POETRY.

THE CHILD AT PRAYER.

BY REV. WM. SWAN,
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There is on earth a lovely sight
To which from heaven the angels bend—
A voice they hear with rapt delight,
A sound with which their harp-notes blend,
A scene o'er which, with viewless wing,
Their host are ceaseless hovering.

What may it be? Is it the saint—
Upon his head the hoary crown,
His heart and flesh about to faint,
The sun of life fast sinkin down,
Closing in peace his earthly days—
His prayer already turned to praise?

Is it the martyr at the stake,
Looking to heaven with a tearless eye—
Seeing that saviour for whose sake
He counts it glory thus to die,
And praying, with his latest breath
For those who triumph in his death?

Is it a parent's love? The meek
The pious mother, bent in prayer,
The tear of faith upon her cheek,
Beseeching God her child to spare—
Look on it with a smiling face,
And bless it with His richest grace?

No. 'Tis that child upon its knees
In its unnoticed hiding-place,
Where none on earth o'erhears or sees,
Lisping a prayer inspired by grace;
Lifting its little heart to heaven,
Praying to have its sins forgiven!

The dying Christian heart is calm,
And glorious is the martyrs death,
The mother's tear of faith is balm,
But sweeter that child's praying breath
And if a spot on earth is [illegible]
'Tis where an infant [illegible] —*Southern Baptist*

QUEEN VICTORIA.

The English people, it must be confessed, are fond of *respectable* conduct; and therefore they admire the Queen, who, as a mother and a wife, is an ornament to her sex. There is not a more kind-hearted woman in the world, a better wife, nor a more affectionate mother. Her political tendencies are believed to be liberal, but she acts as if she belonged to no party, and her conduct as a ruler, is wholly based upon the advice of her Ministry, who are responsible by law for what they make her do. I am persuaded that in the revolutionary events of 1848, it was the personal character and popularity of Queen Victoria which preserved the country from a bold effort to establish a Republic.

The personal habits of the Queen and her family are extremely simple and plain. Breakfast is over by nine; then a couple of hours are devoted to the perusal of letters and the despatch of business, which consists of reading abstracts of the public documents which she has to sign. Between 12 and 2 the Queen and her family usually walk in the private grounds of the palace; if the weather do not permit out-of-door exercises, Prince Albert and she apply themselves to drawing and etching. Both have acquired some skill in the use of the graver, and have a small press put up in one of the rooms of Buckingham palace, at which they work with their own hands. A present of a set of royal etchings is considered a very special compliment and prized as such. I know that the business of Beaford's *boudoir*, at Woburn Abbey is hung round with his royal etchings. Some of them are neatly done—most of them in good drawing. All of them are curiosities, as specimens of royal art and industry.

Between two and three the royal party lunch. This repast, which is in fact an early dinner, is a very private one. The Queen, Prince Albert, the Princess Royal and Prince of Wales, sit down to a single joint, (usually a roast shoulder of mutton,) and a few side dishes. There is very little wine partaken of at this meal. When it is ended, Prince Albert goes into the garden, (for the Queen allows no smoking within her walls,) and disposes of a couple of cigars. While the royal-luncheon is going on, the attendants at the palace, who are very numerous, take their dinner—a plain, substantial meal, at which the liveried servants are allowed ale. For those of a higher rank, the allowance is half a pint of wine to each. I happen to know that when any artists are at work, or in waiting at the palace at the hour of lunch, meat is served up to them, and half a pint of sherry, is brought up for each. This is very different from the waste which did prevail in the royal household, and Queen Adelaide was the first to put a check to it. She too got indignant at the female servants wearing silks and satins, and caused a menial revolt by ordering them to wear muslins and stuffs. The economy of the household now allows the Queen to save about half the money annually voted for its maintenance.

These savings are considerable, and being duly invested, are rapidly accumulating. Then, in addition to his £30 000 a year allowance as consort, as much more has been given to Prince Albert in various appointments (he has £16 a day as Field Marshal;) and as he does not spend £10 000 a year, his saving must be great. There is a fond hope that he and the Queen mean to appropriate this money to the future pension of their children, and not to ask the people to support them—*N. Y. Times.*

THE MOB.—The mob is a demon, fierce and ungovernable. It will not listen to reason; it will not be influenced by fear or pity, or self-preservation. It has no sense of justice. Its energy is exerted in frenzied fits; its forbearance is apathy or ignorance. It is a grevious error to suppose that this cruel, this worthless hydra, has any political feeling. In its triumph it breaks windows in its anger it breaks heads. Gratify it, and it creates a disturbance; disappoint it, and it grows furious; attempt to appease it, and it grows outrageous; meet it boldly, and it turns away. It is accessible to no feeling but one of personal suffering; it submits to no argument but that of the strong hand. The point of the bayonet convinces; the edge of the sabre speaks keenly; the noise of the musketery is listened to with respect; the roar of artillery is unanswerable. How deep, how grievous, how burdensome is the responsibility that lies on him who would rouse this fury from its den! It is astonishing, it is so little known, how much individual character is lost in the aggregate character of a multitude. Men may be rational, moderate, peaceful, loyal and sober, as individuals; yet heap them by the thousand, and, in the very progress of congregation, loyalty, quietness, moderation, and even reason evaporate, and a multitude of rational beings is an unreasonable and intemperate being—a wild infuriated monster, which may be driven, but not led, except to mischief—which has an appetite for blood, and a savage joy in destruction, for mere gratification of destroying,—*Democratic Recorder.*

RISE FROM AN HUMBLE CONDITION.

