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THE LIGHT OF THE HOUSE.

Patting o'er the carpet,
Patting up the stair,
Tiny feet are running,
Running every where.

Peering through the window,
Little Harry's face,
With its smiling features,
Brightens every place.

Sunny curls are gleaming
On his baby brow,
Innocence is shining
From his blue eyes now.

Down beside his mother,
At the close of day,
In his childhood beauty,
Harry kneels to pray.

Folded are the white hands,
Raised the starry eyes,
And the voice goes upward
To the silent skies.

On sweet mamma's bosom
Harry falls asleep;
Round him gentle angels
Unseen watches keep.

Thank God, gentle mother,
For the jewel rare,
And may the Great Giver
Bless you with his care.

SATURDAY NIGHT.

Ever welcome Saturday night has come, bringing with it rest--rest for the weary limbs and aching distracted head. We all feel to exclaim as does the writer of the following little Saturday night sermon, which we adopt.

"What blessed things Saturday nights are, and what would the world do without them! Those breathing moments in the march of life; those little twilights in the broad and glarish galaxy of noon, when pale yesterday looked beautiful through the shadows, and faces, changed long ago, smile sweetly—again, in the hush when one remembers the 'old folks at home, and the little brother that died, and the little sister that was translated.'

"Saturday nights make people human—set their hearts to beating softly, as they used to do before the world turned them into wax drums, and jarred them to pieces with tattoes.

"The ledger closes with a crash; the iron-doored vaults come to with a bang, up go the shutters with a will, click goes the key in the lock. It is Saturday night and the business breathes free again. Homeward, ho! The door that has been ajar all the week closes behind him. The world is shut out! Shut in rather. Here are the treasures after all, and not in the vault, and not in the book—save the record in the family Bible—and not in the bank.

"May be you are a bachelor, frosty and forty. Then poor fellow, Saturday nights are nothing to you, just as you are nothing to anything. Get a wife, blue-eyed or black-eyed, but above all a true-eyed—get a home, no matter how little, and a little sofa just to hold two, or two and a half, and then get the two or two and a half in it on a Saturday night, and then read this paragraph by the light of your wi fe's eyes and thank God and take courage.

"Saturday night!" faintly murmurs the languishing, as she turns wearily upon her couch; 'and there is another to come!'

"Saturday night at last!" whispers the weeper above the dying;" and it is Sunday to-morrow.'"

KINDNESS.

How true it is, that "a soft answer turneth away wrath," and that deeds of kindness, in return for evil, are, as heaping coals of fire upon one's head. The rule of kindness is a part of the great law of lo e, even as pure love is a part of the Divine Spirit.—Kindness is as cheap as it is beautiful; it may be given in a look, or word, without diminishing aught of wealth. With courtesies, alone, we may illumine our pathway and pluck down blessings which no gold can purchase. To be brotherly, to befriend, cheer and console, as far in us lie; these are the crowning graces of humanity, and all these are born of kindness. A good-tempered, well-mannered person, is one of the most beautiful and blessed things of earth—the divinely human bud of a divinely flowering humanity. If people knew how much by pleasant courtesy to one another, and cheerful obedience to their parents, they can command of admiration and love, they would endeavor to cultivate good behavior and delight in it. Let them avoid evil communications, and evil companions; let them keep their hearts and their tongues pure; let them be sincere and honest; let them speak the truth always; no matter what the temptation to falsehood, speak the truth—truthfulness is the cheapest of jewels. Let us study and strive to be kind, no matter how seemingly trivial the occasion, nor how small the promised fruit, it is the only language of our nature that its universal and irresistible.

SELF-EDUCATION.

"Costly apparatus and splendid cabinets," says Daniel Webster, "have no magical power to make scholars. In all circumstances, as a man is, under God, the master of his own fortune, so he is the maker of his own mind. The Creator had so constituted the human intellect, that it can grow only by its own action, and by its own action it most certainly and necessarily grows. Every man must, therefore, in an important sense, educate himself. His books and teachers are but helps; the work is his.—A man is not educated, until he has the ability to summon, in case of emergency, all his mental powers in vigorous exercise to effect his proposed object. It is not the man who has seen most, or who has read most, who can do this; such an one is in danger of being borne down like a beast of burden, by an overloaded mass of other men's thoughts. Nor is it the man who can boast merely of native vigor and capacity. The greatest of all the warriors that went to the seige of Troy had not the pre-eminence because nature had given him strength and he carried the largest bow, but because self-discipline had taught him how to bend it.

Lamartine says—Oh! man! fear not for thy affections, and feel no dread lest time should efface them. There is neither to-day nor yesterday in the powerful echoes of memory;—there is only always. He who no longer feels, has never felt. There are two memories—the memory of the senses, which wears out with the senses, and in which perishable things decay; and the memory of the soul, for which time does not exist, and which lives over at the same instant, every moment of its past and present existence. Fear not, ye who love. Time has power over hours, none over the soul.

A susceptibility to delicate attentions, a fine sense of the nameless and exquisite tenderness of manner and thought, constitute in the minds of its possessors the deepest under-current of life; the felt and treasured but unseen and inexpressible richness of affection. It is rarely found in the characters of men, but it outweighs, when it is, all grosser qualities. There are many who waste and lose affections by careless, and, often, unconscious neglect. It is not a plant to grow untended; the breath of indifference, or rude touch, may destroy forever its delicate texture. There is a daily attention to the slight courtesies of life, which alone preserve the first freshness of passion. The easy surprises of pleasure, earnest cheerfulness of assent to slight wishes, the habitual respect to opinions, the polite abstinence from personal topics in the company of others, unwavering attention to his and her comfort, both abroad and at home, and above all, the careful preservation of those properties of conversation and manner which are sacred when before the world, are some of the secrets of that rare happiness which age and habit alike fail to impair and diminish.

