

any thick boughs interposing in the path might easily dislodge a rider from his seat, and catch hold of his flowing hair. The custom of wearing the hair exceedingly long, which St. Paul condemns as effeminate. (1 Cor. xi. 14,) is still common in Greece, especially amongst the Priesthood. Absalom doubtless wore his hair in this manner; (2 Sam. xiv. 26;) and Homer celebrates continually the

'Achaëans, with the head of flowing hair.'

In Greek schools it is still usual to have a small clean board, on which the master writes the alphabet, or any other lesson which he intends his scholars to read. As soon as one lesson is finished, the writing is washed out, or scraped out: and the board may thus be continually employed for writing new lessons. Not only does this instrument harmonize, in its use, with the writing-table mentioned Luke i. 63; but the Greeks call it by the very same name.

While travelling to Napoli, one of the multitudes told me a story which reminded me of David's approaching the encampment of King Saul in the night, and carrying off 'the spear and cruse of water.' (1 Sam. xxvi. 12.) The narrator entered the Turkish camp in the night, and took off a fine horse: and from the very bolster of the sleeping Turk, a musket, yataghan, and two pistols. Such events are not unfrequent in Greek and Turkish warfare.

The peasants in Greece not only still carry their wine to market in skins, but also their milk. Such, in all probability, was 'the bottle of milk' which Jael opened for Sisera, (Judges iv. 19.) 'Two bottles of wine' (1 Sam. xxv. 18) appear to an English reader but a trifling present for David and his numerous companions: but two skins of wine, which they doubtless were, are something more considerable, being a load for an ass or a mule, as I have often witnessed.

### GLEANINGS.

**TRUE FRIENDSHIP**—The water that flows from a spring does not congeal in winter—and those sentiments of friendship which flow from the heart, cannot be frozen by adver-

The complaint is, Times are hard! why then make them harder still? A good man in bad times will live ten times better than a bad man in good times.

The poor man's profit is to be found in his time. And lost time is never to be found again. Laziness travels slow—but poverty soon overtakes it.

The servants of industry are known by their livery—it is always whole and wholesome. Next look at the ragged slaves of laziness, and then ask, who serves the best master.

They who provide you with cheap food, in a time of severe want, request you above all things to remember that the fear of God in a poor man's house, is a little estate. Simning is an expensive trade—ask those that practice it.

The fear of God will make a man think well, and act well—and when he needs it, God will provide him a friend. Did you ever find a sincere but poor christian, a common beggar.

A disposition to push forward too fast and too far has been the ruin of many a fine fellow - while an unfortunate diffidence has consigned a great many also to unmerited oblivion. There is a medium between these two extremities, a deviation from which on either side must always be followed by bad consequences.

### ORIGINAL DEPARTMENT.

#### FOR THE INSTRUCTOR.

##### THE WANDERING ORPHAN.

Poor forsaken little wanderer,  
Come to me and rest thy head;  
You've no father, you've no mother—  
They are number'd with the dead;  
Come to me, look up with joy,  
I'm your father, you're my boy.

Come to me, my wandering orphan,  
Dry those tears from off your cheek;  
The night is cold, and dark and dreary,  
And the wind is blowing bleak;  
Come to me, poor little boy,  
I'll share with you in grief and joy.

Come to me, my little stranger,  
Make my house your peaceful home;