



# Mr. HALL'S Sermon

ON

1746

2 Chron. xix. 6. *Take heed what you do : For ye  
Judge not for Man, but for the LORD, who  
is with you in the Judgment.*



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**T H E**

*Legislatures. Right, Charge and Duty  
in respect of Religion ;*

Represented in a

# **S E R M O N**

Preach'd before the General Assembly of the  
Colony of *Connecticut*, at *Hartford*, on the  
Day of ELECTION, *May 8th*, 1746.

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**By Samuel Hall, A. M.**

*Pastor of the Church in New-Cheshire.*

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Pfal. lxxvii. 20.

*Thou leddest thy People like a Flock, by the  
Hand of Moses and Aaron.*

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**N. L O N D O N,**

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1746.

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At a GENERAL ASSEMBLY Holden at  
*Hartford* in the Colony of *Connecticut*, on  
the 8th Day of *May*, Anno Domini, 1 7 4 6.

Resolved by this Assembly,

**T**HAT ROGER NEWTON Esq; and  
Mr. JOHN HALL, be appointed to  
return the Thanks of this Assembly to the  
Reverend Mr. SAMUEL HALL, for his  
Sermon preached before this Assembly on the  
Eighth Day of Instant May, and desire a Copy  
thereof that it may be printed.

George Wyllys Secr.

