

BELLEFONTE PATRIOT.

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MONDAY, July 19, 1824.

No. 33.

The Committee of arrangement of the FARMERS & MECHANICS INFANTRY volunteer company, having received instructions to wait on the Rev. Mr. Steel and request him to furnish the Company with a copy of the sermon delivered by him on Saturday the 3d instant, did so; and after some hesitation on his part, he complied with their request.

SERMON

Delivered by the Rev. Mr. Steel, to the FARMERS & MECHANICS INFANTRY Volunteer Company, at the Methodist Church, in the Borough of Bellefonte, on Saturday the 3d instant, in commemoration of the 43d year of American Independence.

GALATIANS V. 13. For Brethren ye have been called unto Liberty, only use not Liberty for an occasion to the flesh; but by love serve one another.

This day, my Brethren, is the proud-est epoch in the history of our country—the time from which we may with great propriety date our existence as a people—our admission to the rank of a nation among the kingdoms of the earth.

We have met to celebrate an act, which for patriotism and true courage, is without a parallel in the history of nations. On this day, "our fathers of seventy-six" dared to shake off the trammel of British tyranny, and pronounce us free. On this day, we might say, was first heard the fundamental truth, indeed self evident, but for a long time obscured by the ambition of tyrants, that "all men are born free and equal."

We do well, Brethren, to cherish the remembrance of that eventful period. We do well to impress upon our children a veneration for, and an imitation of, those who under God have been, in truth, the deliverers of our country. We do well to repair to the sanctuary of the Lord to tender our adoration, to offer our devotion, and to express our warmest gratitude to Almighty God, for the blessings conferred upon us, and secured to us, through the instrumentality of the sages and worthies of our infant republic.

At this time you will pardon me if I do not precisely pursue the spirit of the Apostle in the text, but associate therewith views which the occasion may suggest. We shall therefore beg leave to call your attention

First, To the Slavery from which we have been or may be called.

1st. We have been called from civil Slavery. There was a period, and that period is fresh in our remembrance, when the tyrannical doctrine of Taxation without Representation, must needs be enforced upon our weak and wavering faith with fire and sword—when a submission to the doctrine of "passive obedience, and non-resistance" to arbitrary power, the very life-blood of despotism was asked from us, and insisted on; and by whom brethren? By a BRITISH PARLIAMENT—by the boasted advocates of liberty, and the rights of man! We were denominated rebel-curs, convicts, out laws, and wherefore? For no other reason but because we would not submit to the slavish doctrine of "taxation without representation"—because we would not submit to the Stamp act, the Glass act, the Tea act—because we would not buy tea and drink it, that our oppressors, in selling it to us, might have the pleasure of imposing an unjust duty upon us. We were slaves indeed—we had no security for our rights—we were liable to every species of oppression, to every kind of tyranny. And why are we not slaves now? Because our valorous and patriotic forefathers, aided by Him who has decreed that the oppressed shall go free, successfully resisted those iniquitous claims upon us; and thus have we been called into liberty.

2nd. We have been called from Religious Slavery. True, my brethren, the grand question of religious toleration—the question which has produced so much civil discord, and blood shed, in Europe, and throughout the World, did not directly enter into our revolutionary contest. We did not conceive that we were struggling for our religious liberty; but no doubt this slavery was held in reservation for us. We were liable to, and had no kind of security against, all the unjust oppression of an ecclesiastical establishment—a national church—the unjust oppression of the tything system, under which our brethren of the mother country groaned. A tythe of

their hard earned subsistence was, and yet is, extorted from them to support, in many instances, a worthless and profligate clergy. The groans of the persecuted had scarcely died upon the ear—the blood of the unfortunate Puritans, Brownites and Quakers, had scarcely ceased to flow. The rights of conscience were but very imperfectly understood, and we had no security for them. From this species of slavery we are called.

3d. We are also called from Spiritual Slavery—a slavery much more alarming and dreadful than those to which we have referred—a slavery common to all who have not sought redemption and emancipation through the atoning blood of Christ. Yes, my brethren, we are by nature in bondage to the greatest of tyrants. Our nature is inherently impure. There is truth, the malignity of the fall which adheres to us—there is a power of corruption and blindness beyond the compass of human means to overthrow—there is a mighty influence abroad upon the world, with which the Prince of the air keeps his thousands, and his tens of thousands under him; and by which he leads them captive at his will. This slavery is the more dreadful, as its consequences and influences extend beyond time, and involve our eternal interests. From this slavery we are also called. We will,

Secondly, Consider the Liberty to which we are called.

