

They are arrayed around an immense quadrangular court, three rows on the sides, and six rows across one end. Two columns near the gate of entrance are placed contiguous—just far enough apart to allow an ordinary sized man to pass between them. There is some superstitious notion connected with them which I could not exactly ascertain, I believe it is that a bad man will stick fast, but that a good man will squeeze through them. The opening was so narrow, that I dare not trust my character to the ordeal. Returning, we followed for a considerable distance a funeral procession of chanting Arabs, with the corpse laid across a donkey, going to the Mahomedan burying-ground near the citadel. We also saw some women with palm-leaves among the tombs; and as this was their Sunday, a company of women came out of the city to visit the graves of their friends. I have observed numbers of women with palm-leaves in their hands bound to the tombs. These they strew upon the graves. The surrounding villagers bring large bunches of palm leaves into Cairo, which are sold for that purpose.

Woman is every where a creature of affection. The grave extinguishes not her love. She goes to it, to shed the tear of memory. "She goeth to the grave to weep there." A record of the visitors to the graves of the departed, in any land, would show a large majority of females. And even here, degraded as she is, and excluded from all participation in the worship of Jehovah, and uneducated, she is still true to her nature.

DOOR-WAYS AND GATES.

"I don't understand Proverbs xviii 19. I wish you would explain it; Solomon says, 'He that exalteth his gate, seeketh destruction.'"

"It is supposed, and I think with much probability, that here is an allusion to a mode of violent attack which is still prevalent among the Arabs. These banditti are accustomed, if the door-ways are large enough, to ride into the houses of those whom they mean to plunder. To hinder them from doing so, a traveller tells us, that the door of the house in which the French merchants lived at Pama was not three feet high, and that all the door-ways in that town are equally low. A gentleman, referring to his entrance 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.' Other travellers give a similar testimony. 'The poor miserable Arabs are under the necessity of heaving their houses out of the rock, and cutting very small doors or openings to them, that they may not be made stables for the Turkish horses, as they pass and repass. We lodged under an arch in a little court, together with our asses; the door was exceedingly low, to withstand the sudden entrance of the insolent Turks.'—So you see, that to 'exalt the gate,' or to make a large entrance into the house, would most likely be followed with painful consequences, if not with destruction."

RELIGIOUS LITERATURE.

BAXTER'S PREACHING.

THE effects produced by the preaching of this eminent servant of God are well known. The following is a specimen of his manner of addressing his hearers on the momentous concern of their souls, in a sermon preached in London, entitled, "Making light of Christ and Salvation too oft the issue of Gospel Inventions."

"You make light of matters of greatest excellency and moment in the world; You know not what it is that you slight; had you well known, you could not have done it. As Christ said to the woman of Samaria, John 4. 10. Hadst thou known who it is that speaketh to thee thou wouldst have asked of him the waters of life: Had they known they would not have crucified the Lord of Glory, 1 Cor. 2. 8. So, had you known, what CHRIST is, you would not have made light of him: Had you been one day in Heaven, and but seen what they possess, and seen also what miserable souls must endure that are shut out, you would never sure have made so light of CHRIST again."

"Oh Sirs, they are no trifles or jesting matters that the Gospel speaks of. I must needs profess to you that when I have the most serious thoughts of these things myself, I am ready to marvel that such amazing matters do not overwhelm the souls of men: that the greatness of the subjects doth not so overwhelm our understandings and affections, as even to drive men beside themselves, but that God hath always somewhat allayed it by the distance; much more that men should be blockish as to make light of them. Oh Lord, that men did but know what everlasting glory, and everlasting torments are; would they then hear us as they do? Would they read and think of these things as they do? I profess I have been ready to wonder, when I have heard such weighty things delivered, how people can forbear crying out in the congregation: much more, how they can rest till they have gone to their ministers, and learned what they should do to be saved, that this great business might be put out of doubt."

"Oh that heaven and hell should work no more on men! Oh that everlastingness should work no more! Oh how can you forbear when you are alone to think with yourselves what it is to be everlastingly in joy or in torment! I wonder that such thoughts do not break your sleep: and that they come not in your mind when you are about your labor! I wonder how you can almost do any thing else; How you can have any quietness in your minds: How you can eat or drink, or rest till you have got some ground of everlasting consolations! Is that a man, or a corpse, that is not affected with matters of this moment? That can be readier to sleep than to tremble, when he heareth how he must stand at the bar of God? Is that a man, or a clod of clay, that can rise and lie down without being deeply affected with his everlasting estate? That can follow his worldly business, and make nothing of the great business of salvation or damnation; and that when they know it is hard at hand? Truly, sirs, when I think of the weight of the matter, I wonder at the very best of God's saints upon earth, that they are no better, and do no more in so weighty a case. I wonder at these whom the world accounteth more holy than needs, and scorns for making too much ado; that they can put off Christ and their souls with so little: That they pour not out their souls in every supplication: That they are not more taken up with God; that their thoughts be not more serious in preparation on their account. I wonder that they be not an hundred times more strict in their lives; and more laborious and unwearied in striving for the crown than they are. And for myself, as I am ashamed of my dull and careless heart, and of my slow and unprofitable course of life; so, the Lord knows, I am ashamed of every sermon I preach when I think what I have been speaking of, and who sent me; and that men's salvation or damnation is so much concerned in it. I am ready to tremble, lest God should judge me as a sinner of his truths and the souls of men, and lest in the best sermon I should be guilty of their blood. Methinks we should not speak a word to men in matters of such consequence, without tears, or the greatest earnestness that possibly we can! Were not we too much guilty of the sin which we reprove, it would be so. Whether we are alone, or in company, methinks our end, and such an end, should still be in our mind, and as before our eyes, and we should sooner forget any thing, and set light by any thing, or by all things, than by this!"

