

Exeazar. Whitham Book
Moses, and Aaron. 1729

GOD's Favour
To His Chosen People,
In Leading them by the
MINISTRY
of Civil & Ecclesiastical
RULERS,
Well Qualified for the Offices they are
Called to Execute.

CONSIDERED

In a Discourse

Had before the *General Assembly* of the
Colony of *Connecticut*, on *May 9th. 1728.*

By **THOMAS BUCKINGHAM, A. M.**
and Pastor of a Church in *Hartford.*

Pfal. cv. 26.

*He sent Moses his Servant, and Aaron whom
he had Chosen.*

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B. S.



At a General Assembly held at *Hartford*,
May 9th. A. D. 1728.

ORDERS by this Assembly, That
Nathaniel Stanly Esq; and
Capt. Thomas Seymour, do Re-
turn the Thanks of the Assembly to the
Reverend Mr. Thomas Buckingham, for
the *S E R M O N* delivered before
the Assembly on the Ninth Instant, and
desire him to Grant a Copy that it may
be Printed. A true Copy of Record,
Examin'd per

Bez. Wyllys Secr.





Moses and Aaron.

P S A L M LXXVII. 20.

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

OF all the afflictions of the Righteous, which are many, various and some of them very great, there is none more affecting & grievous to them than Spiritual Desertion ; the hiding of GOD's Face from such as place their Happiness in his Favour, and know what it is to have walked in the light of his Countenance must needs be very distressing, especially if at the same time the Infinite Displeasures of the Almighty are set in array against them. These fill their Minds with Amazing fears, & their Hearts with Over-whelming sorrows, *Psal.* 30 7. & 88. 14, 15, 16. *Job* 6, 4. The Author of this Psalm by the account which he gives of himself in it, had Drank deep of this Bitter Cup. The complaints which he makes on this occasion, shew that he had been walk-

ing in Darkneſs, conflicting with Diffidence, and under a ſtrong Temptation to Renounce the Beginning of his Confidence, and the Rejoycing of his Hope. His Sore ran in the night and Ceas'd not, his Soul refus'd to be Comforted, *verſe 2.* and tho' he had Recourſe to the moſt proper and likely means for his relief in this caſe, yet for a while they fail'd his expectation, and did not ſucceed according to his Wiſh. He gave himſelf to Meditation and Prayer, conſulted the Records of elder times, reviewed his own experiences, and entred into a cloſe Debate with himſelf, *ver. 2, 3, 5, 6.* yet his griefs & his fears continued & were rather increas'd than otherwiſe, witness the ſad Surmiſes of a prevailing unbelief, Sighed out in thoſe Melancholy Soliloquies, *ver. 7, 8, 9.* That which at laſt ſeems to have had the deſired effect in the revival of his dying Hopes and dejected Spirit was his calling to mind the wondrous works GOD had done for his Chosen People, the Seed of *Abraham* his Friend. And in the Contemplation of theſe, he goeth back to the Infancy of the Jewish State & Church, fixeth upon the beginning of GOD's ways with *Israel*, and particularly ſelects and dwells upon theſe things, *viz.* His bringing them out of *Egypt* that Houſe of Bondage, in which their Lives had been
made

made extreme Bitter by Hard and Cruel usage. His dividing the Waters of the Sea, and causing them to stand up as an Heap on either hand till they went thro' on Dry ground, and his taking them under his own peculiar Conduct : This is instanced in the Words I am now to insist upon, & is therein set forth by two things, viz. The Manner in which, and the Means by which that was performed; the former of these in those Words, Like a Flock the latter in what follows, namely, By the Hand or Ministry of *Moses* and *Aaron*. *Moses* was a Civil, *Aaron* an Ecclesiastical Ruler; each the Head of his own order, & both (we may suppose) eminently qualified for the work to which they were separated, Hence this Conclusion may be laid as a Foundation to the succeeding Discourse.

Doct. GOD's Leading his People by the Ministry of Civil and Ecclesiastical Rulers, well qualified for the Offices they are called to Execute, is an Eminent instance of his Favour and Kindness to them.

Besides what is expressed there are several distinct Truths implied in this Doctrine, some of which may be laid before you in the following PROPOSITIONS.

I. There

Moses and Aaron.

I. *There hath been and yet is in the World a People, which in a peculiar sense is called GOD's People.*

II. *This People GOD hath taken under a special Conduct, and is himself their Principal Leader.*

III. *In Leading this People, GOD useth the Ministry of Civil and Ecclesiastical Rulers.*

IV. *GOD's Leading his People by the Ministry of such Rulers well qualified for the Offices they are called to Execute, is an Eminent Instance of his Favour to them.*

PROP. I *There hath been and still is in the World a People, which in a peculiar sense is styled GOD's People.*

GOD is the High possessor of Heaven and Earth, and all the Things and Persons that are in either of those Places are His. *Psal. 24. 1.* They are so by the right of Creation, as they are the Products of his Wisdom, and the Effects of his Power. In this respect all People are his, for he hath made them both in their primitive Root, in their successive Generations, and as to the various Figures which they make in the world. *Act, 17. 26.* *And hath made of one blood all nations of men.* But that which lieth before me is this, that there

there hath been and yet is in the World a People, which in a peculiar sense are called GOD's People, such a People formerly were the Jews. Deut. 7. 6. *Thou art an Holy People unto the LORD thy GOD. The LORD thy GOD hath Chosen thee to be a special People unto himself, above all People that are upon the Face of the Earth:* And so they continued to be till by their Crucifying the LORD of Life and Glory they had filled up the measure of their Sin; GOD gave them a Bill of Divorce, and said unto them, *Lo Ammi!* Such a People now are the Gentiles Converted to the Christian Faith and brought under the Bond of the Covenant. 1 Pet. 2. 9. 10 *But ye are a chosen Generation, &c. Which in time past were not a People, but now are the People of God.*

PROP. II. *This People GOD hath taken under a special Conduct, and doth himself perform the part of a Leader to them.*

GOD is indeed a Leader to all His Creatures, by His Providence which continually Watcheth over them; they are all guided to their End. Some by the Common Laws of his Kingdom, others by a special Rule. Angels and Men as they are Causes by Counsel, free Agents and Beginners of their own Actions, are Conducted in a way Suited to the Dignity of their Natures, GOD ruleth
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in the Kingdom of Men and is the Governour among the Nations. *Dan. 4. 17. Psal. 22. 28.* but still **GOD** is in a special manner a Leader to his People. So he speaketh of himself, *Isa. 48. 17. I am the LORD thy GOD which leadeth thee.* So he is Described by them, *Jer. 23. 8. The LORD liveth, which led the Seed of the House of Israel;* and under this Title they apply to him, *Psal. 80. 1. Give ear O Shepherd of Israel, thou that leadest Joseph like a Flock.* Here we may consider, whither **GOD** is leading his People, wherein his leading them consists, what the means are by which and what the end is for which he Leadeth them.