1st. To civil Liberty. By civil liberty, we mean the not being required to yield submission to any law but what conduces to the general good of the community—the undisturbed and secure possession of those inherent, unalienable rights, individual and social, guaranteed unto us by the God of nature; among which may be ranked, the right of acquiring and securing property—the right of protection from unjust violence, and injury—the right of suffrage, or of having a voice, either in person, or by representation, in the formation of those laws which affect our rights and privileges. It comprises, in addition, the proper security and protection of those rights, by constitutional interdicts, restrictions, provisions, &c. To the enjoyment of this liberty we are called.

We also enjoy a high degree of Political Freedom. The sovereignty rests in the people. To them every officer, what ever may be his rank, is responsible. If they are aggrieved, with them are the means of redress. If abuses exist—if an officer, through weakness, or wickedness, fails in the performance of his duty, the remedy is at hand. But were not those rights secured to us, we could not be said to be free. If our Chief Magistrate had the power of assuming the character of dictator, or of enacting laws, independent of the Legislative authorities of our country, our liberty, although that power might never be exercised, would be entirely lost—our security would be gone; and though things should remain as they are, our condition would be changed from FREEMEN to that of SLAVES. From any such invasion of our liberties, our constitutional compacts secure us. We are called

2nd. To the enjoyment of Religious Liberty. By religious liberty, we here mean liberty of conscience—the free exercise of our judgment in religious matters—the right, in short, of choosing our own religion—of forming our own creed—of supporting whatever branch of the christian church we may see proper; and of claiming protection from the civil authorities, in the performance of our religious duties. To this liberty we are called. We enjoy it. We are not bound to support any religious establishment. No system of priestcraft rears its ghostly head, in our free and happy country, to shackle conscience, or threaten our liberties. No inquisitorial tribunal exists, at which we are required to answer for our heterodoxy. No Infallible head, to whose decisions we are required to sacrifice our judgment, our conscience, and our hopes. We are religiously free. Under our own vine and fig tree, we are privileged to worship the ETERNAL I AM, and no one dare make us afraid.

3d. We are called to Spiritual Liberty. By spiritual liberty, we mean emancipation from the guilt, pollution, domination, and penal consequences of the sin; and from the bondage of its authority.—The recovery of our fallen nature to purity, and the approbation of God. This invaluable blessing, my

brethren, surpasses all others; inasmuch as it in some degree comprises all others. It is that which gives zest to all other gifts of heaven.—It caps the climax of civil and religious liberties.—It is the highest step, the uppermost scale in this sacred gradation. Without it every other species of enjoyment is insipid and unsatisfying.—Without it, indeed, all other blessings will afford us but trifling advantages, and will be of a duration the most temporary and uncertain. We are to

Thirdly, By what and by whom we are called to the enjoyment of this LIBERTY. We are called by the voice of reason to the enjoyment of CIVIL LIBERTY. It is a sacred dictate of unbiased reason, a fundamental and self evident truth, that defies all contradiction, that whatever difference fortune or merit may make between men, in their progress through life, into life they all step from one common threshold.—That however differently they may terminate their career, whether in a palace or a cottage, whether a mighty monarch, or an obscure peasant, in the beginning they were all equal; all commenced their journey upon a common level. Nature's God never intended that the one should be Master and the other the Slave. In what instance, my brethren, did nature aberrate from her common course? From the cradle! From the birth exalt to the high dignity of Kings and Queens, Princes and Princesses, a particular family or families of the human race!—where is the proof of this her strange and unreasonable partiality? What, my brethren, an Infant King the sovereign of an Empire in his cradle! It is an ideal farce; the silly cant of crowned heads. The inheritors of royal blood, the nobility, the privileged gentry, are the pests of any country; who appear to consider themselves born for no other end than to consume the produce of the soil, and enjoy the earnings of the poor man's toil and sweat. Hereditary honors, titles, and prerogatives are not only pernicious but preposterous. The nation that confers them seems to take it for granted, either, that because a father has been a wise or a good man his son must be such; or that it is right he should be governed by a fool, an imbecile, or something worse. Reason then has seconded our efforts, and pronounced us FREE.

