

THE
EVANGELICAL WITNESS.

VOL. III.

APRIL, 1825.

NO. IV.

D. PAREUS, ON THE ABRAHAMIC COVENANT.

BREETEE—*fœdus meum.*

Why is this covenant, evidently mutual, called *God's covenant*?

A. 1. Because the covenant originated in the free and sovereign grace of God.

2. Because it was enforced by divine authority; God being the first and principal party contracting, and we the second.

3. Because, by this covenant, we are made partakers of God's rich munificence, (*immensa liberalitas*;) while we confer nothing upon God—

“*Ipse dat, nos capimus, fœderis bona.*”

In Moses' account of this covenant, the following particulars are to be noticed.

I. The institution of circumcision, and how it was to be administered. Gen. x. 10, 11. II. The design and use of this seal. Ver. 12, 13. III. To whom and when it ought to be administered. ver. 10, 12. IV. How

effecting, men of observation will find reasons sufficient to justify them in its abandonment.

The events of these years, in correspondence with the principles of God's word, admonish the Reformed Presbyterian church, that her peace, her standing, and her usefulness, are intimately connected with a firm adherence to the principles of her constitution. She is likewise warned by this portion of history, against reducing, to a lower standard, the terms of her fellowship; as well as against giving countenance to the formation of parties, in the church of God, not imperiously demanded for the preservation of the truth, and the order of the gospel of Christ.

(To be continued.)

POLITICAL DANGER.

A Sermon preached January 6th, 1825, a fast observed by several churches in Newburgh and its vicinity.

“As a roaring lion and a raging bear, so is a wicked ruler over the poor people — When the wicked bear rule, the people mourn.” — *Proverbs of Solomon.*

By James R. Willson, A. M.

Psal. xii. 8. “*The wicked walk on every side, when the vilest men are exalted.*”

Our text is a maxim of God's moral government. — To day you have been engaged in humbling yourselves, we trust, before God, for your personal, family, and ecclesiastical sins. You will not deem it unmeet, that in the meditation of this evening, your attention is invited to another cause of humiliation, on which your

thoughts may not have been much turned, in the preceding services of the day. The penitent sinner will mourn for the prevalence of transgressions in civil society, and the evils which follow in their train. Let us wear our sackcloth a little longer, while we wait on the discussion of the maxim—"The wicked walk on every side, when the vilest men are exalted." The sentiment of the text is uttered in metaphorical terms. "Every side," in this case, is both sides, or "each side," as it is rendered in the metre version. The wicked occupy both sides of the street, and march in crowds so numerous and compact, that a good man can scarcely press on his way, in a direction opposite to that in which they are moving. The cause of this melancholy state of things, is, that "the vilest men are exalted." A theory is the symbol of political authority, and its occupant is elevated above the throng below, to receive their homage. Strip the maxim of its vivid poetic imagery, and you have this proposition:—*wickedness abounds, when the most ungodly men in the commonwealth, are its civil rulers.*

This proposition we illustrate in a few observations :

1. *When immoral men fill the legislative department of state, the laws for the suppression of vice and immorality are feeble and inefficient.* The laws of civil society are the bonds which bind it together. They hold the vicious in check ; and if they do not eradicate the disorderly passions of the unprincipled and the profligate, they prevent them from bringing forth so many bitter fruits, as they would do otherwise.

Were all the restraints of law removed from the public mind, in the United States, for one year, I know

not but the violent, natural passions of depraved man, would rend the commonwealth into so many fragments, that a century would not recombine the scattered fragments—perhaps not a thousand years. Violence, plunder and rapine, would be the general order of the day.

During the Excise Insurrection, as it was called, in the latter part of the last century, though the arm of public law was enfeebled only, not broken entirely, and that for but a short period, yet no man retired to his pillow for repose, without the dreadful apprehension, that some plunderer would fire his dwelling, and that he should be awaked from his slumber, (for sleep it might scarcely be called,) by the screams of his children wrapped in the flames. Nor were these alarms causeless; for beacons were lighted up in the darkness of the night, on many a hill, and in many a dale, by the blazing mansions of the opulent. And yet the terrors of the laws of the United States were still felt across the Alleghany mountains, and imposed some restraint on the depraved propensities of the desperately wicked heart of man.