THE PRESENCE OF GOD IN THE WORKS OF NATURE.

INTERESTING and lovely as the green fields in their luxuriant richness must ever be, to the eye of faith devotion they are even more so: did we accustom ourselves to associate with their beauty, the superintending providence of God, as well as the subordinate art and labour of man, they would possess an interest and loveliness which the mere lover of nature never knew. The sweetest landscape is improved by the presence of animated objects, which impart a loveliness, an interest, as it were, an existence to the whole. What increased force and interest are added to it by the presence, so to speak, of the living God! Shall we be so selfish as to ascribe the beauty of our cultivated

and richly laden fields to the more assistant labours of our own fallen race, unto whom all beyond the original curse of barrenness is mercy? Not unto me, not unto us, O Lord, but unto thy name be all the praise. Yea! we will praise thee for thy goodness, and declare the wonders which thou dost for the children of men. Heaven and earth are full of thy glory: glory be to thee, O Lord most high!—If we accustom ourselves to such meditations as these,—if we view the earth as the Lord's, and the fulness thereof,—if we view every good gift and every perfect gift as coming down from above,—we shall find "good in every thing;" we shall find more to occupy our minds amid the green fields, despite their solitude and stillness, than in the crowded city: each path will be full of him; the wide theatre of the world will be to our minds but one universal house of prayer, one varied and beautiful temple of Him who dwelleth not in temples made with hands; and all the countless creation of his bounty, all those kindly fruits of the earth given and preserved to our use, and in due time to be enjoyed by us, will constantly admonish us, as they rise into strength and beauty, to give thanks unto the Lord, for he is good, for his mercy endureth forever.—Rev. W. Hall.

WITNESS TO THE SAVIOUR.

THE heavens gave witness. A new star passed through the sky at his incarnation; and at his crucifixion, for three hours the sun was darkened.

The winds and seas gave witness, when at his word, the tempest was hushed, and rough billows smoothed into a calm. At the same word the inhabitants of the waters crowded around the ship, and filled the net of the astonished and worshipping disciples.

The earth gave witness. At his death and at his resurrection, it trembled to its centre.

Disease gave witness. Fevers were rebuked; the blind saw their deliverer; the deaf heard his voice; the dumb published his glory; the sick of the palsy were made whole, and the lepers were cleansed at his bidding.

The grave gave witness, when Lazarus came forth, and many bodies of the saints which slept arose.

The invisible world gave witness. Devils acknowledged his divinity, and fled from his presence. Angels ministered unto him in the desert, the garden, and the tomb. A multitude sang an anthem in the air, in the hearing of the shepherds; and as our risen Lord ascended up into glory, they accompanied him.

O yes, he is, as the apostle affirms, "The great God, even our Saviour."

NATURAL RELIGION INSUFFICIENT.

THE beauties of creation can never fully make known our God to us; you might as well suppose that the splendour and magnificence of a kingly court, could teach us the royal ordinances, and the laws of government; the latter must be promulgated to be known, neither can we imagine the infinite greatness of Jehovah, or at all comprehend what the Lord is, without revelation.—Rev. W. Howells.

PRACTICAL THOUGHTS.

SELECT Sentences from "Spare Hours for Meditation," by Rev. Mr. Henshaw, an English writer of the 17th century.

Dissimulation is State policy, and wise men set themselves out as Aristotle did his books—not to be understood at first sight. He that always speaks what he knows, is not wise; but he that doth not always speak out what he means, is not honest. As I will not have my heart at my tongue's end, yet I will have my tongue speak from my heart. It is not necessary I must be dishonest or a fool.

Commonly your open ears are open mouthed: and they that are craving to hear, are apt to tell. I will neither desire to know much of another man's estate, nor impart much of my own. Never any man repented him of saying nothing.

A parasite of all trades is the basest, and in two things like an echo; first, that he speaks only what he hears others, and that he is nothing but voice, words; next to an ungrateful man, I would not be a flatterer.