By the Voice of Providence we have been called to this LIBERTY. And was not Providence on our side brethren? Behold the astonishing struggle of apparent weakness, with gigantic strength—of an infant republic with the mightiest nation on the globe—of inexperienced militia, with the best disciplined troops of Europe—of, in short, hundreds, almost without arms or ammunition, against thousands, whose front was rendered impenetrable by British steel, and numerous parks of artillery. Already the blood flows in many a crimson torrent—already a Montgomery, a Warren, and many more have fallen—the plains of Long Island are drenched with the blood of Columbia's valiant sons—Washington is beaten—the retreat is sounded, and they retire before their proud pursuers—first to New York, thence across the Hudson to New Jersey, and thence across the Delaware to Pennsylvania. All behind is given up to a numerous and victorious enemy—all before is little else than uninhabited forests, and almost inaccessible mountains—while the whole army of Washington does not exceed three thousand men. Who would not have been tempted to pronounce our cause desperate? Who would not have supposed that the sun of our liberty was about to set forever? But how contrary to all human calculation was the event. Providence interposes in our behalf; for what, my brethren, but an efficient Providence could have retrieved our affairs. The tide of war is turned in our favor, and, after a long and sanguinary struggle, victory declares in our favor, and we are pronounced FREE & INDEPENDENT.

By the same Voice we are called to the enjoyment of RELIGIOUS LIBERTY. It is unreasonable to suppose that any man can assume the place of, and answer for another, in religious matters. And it is just as much so, to suppose that any man has a right to choose for another his religion. It being obvious that if I have to answer for myself to God, I have the unquestionable right of judging and choosing for myself

Reason therefore pronounces us RELIGIOUSLY FREE; and on this important question Providence has long since decided.

To Spiritual Liberty we are called by the the voice of mercy.—Of the mercy of God in Christ Jesus. In him all the Father's kindness is shown. His sufferings proclaim his willingness—his triumphant resurrection from the dead, his power to make us free—his tears, his agonies, his flowing blood, his dying groans, all speak with an eloquence not easily resisted. They all proclaim to an enslaved world LIBERTY—A liberty indeed—the price of blood; not merely by the blood of Patriots or Hero's, but the precious blood of Christ. O! precious Liberty of God's freemen—Freedom from sin; a participation in all the transforming influence of the grace of Jesus; a triumphant prospect of eternal day! To this liberty, my brethren, may you aspire.—For it may you resolve to sacrifice all that offends your God. Thus called from above, may you arise and wash away your sins—may you labor for that liberty, secured by the spirit of God to all its possessors—liberty to range unlettered through every province of the kingdom of grace here, and to aspire to an eternal crown in the kingdom of glory hereafter. We will notice,

Fourthly, The use we are to make of the LIBERTY thus secured to us. We are not to abuse it. Use it not for an occasion to the flesh. Be not the less grateful, the less temperate, the less pious, for having been greatly blessed of the Lord—for having enjoyed such distinguished honours from an heaven. Render it not subservient to an improper ambition—to an ambition that would prove subversive of its very existence—that would grasp power, privileges, or prerogatives, incompatible with the rights of your fellow citizens, or the well-being of your country. Render it not subservient to the gratification of voluptuous passions. It is a shame for a free man to be an epicure or a sot. The slave of passion, ambition and luxury, with their concomitant evils, have ruined nearly all the republics that have ever existed. Neither are you to render it subservient to the purposes of sordid avarice. You are not permitted to live merely for yourself, but for the general good. You are a member of an extensive brotherhood; of a large community, who have rights and interests in common with yourself. These you are sacredly to respect. In consulting your own happiness you are to consult theirs. You are required to be patriotic and public spirited. You are required, in love, to serve one another. These social virtues it was that rendered your fathers INVINCIBLE. For having possessed these, their names will be held in remembrance, when the names of many other great men of the earth will be immolated on the altar of liberty. But what is patriotism & a true love of country, my brethren, but one of the cardinal virtues of the New Testament, the LOVE OF OUR NEIGHBOUR. We should not lose sight of the connexion between social and christian virtues—we should not forget that no man can be a GENUINE PATRIOT who is not endeavoring to be good—that "a foe to GOD was ne'er a true friend to MAN"—that in order to secure our liberties, we must be christians—"Righteousness exalteth a nation, but sin is a reproach to any people." It is the favour of heaven, alone, which can secure to us lasting FREEDOM—"Grace makes the slave a FREE MAN"—"If the son makes you FREE, you shall be FREE indeed." Here then is true LIBERTY—liberty worth enjoying—worth contending for—"The LIBERTY where-with Christ has made us FREE" it has been observed by the great Dr. Beattie, that if men were what they should be, a republican government would be preferable to all others. Let us be such, my brethren, and monarchists themselves, being the judges, will be compelled to admit our government to be the best. Be christians, and God will delight to honor and prosper you as a nation. Be patriotic and virtuous, and you shall put down faction—you shall be INVINCIBLE.—Union is strength. Be patriotic and pious, and your frowns shall shake the distant thrones of tyranny. Blush not at the thoughts of being religious. YOUR IMMORTAL WASHINGTON was not ashamed to pray, Honour God, and he will honour you with peculiar honour—he will perpetuate