1. We may consider, whither **GOD** is Leading his People, and let it be remembered by us all, *that GOD is Leading his People to a State of Everlasting Happiness or Misery;* in those places which he hath prepared for their Reception in the Future World. The World in which they now dwell is not their resting Place, neither have they any continuing City here. *1 Chron. 29. 14, 15. But who am I, and what is my People, &c. We are Strangers before thee, and Sojourners as were all our Fathers, our Days on Earth are as a Shadow; and there is none abiding.* One Generation of these after another goeth to their Long home, & by Death (which is appointed to all Men)

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are removed out of this into the next World, where GOD hath prepared Places for their Everlasting Abode, Heaven for the Good, & Hell for the Bad, *that* a Place of Happiness, *this* of Misery Endless and Unspeakable And into one or other of these places, all are Disposed as they retire from hence. *Luk: 16 22.* -

2. We may nextly consider wherein GOD's Leading his People doth consist; and this implieth several things in it, particularly *Direction, Assistance, Government, Protection and Refreshment.* GOD leads his People as a Guide leads the Traveller, as a Nurse leads the little Child that cannot go alone, as a King leads his Subjects, as a Convoy leads those committed to their care, & as a Shepherd leads his Sheep. GOD's leading his People implies Instruction, *Isa. 48 17 Deut 32 10.* He led him about, he instructed him; it implies Assistance. *Hol 11. 3. I taught Ephraim to go, taking them by their Arms. Jer. 31 21, 22 Deut. 32. 11, 12.* It implieth Government, he prescribes Laws and dispenseth Rewards and Punishments to them, *Neb. 9. 13, 14.* It implieth Protection in it, *Isa. 52. 12. 1'ent. 32. 10, 11.* It implieth Refreshment, *Psal. 23 1, 2, 3.*

3 We may also consider the Means by which GOD leads his People; and they are these, *His Son, Word, Spirit, Providence, the Ministry*
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of the Angels, the Agency of Superiors in Church and State, and the good Conversations of the Coadly among them.

GOD leads his People by His Son. That the only Begotten of the Father was Israel's Leader, is implied *Act. 7. 30. 38* of whom else can that be understood, *Exod. 23 20, 21* *Behold I send an Angel before thee, to keep thee in the way, and to bring thee to the place which I have prepared, &c.* Can this be meant of a Created Angel, seeing the peculiar of a God is given to him? And as the Son of **GOD** was formerly a Leader to the *Jews*, so he hath been since and still is to the *Gentiles*. According to that Prophecy which went of him before his Manifestation in the Flesh, *Isa 55 4. Behold I have given him for a Witness to the People, for a Leader and a Commander to the People.* This is He of whom *Moses* spake when he said to *Israel*, The **LORD** thy **GOD** will raise up unto thee a Prophet like unto me, unto him ye shall hearken, *Deut. 18. 15, 18* Him hath the Father given to be Head over all things to the Church, *Eph. 1. 22.* And by him as the Captain of their Salvation bringeth many Sons and Daughters unto Glory, *Heb. 2. 10.*

GOD Leads his People by his Word. The Word of **GOD** contained in the Scriptures of the Old & New Testament, is the Sceptre
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of his Kingdom, the Rod of his Strength, and the Staff in his Hand, the great means by which he directs and limits the Acts of his People, supports and refresheth their Spirits, & according to which he dispenseth Good and Evil to them, *Prov* 6 22, 23. *Psal.* 119. 54. and all the parts of this Word, the Doctrine, Precepts, Promises, Threatnings, &c are designed and improved herein.

GOD leads his People by his Spirit. This is implied in those charges brought against the Jewish Church, *Isa* 63. 9. *Act.* 7. 51. and in these cautions given to the Christian, *Eph.* 4 30. 1 *Thes.* 5. 19. yea it is mentioned among GOD's special favours to his Ancient people that he gave them his good Spirit to instruct them, *Neb.* 9. 20 By his Inspiration were the Scriptures given, *2Pet.* 1. 20, 21. and all the success and efficacy of them depends entirely on his Co operations and Influence. By him are men furnished with those Gifts by which they are fitted to serve GOD or Men. By him the Elect are brought to possess the Good which JESUS CHRIST hath purchased for them. By him they are Convinced, Awakened, Humbled, Converted, Sanctified, Led and Comforted. *Job.* 16 8. 13, 14, 16. *2Cor.* 2. 18. *Rom* 8. 14

GOD lead his People by his Providence. He led Israel by a Pillar of Cloud and Fire,

Exod. 17. 21, 22. this was a Signal for the Pitching and Striking their Tents, in all the March thro' the Wilderness. See the Institution, *Numb. 15. 9. &c.* This is called the Commandment of the LORD, as it was the means by which he signified his mind to them and they governed themselves by it. So GOD by his Providences still pointeth out to his People their Duties, and who so is wise and will observe may gather matter of Instruction from them. *Psal. 106. 43. Mic. 6. 9.*

GOD leads his People by the Ministry of the holy Angels. Of these it is Written *Heb. 1. 14. Are they not all Ministering Spirits, sent forth to Minister for them who shall be Heirs of Salvation?* There was an Host of these attending upon the Son of GOD in giving the Law at Mount Sinai. *Deut. 33. 2. The LORD came from Sinai, &c. he came with Ten Thousands of his Saints. Acts 7. 53 Gal. 2. 19* The Sacred History informs us of many kind offices performed by those benign Spirits for the Church of GOD, too many here to be enumerated.

GOD leads his People by the hand of Superiors in State and Church. But as I shall have occasion to resume this under the next Proposition, I shall for the present refer it further.

Finally.

GOD

GOD leads his People by the *Good Conversations* of the Faithful among them. Ever since GOD hath had a People in the World, even in the Worst and most Degenerate times that ever passed over them; there have always been some who thro' the Grace of GOD have kept themselves free from the Pollutions of the rest. *1 King. 19. 18. Hos. 11. 12. Rev. 2. 17. 3. 4.* and these examples of Virtue & Piety like the Cloud in the Wilderness are both *Instructive & Encouraging* to those that observe them; and therefore commended to our Imitation, *Heb. 12. 1. & 6. 11, 12. Cant. 1. 8.*

4. The last thing to be considered under this Head of Discourse, is, *The final cause of that special Conduct under which GOD hath taken his People.* And this is no other than the Illustration and Praise of his own *Increated Perfections and Excellencies*. GOD's end in all that he doth is his own *Glory*. So it was in the Creation of the World *Prov 16 4* So it is in the Conservation and Gubernation of it *Rev. 4. 11. Rom. 11. 26.* So particularly it is in his taking his People under his own particular Conduct. *Isa 63. 11, --- Where is he that brought them up out of the Sea, &c. That led them by the hand of Moses, &c. To make himself an Everlasting Name, &c. So didst thou lead thy People to make thy self a Glorious*

rious Name. Among all the Perfections of the Divine Being which shine out in this Conduct, there are Two, the Display of which is especially aimed at, namely, His Justice and his Grace, and the Everlasting State of Happiness and Misery to which he is leading his People, are design'd for the Exaltation and Glory of them *Rom 9 22. 23*

This part of the Doctrine may be dismissed with a few Deductions of Truth and Duty from it.

USE I. *How Wonderful is the Condescension of GOD in thus taking his People under his own peculiar Conduct. He is the High & the Lofty one, Isa. 57. 16. He is High above all Nations, Psal. 113. 4 He is higher than the Kings of the Earth. Psal. 89. 27. He is higher than the Highest of Second beings, Eccl. 5. 8. In the Scale of Beings from the first there are some a great deal higher than the rest, among these the Angels are the Highest; but GOD is Higher than the Highest of them. He is Infinitely so. He is Exalted above all their Blessings and Praises. He Humbleth himself to converse with them, Psal. 113. 6. Yet such is his Condescension to the Children of Men, who have their Foundations in the Dust, and dwell in Houses of Clay, that he hath chosen some of them to be*
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his People, and is himself become a Leader to them. In the Contemplation of these we have just cause with Wonder and Astonishment to say, LORD what is Man that thou art thus Mindful of him ! Especially if we consider that GOD in the Person of the SON, was made of a Woman, made under the Law, and became obedient to the Death of the Cross : that he might be the Captain of their salvation.

