Selected for the Pearl.

THE KING'S OLD HALL.*

Few ages since, and wild echoes awoke
In thy sweeping dome and panneling oak:
Thy seats were filled with a princely band—
Rulers of men and lords of the land.
Loudly they raved, and gaily they laughed,
O'er the golden chalice and sparkling draught;
And the glittering board and gem-studded plume
Proclaimed thee a Monarch's revelling room.

But now the spider is weaving his woof,
Making his loom of thy sculptured roof:
The slug is leaving his slimy stain,
Trailing his way o'er thy Gothic pane.
Weeds have gathered and moss has grown
On thy topmost ridge, and lowest stone:
And the wheeling bat comes flapping his wing
On the walls that circled a banquetting King.

The idle stare and vulgar tread
May fall where the regal train was spread:
The gloomy owl may hide its nest,
And the speckled lizards safely rest.
Who were the revellers? where are their forms?
Go to the charnel, and ask of the worms,
They are low in the dust, forgotten and past,
And the pile they raised is following fast.

Oh man! vain man! how futile your aim
When building your temples to pleasure and fame!
Go—work for heaven with faith and care—
Let good works secure thee a mansion there.
For the palace of pageantry crumbles away,
Its beauty and strength are mock'd by decay,
And a voice from the desolate halls of Kings,
Cries—"Put not your strength in corruptible things!"

ELIZA COOK.

* Etham Palace, Kent.

THE MARTYRS.

Among all the early Christian martyrs, there is probably none which is more calculated to awaken the most tender emotions, than that of Blandina, who suffered A. D. 177, at Lyons, under the second persecution, in the time of Trajan. A youth named Ponticus, aged fifteen, represented by ecclesiastical historians as her younger brother, was her constant associate and her fellow sufferer. Together they were repeatedly led forth to behold their brethren cruelly tormented or devoured by wild beasts in the amphitheatre, amidst the derision of enfuriated thousands. They were subjected to the severest and most ignominious tortures, in order to induce them to recant.

One remarkable trait was seen in their deportment, viz. unaffected humility. The extravagant admiration of martyrs was then a growing fault in the church; and when, as they came out of one scene of anguish after another, they maintained their unwavering fidelity, this admiration was expressed by their fellow Christians in a reprehensible manner.

The noble youths, as if this was not the least of their trials, begged them to desist; declared themselves unworthy to receive such praise; and gently, but firmly, rebuked those that offered it. "We do not deserve the name of martyrs," said they, "we are only humble confessors of the gospel."

It was the lot of Ponticus to be the first called to death. Of feeble frame, and gentle disposition, his sister had always watched over him with a kind of maternal fondness. Her anxiety for him was now inexpressible. She feared, not so much for the pain he was called to undergo, as that in consequence of his constitutional feebleness, some act or expression might give their malicious foes an occasion to triumph.

The interesting and affectionate victim kept his eye upon her to the last. Animated by her stirring exhortations, cheered by her radiant smiles, and imitating her great example, he continually strove to honour that Saviour whom his sister had taught him to love, and into whose presence, with her, he was speedily to be ushered. It was a thrilling sight to witness the sincere steadfastness of the lad; the intense but sublimated affection of Blandina; her incessant watchfulness that he might not falter; and especially that transcendant fortitude by which, still shedding vigour into his heart, through many an expressive sign, she witnessed his appalling sufferings.

The scene, however, attained its utmost sublimity, when, having assured herself of his triumphant exit, all these radiations of her lofty faith were gathered back into her own most glorious testimony. The hour at length arrived, which was to crown her last example, to all after ages as a burning and a shining light. She looked around upon her persecutors without one feeling of revenge. She exhorted her fellow Christians to remain immovable in their holy profession; she wept over some who had denied their Lord, and calling them about her, melted them to repentance, and consoled them with the promises of forgiveness, and then breathing out for her infatuated enemies the most ardent supplications, she was thrown alive, enclosed in a net, into the amphitheatre, and there mangled and devoured by furious wild beasts, in the sight of assembled thousands.

In contemplating these instances of moral grandeur, it is natural to inquire, What are all the hardships which we are called to endure, compared with these? What evidence have we ever given, in all our lives, that if called into such scenes of trial, we should endure, and shine, and triumph, like Blandina, the Maid of Lyons.—*N. Y. Evangelist.*

HIGH PULPITS AND THE BRONCHITIS.

It is well known that a number of ministers have been arrested in their labours by a disease of the throat called the Bronchitis. Some have supposed that this disease is contracted by the practice of taking cold water when engaged in public speaking—that the cold water, taken into the throat, heated and irritated by action, causes inflammation.

I am not about to controvert this opinion, which, I believe, has the authority of some respectable physicians, as it appears likely the practice may have such a tendency. But, as this complaint, as far as I know, is almost exclusively confined to ministers, and scarcely, if at all, known among other public speakers, I have had a query whether there were not other causes. Lawyers, and parliamentary orators, are in the habit of addressing large assemblies, in large houses, with great vehemence, and often at great length, and frequently amid considerable noise and interruption. And many of them are in the habit of taking cold water at very frequent intervals while speaking. The Representatives' Hall in Congress, is, at least, 90 feet in diameter, and requires great effort of a speaker with an ordinary voice, to be distinctly heard; and yet I recollect of but one or two members, for a third of a century, who have suffered any essential inconvenience from speaking in it, and these were cases unlike the Bronchitis.