your existence as a republic until Gabriel's trump shall sound—it shall only dissolve "amidst the war of elements, the wreck of nature and the crash of worlds"—which may God grant—Amen.

FROM THE VILLAGE RECORD.

We are indebted to David Townsend, Esq. Cashier of the bank of this county, for the following list of counterfeit notes in circulation, to deception from which our citizens are most exposed. Let every receiver of money keep a good look out, and every suspicious person be arrested.

10s Philadelphia Bank letter	C.
10s Easton Bank of Penn.	C.
10 Bucks county	A.
5 Delaware	U. & V.
50 Far's and Mechanics Phil'a.	B.
5 Gettysburg	D.
5 Stephen Girard	C.
5 Harrisburg	D.
3 State bank Morrisville, N. J.	E.
5 State bank New Brunswick	do.
10 do.	do.
5 Bank of Pennsylvania	C.
1 & 2s State Bank at Trenton	do.
5 United States	A.

None of the above are of Murray & Co. new engraving of circular die work.

WAR DEPARTMENT, Pension Office, June 19, 1824.

Additional Regulations in regard to the Payment of Pensioners by the Agents.

No payment will in future be made to any Pensioner, either in person or by attorney, who has not applied for his pension for one year or more, without the production of evidence of his identity; the proof will consist of the certificate of a magistrate in the county in which the pensioner resides, setting forth, either that he knows the applicant to be the identical pensioner named in the original pension certificate which he must exhibit to the magistrate, or that it has been satisfactorily proved before him that he is such pensioner. The signature of the magistrate to be certified, under seal, by the Clerk of the Court of the County.

Lexington, (Ky.) June 15. MORE MURDER.

A most shocking murder was committed on the night of the 29th May last, in Henderson county, on the body of Mr. ELIJAH WALTON. On the day preceding he was beset by eight men calling themselves regulars, while working in his field not far from the Knob Lick. He was knocked down, bound hand and foot and carried to the house of Mr. Simon Sugg, (one of the party) where he remained until night, when he was taken to the woods, tied to a tree, his clothes cut off with a knife, and scourged in the most inhuman manner; finally, to conclude the dreadful scene, these horrid fiends ended the bloody tragedy by cutting his throat to the bone and extending to each ear; they dragged the body a few steps and covered it with leaves. The neighbors sounded the alarm on the next day and found the body in this situation. The tree where they had bound him was bloody five feet up, and the ground literally drenched with gore. The names of six of the persons concerned in this bloody affair have been ascertained and some of them taken.—They are Simon Sugg, Calvin Sugg, Samuel Guiler, Gilbert Christy, Jas. R. Laird and Abraham Clay. What a state of things are we to have? Is every man to be the avenger of his own wrongs and shed the blood of his fellow man with impunity? And is he permitted to slay his enemy if he is in his way or gives him the slightest provocation! such a state of society is of all others the most to be deprecated; and yet it seems we are hastening to it.

Monitor.

FROM THE NEW YORK GAZETTE.

We have received Orleans papers by the Lavina, to the 20th ultimo. Intelligence had been received at New Orleans that robbers had introduced themselves in the night between Sunday and Monday, the 5th and 6th ultimo, to the room of the cashier of the bank of Baton Rouge, whilst that gentleman was absent, and stole therefrom a box containing 25,000 dollars in bank notes.

The steam boat Balize, on the Alabama river, burst one of her boilers a short time since, and the steward was killed by the explosion.