¶††\*†¶\*††¶\*††¶\*††¶\*††¶\*†††¶



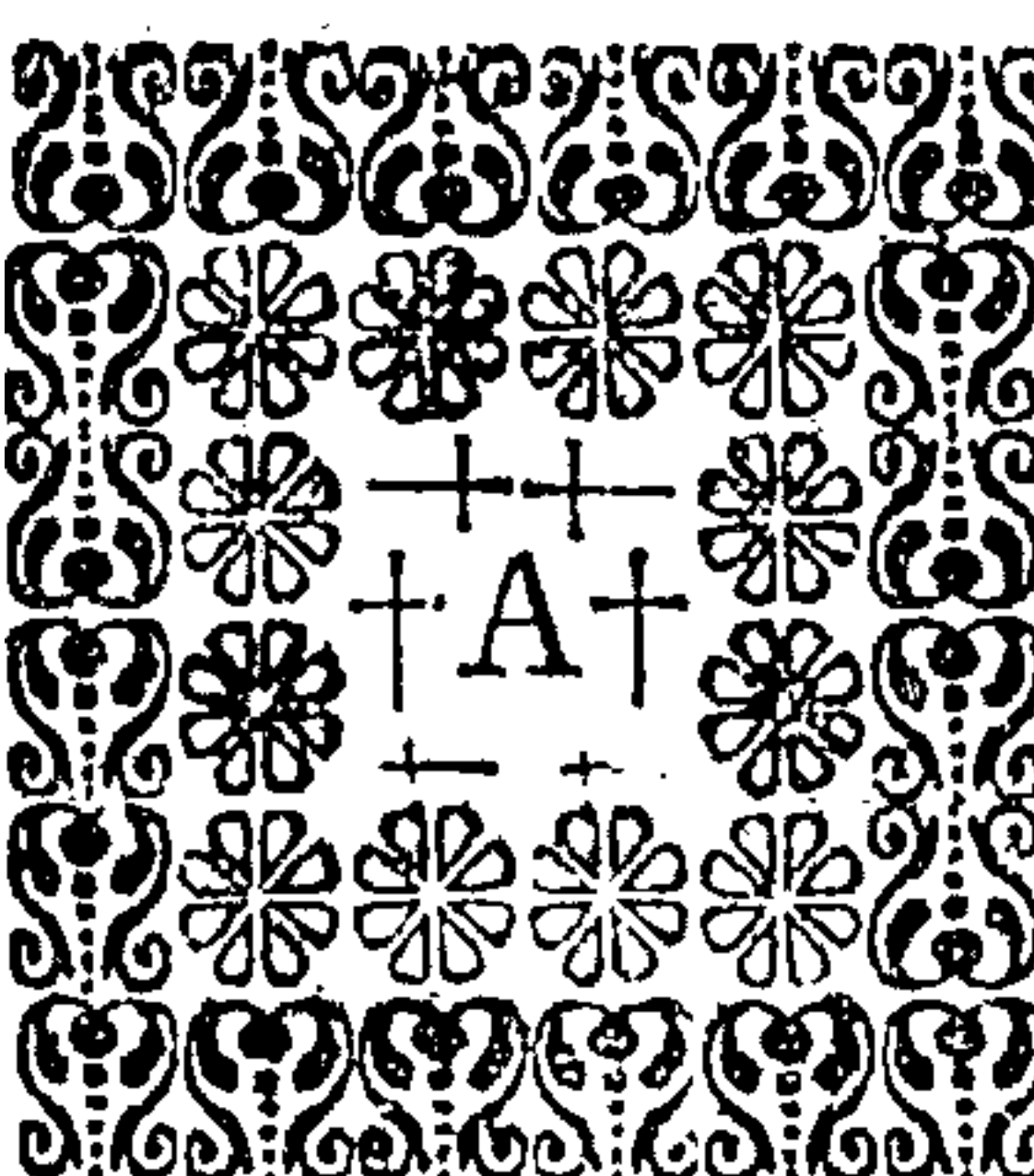


## *An Election S E R M O N.*



2 C H R O N I C L E S XIX. 6.

----- *Take heed what you do : For ye judge not  
for Man, but for the L O R D, who is with  
you in the Judgment.*



ALTHO' civil Government be  
of divine-Right, yet the various  
and different Forms of it, are  
of humane Right : And among  
the various Forms, one is cal-  
culated for a People under  
such and such Circumstances ;  
another for a People under different Circum-  
stances. *Israel* of old was a while under the  
government of Judges, and then under a king-  
ly Government : And their Happiness or Mi-  
sery was not so much owing to the different  
form of Government they were under, as to  
their Governours or Rulers : When they had  
wise, prudent, skilful and religious Rulers, they  
were very Happy ; but when they had Rulers

of another Character, they were Miserable. Upon which account the wise Man king Solomon, thus declares, in Eccl. 10. 16, 17. *Wo to thee, O Land, when thy king is a Child, and thy princes eat in the Morning. Blessed art thou, O Land, when thy king is a son of Nobles, and thy princes eat in due season, for strength and not for drunkenness.* Among the good Kings of Judah, stands on sacred Record *Jehosaphat*, concerning whom it is said, That he walked in the way of *Asa* his Father, and departed not from it, doing that which was right in the sight of the LORD. And altho' he missed it in some things; as in joining with *Abab* against *Ramoth-Gilead*; for which the prophet *Jehu* sharply reprov'd him in these words, ver. 2. *Shouldest thou help the Ungodly, and love them that hate the LORD?* Yet there were good Things found in him: He had taken away the Groves out of the Land, and had prepared his Heart to seek the LORD: He was a religious King, and took care of the religious, as well as civil Interest of the Government; as appears from his going out from time to time among his People from one end of the Kingdom to the other, to bring them back unto the LORD God of their Fathers. Three things are taken notice of

1. His bringing back the People from their Idolatry, false Worship and wickedness of Life unto the LORD God of their Fathers.

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2. His appointing Judges and placing them in all the Cities of *Judah*, to whom the People might go for Justice and have all their valuable Enjoyments secured to them.

3. His charging his Judges to be Faithful in the great & important Trust reposed in them ; saying to them, Thus shall ye do, in the fear of the LORD, faithfully & with a perfect heart.

And here in the Text, that good King *Jehosaphat* is brought in as giving Instruction & Caution to those Judges he had plac'd in *Judah*, Take heed what ye do, for ye Judge not for Man, but for the LORD, &c. In which words are three Things observable.

(1) The Instruction and Caution given, *Take heed what ye do.* The form of Speech was most suitable to wake up their Fear, the most wakeful Passion God has planted in the children of Men : As if he had said, Ye Judges whom I have plac'd in *Judah*, Consider and be afraid ; for ye have something to do which calls for your greatest Care and Circumspection in doing of it : Enter upon your work & business with the greatest Caution that you may'nt do amiss.

(2) The Grounds and Reasons of the Caution, *For ye Judge not for Man, but for the LORD.* As if he had said, You are not to aim at the pleasing of Men, as the mark and scope of your Judgment ; but of God, whose Cause  
you

you have undertaken, in the indispensable measures of Right and Truth.

(3) The Argument or Motive to enforce this Care and Caution in the Judges, *GOD is with you in the Judgment.* As if he had said, Ye Judges, if ye take heed what you do, Judge for God, He will be with you, assisting and enabling of you to judge Aright ; for God standeth in the congregation of the Mighty.

DOCT. *That the Judgment is for the LORD, is a Consideration of great Importance, to make civil Rulers act as they ought in that great and important Trust reposed in them. Or in other words, All men that are invested with civil Power and Authority, should take heed what they do ; because they Judge not for Man, but for the LORD.*

Such should enter upon the Business with serious Thought and Consideration, judge and determine with Caution and Care, for the Judgment is for the LORD.

