

children connected with Oxford Place Chapel. 139 were gathered into select classes for purely religious instruction. A plan this which cannot be faithfully carried out without many conversions among the children, and the visible Church of Christ receiving an accession of most interesting members. Here is an example for the managers of Wesleyan Sabbath Schools in Canada.—*Id.*

THE NESTORIANS.—It is a great relief to us to learn from *Zion's Herald* the following particulars of the rising state of these inhumanly-treated mountaineers:—"From the Nestorian country the accounts were that the scattered Nestorians were returning to their homes. Those who were held as captives by the Kurds had been released. The Pasha of Mosul, the instigator of the attacks upon them, is dead. His successor is said to be a mild-tempered and excellent man, and will benefit and favour the Nestorians."—*Id.*

SOCIAL LIFE AMONG THE NESTORIANS.
The Christian traveller among them sees much to remind him of early antiquity, and of the manners and customs depicted in the Bible. Their salutations are in the true oriental style. When two persons meet, they mutually salute each other. One says, "Peace be with you?" the other, "Your company is welcome." When a guest leaves a house, he says, "May God grant you increase, may your day be prosperous," the other replies, "May God be with you?" Their treatment of the stranger is quite primitive; water is immediately brought for his feet, food is soon prepared and set before him, every provision is made for his comfort. He salutes the house when entering, and he departs with a blessing. In their feasts and entertainments they all sit upon the floor. A skin of a wild goat is sometimes spread down, and answers both for a table and a cloth. Each dips his hand or his spoon into the same dish. Like other orientals, they express their grief by rending their garments, casting dust upon their heads, clothing themselves in coarse attire, and sitting in ashes.

CORRESPONDENCE.

THE CONVERSION OF THE JEWS. LETTER XXIII.

SUBJECT IN DISCUSSION: THE GENERAL SCHEME AND BEARING, ON THE QUESTION, OF THE EPISTLE TO THE ROMANS.—No. 12.—Analysis.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

III. ST. PAUL DEVELOPES THE MODE BY WHICH THIS MOST MAGNIFICENT EVENT WILL BE ACCOMPLISHED.

Great national changes are sometimes eventuated by causes which appear suddenly to operate as soon as they begin to exist. At the same time, by the eye of the moral and Christian philosopher, there is seen a most evident series of cause and effect, long and gradually operating and accumulating in degree of power and extent of influence. These, bearing on the public mind, at length result in consequences which, to men in general, become the first discoverers of the causes from which they have proceeded.

The divinely-recorded facts of Jewish history furnish us with several exemplifications of this. And in the present day there are principles in operation in the mass of the Israelitish people, the present indications of which are a presage of the approach of a great moral renovation among them. We may especially point to their growing desire for the Holy Scriptures.

In his second epistle to the Corinthians, St. Paul intimates there will come a period which will be marked by a prevailing fear of God among the Jewish people. In such a state of mind they will rapidly yield to the augmenting influences of "the Lord the Spirit;" and will thus become the more easily impressible in favour of "the blessed Gospel." See ch. iii. 13. In this passage St. Paul alludes to the "blindness" of the Jewish nation in regard to the genuine Messiahship and divine character of our Lord Jesus Christ. He speaks of it thus: "But even unto this day the veil is upon their heart."

Such a state of things might indeed discourage any hope of their national conversion. But the inspired apostle introduces a hopeful "nevertheless," into the matter. "NEVERTHELESS, when it [THEIR HEART] shall turn unto the Lord, the veil shall be taken away;" ver. 16.

To "turn unto the Lord," is a phrase of frequent use in the Bible. It is here specifically explained to refer to the Third Person in the Sacred Trinity: "Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty;" ver. 17. Emancipation from the thralldom of error and sin is the result, through Christ, of a cheerful submission to, and co-operation with, the work of "the Spirit."

It is observable that:—

1. ST. PAUL IS HERE SPEAKING OF THE UNBELIEVING JEWISH NATION: "the veil is upon their heart." He does not say "HEARTS;" but by a noun of multitude, he signifies the Jewish "heart," understood collectively and nationally.

2. HE CONTEMPLATES THE ULTIMATE TURNING OF THE JEWISH NATIONAL HEART "to the Lord." His words are, "it shall turn unto the Lord." He does not say, "IF it should turn," but "WHEN it SHALL TURN;" denoting the confidence with which he would have the world, and especially the Church, await such an important occurrence.

3. HE FURTHER, ABSOLUTELY FORETELS THE BLESSED RESULT, "the veil shall be taken away." Here are two SHALLS; the one relating to the CERTAINTY of the ultimate turning of the Jewish nation to God; and the other to the CERTAINTY of the work of national mercy which God shall then perform in and for them.

The reader is here reminded of the parallel passage in Rom. xi. 25, 26: "Blindness in part hath happened unto Israel until the fulness of the Gentiles be come in; and so all Israel shall be saved; as it is written," &c. And the inference is, that there shall be, through "the fulness of the Gentiles," (as that era may drawn on,) by God's blessing, an influence thrown on the Jewish mind which shall be wondrously and effectually helpful to its enlightenment, turning to God, and salvation.