But are we to expect that the “vilest men” will enact wholesomely vigorous laws for the restraining of the vicious inclinations of “*the evil heart of unbelief?*” No.—They may indeed, in obedience to the moral sense of society, or in compliance with long established forms of law, give their sanction to a few feeble statutes for the suppression of the grosser immoralities. Yet, three or four leaves in their statute books, is sufficient to engross their penal laws, annexed to the first table of the Decalogue. The penalties too which the vicious and profane enact, are clogged with so many impedi-

ments, as to render them almost utterly inefficient. How should it be otherwise, especially in our country, where the rotation in office is so rapid? He who is a legislator to-day, to-morrow sinks to the level of the people. Will he pass a law to-day that may to-morrow fasten upon himself as its violator? Will the blasphemer forget, in the legislative hall, that the profanity which he means to utter, when he leaves it, may expose him to the vengeance of the very law that is sanctioned by his vote? Will the drunkard be zealous for the passage of a law which shall expose himself to fine, or imprisonment, for its violation, before he leaves the capitol? Will the habitual Sabbath-breaker give his support to a bill that stigmatizes his own daily practice? Rather, like the miser in the play, he will feel the noose on his own neck, tightening by every eye on the right and left.

In very deed, "*The wicked walk on every side, when the vilest men are exalted,*" in the legislative department of state.

2. *These feeble laws will be still more feebly executed; when the vilest men are exalted in the judiciary and executive departments.*

Is it possible for a man whose whole gratification is in the practice of the vilest propensities of our fallen nature, when sitting in judgment on a culprit, not to lean to the side of his fellow transgressor? His heart is with the criminal arraigned before him; for they are kindred spirits. His eye and his ear will perceive fancied palliations of crime; his understanding darkened by sin, becomes special pleader for the vice "*which he rolls under his own tongue as a sweet morsel;*" and his

tongue, prompted by his perverse will, must give utterance to the false perceptions by the senses, and the mistaken judgments of the understanding. The unjust judge looks on the executioner of the law behind him, and is terrified; for "*The wicked flees, when no man pursueth him.*" The vilest men, when on the bench, will issue the vilest award.

It is true, indeed in the merciful providence of the Prince of the kings of the earth, that the judiciary tribunals of the nations are less depraved than either of the other branches of government. Were it not so, society "would swing from her moorings," and be shattered to fragments in the furious tempest of evil human passions. Yet, even the last sanctuary of law in the commonwealth--the trial by jury, must become polluted, when the vilest men are exalted to the bench of justice. The judge enters into conclave with the guilty, packs his jury, and forestalls the judgment.—Vice sounds the loud notes of her jubilee, while the law feebly attempts to bind her cords and fasten her manacles.

Will the unjust judge, who defrauds his neighbours, to the full extent of his understanding, be forward to award the sentence of the law against the fraudulent, who are his bosom friends? Will the gambler burn with honest zeal, to see the law rise in her majesty, to perform a lustration of our villages, and purify them by the removal of the polluted dens of gamblers? No—He will resort to all the technicalities of law, to ward off the blow aimed at vice.

But were the laws of the most salutary fabric, and the bench of justice unpolluted with crime, when the

vilest men are exalted to the executive chair, is it reasonable even to hope that the penal sanctions of the statute, and the righteous awards of the judiciary, will be faithfully executed? The vilest men will afford to their vile associates every possible facility of escape. The legislator "who walketh in the counsel of the ungodly," legislates perversely; the judge "who standeth in the way of the ungodly," judges unrighteous judgment; and the executive officer, "who sitteth in the seat of the scornful,"* "plot together against the Lord and his Messiah,"† to break asunder the bonds of moral obligation, which bind man to his fellow, and to the Lord God. Surely we may affirm—"when the vilest men are exalted" to the bench of justice, and the executive chair, the laws are feebly executed, and "the wicked walk on each side."

3. *When the vilest men are exalted in the three great departments of state, they encourage, strengthen and multiply the vices, by their bad example.*

Man is an imitative being. He insensibly adopts the manners and the dialect of those with whom he associates. Take the polished gentleman, and place him in the society of the rude and vulgar; however unpleasant their habits may be to him at first, he adopts them in succession, or at least is tinged with them, though he make every effort to avoid their influence. Again, place the clown in the society of the fashionable, whose manners are refined, and he soon begins to lay aside his rusticity, and put on the air of the gentleman. This holds also in morals. "Can a man take fire into

his bosom and not be burnt?" Among the vicious, vice soon ceases to be regarded with horror, unless one has the grace of God in his heart, and is "vexed from day to day with their unrighteous deeds," as was Abraham's nephew in Sodom; and even in that instance, the manner in which Lot speaks of his own daughters, to the men of his city, indicates a great declension of the virtuous sentiment, in relation to one of the precepts of the decalogue, as does also his subsequent conduct. How should good men now be shocked with his declarations, respecting his own daughters, while the men of the city beset the doors of his house!

