

But let it be employed in paying unto God that tribute of praise, which is due unto his holy name. Let thy neighbour's character be precious in thy sight, and rob him not of his good name. Thus shall you be useful in society, and acceptable in the sight of God: and through the blood of Christ obtain eternal life.

### VARIETY.

#### THE PENNIES."

*Or the Omnipotence of Littles.*

It often surprises us when we reflect on the large sums that are annually raised to support the different pious and benevolent Institutions which are the glory of our age, that they are not augmented by the munificent donations of the affluent, so considerably as by the united contributions of the middling and lower classes of Society.

This principle seems to have been well understood by the founders of Methodism. How many of their most valuable and efficient Institutions have been supported for years by the small, but regular weekly subscriptions of its members. From one penny to sixpence per week, which, when looked at by itself, seems almost too insignificant to deserve notice, in reference to the support of any great undertaking. And yet these pence, when regularly collected from hundreds of thousands, prove an ample, and, I had almost said, an all-sufficient resource.

A celebrated minister, from Wales, being called upon some time since to advocate the cause of the Bible Society, at a public meeting, perceiving a number of poor Welch present, addressed a few sentences to them, in their own language, which were perceived to produce a very powerful effect upon them. This excited curiosity to know the purport of those sentences, "O," said he, "I was talking to them about the pennies. I told them that in passing over the mountains, in my way to this place, I saw the rills running down the sides of those mountains, and I said to them 'Rills, where are you going?' 'O,' said they 'we are going to the valleys to join the streams.' Then I said to the streams, 'Streams, where are you going?' 'O,' said they, 'we are going into the river.' 'Rivers,' said I, 'where are you going?' 'O,' we are going into the sea, and there we will bear your greatest ships, and toss them about like feathers.' Now I am come to this Society, and I look at the pennies, and I say, 'Pennies, where are you going?' 'O,' we are going to the branches.' 'And branches, where are you going?' 'O,' we are going to the auxiliaries.' 'And auxiliaries, where are you going?' 'O,' we are going to the pocket of the Treasurer, in London, and then he will scatter Bibles over the face of the whole earth.' 'O, my friends, TAKE CARE OF THE PENNIES.'"



#### CURIOSITIES OF THE HUMAN HEART: AND THE CIRCULATION OF THE BLOOD.

—Though no shining sun, nor twinkling star  
Bedeck'd the crimson curtains of the sky;  
Though neither vegetable, beast, nor bird,  
Were extant on the surface of this ball,  
Nor lurking gem beneath; though the great sea  
Slept in profound stagnation, and the air  
Had left no thunder to pronounce its Maker:  
Yet Man at home, within himself might find  
The Deity immense, and in that frame  
So fearfully, so wonderfully made!  
See and adore his providence and power.—Smart.

With what admirable skill and inimitable structure is formed that muscular body, situated within the cavity of the chest, and called the human heart! Its figure is somewhat conical, and it is externally divided into two parts, the base, which is uppermost, and attached to vessels; and the apex, which is loose and pointing to the left side, against which it seems to beat. Its substance is muscular, being composed of fleshy fibres, interwoven with each other. It is divided internally into cavities, called auricles and ventricles; from which vessels proceed to convey the blood to the different parts of the body. The ventricles are situated in the substance of the heart, and are separated from each other by a thick muscular substance; they are divided into right and left, and each communicates with its adjoining article, one of which is situated on each side the base of the heart. The right auricle receives the blood

from the head and superior parts of the body, by means of a large vein; and in the same manner the blood is returned to it from the inferior parts, by all the veins emptying their stores into one, which terminates in this cavity; which, having received a sufficient portion of blood, contracts, and by this motion empties itself into the right ventricle, which also contracting, propels the blood into an artery, which immediately conveys it into the lungs, where it undergoes certain changes, and then passes through veins into the left auricle of the heart, thence into the left ventricle, by the contraction of which it is forced into an artery, through whose ramifications it is dispersed to all parts of the body, from which it is again returned to the auricle; thus keeping up a perpetual circulation, for, whilst life remains, the action of the heart never ceases. In a state of health the heart contracts about seventy times in a minute, and is supposed, at each contraction, to propel about two ounces of blood; to do which, the force it exerts is very considerable, though neither quantity of force exerted, nor of blood propelled, is accurately determined. The heart comprises within itself a world of wonders, and whilst we admire its admirable structure and properties, we are naturally led to consider the wisdom and power of Him who formed it, from whom first proceeded the circulation of the blood, and the pulsations of the heart; who commands it to be still, and the functions instantly cease to act.

This important secret of the circulation of the blood in the human body was brought to light by William Harvey, an English physician, a little before the year 1600: and when it is considered thoroughly, it will appear to be one of the most stupendous works of OMNIPOTENCE.

The blood, the fountain whence the spirits flow,  
The generous stream that waters every part,  
And motion, vigor, and warm life conveys  
To every particle that moves or lives,  
—through unnumber'd tubes

Pour'd by the heart, and to the heart again  
Refund'd.—Armstrong.

