

or oval orifice, causes it to vibrate; the trembling of which is communicated to a portion of water contained in the cavity called the vestibulum, and in the semicircular canals, causing a gentle tremor in the nervous expansion contained therein, which is transmitted to the brain; and the mind is thus informed of the presence of sound, and feels a sensation proportioned to the force or to the weakness of the impression that is made. Let us rejoice that we possess the faculty of hearing; for without it, our state would be most wretched and deplorable; in some respects, more sorrowful than the loss of sight; had we been born deaf, we could not have acquired knowledge sufficient to enable us to pursue any art or science. Let us never behold those who have the misfortune to be deaf, without endeavouring better to estimate the gift of which they are deprived, and which we enjoy; or without praising the goodness of God, which has granted it to us; and the best way we can testify our gratitude is, to make a proper use of this important blessing.

Platt.

PULPIT RECOLLECTIONS.

The religion of some people is bad, and their morality is worse; for corrupt religion and morals usually generate each other, and go hand in hand.

Knowledge and faith are in order to practice; and we neither know nor believe to any good purpose, unless our knowledge and faith influence our practice, and make us truly better men.

There are three requisites to our proper enjoyment of every earthly blessing which God bestows upon us, viz. a thankful reflection on the goodness of the giver—a deep sense of the unworthiness of the receiver—and a sober recollection of the precarious tenure by which we hold it. The first will make us grateful, the second humble, and the last moderate.

RELIGION.

Religion is not made for scholars only: the use of it is to govern and direct the world, and to influence the practice of mankind.

DIVINE REVELATION.

Whatever is divine revelation ought to overrule all our opinions, prejudices, and interests, and has a right to be received with full assent. To make its peculiar and distinguishing doctrines matters of speculation is to make them disputable; and to make them disputable, is to unfix them in the minds of men, since in the natural order of things, revelation may confirm what philosophy teaches; but philosophy can give no confirmation, nor any further authority to what revelation has taught.

FEMALE PREACHING.

The following extract from the Minutes of Conference of 1803, shews what are the views of the Wesleyan Methodists concerning female preaching, and what are their regulations relating thereto.

"In general, WOMEN ought not to preach among us, (1.) Because a vast majority of our people are opposed to it. (2.) Because their preaching does not seem necessary, there being a sufficiency of preachers, whom God has accredited, to supply all the places in our connexion with regular preaching. But if any woman among us think she has an extraordinary call from God to speak in public, (and we are sure it must be an extraordinary call that can authorize it,) we are of opinion that she should in general, address her own sex, and those only. And upon this condition alone, should any woman be permitted to preach in any part of our connexion, and when so permitted, it should be under the following regulations.

1. They shall not preach in the circuit where they reside, until they have obtained the approbation of the superintendent and a quarterly meeting.

2. Before they go into any other circuit to preach, they shall have a written invitation from the superintendent of their own circuit."

ANECDOTE OF A POOR IRISHWOMAN.

A Minister of decided piety, belonging to the Episcopal Church, and residing in the North of Ireland, was called upon, one day, by a poor woman of his parish, who earnestly requested to speak with him. She appeared to be in a state of great

anxiety, and with the abruptness so characteristic of the lower orders of that country, as soon as she saw the Clergyman, she said, "Am I right?" He asked what she meant. She answered, "Do you not know that I am a Roman Catholic?" He said, "Yes; and if it is to that you allude, I answer, without hesitation, you are not right. But before I point out the grounds upon which I believe you to be wrong, let me ask why you make the inquiry? for we should never enter on such subjects as these without feeling their importance." The poor woman then informed him, that her little boy attended a school, where he was obliged to commit some portions of the New Testament to memory; and as no person in the house could read but herself, the little fellow used to ask her to hear him. It happened that she was, one day, particularly struck with the passage he repeated; and on his return from the school, on the following day, she took his Testament, and went into the garden to read it. This practice she continued for three or four months, till she had read the whole book three times. She then added, with great fervency, "Sir, if that book be the book of God, my religion is false!" The clergyman asked if she had read it with prayer. She replied, that it was impossible to read that book without prayer. He then inquired, since she had read the New Testament three times, with prayer, what were the truths which were impressed upon her mind. Her answer was such as to prove the truth of the inspired declaration, "The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple." For the Clergyman assured the friend to whom he related this account, that he never heard, either from the learned or the unlearned, so pure and evangelical a statement of divine truth, as he heard from that poor woman.

EFFECTS OF KINDNESS UPON A JUVENILE OFFENDER.

To pass by an offence is often an important duty; and there are few circumstances in which a Christian appears to greater advantage, than when he seems to forget the injury he has sustained, and is mainly anxious that the offender should receive the forgiving mercy of God. The following is a fine example of this kind; and the benefits resulting from it are equally delightful and instructive:—Young master P.—caught a cold at the Blue Coat school; although wet to the skin, he was not allowed to change his clothes. The cold seized his lungs, and he was sent to Maidenhead for change of air. He robbed my garden of its fruit daily, says the late Mr. Cooke; and when detected, endeavoured to conceal the theft by lies. I convicted him, and he was overwhelmed with the loss of character which he anticipated. I assured him of my forgiveness, and directed ed to pray to God to forgive him for Christ's sake.—I treated him kindly, and gained his ear and his heart. He took every opportunity of being in my company; and came to hear me preach. His attention was fixed; his understanding was opened;—his memory filled with the truths he heard; his conscience was awakened, and his heart won to Christ.

