



A Family Newspaper—Devoted to Politics, Temperance, Literature, Science, The Arts, Mechanics, Agriculture, The Markets, Education, Amusement, General Intelligence, &c.

"WE STAND UPON THE IMMUTABLE PRINCIPLES OF JUSTICE—NO EARTHLY POWER SHALL DRIVE US FROM OUR POSITION."

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THE WAR FEVER IN BALDINSVILLE.

BY ARTEMUS WARD.

As soon as I'd recuperated my physical system, I went over into the village. The peasantry was glad to see me. The schoolmaster said it was cheering to see that giant intellect among 'em once more. That's what he called me. I like the schoolmaster, and allers send him tobacco when I'm off on a traveling campaign. Besides, he is a very sensible man. Such men must be encouraged.

They don't get news very fast in Baldinsville, as nary but a steamboat runs there twice a week, and that's very much out of repair. So my naburs wasn't much posted up in regard to the wars. Squire Baxter said that he'd voted the demimatic ticket for on forty year, and the war was a dam black republican lie. Jo. Stackpole, who kills hogs for the squire, and has got a powerful muscle into his arms, said he'd bet \$5 he could lick the Crisis in a fair stand up fight, if he wouldn't draw a knife on him. So it went—some was for war, and some was for peace. The schoolmaster, however, said the Stars & Stripes must cover at the feet of the North ere one year had flown by, or pass over his dead corpse. "Esto perpetua!" "And sine qua non also!" said I, sternly, wishing to make an impression on the villagers. "Requiescat in pace!" said the schoolmaster. "Too true, too true," I answered, "its a scandalous fact."

The newspapers got along at last, each full of war, and the patriotic fever fairly bust out in Baldinsville. Squire Baxter said he didn't believe in Coercion, not one of 'em, and could prove by a file of Eagles of Liberty in his garric that it was all a Whig lie, got up to raise the price of whiskey and destroy our other liberties. But the old squire got putty riley when he heard how the rebels was cuttin up, and he said he reckoned he should skoup up his old muskitt and a little store fittin for the Old Flag, which had all been on the ticket. He'd voted, and he was too old to balk now. The Squire is all right at heart, but it takes longer for him to fill his venerable bladder with steam than it used to when he was young and frisky. As I previously informed you, I am captain of the Baldinsville Company. I fit gradually but majestically from drummer's Secretary to my present position. But I found the ranks wasn't full by no means, and commenced for to recruit. Haven't in notice a general desire on the part of the young men, who are into the Crisis, to wear epipylets, I determined to have my company composed exclusively of officers, everybody to rank as high as Brigadier General. The fellerin was among the varis questions which I put to recruits:

Do you know a masked battery from a hunk of gingerbread?

Do you know an epipylet from a piece of chalk?

If I trust you with a real gun, how many men of your own company do you speak you can manage to kill durin the war?

Have you ever had the measles, and if so, how many?

How air you now?

Show me your tongue, &c., &c. Sum of the questions was successful.

The company filled up rapid, and last Sunday we went to the meetin house in full uniform. I had a serie time, as on my military harness, it was built for me many years ago; but I finally got inside of it, though it fitted me putty close. However, ever, once in I looked fine—in fact, aw inspiring.

"Do you know me, Mrs. Ward?" said I, walking into the kitchen.

"Know you, you old fool? Of course I do."

I saw at once that she did.

I started for the meetin house, and I'm afraid I tried to walk too strate, for I cum very near fallin over backwards; and in attempting to recover myself, my sword got mixed up with my legs, and I fell in among a choice collection of young ladies, who was standing near the church door, a seen the sojor boys come up. My cock hat fell off, and somehow my coat tails got twisted round my neck. The young ladies put their handkerchiefs to their mouths and remarked, "Te he," while my ancient single friend, Sarah Peasley, bust out into a loud lark. She exercised her mouth so violently that her new false teeth fell out onto the dirty ground.