NOBLE THOUGHTS.

I never found pride in a noble nature, nor humility in an unworthy mind. Of all trees, I observe that God hath chosen the vine—a low plant that creeps upon the helpful wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. When God appeared to Moses, it was not in the lofty cedar, nor the spreading palm, but a bush, a humble, abject bush. As if he would by these selections check the conceited arrogance of man. Nothing produceth love like humility: Nothing hate, like pride.

GOING DOWN HILL.

BY MRS. S. P. DOUGHTY.

"That looks bad," exclaimed Farmer White with an expressive shake of the head, as he passed a neglected garden and broken down fences, in one of his daily walks.

"Bad enough," was the reply of the companion to whom the remark was addressed, "Neighbor Thompson appears to be running down hill pretty fast. I can remember when everything about his little place was trim and tidy."

"It is quite the contrary now," returned the farmer. "House, outbuildings, and grounds, all show the want of a master's care. I am afraid Thompson is in the downward path."

"He always appeared to be a steady, industrious man," rejoined the second speaker. "I have a pair of boots on my feet at this moment of his make, and they have done me good service."

"I have generally employed him for myself and family," was the reply, "and I must confess that he is a good workman; but nevertheless, I believe I'll step into Jack Smith's and order a pair of boots, of which I stand in need. I always make it a rule never to patronize those who appear to be running behind hand. There is generally some risk in helping those who do not try to help themselves."

"Very true, and as my wife desired me to see about a pair of shoes for her this morning, I will follow your example, and call upon Smith. He is no great favorite of mine however—an idle, quarrelsome fellow."

"And yet he seems to be gathering ahead in the world," answered the farmer, "and I am willing to give him a lift. But I have an errand at the butcher's. Step in with me a moment. I will not detain you."

At the butcher's they met the neighbor who had been the subject of their previous conversation. He certainly presented a rather shabby appearance, and in his choice of meat there was a regard to economy which did not escape the observation of farmer White.

After a few passing remarks, the poor shoemaker took his departure, and the butcher opened his account book with somewhat of an anxious air, saying, as he charged the bit of meat:

"I believe it is time that neighbor Thompson and I came to a settlement. Short accounts make long friends."

"No time to lose I should say," remarked the farmer.

"Indeed! have you heard of any trouble, neighbor White?"

"No, I have heard nothing, but a man has the use of his eyes you know; and I never trust any one with my money who is evidently going down hill."

"Quite right; and I will send in my bill this evening. I have only delayed on account of the sickness which the poor man has had in his family all winter. I suppose he must have run behind hand a little, but still I must take care of number one."

"Speaking of Thompson are you!" observed a bystanders, who appeared to take an interest in the conversation. "Going down hill, is he? I must look out for myself then. He owes me quite a sum for leather. I did intend to give him another month's credit; but on the whole, I guess the money would be safer in my pocket."

Here the four worthies separated, each with his mind filled with the affairs of neighbor Thompson, the probability that he was going down hill, and the best way to give him a push.

In another parts of the village similar scenes were passing.

"I declare!" exclaimed Mrs. Bennett, the dressmaker, to a favorite assistant, as she withdrew her head from the window whence she had been gazing on the passers by, "If there is not Mrs. Thompson, the shoemaker's wife, coming up with a parcel in her hand. She wants to engage me to do her spring work, I suppose. I think it would be a venture. Every one say they are running down hill, and it is a chance if I ever get my pay."

"She has always paid us promptly," was the reply.

"True, but that was in the days of her prosperity. I cannot afford to run any risks."

The entrance of Mrs. Thompson prevented further conversation.

She was evidently surprised at the refusal of Mrs. Bennett to do any work for her, but as great pressure of business was pleaded as an excuse, there was nothing said, and she soon took her leave. Another application proved equally unsuccessful. It was strange how busy the village dress-makers had suddenly become.

On her way home, the poor shoemaker's wife met the teacher of a small school in the neighborhood where two of her children attended.

"Ah! Mrs. Thompson I am glad to see you," was the salutation. "I was about calling at your house. Would it be convenient to settle our little account this afternoon?"

"Our account!" was the surprised reply. "Surely, the term has not yet expired!"

"Only half of it, but the present rule is to collect my money at that time. It is a plan which many teachers have adopted of late."

"I was not aware that there had been any change in your rules, and I had made arrangements to meet the bill at the usual time. I fear it will not be in my power to do so sooner."

The countenance of the teacher showed great disappointment, and as she passed on in a different direction, she muttered to herself:

"Just as I expected. I shall never get a cent. Everybody says that they are going down hill. I must get rid of the children in some way. Perhaps I may get a pair of shoes or two for the half quarter, if I manage right, but it will never do to go on in this way."

A little discomposed by her interview with the teacher, Mrs. Thompson stepped into a neighboring grocery to purchase some trifling articles of family stores.

"I have a little account against you.—Will it be convenient for Mr. Thompson to settle it this evening!" asked the civil shopkeeper as he produced the article.

"Is it his usual time for settling?" was again the surprised inquiry.

