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

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W. WALKER, EDITOR.

NO. 6.

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COMMUNICATIONS.

For the Telegraph.

PERSONAL REIGN OF CHRIST.

Br. Walker—

At the earnest solicitation of some of your readers, I have consented to give my views of the personal reign of Christ, through the medium of the Telegraph. And in the first place, I shall endeavor to do away the objections which "Mathetes" presented against the Personal Reign, by quoting the writings of the Rev. Andrew Fuller. I am aware, sir, that in dissenting from any part of the writings of that excellent man, I shall enlist against me at least the sympathies, if not the prejudices, of a host of our worthy and best men. But as the truth is, or ought to be, our chief object, I must claim the indulgence of my brethren in Christ, while I present my views, although they may come in conflict with some of the writings of that good man.

The Rev. A. Fuller says, "First, the idea of a personal reign appears to me nearly to exclude that of a spiritual one, by leaving little or no place for it." What the writer means by a spiritual reign, perhaps it may be difficult for us to determine, as he has given us no scripture proof of such a reign. If he means the reign of grace, then his objection is done away at once, "leaving little or no place for it" for more than eighteen hundred years have passed away since that began. See Romans 5: 21. "That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord." That is, over whom grace reigns here, it will reign over until they obtain eternal life hereafter, when they reign in glory. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear with him in glory." Colossians 3: 3, 4.

Again, Fuller says, "If then this thousand years reign be personal, the second coming of Christ must immediately succeed the reign of Antichrist." This we admit, and feel prepared to prove by scripture. "And then shall that wicked (meaning Antichrist) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2d Thess. 2: 8. Other texts might be brought, but one plain text must and will weigh against any one man's assertion.

Next Fuller goes on with a string of suppositions, and ifs, which I humbly conceive are founded in a mistaken notion of the system of the personal reign. Fuller's hypothesis is that when the 1260 years end, the world will end; but this I have shown is not a sentiment of mine, for I have in my former numbers shown, that Daniel's additional forty-five years are for the express purpose of fulfilling the prophecies relating to the spread of the gospel, and the extension of knowledge through the earth. Fuller likewise supposes that the world would be destroyed; (or annihilated) this too I deny—I do not believe in annihilation, but cleansing.—See 2d Peter, 3d chapter. The Apostle there shows us plainly that as the antediluvian world, perished by water, so is the present wicked world to be destroyed by fire. "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat." Nevertheless, we, according to his promise, look for a new heaven, and a new earth, wherein dwelleth righteousness." And it is very evident that the millennium is after this burning, for in this new earth only will righteousness dwell; and this day of God is the "glorious rest" which Fuller admits the church will enjoy, and which I fully believe the whole church, all that ever did or ever will believe, will enjoy immediately after the destruction of her antichristian enemies.

We see, also, that the Apostle alludes to the same promise that Peter does in Hebrews 4: 1. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it;" and also 9th verse. "There remaineth therefore a rest to the people of God." "And his rest shall be glorious." Isaiah 11: 10. This, too, is the kingdom which Daniel saw "given to the people of the saints of the Most High."

Fuller says, secondly, "The idea of a personal reign represents Christ's second coming at a thousand years distance from the last judgment." The Bible represents a thousand years between the two resurrections, viz. the resurrection of the saints at his coming, when the wicked shall all be destroyed from his glorious reign, and their spirits chained in hell, and their bodies ashes under the feet of the saints during this great day, which, we ought not to be ignorant, is a thousand years; and then the resurrection of the wicked, when soul and body will be sent to hell. "This is the second death." See Malachi 4: 1, 2, 3; 2d Thess. 1: 7-10; Rev. 20: 5-10; 2d Peter 3: 7-10. The reader will also understand that I believe this thou-

