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THE
CURSE OF MEROZ:

OR,

THE CURSE OF THE NEUTRAL OR HOSTILE

TOWARD THE

COMPLETE EXTIRPATION

OF

THE GREAT AMERICAN REBELLION,

TOGETHER WITH

SLAVERY, WHICH IS ITS CAUSE AND ITS SOURCE,

OF EIGHTEEN HUNDRED AND SIXTY-ONE AND SIXTY-TWO.

A SERMON,

PREACHED ON THE NATIONAL FAST DAY, SEP. 26, 1861, IN THE REFORMED
PRESBYTERIAN CHURCH, GARRISON CREEK, INDIANA.

BY

WILLIAM WILSON, D. D., LL. D.

PASTOR OF "THE CHURCH OF THE COVENANTERS," IN THE CITY OF CINCINNATI,

"Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keep-
eth back his sword from blood."—JEREMIAH.

"Spare no arrows."—IDEM.

"Blessed above women shall Jael the wife of Heber the Kenite be. She put her hand
to the nail, and her right hand to the workman's hammer; and with the hammer she
smote Sisera, she smote off his head; when she had pierced and stricken through his
temples."

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REV. WILLIAM WILSON, D. D.

GARRISON CHURCH, SEP. 28, 1861.

DEAR SIR:—Believing the able and admirable Sermon delivered by you on the National Fast Day to be worthy of preservation, and believing that it would be read with interest by many, we are induced to request a copy for publication.

Yours respectfully,

WM. RUSSEL,
JAMES LOUDEN,
JOHN SCOTT,
ROBERT MARTIN,
SAMUEL LITTLE

ADULTS
YOUNG MEN
YOUNG WOMEN

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TO
ABRAHAM LINCOLN,
PRESIDENT OF THE UNITED STATES,
HIS CABINET,
THE CONGRESS, THE JUDICIARY, THE ARMY AND NAVY, AND ALL WHO
SUPPORT THE WAR AGAINST REBELLION,
THIS DISCOURSE
IS MOST RESPECTFULLY INSCRIBED,
BY
THE AUTHOR.

SERMON.

JUDGES V: 23.—“Curse ye Meroz, said the Angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.”

The children of Israel, Christians, were, as you are aware, a very remarkable people, in every epoch of their history. God, in his sovereign good pleasure, according to which he doeth all things, brought them out of non-entity, and made them a great and mighty nation. By him their exodus from Egypt, the land and the house of their bondage, was effected, after a series of most extraordinary miracles; and after having glorified himself in the judgments which he inflicted upon that land, and the final overthrow and destruction of Pharaoh and his hosts. He gave them Moses and Aaron, the men for the hour. He took them into covenant with himself. He gave them good laws, and many Divine revelations. The worship of himself exclusively, as the only living and true God, he established among them. He gave them his Urim and Thummim. In a supernatural manner, he led and fed them in the wilderness. For them he smote great nations, and slew great kings. And they have just now, under the conduct of Joshua, another man for the hour, whom, after the death of Moses, he furnished them, crossed the Jordan in safety, and are securely settled in Canaan, the “land flowing with milk and honey,” in their respective inheritances, which were meted out to them, as tribes, by lot and line, under his own direction.

It would be reasonable to think that a people so highly favored by Jehovah, would, with gratitude for his mercies, always love and serve him. But alas, it was far

otherwise! "Of the Rock that begat them they were unmindful, and lightly esteemed the God of their salvation." They tempted God in the wilderness. They were exceedingly prone to idolatry. In not fully rooting out the people of the land which God gave them, according to his commandment, and in entering into a league with the residue of them, they were guilty of rebellion against his authority and his majesty. Justly offended by their conduct, he refused to drive them out; but left them, "to prove them," that they should "be as thorns in their sides," and that "their gods should be a snare unto them." After the death of Joshua, notwithstanding his holy example, and his solemn dying charge, they fell into the grossest idolatry. Mingling with the heathen, they learned of them their way. They ate of the fruit of their rebellion against the Lord. Of these heathen came their cruel oppressors. In their distress they cried unto him. He pitied them, and sent them Judges by whom they were delivered. Still, upon the death of their Judges, they returned again to their folly, and their rebellion against the Most High. And is there not something exceedingly analagous to all this, in the toleration of moral evil, such as negro slavery, on the part of a State or a Church? The fruits of rebellion must ever be "wormwood and gall," whether more immediately against the authority of God himself, or against the laws and the ordinances which he has established among men. Verily, "Rebellion is as the sin of witchcraft."

In immediate connection with the pious, sublime and heroic song of thanksgiving unto the Lord of Hosts, of which our text is a part, we are told that, for their sins, he "sold the children of Israel into the hands of Jabin, king of Canaan, the captain of whose host was Sisera." Under his severe oppression, they again appeal to the Lord. He again pities them, and raises up for them a deliverer in the person of Deborah, the prophetess, a pious heroine, who at this time was the Judge in Israel. This woman, possessing not only excellent female accom-

plishments for the occasion; such as quickness of thought and decision, keenness of sensibility, promptitude and high-toned fervor; but also genuine piety and the proper inspiration of the Spirit of God; goes at once to Barak, the son of Abinoam, and invests him with the supreme command, or in other words, according to modern military parlance, appoints him General-in-chief of the army of Israel, in the name of the God of battles; while assuring him, in the same name, of a speedy and decisive victory. He refuses to accept the appointment, or go to war with Sisera, except she accompanies him. She is ready and willing to go. So "Barak went up with ten thousand men at his feet." The heroic prophetess urges the quick forward march on the enemy, in tones of the highest religious enthusiasm. The battle begins and rages. But it is soon over, in the complete discomfiture of Sisera, and all his host. For the Lord overthrows them, according to the assurance of Deborah. Sisera flies, like many of our modern would-be rebel generals, while Barak is in hot pursuit of him, to the tent of Jael, the wife of Heber the Kenite, and the niece of Moses. Here he comes to his end by her hands. She proves herself worthy of her family. These three,—Deborah, Barak and Jael,—according to his own wise and sovereign mode of procedure, God had prepared for the hour. They soon turn the tables.

This signal victory gave occasion to the memorable song of Deborah and Barak the son of Abinoam. It is also its subject matter. It ascribes all the glory unto God. This song, however, I cannot here stop to analyze, but may refer to it frequently in the discussion of the subject under consideration. Some of the tribes get blame in it. Others are highly praised in it. As to Meroz, it seems to have been a district or a city of considerable note and influence, near to the field of battle, from which much aid was expected; and because it renders it not, the malediction of Deborah is pronounced upon it. "Curse ye Meroz, said the angel of the Lord,

curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

The war against Jabin, and Sisera, his general, and for Israel, was His own. So are all righteous wars. And if any, therefore, do not come for the defense of the right, they thereby neglect to come to the help of the Lord, and must abide the fatal consequences. This subject draws deep.

And now, my Christian Auditors, there are four topics, the proper consideration of which may throw much and invaluable light upon this grave subject, to which I invite your undivided and prayerful attention.

I. *The war which perpetually exists between the Lord, the Messiah, and the enemies of himself, his throne, his kingdom, his laws, his ordinances, and his people.*

II. *The Lord has a people in our world, whose help he requires in this war, for his own glory and their good; and they do actually come to his help in every critical emergency.*

III. *There are those, from whom better things might be expected, who, at the crisis, will not come to the help of the Lord against his powerful adversaries.*

IV. *The motives which actuate these two classes, are deep, marked and potent; and the blessing resting upon the one, and the curse upon the other are temporal, spiritual and eternal. And,*

I. The war which perpetually exists between the Lord the Messiah, and the enemies of himself, his throne, his kingdom, his laws, his ordinances, and his people.

There are four things here to be noted and pondered.

