

he would swear, get drunk, beat his wife, and do every thing that is bad. Now Tom prays for us, goes to church, loves every body, and is a good man; and I want to be like him."—*New York Observer*.

ILLUSTRATION OF PROV. xvii. 19.

"He that exalteth his gate, seeketh destruction."  
Prov. xvii. 19.

To the inhabitants of Europe, the language of this proverb is by no means intelligible. Matthew Henry, who lived before Oriental customs were so well understood as they now are, has given the probable spirit of this passage; but its striking allusion was evidently unknown to him. He says, "Those that are ambitious and aspiring, expose themselves to a great deal of trouble, such as many times ends in their ruin. He that exalteth his gate, builds a stately house, at least a fine frontispiece, that he may overtop and outshine his neighbours, he seeks his own destruction, and takes a deal of pains to ruin himself; he makes his gate so large, that his house and estate go out at it." The moral which Matthew Henry seems to deduce from this proverb is, that extravagance leads to ruin. Perhaps it should rather be, that the most humble are the most safe. The Arabs are accustomed to ride into the houses of those they design to harass, as they seldom dismount in their attacks. To prevent this, Thevenot tells us, that the door of the house in which the French merchants lived at Ramia, was not three feet high, and that all the doors of that town were equally low. Agreeably to this account, the Abbé Mariti, speaking of his admission into a monastery near Jerusalem, says, "The passage is so low, that it will scarcely admit a horse; and it is shut by a gate of iron, strongly secured in the inside. As soon as we entered, it was again made fast with various bolts and bars of iron, a precaution extremely necessary in a desert place,

exposed to the incursions and insolent attacks of the Arabs." Travels through Palestine, vol. iii. page 37. The same illustration we may derive from the customs of the Persians. Morier says, "A poor man's door is scarcely three feet in height; and this is a precautionary measure to hinder the servants of the great from entering it on horseback; which, when any act of oppression is going on, they would make no scruple to do. But the habitation of a man in power is known by his gate, which is generally elevated in proportion to the vanity of its owner. A lofty gate is one of the insignia of royalty. It must have been the same in ancient days; the gates of Jerusalem, Zion, &c., are often mentioned in Scripture, with the same notion of grandeur attached to them." From these illustrations, it is evident to what the writer of the proverb alluded; and to exalt the gate, would consequently be to court destruction. J. C.

ANECDOTE OF THE QUEEN.

The following is authentic, and exhibits a most gratifying feature in the character of our young Queen:—A man named Hillman, who served in the capacity of porter to the late Duke of Kent, and who was accustomed to assist our present Queen (then a child) into the carriage, has long since been pensioned by the Duchess of Kent, and is not a little gratified by receiving a bow of recognition from her Majesty whenever he chances to pass her carriage. The aged man has a daughter much afflicted, she having been confined to her bed the last eight years. On the evening of the late King's funeral, this young woman received from Queen Victoria a present of the Psalms of David, with a marker worked by herself (having a dove, the emblem of peace in the centre,) placed at the 41st Psalm, with a request that she would read it, and expressing a hope that