I am sensible that these words were spoken to the executive Authority, the Judges in *Judah*, and not to the Legislature ; but the grounds and reasons of the Instruction and Caution given to them, hold good, are equal, if no greater with respect to the Legislature of a Government, and so to all others in proportion to the



the share they have in the Administration of public Justice ; and accordingly I shall Consider them. And here,

*I.* I shall Inquire what we are to understand by this, That the Judgment is for the LORD. Or, What it is to Judge for GOD ?

*II.* Shew what a weighty Consideration this is to excite and stir up civil Rulers to act up to their Character and Obligation in that great and important affair of Judgment.

*I.* *What are we to understand by this, That the Judgment is for the LORD ? Or, That Rulers Judge for GOD ?*

And by Judgment which our Text saith is for the LORD, we are to understand the great, weighty and important Business which this honourable Legislature, is by and by to proceed upon, viz. the Administration of Justice in all its Acts and Offices ; this is the great civil Affair, yea, the most weighty & important Affair & Business of the Government : And our Text let's us know, that it is a religious Affair, and the very Business of GOD ; Ye Judge for the LORD. And these things are intended in it,

*1.* *That the Legislature of a Government derive their Power and Authority from GOD ; and this power of Judgment is GOD's Right. Every Legislature is vested with a Judicial*  
B Power ;



Power ; otherwise how could they Delegate it to others ? But this Right they derive not from any humane Title, but originally from God. Our blessed Lord and Saviour JESUS CHRIST, has set this matter in a very clear Light, from his own Case ; when *Pilate* the Roman Judge said unto him, *Knowest thou not, that I have power to Crucifie thee ; and also power to Release thee ?* Christ makes this Reply, *Thou couldst have no power at all against me, except it were given thee from above, (Job. 19. 10, 11.)* From above another : Not from Rome, but from Heaven. It's true, the Power was from *Cæsar* immediately, but fontably & originally from God. And altho' this Legislature receives its Authority from the People immediately ; being Elected & Chosen by them, yet from God originally : Upon which account the civil Magistrate is said to bear the Sword, *Rom. 13. 4. For he is the minister of GOD to thee for good. But if thou do that which is evil, be afraid ; for he is the minister of GOD, a revenger to execute wrath upon him that doth evil.* Now the Sword is an Ensign of Power, and imports a Jurisdiction extending over Life : And he bears it not in vain ; that is, He has a right to use it. But how comes the civil Magistrate by this Jurisdiction over Life ? For no Man has this right in himself : No man hath power over his own Life ; how then can he

he give Power to any other over it ? He cannot do it. I own a man may forfeit his Life by his Crimes and Wickedness : But when he has done so, who has a right to take the Forfeiture ? The man himself hath not ; neither can he render it lawful for any other to take it away : But he that bears the Sword for that purpose has the only Right, because he is the Minister of God, invested with God's Authority, and acting in his Right, who is the only LORD of Life : Upon which account they are in Scripture said to Rule and Reign by Him ; that is, by his Authority & as his Vicegerents. Prov. 8. 15, 16. *By me kings reign, and princes decree justice. By me princes rule, & nobles, even all the judges of the earth.* And for this Reason the civil Magistrate is honoured in Scripture with the stile of God's acting in God's Right : Psal. 82. 1, 6. *GOD standeth in the congregation of the mighty, He judgeth among the gods. I have said, Ye are gods : and all of you are children of the most High.* In this respect the civil Magistrate is said to Judge for the LORD, as he derives all his Right and Authority from GOD originally.

2. *All those Matters and Cases which fall under the Cognizance of the Legislature, are properly GOD's Cause.* All things that are intrinsically Moral, involving good or evil in their own Nature ; such as concerns Truth, Right, Equity,



Equity, Mercy ; and all the contrary Violations that proceed from Malice, Falshood, Unfaithfulness, as they were matters of God's Laws, before they were of Man's : And humane Laws in respect of these are only the Transcript of that which is Divine & Eternal ; they are properly God's Cause. I think there can be no doubt about this ; but that in all Cases where the matter under Determination appertains to natural Right, the Cause is God's Cause : And when Laws are enacted about things that are in their own Nature good or evil, they do directly belong to God's Cause, by antecedent Relation : And when indifferent Things are made matter of humane Laws, they become God's Cause by Espousal ; and God will have our Obedience approved in indifferent Things, as well as necessary ; and both are charged upon the Consciences of men by the Apostle ; and both are to be observed for the sake of God : And in case of failure, the Animadversion upon those that do not observe them, is no less than a Judgment executed in God's behalf, for they are all God's Cause.

3. *To Judge for the LORD, intends and comprehends this in it, That the very End or Issue of the Judgment, is GOD's End.* It is for the maintenance of the Laws, the securing mens Rights, the encouraging of Vertue, and the establishing of Peace and good Order among Mankind.

