

pointed me, by the light of his Spirit on his word, to the Rock which is higher than I. I fled for refuge to the hope set before me—found pardon and peace, joy and grace; and I trust that I shall be enabled to set forth, wherever my lot may be cast, “the unsearchable riches of Christ.”—*London Pilot.*

#### ILLUSTRATION OF ISAIAH 35: 7.

“And the parched ground shall become a pool.” The word “*sharab*” here translated “parched ground,” is derived from a word, which in Chaldaic and Arabic, signifies to burn up. As these two languages are derived from the Hebrew, it is probable that that word, though not found as a verb in the Bible, was one peculiar to the Jews, and that *sharab* the noun partakes of its signification. It is highly probable that in the passage before us it has direct reference to that extraordinary optical phenomenon often noticed in hot sandy countries, which now obtains the name of the *mirage*. The following extract from the journal of a recent traveller in the east, will explain the effects of the *mirage*:

“The first march from Abusheher we had to pass over a desert plain of considerable extent, on which I amused myself by watching narrowly the various changes, as we were near or remote from it, of that singular vapor, called by the French, *mirage*, and by the Arabs and Persians, *shirab*.

“The influence of this vapor in changing the figure of objects is very extraordinary; it sometimes gives to those seen through it the most fantastical shapes; and as a general effect, I think it always appears to elevate and make objects seem much taller than they really are. A man, for instance, seen through it at the distance of a mile and a half upon the level plain appears to be almost as tall as a date-tree.

“Its resemblance to water is complete, and justifies all the metaphors of poets, and their tales of thirsty and deluded travellers.

“The most singular quality of this vapor is its power of reflection. When a near observer is a little elevated, as on horseback, he will see trees and other objects reflected as from the surface of a lake. The vapor, when

seen at a distance of seven or eight miles, appears to lie upon the earth like an opaque mass; and it certainly does not rise many feet above the ground, for I observed, that while the lower part of the town of Abusheher was hid from the view, some of the more elevated buildings, and the tops of a few date-trees, were distinctly visible.”

Now then the prophesy of which the above quotation is a part, may be paraphrased thus. “By the introduction of the new dispensation, by the preaching of the gospel, the moral desolations of the earth shall be removed. Where there is a state of things as distressing to the saint as the parched glimmering waste is to the thirsty traveller—who, when he expected to find cool water, is deceived by the *sharab*—even there the state of things shall be changed. The river of God shall flow there, he that is thirsty shall drink, the perishing sinner shall receive that living water which shall be in him a well of water springing up into everlasting life.”—*Gospel Light.*

#### THE BLESSING OF GOD ON THE PERUSAL OF HIS WORD.

(NO. IV.)

REMARKABLE CONVERSION.—The sudden conversion of four hundred Tyrolians of the Zillenthal from the Romish to the Reformed faith, has been brought about, it is said, in the following manner:—A traveller in the Tyrol left with his host a copy of the Bible, which passed from hand to hand—at first from notions of curiosity, but afterwards for the purpose of daily reading. The result was, that no fewer than 400 persons renounced the Catholic and adopted the Protestant faith. The government of Vienna sought to constrain them either to renounce their newly-adopted faith, or to emigrate into Transylvania, the only province of the empire where the existence of seceding sects is allowed. The Tyrolians, however, protested against a