sand years, to be the "great day," the "judgment day," and "the day of the Lord," often spoken of in scripture; and in the commencing of that day, or in the morning, the righteous will be raised, and live and reign with Christ a thousand years, before the wicked will be raised. See Psalm 30: 5. "For his anger endureth but for a moment; in his favor is life; weeping may endure for a night, but joy cometh in the morning." Again, Psalm 46: 5. "God is in the midst of her; she will not be moved; God shall help her when the morning appeareth."—Again, Psalm 49: 14. "Like sheep they (the wicked) are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning." See Jeremiah 21: 12. Ezekiel 7: 7-12. Rev. 22: 16. At the evening of that day, the wicked will be raised. Psalm 59: 6 and 14. "And at evening let them return and let them make a noise like a dog, and go round about the city." Again, Isaiah 17: 11-14. "In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; but the harvest shall be removed in the day of inheritance and there shall be deadly sorrow." (See the marginal reading.) "Woe to the multitude of many people which make a noise, like the noise of the sea; and to the rushing of nations, that make a rushing like the rushing of many waters; but God shall rebuke them and they shall flee afar off, and shall be chased as the chaff of the mountain before the wind, and like a thistle down before the whirlwind."—And behold at evening—this trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us." And Rev. 20: "But the rest of the dead lived not again until the thousand years were finished." It is also a tradition among the Jewish Rabbies, that the righteous would rise in the morning; and the wicked in the evening; and it was a law also among the Jews, that when any criminal was hung on a tree, or was cursed of God, his body should remain until evening. See Joshua 10: 26. And it is evident from the scriptures that there are two resurrections. "They that have done good to the resurrection of life; and they that have done evil to the resurrection of damnation." John 5: 29. And again, "Christ the first fruits; afterwards they that are Christ's, at his coming." 1 Cor. 15: 23. This agrees, also, with Rev. 20: 4, 5, 6. And "the dead in Christ shall rise first." 1 Thess. 4: 16. If then there are two resurrections, and a thousand years between them, then this must be the millennium spoken of in scripture, Rev. 20th chapter; and I cannot, for myself, conceive how we can believe the resurrection spoken of in that chapter, to mean anything more or less than the resurrection of the body. If so, then Fuller's third objection is removed, for the Gog and Magog army, in the end of the millennium, is the second resurrection, or wicked dead, and even from their number, "as the sand of the sea," we are led to believe it to be the whole body of the wicked.

Fuller's fourth objection is without any force; for if the Apostle Paul in the 15th chapter of the 1st Corinthians could describe the resurrection of the righteous, without mentioning the wicked, surely the Apostle John might in Rev. 20: 11-15 describe the resurrection of the wicked, without including the righteous; seeing he had mentioned the resurrection of the people of God in 4-6 verses. And where, in the language of common sense, is the impropriety in saying "whosoever was not found written in the book of life, (or not included in the first resurrection) was cast into the lake of fire." It is true that we shall all stand before the judgment seat of Christ; but it is also true, that he will send his angels and gather his elect first, those that have "made a covenant by sacrifice." See 50th Psalm. And at that time, those that are on the earth will be changed in a moment, in the twinkling of an eye, and be caught up to meet the Lord in the air, where we shall ever be with the Lord. Now can any body suppose that the passage in 1 Thess. 4: 15 and 17, means to include the righteous and the wicked? No, certainly not. But why not? Because, after the righteous are taken out of the world, the wicked are burnt up; that is, their bodies; and we cannot suppose them to be raised up, and burnt up; neither would any man suppose that they would be burnt up, and then raised up immediately to be judged. But if so, there must be a space of time between the resurrection of the righteous and the wicked, and if one hour, with equal propriety it might be a thousand years. Therefore, I see nothing why God may not judge the world although there may be a thousand years. "For that one day is with the Lord as a thousand years, and a thousand years as one day;" for, "The Lord is not slack concerning his promise;" but will execute his judgments promised, though it may be long delayed, even a thousand years.

Fuller's fifth objection, is, that the account of Satan's being loosed after a thousand years restraint, and going forth to deceive the nations and to gather together the armies of Gog and Magog, does not comport with a state of immortality, or with the condition of man after the resurrection, I am wholly at a loss to tell. Will Satan be changed after a thousand years confinement? or if so, will "Mathetes" tell me how? or will the wicked men be changed in their enmity against God and his people? or if they learn wisdom by suffering in hell, will "Mathetes" tell me how much? And then we may determine the point. At any rate, the scriptures tell us plainly that "Satan and his angels fought." Rev. 12: 9, and I do not know, but that Satan is as immortal now, and has been six thousand years, as the wicked dead, will be after the resurrection. One thing is true, as soon as he is loosed, as he may be, he will suffer

for the same penalty with them, for gathering, as they will for being gathered; and if this "idea is gross and inadmissible," then must the word of God bear the charge.

Let us read Rev. 20: 7. "And when the thousand years are expired, Satan shall be loosed out of his prison."

8. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog; to gather them together to battle; the number of whom is as the sand of the sea.

9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: (the new Jerusalem) and fire came down from God out of heaven and devoured them.

