

God! Since we must be subject, not only for wrath, but for conscience sake, is it not the duty of gospel ministers to admonish the people, that they choose *not* for rulers those, who "fear not God nor regard man;" Luke 18. 3. but that they "provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them." Exod. 18. 21; men who will enact and execute such laws as are consistent with God's laws, that so the people may conscientiously be subject to them?

The Apostle Peter says, "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men. As free and not using your liberty for a cloak of maliciousness, but as the servants of God." 1 Pet. 2. 13, &c. As civil government is an ordinance both of God and man, it is certainly the duty of the ministers of religion, to urge the people to give their suffrages for such men, and only for such to rule over them, as they have reason to believe will manifest by a wise and religious administration of government, that they are actually sent of God for the punishment of evil doers and the praise of them that do well. It is certainly proper, that the people should be persuaded *not* to use their liberty for a cloak of maliciousness; but to use it as the servants of God, as those who knew they must give an account to him how they use it. God has committed most precious privileges to this people. O that they would consider that they must be answerable to Him if they abuse, or neglect to improve them! Privileges involve duties, and bring great responsibility on those to whom they are committed.

The Apostle Paul says, "I exhort, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. 2. 1, 2. An important reason for prayers, &c. for those in authority is here given, that we may lead a quiet and peaceable life in all godliness and honesty. Are the ministers of religion exhorted to speak unto the Most High God on these important subjects, and must we not be allowed to speak concerning them to our fellow men?

With reference not only to the final judgment, but to the destruction of the temple and city of Jerusalem, Christ said, "What I say unto you I say unto all, Watch." Mark 13. 37. With reference not only to spiritual but to temporal and national calamities, Jesus "when he was come near beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke 19. 41, 42, &c.

The precepts and examples of Prophets, and Apostles, and of Christ himself clearly shew, that it is the duty of gospel ministers, on some occasions to address the people on political subjects.

These observations will be concluded, with a few extracts from a sermon, delivered before the Convention of the Clergy of Massachusetts, in 1796, by Dr. Belknap, who was distinguished as a minister, and whose name is familiar to us, as the historian of New-Hampshire.

"There is a monopolizing spirit in some politicians, which would exclude clergymen from all attention to matters of state and government; which would prohibit us from bringing political subjects into the pulpit, and even threaten us with the loss of our livings if we move at all in the political sphere. But my brethren, I consider politics as intimately con-