

ter."—*Compsnow's Travels*, p. 136—335.—*Horner's Observations*, vol. 1, p. 5—9.—*Parkhurst*.

"And she painted her face." 2 Kings ix, 33.

"Though thou rentest thy face with painting." Jeremiah, iv, 30.

"For whom thou didst wash thyself, paintedst thou thine eyes." Ezekiel, xxiii, 40.

The first text, "she painted her face" is, literally, she put her eyes in painting." In the English margin of the second text, the term "face," is rendered "eyes."

Sandy's Travels, p. 55, speaking of Turkish and Grecian women, says, "They put between the eyelids and the eyes, a certain black powder, with a fine pencil, made of mineral brought from the kingdom of Fez, and called *Al-cohole*, which, by the most disgraceful staining of the lids do better set forth the whiteness of the eye."

Dr. Shaw (*Travels*, p. 229, second edition) says, that the Moors, to this day, call the powder of lead ore, with which the ladies tinge their eyelids, *Al-cohol*.

Dr. Russell says, (*Nat. His. of Aleppo*, p. 102,) "Upon the principle of strengthening the sight, as well as an ointment, it is become a general practice among the women to black the inside of their eyelids, by applying a powder called Ismed. This is made of a substance called also Ispahany, from the place it is brought from. It appears to be a rich red ore, and is prepared by roasting it in a quince, apple, or truffle, then it is levigated with oil of sweet almonds on a marble stone. If intended to strengthen the eyes, they often add flowers of olibanum on amber. Their method of applying it is, by a cylindrical piece of silver, steel, or ivory, about two inches long, made very smooth, and about the size of a common probe. This they wet with water, in order that the powder may stick to it; and applying the middle part horizontally to the eye, they shut the eyelids upon it, and so drawing it through between them, it blacks the inside, leaving a narrow, black rim all round the edge. This is sometimes practised by the men, but is then regarded as foppish."

The practice of tinging the eyes or eyelids with black, was anciently common, not only among the Jews, but also among other oriental nations, and even among the Greeks and Romans.

"For thou art a Galilean, and thy speech agreeth thereto." Mark xiv, 70.

From various examples produced by Lightfoot and Schoetgen, it appears, the Galileans used a very corrupt dialect and pronunciation, interchanging the gutturals and other letters, and so blending or dividing words as to render them unintelligible, or convey a contrary sense. Thus when a Galilean would have asked "*Immar laman?*" where is the lamb? he pronounced the first word so confusedly that it could not be known whether he meant "*chamor*," an ass, "*amar*," wool, or "*immar*," a lamb. A certain woman intending to say to a judge, "My Lord, I had a picture which they stole; and it was so great, that if you had been placed in it, your feet would not have touch-

ed the ground," so spoiled it by her pronunciation, that her words went, Sir Slave, I had a bean, and they stole thee away; and it was so great, that if they had hung thee on it thy feet would not have reached the ground.—*Comprehensive Bible*.

Poetry.

PROCRASTINATION.—Acts xxiv, 25, 26.

BY MRS. SIGOURNEY.

Alone he sat and wept. That very night,
The ambassador of God, with earnest zeal
Of eloquence had warned him to repent,
And, like the Roman at Drusilla's side,
Hearing the truth, he trembled. Conscience wrought,
Yet sin allur'd. The struggle shook him sore.
The dim lamp waned—the hour of midnight tolled;
Prayer sought for entrance, but the heart had closed
Its diamond valve. He threw him on his couch
And bade the spirit of his God depart.
—But there was war within him, and he sigh'd
"Depart not utterly, thou Blessed One!
Return when youth is past, and make my soul
For ever thine."

With kindling brow he trod
The haunts of pleasure, while the viol's voice,
And Beauty's smile, his joyous pulses woke.
To love he knelt, and on his brow she hung
Her freshest myrtle-wreath. For gold he sought,
And winged Wealth indulged him, till the world
Pronounc'd him happy. Manhood's vigorous prime
Swelled to its climax, and his busy days,
And restless nights, swept like a tide away.
Care struck deep root around him, and each shoot,
Still striking earthward, like the Indian tree,
Shut out with woven shades, the eye of Heaven,

When, lo! a message from the Crucified—
"Look unto me and live." Pausing, he spake
Of weariness, and haste, and want of time,
And duty to his children, and besought
A longer space to do the work of heaven.

God spake again, when Age had shed its snows
On his wan temples, and the palsied hand
Shrank from gold-gathering. But the rigid chain
Of habit bound him, and he still implor'd
A more convenient season—

"See, my step
Is firm and free—my unquench'd eye delights
To view this pleasant world, and life with me
May last for many years. In the calm hour
Of lingering sickness, I can better fit
For vast eternity."

Disease approached,
And Reason fled. The maniac strove with Death
And grappled like a fiend, with shrieks and cries,
Till darkness smote his eyeballs, and thick ice
Closed in around his heart-strings. The poor clay
Lay vanquish'd and distorted. But the soul—
The soul, whose promised season never came
To hearken to its Maker's call, had gone
To weigh his sufferance with its own abuse,
And bide the audit.

Religious Intelligence.

EBENEZER CHAPEL. ANTIGUA.

WE insert an account of the new EBENEZER CHAPEL belonging to the Wesleyan Methodist connexion in St. John's Antigua, for the information of friends in the country and neighbouring islands who may be interested in the cause of missions. This substantial magnificent Chapel, the foundation of which was laid in the beginning of 1857

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