Mankind. As God has a Providence whereby he governs the World ; so the end of that Providence is a Series of several Methods to make men good ; to which end this of humane Judgment is conducing in a very eminent manner : For there is no doubt, but Judgment is the greatest external Bond of humane Vertue, and the most effectual Check of disorderly Passions. Were it not for humane Laws & Government, this World would soon be an Aceldama, a field of Blood ; all manner of Crimes and Wickedness would Reign : But humane Laws guard men from doing Ill by a wholsom Fear ; and the civil Magistrate is a Terror to evil Doers ; And by being so, they do prepare men to receive the Gospel. The restraints which humane Laws lay upon the children of Men, is a great preparatory to the Salvation of God ; it prepares the way of the LORD, Isa. 56.1. *Thus saith the LORD, Keep ye Judgment, and do Justice : for my Salvation is near to come, and my Righteousness to be revealed.* As if he had said, According to the ordinary course of things, God could not Reign where the Government did not assert him. He may in compassion (as one saith) hover over a People ; but he can never pitch his Tent and dwell among them, unless the civil Magistrate fix him a Throne, by looking to that point which St. Paul calls the very end of Magistracy, viz. *To be a Terror to evil*



*evil doers, and a Praise to them that do well.*

But here it will be Objected, *Had not GOD a Church in the World, and the most glorious Church that ever was in the World, without the Care and Assistance of the civil Magistrate? And what must the civil Government assert him, and as it were fix him a Throne?*

*I Answer, Tho' it be so, that GOD had a Church & the most glorious Church that ever was in the World, without the assistance, care or help of the civil Magistrate; yet this don't render the Magistrates help, assistance & care needless now; because that was in an Age of visible Miracles, and at a time when the World & the Church stood notoriously Distinguished, and while those that were of the Church were kept so humble by Persecution, and mortified by Poverty, and sober by the daily expectation of Death, that they needed no other Laws to restrain their corrupt Appetites and disorderly Affections and Passions; but now the World is become Christian, Religion in high Credit, and men can maintain their temporal Hopes and their christian Profession together: And therefore the Tares will choak the good Seed, unless the civil Magistrate step in to weed and pluck up and assist in the Cultivation of the Field. It therefore follows that the very end of Judgment is GOD's end; it is to Reform degenerate Men and to make them live quiet, peaceable, honest & godly Lives in this World.*

4. *To Judge for GOD, intends that the very Sentence passed by the Legislature, is GOD's Sentence.* The Sentence of Judgment by all delegated Powers, is the Sentence of him or them from whom the Power is delegated or derived. Thus the Sentence passed in our executive Courts, is the Sentence of him or them, from whom the Power is derived ; so the Sentence of Judgment by the Legislature is God's Sentence, when the Legislature, who are God's Vicegerents, judge & determine in matters and cases, according to Right, as they ought to do : And in this respect it may be said, as Psal. 50. 6 *GOD is Judge himself* ; because delegated Powers act for Him here in this world ; and he recognizes and imputes that Sentence, and takes it into his own Account. When God shall Judge the World in Righteousness, it will be by the LORD JESUS CHRIST, to whom all Power and Authority in Heaven and Earth is delegated by God the FATHER : And the rule of Proceeding in that Day ( as the Scripture avouches ) shall be this, Men shall reap as they sow ; and he that hath done wrong, shall receive for the wrong that he hath done. Now the very same being the Rule of humane Tribunals, we must look upon the Sentence given by them as God's Sentence.

5. *To Judge for GOD, intends that the Legislature of a Government take care of the publick Interest*



*Interest of it, both Civil and Religious : In doing of which they must do these three Things.*

(1) Take care that men live Peaceably one among another.

(2) That they live Honestly. And,

(3) That they live Godly.

(1) *The civil Magistrate must take care of the publick Peace of the Government, That men live Peaceably one among another.* I suppose none will deny this to be part of their Work & Business : They are the Guardians of Peace. The Apostle, in 1 Tim. 2. 1, 2, 3. *Exhorts that supplication and prayer, &c. be made for Kings, and all in Authority, that we may lead a quiet and peaceable Life in all godliness and honesty ; for this is good & acceptable in the sight of GOD our Saviour.* This is a Prayer for the civil Magistrate, That God would dispose them to, furnish them with, and prosper them in, a due discharge of their Office ; that they would take care that those under their Government live Quietly and Peaceably. Indeed the present state of humane Pravity ; Mens proud Appetites and injurious Passions, has made Government necessary, with all its Arts & Instruments of Coercion ; so necessary that humane Society cannot possibly Subsist without it : Yea, so necessary, that the most tyrannical Government that ever was in the World, is more Eligible than Anarchy, or no Government ; because  
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while the Government is never so Tyrannical, that Tyranny can only express it self in the Enormities of a Few ; the Multitude must in the mean time be kept within the bounds of Right and Reason : whereas in case of no Government, every one is a Tyrant and let loose to act the same Insolences and Wrongs. If the publick Peace be not maintained, the Government it self will moulder & go to ruin : For as Society cannot subsist without Government, so neither can Government subsist without Peace. It is an Aphorism of unquestionable truth, that a Kingdom divided against it self cannot stand : And a Kingdom is divided against it self, by publick Tumults and Rebellions in it.