"Well not exactly, but money is very tight just now, and I am anxious to get all that is due me. In future I intend to keep short accounts. There is your little bill if you want to look at it. I will call around this evening. It is but a small affair."

"Thirty dollars is no small sum to us just now," thought Mrs. Thompson as she thoughtfully pursued her way towards home. "It seems strange that all these payments must be met just now, while we are struggling to recover the heavy expenses of the winter. I cannot understand it."

Her perplexity was increased upon finding her husband with two bills in his hand, and a countenance expressive of anxiety and concern.

"Look, Mary," said he as she entered.—"Here are two unexpected calls for money—one from the doctor, and the other from the dealer in leather from whom I purchased my last stock. They are both urgent for immediate payment, although they have always been willing to wait a few months until I could make arrangements to meet their claims. But misfortunes never come single, and if a man once gets a little behind, hand, trouble seems to pour in upon him."

"Just so," replied his wife. "The neighbors think we are going down hill, and every one is ready to give us a push. Here are two more bills for you—one from the grocer and the other from the teacher."

Reply was prevented by a knock at the door, and the appearance of a lad who presented a neatly folded paper and disappeared.

"The butcher's account, as I live!" exclaimed the astonished shoemaker. "What is to be done Mary! So much money to be paid out, and very little coming in; for some of my best customers have left me, although my work has always given good satisfaction. If I could only have employment as usual, and the usual credit allowed me, I could soon satisfy all these claims; but to meet them now is impossible, and the acknowledgement of my inability will send us still farther on the downward path."

"We must trust in providence," was the consolatory remark of his wife, as a second knock at the door aroused the fear that another claimant was about to appear.

But the benevolent countenance of Uncle Joshua, a rare but welcome visitor, presented itself. Seating himself in the comfortable chair which Mary hastened to hand him he said in his excentric, but friendly manner:

"Well, good folks, I understand that the world does not go quite as well with you as formerly. What is the trouble!"

"There need be no trouble, sir," was the reply, "if man would not add to the afflictions which the Almighty sees to be necessary for us. The winter was a trying one.—We met with sickness and misfortunes which we endeavored to bear with patience. All would now go well if those around were not determined to push me in the downward path."

"But there lies the difficulty, friend Thompson. This is a selfish world. Every body, or at least a great majority care only for number one. If they see apoor neighbor going down hill, their first thought is whether it will effect their own interests, and provided they can secure themselves, they care not how soon he goes to the bottom. The only way is to keep up appearances. Show no signs of going behind hand and all will go well with you."

"Very true, Uncle Joshua, but how is this to be done? Bills that I did not expect to be called upon to meet for the next three months, are pouring in upon me. My best customers are leaving me for a more fortunate rival. In short, I am on the brink of ruin, and naught but a miracle can save me."

"A miracle which is very easily wrought then, I imagine, my good friend. What is the amount of these debts which press so heavily upon you, and how soon, in the common course of events, could you discharge them!"

"They do not exceed one hundred dollars," replied the shoemaker, "and with my usual run of work, I could make it all right in three or four months."

"We will say six," was the answer. "I will advance you one hundred and fifty dollars for six months. Pay every cent you owe; and with the remainder of the money make some slight addition or improvement in your shop or house, and put everything about the grounds in its usual neat order.—Try this plan for a few weeks and we will see what effect it has upon our worthy neighbors. No, no, never mind thanking me. I am only trying an experiment on human nature. I know you of old, and have no doubt that my money is safe in your hands."

Weeks passed by. The advice of Uncle Joshua had been strictly followed, and the change in the shoemaker's prospects was wonderful. He was spoken of as one of the most thriving men in the village, and many marvellous stories were told to account for the sudden alteration in his affairs. It was generally agreed that a distant relative had bequeathed to him a legacy, which had entirely relieved him of his pecuniary difficuities. Old customers and new crowded in upon him. They had never before realized the beauty and durability of his work. The polite butcher selected him the best piece of meat for his inspection as he entered, and was totally indifferent to the time of payment. The dealer in leather called to inform him that his best hides awaited his orders.—The teacher accompanied the children home to tea, and spoke in high terms of their improvement, pronouncing them among her best scholars. The dress-maker suddenly found herself free from the great press of work, and in a friendly note expressed her desire to oblige Mrs. Thompson in any way in her power.

"Just as I expected," exclaimed Uncle Joshua, rubbing his hands exultingly as the grateful shoemaker called upon him at the expiration of six months, with the money which had been loaned in time of need.—"Just as I expected. A strange world!—They are ready to push a man up hill if he seems to be ascending, and just as ready to push him down if they fancy that his face is turned that way. In future, neighbor Thompson, let everything about you wear an air of prosperity, and you will be sure to prosper." And with a satisfied air Uncle Joshua placed his money in his pocket-book, ready to meet some other claim upon his benevolence, whilst he whom he had thus befriended, with light steps and cheerful countenance, returned to his happy home.

A new usury law has just gone into operation in Pennsylvania. It contains no restrictions in regard to the rates of interest. The borrower and lender may agree upon any rate, and that shall be legal.

The London Times received by the last arrival makes a prominent announcement of the fact that it is now printed on one of Hoe's American ten cylinder presses.—Thus the heart and soul of the British nation finds expression through the medium of a "Yankee notion."

THE LATEST GOLD DISCOVERY IN IOWA.—The editor of the Dubuque Express and Herald, has received specimens of so-called gold from Audubon county, which turn out to be simply sulphate of copper,—glittering something like gold but utterly worthless. The man on whose farm they were found is willing to sell for a thousand dollars an acre. We believe very small quantities of gold have been found in Iowa, but it is very likely that most of the alleged discoveries in that State are of a piece with those in Audubon county.