USE, II *How great is the Privilege of GOD's People beyond all others under the whole Heavens. It was Israel's Glory and Happiness that GOD had taken them under such a special Conduct, & was become a Leader to them. Deut. 4. 7 The Presence of GOD with that People, Guiding, Assisting, Protecting, &c. was that which Exalted them above the Nations in their Day. Exod 33. 15, 16. If thy Presence go not with me, carry us not up hence. For wherein shall it be known here, that I and thy People have found Grace in thy sight ? Is it not in that thou goest with us ? So shall we be separated, I and thy People, from all the People that are upon the Face of the Earth. Deut 33. 29 Psal. 33. 12. GOD's People are the Subjects of peculiar & distinguishing Privileges. So were the Jews ; to them pertained the Adoption, the Covenants and the*
 Glory.

Glory. *Rom. 9. 4 5.* GOD wrote to them the great things of his Law, shewed them his Sabbaths, set up his House among them, and gave them his good Spirit to instruct them *Hos. 8. 12 Neh. 9. 13, 14, 20.* Nor do the *Gentiles* come behind them, with respect to Priviledges, GOD having provided some better thing for them, *Heb. 11. 40.* Even a better Dispensation, *2 Cor. 3.* A better Covenant established on better Promises. *Heb. 8. 6.*

USE, III. *How careful should GOD's People be to observe the causes and methods of the Conduct, under which they are taken, and to give unto him the Glory which is his due on the account thereof.* GOD hath made his wondrous Works to be remembered. *Psal. 111. 4* The wondrous works which GOD hath made are worthy to be remembered, the remembrance of these might be of great use to them, and by his Command they are obliged to preserve and transmit the Memory of them to their Posterity, *Psal. 78. begin.* and some of the Members both of the Jewish & Christian Church, Holy men of GOD, as they were moved by the Holy Ghost, have taken in hand to set forth in order a Declaration of many things relating to the Birth, Infancy, and Growth of those Communities, and have

have furnished us with an History the most instructive and entertaining of all that are or ever were extant in the World. And how careful they were to ascribe unto **GOD** the Kingdom, the Power, and the Glory, is obvious to every one that readeth it with understanding and attention. Here I might take occasion to invite the People of this Land, so far as they are within hearing, to reflect upon the Conduct of Divine Providence towards their Ancestors, who first came hither : And tho' this be not so full of Wonders, as that towards Israel of old, yet there are many things in it very Memorable, and such as should never be forgotten. I cannot pretend to give you a detail of all the remarkable occurrences in which they were concerned ; and should I Essay to reason with you of all the great & kind things which **GOD** did for your Fathers, the Time, and my Strength both of Mind and Body would soon fail. However, Let me briefly remind you of some of the more Obvious & Important Articles of that Conduct you have doubt less heard with your Ears, and your Fathers or some from them have told you ; how **GOD** once again Essayed to take a People from the midst of a People, and to lead them into a Wilderness to Serve him ; and if not by Signs & Wonders, strange Plagues

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successively inflicted on their Oppressors, yet by a mighty Impulse upon their Spirits, which moved them to forsake a Pleasant Land, & their Native Country, their Fathers Houses, their Kindred, and all that was dear to them therein, and at a vast Expence and Hazard to Transport themselves, their Wives and Little Ones over the great and wide Sea, into a vast and howling Wilderness. If GOD did not in a Miraculous manner divide the Waters of the Sea to give them a passage through it; yet he safely conveyed them over it, till he had brought them into the Land he had espied for them, as a retreat from Persecution and Superstition: And if he did not by an uncommon Mortality as hath been reported, cast out the Heathen from before them, yet he made room for them, and when they were few in number, yea very few and strangers in the Land, his Providence Watched over them, & when they went from one Nation to another, and from one Kingdom to another, he did not suffer the Natives to do them so much Harm as they had reason to apprehend from their Numbers and their Tempers. Yea, He rebuked Kings for their sakes, and did in effect say, *Do my Prophets no harm.* Tho' he bro't them into a Wilderness, yet by his Blessing upon their Industry, he hath turned it into a Fruitful

Fruitful Land. If he did not give them Corn from Heaven and Water out of the flinty Rock, yet he spread a Table before them, and filled their Hearts with food and gladness, he gave them his Laws without the Terror of a Sinai Promulgation, bro't them to his Sanctuary, and shewed them the form and fashion of his House. How greatly hath he Multiplied their Children after them, if not like Israel as the Stars of Heaven and the Sand on the Sea-shore, yet beyond all the other Plantations in *America* ! Let such as derive from them see to whom they are indebted for all the Direction, Assistance, Protection, Supplies, Salvations, &c. vouchsafed to them, and learn to Adore the Wisdom and Power, the Patience Compassion and Kindness which have appeared therein.

USE, IV. *How Observant should GOD's People be, of his Commands, and how careful to yield and perform constant and unreserved Obedience thereto. As these are the Rules of that Conduct under which they are taken, so they lie under all manner of Obligations to act in Conformity to them. Justice, Gratitude, and a regard to their own Interest, do strongly bind in this case. GOD is the LORD of Lords, and Their GOD, His Dominion*

Dominion over them is Absolute, his Authority Indisputable. His Yoke is easy and his Burden light, His Commandments are not Grievous, but Holy, Just and Good, Intrinsicly so, and in the design of the . . . *Deut.* 10 17 It is with an eye to their Welfare, Temporal, Spiritual and Eternal, that Obedience thereto is expected of them *Deut.* 4 40 This Obedience is encouraged by Promises that are exceeding great and precious; is the end of all the Merciful and Gracious things GOD hath done for them. *Psal.* 105. *last.* For this he Redeems them out of the hand of their Enemies, gives them his Word, Ordinances and Sabbaths, his Spirit and the Graces of it; this is all the Requital they are able to make for all the Benefits they have received, and the only way of their Answering the end of their Creation. Let us therefore be exhorted to observe and to do according to all that he Commands us in his Word.

USE V. *How Peculiarly Offensive and Provoking unto GOD must the Sins and Miscalriages of his People be, and how just the Revenges which he takes upon them for the same.* Notwithstanding all that GOD hath done, to Oblige, Enable and Allure his People, to walk in Subjection to him, there are Multitudes among

mong them very far from paying that Obedience which he requires. They live in the Neglect of those Duties by which they should Glorify Him, and in the Commission of those Sins by which His Name is greatly dishonoured. Israel was a Stubborn and Rebellious People, how oft did they Tempt, and how much did they Provoke GOD in the Desert, and after they were settled in the Land of Promise, how soon did they turn from the way in which their Fathers walked, they quickly filled the Land with Sins against the Holy One of Israel; many of their Sins were heinous in their own Nature, & all of them highly aggravated. What vile Ingratitude, Perfidiousness & horrible Contempt of GOD, were they guilty of? They despised the Authority of his Commands, the Terror of his Threatnings, the Grace of his Promises & the Riches of his Forbearance and Goodness, they resisted the Holy Ghost, and lightly esteemed the Rock of their Salvation. And Hence, As GOD had known them above all the Families of the Earth, so he made their Plagues Wonderful. *Lam. 1. 12. 4. 6. Dan. 9. 12.* And have not we the Inhabitants of this Land, reason to look back with Blushing & Shame on our ways wherein we have wandered from, and walked contrary to the LORD our GOD, & to ascribe Righteousness