One thing that raised the *Roman Government* to such a pitch of glory in the World, was, their maintaining the public civil Peace among them ; it was preserved with the utmost Care : For altho' they were a people Martial & Brave, yet they esteemed it Infamous to fight a fellow Citizen, insomuch that Duelling was a way of vindication perfectly Scandalous among the *Romans* : And when any point of Honour engaged any of them to resent a particular Indignity, their only Challenge was to shew, who was the best Man at the head of an Army against their Enemy. Thus careful was the *Roman Government* to maintain the publick Peace, which if it be not maintained & secured,

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the Interest of a Government will unavoidably sink and come to ruin.

(2) *It is the duty of the civil Magistrate, to take care that men live Honestly ; yea, make them live Honestly.* Honesty is not only oppos'd to Fraud, Violence, breach of Contracts, &c all which are immediate disturbers of the publick Peace, but to all manner of Vice : And therefore Peace cannot subsist without *Honesty* in this Latitude. There is no kind of Vice but what is in effect an Enemy to public Peace. Some Vices are destructive to Peace directly and at hand ; some only at a distance and by remoter influence : But yet they are all a Poison in a Government, that tends to its Dissolution and Ruin. Some Vices embroil a Government by invading mens Rights ; some by grounding Animosities, and some by getting Factions. Some Vices expose to Enemies from abroad, by enervating mens Spirits, emasculating and effeminating their Minds, whereby they become weak and defenceless. Thus every Vice is in its own Nature destructive to the Peace & Happiness of civil Government : Therefore the Magistrate must make men live *Honestly* as well as Peaceably. This was what the *Roman* Government took the utmost care of : We find in the History of it, that their Reputation obtained all over the World, as a People of the most exemplary Honesty, so that to speak or act,

act, *More Romano*, was taken in the common stile as signifying to speak or act fairly, sincerely and honestly. So remarkable was their Justice and Honesty, that all the world Appealed to their Arbitration ; being secure that Right should not be bor'n down, either by Fear or Corruption : So strict were they in the observance of their Promises ( upon this principle of Honesty ) that having promised to send Succour to their Allies upon occasion, they would not fail to send it, tho' at a time when they lay under the straitest Siege : They abhorred Dishonesty & all unfaithfulness to their Promises, to that degree, That a Divorce was not known or heard of in *Rome* for five hundred Years, when there was nothing to restrain it, but only that it was Dishonest and of an ill Fame. And the bonds of these Vertues in them, were their steady regard to Religion, which their Rulers had with all Industry planted and fixt amongst them. Thus its the Duty of the civil Magistrate to make men Honest.

(3) *The civil Magistrate should make men live Godly.* They should make Laws to promote Godliness, as well as Peace & Honesty. Society cannot subsist without Government, Government cannot subsist without Peace, Peace cannot subsist without Honesty, and Honesty cannot subsist without Godliness. Whoever therefore will but seriously consider, the necessary



fary Dependance which these have one upon another, will see the Reason why every Government that will be Just to its self, must necessarily provide for the Maintenance of them all. Hence it is, that even atheistical Politicians advise their Princes, to take especial care of Religion, and to see it Rooted as firmly as possible in the hearts of their People how slender hold so ever it has of their own. It is well known, that the flourishing State & Condition of the *Roman* Common-wealth was owing to their studious Regard to *Religion* this was the Source and Bond of all those Vertues which they practised, and by the practise of which they became so very Famous & Renowned in the World. *They* had such a regard to Religion, that if any man among them was observed to live Loosely and Viciously, *He* fell under a civil Excommunication : For the Law of their twelve Tables, prohibited all such from Joining in the publick Worship, 'till such time as they could bring Testimony of their better Behaviour : And such an intire Veneration did they pay to their reputed Gods, that they shew'd more Concern for their Temples, than for their own Houses, Families or Fortunes. And this glorious Advance both of Vertue and Piety, proceeded from the direct influence of their Government, which had provided Laws extending to all Instances of good Manners, and for