"Miss Peasley," said I, gittin up and dustin myself, "you must be more careful with them store teeth of your'n, or you'll have to gum it on!"

"Thinkin I had her."

I'd bin to work hard all the week, and I felt rather snooty. "I'm afraid I did get a sleep, for on hearin the minister ask, 'Why was man made to mourn?' I said, 'I giv it up,' havin a vague idea that it was a conundrum. It was a onfortin remark, for the whole meetin house look at me with mingled surprise and indignation. I was about risin to a pint of order, when it suddenly occurred to me where I was, and I kept my seat, blushin like the red, red rose—so to speak.

The next morning I rose with the lark. (N. B.—I don't sleep with the lark, though.)

A goak.

My little darter was excoctin ballads, accompanyin herself with the hand organ, and she wasn't me to linger and hear her sing:—

"Hark I hear an angel singin, an angel now is onto the wing."

"Let him fly, my child!" said I a bucklin on my armer, "I must go forth to my Biz."

We are progressin pretty well with our drill. As all air commandin officers, there snart no jelsy; and as we air all excoctin smart, it ain't worth while to try to outstrip each other. The idee of a company composed exclusively of Commanders in Chief originated, I suppose I skurvely need say, id these Brane. Considered as a

idea, I flatter myself it is putty hefty.—We've got all the tactics at our long's ends, but what we partly excel in is resistin muskitts. We can rest muskitts with any body.

Our corpse will do its dooty. We go to the aid of old Columby—we fight for the stars and stripes!

We'll be chop't into sassage meat before we'll exhibit our coat tails to the foe.

We'll fight till there's nothin left of us but our little toes, and even they shall defiantly wiggle!

Under no circumstances whatever, will I scold, nor let the Palmettoe flag fly. I'll stick to the stars on a close eye, and still that'll stand & stick onto the good old flag of the stars and stripes.

My country may go to the devil but I won't. And next summer when I start out on my campaign with my show, wherever I pick my little tent, you shall see a flamin' roundly from the center pole that American flag with nary a star wiped out, nary a stripe less, but the same old flag that has allers floated there, and the price of admission will be the same it allers was—15 cents: one eyed men and women and children half price.—"Ever of thee?"

A. WARD.

THE HORRORS OF WAR.

A correspondent of the Daily Times has the following description of the horrors of war:

WASHINGTON, Monday, July 21, 1861.—To read of a battle, with its poetry of heroism, is a very fine thing. All men applaud the bold fellow, and all women throw laurels on the gallant soldier who is ready to throw down his life for his country's flag. If one sees it, the thing is far different. I was at the defeat of our forces yesterday near Centreville, and as I witnessed the hot spot and the terrible shell tearing through the air; as I saw the horrible grape and shrapnel doing its certain work all around; as I saw my friend storming a battery masked batteries, which the terrible incompetence of their leaders did not allow them to silence, owing to insufficient reinforcements being sent in proper time; when I saw these heroes at \$11 a month losing heads, legs and arms, in thick profusion around me; when I witnessed the horrible rout brought about by a masterly flank movement of our picked cavalry and sharpshooters, and when I saw our artillery-men unlimber their guns, out loose the traces of their horses and flee, leaving their pieces behind; when I saw, too, our hoisted cavalry flying in the same mad haste, with regiment after regiment pushing after them like so many sheep, throwing for three miles guns, many shells, cartridge-boxes and provisions of every kind away—dragoons riding over infantry in their flight and the ground absolutely covered for three miles with bodies, then I realized as only those who can see it, the actual horrors of war.

MOR TROUBLE IN MEXICO.—Advices from Mexico to the 2d inst., indicate that affairs in that country are in anything but a settled condition. The reactionary forces were hard at work, and had even gone so far as to threaten the capital. The Government (General Galtve), had suffered a defeat at the hands of Galvez. Valle marched from the capital on the road to Toluca, at the head of a thousand men, and was reinforced by five hundred more, when he was met by a considerable reactionary force by which he was surrounded and captured. Valle was limbered taking prisoners, and was subsequently shot. A conspiracy had also been discovered in the city, which had for its object the assassination of various high personages. Marquez, in the interest of Zuluga, was at the head of about 4,700 men, and the latter, it was said, fully expected soon to enter the capital with very little opposition. Marquez had however attempted an entrance, and had suffered a repulse by the government artillerists, and been forced to retreat to Cuautlan. Congress subsequently declared the city under martial law.