In a speech delivered by the Hon. and Rev. the Dean of Ripon at the late soiree of the Mechanics Institute, Leeds, a few passages occur worthy of being widely circulated:

"I like to think with pleasure, and satisfaction and wonder, of the extraordinary advancements which, in the providence of God, particular individuals have made, who have just been able to supply the operation of the minds according as they were able to exercise them, and thereby to place themselves in extraordinary positions, both in relation to their own prosperity and to the advantage of the country. It may be a very familiar subject, but it is one which I do like to think of, and I will just allude to it. There was a young man, who was the youngest of thirteen children, and his father a very poor man; and the best that his father could do for him was to apprentice him to a barber. In that humble and praiseworthy class of public life, that respectable individual demeaned himself honorably, as long as he chose to continue in it. He then bestowed his care and enterprise upon the beautiful hair of our heads, improving it to that degree, that it should be fit to make a wig of. In that he excelled. Then gentlemen, he betook himself to the improvement of a weed, which I have seen, and which is little more than like a weed— I mean the cotton plant of Carolina. He betook himself to improve the manufacture of cloth made out of that weed. He gained great success, adding merely to the acquirements which he possessed—which you may suppose were slender—the knowledge which he could pick up by associating with his fellow-men; he gained that success which enabled him to decide the wars of the linen and the cotton, so that the vestment should be made all of cotton. That barber's apprentice, gentlemen, that honorable improver of our hair, for the purpose of a wig, was Sir Richard Arkwright, afterwards high sheriff of his county, and who left his family half a million of money. Well, gentlemen, I only put this as one instance of a simple, plain man honestly following the call of Providence, using the mind according as God's providence gave him an opportunity of drawing forth its resources—throwing himself in the opening which was prepared for him, and thus gaining a prosperity exceeded by no man in this country, and I am sure that language is not equal to say the advantage which our nation has received from his invention, enabling him thus to show the benefit of the exercise of the mind, and talent, and energy, and desire for improvement in the humblest stations of life."—*Southern Baptist*

GREELEY'S NOTES

The English are eminent devotees of *Method* and *Economy*. I never saw the rule, "A place for everything, and everything in its place," so well observed as here. The reckless and the prodigal are found here as everywhere, also, but they are marked exceptions. Nine-tenths of those who have a competence know what income they have, and are careful not to spend more. A Duchess will say to a mere acquaintance, "I cannot afford" a proposed outlay—an avowal rarely and reluctantly made by an American, even in moderate circumstances. She means simply that other demands upon her income are such as to forbid the contemplated expenditure, though she could of course afford this if she did not deem those of prior consequence. No Englishman is ashamed to be economical, or to have it known that he is so. Whether his annual expenditure be fifty pounds or fifty thousand, he tries to get his money's worth. I have been admonished & instructed by the systematic economy which is practised even in great houses. You never see a lighted candle set down carelessly and left to burn an hour or two to no purpose, as is common with us; if you leave one burning some one speedily comes and quietly extinguishes the flame. Said a friend: "You never see any paper in the streets here as you do in New York, (sweep out of the stores, &c:) the English throw nothing away.

We speak of the vast parks and lawns of the Aristocracy as so much land taken out of use and devoted to mere ostentation, but all that land is growing timber or furnishing pasturage—often both. The owner gratifies his taste or his pride by reserving it from cultivation, but he does not forget the main chance. So of his Fisheries and even Game Preserves. Of course, there are noblemen who would scorn to sell their venison or partridges; but game is abundant in the hotels and refectories—too much so for half of it to be obtaind by poaching. Few whose estates might yield them ten thousand a year are content with nine thousand.

The English are eminently a *practical* people. They have a living faith in the potency of the Horse-Guards, and in the maxim that "Safe bind is sure find." They have a sincere affection for roast beef. They are quite sure "the mob" will do no harm if it is vigilently watched and thoroughly overawed. Their obstreperous loyalty might seem inconsistent with this unideal character, but it is only seeming. When the portly and well-to-do Briton vociferates "God save the Queen!" with intense enthusiasm, he means "God save my estates, my rents, my shares, my consols, my expectation." The fervor of an Englishman's loyality is usual in a direct ratio with the extent of his material possessions.