If this principle operate so powerful on even a good man, among those who are every way inferior to him in knowledge, religion and wealth, how strong must it be in those cases in which vicious men are exalted? When a plain countryman is introduced to the company of men of elevated stations in civil society, he considers himself highly honoured, and conforms, as far as in his power, to their sayings and doings. This occurs in all grades of society, from the lowest haunts of profligacy, to the chief executive magistrate of the nation. The town constable, or the illiterate justice of the peace, is a great man in the estimation of those little and ignorant people around him; the member of assembly thinks himself, and is thought by the people of his county, to be "*some great one*;" the senator must, of course, be a man of great wisdom, and the governor is gazed upon by the rabble, as a star of the first magnitude in the firmament of power. The member of congress is a huge man among his constituents, when seated in the representatives' chamber. He looks down with

disdain upon the vulgar throng below him, and looks up to Mr. Speaker, to the heads of departments, and especially to the president ; and their greatness inspires him with dread. How is it possible, when men necessarily think in this way, that those below should not eagerly imitate those above ?

If the town or village magistrate swears profanely, (no very uncommon thing,) then it is thought genteel to blaspheme the name of God : if he is given to harlotry, one of the lowest and basest of all the vices, then adultery is esteemed honourable : is he notorious for the disregard of truth, it is thought there cannot be much harm in a lie : is he dishonest in his pecuniary transactions, roguery is thought to be the test of genius : does he profane the Lord's day ; it is thought the day cannot be holy, for the 'Squire profanes it : is he a gambler ; then gaming becomes the man of spirit : is he perfectly rude in his manners, and illiterate ; then rudeness and illiteracy are esteemed honorable attainments, &c.

Is the member of congress an infidel, who sneers at the Christian religion, and at all religion and all virtue ; why, surely, say the ignorant, the Bible is a bad book, religion is an imposture, devised by the priesthood, virtue is only a name, and profligacy is not detestible. Is the president a Socinian, who blasphemes the divinity of the Lord Jesus Christ, and ridicules the doctrine of a trinity of persons in the Godhead ; then, say the throng, who dance attendance at his routs, Christ is no better than ourselves, and the Father, Son and Holy Ghost, are words of no import. Oh ! brethren, the soul sickens with pain, and turns away with indignation.

from the blasphemies uttered in the palaces of the ungodly. "O Lord, arise and plead thine own cause," for "On every side walk the wicked, when the vilest men are exalted."

4. *The influence of vile men, in civil offices, is on the side of vice.*

Tigers are gregarious, and so are the vilest men—They are the companions of fools, and they, of course, use their influence for the promotion of fools. As they have no perception themselves, of the beauty of moral excellence, so they hate Godliness and Godly men, while they love and cherish those who are vile. Rehoboam had associated with the ungodly young nobility of Israel, whose education had been neglected, during the prevalence of the idolatry of the reign of his father. He rejected the counsel of the old officers of state, who had been educated in the latter part of David's reign, and in the early part of Solomon's. He was the companion of fools, and of vile men, whose folly he mistook for wisdom, and in whose exaltation he became debased, and the commonwealth crippled.

The vilest men hate God, and are ignorant of true wisdom: they are polluted with the love of filthy lucre, and hence all their influence is exerted against those who fear God, and in favour of those who hate him; against those who are "able men," and in favour of the covetous; and against those who hate covetousness. They must, things being so, oppose themselves to him, 'Who dwells with prudence, and finds out knowledge of witty inventions'—to Him by whom kings reign and princes decree justice. The Lord Jesus Christ, who is "Prince of the kings of the earth," is known to them.