1. The Lord as a warrior.

There can be no reasonable doubt that the personage spoken of in the text as the Angel of the Lord, is none other than the "one Mediator between God and men, the man Christ Jesus." Under this appellation he is not unfrequently designated in the Old Testament Scriptures. Stephen, the proto-martyr, identifies him with the Angel who appeared to Moses in the burning bush, at Horeb,

and who called himself the "I AM," and "the God of Abraham, and the God of Isaac, and the God of Jacob." And we know that he did go before the face of his people, and that his marching was glorious through the great wilderness, in making everything to minister to their necessities, and every enemy and obstacle to yield in their favor, on their onward march. To him Moses ascribes the victory at the Red Sea. And celebrating the victory over Pharaoh, as Deborah did that over Jabin, in his equally memorable and ecstatic song of praise, he speaks of him thus: "The Lord is a man of war; the Lord is his name." He is indeed the Angel or "Messenger of the covenant." As such, he often appeared to patriarchs and others, long before his advent, in "the fulness of time, into our world." For although the Eternal Son, or the Second Person of the adorable Trinity, had not yet been "manifested in the flesh," or become incarnate, he seems to have delighted himself in trying on, so to speak, the robes of our humanity, in anticipation of his becoming the Babe of Bethlehem, and the "Man of Sorrows."

This our Lord, is indeed a glorious, invincible and all-conquering warrior. When he arises, he shakes terribly the earth. Eternal and infinite righteousness is on his side. He out-generals and overcomes all his foes. His wars are all defensive, but never aggressive. They are waged to put down rebellion. "These shall make war with the Lamb." The plan of his campaign was laid from eternity, with the prescience of all things that should ever occur, and it is immutably the same "from everlasting to everlasting." His power is infinite. "Hast thou an arm like God? or canst thou thunder with a voice like him?" He sometimes allows his enemies, as in the case of the rebels at Fort Sumter and Bull Run, to obtain apparent, partial and temporary triumphs, in order that through the vices produced by them among themselves, by the coming of many, as the consequence, to his help, and by hurling his thunders upon them when they feel most secure, they may fall to rise no more.

All this is fully demonstrated by the whole history of man, from the beginning, and throughout the world. Its descriptions constitute a large portion of the Bible. See how it is delineated, particularly, in the songs of Moses, and of Deborah and Barak! Ever hearken, with increasing admiration, to its inimitably sublime portrayal in the third chapter of Habakkuk's prophecy, and in the eighteenth Psalm. Isaiah thus speaks of it in the sixty-third chapter of his prophecy: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength?" His own reply is, "I that speak in righteousness, mighty to save." The astonished prophet then asks, "Why art thou red in thine apparel, and thy garments like him that treadeth in the wine fat?" He responds again, "I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth."

John, the seer of Patmos, thus writes of this: "I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should

smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine press of the wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords."

To these grand, sublime and ample descriptions of the Mediator and his wars, we could not add. He is "the King of Glory, the Lord of Hosts, strong and mighty in battle." Thus prepared for encountering, and for ever destroying, his enemies; all the powers of evil, as John farther states, confederate and gather together, in order to give him battle. The war commences. They perish at the breath of his nostrils. The way is now prepared for the full introduction of the millennium. "He makes all things new." Now "the saints possess the kingdom." Now universal liberty is established upon the basis of universal righteousness; and, as the result, "the nations learn war no more." This is the Being to whom our nation appeals this day, by fasting, humiliation and prayer, that he may preserve its existence, and avenge its wrongs, We commit it to him, and, through him, to the Father who sent him, and invested him with "all power in heaven and in earth." He will hear us. The rebel Confederacy he will destroy; and save, and reform, and purify, and perpetuate, the great Republic of the United States.

2. The resources of the Lord as a warrior. These are infinite. He essentially combines all these in himself. Infinitely perfect in his physical, intellectual, and moral attributes, and absolutely independent of all other beings, before him, and in comparison with him, the whole creation is "as the small dust of the balance, and less than nothing and vanity." To whom then shall we liken him as a warrior, whether as it respects himself, or his intrinsic and uncreated resources for "the day of battle and war"? He made the universe, with all that it contains, by the breath of his mouth. "He spake, and it was done; he commanded, and it stood fast." This he uses, both in the aggregate and in its particular parts, for the promotion of his own declarative glory. And O, what illimit-

able and exhaustless military resources does this vast creation contain, which are all brought forth, managed and directed by himself, as the Captain of salvation, and the Lord of Hosts, who knows all things, whose arm is almighty, who "slumbers not nor sleeps," and who can not be taken by surprise by any stratagem of his foes, nor in any quarter of his extended dominions!

Now that the whole universe is employed by the Lord as his resources for the conquest of all who make war upon himself and his throne; and that the least of his creatures, when he gives the command to them to do it, can destroy the mightiest of his adversaries, we have the most explicit and abundant testimony from himself, through the medium of his own holy Word, for whom "it is impossible to lie." "The treasures of the snow and of the hail he has reserved against the time of trouble, against the day of battle and war." "The caterpillar and the palmer-worm are his great army." He has used, and still uses, the locusts, for the destruction of every green thing pertaining to his rebellious foes. How inferior the other creatures which he sent to plague and destroy the Egyptians, as well as the fruits of their soil, while he turned their waters into blood, and slew their fish! At the same time he thundered from heaven upon them; sending hail for rain, and flaming fire with frost, which ruinously smote their vines, their fig-trees, and their sycamores. By a hand unseen he slew all their first-born. And when the Israelites rebelled in the wilderness, both against himself and against Moses, he sent fiery flying serpents, which, by their poisonous bite, destroyed them. Subsequently when they fell into another species of heinous transgression of his holy law, he let loose the plague, and it brake in among them as fire; which cut off "in one day three and twenty thousand." And he pledges himself thus to his people, as the means of slaying the Canaanites, to take possession of whose land they were then on their journey: "The Lord thy God will send the hornet among them, until they that are left, and hide themselves

from thee, be destroyed." This is our Lord the warrior, who caused worms to eat up Herod the King; who caused the fountains of the great deep to burst forth, and the windows of heaven to be opened, in order that the antediluvian world might be destroyed; and who rained fire from heaven upon Sodom and Gomorrah, thus setting forth in their perpetual annihilation, "an example of the vengeance of eternal fire:" and all this in both justice and mercy, for their sins. Moreover, all the hosts of heaven, and all the fiends of hell, as well as all men on earth, whether good or bad, are his resources which he employs for securing, beyond the possibility of uncertainty, absolute and universal victory. Well and wisely, therefore, has the government been laid "upon his shoulder," by the everlasting Father. "He shall bring forth judgment unto victory. He shall not fail nor be discouraged till he have set judgment in the earth." All things must accomplish his pleasure.

The song of Deborah the prophetess, and of Barak the son of Abinoam beautifully and graphically sets forth these great standing truths, in the immediate context. "The kings came and fought, then fought the kings of Canaan in Taanach, by the waters of Megiddo." Thus, it seems, there was then a confederacy against eternal righteousness and the Lord, of which Jabin was the chief, whom I mention here alone, because Sisera, his Beauregard, was but his subaltern, and, as a hireling and coward, proved of little account; and met, at the hands of Jael, with a richly deserved death. "They fought from heaven; the stars in their courses fought against Sisera. The river of Kishon swept them away, that ancient river Kishon. O my soul, thou hast trodden down strength." See how appropriately, while the battle raged between the two contending armies, and man's instrumentality is acknowledged and honored, so far as he had to do with the victory, the whole glory is given to the agency of the Lord, who is the conquering warrior, on the great and decisive occasion. Besides, these confederates "took no gain of

money;" but perhaps lost their all in the unholy warfare. How striking the parallel between them and the Southern Confederacy in this, many of whose members, having individually for their motto that of Satan, as it would appear, "Evil, be thou my good," have armed and equipped, and pay themselves; while wrecking their fortunes, abandoning their homes, and bringing rare desolations upon their States, in order that they may carry out their long-laid, deep and atrocious plot for treasonably and rebelliously destroying our and their own prosperous and happy nation. Verily these ancient kings were as foolish, wicked and fatuitous, as they were chivalrous. So it shall be with our Southern chivalry. They will soon have to say, in the language of the epitaph of the man who died by taking medicine when he was in good health, in order that he might surpass in strength all his brethren and neighbors:

"I was well,
I wanted to be better,
And here I am."

