

Religion.

FROM HOUSEHOLD WORDS.

Like snow that falls where waters glide,
Earth's pleasures melt away;
They rest in Time's restless tide,
And cold are while they stay;
But joys that from religion flow,
Like stars that gild the night,
Amid the darkest scenes of woe,
Shine forth with sweetest light.

Religion's ray no clouds obscure,
But o'er the Christian's soul,
It sheds a radiance calm and pure,
Though tempests round him roll;
His heart may break with sorrow's stroke,
But to its latest thrill,
Like diamonds shining when they broke,
That my will fight it still.

A Beautiful Story.

In the year 1794, the *Grosvenor*, an East Indian, homeward bound, goes ashore on the coast of Caffraria. It is resolved that the officers, passengers, and crew, in number one hundred and thirty-five souls, shall endeavor to penetrate, on foot, across trackless deserts infested by wild beasts and cruel savages, to the Dutch settlement at the Cape of Good Hope. With this forbidding object before them, they finally separated into two parties, never more to meet on earth.

There is a solitary child among the passengers, a little boy of seven years old, who has no relation there—and when the first party is moving away, he cries after some members of it who have been kind to him. The crying of a child might be supposed to be a little thing to men in such extremity—but it touches them, and he is taken into that detachment—from which time forth, this child is sublimely made a sacred charge. He is pushed on a little raft across broad rivers by the swimming sailors, and they carry him by turns through the deep sand and long grass, he patiently walking at all other times—they share with him such putrid fish as they find to eat—they lie down and wait for him when the rough carpenter, who becomes his special friend, lags behind. Beset by lions and tigers, by savages, by thirst and hunger, by death, in a crowd of ghastly shades, they never—Oh, Father of all mankind, Thy name be blessed for it!—they never desert this child. The captain stops exhausted, and his faithful coxswain goes back and is seen to sit down by his side, and neither of the two shall be any more beheld until the great last day—but, as the rest go on for their lives, they take the child with them. The carpenter die of eating poisonous berries, ate in starvation—and the steward, succeeding to the command of the party, succeeds to the sacred guardianship of the child.

God knows all he does for the poor baby. How cheerfully he carries him in his arms when he himself is weak and ill—how he feeds him when he himself is gripped with want—how he folds his ragged jacket around him, lays his little warm face with a woman's tenderness upon his sunburnt breast, soothes him in his sufferings, sings to him as he limps along, unmindful of his own parched and bleeding feet. Divided for a few days from the rest, they dig a grave in the sand and bury their good friend, the cooper—these two companions alone in the wilderness—and the time comes when they are both ill, and beg their wretched partners in despair, reduced and few in number, to wait by them one day. They wait by them one day—they wait by them two days. On the morning of the third they move very softly about in making their preparations in resumption of their journey, for the child is sleeping by the fire, and it is agreed with one consent that he shall not be disturbed till the last moment. The moment comes—the fire is dying—the child is dead.

His faithful friend, the steward, lingers but a little while behind him. His grief is great. He staggers on for a few days, lies down in the wilderness, and dies. But he shall be re-united in his immortal spirit—who can doubt it—with the child, where he and the poor carpenter shall be raised up with the words, “Insomuch as ye have done it unto the least of these, ye have done it unto me.”

The screw steam frigate Niagara, building at Brooklyn navy yard, is to be the largest ship in the world. Her tonnage will be 5,200; extreme length 345 feet; breadth 55; load-line 323; depth of hold 31. There are three decks besides the orlop. The armament will consist of 12 eleven inch pivot guns, to carry 170 lb. shot and a charge of 15 lbs. of powder. She is to be full ship-rigged, her mainmast being 111 feet long and 3 feet 4 inches in diameter; the main yard will be 55 feet and the mizzen spanker boom 67 feet. The Niagara is constructed wholly of live oak. Congress appropriated one million of dollars for her construction, but her cost it is thought will not be over \$900,000.

He that is good, will infallibly become better; and he that is bad, will ascertain become worse; for vice, virtue and time, are three things that never stand still.

Principle and the War.

The *Chicago Evangelist*, like many other journals, is in error. The Tribune is not “the open and avowed defender of Russian despotism.” Never a line or a word has appeared in our column in favor of despotism of any kind. The state of the case is simply this:

There is a war between three Powers on the one hand and a fourth—the last an armed despotism, off-shores, with an immoral creed—and a despotism justified to the last degree by the commercial policy of England. Now the question is whether the patched-up alliance between the old hooliganry of England and the new Emperor of France, for the purpose of “protecting,” that is about Turkey, is preferable to Russia swatting her whole. As for Palmerston we look upon him as the most hollow pretender in all Europe as regards liberalism. His conduct, especially since the French Revolution in 1848, has been the opposite of liberal. Chief of the plotters against France, he finishes by forming a phantom alliance with the Bonapartian despot whom he cheered on in the work of perfidy and massacre, and now upholds and honours with the garb, England's highest gewgaw, though every vestige of constitutional liberty has ceased in France.

Again: Russia prefers despotism—but her extension carries with it the amelioration of her ancient spirit. Her new acquisition of territory are accompanied with the abolition of Slavery—unlike these democratic States of North America. Her possession of Turkey would not render that country worse, but would we think revive it by the introduction of a protective system. The civilization which would follow takes away from the “Cossack” rawhead and bloody bones—horror which English and French prophets are so fond of seeing in perspective.

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