10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet, and all that worshiped them, and all that kept their commandments, and obeyed to their image, shall be cast, and shall be tormented day and night for ever and ever."

What their hopes were in compassing the camp of the saints about we are not told; except it is to give battle, and why the wicked might not have the same object in view as the devil himself, I cannot conceive; and in their situation and circumstances they would not materially differ from their leader the devil, and why they would not follow him, the Rev. A. Fuller has not told us.

Finally, he says, "To represent the millennium which precedes the last judgment, as a state of immortality, is to confound it with the New Jerusalem, which follows it." The latter is indeed a state of immortality. This admission gives us the whole question, for we have certainly proved that the "beloved city" is or will be on the earth when Satan shall compass it about. See Rev. 20: 9—and Rev. 21: 2, 10. Ezekiel 48: 35. "And the name of the city from that day shall be, The Lord is there." I wish the reader to read and compare the 35th chapter of Ezekiel with Rev. 20: 8—and he will learn more about Gog and Magog. Fuller then says, "that glorious rest which the church will enjoy after the destruction of her Antichristian enemies, is the 'Millennium.'" I think I have proved that the coming of Christ does destroy Antichrist, and that his rest will be glorious; and I am very confident that Mathetes will acknowledge that the glorious rest, spoken of in the word of God, is in a state of immortality; therefore I leave Mathetes to reconcile the views of his favorite author with the word of God, and with his own views on the rest. And may we apply ourselves unto wisdom by searching the word of God diligently, and hold fast to that which is good.

W. M.

For the Vermont Telegraph.

ETERNITY—HAPPINESS.

Eternity—This word occurs, but once in our translation of the bible. Isa. 57: 25. But Cruden, in his Concordance, in three other instances makes use of the same term. As in 1 Sam. 15: 29. "The eternity of Israel will not lie." Jer. 10: 10. "The Lord is the true God the king of eternity," and Mich. 5: 2. "Whose goings have been from the days of eternity."

Dr. Paley defines the word, "a negative idea, clothed with a positive name. It supposes in that to which it is applied, a present existence; and is the negative of a beginning or an end to that existence."

Eternity, therefore, can only be applied, in its strict sense, to the Deity, who hath being which is without a beginning, present and without end. Thus Paul, "Unto the king eternal, immortal, invisible." And again, "Who only hath immortality."

The word "eternal" occurs about thirty times in the New Testament, and in nearly every instance it is used to express the life which is in Christ, and received by faith. "This is life eternal, that they might know thee." "I give unto my sheep eternal life." Christ only hath eternal life in the full and exalted sense, dwelling in him, and believers cannot be strictly said to possess eternal life, but only on believing to become partakers of it, or partakers of the divine nature, which dwells undividedly and fully only in Christ.

For these reasons I object to a too frequent use of these words. We are sometimes compelled to hear "eternity" used ten times oftener in a single discourse or exhortation, than it is used in the whole bible. Thus; "your eternity," "a long eternity," "a whole eternity," in our religious tracts, and periodicals, in the pulpit and the conference room, are phrases of almost daily and perpetual occurrence. Such expressions as the following are also compelled frequently to hear: "Monuments of his eternal wrath," "Eternal chains of darkness," "an eternal hell," &c. &c.

The meaning of all these may be well enough; but the phraseology is unbecomingly it is barbarous, it offends against all good taste; and as it implies a want of attention both to the style and spirit of the sacred writings, as well as a great familiarity with words of most impressive and awful import, they should I think be much more sparingly used.

There is another class of words to which, while my hand is in, I must also object. I allude to our accounts of baptisms. One writes, "I had the unspeakable satisfaction to lead such a number of willing converts down the banks of our modern Jordan." Another, "they followed the footsteps of their master and were planted with him in the likeness of his death." A third informs us that they were buried in the liquid grave, the watery grave, &c. Why all this flourish of words? Why not tell us plainly that such a number were baptized? The only effect is, it injures the Baptist name and cause.

I may hereafter notice other matters to be styled with which my ears have been torn, as but these for the present will suffice.

LAY BAPTIST.

RELIGIOUS MISCELLANY.

From the Providence American.

MASONRY IN THE CHURCH.

