

us in the day time in the sun, and almost making us to perish with cold in the night, without at all getting forward.—*Doubdan*, pages 531, 540.

Another traveller, Sir John Chardin, says that in Lower Asia the day is always hot, even in the depth of winter itself, after the sun is 15 degrees above the horizon; still in the height of summer, the nights are as cold as at Paris in the month of March. In Persia and Turkey they make use of furred habits in the country, to resist the cold of the nights. He adds, "I have travelled in Arabia, and in Mesopotamia, the theatre of the adventures of Jacob, both in winter and in summer, and have found the truth of what the Patriarch said, that *he was scorched with heat in the day, and stiffened with cold in the night*. This contrariety in the qualities of the air in twenty-four hours is extremely great in some places; one would imagine they had passed in a moment from the violent heats of summer to the depth of winter. Thus it hath pleased God to temper the heat of the sun by the coolness of the nights, without which the greatest part of the East would be a desert."

Mr. Drummond, who travelled from Aleppo to the Euphrates in the latter part of August, 1717, remarks, "In this country we always find the *morning cold and the day scorching hot*."

The language of Jeremiah, chapter xxxvi. 30, is of the same import, "His dead body shall be cast out *in the day to the heat, and in the night to the frost*."—Allusion is made to this prophecy in the Apocryphal book of Baruch, ii. 24, 25, where it is said that the Lord has made good these words—"And so they are cast out to the heat of the day, and to the frost of the night."

It is pleasing to see this apparently incidental circumstance, recorded in the most ancient writing now extant,

confirmed so fully by very recent observers. It is precisely in these small matters that a fictitious writer, or an impostor, would have betrayed himself. And from the abundant confirmation of the accuracy of the sacred writers in all these points, proceeds one of the strongest evidences of their truth.—*Evangelist*.

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"As in water face answereth to face, so the heart of man to man."—Prov. xxvii. 19.

This text is generally, if not universally, supposed to refer to the general mould and likeness of all the hearts of men, whether it respects their universal depravity, or the general experience of all true believers. But this is an erroneous explanation; for although it is true that all hearts are alike with respect to their general character, it is not the fact that *any two* hearts are alike in the sense represented by the text, which exhibits a *perfect similitude*. Let us examine the passage a little closely, "As in water, *my* face answereth to *my own* face, so *my* heart answereth to *another's* heart:" this is evidently a false conclusion; for to come to this conclusion, it should have been rendered, "As in water, my face answereth to another's face, so my heart answereth to another's heart," which is an absurdity. We have before hinted, that the text exhibits a perfect similitude; and following these premises, we shall come to the natural, easy, and true solution of the passage. As in water face answereth to face, so the heart of man to *himself*; that is, a man's life is a perfect transcript of his heart, as his face is reflected in a mirror. "*For as he thinketh in his heart, so is he*."—Prov. xxiii. 7. Universal observation testifies the truth of this elucidation, and proves that the manners and habits of the life, mark the state and disposition of the heart. "By their fruits ye shall know them."

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