for a Fence to those Laws, Guarding and Enforcing them. The first Law in their twelve Tables was, *Divos Casté adeunto*, Let men worship the Gods with temperance of Body and purity of Mind. And yet the happiness of their State did not owe it self so much to their Laws, as to their Magistrates ; therefore good Care was taken that the Execution of their Laws should be committed to grave, honest, active Men ; and that they might be Faithful, they were obliged to justify their Administration, by bringing into the publick Cenfor, from time to time, an account of what particular Acts they had done in order to the Maintaining & Asserting their Laws. (It would be well if this Practise was held up in all Governments.) And concerning this order of Men, their Law provided this Caution, *Is ordo vitio Caveto, Cæteris specimen esto* ; Let that Order be men of unstained Probity, and Examples of that Behaviour which they require from others. And thus while the Reins of the Government were held in steady Hands, the great Blessings of Peace, Honesty & Godliness were enjoyed, and that Common-wealth for several Centuries stood in that high pitch of Glory to which it was raised by the pure Wisdom of the Government.

That the Legislature of a Government ought to take care of the religious Interest of their  
Government,



Government, appears further from this ; God Himself joined *Moses* with *Aaron* to conduct and lead his People of old along in the world, *Psal. 77. 20. Thou leddest thy people like a flock, by the hand of Moses and Aaron.* If Laws would do the Work, to make men Religious ; that is, Pious, Just & Sober, none were needful, but those of CHRIST, which oblige men to a faithful discharge of the Duties of their respective Relations & Stations in the world, Enforced with awful Sanctions. What could be more moving than the two interminable States of Heaven & Hell, wherewith the Precepts of the Gospel recommend themselves to our Observance ? But, alas ! we find men make no difficulty to trample upon the Laws of CHRIST, notwithstanding the Venerableness of their Author, and the Moment of their Sanctions : For altho' their Sanctions are so Important, yet the Execution of them is Remote. Therefore *Solomon's* Determination may still hold, That Sin is restrainable by no possible Means, but that of a speedy Execution, *Eccl. 8. 11.*

Indeed, there are some that would have the Magistrate's Authority lie asleep and be passive in respect of Religion ; they would have him guard their Properties and not their Vertues ; that they may be at liberty to loose their Vertues when they think fit. And therefore, as he in the Poet says of Jupiter, *Det vitam, det Opes,*

*Opes, sanam mibi animam ipse parabo*, Let God give me Life and Fortune, I will give my self a good Mind. So many are ready to say of the Magistrate, Let him take care of my Safety & my Rights, I will take care of my Manners & my Religion. But, alas! alas! humane Nature won't many times be restrained from the utmost Extravagance of Ill, without the awful Vigilance and Animadversion of the civil Magistrate; for after men have once wasted their Conscience by their Vices, all the methods of Exhorting, Reproving and Censuring, become the most despicable Things in the world. What can be plainer than this, from what follows? How weak was that Voice of good old *Eli*, and how incompetent to Restrain a *Hophni* and *Phinehas*, when he cried, *Why do you such things? Nay, my Sons; for it is no good Report that I hear of you, my Sons.* Thus spake he as a Priest, the power of whom is no more than Perswasive: But he was a Magistrate as well as a Priest, and therefore could have spoke with a more effectual Voice, and such as would have reach'd more sensibly home and have Restrained them from their Wickedness, which he ought to have done; and for his Neglect as a Magistrate, God tells him, That he would Judge his House for ever, for the Iniquities of his Sons, in that they made themselves Vile, and he Restrained them not.

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But some will say, *That Religion and Vertue is nothing worth when Forced.* Be it so, yet what is begun in Force, may end in Choice : What is begun in Fear, may end in Love. *Manasseh's* Chains & Fetters brought him to know that the LORD was GOD ; brought him to humble himself before the God of his Fathers. But supposing Vertue thus forc'd, should never arrive to the state of Choice and Love, yet still this good would follow, That the Magistrate had done his Part ; and besides it's no small Advantage to the common Cause of Vertue, that men can be brought to be visibly or externally Good and Vertuous.