FOURTH OF JULY SERMON.

Delivered in the 2d Presbyterian Church, Delaware, Ohio, July 4, 1858, by Rev. O. H. NEWTON.

Delaware, O. July 12th 1858.

Rev. O. H. Newton,

Dear Sir—Believing that the carrying out of the principles inculcated in your discourse delivered on Sabbath morning 4th inst., are the only sure guarantee for the perpetuity of our Republican Institutions and civil and religious liberty, the undersigned respectfully ask a copy of the same for publication. Respectfully yours

John McElroy,
R. Burr,
R. E. Hills,
D. F. McCullough,
M. D. Covell.
James M. Cherry,
S. A. Cherry,
F. Avery.

Delaware, O., July 15th 1858.

Messrs. R. Burr, D. F. McCullough, J. McElroy, F. Avery, R. E. Hills, M. D. Covell, Dr. J. M. Cherry and others.

Brethren—

I received your complimentary note requesting, for publication, a copy of my sermon preached on the 4th of July.

Relying on your judgment, more than my own, as to whether it is worthy of such notice, I herewith submit to you a copy.

With sentiments of high regard
I am truly yours
O. H. NEWTON.

"*Wisdom is better than weapons of war.*"
Eccl. 9, 18.

I have thought, my friends, that as this Anniversary of our American Independence has occurred on the Sabbath, it would not be out of place, nor uninteresting to indulge in some reflections upon the combined interests of our country, and holy religion, and upon those means by which our free institutions can best be preserved and perfected.

The best interests of our country are inseperably connected with religion. Hence to my mind there is a peculiar fitness in the Anniversary of our Independence occurring now and then on the Sabbath.

This combined interest of our country and religion, is seen particularly in the fact that our present Republican Goverment is the product of religion.

The same book that teaches the religion of Jesus, inspires in those who study that book, a desire for political and religious freedom. And it cannot be denied that the liberty which we now possess, is a necessary consequence of receiving, richly, of the free principles taught in the word of God.

Let us take a glance at the history of the Church and the world, for a few centuries back, and this, it seems to me, will be evident. The world had been for years passing through what is now styled the "Dark Ages."

During this period the great Reformation commenced; which was fast dissipating that moral darkness which brooded over the earth in consequence of the Roman Catholic Church, having concealed the word of God so that very few indeed had any access at all to the true light. When Luther anxious for his own salvation, had resorted to the cloister that he might there in the prescribed way find rest for his soul, came in contact with a Bible, which was fastened by a chain, he from that Bible began to light up his own soul, and that light was destined to shine forth and illume the whole world.

So rapidly did this light spread through the influence of Luther, and so great did the Reformation become that the *See of Rome* became alarmed at the movement, and combined with the kings of the nations, against the people.

Henry VIII, who had been zealous for religious liberty, arrogated to himself the very same spiritual supremacy that he with the aid of the people, and in the name of Christian liberty, had wrested from the Pope of Rome. And he used his power in compelling conformity to the obnoxious faith and worship of Rome, conducted by Ecclesiastics who received their appointments from himself and held them at his pleasure.

The reign of Mary was in the same direction, viz: a relapse to Roman worship.—Queen Elizabeth reinstated the Reformation but reserved to herself the spiritual supremacy. The people resisted all these Ecclesiteal usurpations of the Tudors; and they, to retaliate, attempted to subvert the constitutional authority of Parliament.

In this perplexity Elizabeth, advised by sagacious statesmen and supported by temporizing churchmen, resorted to the *favorite expedient of politicians, viz: compromise.*

Compromise is still a very favorite expedient in adjusting conflicting political interests; and does very well where it is not extended to the subversion of the natural rights, or the moral duties of subjects or citizens. But how many lamentable instaces have we in our political history of compromise, where both the natural rights and moral duties of citizens have been subverted. Even where a compromise is proper within itself, it derives all its strength from the full and fair consent of all the parties whom it binds.

In this compromise Elizabeth would harmonize the uncompromising Church of Rome and the equally uncompromising Latitudinarian Protestantism, by forming a new system midway between the two. The new system was established by law, and conformity thereto was enforced by severe penalties.—This new system, notwithstanding its conformity to the divine precepts, in many respects, was in its civil aspects a mere political institution; and was oppressive and odious to a zealous people, who regarded all political authority as sacrilegious usurpation. The friends also of civil liberty condemned it as turning the batteries which had been won from the Roman See, in the name of liberty, against the very fortess of liberty itself.

The church of England was built on this compromise. But it was seen by those who longed for freedom from the tyranny of Rome, that the whole tendency of the compromise would be to relapse into Romanism; hence there was a demand for a new conservative power to prevent such a dreaded result. In this condition of things that new power appeared in the form of a body of obscure religous persons, men of monastical devoutness, yet retaining the habits of domestic and social life; simple but not unlearned, they were neither so rich that they forgot God, nor were they so poor as to debase their own souls.—They were content with mechanical and agricultural pursuits, yet fully conscious of the liberty with which Christ had made them free; and they were, therefore, bold enough to confront ecclesiastical, and even royal authority in the *capitol.*

For their independence in religious things they were persecuted, but this only increased their strength.