The Committee of Ways and Means have reported a bill providing for the assessment of a direct tax upon real and personal property amounting to \$30,000,000. This tax will be distributed among the States in equal proportions, the quota of Pennsylvania being \$2,920,000, or about one dollar for each inhabitant. The necessary assessors and collectors are provided for. The bill also proposes to tax stills, boilers and other utensils used in distilling spirituous liquors, 15 cents on every gallon of capacity. Fermented and malt liquors are to be taxed 5 cents on every gallon, and spirituous liquors 10 cents on a gallon. Vehicles used exclusively for the transportation of merchandise are to be free, but carriages are to be taxed; those valued at \$50 are to be taxed \$1; those over \$1,000 will be taxed \$50, with intermediate rates in proportion to the value of the vehicle.

An eloquent negro orator thus concludes an account of the death of a colored brother: "De last word that he heard to say, de last word he was knowen to utter, de last syllable he eber heaved, de last idea he ejaculated; yes, my brederen, de berry last word he eber was knowen to breathe forth, sound or articulate, was Glory!" Such amplified pronouncements are sometimes to be heard from orators of renown.

"Pappy, can't I go to the zoological rooms to see the camomile fight the rhinoceros cow?"

"Sartin, my son—but don't get your trousers towed. Strange, my dear, what a taste that boy has got for natural history, isn't it? No longer than yesterday he had eight pair of tom cats hanging by their tails from the clothes line."

The herring fisheries of Norway have produced the last year 700,000 tons. The Norwegian codfishery is on a large scale also. It employs 24,266 men, and produces annually 18,900 tons. Thousands of tons of oil are extracted from them, and large quantities of them are dried and salted for exportation.

A husband advertises thus:—"My wife Annie Marie, has strayed or been stolen.—Whoever returns her will get his head broke. As to trustin' her, any body can do so if they see fit; for as I never pay my own debts, it's not likely I'll pay her'n."

GOVERNMENTAL SERMON.

DELIVERED BY

Reverend William J. Gibson, OF JACKSONVILLE, CENTRE CO.

"Let every soul be subject unto the higher powers. For there is no power but of God."—Rom., 13: 1-7.

The apostle concludes this epistle to the Romans, as is his custom in all his epistles to the churches, with particular instructions with respect to practical duties. The practical part of this epistle commences with the beginning of the preceding chapter. The precepts of the 12th chapter, however, have principal regard to private and personal duties of one man unto another. The instructions as to duty in this chapter, of which our subject is a part, have respect to man as a subject of civil society. His duty with respect to the Government under which he lives is plainly defined and limited. These injunctions in regard to obedience and subjection to the civil government, may have been peculiarly necessary with reference to the circumstances of those to whom they were first addressed. The Christians then lay under the slanderous charge of insubordination to civil magistrates, being the enemies of Caesar, and by their doctrines overturning the foundations of civil society. The Apostles were designated as the men "who turned the world upside down"; and their followers as factious, seditious and turbulent. And further, as most of the early converts to the Gospel, were of the Jews, who originally entertained the belief that it was not becoming that one of another nation should rule over them; as indeed, this was a law to them under the former dispensation, Deut. 17: 15; it was indeed highly important that their inspired teachers should give them instructions in reference to the duty of subjection to civil rulers in the various places and countries in which they might dwell.—But while these reasons might exist for the special instructions in regard to civil duties contained in the text, and in other epistles, and given by other apostles; yet no one can fail to see how exceedingly appropriate and necessary such injunctions are to Christians, and men of every country and of every age of the world. And, if ever there was a time when they should be correctly understood, and conscientiously practiced, it is at the present time, and in our country.

