

colonnade of white marble, It surrounds a small lake, studded by three or four gaudy barques fastened to the land by silken cords. The colonnade terminates towards the water by a very noble marble balustrade, the top of which is covered with groups of various kinds of fish in high relief. At each angle of the colonnade, the balustrade gives way to a flight of steps which are guarded by crocodiles of immense size, admirably sculptured and all in white marble. On the farther side, the colonnade opens into a great number of very brilliant banquetting-rooms, which you enter by withdrawing curtains of scarlet cloth, a colour vividly contrasting with the white shining marble of which the whole Kiosk is formed. It is a favourite diversion of the Pasha himself to row some favourite Circassians in one of the barques and to overset his precious freight in the midst of the lake. As his highness piques himself upon wearing a caftan of calico, and a juba or exterior robe of coarse cloth, a ducking has not for him the same terrors it would offer to a less eccentric Osmanlee. The fair Circassians shrieking with their streaming hair and dripping finery, the Nubian eunuchs rushing to their aid, plunging into the water from the balustrade or dashing down the marble steps,—all this forms an agreeable relaxation after the labours of the Divan.

This court is never seen to greater advantage than in the delicious summer palace in the garden of Shubra. During the festival of the Bairam, the Pasha generally holds his state in the enchanted spot, nor is it easy to forget that strange and brilliant scene. The banquetting rooms were all open and illuminated, the colonnade full of guests in gorgeous groups, some standing and conversing, some seated on small Persian carpets and smoking pipes beyond all price, and some young grandees lounging in their crimson shawls and scarlet vests over the balustrade, and flinging their glowing shadow over the moonlit water; from every quarter bursts of melody; and each

moment the river breeze brought gusts of perfume on its odorous wings.

RELIGIOUS.

ASSISTANCE OF THE HOLY SPIRIT IN PRAYER.

Suppose the case of a calm at sea. The ship in the midst of the ocean is sometimes arrested in its progress by a dead calm. Every sail is spread to catch the dying breeze, but all in vain. The vessel continues almost motionless on the vast expanse, or only rocked to and fro by the swell of the sea. The mariners look out, day after day, with longing eyes, for a favourable gale to carry them onward; and perhaps, when they almost despair of attaining it, then, in his hour of need, the sea manifests in the distance a darker hue, some clouds are seen rising in the horizon, a ripple appears upon the water, the sails begin to fill, the wished-for breeze springs up, the sea parts and foams, and the ship darts along towards its destined port.

Thus it is sometimes with the Christian. He needs the breeze from above, and could not without its advance in his course. Sometimes, after using every means of grace, his soul seems motionless in the voyage, and his heart sighs and longs for better days. His sails are spread, he is on his way, longing and waiting for, and yet not immediately receiving the favourable breath of heaven. It is delayed, perhaps, to show him his own inability and weakness, that he is entirely dependant on divine grace, and that the Holy Spirit is the free gift of God. But he is waiting for the breeze, and at length the wind blows, every sail is filled, every faculty, every affection, and power is engaged: he proceeds rapidly in his course, and is wafted along towards the desired haven.

OMNIPRESENCE AND GOODNESS OF GOD.

God's eye is upon every hour of my existence. His spirit is intimately present with every thought of my heart. His inspiration gives birth to every purpose within me. His hand