II. *The second general Head is to shew, What a weighty Consideration this is, to Excite civil Rulers to act as they ought to do in that great and weighty Affair of Judgment committed to them ; Take heed, for you Judge for GOD.*

I. *As the Legislature in Judgment sustains the Person of GOD, and acts for Him, so this ( being duly Considered by them ) will keep them Just and Upright in all their Determinations.* Let civil Rulers suppose themselves to sustain any other Person, or to act by or for any other whatsoever but only God, they will find themselves immediately fallen under the power of such Temptations, as will often prevent them from being Just ; because there is none in the world,

world, whose Ends may not sometimes be better served by Injustice, but only God ; and his Ends are always served by Justice : Hence springs the great difficulty of being Just, and the necessity of that Caution which we find so frequently inculcated to Magistrates in the holy Scriptures, *viz.* That they should take heed, be strong & couragious, yea, very couragious, *1 King. 2, 2.* David gives his dying Charge to Solomon, in these words, *I go the way of all the Earth, be thou strong and shew thy self a man.* God speaks to Joshua, after Moses was dead, *Chap. 1. 6, 7.* *Be strong and of good courage ; yea, very couragious, that thou mayst observe to do according to all the Laws which Moses my servant commanded thee ; turn not from it, to the right hand or to the left.* Rulers must render themselves disengaged from all the World, and from Themselves above all, because Self is undeniably the greatest Bias to humane Prevarication. Wherefore if Rulers seriously Consider this, that they sustain the Person of God, act for Him who is the Judge of all the Earth, and will do Right ; act for Him concerning whom it is said, *Psal. 89. 14.* *Justice and Judgment are the habitation of his Throne ; Mercy and Truth go before his Face.* I say, if Rulers Consider this, it will be a powerful Means to keep them Just and Upright in all their Determinations.



2. *As they Judge for GOD, so they must give an Account to Him, of all their Judgments and Determinations.* Lower Courts are Accountable to Higher : All Judicatories are Accountable to the Legislature ; but the Legislature is Accountable to none : There is no Authority above them ; none can call them to an Account, but only that God by whom Kings Reign and Princes decree Justice. And tho' they are Gods by Office, yet they shall die like Men & be brought to Judgment by that God that hath invested them with so much of his Power, how they have Improved it, whether they have Judged the People with Righteousness and the Poor with Judgment. Thus a serious Consideration of their being Accountable to God will be very powerful to Excite them to a faithful Discharge of the great, weighty and important Trust reposed in them.

3. *Another weighty Consideration is this, GOD will be with them in the Judgment, assisting and enabling them to Judge aright.* This is the Consideration in the Text ; *For ye Judge for GOD who is with you in the Judgment.* When the Legislature of a Government faithfully improve their great Authority, by giving a right Judgment in Cases lying before them, GOD is with them, approving what they have done, as well as assisting in doing of it. It is very desirable to have GOD with us in all the common Affairs

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and Business of Life, which is of little Importance and small Consequence, compared with this, of having God with our Legislature, who are to make Laws for the Securing of our valuable Interests Civil & Religious. And when God is with them, assisting them to Rule in his Fear, *they will be as the Light of the Morning when the Sun riseth, even a Morning without Clouds ; as the tender Grass springing out of the Earth, by clear shining after Rain ;* and will serve their Generation by the Will of God, and when they fall asleep by Death, they will Sleep in J E S U S.

### A P P L I C A T I O N.

I. *I beg leave to Address my self to your Honours, the Legislature of this Government, now Convened in this Place ; Honoured and highly Esteemed, I am this Day to bring to your Remembrance, the solemn Counsel and Charge given to the Judges of Judah, by that good King Jehosaphat, in these Words, Take heed what ye do ; for ye Judge not for Man, but for the LORD, who is with you in the Judgment. The Sovereign LORD of Heaven and Earth, who Rules among the Kingdoms of Men, that God who is the Judge, that putteth down one and setteth up another, hath invested You with so much of his Authority and Power, as in his Word you are stiled Gods ; and by Virtue of*



that great Authority which you have derived from the Fountain of all Authority, it is now become your Province to make Laws, and to give Life to them : You are the Guardians of Peace and Justice : You are to redress the Injured, to check the Insolent, and to bound the Unruly : Power and Honour attend your Persons, and Submission waits on your Decrees. But take heed, consider and be afraid ; Your Honour is balanc'd with Duty, and your Power is clogg'd with Temptation : You will find your Integrity assaulted thro' every Passion. Among those Persons over whose Cause you will Preside, some it may be will be Great, and you will be in danger of being bias'd by them ; some are insinuating, and you are in danger of being warp'd by Affection : But remember, you are to Judge for God ; God has fixt the mark and scope of your Judgment, in the indispensable measures of Right and Truth : It is God's Business your Character engages you in ; 'tis His Cause you have undertaken ; His Honour is concerned in it, as well as the Good of your People. From you, Your Subjects look for help and relief in those Causes which lower Courts that are tied up to the strict Rules of Law, can't help : You can sweeten the bitter Waters of *Summum Jus* : You can make Laws and give Rules for lower Courts to act by : You are our *Moses*, that when Matters are

too hard for Others, the Cause is brought to You, and here as at *Abel*, the Matter is ended.

