

VERMONT TELEGRAPH.

I AM SET FOR THE DEFENCE OF THE GOSPEL.
BRANDON, TUESDAY, NOVEMBER 6, 1832.

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COMMUNICATIONS.

For the Telegraph.

THE COMING OF CHRIST.

Mr. Walker.—Agreeably to my promise to furnish your readers with my views of the personal reign of Christ, I shall begin by showing that his coming is the great event, to which the church is directed to look for her deliverance from her perward, and inward foes, her restoration from her Babylonian captivity, and final glorification in the Millennial blessedness.

Christ, in all his instructions to his disciples, gave them this comfortable assurance, that although in this world they should have tribulation, yet he would come and receive them unto himself; and directed their faith to his coming, as the termination of the persecution and distress which they should endure in the world. "And now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." John 16: 22.

In the parable of the sheep and goats in Matthew 25th chapter, beginning at the 31st verse, he plainly refers to the sufferings and afflictions of his people, and their conduct to those who were hungry, thirsty, strangers, naked, sick, and in prison; as evidence of their inheritance in the kingdom into which he then introduces them, which he says was prepared for them from the foundation of the world. Had some of his sheep enjoyed a peaceful reign on the earth of a thousand years, where they were all righteous, and no tempting devil, where there was nothing to hurt or snare, how came these to be hungry, thirsty, strangers, naked, sick and in prison? For certainly, one half or more of the whole church must have been born or lived during this happy period. Unhappy people they must be; for they have no marks of sheep—they have not come through much tribulation. They have not been hated by the world, nor slain for the word of God; and the testimony which they held. They were not seen by the prophets of God, during their robes made of the blood of the Lamb. For those "came through tribulation."

And yet this must be the coming of Christ.—See Matthew 25: 21, 32. "When the son of man shall come, shall he find faith on the earth?" (this must mean Christ, for neither the Father, nor the Holy Spirit, is any where called Son of Man.) "shall come in his glory, and

pare the 25th chapter of Isaiah with the passages referred to above; and he will see that the reasoning is correct, that previous to our millennial glory or blessedness, we must obtain this victory over outward and inward foes.

The next thing which I shall attempt to show is, that the captivity of the children of God must be restored, before the church will be led into her millennial blessedness. That the captivity of the Jews, in ancient and literal Babylon, is a type of the captivity of the church under mystical Babylon, I think none will deny. And the same causes, that produced the one, have and will produce the other. The chief and principle cause why the ancient Jews were permitted to be led captives into Babylon, was their idolatry. They sought to conform themselves to the religious worship of other nations, which God had forbidden. They made high places like Babylon, and set up the gods of Babel in every grove, they sacrificed to the gods of Damascus, and bowed down with the sons of Babel. They regarded not the Sabbath, and changed the ordinances. For these things were the children of Israel sent into bondage, and led captives into Babylon, and the land enjoyed her Sabbaths seventy years. After these years were accomplished, the Lord raised up a Cyrus to give the command for the return of the Jews, and Zerubbabel (a beautiful type of Christ,) led the people of Israel from Babylon up to Jerusalem, and Ezra says 3: 1, "They gathered themselves together as one man to Jerusalem."

Now let us see the antitype in the captivity of spiritual Israel in mystical Babylon. The church soon after the ascension of her Lord, became corrupted by following false teachers, and blending pagan, and Jewish rites and ceremonies with the Christian worship, until they were sharply reprov'd by the Apostles, especially by Paul, Peter, and John; by whom, they were then informed that antichrist or mystical Babylon was already in the world, and had begun its deadly influence in the church. Some taught a community of wives; others that the resurrection was already past; (and so say some at the present day;) others to eat things sacrificed to idols, and in this manner drew them into idolatry; others taught that they must be circumcised and keep the whole law of Moses, and by this, made them change the ordinances of God's house; but not until after the church became connected with the kingdoms of this world, did she wholly lose sight of the principles of her holy and separate religion. But in the days of Constantine, when religion became a political stepping stone to power, and authority, then how quick and how sudden were the false religions of the heathen mixed with the truth, poisoning and contaminating the breath of piety, until Antichrist took her seat, and religion and piety fled into the wilderness to be nursed only in some humble cottage, in some remote corner of the earth. From this time until very lately, the true followers of the word of God have been driven into caves and dens, and have been persecuted by the powers of the world, that they have no conquering city, but that they seek one to come, viz. the beloved city, the new Jerusalem, which cometh down from God out of heaven, and when the time shall be fulfilled that the prophets have told us of, when two thousand three hundred years shall have passed by, then may we look for Jesus the spiritual Zerubbabel,

will live a thousand years, which man in his natural state could not attain; yes, and after that forever and ever. "And they lived and reigned with Christ a thousand years." "But the rest of the dead, what dead? Divines tell us, Sinners who are dead in trespasses and sins; "lived not again." "How they once lived before, or why say you so?" "Some Divines may answer, they had fallen from grace; but a little sabbath school child would answer, That those who were not raised in the first resurrection, would not be raised until the thousand years were finished." This I have seen tried, and have often admired the saying of Paul, 1 Cor. 1: 27, "And God hath chosen the foolish things of the world, to confound the wise."