Righteousness to our Maker in reference to all the Evils we have seen, are there not found with us, even with us Sins against the Most High ? Doth not our Pride, Idleness, Intemperance, Uncleanness, &c. Testify against us ? and hath not the Wrath of GOD been Revealed against our Ungodliness and Unrighteousness in the bitter things we have seen and felt ? Hath not GOD in some degree or other been contending with us by his fore Judgments, the Sword, Famine, and Pestilence ? and is not his hand still stretched out against us ? If we look back to the last Year, how many Indications and Appearances of his Anger were there to be observed therein ; The unusual Illuminations of the Heavens by repeated and almost discontinued Flakes of Lightning, with dreadful Peals of Thunder attending, the Scorching Heat and Drought of the Summer, the Pinching Cold and Length of the Winter, Stormy Winds and Tempests, the Death of Useful Men, and the Groaning & Trembling of the Earth under our feet, always to be regarded as an Effect of Almighty Power, and often as an expression of Divine Anger, a Presage of Fearful Changes, and a loud Warning to a corrupt and stupid People, to us the more Ominous (it may be) for the great Security in which it found and

is to be feared lest the Generality of us. Let us consider our ways, Confess our Sins, Judge ourselves, Reform our Manners, and with our whole Heart return to the LORD our GOD.

USE, VI. *This Truth affords Ground of Everlasting Consolation and Good hope, to all those among this People, whom GOD hath bro't out of a State of Nature, into a State of Grace, and taken under the Conduct of his Word and Spirit : Who being made free from the Law of Sin and Death do walk after the Spirit, and are followers of GOD as Dear Children. If these consider whither GOD is leading them, how certainly they shall come in to the Place he hath prepared for them, and how Happy they shall be in it, they have reason to rejoice and be exceeding glad. GOD is leading them to HEAVEN a Place of Everlasting and Compleat Happiness, and while they are in the way thither they shall want nothing that is needful and good for them. Psal. 23. 1. They shall not want Direction, Isa. 30. 21 They shall hear a voice behind them, saying, This is the way, walk ye in it, &c. He will guide them by his Counsel till he hath brought them to Glory, Psal. 73. 24. They shall not want Protection, Isa. 43. 20. They shall not want Assistance,*
Isa.

Isa. 41. 2. They shall not want Refreshment; *Psal. 23. 6.* And when they are called to pass through the dark Valley of the shadow of Death, he will be with them. And they shall go to the General Assembly, the Church of the first Born which are written in Heaven, to the Spirits of Just men made Perfect, to an innumerable Company of Angels, to JESUS the Mediator of the New Covenant, and to GOD the Judge of all, and shall be set down before the Presence of his Glory where there is fulness of Joy and rivers of Pleasure always full and flowing.

USE, VII. *On the other hand, this Truth Suggests matter of Awful Speculation & Terror to the residue of this People; to those who are still in the Gall of Bitterness and in the Bond of Iniquity: Who walk according to the course of this World, fulfilling the desires of the Flesh or of the Mind. Tho' GOD may have Secret Intentions of Mercy towards some of these, & they, through the Riches of his Patience and Grace have a Promise left them of entering into his Rest; yet for the present considering their State and their Course, they have reason to fear lest they should more than seem to come short. Straight is the Gate and Narrow is the Way that leadeth to Life, and few there be that find*

find it. The way in which they are now walking, it leads directly to the Chambers of Death, & if they continue a little longer in it they must lie down in Sorrow, and in Hell lift up their eyes being in Torment: GOD is leading some to a State of Everlasting Misery, wherein the Glory of his Justice will Shine forth with the greatest Splendour. And how Irresistable is his Power? *Psal.* 139. 7. --- 10. *Amos.* 9. 1. --- 4. And how Insupportable his Anger? *Ezek.* 22. 14. Repentance and Faith, which are Absolutely necessary to prevent their coming in to that Place of Torment, are not in their own Power, and whether GOD will give this to them is altogether an uncertainty.

PROP. III. *In leading his People, GOD useth the Ministry of Civil and Ecclesiastical Rulers.*

Such were *Moses* and *Aaron* mentioned in the Text; they were Guides, Overseers and Rulers to Israel. *Moses* was a Civil Ruler, he was Israel's Law-giver & Judge, their Governour and Captain General, he sat Chief among them at the Council Board, in the Camp and on the Bench, he chose out their way and dwelt as a King in the Army. *Aaron* was an Ecclesiastical Ruler, the Saint of the LORD, as he is called, *Psal.* 106. 16.

▲ Person set apart for the Sacred Office. He was their High Priest and Chief Ruler of GOD's House, who was Consecrated to burn Incense, to carry the Blood of the Sacrifice into the Holy of Holies, into which place none but the High Priest might enter, and he but once in the Year. Now it was by the hand of these Men that GOD led Israel. And by the Ministry of these Two Orders of men he continueth to lead his People. And GOD's leading his People by the Ministry of such Rulers, it involves several things in it, which may briefly be hinted, *viz.* His Instituting both the Civil and Sacred Office, His Stating and Fixing the Bounds of these Offices, His calling Men to Execute them, His qualifying them for the Work of these Offices, And his Concurring with them in it.

v. His Instituting both the Civil and Sacred Office. If the Question which our Saviour put to the Chief Priests and Elders of the People concerning *John's* Baptism, be Propounded with regard to either of these, Whence was it from Heaven or of Men? *Mat.* 21, 25. We have an Answer ready at hand in the Scriptures of Truth. The Divine Original of Government both in the State and in the Church, is there clearly asserted,

asserted, that of the former, *Prov.* 8. 15, 16. *Rom.* 13. 1. that of the latter. *Eph.* 4. 8. *1 Cor.* 12. 18.

2. *His Stating and Fixing the Bounds of these Offices.* They are distinct in their Nature, End and Rule, and each hath its appropriate work, to be attended only by those that are in it, *2 Chron.* 19. 11. The Civil Magistrate hath no right to act Officially in the Church, *2 Chron.* 26. 18. Nor hath the Minister of the Gospel, as such, any thing to do in Civil matters, *Luk.* 12. 22. *2 Tim.* 2. 4.

3. *His chusing and calling Men to Execute these Offices.* Moses and Aaron did not usurp the Authority which they exercised over the Children of Israel; but had their Commission from the Fountain of All Power. *Psal.* 105. 26. *He sent Moses his Servant, and Aaron whom he had Chosen.* And tho' GOD doth not always so immediately call Men to these Offices, but leaves his People to their own Methods of Chusing and Electing their Rulers, yet his Providence is to be seen and acknowledged in all their Preferments. *Psal.* 75. 6, 7. *Promotion cometh neither from the East, nor from the West, nor from the South, but GOD is the Judge, he putteth down one and setteth up another.* He hath more than a Negative in all the Choices that are made, tho'

the Votes are cast into the Box, as the Lot is into the Lap, yet the whole disposing thereof is of the LORD.

