730,—making the whole number of cases acted on thus far in Vermont about 900. We understand that a considerable number of additional applications have already been filed. The cost to each applicant is estimated to be about \$25.—*Vt. Chronicle*.

RENOVATION OF THE CONGRESS SPRING.—For the last two or three years there has been a manifest though gradual deterioration in the waters of the far-famed Congress-spring at Saratoga. It was weaker, less pungent, and less vivacious. We learn, however, as the public will like to learn,—that the cause has been discovered and the remedy applied. And most happy are we to say, that the deterioration was not in the waters of the true fountain; but the tube below, through which the waters were brought up to the surface, had become defective to such a degree as to admit a considerable influx of fresh water. Dr. Clarke, the efficient proprietor, has this Spring, taken up the fixtures, and by a wide excavation down to the hard-pan through which the fountain gushes, has been able to apply a new and substantial tube, which effectually excludes all other water, and brings up the mineral in its purity—we may add—for we have received a dozen of it fresh,—in its original strength.—*N. Y. Spec.*

CHRISTIAN PHILANTHROPY.—Seldom are we called upon to record a finer incident than recently came to our knowledge. A gentleman, well known in our city, who has been constrained by severe pecuniary losses to abandon the business which at one time bade fair to enrich him, was induced to ask his creditors to discharge him, on condition of giving up all his property. He preferred to do this instead of availing himself of the boon extended to him in common with thousands of his fellow citizens, by the benevolence

of his fellow citizens, by the benevolence