The poor like the Queen personally, and like to gaze at royal pageantry; but they are not fanatically loyal. One who has seen Gen. Jackson or Harry Clay publicly enter New York or any other city, finds it hard to realize that the acclamations accorded on like occasions to Queen Victoria can really be deemed enthusiastic.—*Christian Chromicle*

BREAD CAST UPON THE WATERS

The following anecdote is furnished by the biographer of the late Mrs Sarah Judson, of Burmah: "A middle aged man, of sober aspect and respectable appearance, came to the pastor of the Church (at Maulmain) to ask for baptism. He spoke the Burmese language imperfectly, and it was soon ascertained that he was a Peguan, from the vicinity of Bankok, in Siam.

"Why do you wish to be baptized?" inquired the pastor.

"I believe in the Lord Jesus Christ, and I wish to enter his religion, and obey his commands."

"How do you know that this is one of his commands?"

"I have read about it in the book of truth."

"How did you first become acquainted with the religion of Jesus Christ.

"Before I came to this religion, a countryman of mine chanced to mention a wonderful little book, which a foreign teacher at Bankok had given him, and I had the curiosity to procure read it. I have never worshipped an idol since."

"Indeed, what book was it?"

"The Golden Balance."

The conversation for several moments ceased for the wheel of Time was thrown too suddenly back to admit of any concealment of emotion. The Golden Balance was one of the earliest efforts of Mrs. Judson, for translation into the Peguan tongue; and the stranger now sat beneath the very roof where she had toiled for his salvation. There had the fingers now mouldering in a distant grave given wings to the precious seed, which floated away over vale and mountain river and woodland, to drop into the soil prepard for it by Holy Spirit.—She who would have rejoiced in it was not there, but by the labor of her hand and pen—by the labor of her lips, engraved on many a throbbing heart—by her prayers and by the fragrance that clings about her memory, she is living and laboring still."—*Southern Baptist.*

DECISIVE BATTLES.

The decisive battles of the world, those of which, to use Hallam's words, "a contrary event would have essentially varied the drama of the world in all its subsequent scenes," are numbered as fifteen by Professor Creasy, who fills the chair of Ancient and Modern History in the University of London. They are the grand subject of two volumes by him, just from Bently's press. These battles are:—

1. The battle of Marathon, fought 490 B. C., in which the Greeks under Themistocles defeated the Persians under Darius, thereby turning back a tide of Asiatic invasion, which else would have swept over Europe.

2. The battle of Syracuse, 413 B. C., in which the Athenian power was broken, and the West of Europe saved from Greek dominion.

3. The battle of Arbella, 331 B. C., in which Alexander, by the defeat of Darius, established his power in Asia, and by the introduction of European civilization produced an effect which as yet may be traced there.

4. The battle of Metaurus, fought 207 B. C., in which the Romans under Consul Nero, defeated the Carthagenians under Hasdrubal, and by which the supremacy of the great Republic was established.

5. The victory of the Arminius, A. D. 9 over the Roman legions under Varrus, which secured Gaul from Roman dominions.

6. The battle of Chalons, A. D. 451 in which Ætius defeated Attila, the Hun, the self-styed "Scourge of God," and saved Europe from entire devastation.

7. The battle of Tours, A. D. 732, in which Charles Martel, by the defeat of the Saracens, averted the Mohammedan yoke from Europe.

8. The battle of Hastings, A. D. 1056, in which William of Normandy was victorious over the Anglo-Saxon Harold, and the result of which was the formation of the Anglo-Norman nation, which now is dominant in the world.

9. The battle of Orleans, A. D. 1429, in which the English were defeated and the independent existence of France secured.

10. The defeat of the Spanish Armada, A. D. 1588, which crushed the hopes of papacy in England.

11. The battle of Blenheim, A. D. 1704 in which Marlborough, by the defeat of Tallard, broke the power and crushed the ambitious schemes of Louis XIV.

12. The defeat of Charles XII by Peter the Great at Pultowa, A. D. 1709, which secured the stability of the Muscovite Empire.

13. The battle of Saratoga, A. D. 1777, in which General Gates defeated Burgoyne, and which decided the fate of the American Revolutionists, by making France their ally, and other European powers friendly to them.

14. The battle of Valmy, A. D. 1792, in which the Continental Allies, under the Duke of Brunswick, were defeated by the French Revolutionary army.

15. The battle of Waterloo, A. D. 1815, in which the Duke of Wellington hopelessly defeated Napoleon, and saved Europe from his grasping ambition.—*Southern Baptist.*

READING.—The amusement of reading is among the greatest consolations of life; it is the nurse of virtue; the upholder in adversity; the prop of independence; the support of a just pride; the strengthener of elevated opinions: it is a shield against tyranny of all petty passions; it is the repeller of the fool's scoff, and the knave's poison.

SOLEMN THOUGHT.

We see not, in this life, the end of human actions. Their influence never dies. In ever-widening circles, it reaches beyond the grave. Death removes us from this to an eternal world; time determines what shall be our condition in that world. Every morning when we go forth, we lay the moulding hand on our destiny, and every evening when we have done, we have left a deathless impress upon our character. We touch not a wire that vibrates in eternity—not a voice but reports at the throne of God. Let youth, especially, think of these things, and let every one remember, that in this world, where character is in its formation state, it is a serious thing to think, to speak, to act.

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