4. *His Qualifying Men for their Offices.* When ever GOD calleth a Person to Execute an Office of one kind or other, he always either Antecedently or at the Time, in some measure fits them for it. There is indeed a wide difference between some and others as to the kind or degree of gifts with which they are endowed. Among Civil Rulers all have not the Meekness of *Moses*, the Zeal of *Phineas*, the Piety of *David*, the Wisdom of *Solomon*, &c. And among those of the Sacred Order, every one hath not the gifts of a *Peter*, a *Paul* or an *Apollos*. All are not Prophets, all are not Apostles, all are not Evangelists, all do not speak with Tongues, &c. However GOD takes care in some measure to furnish with suitable qualifications such as he calls to Office. When *Saul* was Anointed King over Israel he had another Heart given him. *1 Sam. 10. 9* When the *Sanhedrim* the great Council of the Nation was to be formed, the Elect members of it were ordered to wait at the Door of the Tabernacle, that GOD might put his Spirit upon them. *Num. 11. 17*. And tho' the College of the Apostles was Erected in our Saviour's Life time, had been Trained up

up under his own Ministry, and after his Resurrection were more fully instructed in the affairs of his Kingdom, yet before they are sent forth to Execute their Commission among all Nations, they are bid to tarry at Jerusalem for the gift of the Father, *Acts* 1.4.

5. *His Concurring with them in the Work of their Office.* As there is a general concurrence of the first and universal Cause with all the acts and operation of second and particular Causes, So there is a special one with those of reasonable Creatures, *Acts* 17. 28. and so of the Rulers of his People. He was with *Moses, Joshua, David*, and others, and that in way of Co-operation, *1 Sam.* 14. 48. *Mark* 16. 20. and hereupon depends the success of all their Counsels and Administrations, *Psalms* 127. 1, 2. *Except the LORD Build the House they Labour in vain that Build it ; except the LORD keep the City the Watch-man waketh but in vain, &c.* What is here said of the Men of those Occupations, is true of all other under-agents to Divine Providence ; and so of the Rulers of his People in the Execution of their Offices, except the LORD be with them they will Labour in vain. Now GOD's Concurring with them, it Imports his exciting and drawing into exercise the Principles of Operation which he hath imparted
to

to them, his directing their acts to their proper objects, and prospering their endeavours to the end designed. And thus GOD leads as his People so their Leaders. He makes use of their Wisdom, Justice, Fortitude, Zeal, &c. in the conduct of his Church.

USE, I. *Here see the Goodness of GOD to his People in leading them by this means.* GOD doth not use the Ministry of Rulers in leading his People because he hath any need of it, to ease and lighten the burden of Government; or for State and Grandeur as Earthly Princes are obliged to do; but in Condescension to their Weakness & Inability to bear the Brightness and Terror of an immediate Conduct. When GOD appeared on mount *Sinai* in Clouds and thick Darkness, and spake to the People out of the midst of the Fire, so dreadful was the Sound, that the People could not endure, yea, so Terrible was the Sight, that even *Moses* said I exceedingly fear and quake. It is therefore an Instance of GOD's favour to his People, that he leads them by the hand of Men subject to like Passions and Infirmities with themselves, whose Terror need not make them afraid, and who are capable of setting them a more compleat Example than the Angels.

USE, II.

USE, II. Here see the Reasonableness of those Duties which GOD requires of his People, with regard to their Rulers Civil and Ecclesiastical. There is a variety of these. As to their Civil Rulers, they are to Bless GOD for them, *2 Chron. 2. 12. 1 King. 10. 4.* To rejoice in his Goodness to them, *Psal. 21. begin. & 144. 9, 10.* To pay them all due respects, *1 Pet. 2. 17.* Readily to receive the Impressions of their Authority, *Rom. 13. 1. 1 Pet. 2. 13, 14.* To Pray for them, *2 Tim. 2. 1, 2.* To acknowledge their good deeds, *2 Sam. 5. 1, 2. Acts 24. 2, 3.* To bring them Presents, *1 Sam. 10. 27. Rom. 13. 7.* And on all occasions to testify their Fidelity to them, *Eccl. 8. 2. Prov. 24. 21.* And as to their Ecclesiastical Rulers, they are to receive them in the LORD and hold them in Reputation, To account of them as the Ministers of CHRIST, and Stewards of the Mysteries of GOD, and highly to esteem them in Love for their Works sake. *Phil. 2. 29. 1 Cor. 4. 1. 1 Thes. 5. 12, 13.* They are to wait on their Ministrations, to receive the Law at their Mouth, and to suffer themselves to be ruled by them, *Mal. 2. 7. Heb. 13. 17.* They are to Subsist them in their Work, *Gal 6. 6.* To Pray for them, *2 Thes. 3. 1.* and to follow their good Examples, *Heb 13. 7.* and how reasonable are all these Duties, considering the

the Relation which their Rulers stand in to GOD and them. *Rom. 13. 4. 1 Cor. 4. 1. 2 Cor. 4. 5.* Let then the People of GOD live in the Practice of these Duties, Let them Bless GOD for their Rulers, Bless GOD for your Civil Rulers, consider what rich Blessings good Magistrates are to a People. Bless GOD for the Settlement of the Succession in that Illustrious House of *Hanover*. Bless GOD for the Peaceable Accession of THEIR MAJESTIES now Reigning, to the Throne of Their Royal Ancestors. Bless GOD for all in Authority under Them who do worthily in their Places. Bless GOD for your Ecclesiastical Rulers, look on them as the Gifts of an Ascended and Glorified JESUS, and be Thankful for them. Pray for your Rulers in Church and State, Pray for the KING, as they did for him, *1 King. 1. 39. And all the People said, GOD Save the King. ver. 47. Moreover the King's Servants came to Bless our Lord King David, Saying, GOD make the Name of Solomon better than thy Name, and his Throne greater than thy Throne.* Pray for His Royal Consort, our Gracious QUEEN, and all the Branches of the Royal Family. Pray for all in Subordinate Rule, that they may have a Spirit of Government, and the Presence of GOD with them. Pray for your Leaders in the Church
also ;

also; in all your Words and by all other external Signs express a due Estimation of their Worth and Excellency, acknowledge their Authority over you by a chearful Obedience to all their just Commands, and a patient bearing of their Righteous Censures, Graciously own the Benefits you have by them, and Liberally requite their good Offices. Put the fairest Construction on all their Words and Actions, and imitate them in all that is Vertuous and Praise worthy.

PROP. IV. GOD's leading His People by the Ministry of such Rulers as are well Qualified for the Offices they are called to Execute, is an Eminent Instance of his Kindness and Favour to them.

That *Moses* and *Aaron* were so, we have no room to doubt. Respecting the Accomplishment of the former of these Persons for Rule & Government, we have an Ample Testimony in the Sacred Pages. He had a Liberal Education becoming the Son of *Pharaoh's* Daughter, by whom he was adopted in his Infancy. *Act. 7. 22* He was learned in all the wisdom of the *Egyptians*, who were at this time perhaps the Politest People in the World, to whom the Sages of other Nations resorted to improve their understandings. Besides he had the Spirit of **GOD**,

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the Spirit of Prophecy and Government resting upon him in an uncommon measure. This is Implied in what GOD said to him when others were to be joynd in Commission with him Numb 11. 17, *I will take of the Spirit which is upon thee, and will put it upon them.* He was mighty in word and deed. *Acts 7. 22.* He is highly Commended, particularly for his Faith. *Heb. 11. 24* for his Fidelity. *Heb 3. 2 3.* and for his Fortitude and Courage. *Heb 11. 27* for his Meekness in which he excelled all others. *Num. 12. 3.* and for several other Vertues and Graces. And tho' as much be not said of his Brother's Qualifications for the Priesthood, yet there are several things which intimate a Competency, if not an Eminency of them. GODs Chusing and Calling him to execute this high Office in his Church, and therein to be a Type of the great Gospel High Priest, the Testimony which is given to his Eloquence. *Exod. 4. 14.* and to his Holiness. *Lev. 10. 31.* that honourable mention that is frequently made of him in Conjunction with Moses the man of GOD; Besides he Tears which the whole Congregation dropt into his Grave, shew the snte they had of his worth & their own loss in his Death. Now GODs leading his People by the hand of these two Men, is here mentioned as an Instance of his Favour

your to them, and so it is to any other People when they are led by hands alike Skillful and Strong as theirs.

