

POETRY.

THE WINDS.

"We come! we come! and ye feel our might,
As we're hasting on in our boundless flight;
And over the mountains and over the deep,
Our broad invisible pinions sweep,
Like the Spirit of Liberty, wild and free!
And ye look on our works, and own 'tis we:
Ye call us the winds; but can ye tell
Whither we go, or where we dwell!

Ye mark as we vary our forms of power,
And fell the forest, or fan the flower,
When the hare-bell moves, and the rush is bent,
When the tower's o'er-crown'd and the oak is rent,
As we waft the bark o'er the slumbering wave,
Or hurry its crew to a watery grave.
And ye say it is we! but can ye trace
The wandering winds to their secret place?

And whether our breath be loud and high,
Or come in a soft and balmy sigh,
Our threatenings fill the soul with fear,
As our gentle whisperings woo the ear
With music aerial, still 'tis we,
And ye list, and ye look, but what do ye see?
Can ye hush one sound of our voice to peace,
Or waken one note when our numbers cease?

Our dwelling is in the Almighty's hand,
We come and we go at his command;
Though joy or sorrow may mark our track,
His will is our guide, and we look not back;
And if, in our wrath, ye would turn us away,
Or win us in gentlest air to play,
Then lift up your hearts to Him who binds,
Or frees, as he will, the obedient winds!

VARIETIES.

ILLUSTRATIONS OF SCRIPTURE.

INFLUENCE OF THE MOON.

"The sun shall not smite thee by day, nor the moon by night."—Psalm cxi. 6.

Mr Carne informs us, that the effect of the moonlight on the eyes is in Egypt very injurious. The natives always advise strangers to cover their eyes when they sleep in the open air, for the moon affects the eye-sight, when exposed to it much more than the sun. He adds, indeed, that the sight of a person who should sleep with his face exposed at night, would soon be utterly impaired or destroyed.

THE MORNING DEW.

"Thy goodness is as the morning cloud, or as the early dew which passeth away."—Hosea vi. 4.

"The dews of night," says an Eastern traveller, "as we had only the heavens for our covering, would frequently wet us to the skin; but no sooner was the sun risen, and the atmosphere a little heated, than the mists were instantly dispersed, and the abundant moisture which the dews had given to the sands, would be entirely evaporated or dried up." What a beautiful illustration is this of the words of the inspired prophet. How do the hopes which may in youth have gladdened the heart of some kind parent or friend, often disappear and pass away, as the dew before the rising sun!

THE CROWN OF THORNS.

"The mockery of reed and robe, and crown
Of plaited thorns upon his temples pressed."

There exists a plant in Palestine, known among Botanists by the name of the 'Thorn of Christ,' supposed to be the shrub which afforded the crown worn by the Saviour at his crucifixion. It has many small sharp prickles well adapted to give pain, and as the leaves greatly resemble those of ivy, it is not improbable that the enemies of Messiah chose it, from its similarity to a plant with which emperors and generals were accustomed to be crowned; and thence that there might be calumny, insult, and derision, meditated in the very act of punishment."

[Dr. Russell's Palestine

SAGACITY OF A DOG.

A German Count had a very noble dog, a large and noble looking animal; in some description of field sports he was reckoned useful, and a friend of the Count applied for a loan of the dog, for a few weeks' excursion in the country. It was granted; and in the course of the rambles, the dog, by a fall, either dislocated or gave a severe fracture to one of his legs. The borrower of the dog was in the greatest alarm, knowing well how greatly the Count valued him; and fearing to disclose the fact, brought him secretly to the Count's surgeon, a skilful man, to restore the limb. After some weeks' application, the surgeon succeeded, the dog was returned, and all was well. A month or six weeks after this period, the surgeon was sitting gravely in his closet, pursuing his studies, when he heard a violent scratching at the bottom of the door, he rose, and on opening it, to his surprise, he saw the dog, his late patient, before him, in company with another dog, who had broken his leg, and was thus brought by his friend, to be cured in the same manner.

I have heard a farmer say that he had a horse in his stable, who always, on losing his shoe, went of his own accord to a farrier's shop, a mile off; but I never yet heard of a horse taking another horse to a farrier for the purpose. In the case of the dogs, there must have been a communication of ideas; they must have come to a conclusion before they set out; they must have reasoned together on the way, discussing the merits of the surgeon and the nature of the wound.—*Scientific Tracts.*

HELP AND PITY.—Some people seem to make it their employment to go about from house to house, to find out the calamities of their neighbours; only to have the pleasure of carrying the news to the next house they go to. I once heard a friend reproving one of these gossips. She had noisily talked herself out of breath, with "Shocking news, I hear! poor Mr.—is dead! and has left a large family without a shilling to help them; and Mrs.—has

fallen down stairs, and broken her leg; I saw the doctor side by, as I came along; and farmer—'s house has been burnt down; and Mrs.—'s eldest daughter has lost her place, at a minutes warning. Dear, dear, what troubles there are in the world; it really makes one's heart ache to hear of them."

"And pray," asked my friend, "what have you done to help all these people in their distress?"

"Oh, sir, it is not in my power to help them."

"Indeed, I think you might find out some way of being useful to them; if you only spent in rendering help, the very time that you squander in idle gossip about their misfortunes; which, I can't help thinking, seems to afford you a sort of pleasure. I will tell you a story: A traveller passing over a miserable road, the wheel of his carriage stuck in a deep rut. He laboured with all his might to extricate it, but in vain. Presently some one passing by said to him, 'You are in an awkward situation, sir, pray, how did the accident happen?' Another came up, 'Dear, dear, what is the matter?' 'Well, what a good thing your neck was not broken! but this road ought to be indicted; there are continually accidents of one kind or another.' A third addressed him, 'I'm really sorry to see you so much heated and fatigued, sir; I fear too, your horse and carriage are injured. I am very sorry.—'Come, then,' replied the unfortunate traveller, 'if you really are sorry, be so good as to put a shoulder to the wheel, a gram of Help is worth a bushel of Pity.'"

The idle and impetuous curiosity of some people, in the time of a neighbour's distress, will conceal under professions of sympathy and pity, while, like the priest and Levite in the parable, they only come to the place and look, and then pass by on the other side of the way. If sympathy and pity are really felt, let them lead to conduct like that of the good Samaritan, for our Lord says to each of us, "Go thou, and do likewise."

Good and ill Report.—The best defence, against both oppression and malice, is a careless life and a peaceful spirit. While we suffer in the way of well-doing, we need not plead our own cause, but commit it to Him who judgeth righteously—who will execute judgment for the oppressed, and bring to light every secret work of darkness.

We should, however, make it our concern to act prudently as well as harmlessly, and not provoke opposition by a rash and meddling spirit. Every man ought to be ashamed of suffering as a babler, a mischief maker, or a busy body in other men's matters, but if he is assailed with unmerited opposition and unfounded malignity, then he suffers as a Christian.