1st. In the passage under consideration we are taught, in the first place, the origin of civil government.

So far as we can see, there are only three social relations which God has instituted for men in this world. The first is the domestic, or family relation; the second is the civil government, or man in community; and the third is the church, or man in his religious relations to God and his fellow-men. The first, or family relation, is the foundation of both the other relations. Artificial distinctions and relations, other than these may be formed, but, to say the least of them, they cannot bind the conscience, nor be founded on the will or authority of God. 1st. Here, then, is the first great and fundamental truth taught by the apostle in the text: civil government is the ordinance of God. (V. 1.) "For there is no power but of God: the powers that be are ordained of God."

God is the Supreme Ruler, and all subordinate power and authority are derived from him. But whatever second cause he may have been pleased to confer power, as to its origin, it is of God. Hence, rulers and magistrates are his "ministers," and they are denominated "Gods," (Ps. 82: 6,) because in their official characters they are representatives of the power of God. It is his resolved will that there should be rulers armed with power to enforce obedience; and his providence has concurred with his word in establishing and maintaining government under some acknowledged form throughout the world. This is the foundation of the obligation to obey civil rulers. At least, it is the chief foundation of obedience and submission to regularly constituted civil government. And it is the foundation on which the apostle rests it in the text. "Whoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." This is not the time or place to limit or define the term "damnation." I therefore pass to a second observation, only remarking, that the term is sufficiently startling, limited by the mildest definition. In illustration of its probable compass, we refer you to 1st Cor. 11: 20, a passage which has disturbed many a tender conscience.

2d. God has prescribed in his word no particular form of civil government.

The attempt to establish the opposite proposition of this has always proved a manifest failure. And the reason why there is found to be no particular form enjoined as of divine right, is that the form of administration is not essential, so that the ends of human government are attained. Of these, we shall have occasion to speak hereafter. We have, perhaps, instances of all forms of civil government in the Scriptures. At first civil government appeared in the world in its simplest form. Such was that of the patriarchs, and the heads of tribes. Kingly government or monarchy has been the most common form of Government up to the present time in the history of the world. The seeming reluctance with which God granted

a king to Israel, was not because such a form of government was contrary to the will of God, or inconsistent with the ends of government; but because in them it was a rejection of the immediate government of God. Their's was a Theocracy. In their earnest desire for a king, they manifested the basest ingratitude to God, and want of appreciation of the advantages under which they lived.—Besides, the motive by which they were influenced, was in opposition to God's design in constituting them a separate people. They would be like the nations by which they were surrounded. It is worthy of special consideration, that in our text, not the least reservation is had to any particular ruler or form of government. It is simply the office that is considered, the thing itself—"the powers that be"; without regard to the form, or who may be the present occupant of the power in the providence of God. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God."

3d. The obligation, therefore, to obey civil rulers does not depend on the form of the Government, or the manner in which they are brought into office, provided it be the regular and established mode.

The ruler may be hereditary, or may be immediately chosen by the people, it matters not which as to the obligation of the subject to obey all lawful commands and requirements. He is God's ruler, and God in his providence ratifies the descent or the choice. As to the usurpation of government, by the setting aside of constitutional, or the established rules of investiture with office, both the word and providence of God have been remarkably uniform in forbidding and discountenancing such usurpation on the part of violent and wicked men. The history of Israel is full of the direct and providential teachings of God on this point. Moses, and after him, Joshua, were immediately appointed of God to rule and lead his people; and if you will carefully read the history of the Judges, you will find that not so much as one of them presumed to lead or govern the people, until clearly designated and called to office by the providence of God. And when afterwards the kingly office was established at the request of the people, and the office became hereditary, no usurper ever obtained the sanction of God's providence. Well-meaning and conscientious men may be mistaken on occasion in regard to the proper object of their allegiance; such for a season may be the confused state of society; but we may safely conclude, that under all constitutional governments, he who is induced into office, or clothed with power in the regular conduct of the machinery of government, is the ruler who has received the ratification of God's providence, and to rebel, is to "resist the ordinance of God."