In those days the term Quixotism could not be applied by any coeval to the conduct or enterprise of those confederates who fought in Taanach, by the waters of Megiddo; but, as Don Quixote has since appeared, and chivalrously tilted against wind-mills, it may well be used as descriptive of the foolish, futile and wicked undertaking of the rebels against our government. It is purely, as the day will declare, Quixotic. "Then," too, Deborah adds, "the horse-hoofs were broken by the means of the prancings, the prancings of their mighty ones." How valiant, fearless, courageous, flushed with the sure prospect of an easy victory, and contemptuous toward their opponents, while their horses thus caper and gesticulate in order to their intimidation! How vividly this brings to our recollection the prancings of the black horses of the Mississippians from Manassas Junction, on the afternoon of the day of the disaster at Bull Run, as part of the re-enforcement of the rebel army; when our army

which, although not well drilled nor officered, had repulsed, by marvelous fighting, the rebels twice, and might have had the credit of having won the day, if at three o'clock in the afternoon, they had retreated in order; went, as directed by their superiors, to eat and sleep on the ground, and were alarmed, in that state, by the cry, "There is another and a great army coming!" which they, panic-stricken by seeing the gallopings and prancings of the aforesaid black horses, magnified, through fear, into forty thousand, while they are since ascertained to have been only about four thousand, men; and under this hallucination, scattered and ran with disaster and disgrace! How great a magnifier is fear! But,

"He that fights and runs away,
May live to fight another day."

The lofty pretensions and valorous demonstrations at the waters of Megiddo did not succeed; for their cause was bad, and the battle was, as it always is, the Lord's. Neither can the braggadocio, insolence and contempt of the Southern rebels prevail against the government of our Union, supported as it is, we doubt not, for good ends, by the reigning Mediator, and by the men of virtue who cling with affection to, and will willingly die for the honor of, its banner. That disaster roused a spirit which will never be laid, until this senseless, causeless and infamous rebellion shall have been for ever put down and extirpated, both among our private citizens and the government of our nation. Thus God,

"From seeming evil still educes good,
And better thence again, and better still,
In infinite progression."

But it is not the Bible alone that shows, to the observing and thinking reader of history, that the resources of the Lord, as a warrior, are all things and persons. All the events of time demonstrate this doctrine. Without its recognition the records of all nations are but dark and inexplicable enigmas. Time itself, the seasons, as they roll around the year, the snows and the frosts of

the North, the heat of the Summer, the scarceness or the copiousness of rain, inundations of rivers, storms on the ocean, conflagrations, hurricanes, earthquakes, volcanoes, famines, pestilences, human cowardice or courage, inordinate ambition, bad passions, great virtues, gigantic talents, and the reverse, vast erudition and the darkest ignorance, and all men and all angels, are at his bidding; and he marshals and directs them, in the capacity of which we speak, for the glory of the Godhead, for the good of the Church, and for the advantage of the world.

3. The warriors with and against the Lord, and their resources.

These are innumerable. But, as they are well known, and also because of their character, cause and employment, they deserve but little notice. They are all those vices, immoralities and evils, which fill our world with misery. They are minutely and largely described throughout the Word of God. They are sin, and all that it has produced, in its reigning unto death, which is the last enemy that shall be destroyed by the Lord Christ,

“ Who captive led captivity,
And took from Death his sting,”

by his death upon Calvary and his ascension to glory. For this God-man Mediator, “after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool.” They are all the sins forbidden in the Ten Commandments, even according to the large catalogue of these furnished by the Westminster Divines in your Larger Catechism, which is a portion of the Terms of Communion in our own Church, and generally in all the Presbyterian Churches, as an acknowledged ecclesiastical standard, both of ours and theirs; or according to the more copious enumeration made by all orthodox expositors of the Decalogue. Paul groups them together, in his own masterly manner, in the fifth chapter of his Epistle to the Galatians, where he styles them “the works of the flesh,” in contradistinction from “the

fruits of the Spirit ;” and in the first chapter of his Epistle to the Romans, where he affirms that, on account of “ the ungodliness and unrighteousness ” of those who are guilty of them, “ the wrath of God is revealed from heaven,” over all the earth ; for “ all,” both Jew and Gentile, as he fully proves in the same connection, “ have sinned, and come short of the glory of God.” These “ crucified the Lord of Glory ;” but he arose, more than a conqueror, from the dead, and ascended to the throne of universal empire, to accomplish the object completely, in his state of exaltation, for which he was manifested in the flesh ; which was, as the apostle John declares, “ that he might destroy the works of the devil.” This object he will infallibly accomplish, “ in the dispensation of the fulness of times.” But it can not be done without war ; for the enemy will not easily yield. When he bruised the head of the serpent, at his death, as the leader of all the enemies in perpetual battle array against him, his own heel was bruised in the struggle, by that “ Prince of Darkness,” who “ was ” a rebel and “ murderer from the beginning.” These “ war against the soul,” and aim at nothing less than the dethronement and destruction of the Lord, the utter extirpation of his kingdom, his laws, his Church, and his ordinances ; and the subversion of all order, government, light and happiness, not only throughout the whole earth, but, as far as they shall be permitted, throughout the whole universe.

What wonder, then, that Zion lies low, and is “ plowed as a field ;” that heresies and schisms spring up in her midst ; that she has so few at home to espouse her cause, and thus “ come to the help of the Lord against the mighty,” and “ come to her solemn feasts ;” that upon the foreign field her disinterested missionaries have such small success, where they can hardly find enough of manhood in the heathen out of which to educe a Christian, and are not unfrequently, even up to this year, devoured by cannibals ; that there is so much improvidence, idleness, prodigality, intemperance, gambling, Sabbath-

breaking, profane swearing, blasphemy, insubordination, murders, thefts, perjuries and lying, covetousness, want, wretchedness, afflictions, sorrows and death; that there is so much organized immorality in the world; that there have been, and still are, so many rebellions, causeless secessions, cruel persecutions, bloody wars, relentless despotisms; and, although last, not least, Negro slavery, which, I am bold to aver, is the parent, where it exists, next to original sin, "of all actual transgressions," and under whose shadow nothing that is peaceful or holy can ever flourish.

This, brethren, is a long catalogue of the enemies of the cross, and of Christ our Savior and our King, as well as of the Father and the Holy Ghost. Still, you, know it is but a very small specimen of the whole. I might have specified many sins of our own Republic, our still united nation,—for the Union is by no means dissolved,—but, as I presented a long list of these in a discourse preached on the last National Fast Day, January 4, 1861, in the city of Xenia, which has been published and widely circulated, I shall not be accused of unfaithfulness, in not returning, at present, to this subject. But you will unite with me in indulging the hope that it feels and bewails these sins, when it now returns, as a whole, the second time within the year, to humble itself before the Lord, the Ruler of nations, to seek enlightenment, extrication and victory, from himself alone, as the One infinite in mercy, and the puissant and resistless Warrior who, when he takes the field, routs and destroys all his own enemies, and the enemies of his people. But I cannot pass over, on such an occasion as this, the heaven-daring and earth-blighting and cursing sins of the Great Southern Rebellion, which has brought the United States into their present position. And when I specify slavery, I might stop. For it is, as I have just said, not merely the prolific and the proximate cause of this treasonable and accursed Rebellion, but of all the bitter fruits which it has already produced to our own