Who in the dark the vital flame flum'd,  
And from th' impulsive engine caused to flow  
Th' ejaculated streams through many a pipe  
Arterial with meand'ring lapse, then bring  
Reducent their purple tribute to their fount.  
Who spun the sinews' brachy thread, and twin'd  
The azure veins in spiral knots, to waft  
Life's tepid waves all o'er; or, who with bones  
Compacted, and with nerves the fabric strung:  
Their specious form, their fitness, which results  
From figure and arrangement, all declare  
Th' Artificer Divine! Bally.

Again:—

—The nerves, with equal wisdom made.  
Arising from the tender brain, pervade  
And secret pass in pairs the channel'd bone,  
And thence advance through paths and roads unknown.  
Form'd of the finest complicated thread,  
The numerous cords are through the body spread.  
These subtle channels, such is every nerve,  
For vital functions, sense, and motion serve;—  
They help to labor and connect the food,  
Refuse the chyle, and animate the blood. Blackmore.

#### ENTERTAINMENT OF STRANGERS IN THE EAST. GEN. XVIII. 8.

According to La Roque's account of the journey of Mons. D'Arvieux to the camp of the great Emir, it appears, that the Arabs are very hospitable. He says, when strangers enter a village they enquire for the Menzil, and beg to speak with the Sheikh, or head of the village: after saluting him they mention their wants, and the Sheikh kindly conducts them to Menzil. If the strangers lodge in the village, the Sheikh's servants provide accordingly, and send it to the Menzil in wooden bowls, which they place on a great round mat, which usually serves for a table, and is furnished with fleh, fowl, eggs, butter, cheese, curds, fruit, salad, olives, &c. The Sheikh, generally, sits down with the strangers, and the most respectable of the village. They make no use of knives at table, because the meat is all cut into small pieces before it is roasted; and this, according to Russel and Pococke, is the common way of roasting meat both at Aleppo and in Egypt. Provisions cannot be preserved in the East from meal to meal as in

Europe, therefore, the Easterns never bake their bread, nor kill their cattle 'till necessity requires it. Abraham's attitude was probably the effect of his reverence for the angels.—Harmer.

Another rite of hospitality observed towards strangers among the ancients, was washing the feet.—  
"We were not above a musket shot from Anna, when we met with a comely old man, who came up to me, and taking my horse by the bridle, 'Friend,' said he, 'come and wash thy feet, and eat bread at my house. Thou art a stranger; and since I have met thee upon the road, never refuse me the favour which I desire of thee.' We went along with him to his house where he feasted us in the best manner he could, giving us butley for our horses, and for us he killed a lamb and some hens."—Tavernier.

By Jovx the stranger and the poor are sent,  
And what to those we give to Jovx is lent;  
Then food supply, and bathe his fainting limbs,  
Where waving shades obscure the mazy streams.  
Pope.

It appears, however, from the language of Abigail to David's messengers, that this was a menial act: let thine handmaid be a servant to wash the feet of the servants of my Lord.—1 SAM. XXV. 41.



#### DESCRIPTION OF EASTERN GATES. GEN. XIX. 1.

The gates of cities, or a void place, at the entrance of the gates, were anciently their market places and courts of judicature. That they held their markets in their gates appears from 2 Kings, vii. 1, 18, & here we read, that a measure of fine flour was to be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria. That this same place was used for a court of judicature, is manifest from Acts xvi. 19. They caught Paul and Silas, and drew them into the market place unto the rulers. In this place Lot probably sat for amusement and society, and not as a Magistrate, or they would hardly have reproached him for setting up for a judge.—v. ix.

Prior to the erection of synagogues, it appears that these places were occasionally devoted to religious purposes, see Prov. 1. 20, 21. Wisdom crieth without, she uttereth her voice in the streets: she crieth in the chief place of concourse in the opening of the gates, &c. Here it was that the apostle Paul held frequent disputes with them that met with him. Acts xvii. 17.—Harmer.

Lord grant that the reader may not be ashamed when he speaks with his enemies in the gate.—Psalm, cxxvii. 5.



#### DESTRUCTION OF SODOM AND GOMORRAH. GEN. XIX. 24.

The plain of Sodom, was probably intersceted with canals, abounded with fruit, and had the richest pasturage. This delightful plain must have been extensive, for the Dead Sea, which now occupies the spot, appears to be twenty-four leagues long, and seven broad. Here we see that sin converts a fruitful land into barrenness, for the wickedness of them that dwell therein.—Psalm, cvii. 34.

The truth of the narrative before us is confirmed by profane historians and by modern travellers.—Diodorus Siculus says, that the water, which covers the country where these towns were formerly situated, is bitter and fetid to the last degree; insomuch that neither fish nor any other aquatic animals are able to live in it. Tacitus says, that a tradition prevailed in his days of certain cities being destroyed by thunder and lightning, and of the plain in which they were situated being burnt up; and adds, that evident traces of such a catastrophe remained, and that whatever vegetation sprung up, gradually withered away and crumbled into dust.

Strabo, after describing the nature of the lake Asphaltis, says, that the whole of its appearance gives an air of probability to the prevailing tradition, that thirteen cities, the chief of which was Sodom, were at once destroyed by earthquakes, fire, and inundation of boiling sulphurous water. Thovenot, says, the water of this lake is so salt that it burns like fire the man who presumes to taste it, hence it is called the Salt Sea. He adds, that when the fish of the river Jordan come down so low, they strive to return against the stream; but such as are carried into it by the current of the water immediately die. The land