They believed themselves to be the chosen emissaries of God for the advancement of *religious freedom;* hence they were willing to become outcasts among men. They announced as their own rule of conduct, "That no article of faith, no exercise of ecclesiastical authority, no rule of discipline, and not even a shred of ceremonial or sacrament, should be accepted unless sanctioned by a direct warrant from the scriptures, as interpreted by themselves." They claimed that in the free exercise of their own consciences enlightened by the Holy Spirit, they had a right to interpret the Scriptures for themselves. They believed that God, although a benevolent Father, was yet jealous towards disobedience of his *revealed will,* and would punish conscious neglect of its commandments.

This body of men, with these views and principles were the '*Puritans.*' "They came into the world to save the world from despotism; and the world comprehended them not." And even now, some would deny them that glorious part which God caused them to perform in the struggle for civil and religious liberty. They refused to acquiesce in this compromise of Queen Elizabeth, because it involved a surrender of natural rights and a dereliction from duty toward God.—They were however true Christians, hence while they claimed to act in accordance with their own consciences, they were willing to grant the same privileges to others, that they claimed for themselves; hence they did not set up their convictions of duty as a standard for others, who subscribed to the christian faith; but allowed to all their fellow subjects the same broad religious liberty which they claimed to enjoy. They persisted in non-conformity to the prescribed mode of worship. And the more they were pressed the more strongly did they resist, and the stronger the resistance, the more severe their persecution. The Puritans bore, unflinchingly, their testimony against the compromise. In consequence of this they were for more than one hundred years virtually outlawed as citizens and subjects, and outcasts from the established Church; but they bore it all, firmly adhering to their principles, before magistrates and councils, in the pillory, under stripes, in marches, in camps, in prison, in flight, in exile, among licentious soldiery and dissolute companions, in neighboring lands, on the broad ocean, when the mariners lost their compass, and when the ship supplies became scanty, and her seams opened to the waves, and on unknown coasts houseless and homeless, famishing and dying in the forest, surrounded with snow and ice, contending with savage beasts, and more savage men. Thus faithful to their principles, the compromise policy failed; civil and religious liberty was not crushed out or destroyed, but it arose erect, it triumphed, and it is still gaining new and wider fields. And tyrants have trembled on their thrones, as they have read of its powerful and glorious progress.

The Puritans thus persisted and prevailed because they had adopted one true and sublime principle of civil conduct, namely, "that a subject in any state has a natural right to liberty of consciece.' And this great and noble principle they had learned from the work of God.

They did not claim to derive the right of toleration, from the common law, or the statutes of the realm, or even from that imaginary contract between the soverign and the subject, which some had invented about that time as a basis of civil rights. They resorted at once to that older and broader law, that law which was more stable than all these, a law universal in its application and in its obligation; established by the Creator of all things, and judge of all men, and therefore paramount to all known constitutions. Such was the *source* from which, they claimed to derive their right of thinking and acting for themselves in religious matters. They did not lay claim to the discovery of this great principle, or to the promulgation of it, for others had talked of it, and wrote about it. Theirs consisted in having reduced the principle to actual and effective application as a rule by which to be governed in political conduct.

In acting upon this principle they did not wish to be disloyal subjects, they would not trample upon the laws of their government with impunity, nor disregard their rightful soverigns, and they would not appeal from these only as they appealed to a higher power.—And while they regarded themselves subjects to civil magistrates, they at the same time regarded themselves as subjects to a still *higher power;* and it was only when civil law infringed upon the right of consciencethat they claimed the right to disregard that law.

They revered the law of magistrates, but they revered the law of God more.

Listen to the manner in which they spoke upon this point, when imprisoned:

"Upon a careful examination of the Holy Scriptures, we find the English hierarchy to be different from Christ's institution, and to be derived from Antichrist, being the same the Pope left in this land, to which we dare not subject ourselves. We farther find that God has commanded all that believe the gospel to walk in that holy path and order which he has appointed in his church. Wherefore, in the reverend fear of his name, we have joined ourselves together, and subjected our souls and bodies to those laws and ordinances, and have chosen to ourselves such a ministry of pastors, teachers, elders, and deacons, as Christ has given to his church on earth to the world's end, hoping for the promised assistance of his grace in our attendance upon him, notwithstanding any prohibition of men, or what by men can be done unto us. We are ready to prove our church order to be warranted by the word of God, allowable by her Majesty's laws, and no ways prejudicial to the sovereign power, and to disprove the public hierarchy worship, and government, by such evidence as our adversaries shall not be able to withstand, protesting, if we fail herein, not only willingly to sustain such deserved punishment as shall be inflicted upon us, but to become conformable for the future, if we overthrow not our adversaries. * * We therefore in the name of God and of our sovereign the Queen, pray that we may have the benefit of the laws and of the publich charters of the land, namely, that we may be received to bail, till we be by order of law convicted of some crime deserving of bonds. We plight our faith unto God and our allegiance to her majesty, that we will not commit anything unworthy of the gospel of Christ, or to the disturbance of any common peace and good order of the land, and that we will be forthcoming at such reasonable warning as your lordships shall command.—Oh, let us not perish before trial and judgment, especially imploring and crying out to you for the same. However, we take the Lord of Heaven and Earth, and his angels, together with your own consciences, and all persons in all ages, to whom this our supplication may come, to witness that we have here truly advertised your honors of our case and maze, and have in all humility offered to come to Christian trial."

How beautiful, and yet with touching effect does this opening of their cause by the Puritans illustrate the divine instruction, "That the fear of the Lord is the beginning of wisdom."