nation, to other nations, and especially to its authors, abettors and local victims; and of all those peculiar tempers and vices which it has engendered in that otherwise fine section of our country, and where the rebellion has been hatched, where it now rages, and which it has desolated and still desolates, to an extent, and in a manner, unparalleled, perhaps, in the history of misery or of man; while the prospects of that section are still more dreary for the future, if the insurgents are not soon subjugated, or do not themselves soon return to reason and probity, and unconditionally submit, and penitently and loyally renew their violated oaths of allegiance to our nation and its government. They must be put down. I would sell out, and live under the autocrat of all the Russias, or the Grand Turk, before I would live in a land that could thus be revolutionized. We trust God will go forth with our armies; and that all of our citizens who desire to crush out this rebellion will speedily come, as one man, at this critical juncture, "to the help of the Lord against the mighty;" as well as that all the money that is needed for the same object will be readily furnished. We pity the infatuated and infuriated rebels. We would that they may be saved from their sins; but not that they may have success in, or by, their sins. All this is not only appropriate to a day of fasting, humiliation and prayer, to which we are called by our worthy Chief Magistrate; but to the same day as observed by this congregation, that it may the better prepare, by self-examination, for worthily commemorating the death of the Lord, who, in giving battle to his foes, while pressing forward to purchase the Church with his own blood, was crucified by them upon the accursed tree, in order that at once, by the accomplishment of the eternal counsel of God, and by his victorious death, through the influence of his holy, over-ruling Providence, we might, in their disappointment and overthrow, have complete and eternal redemption; and who arose from the dead, to live, rule and reign for evermore.

I ought, too, to say a word about the resources of this great army, that arises and gives battle to the Lord. These, by the permission of God, are vast and varied. Satan, the leader of the conspiracy or confederacy, offered our Lord, when under "the form of a servant" in this world, all its kingdoms, if he would only fall down and worship him. But a prolonged enumeration of these, in addressing you, is as needless as it would be endless. I shall, therefore, dismiss this part of the subject, with one or two specimens, as more pertinent to the occasion; such as, four millions of human beings, to be held as chattels, for ever, in the name of that same Lord, by his own gift, his authority, and according to his holy law, for the purpose of producing, and carrying to a successful issue, this Rebellion! A large section of country, well-adapted to the raising of cotton, hitherto a very marketable and profitable article, that by both Slavery and King Cotton, they may destroy the United States! "O shame, where is thy blush?" *Ex uno disce omnes.*

4. The cause or case of the war, the *casus belli*, between the belligerents; the Lord as a warrior, and all the enemies of God and of man.

This opens up a vast field of observation, and theme of discussion, which it would be alike pleasant and profitable to reap, as far as possible; but, for obvious reasons, I enter not into it.

The cause of this war between Messiah the Prince, and all the powers and forces of evil, is, whether the Mediator shall occupy the throne, or be deposed and dethroned by his enemies; whether the best government—the government of God itself—or the worst anarchy—the empire of the devil—shall prevail on earth, and throughout the universe; whether sin shall be disturbed and destroyed, or its empire, with death and hell in its wake, shall be universal and perpetual; whether the seed of the woman, or the seed of the serpent, shall rule the world and all its environs; whether the law and the gospel of God shall govern and save our world,

or shall be utterly annihilated ; whether man shall be held amenable to wholesome law, or be allowed to roam like the beasts of the wilderness ; whether there shall be universal education, or universal ignorance and darkness ; whether there shall be a genuine civilization, with all its benevolent institutions, or the grossest savagism, with all its horrors and bitter fruits ; whether man shall be elevated to a seat with the princes of the people of God, or shall always wallow in the mire of sensuality ; whether all men shall be free, or, where might passes for right, a large portion of them shall be held the veriest slaves, or, if nominally free, the masses of the race shall minister to the wants and the pleasures of their superiors, and be deemed unworthy of their notice ; whether the Church shall exist, and bless and cover our globe, or the gates of hell shall prevail against her, and enshroud every land with a worse than Egyptian darkness ; whether a pure Christianity, or a hateful and degrading superstition shall obtain the ascendancy ; whether, by the circulation of the Holy Scriptures, and the preaching of the glorious Gospel, thus saying among the heathen, "God reigneth," the world shall steadfastly be fixed from moving, by the establishment of law and order over it, or be always in a restless, disturbed, unhappy and revolutionary condition ; whether God shall be, with intelligence and devotion, universally worshipped, according to the rule of his own Word, or men always and everywhere worship dumb idols or graven images ; whether the Millennium shall come, or "darkness" always "cover the earth, and gross darkness the people;" and, in a word, whether heaven shall be filled with a redeemed, sanctified and blessed population, "whom no man can number," or hell bring down to its bottomless depths, to consort for ever with "the angels who kept not their first estate," the whole of the human family.

This *casus belli*, or cause of the war, between the Lord and his foes, is clearly and emphatically exhibited by that which now exists between the United States, and what

is called the Southern Confederacy of States. This is the cause and occasion of this day of national fasting, humiliation and prayer. And it may, therefore, be useful, as it is certainly seasonable, to call your attention to the striking points of resemblance in the matters already more generally stated, to the prominent features of the cause of the deplorable civil war now raging in our once peaceful and happy land. How striking the parallel! This is BECAUSE THE SOUTHERN REBELLION IS SIMPLY UNMITIGATED SIN. And, besides, do you not see, on the one hand, the Constitution and laws, remaining undisturbed by the government of the United States; and, on the part of the rebels, secession from that constitution and those laws, without any cause or reason, followed by the wildest anarchy and disorder? Do you not see, on the one side, fidelity to oaths of office; and, on the other, the grossest and most accursed perjury? Do you not perceive, on the one side, a patient, calm and fixed determination to maintain and defend the union of these blessed states, which were but yesterday the wonder of the world, both on account of their remarkable history, and their expanding prospects; and, on the other, the foulest, blackest, and most villainous treason; and all this highly aggravated by their robbery of the public treasury, as well as the stealing of our forts and arsenals? Have you not seen forbearance, even to a fault, exercised, on the one hand, toward the rebels; while it ought to have intimated to them, at an early day, that it would not leave anything standing before its armies in their territories, but make the South one vast hunting-ground, except they would lay down their arms, and desist from their nefarious practices; and, on the other, so many causes of defensive war furnished, such as the firing into the Star of the West when she went with provisions, and for other objects, to the harbor of Charleston; the storming of Fort Sumter; and the threat of the vain, conceited, ambitious and ill-starred Jefferson Davis, when he accepted the bogus Presidency of a bogus government,

and read his inaugural address to a bogus congress in Montgomery, Alabama, that if the United States would not let them alone, they would "make them smell their Southern powder?" Have you not witnessed, on the one hand, the Palladium of liberty, of common school education, of the elevation of man as man, and of peace with all the earth; and, on the other, the hatred of the masses, the contempt for common schools, and of universal education, while abolishing the one, and ridiculing the other? Have you not heard, through different channels, of the urbanity and the kindness which our men have shown to their soldiers, already taken captive in the war; and, on the other hand, the barbarous and cruel treatment which ours have received, when falling into their hands? And are you not aware that, on the one hand, the untrammelled use of the elective franchise, and freedom from molestation at the ballot-box, are secured and guaranteed to every citizen; and that, on the other, there is the virtual abolition of these precious rights of man, and especially of freemen, in the dragooning of whole States, which were at first in favor of the Union, and against this ridiculous and futile rebellion, while compelling the voter, by the bowie-knife and the pistol, if at all allowed to cast his ballot, to vote for an ordinance of secession, for secession, and for a Southern Confederacy?

Such is a glimpse at the *casus belli* in our own distracted country at the present time. Who can doubt on which side justice, and righteousness, and the Lord are? Are not this rebellion and the war waged against our Nation for its success, only second in wickedness to the most finished specimens of the just cause of defensive war, ever witnessed under the sun? The Lord is just and good, and he will efface these from our desecrated soil. He goes forth to conquer the insurgents, "with his crown, and with his bow." He asks for recruits. Who would inherit the curse of Meroz, by sitting or refusing the summons? "Who is on the Lord's side?" Let him with courage, fortitude and decision, "come," and without

trepidation or procrastination, "to the help of the Lord, to the help of the Lord against the mighty."