only as an object of hatred, and they will hate and oppose, by the whole weight of their influence, all genuine Christians, who contend for the prerogatives of his crown, and defend the cause of his law. "While they do not love "the King of kings and Lord of lords," they despise his ambassadors, as the offscouring of all things, and treat with contempt the institutions of religion. When the civil, the military, and the naval officers, treat with neglect or scorn, the ordinances of the gospel of the blessed God, the malign influence of their scorn, will be felt, in its blasting effects, upon the national morality, blighting every good thing to which it extends. By this baleful influence, the mouths of thousands are opened to run down, with the most wanton and malignant slanders, those right hearted men in the nation, who bear witness against the accumulating evils. If they find them in stations under the controul of the government, they hire calumniators to lacerate their character and destroy their reputation; and after thus persecuting the good man, in what is dearer to him than life—a good name, they displace him, however aged, and faithful a servant he may have been, to make room for some pander of power, who will flatter their vices, and those of the people. "This is a lamentation, and shall be for a lamentation."*

5. *Their exaltation operates as a premium upon vice.* That wicked men are so often in the enjoyment of worldly prosperity, while good men are exposed to poverty and tribulation, can only be accounted for on

*Witness the late removal of the learned, faithful and amiable Mr. Picton, from the chaplaincy on West Point.

the principle of a future state of rewards and punishments. The problem can only be solved by faith in the word of the living God. "Life and immortality are brought to light by the gospel." Faith alone triumphs over the apparent difficulty—a difficulty which sense and reason cannot surmount. When the faith of the Godly man is feebly exercised, even he envies the present elevation of the wicked. "I was envious at the foolish, when I saw the wicked enjoy prosperity. Their eyes stand out with fatness, they have more than their heart could wish." The pain with which a righteous man contemplates the worldly ease of vile men, arises chiefly from the wretchedness of his own condition; and from the fear that, as he is so much afflicted by the hand of Providence, while the wicked are great in power, and spread like a Green Bay tree, he is an object of the Divine hatred. It is only in the sanctuary that his soul finds relief. "When I thought to know this, it was too painful for me, until I went into the sanctuary of God, then understood I their end. Surely thou didst set them upon slippery places, and suddenly didst cast them down to destruction." There he finds that the vilest men have their portion in the present life only.

But there are comparatively few who have so distinct a view of the retributions after death, as to be habitually influenced, by a regard to them in their course of conduct, in the present life. The rewards of a day are near and appear under a large angle of vision, to their feeble sight: those of eternity are remote and scarcely seen at all, however great their real magnitude. The misguided multitude see not the holy band

of the Lord God Omnipotent in his providence, dispensing bounties even to the ungrateful and profane, and recording their abuse, to justify, on the day of retribution, his sentence of condemnation, before assembled worlds. They look no further than the hand of man : from man only they expect blessings, and rely upon him only, for the rewards of virtue, or the punishment of vice. What, then, will the youth say to himself, when he begins to make his estimate of future worldly prospects, and shape his course for procuring earthly exaltation? What will the young men who emerge from your primary, academical, collegiate, and university schools, say to their own hearts, when they commence their career of life? I have been young, and "shall speak what I do know." The youth casts his eye over the map of society, and finds that the vilest men have their names emblazoned in golden capitals, while the names of the good are either not seen there, or if recorded, it is in letters scarcely legible, in some remote corner, and covered with a shade. He is ambitious of distinction, and perhaps fired with a noble and patriotic ardour to promote the public weal. He says, shall I number myself with those "who fear God and hate covetousness?" My conscience indeed tells me they are better men, I love their society in private, and would fondly emulate their virtues. "Oh! let me die the death of the righteous, and let my latter end be like theirs." But they are not ranked among the great. If I wish an ample field, on which to expatiate my cultivated mind, display my intellectual treasures, and enroll my name on the list of fame, I must not be numbered among Godly men. They are all cast into