Therefore I feel perfectly willing to leave the issue here, and if there is any other place in the whole word of God where a millennium can be proved, I will acknowledge my ignorance, and confess my folly. I know, there are many places in the prophecies, which people suppose can only be applied to such a day as they in their minds, have fancied the millennium to be; but I know of no passage, where such a state of things is spoken of as would or could not be realized in a state of immortality, but what has been or can be fulfilled in the present Gospel day. For instance, some, in reference to the passages in Isaiah 2: 4, Micah 4: 3, "And he shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up the sword against nation, neither shall they learn war any more,"—argue that it cannot be fulfilled at the present day, because they do learn war; neither can it be in a state of immortality, for they will not need plowshares nor pruning hooks in the new Jerusalem. I agree, as they think, the conclusion is just.—But yet, by reading the connection, and comparing with other scriptures, we shall see that it hath already been fulfilled.

The first visible people that God had in the world were the Jews; and these were established by the use of the sword and the spear. The Jews were commanded to exterminate and drive out all the Canaanites by the sword. But Christ when he came into the world, established a kingdom of grace, and taught his followers of this world, that they should be as the Jews, having a view of this gospel, of its peaceful and merciful design towards all men, and its increase and spread among all nations,—make use of the above quoted expressions in view of the effects the gospel would have upon the warlike disposition of individuals and nations, which in our day, as

shall Christendom look on patiently, and trust in such measures for the suppression of this infernal traffic, as only tend to increase its cruelties and aggravate the sufferings of its victims, while the slave catalogue is annually increasing by hundreds of thousands? How many millions more shall die in christian lands deprived by christians of the Word of Life?

C. W. says, "there are in all commercial countries, men of depraved moral principles, who, for the sake of gain will engage in this horrid traffic." Yes, and there always will be so long as the market is kept open and the temptation laid before them. "How then," he asks, "is a stop to be put to this horrid traffic?" Answer—The slave-trade can never be stopped short of breaking up the market, by universal emancipation. He says, "by planting colonies at that distant, uncivilized coast; is just about as

slave trade from about 200 miles of the American coast, to Liberia, has done the same to nearly as great an extent." The traders would be very likely to resort to some other coast rather than that of the Colony, so long as there is an abundance of it unoccupied where they would meet with no molestation. Yet in his own words, the trade is carried on "as efficiently, and with more cruelty than ever." How effectually could the American colony banish the trade from its own coast, were its strength put to the test? In a letter from Liberia, dated the 25th of last September, the writer speaking of their military force, says to his correspondent in the United States, "I will now give you the number of voters who voted this year for the office of Vice Agent. For G. R. McGill 76; for A. D. Williams 85; for J. C. Barbour 48. Now allowing about 40 minors who are eligible only to muster, it will make out about 249." Allowing all these to be effective men, if paraded on the coast of 200 miles which they are said to occupy, they would be 250 rods apart, or four fifths of a mile, distant from each other. Take the whole colony, men, women and children, consisting of 2000 in number, about equal to a population of a six mile square farming town on Lake Champlain, parade them as before, and they would then stand at the distance of 32 rods. Judge ye of their ability to repel the invaders. But granting that a colony of 2000, the effects of 15 years labor of the society, have the active competent power to defend 200 miles of coast, there yet remains on the western side of Africa alone, 4000 miles of barbarous coast, "indented with bays and rivers." I leave it for the reader to imagine, or for C. W. to calculate, how much time and money, and how many millions of dollars, would be required to man and equip such a vast coast, where the work should be incessantly done, where is the consistency of expending an immense amount of money and lives to manly these millions of Africans, in the hope that it is going on in the distant, uncivilized coast, to be an asylum of the oppressed—and but what would be the result? For the United States, while they allow the trade to be carried on at home—but especially for the slave-holding part of the Society who themselves relentlessly traffic in human beings, to undertake by force and arms to establish colonies for the prevention of the trade on that distant, uncivilized coast; is just about as

ing details might be multiplied; but the details are sufficient—sufficient to make humanity weep." I mention these to show that something at least is wrong at home—that if we would know the horrors of slavery and the slave-trade, we need by no means go to Africa. I would not be thought to misunderstand the phrase slave-trade, in its true sense, in distinction from the word slavery. The slave-trade exists in these United States, as well as slavery. To close his number he asks, "Has not Africa been long enough?" I answer—yes; already quite too long—so has the black race in the United States. Therefore, oh ye Colonizationists, stop to it, that ye rid your polluted garments of their innocent blood! Hinder the work of emancipation no longer. O. S. M.

*See Garrison's Liberator, vol. 2, no 26, p. 102.
† do. do. do. no. 9, p. 34.
‡ do. do. do. no. 10, p. 28.
§ do. do. do. no. 6, p. 22.

From the Christian Secretary.

DIALOGUE BETWEEN MR. EXPERIENCE AND A YOUNG PREACHER.

Exp. Well, my young friend, how is it with you to-day?

Youth. I feel very well in mind, my body is feeble.

Exp. You talked too loud yesterday, I thought so the moment I saw your countenance. You should raise your voice a little, if you the natural key, and on the further side of the house, but let your pronunciation be drawn and drag out, as you are expected to be killed when it ends.

Youth. I have a difficulty on my tongue, it is hard work for me to speak and I have to say a word or not be heard at all.

You will soon get rid of your tongue, don't you talk.

Youth. I don't think, my young minister, perhaps an hour—an hour generally, if you over, unless I have a good subject.

Exp. You should always have a good subject or not preach. But you are a young man,

André Berrien