I have therefore been led to believe that this disease is occasioned principally by the construction of our meeting houses. Until recently they were built with high pulpits and side galleries, and, notwithstanding modern improvements, many of these old-fashioned houses remain.

Now, as sound naturally ascends, the speaker, from the high pulpit, is under the strong temptation, if not absolute necessity, of leaning forward to send the sound downwards, that the people may hear upon the floor; and in thus leaning over the pulpit, he bends his neck, compresses the lungs, and places himself in the worst possible position for easy, natural elocution. For every orator knows, that to speak easily, naturally, forcibly and safely, the body must be so erect, and the shoulders so far thrown back, as to give the lungs, the throat, and all the organs of speech, their natural, unembarrassed position; and that consequently, this bending and curving position of the neck, while expelling vehement sounds, must have a powerful tendency to irritate the throat.

This, though one, may not be the sole cause of this complaint. Speaking to large assemblies, in large houses, without proper care to exclude the cold, especially the evening air, from the throat and lungs after speaking, may be one cause.

And the reason why lawyers and statesmen suffer less in their profession, probably is, they are not placed in such an unfavourable position. Such is the construction of our halls of legislation and courts of justice, that every speaker may not only follow nature in this respect, but seems compelled to do it. Lawyers, in addressing the court, stand erect and look up to the bench. In addressing the jury, they necessarily assume the most favourable position for elocution. And the Court, when addressing both the jury and the bar, are so slightly elevated as to experience no inconvenience. Much the same may be said of deliberative assemblie.

I have only to add what, probably, few have not observed, that a great part of the natural effect of good speaking is lost when the speaker occupies a high pulpit. No lawyer on earth would argue an important case from such a place—he would be sure to lose it if he did. No intelligent layman will deliver an address from a high pulpit if he can well avoid it. If he does, he always seems conscious of the disadvantage of his position. I have lately seen a test. One addressed an assembly from a high pulpit, and the other took the platform before it. The former, much the best speaker, fell short in effect—for he was so high up, and so far off, that the soul of his eloquence seemed not to reach his hearers, and the effect seemed much the same as coolly reading the facts he uttered. The latter, being near his audience, came directly home to their "business and bosoms."

A benevolent and discriminate public need only to appreciate these facts, it is believed, to relieve their ministers and benefit themselves, by substituting low pulpits for high ones, in churches where they exist.—*Boston Recorder.*

MILK AND HONEY.

COLLECTED BY RALPH VENNING, 1653.

He never was so good as he should be, that doth not strive to be better than he is.

Though God suffers his people not to sin in revenging their adversaries, yet he suffers not their adversaries to sin unrevenged.

He that is little in his own eyes, will not be troubled to be little in the eyes of others.

What we are afraid to do before men, we should be afraid to think before God.

As there is a vanity lies hid in the best worldly good; so there is a blessing lies hid in the worst of worldly evils.

There will be no end of desiring, till we desire that which hath no end.

Earthly things are such as the worst of men may have, and the best of men may be without, yet he that hath them not may be happy without them; and he that hath them may be miserable with them.

Natural men are earthly in the use of heavenly things; but spiritual men are heavenly in the use of earthly things.

The law of nature is contained in the gospel, but the gospel is not contained in the law of nature.

Saints desire so to meet with God as that they may part no more, and so to part with sin as that they may meet no more.

We are so far Christians as we can rule ourselves according to the rule of God; the rest is form and speculation.

It is better to carry ourselves so that God may smile and the world frown upon us, than to carry ourselves so, that the world may smile and God frown upon us.

In the worship of God, while the body is upon the knee, the soul ought to be upon the wing.

The tongue blessing God without the heart, is but a tinkling cymbal: the heart blessing God without the tongue, is sweet but still music; both in concert make the harmony which fills and delights heaven and earth.

One may be an honest man, and yet not be a Christian; but one cannot be a Christian and not be an honest man.

A saint has sometimes enough in this life to say, 'tis good to be here; but never enough to say, 'tis best to be here.

The following has been placarded on the walls in the west end of London:—"For want of a knowledge of the noble art of swimming, thousands are annually sacrificed, and every fresh victim calls more strongly upon the best feelings of those who have the power to draw the attention of such persons as may be likely to require this art, to the simple fact, that there is no difficulty in floating or swimming, provided the persons keep their bodies in a horizontal position, which is done with the greatest ease, by endeavouring to force the chin down upon the surface of the water, instead of forcing the head as high above the water as possible, which brings the body perpendicular, instead of horizontal, as required." Let every body, particularly editors, annually, if possible, help to diffuse this most useful and important knowledge.

EXPENSE OF WAR.—War has been called a destroyer—it revels upon blood and treasure. The mighty inroads which it makes upon the finances of a nation, may be seen by the following table of the expenditures of the British Government for six successive years, ending with the battle of Waterloo, which gave peace to Europe.

1810	£ 89,110,154
1811	92,196,699
1812	103,421,538
1813	120,952,657
1814	116,843,889
1815	116,491,051
	£639,016,968

It is a fact worthy of notice, that the gentlemen now employed in taking the census of this city, have not yet met with an unmarried lady whose age comes up to, or exceeds thirty, taking their words for it.—N. O. Pic.

It is said that the intoxicating preparation of hemp, so much employed in Egypt and other Oriental countries, is coming rapidly into use among the Chinese, as a substitute for opium.

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