4th. Further: as the authority to rule does not depend on the form of induction; so neither Christians, nor any one else, may refuse to obey, when the ruler is elective, on the plea that he did not vote for the particular ruler. This principle would be subversive of all government. If carried out into the various parts of the practical administration of laws, the whole machinery of government would be stopped. As in our country almost all civil officers are elective, how absurd and preposterous would it be in any one to refuse to obey the summons or precept of a magistrate, on the plea that he did not vote for him, but preferred another? Personal prejudice and party excitement may blind a man's conscience wonderfully; but the case has only to be stated to command at once every man's unbiased reason.

5th. When we speak of the form of government being immaterial, as it regards the obligation of the citizen to obey; we do not consider the question, which kind or mode of civil government is to be preferred. The truth is, that the question as to which is the best kind of civil government, depends much upon the condition and circumstances of the people to be governed. One form of government may be best adapted to the circumstances of one people; and to another people in different stages of progress, another form of civil government may be preferable. A monarchy and even an Absolute Monarchy, may be the only form of government adapted to secure a degree of comfort and peace among a certain class of nations. While, therefore, as to the ordinary rule, government is best as limited and restrained by constitutional codes; yet we may not absolutely discard as ignominious and unauthorized, all despotic governments. One thing is certain, they were neither constitutional nor democratic governments to whose rightful commands and requirements the inspired writers enjoined subjection. As to the democratic form of government, it requires much general intelligence, and a good degree of moral virtue in the people, to conduct it successfully. To some nations, it would be the greatest calamity to establish among them a pure Democratic form of government; unless you could at the same time diffuse intelligence, and infuse a love of virtue. Ignorance, and its universal attendant wickedness, can only by restrained and governed by a strong and prompt hand. Yet undoubtedly, a pure democratic government is most conducive to the liberties and happiness of the people, and most to be preferred, if the condition of the people will permit of it.

2d. The end or object of Civil Government.

The end of Government may be defined to be, the protection and happiness of the people, in subordination to the glory of God.

Government, in some form, seems to be an absolute necessity. No society can exist without government. Coercive government is a necessity arising out of the selfishness and sinfulness of man. Yet even the sinless are governed. God established Adam the Head of the visible creation, and subjected the creatures to him. In Heaven, where there are none but holy angels, and the spirits of just men made perfect, there is government—"principalties and powers." The opposite of government is confusion and anarchy. Better submit to the most arbitrary government, than to be without any form of government at all. The effects of the want of regular and established government, is seen in the condition of the people when there was no king in Israel. The leading principle on which human governments are established, is very simple and is easily discerned. First; there are the advantages derived from combination, whereby objects are accomplished which individual efforts could not possibly attain: But to direct and control a multitude of definite objects, there must be a Head; supreme power must be lodged somewhere. Secondly; there must be protection to individuals in their just liberties and rights.

In an Ishmaelish state of society there can be no assured and permanent protection. The strong would always oppress the weak. In opposition to such a state of things, there is the combination of human society and the establishment of a settled system of government. All men have natural rights, each man independent of every other man. Some of these rights are alienable, and some are inalienable. Some of these natural rights he yields up to society for the sake of government and protection in the enjoyment of others. Every man has a right to life, property, and the pursuit of happiness. This right, however, must be so controlled and regulated, that where all have equal rights, one may not truss upon, or interfere with the rights of another. In part, at least, therefore, each one has in hand the defense of these rights to government. And this is the end of government, so far as the people are concerned. Whenever, therefore, a government manifestly fails in accomplishing, and more especially when it perverts the ends for which it was established, it may, and ought to be changed.

