

**S E R M O N,**

DELIVERED BEFORE

**HIS EXCELLENCY JONAS GALUSHA ESQUIRE,  
GOVERNOR,**

**HIS HONOR PAUL BRIGHAM ESQUIRE,  
LIEUT. GOVERNOR,**

**THE HONORABLE COUNCIL,**

AND

**HOUSE OF REPRESENTATIVES,**

OF THE

**STATE OF VERMONT,**

AT

**MONTPELIER,**

ON THE

**DAY OF GENERAL ELECTION, OCT. 8, 1812.**

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**BY ISAAC BEALL,**

*PASTOR OF THE BAPTIST CHURCH OF CHRIST IN PAWLET.*

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1812.

IN GENERAL ASSEMBLY, OCT. 9, 1812.

*RESOLVED*, that a committee be appointed consisting of three members from this house, to wait on the Rev. ISAAC BEALL, and return him the thanks of the house, for his sermon delivered before his excellency the governor, his honor the lieutenant governor, the honorable council and house of representatives ; on the 8th inst. being the day of election : and request a copy for the prefs.

Mr. KING,  
Mr. B. KINNE, } *Committee.*  
Mr. BAILEY,

Attest,

WM. D. SMITH, *CLERK.*

# S E R M O N .

*PROVERBS XXIX. 2. When the righteous are in authority, the people rejoice : but when the wicked bear-eth rule, the people mourn.*

**C**IVIL government is one of those blessings which a kind God has seen fit to bestow upon the lapsed family of Adam. In this present imperfect state, a people could not long remain happy, without civil government : to remain in such a state of anarchy, would be to remain in a state of perpetual war. To prevent such a dire calamity, God instituted this ordinance. Rom. xiii.

But as important as civil government is, to the happiness of man ; yet, like all other gifts of providence its blessings can never be enjoyed, but through a just and wise administration. God has ordained summer and winter, seed-time and harvest ; but should we neglect our relative duties, we should neither be fed nor clothed.

Though God has ordained civil government for the good of man, he has not instituted any particular mode or form of government ; but this he has left to human wisdom, according to the different circumstances, customs and habits of different nations.

A good and well adapted constitution is to be preferred ; nevertheless, a defective constitution, wisely administered, would be productive of great-

er good to the community, than a good constitution in the hands of unrighteous administrators.

There may be such ignorance, neglect or injustice in the rulers on the one hand ; and such want of attention and submission (not to say opposition) among the ruled on the other hand, as to render civil government rather a curse than a blessing.

That civil power and authority might be vested in such men, under whose administration the people might be rendered happy, seems to be the leading idea in the passage read for consideration.

In adverting to this subject, I shall endeavor to give a short description of those rulers, under whose administration the people rejoice. Secondly, reverse the subject. Thirdly, a short improvement of the whole. Then close with customary addresses.

Agreeably to the proposed method, our attention is called,

1. To the character of those rulers, under whose administration the people will rejoice.

*Righteousness* is the only qualification of a civil ruler, mentioned by the inspired penman in our text. There are some, who strenuously contend, that a person must be made righteous, by the imputation of the righteousness of the Lord Jesus Christ ; or which is the same thing, he must be possessed of christianity, or he is not suitably qualified for civil office. Should this be granted, in order to be consistent, another thing must be granted (viz.) that it