✓ II. The Lord has a people in our world whose help he requires in this war, for his own glory and their good; and they do actually and willingly, influenced by his grace and Spirit, come to his help in every critical emergency.

.1. The Lord has a people in our world. They are a people in covenant with the Lord. "I will say it is my people, and they shall say, the Lord is my God." They lay hold, by faith, of God's covenant. This is, indeed, good news. It is the gospel of God, that, through the merits and mediation of Jesus Christ, whose incarnation the angel thus announced to the shepherds on Bethlehem's plains: "Behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day, in the city of David, a Savior, which is Christ the Lord;" he has "a *peculiar* people," in our sinning world. These constitute the special army, the body-guard, as it were, of Immanuel, whom all the armies of heaven and earth follow. He, with them, and they, in and by him, shall be more than conquerors. Let, then, "the heathen rage, and the people imagine a vain thing," who are mere, fallen, human beings, and not the people of God, but his enemies. Let "the kings set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh at them: the Lord shall have them in derision. Then shall he speak to them in his wrath, and vex them in his sore displeasure." Christ is king upon the holy hill of Zion. He redeemed his people from the hands of the enemy. They are also his people by electing love. They were chosen in him before the foundation of the world, in consequence of which he became their Redeemer in time. They are his by regeneration, and their own exercise of faith in his blood and righteousness; and by their choice of him as their "ALL IN ALL," as their Teacher, their Savior, and their King.

They are his Church, his body, his house, his kingdom, his inheritance, his witnesses, his crown and his glory. And although the Church, as visible, be not exclusively composed of those who are actually regenerated and holy; but some within her pale be merely professors of the Christian Religion; she is nevertheless the people of the Lord, through whose instrumentality he carries forward his cause, and marches on to universal triumph over his enemies. Blessed be God for his holy Church Catholic, of all ages and lands, and for the special privileges wherewith he has endowed her! "Happy are thou, O Israel; who is like unto thee, O people saved by the Lord, who is the shield of thy help, and who is the sword of thy excellency! And thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." This people of the Lord is "the salt of the earth,"—its preservative principle,—and "the light of the world."

We do not deny, however, but confess it, and rejoice in it, that the Lord has his own chosen and qualified people, in a more general sense, beyond the limits of his Church, who do much and successful work for him, whether they know him or not, in the conquest of his foes, and in the clearing of the moral wilderness, preparatory to his making it, through the special labors of his *peculiar* people, his Church, as Eden, and as the garden of God. This, I trust, and doubt not, will be the result of our present civil war; which, to their praise and their honor, is nobly conducted by all classes of our citizens; and, therefore, I would invite them to rally around the Banner of the Lord of hosts, as well as that of their country, when they go forth to blot out this unholy rebellion. Set up your banners in the name of the Lord. If he go forth with our armies, as of old, we shall conquer: If not, great hosts will not save us from an ignominious defeat.

But, as I have set forth, and elaborated these points, in discourses already published, and since the war commenced, I refer you to them, particularly the second of the series, and add no more upon this part of our subject.

2. The Lord requires the help of his people in this war, for his own glory, and for their highest good

I need say but little upon this point. It is one of great importance. Intelligent men will understand it. He does not, indeed, absolutely need their help. He is all and self-sufficient. Absolute independence of all the creatures, is essential to his being and attributes. He gives all things, but receiveth nothing. "Neither is he worshipped with men's hands," says Paul, when addressing the learned Athenians upon Mars Hill, "as though he needed anything, but giveth to all life, and breath, and all things." He could have delivered Israel from Egypt, without the instrumentality of Moses and Aaron. Deborah and Barak were not necessary to break the yoke of Midian. So it is in all other cases. He made the world, as well as the heavens, by his almighty fiat, "LET THEM BE," and with equal ease he could destroy them. But, while he can work without, above, and even contrary to, means, in all ordinary cases he employs them. Still, whoever acts as an instrument, "the excellency of the power is of God." "God giveth the increase."

All men, however, by the law of their being, are bound to serve him, and by doing this they would glorify God, and promote their own best interests. But all men being sinners, rob him of the service and the glory which they are bound to render unto him, as well as war upon his throne. Even the heathen here who have "the law of nature written in their hearts," but have not the written law, are guilty, inexcusable and condemned before his tribunal, because of its infraction by them. Those who sin against the written, as well as the unwritten, law, are more criminal than the others. But neither class can be justified by the deeds of either law. For neither knows any mercy. "By the deeds of the law shall no flesh be justified in his sight: for by the law is the knowledge of sin." "I had not known sin, but by the law."

Now, although Christ has redeemed his people from the *curse* of the law, he has not redeemed them from the

law itself, so as that they need not render obedience to it. "Ye are not without law to God, but under law to Christ." Christians "walk in newness of life." The command of the Lord to every sinner saved by grace, is, "Follow thou me;" and, like Matthew, "sitting at the receipt of custom, he leaves all, and follows him." This is honor due to the Lord. The glory of a king is his subjects. And O how good and pleasant it is to come to the help of the Lord! All such see the face of the King now, in sweet communion with him. And when their warfare is over, they shall wear the crown of glory.

The requisition, however, of the Lord upon our citizens to come to his help, in order that the rebellion may be overthrown, and the Republic relieved from its perils, is not confined to Christians, but extends to every man in whom is the spirit of patriotism, and who is able to go, and can give an affirmative response unto it. "England," said the hero of the Nile, "expects every man to do his duty." The Lord expects every man, here and now, in some way or other, to do his duty to his country, and to the Lord.

3. The people of the Lord do actually, influenced by his grace and Spirit, come to his help in every critical emergency.

They are, it is true, continually with him, and he with them. "Nevertheless, I am continually with thee." "Lo, I am with you always, even unto the end of the world." "We are laborers together with God." "For God is *my* king of old." But there are critical emergencies, "times which try men's souls," when the interests of religion and liberty are imperiled, or when treason and rebellion are to be quashed; and as the occasions are extraordinary, so something extraordinary must be done in coming up "to the help of the Lord against the mighty," whether in the Church, or in the Civil Commonwealth.

And, my Christian Brethren, what armies, in such emergencies, have come to the help of the Lord, while trusting only in his grace, and guidance, and prowess. Need I enumerate them to such an audience as this? I

have done this somewhat extensively elsewhere, and I would not indulge in "vain repetitions." Gaze upon them until you are captivated by them, and you catch something of their spirit. Admire them. Imitate them. Be co-workers with God. Let every one do something, in the cause of our bleeding country. Let your prayers ascend, on its behalf, and for the discomfiture of its enemies. The Lord of Sabaoth will hear, and the rebellion being ended, our Eagle having cast off its old, and being adorned with new, plumage, shall take a loftier, as well a more extensive flight than ever, as the herald of blessings to the family of man. "Wherefore seeing we are compassed with so great a cloud of witnesses," let us imitate their example, and press on to victory. The occasion will make and bring forth great men. The Lord has never been without helpers in the critical emergency. "In which time Moses was born." This was the darkest hour; it just preceded the breaking of the day. The "man was more precious than the golden wedge of Ophir." This turned the tide of events, and bore potentially and auspiciously upon all the future.

Those who "come to the help of the Lord against the mighty," have praise from God and man, which shall never decay nor perish. Deborah thus speaks of the worthies who acted the man at Taanach. "My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord. Out of Ephraim was there a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun, they that handle the pen of the writer. And the princes of Issachar were with Deborah; even Issachar, and also Barak; he was sent on foot into the valley. Zebulun and Naphtali were a people that jeopardded their lives unto the death in the high places of the field."

III. There are those from whom better things might be expected, who, at the crisis, will not come to the help of the Lord against his powerful adversaries.