2. This will appear more clearly if we regard the end of civil government as implied in the text.

The end of human government is fully intimated in the 3d & 4th verses. "For rulers are not a terror to good works, but to the evil. Willst thou then not be afraid of the power? do that which is good, and thou shalt have praise of same. For he is the minister of God to thee for good. But if thou do that which is evil, he will be afraid; for he beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Now if a government is "a terror to the good, and not to the evil"; if it encourages the transgressor, and oppresses the orderly, honest, and obedient subject of law; then it may be changed so far as to redress the evils, and prevent their repetition. This may be done sometimes by only changing the administrators of the laws; and sometimes it is only effected by a radical change of the form of government itself. But any form of government may be perverted from its legitimate ends by wicked rulers, as to fail for the time being in some of its objects. The occasional and incidental failures in regard to any of the ends of civil government, is not therefore a justifiable reason for a change of the form of government, or the throwing off of allegiance to the powers that be.

3d. But we have defined, as the end of civil government, not only the protection and happiness of the subject of government, but also the glory of God. As civil government is God's ordinance, it is to be administered with respect to his glory as the ultimate end. To establish this proposition, seems to me to require very little reasoning. God hath made all things for his own glory, and he doeth all things for his own glory. If the glory of God be the chief end of every man, and if it should aim at all times, and in all things; then in the establishment of civil government this end is not to be overlooked. Hence in all christian governments laws are expected to exist, and to be forced against infidelity, immorality, and irreligion. And, on the contrary, protection and encouragement is to be given to true religion and virtue. If this be not so, then men in their associated capacity may cast off the restraints of God's law; which would be equivalent to a systematic subversion of the divine government. On this principle are founded all those laws which punish Sabbath desecration, profanity and perjury. It is true, that motives of expediency and self-preservation may indicate the necessity of such a moral code; but the foundation of all such laws, is laid in the obligation to regard the glory of God in our corporate, as well as individual capacity.

4th. Perhaps it is scarcely necessary to add, after what has already been said, that the end of government is to restrain and punish "the evil."

Government is a necessity; and all co-er-

cive government, as already intimated, is the necessary consequence of human depravity. The co-erive power of government is plainly referred in the text, (V. 3.) "Rulers are not a terror to good works, but to the evil." Laws without penalties are a nullity. "For he beareth not the sword in vain." "The sword"—the instrument of extreme punishment; the power of life and death. There is no maxim more false than the sole end of punishment is the reformation of the criminal. The Apostle teaches a contrary sentiment in the passage under consideration:—"a revenger to execute wrath upon him that doeth evil." The city which has been raised in some quarters against capital punishment, as subversive of the ends of punishment, is as unscriptural as it is senseless. No wars, even those which are waged in self-defence, and to put down rebellion, can be justified, if the principle be correct. What is war but an execution on a larger scale? No! no! there is no proper government where it is not faithfully and firmly executed. The theories of men would strike at the very foundations of government, were it not that happily men's theory and practice are sometimes inconsistent! Some of the States that are now pouring their executors by thousands into the rebellious communities, have abolished capital punishment! A sickly sentimentality may govern men's actions when danger seems at a distance; but when liberty and life are in imminent peril, reason and common sense resumes their sway.

3d. The rule of civil government.

We pass over this topic with a very brief consideration. If it be so that civil government is the ordinance of God, and "he that resisteth the power, resisteth the ordinance of God"; then the rule of Government is the will of God. And God's will is made known in His word. It is not to be supposed that God would enjoin submission, not only "for wrath," but "for conscience sake," to rulers, and leave them irresponsible as to the rule and manner of government. Wherever the law making power resides, the laws must be in accordance with the law of God. Not that every measure of expediency and policy must have an express sanction of scripture; but the government must be founded upon the broad principles of scripture truth, morality, and justice. And so must also be its administration. The rights both of God and man must be respected. "Render therefore unto Caesar the things which are Caesar's; and unto God the thing which are God's." And so in the text (V. 7.) "Render therefore to all their dues, tribute to whom tribute is due; custom to whom custom; honor to whom honor."