MR. LOWRY:—In our inquiries relative to the good or bad properties of an institution like that of Speculative Freemasonry, it seems to me proper to examine its component parts in the abstract, rather than to pronounce it good "by the lamp;" and that too, merely because there may be some good ideas mixed with the poisonous ingredients, and thus composing a heterogeneous mass, as a whole most abhorrent to the moral law of God. There are, undoubtedly, some good ideas inculcated by the masonic institution;—for they make use in their lectures, &c. of some passages of scripture. But what end does it accomplish, morally and religiously, as it would physically to roll up arsenic in loaf sugar and throw it among children. The sugar would allure them; and they would cry out, this is good, let us eat. Aye, yes—but in eating the sugar they likewise partake of the arsenic and are poisoned! Just so has many an honest sincere person been duped by masonry; and many by this artifice seem still to be blinded. Hence, as I observed, the importance of a more critical examination. Did not Satan tell some truth, and use scripture language when engaged in his diabolical attempt to draw aside our Saviour from moral rectitude? And shall we, for that, commend his conduct? The Christian detests the thought. Why, then, approve of Satan's plan to draw men from moral and religious rectitude through his device of freemasonry, only because in the same manner he makes use of some scripture language and religious ceremonies? Ah, say some, masonry must be a good institution, for they pray in the lodge! Do they, indeed? And suppose they should pray at a horse race or gambling table, would it transform these works of darkness into the commandments of God? Pray in a lodge! The only consistent manner of praying in a lodge would be something like the following—"From such a place as this, good Lord, deliver us," and there should accompany it a hearty promise never to be caught there again. A Christian pray in a lodge, where the name of Christ, as mediator, is not even admitted into the form of a prayer! But to return—I have only yet examined the first starting place of masonry. Yet even there, has been found moral evil enough to condemn it forever, as a moral institution. I will now ascend higher; yet I shall take but one thing at a time. None, I trust, will dispute that in the Royal Arch degree or chapter, there is an officer styled the "High Priest." This title is sanctioned by the order, and accepted by the person thus chosen. I will here remark, that under the law dispensation, God ordained that there should be a High Priest to perform certain sacred duties. He only entered the Holy of Holies once a year, performed the whole work of expiation of Israel on the annual fast, besides other ceremonial rites, in all of which, as well as in his sacred garments, golden mitre, breast plate, &c. he was undoubtedly designed as a notable type of our adorable Saviour, who in scripture is styled the "great high priest of our profession."

Now what do masons mean by electing an officer whom they call "High Priest," and putting on his head a mitre, with the inscription, "HOLINESS TO THE LORD?" Do they mean to turn into ridicule this sacred title & personage ordained of God? This they will undoubtedly deny; they will contend that they are sincere; and moreover that they are deeply impressed with the solemnity of the ceremonies of this degree. We will then admit them to be in earnest, and what do we find them doing? Why taking the sacred and solemn title of high priest, the mitre, with the sacred inscription "Holiness to the Lord," &c. that was forever to be confined to the house of Aaron, until the coming of Christ, the great antitype, and then to be forever abolished, and transferring and applying them to the gentiles, under the gospel dispensation, and in many instances to outbreathing blasphemers of God and the Bible!

I have heard a person say, that when he took the Royal Arch degree the High Priest sat in all his mock solemnity, with the inscription on his head "Holiness to the Lord," and at the same time he was a person noted for open profanity; and how often masonic "High Priests" have been of a similar character, the public are well informed. The very recital of this is enough to almost chill one's blood. What horrid, sacrilegious, presumption of sacred titles and ceremonies, to throw a shade of apparent sanctity over abomination enough to disgust a wandering descendant of Ishmael! Why—under the law, those who interfered with the priestly office without divine appointment, were struck dead by the sudden judgments of God—yet here is masonry making this unhallowed use of these sacred things—electing and proclaiming high priests every year, when under the gospel dispensation there never has been but one high priest, who is called by the authority to the Hebrews the "great high priest of our profession, Christ Jesus." I say here is masonry committing such abomination, and yet we are told that we must let it alone! I beseech you who have the title of high priest conferred by masons, to contemplate this subject; and you who sacrilegiously and blasphemously confer them, to be aware how you trifle with and pollute sacred and holy things. I shall not yet let this subject alone if life and health are afforded me.

RAY POTTER.

Postscript, Sep. 21, 1832.

Reverend are proportioned to success, not to merit—Success itself is a reward.

There are few families but what are at one end related to the greatest princes, and at the other to the meanest peasants.

From the Vermont Statesman.

ANSWER TO "C. W."—No. III.