1. This statement is a fact. Every great crisis in Church or State, from the beginning until the present day, verifies it. It is verified, too, by the history of all men, and of all nations. In all the departments of life, from the highest to the lowest, this truth finds its vouchers. The instances are without end. I shall not give any. It is food for thought and reflection.

2. Men of this description are always insincere. The crisis does not change *them*. It only proves what they are, and always were. They sailed with the stream before. They prove recreant to their duties and their trusts in the critical emergency, in order that they may sail with it still; but in the opposite direction. Thenceforward they know not their old friends, but take up with new associates, whom they are ready to desert and betray when another crisis arises. They are hypocrites, and mere politicians, whether found in the Church, or in the world.

3. They are traitors, in heart, to every good cause. None so loud as they in their professions of devotion to their country, or Church, or party in politics, or Christian sect, or the orthodox or the heterodox faith,—it is all one to them which,—or an institution, or a man, to-day; but let a crisis come, or a valuable consideration be offered as their price, and, to-morrow, they will be found their open enemies. All sacred and profane, ecclesiastical and political, history demonstrates this. But we need not go beyond the Southern rebellion, and the treason found in our midst, at this alarming crisis, in order to be satisfied of its truth.

4. They are worldly-minded. The world is their God. They can not rise above it. They would sell their country for gold or power. It is the same with religion and the Church, if unhappily they have found their way into the latter, or are in any way connected with her. What care they for country, or truth, or righteousness, anywhere? Rebellion may be rampant. "Very well," say they, "let the strongest party beat the other. Perhaps

a revolution would make trade brisker, or increase our wages, or the price of our marketables."

"For this is law I will maintain until my dying day, sir,
That whatsoever king shall reign, I'll be the Vicar of Bray, sir."

This was what made "Dan remain in ships," and Asher "abide on the sea shore," instead of being at Taanach, valiantly fighting for their bleeding country. Behold, how this prevails in our own country at the present time! This has much to do with this rebellion—the love of slavery and its gains. It has also much to do with any want of zeal existing in the Free States.

5. They consult exclusively their own safety, and their other interests. This, doubtless, made "Gilead abide beyond Jordan," when he ought to have been fighting for his country, and for his God, at the waters of Megiddo, and for the destruction of the enemies of both. "Let them fight it out," he would say. "I am so far removed from the seat of war, and the Jordan lying between me and it, I am safe enough." And, no doubt, Meroz was actuated by a regard to its own interests, when it won the curse by not coming up to "the help of the Lord." And how has this been witnessed in the course pursued by the Border Slave States, since this odious rebellion broke out! How great the curse they have already felt from their indecision and tergiversation! How boldly and nobly do the Border Free States, which have already won such laurels in this war, as the presage of still greater, contrast with Virginia, Kentucky and Missouri! This, moreover, is everywhere, and at all times, exemplified. Man is a sinful, selfish being.

6. They have no manliness. They are unmanly in their intellectual operations—in their estimates—in their action—and in their decision to abandon the right, or not to valiantly maintain it, at all hazards. They are too unmanly to stand in the breach; to place themselves "between the living and the dead;" and to "push the battle to the gate." They take an easier way of it. They will

not come to the help of the Lord. They generally pay very dear for their unmanliness. Courage, fortitude and perseverance, in such a world as ours, are the only paths of safety.

7. They are never Reformers, nor Martyrs, nor Heroes. In vain would you search the archives of nations, or the public records of time, to find one of their species bearing this stamp. How could it be otherwise? How can the end be attained, without the means? If you reach the goal, you must move. If you come to the help of the Lord, you must "endure hardness, as a good soldier of the cross." If you would live hereafter, you must die to drivelling pusillanimity and selfishness. You must do right, to-day, as duty requires, and appeal to the future. You must make sense yield to faith. You must sacrifice a present good for the sake of a future greater advantage, in obeying the dictates of conscience, and of God. This is coming up to the help of the Lord, even when he is assailed by the mighty. This made the men "of whom the world was not worthy." "Let the Southern States go, if they like! This will avoid war, and rid us of slavery!" said the Free States, too generally, at the crisis. What! kill a might Protestant Nation for Ham! Slavery must come down, but not in this way. What! kill the same great and promising nation to avoid war! Why, war is holy for the subjugation of these rebels. And the resulting victory will inconceivably benefit and exalt the United States; and to avoid this would not be to come to the help of the Lord against the mighty.

8. They do not believe in patriotism. This is so obvious, from what has been already advanced, that I shall forbear to illustrate it. How could the *amor patriæ* dwell in such souls?

9. They are always unsafe. In them there is no stay. And yet, as they are professed friends, or at least not committed to anything, they are trusted. Being trusted, they betray, provided it will accomplish their ends. Such characters are likened, in the word of God, to a deceitful bow. Job says of them, "my brethren have dealt de-

ceitfully as a brook, and as the stream of brooks they pass away; which are blackish by reason of the ice, and wherein the snow is hid: what time they wax warm, they vanish: when it is hot, they are consumed out of their place. The paths of their way are turned aside; they go to nothing, and they perish." The same is true of organized bodies, when the component parts are of this stamp. Jabin and Sisera could not have done more harm than Gilead, Asher, Dan and Meroz. Upon them reliance was reasonably placed. "The divisions of Reuben," too, "caused great searchings of heart," to Deborah and the son of Abinoam. These were likely about whether they should come to the help of the Lord or not. This has been strikingly exemplified in our Border States, and in others. Had they acted manfully at the beginning, all would now have been well. Virginia, with her peace conference, solely that she might gain the time! She would not now secede, if she were, with her dearly bought experience, within the Union. Kentucky, with her calculation of chances, whether to stay in the Union, or go with the rebels, up to the eleventh hour! The same is true also, to a great extent, of the men of other States. These have done the harm. But as this is but too well known in the Church, and in every day life, I dismiss the subject.

10. At the critical hour, they usually do more harm than good. They shoot like the deceitful bow. They pass away like the brook. Ah, how this has been verified in all the past! A supposed loyalist in the camp, or in any department of the government of a nation, while yet a traitor or a spy, may effect the destruction of the proudest army ever led forth to the battle-field, or the mightiest nation under heaven. The traitors among ourselves throw floods of light upon this. And has not the Church of the living God, been almost ruined by such treachery? Hence she says, "these are the wounds which I received in the house of my friends." The Lord himself was thus betrayed, by Judas Iscariot. "Whomsoever I kiss," says

he to his enemies, "This is he. Take him, and hold him fast." The betrayal of confidence, and the disappointment of just expectations, on the part of Meroz, by which unquestionably much injury was done to the cause of the Lord, induced him to imprint indelibly, both upon it and its inhabitants, his weighty and irreversible curse. Desertion in the time of need, is unspeakably worse than if infidelity had been expected. "Confidence in an unfaithful friend, is like a broken foot, or a tooth out of joint."

IV. The motives which actuate these two classes, are deep, marked, potent and in bold contrast the one with the other; and the blessing resting upon the one, and the curse upon the other are alike in the nature of things, and from the positive influence of the sentence, or judgment, of the Lord upon each, temporal, spiritual and eternal.

1. The motives which actuate these two classes, are distinct, deep, potent, and in bold contrast the one with the other.

We know little of motives. Indeed we know nothing of them, but only as they are revealed by speech and actions. A man might conjecture what is going on in his neighbor's heart, before he speaks or acts; but it would be altogether unjust and ungenerous for him to come to any certain conclusion upon the subject. But men, if in earnest, have a motive in what they say or do, whatever may be the character of their speech or their action; and it is a good and a just rule to judge of "the tree by its fruits." For "men do not gather grapes of thorns, nor figs of thistles." The converse of this is equally true. We ought, however, not to be censorious. We are commanded by the Lord, who invites us to come to his help, to "judge righteous judgment."