I do not suppose that the Puritans understood the full scope of that principle which they laid down; they no doubt in some instances acted inconsistent with it themselves but this only illustrates another great truth, viz: "That human progress is only the pulling of an endless chain suspended from the throne of God; the links of which are infinite in number, and can be grasped by the human hand only one at a time."

This principle of the inviolability of the rights of conscience, necessarily severs the inviolability of all the acknowledged natural rights of man; those which have reference to his duties to himself and to his fellow men, as well as those which he owes directly to God. This principle claims for us the right of obeying God, when commanded to do justice and love mercy in our dealings with our fellow men. This principle gives us the right to follow our own conscience, in performing these duties, and those laws of our land, (if any there be,) which forbid our carrying out the great law of love to our fellow men, must be held by us just as the Puritans regarded the *compromise* established by Queen Elizabeth.

It we are compelled by law to trample upon the natural rights of others, we must do violence to our own consciences in obeying such laws. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." This Puritan principle then involves the political equality of all men. Our absolute rights grow out of our moral constitution. If so then the absolute rights of all are the same.

Political equality is nothing else than the full enjoyment of those absolute rights, which arise out of our moral constitution.—God gave to each this moral constitution, hence any infringment upon the rights which grow out of this, unless those rights have been forfeited by crime, is forbidden by divine authority.

Here then we see something of the extent of that principle laid down by the Puritans and drawn by them directly from the Word of God.

We may learn from the following quotation, how the Puritans understood their own great principle in its bearing upon the rights of conscience:

"Liberty of conscience," said one of their earliest organs, "is the natural right of every man—he that will look back on past times, and examine into the causes of subversion and devastation of States and countries, will find it owing to the tyranny of princes and the persecution of priests. The ministers of the established church say that if we tolerate one sect we must tolerate all. This is true. They have as good a right to their consciences as to their clothes, or estates.—No opinions or sentiments are cognizable by the magistrates any furthur than they are inconsistent with the power of civil government."

The tendency of this Puritan principle was to a pure system of republican government. As I have said, I do not suppose that they fully understood this. They did not seem to be seeking a republican form of government, but only liberty of conscience; or freedom from that control which the State would exert over their religious devotions.—But if the State could not control this there would necessarily follow a sepa ration of Church and State. If then the Church and State be separated and political equallity be established, then necessarily follows a republican form of government. Equal toleration in religion, and equal enjoyment of all natural rights, are inconsistent with the secrecy, and power, and oppression which seem to be necessary to the existence of monarchy and aristocracy.

That the Puritans were slow to discern the tendencies of the principles they laid down, and that they did not thus act for the purpose of overthrowing their form of government, is evident from what they said themselves:

"Although (said they to Elizabeth) her Majesty be incensed against us, as if we would obey no laws, we take the Lord of Heaven and Earth to witness that we acknowledge, from the bottom of our hearts, her Majesty to be our lawful Queen, placed over us for our good; and we give God our most humble and hearty thanks for her happy government; and both in public and private we constantly pray for her prosperity. We renounce all foreign power, and acknowledge her Majesty's supremacy to be lawful and just. We detest all error and heresy. Yet we desire that her Majesty will not think us disobedient, seeing we suffer ourselves to be displaced rather than yield to some things required. Our bodies and goods and all we have are in her Majesty's hands; only our souls we reserve to our God, who is able to save and condemn us."

And even long after this, after they had enjoyed a republican government for some time, the Colony of Massachusetts saluted Charles II on his restoration, with this loyal address:

"To enjoy our liberty, and to walk according to the faith and order of the Gospel, was the cause of us transplanting ourselves with our wives, our little ones, and our substance, choosing the pure christian worship, with a good conscience, in this remote wilderness, rather than the pleasures of England with submission to the impositions of the hierarchy to which we could not yield without an evil conscience. We are not seditious to the interests of Cæsar."

We see then that our Republic did not grow out of a desire for a republican form of government, but from a desire to enjoy the natural rights, which God had guaranteed to them, and which rights they learned that they possessed from the study of the Bible.

To enjoy the rights of conscience then led the Puritans to seek an asylum in this land. Once here and in the enjoyment of these feelings, that principle of freedom, which they had imbibed from the Word of God, developed more and more, applying itself to one after another of the natural rights of man; until the time at last came, when the people felt, that if they suffered *taxation* they had a right to *representation.* Thus they were led along, until they regarded themselves as called upon by God to throw off that tyranny, which had been so long depriving them of their rights. Hence the Revolution followed, and the establishing of that *American Independence* which we have so long enjoyed.

I need not say that all this has been vouchsafed to us, under the kind hand of God, and that to him our hearts of unfeigned gratitude should rise. Blessings so great and so glorious as these we this day enjoy, must call forth thanks from every feeling heart.

Our fathers have bequeathed us a high trust in the form of *civil and religious liberty.* And if we do not hand it down to coming generations as pure, or even more perfect, than we received it, we shall prove ourselves unworthy of the trust.

The questions then how we shall preserve and perfect our free institutions is one of very great importance.

I remark then:

1st. That the best means to secure this, will be a firm adherence to those principles, the developement of which has brought our free institutions into existence.

If these principles are so pure and powerful in themselves, as to triumph over despotism and tyranny, when such a triumph, was not the object, primarily sought, surely they will be sufficient to hold that tyranny in subjection when they are adhered to for that very purpose.