Some remarks on the "fulness of the Gentiles" must be reserved for our next.

I remain,

Dear Sir, yours,

AN HUMBLE BELIEVER IN A MILLENNIUM YET TO BE PRODUCED BY THE GOSPEL OF CHRIST.
Near Lake Champlain,
May 24th, 1841.

THE PALE HORSE.

EVENTS which do not particularly affect our present interests, and strike at the root of our relative comforts, are viewed with comparative indifference. We see the changing tints and falling leaves of autumn, and the still sadder desolations of winter; we sit on the banks of life, and watch the passing tide of all human affairs; and we gaze on the general scenes of death, and the solemn rites of interment; and yet they cease to influence us, because they are often repeated, and do not sufficiently come home to our bosoms and feelings. But let us hear on our threshold the trampling of the feet of the pale horse; let us see his rider entering our once happy dwelling, and transfixing with his barbed arrow the heart of our child, our wife, our sister; let us feel the sorrow, and be conscious of the utter destitution of the real mourner; and unless we are sunk in a deep moral slumber, our views of death will be fearfully solemn and awakening. Some of us have been placed in these affecting circumstances. We have tended the couch of sickness, and stood near the bed of death; we have witnessed the look of imploring anguish, and watched the faint glimmerings of life; we have been awed by the stillness of the departing hour, have caught the sound of the last breath, and have hung in speechless agony over the lifeless corpse. We have revisited the silent chamber, have approached the bier on which lay the shrouded body of our friend, have lifted the napkin which covered his ghastly countenance, and gazed on those cheeks so pale, and those eyes so motionless. We have followed his mortal remains to their last narrow house; our hearts have ached while the stiff clods have fallen upon the coffin; we have been loth to leave the precious relic in so cold

and damp a dwelling; and, on returning to our habitation, we have felt it the scene of desolation and mourning. Now, it was at this solemn season, and when these scenes were passing before us, that we began to realize the fact of our own departure, and to have our attention directed to the all-important subject of preparation for the great assize. It was then that we placed ourselves on the sick man's couch, and on the bed of death; that the grave seemed to open at our feet; that the judgment seat rose before our affrighted imagination, and we felt as if we were surrounded by all the dread realities of eternity. It was then that we were awakened to the momentous concerns of salvation; that we anxiously inquired the way of acceptance with God, and the means of attaining eternal life; and that, conscious of our own helplessness, we earnestly prayed, "Turn thou me, and I shall be turned: for thou art the Lord our God."—*Christian Intelligencer.*

A COMPENDIOUS CHRISTIAN LIBRARY.

All the knowledge conducive to our real happiness is comprised in four comprehensive volumes. The first which may be considered as the best, is cheap, portable and compendious, so that hardly any person in our favoured land, who is apprised of its worth, need be without it. And the other three, which are the best and fullest commentaries upon this, are always at hand for our perusal, and pressing upon our attention, in every place and circumstance of our lives.

By the first of these volumes is meant that perfect and infallible compendium of truth, the Bible. The internal characters of this Book, arising from its comprehensiveness, simplicity, majesty and authority, sufficiently prove, to every enlightened mind, that it is given by inspiration of God. The general history of all nations and ages, and the particular experience of every believer, from the beginning to the end of time, is wonderfully portrayed in this single volume; so that whoever reads and improves it aright, may discover his progress, his state, temptations, his danger, and his duty, as distinctly and minutely marked out, as if the whole work had been written for him alone.

The second volume is the Book of Creation. God is revealed in the least, as well as in the greatest of His works. We cannot turn our eyes anywhere, without meeting innumerable proofs of His wisdom, power, goodness, and presence.

The third volume is the Book of Providence, the study of which, like the preceding, does not require superior natural abilities, but is practicable to the weakest and meanest of intellects, so far as man's own duty and peace is concerned.

The fourth volume is the Book of the Heart, or of human nature, comprehending the experience of what passes within our own hearts, and the observations we make upon the principles and conduct of others, as compared with what we read in the Word of God.

Whoever is well read in these four books, is a wise man, how little soever he may know of that which the men of the world call science. On the other hand, although a man is master of the whole circle of classical, polite, and philosophical knowledge, if he have no taste for the Bible, and have no ability to apply it to the works of creation and providence, and his own experience, he knows nothing yet as he ought to know. These volumes prove a treasure of more worth than all the volumes in the Vatican.

RELIGION.—But what are the manifestations of Christianity in the individual? What is religion? Is it excitement, such as many feel in business, in fiction, or in a play? Is it emotion? No: religion, pure and undefiled, is this:—To visit the fatherless and widows in their affliction, and keep unspotted from the world. Joy and love are its offspring and elements. The pure heart is the temple of the living God.

BAPTISM OF A MUSSULMAN.—On the 8th October last the Rev. Messrs. Glasgow and Montgomery, of the Irish Presbyterian Mission, baptized Moonshi Abdool Rhiman, a Mussulman Munshi, at Porebunder, Kattiwar. The convert is 30 years of age, so that there is no danger of his being interfered with, as in the case of recent proselytes.