The word of God is here, as elsewhere, our rule. It affirms that love to God, as a motive, is essential to any act or word being pure and good. Evil words and deeds spring, of course, from the opposite motive. Two acts may be formally the same, and yet the one good, and the other

bad, because they spring from opposite motives. This is clearly and forcibly illustrated, in the stoning to death of Achan and Naboth. In the one case, it was righteous, and in the other, it was wicked. Those who "come to the help of the Lord," seek supremely his glory; they are such as do not "sacrifice to their own net, and burn incense to their own drag." The former seek to do good; the latter seek to do evil. The former have good consciences; the latter have evil consciences. The former seek "an eternal inheritance;" the latter seek exclusively the things of this world. The former must be themselves in "following the Lamb, whithersoever he goeth;" the latter follow the pleasures of sense and sin. The former seek "an incorruptible crown;" the latter seek a "corruptible crown." Their motives, therefore, are deep, marked potent and in bold contrast the one with the other. Man acts and is governed by motives. And as the motives of these two classes are diametrically opposite, so also are their aims, their objects and their works. And in the case of those who are powerfully influenced and impelled by the ordinary operations of the Spirit of God, to come to the help of the Lord, although they may not intend to serve him, in the accomplishment of great achievements to his glory, their motives are noble and lofty; whereas the other class who aim at nothing worthy, are influenced by grovelling and sordid motives and calculations.

2. The blessing which rests upon the one of these two classes, and the curse which rests upon the other are, alike in the nature of things, and from the positive influence of the sentence, or judgment, of the Lord upon each, temporal.

This is the uniform teaching of Holy Writ, and of universal experience. All the promises and teachings of the Lord, without a solitary exception, establish this. The good man is always blessed, while he lives upon the earth; the bad man is always accursed. The one may be in a state of affluence, which he enjoys without abusing it, and for which he gives unto God all the glory; the other may be in the same state, but he abuses the creatures of God to his

hurt, makes "his god his belly," and does not "give unto the Lord thanks." The former may be poor, but he piously submits to the will of his God, and rejoices that he has him for his everlasting and sure portion; the other may be poor, but he has no stay, and having nothing but the things of time as his portion, and no hope laid up for him in heaven, he murmurs and repines, he becomes more wicked, desperate and degraded, and, with the wife of Job, in the time of trial, is often disposed to "curse God, and die." The former may be variously afflicted, but he cordially submits to the will of God, persuaded that all is for the best; the latter may be variously afflicted, but he does not discern the hand of God, not bow before him in contrite resignation, nor can he derive any consolation from the promises of his Word. And when they both come to die, as they must, "the wicked is driven away in his wickedness; but the righteous hath hope in his death."

All this is in the nature of things. The practice of virtue is happiness. The vicious man is always, and in every place, filled with wretchedness. "Wisdom's ways are ways of pleasantness; and all her paths are peace." But "the way of the transgressor is hard." "What fruit had ye then, in these things, whereof ye are now ashamed? For the end of these things is death."

All this, too, is the result of the just sentence, or judgment, of God. Life, and prosperity, and happiness lie in his favor; without this they can not be. His promises and comminations are not empty sounds. They take effect. Witness the results of his blessing of Abraham, and of his cursing of Ham. Meroz was cursed, in the nature of things, for its base criminality; and the positive influence of the curse of the Angel of the Lord, caused it no more to be heard of in history. Jael was blessed, in the nature of things, for her heroism in despatching Sisera, and thus terminating the war on the side of the Lord. But who can tell the benign results of the benediction pronounced by Deborah, under the special influence of

the Spirit of God, upon her and hers, in the following beautiful language: "Blessed above women shall Jael, the wife of Heber, the Kenite, be; blessed above women shall she be in the tent." "Them that honor me, I will honor; and they that dispise me, shall be lightly esteemed." This is the key to all the prosperity and happiness, and all the disaster and woe to individuals, families, Churches and Nations, that ever have happened under the sun." "The blessing of the Lord maketh rich." "They that be cursed of him shall be cut off."

But to come nearer home, for a moment. How peculiarly blessed in temporal things were the United States, until within a year past! Were they not, in this respect, the wonder of the world? They were pledged to God by the constitution, by covenant, and by oath, as their founders professed to be, to the same adorable Being, their gracious and almighty Deliverer and Benefactor, to stand by each other, and to "come to the help of the Lord" for the promotion of the interests of liberty, and against the despotisms of the Old World; but frivolous and mischievous South Carolina passed an ordinance of secession from the Union, and, in effect, from the Lord, which, like a pebble cast into the placid lake, rapidly made circles, inch after inch, until the Cotton States all followed her example, and others, after holding out the hope that they would not secede, until the circles still spread in distress over the whole of the Free States, and over England and France, and over the world. Then, a separate government is affected to be set up, and we are assailed by civil war, and obliged to meet it heroically in the name of the Lord, whom our associates have deserted. And what do we now see in the South? Surely the curse of Meroz is doing its work there. This, too, is in the nature of things, and by the just retribution of an offended God. Was there ever such suffering, such desolation, in so short a time? I shall give no particulars. You know them. Every mail and every telegram bring the tidings to our ears. (O sin! O rebellion! what hast thou not done? Let men, and

Churches, and nations, take warning. Who can stand before the Lord, when he is angry?

3. The blessing which rests upon the one of these classes, and the curse which rests upon the other are, alike in the nature of things, and by the positive influence of the sentence, or judgment, of the Lord, spiritual.

I need not here detain you, for a moment, in proving that the believer in our Lord Jesus Christ, "who cometh," as he does, "to the help of the Lord against the mighty," is an heir of spiritual blessings. "We give thanks to the Father, who hath blessed us with all spiritual blessings in Christ Jesus." As he is, so shall his servants be, in this world, and in the world to come.

The curse, moreover, which rests "upon all the children of disobedience," or who do not come to the help of the Lord against the mighty, is spiritual. But as I desire to honor our excellent Ecclesiastical Standards, which are in danger of falling too much into disuse in our day, and because the definition could not be improved, I shall drop this part of the subject, by quoting the answer to the question in the Larger Catechism upon it, which is as follows:

"What are the punishments of sin in this world?"

"The punishments of sin in this world, are either inward; as blindness of mind, a reprobate sense, strong delusions, hardness of heart, horror of conscience, and vile affections: or outward; as the curse of God upon the creatures for our sakes; and all others evils that befall us in our bodies, names, estates, relations, and employments; together with death itself."

4. The blessing which rests upon the one of these classes, and the curse which rests upon the other are, alike in the nature of things, and by the positive influence of the sentence, or judgment, of the Lord, eternal.

A word in relation to the blessing resting upon the former of these classes, who are all such as come up to the help of the Lord, will be sufficient. True Christians live and reign with Christ, being indissolubly united to

him, for ever and ever. Their fruit being in this world unto holiness, the end shall be everlasting life. With the Lamb on Mount Zion, in this preparatory state of existence, they shall walk with him, clothed in white garments, with the palms and the harps of victory in their hands, and with the "crown of life," of "righteousness," and "of glory," upon their heads, in that "better country, even a heavenly," co-extensively with the eternal years of God. Harken to the assurance of the Lord our Shepherd, who gave his life for the sheep," to all those who, from Christian motives, come to his help in time, as an invincible and all-conquering warrior, in his state of highest exaltation at the right hand of the Father: "I give unto my sheep ETERNAL LIFE; and they shall never perish, neither shall any"—man or devil—"pluck them out of MY HAND." "War a good warfare." "Be faithful unto the death." And "to him that overcometh, will I grant to sit with me on my throne; even as I also overcame, and am set down with my Father on his throne." "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." And there is no man who does any work for the Lord, or for his race who shall not receive the benefit of it in time, and throughout eternity.

The curse, too, is commensurate, in its duration, with the blessing. The same word, in the original, is used to denote the eternity of the existence of God, of the bliss of the saints, and of the punishment of those who leave this world at death in a state of enmity and rebellion against the Lord. "These shall go away into everlasting punishment, but the righteous into life eternal." And why should it not be so, both in the nature of things, and by the positive influence of the sentence, or the judgment, of the Lord? You can not make a rebel against the Lord, as every sinner is, in any world, while remaining in that state, happy.