the shade. I must abandon truth, and Godliness— I must court the great—the great are wicked, and I must be wicked too. Are infidels exalted to places of power and opulence, I must be an infidel; an acknowledgement of my faith in the Holy Scriptures, will blast all my prospects. Is a Socinian exalted, I must be a Socinian, to procure the favour of this elevated and influential Socinian; or at least I must conceal my faith. Is the Sabbath-breaker, the profane swearer, the drunkard, the gambler the peculator, exalted, I must be a Sabbath-breaker, a swearer, a *bon vivant*, a gambler, or a peculator. The path of vice, is the path of honour. Virtue, morality, and religion, lead to neglect, and are passports to the shades of obscurity only. In this way, brethren, your sons reason when they enter on the theatre of life. Why should they not? In our seminaries of learning, from the A, B, C, of our primary schools, to the highest honours of the university, there may be considerable literature and some science, but there is little to sanctify this literature, or purify this science. From our primary schools, the late age of infidelity has almost banished the Bible, and substituted in its room, selections from heathen or infidel moralists. In our academical institutions, heathen poets, philosophers, statesmen and historians, with all the splendid machinery of heathen idolatry, adorned with the splendour of mythological fiction; interest, enchant, and pollute the imagination, darken the understanding, and corrupt the heart: while the chaste, and heavenly imagery of the Old and New Testament originals, is almost utterly unknown. In the exact and in the natural sciences, the doings of the Lord, the Creator in the

heavens, as his hand rolls the celestial orbs in their orbits ; in the earth, as he creates the mineral, vegetable and animal orders, and preserves them ;—the Omnipotent Hand is passed by without notice. The Lord God is unknown, and the way of salvation, through a Redeemer, untaught. How will the youth educated in such a pupilage, reason and act, when he enters life, and finds the vilest men exalted ? He is in danger of preferring the path of the wicked, “ who walk on every side.”

(To be continued.)

THE PENAL LAWS OF THE OLD TESTAMENT.

(Continued from page 104.)

V. Exod. xx. 12. “ Honour thy father and thy mother.” This statute lies at the foundation of all social order among men : the penalty is proportioned in severity, to the magnitude of the moral practice, which it guards. “ He that smiteth his father or mother, shall be surely put to death.”* The word (*oomchay*,) here rendered smite, sometimes signifies to strike so hard as to kill or endanger life. “ And Moses looked this way and that way, and when he saw that *there was* no man, he slew (*ooech—he smote*) the Egyptian and hid him in the sand.”† The hiding in the sand demonstrates that Moses killed him. But what is decisive : the Hebrew who did his fellow wrong said to Moses, “ intendest thou to kill me as thou killedst the Egyptian ?”‡ Killedst—*ayrgt*, to slay. But the penalty must in this statute mean capital punishment, for

*Exod. xxi. 15. †Exod. ii. 12. ‡Ver. 14.

THE
EVANGELICAL WITNESS.

VOL. III.

MAY, 1825.

NO. V.

THE MOUNTAIN MAN.

*Historical Notices of the Reformed Presbyterian Church,
in the United States, from A. D. 1806, till A. D. 1825.*

(Continued from page 156.)

In the period under review, other events have transpired, which should not be neglected in the records of Zion. That Saviour, in whom the saint confides for the salvation of his immortal spirit, is the "Prince of the kings of the earth;" and, in his hand, he holds the destinies of the nations. He controls their tumults and gives direction to their policy, in such sort as to display his sovereignty and manifest the riches of his grace. A brief detail of fact will furnish an illustration of this remark.

Upon the exhibition of "Reformation principles," as the testimony of the church, offence was taken by some, at the view given in that document of the constitution of the United States, and the stand taken in it, in reference to political morality. Reformed Presby-

POLITICAL DANGER.

(Continued from page 169.)

8. *A Divine Malediction rests upon the nation, which exalts the vilest men.*

The restraining operations of the Holy Ghost, prevent men from going all those lengths of vice, to which they are prompted by the innate and total depravity of their natures. These are withheld when a commonwealth provokes the wrath of Heaven, by conferring its honours on men who are most vile in his estimation. That Spirit which moved upon the waters, and made them bring forth abundantly, which imparts to the heavens their splendid garniture, which is sent forth and the fields are refreshed; moves on the sinful nations, by his common operations, in the preservation of some degree of moral order. But, when the blasphemers of the law of God and of all his attributes, are raised up and placed in the throne which should be occupied by the fearers of his name, he forsakes them, and leaves them to walk in their own ways. It was in this way that he hardened the heart of Pharoah; in this way that the lying spirit had permission to go out and deceive Ahab's prophets; in this way the heathen have become corrupt. "Wherefore God also gave them up to uncleanness," &c.* Thus, "receiving in themselves that recompense of their error, which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do things which are not convenient."† In this

*Rom. i. 24.

†Ver. 27, 28.

way it is, that men "are given up to strong delusions, to believe a lie, that they might be damned, who have pleasure in unrighteousness."