The Truth of what is here asserted may be argued from these Topicks, viz. The Need a People have of such a Ministry, The Benefits they receive by it, and the Mischiefs which on every side break in upon them thro' the want of it.

I. *The Need a People have of such a Ministry.*
 And for the Demonstration of this, you may be referred to the Metaphor in the Text. Here you Observe *Israel* Compared to a Flock, and if you understand it of Sheep; it is one of the fittest Emblems of a People can readily be pitched upon. Sheep are silly Creatures, exceeding apt to go astray, and as unapt of themselves to return to their resting Place. They are shiftless & timorous Creatures, weak and unable to resist the violence of Ravening Wolves, and other Beasts of prey, which hunt for their life; and in these respects they are resembled by a People who possess all their bad properties, and one which they have not even a disposition to Bite and Devour one another. You have their Picture drawn by a skillful hand, *Tit. 3. 3.*
Rom. 3. 10.

2. *The Benefits which a People receive by such a Ministry.* What these are, how many and how great is best known by the happy experience of those who enjoy them : Yet may in some measure be Collected from those Significant Names, Titles, Appellations and Comparisons by which Rulers are distinguished from the rest of the Community ; Civil Rulers are Compared to the Foundation, the Pillars and Corner-Stones of Buildings, to an Hedge about a Field, &c. They are the Cement of humane Societies, the Guardians of their Liberty and Property, and Conservators of Publick Peace and good Order : They are as the light of our eyes, and the breath of our nostrils, &c. Ecclesiastical Rulers, are called Pastors & Teachers, Watch-men, Overseers, Guides, Stewards, &c. they are the light of the World and the Salt of the Earth.

3. *The Mischiefs which on every side invade a People thro' the want of such a Ministry.* And concerning these we are not left to Random Guesses or uncertain Conjectures. If we Consider the state of those Countries where Tyranny, Superstition, and Anarchy carry all before them : How miserable is the Condition of those that live in them ? How dreadful are the effects of Pride, Lust, Rage, Avarice, &c. under which they groan ? That
nothing

nothing is secure but all that is dear to them, lieth at the mercy of Cruel and Unreasonable men, and is in danger to be utterly lost. As in Israel when there was no King, and every one did what was right in his own eyes : A People in such a Case are like Sheep in the midst of Ravenous Wolves.

USE. I *This may teach a Lesson of Gratitude to the People that are blessed with such a Ministry.* There is a Tribute of Praise & Thankful acknowledgement due to GOD, for all the Instances of his Goodness to a People, and especially for those that are Eminent, and Consequently for this. When the King of Tyre and the Queen of Sheba Congratulated Solomon upon his Accession to the Throne of the Kingdom, they took particular Notice of GODs kindness to Israel therein, and Paid him an Acknowledgment on that account. *2 Chron. 2. 12. 1 Kin. 10. 9.* How much greater Reason had the *Israelites* to do so, who were the Immediate Subjects of that Favour? With grateful minds, Let the People of this Land, ^{1ome, 11)} Goodness of GOD in giving them ¹⁰⁷ such Leaders as have been Rich Blessings in their day. And we need not go far back to find such, even in the highest Order ; the two last Monarchs that Swayed the British Sceptre, King WILLIAM & King GEORGE, both

both of Glorious Memories, were Eminently so Repairers of Breaches and Restorers of Paths to dwell in, Happy Instruments in the Hand of Providence in saving a Protestant and Free People from Popery and Slavery, two of the worst Plagues that can befall such a People, & to the Brink of which they were brought by a Set of degenerate men, altogether unworthy the Name of Brittons.

And if we call to mind what manner of Persons they were by whose hand GOD led his People into and in this Wilderness, what our Judges, Councillors, and Pastors were, at and from the Beginning; we shall see Cause to bless GOD for them. In the Common Wealth, men of eminent Abilities, exalted Piety, and unblemished Characters. Such as led the People with Skilfulness of hands, and Integrity of Heart. And in the Church, men whose Lips GOD had touched with a Coal from his Altar, and to whom he had given the Tongue of the Learned, Men apt to Teach, able to Convince Gain-sayers, and to speak a word in Season to the Weary. And in all Respects as well qualified (were they) for the work of the Ministry, as any of their Contemporaries.

USE. II. It is then an Instance of GODs Displeasure against his People, when they are left Destitute

Destitute of such a Ministry and ought accordingly to be Resented by them. Especially if this happens, not only by the death of Eminent Leaders, but also thro' the degeneracy of those who should succeed. It was not always Israels happiness to have a *Moses* and an *Aaron* at the head of their Affairs. Sometimes thro' the execution of that threatening. *Ilsa. 3 begin.* There was a great Dearth and Scarcity of able men in the Land. Hence that mournful Complaint of the Prophet. *Ilsa. 51. 18.* *There is none to Guide her of all the Sons which she hath brought forth, neither is there any that taketh her by the Hand of all the Sons that she hath brought up.* When this is the Case of a People, that they have no strong Rods to be a Sceptre to bear Rule, we are told it is for a Lamentation *Ezek. 19. 19.* Yea the Death of Eminent Leaders, either in Church or State, tho' it be not attended with this Circumstance, is to be laid to heart as that of *Moses* and *Aaron* was. It will not therefore, I trust, be Imputed to me, how unseasonable so ever it may appear to some, if I take occasion to remind you of that loud Call to Mourning which was given to the *British Nations* in the Death of Our LATE SOVEREIGN; Considering how Great and Wise, and Good a King he was, what a Common Father to his People, how Tender of their

their Rights, how mindful of their Interest, and withal how safely we sat under our Vines during the whole of his Reign. When good *Josiah* was taken off by a Sudden Death, all *Judah* and *Jerusalem* Mourned for him, and it was Ordained, in all future Occasions of Mourning, they should renew their Grief for this. 2 *Ebron.* 35. 24, 25.