"Where'er I am is hell,
Myself am hell."

This language represents Satan as using, when cast out from heaven for his rebellion, what may be adopted and used by every wicked man. But all the wretchedness resulting from sin, in this world, is but the "beginning of sorrows"—the prelibation of the exhaustless cup of misery and woe in an ETERNAL HELL. Verily, if there were less of what is called Universalism in the world, the triumph of the Gospel would be complete, and there would be less of rebellion in its states and nations.

Meroz must have been a community, larger or smaller. Corporations, as such, do not exist in the eternal world. The individuals composing them, however, do. The *bitter* curse was pronounced upon "the inhabitants thereof." Their sins must have been peculiarly aggravated. For Dan and Gilead, Asher and Reuben were recreant to their duty in the critical emergency, and are reproved and dishonored, in time, wheresoever the song of Deborah and Barak the son of Abinoam, is read: but they are not cursed. What the aggravation of the omission of Meroz was, can not be told. But it was, most probably, a mixture of treason, perjury, and breach of trust while the battle raged, as well as connivance with Jabin and Sisera. At all events, for the sins of its inhabitants, it was cursed by him in justice and in mercy, who drowned the antediluvian world, and destroyed the cities of the plain, for the same valid cause; and no man, nor theory, nor creed, can reverse it. IT IS AN ETERNAL CURSE upon its inhabitants.

And I now conclude the discussion of this subject, by presenting to you, from the Larger Catechism, already quoted, as set forth by our Westminster Divines, the answer to the question, "What are the punishments of sin in the world to come?"

"The punishments of sin in the world to come are everlasting separation from the presence of God, and most grievous torments in soul and body, without intermission, in hell fire for ever."

CONCLUSION.

Having detained you so long, my Christian Brethren, in the discussion of the text, I am not careful to delay you now with a prolonged or formal application of it.

Like the barren fig tree, under the curse of the Lord, Meroz perished. For the Lord fought and conquered in Taanach, through the instrumentality of his own chosen army, by the waters of Megiddo; and its inhabitants would not come to his help against the mighty. We have done with it. We must also, for the while, leave the Pope and the Turk, and concentrate our attention at home, until this most astounding and iniquitous rebellion be driven to pandemonium, whence it sprang, and where undoubtedly it was hatched.

I trust you will not consider this as too much of a military sermon, considering that the occasion of our meeting in the house of God, has special reference to the civil war into which our country has been plunged, by the odious vices, and the ruthless attacks, of its Southern section; and also in view of the fact, that the text itself has distinct reference to military operations.

I have spoken strongly. But the subject and the occasion demand and justify it. You believe me to be always sincere, and specially zealous at this crisis in the history of our beloved nation. I think it Providential, moreover, that your local day of fasting should be the same with that of the United States; and myself as highly privileged, who, while coming hither, by previous arrangement, to preach the gospel of God to you, upon your own day of humiliation, have been permitted to address an Indiana audience, also, upon our national affairs; especially upon the duty you owe to the Lord, and to our Union of States, as one great empire, invincible to all the world, and never to be conquered, except by the immediate hand of the Lord, or by the folly and wickedness of her own sons. For Ohio and Indiana have covered themselves with glory in this war, since it began, after the fall of Fort Sumter. They have never been beaten nor disgraced. What but

their heroic achievements in the valley of Virginia, under a skilful leader, raised Gen. McClellan to his present high position, where he has an opportunity of displaying the highest capacity, and the most consummate skill, in the art of war; or *mediocre* talents, and not a commanding genius, adapted to this critical juncture? Your Governor, MORRIS, has proved himself, from the beginning, to be a man and a patriot. I make no invidious comparisons. Our sister States have done nobly. Never since time commenced its march, has there been such a spontaneous uprising in favor of law, order, righteousness and liberty. They "come to the help of the Lord against the mighty." He will go before them. The battle is his; and he will, as Goliath to David, give the rebels into their hands. The war is for man, for the world, and for all the ages of the future. If the rebellion should succeed, I would not think it worth while to lift my finger for the amelioration of the condition, or for the reformation, of our race. But no! it can not succeed. Eternal justice can not be outwitted nor defeated, by charlatanism and moral wrong. The war will do the nation good. It will save it from those vices which have slain and buried all the sinning nations and cities of the past; and which are infinitely more formidable to cope with, and to master, than this Southern rebellion. Already its benign effects are visible. There is retrenchment in every department of society. The North and North-West are united as one man. Their army daily swells. They have become their own cashier. Their sons go forth, not to return ashamed, but to subjugate their foes. What a lesson to the rotten tyrannies of the old world! May the Lord, to whose help they come, who made the stars in their courses to fight against Sisera, and Kishon, that ancient river Kishon, to sweep away his own enemies, and the enemies of his people, so dispose the physical elements, and the whole frame of nature, as that they shall co-operate with the armies of the Union, in securing a speedy and a glorious victory! Something, I doubt not, in substance, the

future historian will have to record, as having had a potential influence in scattering the Southern rebellion, "like the chaff of the summer threshing floors," before the winds of heaven.

This being done, we may hope in God, that "times of refreshing may come," to every section of the land—that Southern superciliousness, and contempt of lawful industry—that its inordinate and unprincipled personal ambition—that its mistaken notions and implacable hatred of liberty—that its worship of King Cotton and slavery, and its disposition to despise, and bully, and overawe the freemen of the Union, whether North or South of Mason and Dixon's line, having received an effectual check—and that the slave States, and the border Free States in the van, taking the initiative, all sections of our common country will put their shoulder to the wheel, in cordial co-operation, for the entire removal of slavery, which is certainly a common calamity and curse, not merely as it is the leading cause of the war, but such long anterior to the Rebellion, by some enlightened, feasible, just and equitable plan. (The colored population ought to be by themselves. Their own interests demand it. (They will never prosper nor be happy, in close proximity to, nor intermingled with, the white population.) This done,—and why may it not be done soon?—let the South betake herself to the proper improvement of her soil—to the cultivation of the useful and the ornamental arts—and to peace and amity with her sister States; while grateful to the Lord that he went forth with our armies, and saved her from ruin, by the madness of her own children. And then, through the grace of her earliest, her continuous, and her best Benefactor, the Lord our God, who can depict her happy and her golden future?

But, my Christian Brethren, I can not bring this discourse to a close, without saying a word in special adaptation to yourselves as a Church of Jesus Christ, the King of glory. You are preparing to commemorate his dying love for your redemption; and to take the Christian

soldier's oath of allegiance to him as the Captain of your salvation, and as the Lord of all, in the holy sacrament of his body and blood. See what sin has done. It crucified the Lord of glory. It has separated man from God, and God from man. It has covered the earth, in all ages, with sickness, and sorrow, and death. In what land, among what people, has it not caused "weeping, and lamentation, and mourning, and woe?" This is the cause of treasons, rebellions, and wars? It brought Me-roz and its inhabitants to irremediable ruin. It has destroyed the mightiest empires of the past. Hate it. Flee from it to Jesus, who alone is able to deliver you from it, and from all its consequences. Seek for an increase of faith, of love, and of every other fruit of the Spirit. Ask for the inhabitation of the Spirit himself in your souls. Renounce every thing opposed to his glory. Receive him in all his offices. Wash in his blood. Put on Christ. Be determined ever to come up to his help, and never to desert his banner. Be friends to his friends. Pray for your country. Pray for the Church. Pray for the spread of the Gospel, and for the reign of righteousness and peace; and cast upon him all your care. He careth for you. Let his love constrain you. And while you commemorate his death, see that you worship him as your Lord. And may "your eyes," on the high day of the feast, ("see the King in his beauty, and the land that is very far off.") AMEN.