The spirit of the Lord was thus withdrawn from the Jews, before the sacking of Jerusalem by the armies of Nebuchadnezzar. "Then the glory of the Lord went up from the cherub, and stood by the threshold of the house."* The cherub represents the priesthood. For the sins of the rulers of the land, particularly of Zedekiah and his court, the Spirit of the Lord departed from the cherub. The ministers of the sanctuary had their mouths closed. All except a few faithful men, such as Jeremiah, Daniel and Ezekiel, became the base flatterers of the officers of state, though they were the vilest of men. "Her prophets have daubed them with untempered mortar, saying vanity and divining lies unto them, saying, 'Thus saith the Lord God, when the Lord hath not spoken,'† This awful declaration follows the reproof of the preceding verse:—"Her princes in the midst of her are like wolves ravening the prey." The prophets and the priests did not dare to reprove the vices of the great, and the assistance of the Holy Spirit in expounding the law to the people, departed. Their doctrinal discussions were poor and meagre, and their exhortations neither vigorous nor pungent. The great means of God's appointment for restraining vice and purifying society from its abominations, is the exhibition of a crucified Saviour, saving sinners by the imputation of his righteousness, received by faith alone, and of the rewards of holiness in the

*Ezek. x. 4.

†Chap. xxii. 28.

life to come—rewards graciously bestowed on him who is justified by this imputed righteousness. When the prophet and the priest became abashed, and feared the faces of the great, God confounded them before the people, and thus by the departure of the glory of God from the cherub, the most efficient restraint of vice was removed, and the wicked walked on every side.

Again:—"The cherubim lifted up their wings, and mounted up from the earth in my sight—and every one stood at the door of the east gate of the Lord's house." All the exertions of the prophet and the priest regarded those who were without, while the Lord's people within were neglected. "The wheels also went by them,"—the attention of professors was drawn from their own hearts and families, to the wickedness without, to the non-professors and heathen.

Farther:—"And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city." The Spirit of the Lord departed from the great mass of the citizens of Jerusalem, and then the flood gates of vice were opened; as they were in the same city, after the ascent of Christ Jesus, the glory of the Lord, from mount Olivet.

Awful is the malediction, when the Lord says of any nation, as he formerly did of a tribe of Israel. "Ephraim is joined to his idols let him alone." Then, indeed, "the wicked walk on every side." Lord, do not so leave us.

7. *The example of all nations, justifies the truth and universal application of the maxim, contained in our text.*

Among the people of Chaldea, was not Nimrod a vile man exalted; and the Assyrians, while they were a nation, abounded in the abominations of idolatry and profligacy, though less gross than those of modern ungodly empires, where vile men are exalted.

The history of the covenant people of God, bears testimony to the same truth. The Ephod of Gideon, though he was far from being one of the basest men, became a snare unto Israel, for the people committed spiritual idolatry, in their worshipping before its shrine.

After the revolt of the ten tribes, under Jeroboam, who set up his golden calves in Dan and Bethel, the greater part of the population became ignorant and profane. There never was one good king over the ten tribes, from the time of their rebellion, until they were enslaved by Shalmanezar. All manner of wickedness abounded, to such extent, that the Lord in wrath, plucked them up by the roots. On every side the wicked walked, in crowds, into the gate of death and perdition, from the exaltation of the vile Jeroboam, until the sword wasted the land.

In Judea, governed by the house of David, when vile men were exalted, the wicked walked on every side; while under the reign of such good kings as David, Jehoshophat, Hezekiah, and Josiah, religion flourished, and the land bloomed in moral beauty, and was fruitful in righteousness as the garden of the Lord. But, "when the wicked bore rule the people mourned."

After the extinction of the baleful lights of Paganism, in the Roman empire, at the time of Constantine, we

have ample historical confirmation of this maxim.—When the reigning emperor was Arian, Arian bishops and people walked on each side, and the divinity of the Redeemer was blasphemed, in the pulpit, and in the streets and highways of the empire. For this, with other sins, the empire was overrun by the northern barbarians.

What has been the condition of Greece, Lesser Asia, and Palestine, under the reigns of the vile Saracens and Ottoman princes? What that of Modern Europe, under the regimen of the vilest men who are the occupants of the thrones of despotism in the old world? The prevalence of all vice, and all heresy, to an extent never before known, since the deadly wounding of the Roman beast by the Goths and Vandals.