These principles are found in their purity in the Word of God; faithfully studied there, and faithfully applied, our free government so far from relapsing into tyranny, will go on to full perfection. It is now by no means perfect; but it may and will become so, just in proportion to the developement and perfection of these principles in the hearts and consciences of the people.—We should not hold on to these institutions, with their deficiencies, to keep them from needed amendment; but we should be prepared to amend and complete them; and thus save our country from the need of another bloody revolution.

Shall we compromise, the principles of justice, freedom and humanity, for selfish or political ends? or shall we stand fast always for the proper defence of these principles? I know of no better rule of conduct than that adopted by the Puritans; indeed I think no other is eithersure or safe. And if we follow their rule of conduct we shall be apt to adopt their noble temper and spirit. They were faithful to their principles and persevering in their application of them. They forgot themselves and their own immediate interests, and labored and suffered that coming generations might be safer, freer and happier than themselves. If we influenced by the same spirit shall go on in the fuller developement of these principles, we shall transfer our noble free institutions even more pure and perfect than we received them. It should always be borne in mind that the generations of men in moral and political culture, sow and plant for their successors. Said Bradford the brave and noble leader of that little band of pilgrims, when he was landing on Plymouth Rock. "Let it not be grevious to you, that you have been made the instruments to break the ice for others. The honor shall be yours to the world's end." Great indeed was that honor.—Shall we not at least strive for the honor of transmitting those free institutions to coming generations, as pure as we have received them. Let us adhere to these principles, and let them be carried out at all times, in their application to the interests of this great nation. Let us never be guilty of compromising these to party purposes. Let a nobler and purer spirit pervade our every action. How does the the noble selfsacrificing spirit of the Puritans, rebuke that narrow minded selfishness that has been so often witnessed in the management of our national affairs. How often has every pure principle of patriotism been sacrificed on the altar of party stripe.

Every such act weakens the power of our government, and endangers our safety. O! that the public mind of this great nation, enlightened by the Word of God, would but rise above all such degrading acts, and emulate that noble spirit which led our pilgrim fathers to endure so much for the good of their country and their posterity.

2d. As these principles are found in the Word of God, another means of preservation and developement will be a full free circulation of the scriptures.

It was the concealing of the Bible that brought on the period of the "Dark Ages" which was so favorable to despotism. And if the time shall come, when the Bible shall be excluded from the mass of mankind, in this our country, then too will the time come, in which our free institutions will be abolished.

In proportion then, as the masses of our people derive their knowledge and principles from the Bible, in that proportion will our liberties be safe. Said Chief Justice Hornblower, "Let the Bible have its proper influence on the hearts of men and our liberties are safe, our country blessed and the world happy. There is not a tie that unites us to our families not a virtue that endears us to our country, nor a hope that thrills our bosoms, in the prospect of future happiness, that has not its foundation in this sacred Book. It is the charter of charters, it is the palladium of liberty—the standard of righteousness. Its divine influence can soften the heart of the tyrant, can break the rod of oppression and exalt the peasant to the dignified rank of an immortal being—an heir of glory." If these sentiments be true, every lover of his country will be an advocate of the free circulation of the scriptures. Had the pilgrim fathers never read the Bible, they would never have possessed those heaven born principles that led them to this land, and which gave them the liberties we this day enjoy. Let me repeat it then, the best means of preserving and perfecting our free institutions, is free access by the masses to the Word of God. Let the rising generations be thoroughly taught the principles of the Bible; let them receive and adopt and practice them, and our country is safe. We shall then have no more "Dred Scott" decisions. We shall see no more infringment in high places, upon those very principles which gave birth to our American Independence.

God in his Revealed Will. has given us a sure recipe for future greatness and glory; only let that reeipie be tested and the reeult is certain.

3d. If we would preserve and perfect our free institutions we must labor faithfully for the removing of all systems of evil, either social, moral, or political.

That evils of such a character do exist in our government, is admitted by all. That they mar the beauty and perfection of our government will not be denied. That some of these are of such a nature as to threaten our existence as a free people, is equally true. But none of these evils are so great that they could not be remedied, if all the good and honest hearted in our land could so far forget self, and party interest, as to labor for a few years, with direct reference to the best good of the greatest number.—We tolerate much that is wrong, because we are so selfish, that we will not act in many cases according to our better judgments. But the question comes to us, shall we exterminate these evils, or shall we suffer them to exterminate us as a republic?

Intemperance is a social vice that is doing much to destroy the peace and best interests of the human family; but it is sustained in its dreadful work, not by the inebriate alone, but more especially by the temperate drinker, the man of capital, the man that loves office more than he loves virtue. In every community its effects could be stayed, if all the moral and respectable sought the best interests of society, more than they sought the promotion of their own selfish ends. Intemperance finds its greatest protection generally, in the civil law; not that the law itself would shield it in its work of death, but the law is generally so administered as to afford it a most safe protection.

This would not so be, if there was a proper public sentiment on this subject.—How long this evil must be endured, before a proper public sentiment against it can be created none can tell. It is now the moral sirocco of the social state. It is the universal disturber of civil society, and panders with a greedy relish, to lust and crime. It may be said to be the father of all crime.—

It has for its victim one or more in all almostevery family. It threatens every young man with its contaminating influence, and thousands yearly fall a prey to its work of death; yet all this is not sufficient to arouse the sensibilities of those who might stay its progress. What sorrow and misery it produces every year. How much it costs this nation to take care of its dreadful effects; and what a wave of moral pollution and moral destruction is it rolling over our land, and yet with all this before our eyes, how ready are multitudes to countenance, to encourage, and protect this evil. Of what slaves are we as a nati-on to this King of evils; and although we to day celebrate the anniversary of our independence of British power, yet this tyrant rules over us, and makes captives from thirty to forty thousand of our sons and daughters every year; and we dare not, will not, assert and endeavor to maintain our independence, glorious indeed is the Independence we have already attained, but far more glorious will that day be that recalls the anniversary of our independence of King Alcohol.