USE. III. *Let me in a few words remind the Freemen of this Colony of their Privilege and Duty. The liberty of Electing your own Leaders in Church and State, is certainly a Choice Privilege to those who know how to Prize and Improve it; it is great Pity it should be Neglected or Abused by any that enjoy it. As you are Indulged such a Privilege, be exhorted to set a due estimate upon it, and to make a good use of it. It is matter of Indignation to Observe how Careless and Remiss some are in this thing, tho' the Choosing of Rulers be one of the Weightiest Occasions upon which a People Annually meet together; yet how little do many seem to Regard the Business about which they pretend to Convene; and with what indifferency do they behave in it? This is bad enough, how ever it is worse when this Privilege is basely prostituted and improved to serve a Turn, and Vile men are Exalted*

Exalted to the prejudice of the Publick. Do the Guilty consider that they are accountable to GOD and Men for all the ill Consequences that arise from such Neglects and Abuses? Be perswaded then to do your Duty, and to do it in such a manner as may commend you to the Consciences of Men, and to Him who is the LORD of them. Do nothing thro' Prejudice or Partiality in this Affair; have a just regard to the Qualifications of men. What they are you have been often told from this Place. They should be the chief of the Tribes, Famous in the Congregation, Men of Renown, if not for their Parentage, yet for their Personal Accomplishments. They should be Men of approved Probity, Prudence, and of a Publick Spirit, Lovers of their Country, Friendly to the Constitution in Church and State. *Deut. 1. 13 Exod 18 21.* Moreover, such as have the fear of GOD ruling in their Hearts, this will be the best security you can have for a faithful Discharge of the Trust you put in them. *Neh. 7. 2.*

USE, IV: *The last Use I intend to make of what lieth before me, may be an Address to the Leaders of this People.*

1. And in the first place, (with a due regard to the Dignity of their Office,) I beg
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leave to direct it to our Civil Rulers, particularly to the Honourable the GOVERNOUR, the DEPUTY GOVERNOUR, the COUNCIL, REPRESENTATIVES, JUDGES, and ALL OTHERS concerned in the Conduct of this People. My Fathers and Brethren, Our Request to you, is, that you will endeavour, in your respective Capacities, by all proper methods, to approve your selves such Leaders to us, as we may have just reason to acknowledge so many instances of the Divine Favour. And here I would humbly recommend the following things.

(1) *A frequent Reflection on the end of your Elevation & advancement above your Brethren.* What that is the Apostle of the Gentiles, hath determined, even with relation to the highest in Authority among men Rom. 13. 4. *For he is the Minister of GOD to thee for Good.* The good of a People, the universal good of a People, their Natural, Moral, Civil and Religious Good, is the end of your Office. Nextly, A free and undisturbed enjoyment of their just Rights and Privileges, and then the Flourishing of Religion, Vertue, Learning and Industry among them. This is the Mark Rulers are to Aim at, the End they are to Reach after; in all their Counsels & Administrations, and a due regard thereto is

is very necessary to Direct in a Prudent Choice of means and a right application of them.

(2) *An Heart-afflicting sense and feeling of the mighty Obligation you lie under to a steady pursuit of this end* And here, The greatness of the Trust which GOD and his People have committed to you, the weight of the Charge which is laid upon you by your Supreme Leader, the Solemnity of an OATH by which you enter upon your Offices, the Strictness of the Account to which you will be called, with the vast and everlasting Consequences of it, are some of the things from which these Obligations do Result, and are so many powerful Incentives to Diligence and Faithfulness.

(3) *A tender Regard to the present Constitution in Church and State.* Let the Dear-bought Priviledges of this People, both Civil & Sacred, be exceeding Precious in your Eyes, & always lie near your Hearts. These were the Largest of Divine Bounty to your Fathers, and a principal part of the Treasure deposited in their hands; and the setting a proportionable value upon these enjoyments, and the giving them the preference in your esteem, would be of good use to excite and quicken to all that care & cost that is needful to secure the continuance of them. Psal.

127. 5, 6. *If I forget thee O Jerusalem, let my Right hand forget her Cunning. If I do not remember thee, let my Tongue cleave to the Roof of my Mouth; if I prefer not Jerusalem above my chief Joy.*

(4) *A diligent Inspection into the Dispositions and Manners of the People under your Conduct.* This is needful in order to the providing proper Remedies for the Growing Evils of the Times, and the taking suitable measures to Prevent the Rise of others: Without this, Rulers will not be so well able to distinguish between those that *do* and those that *do not* deserve well of the Government; and to be a Praise to the Good and a Terror to the Bad, by a just dispensation of Rewards and Punishments. That may be looked upon as a Political Precept, Prov 27. 23. *Be thou diligent to know the state of thy Flocks, &c.*

(5) *A painful Study of the Laws Divine and Humane, which are to be the rule and measure of your Administrations.* The knowledge of these is very necessary to Direct in the Application of them. The Kings of Israel were obliged to write out a Copy of the Divine Law, and to read in it all the days of their Lives, Deut. 17 18.

(6) *A prudent, vigorous and steady Improvement of your Authority and Ability for the good of*

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of this People. As the good of the People is the end of your Office, so these are the principal means by which that is to be promoted.

[1] *Your Authority.* And by this I mean the Right you have to exert the force of the Community, whereof you are the Heads or Chief Members; and there are two things in which that is to be improved for their good, *viz.* The Constitution of Good Laws, and a due Execution of them.

1. *The Constitution of Good Laws.* This is absolutely needful for the well Ordering and Governing of any People. It is not fit they should be left to do what is right in their own eyes; they need a rule to guide them and to bind them to their good Behaviour. Nor is it safe for Rulers to act Arbitrarily, and to make their Wills and Passions a Law to themselves and others. There should be some fixed Rules of Government, and these duely Published, that the Subject might know what Terms he stands upon, & how to escape the lash of the Laws. And these Laws should be good ones; and that they are not unless they tend to the good of the Whole. And here the Address waiteth upon the Honourable Assembly, with whom is the Power of Legislation :

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We Thankfully Acknowledge your Paternal Goodness in providing us with so many Good Laws as we have, and depend upon your Wisdom for the supplying to us what may be farther necessary for the promoting of Piety, Vertue, Learning, Peace, good Order and Industry among us : And do particularly commend to your care, the CHURCHES of the LORD JESUS CHRIST in this Colony, the Courts of Judicature, and Schools of Learning, and especially that of the Prophets, as what (under good Circumstances) do exceedingly contribute to the Happiness of a People, as being the Seed-plots of Grace, the Fountains of Justice and good Literature.

2. *A due Execution of those good Laws which are Enacted.* This is as needful as the other, and without it *that* will be of little Avail to the Good of a People. I may allude to that, 1 Tim. 1. 8. *The Law is good, if it be Lawfully used.* How Good soever the Laws of a Kingdom or a Colony are, yet if they be not Used, they are like to do but little good ; and if they be not Lawfully used they may do more hurt than good. The Sword of Justice if it lieth Sleeping in its Scabberd and be not drawn at all, or if its Edge be turned the wrong way, the issue is like to be sad : Whereas, on the other hand,

an Impartial and Vigorous application of the Laws which are made for the Preventing & Suppressing of Immorality & Prophaness, the Quieting of Contentions, the Deciding of Controversies between a Man and his Neighbour, is that Conduceth greatly to the Good of a People, and may be attended with very happy Consequences. And here the Address may be directed to the **JUDGES** and others who are *Subservient to them* in the Execution of the Laws, Let such be exhorted to a thorough Discharge of the Duties Incumbent on them. As you are the Ministers of Justice, Revengers to Execute Wrath upon them that do Evil; labour to be a Terror to them, bear not the Sword in vain, let it be Drawn, and if need so require, be Sheathed in the Bowels, & Stained with the Blood of Bold and Obstinate Offenders. As you are called to Determine Controversies between Men, patiently hear and thoroughly examine the Causes which come before you, let Justice come forth in all your Judgments, and the Sentence Impartially pronounced let it be duly Executed, In Obedience to the Divine Command; *Deut. 16 18, 19, 20.* and in Imitation of the great and upright Judge, *Job 29. 14 --- 17.* Let the Solemn Charge which *Jehoshaphat* gave his Judges, be frequently before your Eyes,

Eyes, and much upon your Hearts, 2 Chron. 19. 6, 7.