Hence the scriptures are so particular with regard to the qualifications of rulers; which required qualifications serve also as a significant direction with regard to the character of the men whom they should select as their rulers, where they have a choice. In the passage before us, the kind of administration, with the implied character of the administrators of the laws, is presented in both negative and positive statements. (1.) "Not a terror of good works, but to the evil." (2.) "A praise to them that do well." (3.) "Minister of God to thee for good." (4.) "A revenger to execute wrath on him that doeth evil."

With regard to the characters of rulers, whether they be hereditary, or elevated to place by the immediately chief of the people, the qualifications which God requires are all the same. The general requirements is, that they shall rule in the fear of the Lord. 2 Sam, 23: 3. And the particular qualifications, that they should be just and moral, and professed of ability for government. Ex. 18: 21. Prov. 28: 15. The qualifications for government imply some rule by which they are to be judged. Where shall we go for a rule? If we have a perfect test of all that is just, and true, and noble, why should we look elsewhere for a rule of choice? And to make the word of God the rule both of the government and of the governed, does not set aside human laws of expediency or of necessity. No law can in any case be of any obligation upon the conscience, which is contradictory of the law of God; or which enjoins upon the subject that which is forbidden of God. Acts 4: 19. "Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye." All that is contended for, is, that the just principles of Scripture truth and morals control in all the laws and administration of civil government.

4th. What is the duty of Christians in relation to the government under which they live?

The first duty is subjection.

In speaking of the duty of Christians in regard to the government under which they live, while we regard not the form, we suppose it to be the regularly established, if not the constitutional government of the country. On an upstart and usurped government no heavy submission can be due, and none but an involuntary submission can be expected. But to actual civil government, the first duty is subjection on the part of the people. "Let every soul be subject unto the higher powers. Here it is proper to distinguish between voluntary and involuntary subjection. If a christian live under an irresponsible government, of which he cannot remedy, it is his duty to submit in all cases where the rights of conscience are not absolutely invaded. If

a christian were living in the most absolute and arbitrary government, submission would be his duty in every instance, except the case stated. We may be mistaken in our judgment, and our scruples may be groundless; but conscience is our immediate rule of action, and no human authority can justify in violating its decisions, whatever may be the consequences to us. In regard to that obedience to human laws, and civil rulers, which the scriptures enjoin, the subject is not so to interpret inspired injunctions to obey, as to limit them to such as he may esteem expedient and equitable. This would constitute each individual a law unto himself. A man is most likely to pronounce those laws unjust and grievous, which interfere with his supposed personal interest.—The principle would subvert all kinds of government, both of the family and the State. But while involuntary submission is to be given to a government, the form of which we cannot approve; to all governments which honestly aim at the ends of civil government a voluntary and cheerful subjection ought to be yielded. There can be no mistake made in regard to the will of God upon the subject, and consequently the duty of subjects. Titus, 3: 1. "Put them in mind to be subject to principalties and powers, to obey, as to him that is ready to every good work." 1 Peter, 2: 13, 14. And no injunctions could be more explicit than those of the text; and when they were given Nero was the Emperor of Rome. And yet we cannot but understand the apostle as enjoining obedience in every thing not consisted with the higher law, the command of God. In such a government as ours, there can never exist a justifiable cause of rebellion or revolution.—So long as the elective principles is maintained, and suffrage is free; unless we suppose a total corruption of the body politic, every abuse in administration can be corrected by peaceable and provided means. No man, and no class of men can long suffer unjustly. It is true, there are laws, and they must be obeyed; but they are good and wholesome; or if there be any that bear hardly and unjustly on any part of the community, the means are provided for their speedy repeal. Where all power is in the people, rebellion opposes the absurdity of a people rebelling against themselves! What is the duty of a minority in a democratic and constitutional government? Why? Submission, unless something is required in violation of conscience. All real hardships grievances cannot but find a remedy in the will of the people, expressed in the appointed way; or otherwise our system of government is a failure, containing the elements of destruction within itself.