You must deliver the Poor when they cry unto you, and the Fatherless, and them that have none to help them ; You must cause the widows Hearts to sing for Joy : You must put on Righteousness, and it must clothe you, your Judgment must be a Robe & a Diadem : You must be Eyes to the Blind, and Feet to the Lame ; a Father to the Poor, and the Cause which you know not, you must search out : You must break the Jaw of the Wicked and pluck the Spoil out of his Teeth. This is to Judge for God. But yet your Office must be discharged without respect of Persons : You must not countenance a poor Man in a bad Cause, nor overlook him in a good Cause.

The *Areopagites*, those celebrated Judges among the *Athenians*, *Sat. always in the Night*, to remind them that they should attend to the Cause and not the Parties ; therefore they only heard their Voices, but did not see their Faces, nor know their Quality : Much is to be learn'd from this.

*Honoured and highly Respected*, I am sensible you are call'd to take the Conduct of this People in a difficult and stormy Day : We are a divided People, ( I pray your Bow may abide in its strength ) and I doubt not but you are deeply affected with the Division in your Government,



vernment, and will improve your Wisdom and Power to heal it : We cannot but turn our eyes upon You, as being invested above all others, with the most competent Means and Power of procuring Peace, Godliness & Honesty among us ; no other Hand can cure our Sore ; no other Hand can heal us, but only yours : And God has given you Power & Authority to Re-form us, which if you improve it, we shall see Godliness and Honesty advanced in common Practise, and the fruit of Peace springing out happily from the stable Root. Religion likewise implores your Care, especially in this, that there be no Mockers of holy Things ; no Contempt of religious Worship ; no bold & daring Prophanation of the LORD's Name and Day, which are Crimes that necessarily waste and harden mens Consciences, and take off all Awe & respect of Duty from their Minds. I would ask your honours Care of our Ecclesiastical Constitution, that it may be preserved inviolate. I doubt not, but your Honours are hearty Friends to it ; it stands upon the Countenance and Authority of this Legislature, and therefore I hope you will put an effectual stop to those that are pulling it down, by letting such know, that they are only tolerated Subjects in the Government. It is expected that the Legislature of a Government shew more Regard to that which is Established, than to that which is  
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only Tolerated. *Protestant* States, Kingdoms and Common-wealths, have found by sad Experience, that without an ecclesiastical Establishment, with a Toleration in it, they have been in perpetual Jarrs & Confusions; and have been quieted and brought to Peace and good Order by regular Establishments. I must likewise earnestly Recommend to your Care & Protection, the Churches in this Government, and the Ministers, and our College, *that School of the Prophets*, that there may be a learned Ministry, to teach *Jacob* God's Laws and *Israel* his Statutes; these things I leave to the Wisdom of this Legislature: And as all those may with propriety be called God's Cause, you will improve your Wisdom and great Authority in doing every thing that shall promote & advance them. And let me press your Duty upon you further with this Consideration, That you in your Session are a lively Resemblance of our blessed Lord and Saviour JESUS CHRIST coming in the Clouds with his holy Angels: Be pleas'd therefore to think of this your selves, and to act in Contemplation of this Resemblance, and then we doubt not, but all you do, will tend to the publick Welfare and Glory of Him for whom you are to Judge.

II. *I Address my self to my Brethren in the Ministry*; Brethren, We (tho' Unworthy) have the honour of being CHRIST's Ambassadors:  
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in his Name we are to persuade men to be Reconciled to GOD. We are set as Watchmen, to know what of the Night; what the state of Religion is among us; and when we see Danger, we are to blow the Trumpet in Zion, and to sound an Alarm in GOD's holy Mountain: We are to watch for Souls as they that are to give an Account; and if any Soul perish thro' our Neglect, what saith the LORD? The blood of that Soul, will require at the Watchmans hand. And you know, Brethren, the like Caution is given to us as is given to civil Rulers, Act. 20. 28. Take heed therefore unto your selves, and to all the Flock over the which the HOLY GHOST hath made us Overseers, to feed the Church of GOD, which he hath purchased with his own Blood. To feed the Church comprehends every thing that belongs to our Office, Rule and Government, as well as Instruction: And as we are to act for CHRIST, so let us all endeavour to promote his Interest, in the best manner we possibly can; and how can we do it better, than by walking worthy of our Vocation, in meekness, lowliness of Mind, long-suffering, forbearing one another, & forgiving one another, and endeavouring to keep the unity of the Spirit in the bonds of Peace? Let us, Brethren, be very tender of our ecclesiastical Constitution, which our pious Fathers & these Churches with Labour & great Pains obtained, and by their careful Observance of it, enjoyed this Blessing for a considerable time,

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*How prayer missing.*