[2] *Your Ability*, Is the other thing to be improved to this end ; by this I intend the Gifts and Endowments by which GOD hath Qualified you for the work of your Office ; your Knowledge, Wisdom, Courage, Zeal, and these as well as your Power, were given to Profit withal, 1 Cor. 12. 7.

(7) *A careful Adorning your respective Posts and Stations, with a Choice and Eminent Behaviour towards and before your Inferiors.* The good Conversations of Superiors, is one of the means by which they are to lead those below them, And considering what Influence their Examples are wont to have, how careful should they be to have Consciences void of Offence towards GOD and Man ? Yea, in the exercise of all Christian Vertues and Graces to shine as Lights in the World. This would Endear their Persons, Facilitate their Administrations, Embalm their Memories, and Commend them to GOD.

(8) *Constant, Humble, and Fervent Prayers to the GOD of all Wisdom and Grace, for the further Qualifications and Assistances you may need.* He is the GOD of the Spirits of all Flesh, by whom they were Formed, by whom they

they are Furnished with Gifts of every kind & on whom they depend for all Direction and Assistance in the use and exercise of them. And for these things he will be enquired of by those that want and would have them. In this way and by this means, Solomon obtained Wisdom and Understanding, exceeding much, and largeness of Heart, even as the Sand that is on the Sea shore 1 King. 3. 6. 12 ch. 4. 29. 31.

2. This Address with all Humility may in the next Place be directed to the Ecclesiastical Rulers of this People, the Pastors & Teachers of the Churches of JESUS CHRIST. My Fathers and Brethren, As the HOLY GHOST hath made you Overseers and Guides to the several Flocks, Committed to your Care, be ye also Intreated and Exhorted to Approve your selves such Leaders to them, as they may have just Cause to esteem you so many Instances of his Kindness to them. In what I have Recommended in the Preceding Branch of this Address, I have in a great measure Prevented my self of what is Proper to be offered to you : And shall only Observe to you, that you are no less Concerned than our Civil Rulers to Reflect often on the end of your Ministry. Eph. 4. 12. And the Obligations you lie under to

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fulfil the same To have a tender Regard to the Constitution of the Churches, diligently to inspect the State and Ways of your Hearers. Faithfully to Improve your Ministerial Authority and Gifts for their good, Carefully to adorn the Doctrine you Preach, with a Gospel becoming Conversation, and to be much in Prayer to GOD, as for your People so for your selves ; and this for the sake of what the Apostle saith to the Elders at Ephesus in his Farewell Exhortation to them. Acts. 20. 28, 29, 30, 31. *Take heed therefore unto your selves, and to all the Flock, over the which the HOLY GHOST hath made you Overseers, to Feed the Church of GOD, which he hath Purchased with his own Blood. For I know this, that after my departing shall Grievous Wolves enter in among you, not sparing the Flock. Also of your own selves shall men arise, speaking perverse things, to draw away Disciples after them : Therefore Watch. If you have lived to see with your Eyes, and to hear with your Ears some of the things of which the Apostle here Warneth the fore-mentioned Elders, and on which he Grounds his Exhortation to Vigilance and Watchfulness ; you will doubtless look upon your selves Concerned in it. And have you not seen some entering into the Folds not sparing the Flock ; who came in privily to spy out*

out their Liberty, and to bring them into Bondage. And have you not heard some who have risen from among you, Speaking Perverse things, Blaspheming the Constitution and Order of your Churches, denying the Validity of your Ordinations, and Condemning your Ministerial Acts, as so many Usurpations, who Un church the best and greatest Part of Christians, and leave you with the best of your Flocks to Un-Covenanted Mercies that is in a state of Heathenism, without GOD and CHRIST and Hope in the World. And this merely for the sake of a non agreement with them in a few Un-scriptural Rites and Notions. And are not these Perverse things spoken on a design of drawing away Disciples? Let then the misguided Heat and Bigotry of those who Compass Sea and Land to make Protestes to a few narrow & Church dividing Principles, prevail with you to take heed to your selves and to your Flocks, and the rather, Considering the spirit of Giddiness by which some of the baser sort of the present Generation are possess'd & acted. And what a disposition there is in them to put their Necks under a Yoke which their Fathers were not able to bear.

TO CONCLUDE, Let our Leaders both in the State and in the Church, Consider for their Incouragment, the Message which the Most High sent by the hand of his Prophet to the Chief Rulers of Judah, Civil and Ecclesiastical in a Troublous time. Hag. 2. 4. *Yet now, be strong, O Zerubbabel, saith the LORD, and be strong O Joshua the son of Josedeck the High Priest, &c. and work, for I am with you, saith the LORD of Hosts.* The design of this was to strengthen their Hands and encourage their Hearts in the work that was before them. And that notwithstanding all the Difficulties and Discouragements which did attend it, and these were neither few nor small: This work in which they were engaged, was a great work; a work that Required many hands Skilful, Strong and United, and much Wealth & Treasure to carry it through, and in which they met with a great deal of Opposition from within and from without, from Pretended Enemies, Pretended Friends and False Brethren. They were men wondered at, by some, it may be, for their Zeal and Courage, by others for their Weakness and Folly in attempting a Work of this Nature under their present Circumstances *Zech. 2. 8* By some or other they were Despised, and Insulted, Betrayed and

and Deserted, Threatned and Reviled, Informed against & Mis-represented at Court. *Neb. 2. 1, 4, 7, 8, 11, 12. chap. 6. 1. --- 13. ver. 17, 18, 19* *Ezra. 4* throughout. & *chap. 5. 1. &c.* Yet they are bid to be of good Courage. And what is suggested in the Text is enough to Inspire the most Timorous with it, *I AM WITH YOU*, saith the *LORD*. If *GOD* be with any, Who can Successfully be against them? *My Fathers*, If you meet with Opposition and Difficulties in the way of your Duty, Marvel not at the matter, let it not seem Strange to you, it is no more, you see, than what your Predecessors in Office have met with, not excepting those mentioned in the Text. *Psal. 106. 16. They envied Moses also in the Camp, and Aaron the Saint of the LORD.* This may relate to the Sedition of *Corah, Dathan and Abiram*, recorded *Numb. 16. begin.* who we are there told, with certain of the Children of Israel, Princes of the Assembly, Famous in the Congregation, Men of Renown, gathered themselves together against *Moses* and *Aaron*, so that the Conspiracy was strong, both as to the number and quality of the Persons concerned in it. *Corah* was of the Tribe of *Levi*, and might perhaps aim at and aspire after the Pontificate for himself.

himself. *Dathan* and *Abiram* were Descendants from *Reuben*, *Jacob's* First Born, and might, it may be, claim the Chair of State, by the right of Primogeniture, according to the Patriarchal Scheme : If at least that Absurdity was of so early a Date. And after this which of the Rulers of a People, can Promise themselves security from the envious efforts of designing Malecontents ? However, let none of these things move you, only endeavour to get and keep the gracious Presence of GOD with you, and then you need not fear what Earth and Hell can do against you. He can give Wisdom & Counsel, Strength & Assistance, Prosperity and Success. He is able to Protect in the midst of all Dangers, and to Reward you Richly, and will not fail to do so if you Rule with him and are Faithful with His Saints.

F I N I S.

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