Are we not warranted, brethren, in the conclusion, that the maxim is of universal application—“*The wicked walk on every side when the vilest men are exalted?*”

What then? To-day we humble ourselves before the Lord our God, on our annual fast, that we may mourn over the sins of the past year and of our whole lives; and in prayer call upon Jehovah, invoking his blessing upon us during the present year, and for all time to come. Not a few of the sins of which we speak in this meditation, are sins committed in our own land. The instances are far from rare, in which the vilest men are exalted by the suffrage of our fellow citizens. Raise your eyes to the seats of political power. What do you see? “*A seething pot.*” The unholy passions are breaking forth into a violent fermentation. Faction rages. The men in power are generally men who know not the power of true Godliness. What do f

say?—The power of true Godliness! Such is the destitution of Godliness among those whom you see occupying the seats of power, from the village magistrate, up to the presidential chair, that you would think it almost ridiculous to talk of a president of the United States, calling his family around him morning and evening, to sing the praises of God, read his word, and invoke his name in prayer. Yet this is a small part of what is demanded in the purest parts of the church, as satisfactory evidence of the fear of the Lord. True Godliness in our halls of legislation, in our Senate chambers, in our chairs of state, and on our benches of justice! Would you not think real holiness almost polluted, were it introduced into those seats, which have been so long occupied by unholy men? Do you not sigh and pray, Oh! that we had even Roman virtue, to adorn the civil rulers of this Christian nation. A Cincinnatus did, at least, appear to hate covetousness, while he cultivated, with his own hands, his little farm of a few acres. Our captains, commodores, senators, and consuls, must roll in wealth.—Twenty-five thousand a year does not meet the expenditures of our palace. A president, after the receipt of \$200,000, in eight years, has accounts to settle, and begs the interference of congress in his favour! *Oh tempora! Oh mores! Proh pudor!* Truly we have reason to mourn. “How are the mighty fallen!” “Arise, O Lord, and plead the cause of the poor and needy;” for the wicked bear rule and the people mourn. The annual toils of the husbandman are spunged from him, by revenue officers, to support all this baneful governmental extravagance, and five

millions of the capital of our own state, expended for the improvement of our own internal resources, must be taxed, to lavish it on those who are exalted in the general government.

Our souls weep in secret places, over those crying sins. "We must call upon all to perform a lustration of the land from those deep and deadly sins." Let us "call upon the bishops to interfere the purity of their lawn, and the judges the purity of their ermine, to deliver us from this pollution." But what do I say? The mercy of Heaven alone can save us from the evils which are impending.

Let every one of us, brethren, keep his garments clean from these pollutions. Bestow not your suffrages on the elevation of the vilest men, whatever others may do. Use every lawful means to remove these enormous evils. The case is not hopeless. Already, the moral sense of the commonwealth, and the religion of the Godly begin to speak, in accents that cannot long be misunderstood, and shall be heard, and respected, and obeyed. Not long since you had an example in our own county, of a man, once popular, losing his election to a seat in congress, on the ground of charges brought against his moral character. It is but the other day, that a Root lost his election to the second office in the gift of this state, on the same ground. It is said, in religious circles, and by men who have some opportunities of knowing the truth, that General Jackson, last winter, retired from the presidential levees at an early hour, to attend to family prayers with his household. It is said that another candidate for the presidency of these states, has met

with powerful opposition, on the ground of his rejecting the doctrine of the trinity. We do not vouch for the truth of all these statements; but we do assert, that they prove the moral sense of the nation and the religion of the Godly to be awakening. O Lord, hasten the time when "the fearers of thy name, able men, and men hating covetousness, shall be exalted;" and "kings become nursing fathers to Zion, and queens, nursing mothers." Amen, amen.

EZEKIEL'S MILLENNIAL CITY, TEMPLE AND LAND.

(Continued from page 106.)

The man is Christ, for his appearance is like brass. Rev. i. 5, "His feet like unto fine brass." The reed (*knay*) is a measure made of the cane; it was six cubits, or ten and a half feet long. It is the word of God for measuring the church of God. The flax line, is for larger measures, the walls and territory. It too is the word of God, to be applied in measuring civil government.

The man is mentioned and described by the prophet in a preceding part of the prophecy.* "And above the firmament that was over their heads, was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness of the appearance of a man above upon it. And I saw as the colour of amber, as the appearance

*Chap. i. 26—29. †Chap. i. 15.