Slavery is also another evil in our land, and one of immense magnitude. It is a social moral and political evil. It rests like a mighty incumbus upon the progress of our nation. It has, until recently been regarded by all as an evil of great dimensions; and no one had the hardihood to contend for its continuance, on the ground that it was a divine institution and approved of by God. All seemed to lament the evil; but as it was so interwoven with the social commercial and political interests of the country the question was how we were to remove the evil, so as not to interfere too much with these interests. A few autocrats in spirit have ever desired its perpetuation; but not so with any that claimed to be wise and good, until quite recently. Now there are doctors of divinity, who attempt to sustain the infamous system from the Bible, and they openly and boldly endeavor to sustain slavery as a divine institution, putting it on the same ground of the marriage relation.—This position of things is the most alarming feature, of all our governmental affairs.—It always was a subject that prevented a union of feeling in our nation, but for years the breach has been growing wider and wider; and no one now can doubt that it stifles the very breathing lungs of our national life, and it is threatening to crush out our very existence as a federal compact. It is the question upon which every other great national question must turn. The anxiety that fills the breast of one portion of our statesmen, is to know how they may manage the affairs of this great nation, so as to perpetuate slavery, and please their people at home. The question that agitates the minds of another portion is to know how they shall manage the matter so as to appear to their people at home, to be striving for liberty, while they readily let slavery triumph. Another small portion are really struggling for freedom and for the abolishing of slavery. How must God look upon this great nation as he sees the majority of its strength devoted to the enslaving of three or four million of its people. And as he actually sees fathers selling their children into perpetual bondage of the most cruel kind. As sure as there is a just God in heaven, such wickedness must be repented of, and put away, or the just retribution of such conduct must be met. "O! that men would be wise, that they would consider their latter end."

I have already been too long, so that I cannot enlarge. The great question for the American people, and for us as individuals, to settle is this; shall this evil be removed, or will we suffer it to crush us. One or the other must be done. Slavery is inconsistent with the very genius of our government; and is totally averse to the principles, the developement of which has brought our Republic into existence.

It has put in the wedge of division and it will drive it to the complete severing of this great and noble confederacy, unless it is removed.

If then we would perfect, and perpetuate our free institutions, let the evils of slavery be removed; dry up the streams of intemperance; check the tide of luxury and dissipation; cultivate the virtues of frugality, of temperance, of justice and mercy; be governed by that wisdom found in the Word of God, adhere to the principles there taught, the following of which has secured to us all the greatness we have; and we shall see in their fuller developement all the beauty, peace and harmony that is desirable in any human government. Do this and then may coming generations sing with emphasis:

"Great God we thank thee for this home,
This boundless birth land of the free;
Where wanderers from afar may come,
And breathe the air of liberty.
Still may her flowers untrameled spring,
Her harvests wave, her cities rise,
And yet till time shall fold his wing,
Remain earth's lloveliest Paradise."

Garrison (William Lloyd) is in agony about the celebration of the Fourth of July at Boston. In the last week's Liberato he says:

Monday, the 5th, was observed throughout the nation with the usual characteristics of Independence Day. In Boston there were various devices resorted to to excite popular curiosity. There was a city procession, under military escort—a hunkerish, insulting, venomous, pro-slavery, Union-saving oration by John S. Holmes, Esq.—a dinner at Faneuil Hall—a "National" alias Satanic, Border-Ruffian, Lecompton-Swindle, Sham-Democratic celebration, by the "Young Men's democratic Club"—a hodge-podge, high falutin" double-and-twisted, pro-slavery, Union-saving oration by Hon. Rufus Choate, and an exclusive dinner at the Revere House, (only $10 a plate!)—a regatta on Charles street—balloon ascensions from the Commons—a brilliant display of fireworks in the evening—&c., &c.

Archbishop Hughes has issued a circular to one hundred of the most wealthy Roman Catholics of his diocese, proposing that they should advance $1,000 each, as a subscription with which to commence the erection of the new St. Patrick's Cathedral, on Fifth Avenue, New York. When the money raised in this manner is all expended, smaller contributions will be solicited until the completion of the work.

The Manchester (N. H.) Mirror say that the families of Mr. C. D. Dunbar and Mr. Badger, eleven persons in all, have just been poisoned by eating cheese. The administration of proper remedies has relieved all parties. The symptoms were the same as in copper poisoning, and it is supposed that some copper utensil was used in the manufacture of the cheese.

The partial subsidence of the waters of the Western rivers begins to reveal the extent of the damages which the great floods of the spring and summer have effected.—The American Bottom, below Alton, Illinois, it is stated presents an unwonted appearance. The bridges are wrecks, the plank roads washed away, and the embankments gone. Acres and acres of crops are destroyed, peach trees ruined, wood floated away, corn and potatoes inundated to death. The water is now falling on the Bottom very fast and some of the farmers are planting again.

Regular troops are being sent from New York to Oregon to fight Indians. The Indians killed in this war will cost about ten thousand dollars each.