Fourthly, Africa could be benefited more in some other way at comparatively small expense. So far as the object may be to enlighten and Christianize Africa, the object is good. I heartily rejoice at the amelioration of that unfortunate race; and could give my free assent and zealous co-operation to measures which will effect it. It has been said by C. W. that "the probability of success is a sufficient inducement for the benevolent to act." Very true, but judging from what has been done, where is the probability in the case? To offer an idea advanced by some person who has preceded me, I know not whom, I appeal to the history of colonization in every age of the world. Have rude and barbarous people on the whole been benefited by the agency of civilization? Has it not often rather than otherwise been to them like taking a viper in the bosom? Has it not generally ended in the extermination of one party or the other? To say nothing of the Jews—it was Greek and Barbarian—it was Roman and Gaul. It may be said of those ancient colonies that they carried not the christian religion with them. Come down then with me if you please, to the adventures of our Puritan forefathers, who left their native country for the better enjoyment of their religious opinions, and privileges. What has been the effect upon the Aborigines of this country? History will tell. What is there in the act of encroaching upon the territory of an uncivilized people, calculated to recommend civilization? But it may be said that lands have been purchased at Liberia. So did Queen Dido, if story be true, on the same continent, once purchase as much territory as she could encompass with an ox hide. So have our pious race purchased lands of the Indians from time to time.

All the "facts" of any importance mentioned in the introduction of C. W.'s 5th No. which he says "show conclusively that the colony is respected in its own neighborhood, that it is rapidly diffusing an influence among the tribes on its borders, and that if the colony itself is kept in a healthful moral state, it will not fail to diffuse far and wide the blessings of intelligence, liberty and religion," might with propriety have been stated concerning the colonies which first settled this country. I see not why the colony at Liberia should exert a better influence on the native Africans, or in the words of C. W. should do more good for Africa, than did our Puritan forefathers for the natives of this country, unless the colony sent to Liberia is composed of better men. That there are good men among them, I am not disposed to doubt; but that they in general are better men than those who landed at Plymouth, is not for a moment to be believed. The proposal is to colonize the free blacks, who are represented by the friends of colonization in this quarter, as being a vicious set, a nuisance to society. If it be true that they are thus vicious, how shall "the colony itself be kept in a healthful moral state?" To introduce whites (which by the way are already amongst them) would be to carry into that heathen world, those insuperable barriers which exist, as colonizationists tell us, in this Christian land, to hinder the coming on to the ground that "all men are created equal;" unless those barriers be swept away by some mysterious power during the passage, in the same manner that a dolt of a black man is changed into a superior genius. Urge upon a friend of the colonization scheme, that justice demands that the blacks should be immediately emancipated and enlightened in their native country—tell him that by developing their genius we should find them capable of moral and intellectual improvement—capable of being raised to a stand in civilized and enlightened society, that would demand respect—he will at once say they are an inferior race. But, the next one you meet, especially if he be an agent for the society, will tell you that the blacks at Liberia can transact business with as much propriety as white men; and if you would take his word for it, you would almost be persuaded that the Liberia Herald, a paper edited by a black man who went from the United States, rather rises above the ordinary level of our papers, just as though emerging from this light of science and christianity, crossing the wide waters, and plunging into that chaotic darkness of ignorance and heathenism would metamorphose them into a superior order of beings. If by a similar process, and by no other, those insurmountable obstacles might be removed, it were well for the inhabitants of the United States, white as well as black, to set about the work without delay.

Benevolent society indeed! to turn upon Africa what they themselves call a vicious class with a view, in the words of C. W. to "make amends to her for all the wrongs that have been done her." Thus "they can dry up her tears and heal all her wounds. Ought they not to do it?" Three or four sentences lower in his column, he says, "we are urged to do it by our own personal interests, as well as by the calls of benevolence." And again two or three sentences lower, "The people of the United States are called upon by policy and patriotism, by humanity and benevolence, by justice and mercy, to engage in this work and prosecute it with untiring energy." That they are called upon by all these motives to break the yoke of bondage, and that immediately, and let the oppressed go free, there is no doubt; but that colonizing a very small proportion of the increase of half a million of free blacks will ever emancipate two millions of slaves, with all their increase, remains yet to be proved. But what have "policy" and "personal interest" to do in such a work as "doing good for Africa."—What do these words mean? I wish to have them explained. I shall make the following conclusion. If it be as C. W. wishes to be corrected. It is this. The people of the United States are called upon to relieve a class of people who are a scourge to