2. A second duty obligatory on christians in reference to the government, is support.

As civil government is ordained of God, and actual rulers, however induced as to form, provided it be the regular and established mode among a people, receive the ratification of God's providence, then we are bound to support the government as God's ordinance. Duty to God, binds us to the support government which he in his providence has set over us. To withhold support, apart from any positive act of treason, is to all intents and purposes rebellion against the ordinance of God.

Besides; the protection, support, and service rendered to us, in maintaining our just liberties and privileges, the government being "the minister of God to us for good," bind us to the support of it, as that which is justly due from every citizen to the government under which he lives. On the principle of cause received, support is a debt which we owe to government. The only question is, how to support the government? First, by furnishing the means of carrying on the government. Government cannot be maintained without great expense; and to meet this, the people are taxed. Regular and established government produces immense advantages to the people, and therefore the payment of taxes is necessary to strict honesty. There is no debt which should be paid with more cheerfulness, than the revenues to the government. We pay no money for which we have not more value received, and it is that which we pay to support the gospel for a rule! If we have a perfect test of all that is just, and true, and noble, why should we look elsewhere for a rule of choice? And to make the word of God the rule both of the government and of the governed, does not set aside human laws of expediency or of necessity. No law can in any case be of any obligation upon the conscience, which is contradictory of the law of God; or which enjoins upon the subject that which is forbidden of God. Acts 4: 19. "Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye." All that is contended for, is, that the just principles of Scripture truth and morals control in all the laws and administration of civil government.

4th. What is the duty of Christians in relation to the government under which they live?

The first duty is subjection.

In speaking of the duty of christians in regard to the government under which they live, while we regard not the form, we suppose it to be the regularly established, if not the constitutional government of the country. On an upstart and usurped government no heavy submission can be due, and none but an involuntary submission can be expected. But to actual civil government, the first duty is subjection on the part of the people. "Let every soul be subject unto the higher powers. Here it is proper to distinguish between voluntary and involuntary subjection. If a christian live under an irresponsible government, of which he cannot remedy, it is his duty to submit in all cases where the rights of conscience are not absolutely invaded. If

Government is a necessity; and all co-er-

cive government, as already intimated, is the necessary consequence of human depravity. The co-erive power of government is plainly referred in the text, (V. 3.) "Rulers are not a terror to good works, but to the evil." Laws without penalties are a nullity. "For he beareth not the sword in vain." "The sword"—the instrument of extreme punishment; the power of life and death. There is no maxim more false than the sole end of punishment is the reformation of the criminal. The Apostle teaches a contrary sentiment in the passage under consideration:—"a revenger to execute wrath upon him that doeth evil." The city which has been raised in some quarters against capital punishment, as subversive of the ends of punishment, is as unscriptural as it is senseless. No wars, even those which are waged in self-defence, and to put down rebellion, can be justified, if the principle be correct. What is war but an execution on a larger scale? No! no! there is no proper government where it is not faithfully and firmly executed. The theories of men would strike at the very foundations of government, were it not that happily men's theory and practice are sometimes inconsistent! Some of the States that are now pouring their executors by thousands into the rebellious communities, have abolished capital punishment! A sickly sentimentality may govern men's actions when danger seems at a distance; but when liberty and life are in imminent peril, reason and common sense resumes their sway.

3d. The rule of civil government.

We pass over this topic with a very brief consideration. If it be so that civil government is the ordinance of God, and "he that resisteth the power, resisteth the ordinance of God"; then the rule of Government is the will of God. And God's will is made known in His word. It is not to be supposed that God would enjoin submission, not only "for wrath," but "for conscience sake," to rulers, and leave them irresponsible as to the rule and manner of government. Wherever the law making power resides, the laws must be in accordance with the law of God. Not that every measure of expediency and policy must have an express sanction of scripture; but the government must be founded upon the broad principles of scripture truth, morality, and justice. And so must also be its administration. The rights both of God and man must be respected. "Render therefore unto Caesar the things which are Caesar's; and unto God the thing which are God's." And so in the text (V. 7.) "Render therefore to all their dues, tribute to whom tribute is due; custom to whom custom; honor to whom