He returned home, was confined to his bed, and in a short time he died. I met his father, who, with a full heart and broken sentences, thanked me for my attention to his little son. "Never before" said he, "did I see religion so lovely. My dear boy talked of you, your sermons, the Saviour, and Heaven with such hope, and joy, and patience, and thankfulness, and resignation to God, as I shall never forget. He feared not death: he had no wish to live." His mother visited me. With tears of grateful joy she bowed to the will of God, whose wisdom and mercy had rendered so painful and so speedy a change the greatest blessing of her dear little boy's earthly existence. So I had assured them it would prove. May its effects be found an eternal memorial of the grace of God in the souls of his relations!—*Memoirs of the Rev. John Cooke.*

ORIGIN AND HISTORY OF GLASS.

De Nori maintains glass to be as ancient as Job: for that writer speaking of wisdom, says, gold and glass shall not be equalled to it. This, we are to observe, in the reading of the Septuagint, vulgate Latin, St. Jerom. &c. In the English version, in-

stead of glass, we read, crystal; for the word signifying beautiful and transparent in the general sense, the translators were at liberty to apply it to whatever was valuable and transparent. Most authors will have Aristophanes to be the first writer who mentions glass. Aristotle has two problems upon glass; the first, why we see through it? the second, why it cannot be beaten? After him the word occurs often enough: Lucian mentions large drinking glasses, and Plutarch says, that the fire of tamarisk wood, is the fittest for making glass. Among the Latin writers, Lucretius is the first that takes notice of glass.—*Nisi recta foramina tranant.—Qualia sunt vitri.* Dr. Merret however adds, that glass could not be unknown to the ancients; but that it must be as ancient as pottery itself, or the art of making bricks; for scarcely can a kiln of bricks be burnt, or a batch of pottery-ware made, but some of the bricks and ware will be at least superficially turned to glass; and therefore, without doubt, it was known at the building of Babel. Glass was found, according to Pliny, by accident, in Syria, at the mouth of the river Belus, by certain merchants driven thither by the fortune of the sea. Being obliged to live there, and dress their victuals, they made fire on the ground, and there being some of the plant kali upon the spot, this herb was burnt to ashes, on the sand or stones of the place accidentally mixed with it, and a vitrification was undesignedly made, whence the hint was taken and easily improved. Indeed, however old glass may be, the art of making and working it appears of no great antiquity. The first place mentioned for making it, is Sidon in Syria, which was famous for glass and glass-houses as observed by Pliny. The first time we hear of glass made among the Romans, was in the time of Tiberius; when, Pliny relates, that an artist had his house demolished for making glass malleable, or rather flexible: though P. romius Arbitr states, that the Emperor ordered the artist to be beheaded for his invention. Venice for many years excelled all Europe in the fineness of its glasses. The great glass-works at Murano, a village near that city, furnished all Europe with the finest and largest glasses. But within these fifty years the French and English have not only equalled, but even surpassed the Venetians; so that we are now no longer supplied from abroad. The French made a considerable improvement in the art of glass-making, by the invention of a method to cast very large plates, till then unknown, and scarcely practised yet, by any but themselves and the English.

ISHMAELITES LIVE BY PREY.

GEN. xvi. 12.

The one is the natural consequence of the other. Ishmael lived by prey and rapine in the wilderness; and his posterity have all along infested Arabia and the neighbouring countries with their robberies and incursions: they live in a state of continual war with the rest of the world; and are both robbers by land, and pirates by sea. As they have been such enemies to mankind, it is no wonder that mankind have been enemies to them again; and that several attempts have been made to extirpate them. Now, as well as formerly, travellers are forced to go with arms, and in caravans or large companies, in order to defend themselves from the assaults of these freebooters, who run about in troops, and rob and plunder all whom they can by any means subdue. These robberies they justify by alledging that the hard usage of their father Ishmael, who being turned out of doors by Abraham, had the open plains and deserts given him by God for his patrimony, with permission to take whatever he could find there; and on this account they think that they may with a safe conscience indemnify themselves, as well as they can.

NEWTON.

I consider the prophecy concerning Ishmael and his descendants, the Arabs, as one of the most extraordinary that we meet with in the Old Testament. God gave Ishmael that very wilderness which was before, the property of no man; in which Ishmael was to erect a kingdom under the most improbable circumstances, *His hand was to be against every man, and every man's hand against him.* Never was a prophecy more completely fulfilled: the power of the Arab descendants of Ishmael has subsisted from the earliest ages; and the prophecy alone, in the truth of which, all sorts of religions agree, is of itself, a sufficient proof of the Divine authority of the Scriptures.—BRUCE.