

Christ? Are you afraid to obey the Saviour? If you are really conscientious, you might as well say; I am afraid I shall do wrong if I neglect to confess Christ before men. This you ought to say and to feel. You cannot neglect a known duty and be innocent. Is it not astonishing to see persons who are seriously disposed, making a righteousness of their disobedience to the commands of God? They hope they are christians, and yet refuse to obey a plain command, lest they should sin.—*Dr. Nettleton.*

Seamen's Friend.

[From the Sailor's Magazine.]

THE SEA CAPTAIN'S STORY.

I am glad to hear that you are supplied with a Bible, says a colporteur to the captain of an eastern schooner. Do you find time to read it every day? Yes, indeed, replied the captain, often during the day do I search for the treasure contained in that precious book, and as I am deprived of many privileges enjoyed by those who live on the shore, I thank God that I can always have access to the Bible.

I have also a small library of religious books with me, which I intend to enlarge as opportunity offers. How long is it, captain, since you have experienced that precious hope, which not only gives peace and happiness in this world, but is an earnest of an eternal inheritance of joy and happiness in the world to come?

About a year since, during a revival of religion in the town where I belong, which is about a mile and a half outside of New Haven. I had previously led what is called a moral life, although I was very fond of gay company. But when my eyes were in some measure opened, so that I could see the holy law of God as it is revealed in the Bible, I not only found that my morality was of no avail, but I was made to feel myself to be a condemned and ruined sinner. After about three weeks spent in a state of awful despair and forebodings, God in his mercy and love revealed himself to me as reconciled in Christ. Then it was that I first tasted of true comfort—what a change! how strange, and yet how true! I then forsook the light and gay company with whom I had before wasted my precious time, and cast my lot among the Lord's people, and those who are the excellent and honourable of the earth. I enjoyed sweet communion with my God and Saviour, in the closet and in the sanctuary, by the way side and at home, and always felt happy according to my poor feeble abilities in trying to do something in his service.

When about to start again on the ocean, the propriety of setting the family altar up on board of my vessel, and inviting those who were under my charge to draw near to a throne of grace, was very strongly presented to my mind. The great arch enemy and my own weak and trembling heart, urged many seemingly plausible objections to my making a beginning that day. But I could not give it up; I felt it to be a duty, and hoped that it would, through His grace be a privilege. About 10 o'clock in the evening, the men came into the cabin; as we were then lying in port, I proposed to them to unite with me in prayer. They all with one voice consented. I read a portion from the Bible, and then knelt in prayer. My feelings I cannot describe. The sweat poured from me in large drops. I felt somewhat embarrassed, but when I had finished, my soul was refreshed. I felt that sweet peace and joy in believing, which the world knows nothing about. Since then, through His grace, I have persevered in thus manifesting my attachment to him, and trust in him on whom my hopes of heaven depend; and blessed be his name, I find it more and more a privilege.

During all that voyage, which lasted about three months, I think that I was the happiest man in the world. Everything went right with me. I could not get offended at anything. Three times a day I retired for private devotion, which I enjoyed so much, that I have done so till this day. In the night season and in the morning my waking thoughts went to the great giver and dispenser of every good and perfect gift, with humility and peace, faith and hope, believing that he will give me more grace who has said, "as thy will so shall thy strength be."

I do not see how any one can turn back to the eggarly elements of the world, after he has tasted that the Lord has been good and true.

When I hear the ungodly around me take the precious name in vain which I revere and

love so much, my heart is pained within me, and I reprove them and urge them to flee from the wrath to come, unto the blood of sprinkling, which is alone able to cleanse from all sin. When I am on shore, I have the privilege of meeting with the Lord's people; I publicly testify of my love to Jesus on every fitting occasion, and when I exhort them who go down to the sea in ships, to seek and serve, and love God whilst on the ocean, I have living witnesses near me, that it is not merely theory, but daily practice on my own part.

There were about one hundred and fifty made participators of God's saving mercy at the same time with myself; many of these follow the sea. Three captains of my acquaintance have erected the family altar, and gathered their crews around them, to commend them to the mercy of Almighty God, and tell them the story of redeeming love.—For my own part, I feel that I have now something worth living for, and I desire to devote my time and my energies to his service, who will bring me off more than conqueror through him that loved me.

A Sermon on Malt.

The Rev. Dr. Dodd lived within a few miles of Cambridge (England,) and had offended several students by preaching a sermon on Temperance. One day some of them met him; they said to one another:

"Here's Father Dodd, he shall preach us a sermon." Accosting him with:

"Your servants."

"Sirs! yours, gentlemen!" replied the Doctor.

They said, "We have a favor to ask of you which must be granted." The divine asked what it was?

"To preach a sermon," was the reply.

"Well, said he, "appoint the time and place and I will."

"The time, the present, the place, that hollow tree," (pointing to it) said the students.

"'Tis an imposition!" said the doctor; "there ought to be consideration before preaching."

"If you refuse," responded they, "we will put you into the tree!" Whereupon the Doctor did as desired; asked of them his text?

"Malt!" said they.

The reverend gentleman commenced:

"Let me crave your attention, my beloved!"

"I am a little man, come at a short warning, to preach a short sermon, upon a short subject, to a thin congregation, in an unworthy pulpit. Beloved! my text is Malt."

I cannot divide it into syllables, it being but a monosyllable, therefore I must divide it into letters, which I find in my text to be four—MALT. M, my beloved is moral—A, is allegorical—L, is literal—T, is theological.

"1st. The moral teacheth such as you drunkards good manners, therefore M, my masters—A, all of you—L, leave off—T, tippling."

"2d. The allegorical is when one thing is spoken and another meant: the thing here spoken of is 'Malt,' the thing meant the oil of malt, which you rustics make M, your master—A, your apparel—L, your liberty—T, your trust."

"3d. The literal is according to the letter M, much—A, ale—L, little—T, trust."

"4th. The theological is according to the effects it works, which are two kinds—the first this world, the second the world to come. The effects it works in this world are, in some M, murder—in others, A, adultery—in all, L, looseness of life—and particularly in some, T, treason. In the world to come, the effects of it are; M, misery—A, anguish—L, lamentation—T, torment—and thus much from my text 'Malt.'"

"Infer 1st: As words of exhortation: M, my master; A, all of you; L, leave off; T, tippling."

"2d. A word for conviction: M, my masters; A, all of you; L, look for; T, torment."

"3d. A word for caution, take this; A drunkard is the annoyance of modesty—the spoiler of civility—the destroyer of reason—the brewer's agent—alewife's benefactor—the wife's sorrow—his children's trouble—his neighbor's scoff—a walking swill tub—a picture of a beast—a monster of a man."

The "youngsters found the truth so unpalatable, that they soon deserted their preacher, glad to get beyond the reach of his voice."

No man ever prayed well at the monthly concert, who had not previously determined to give according to his ability.

EQUAL PROTECTION.

A dialogue between the dukes, the dupes, and the doubtfuls.

1st Duke—Gentlemen, the object of this meeting is to give equal protection to commerce, industry, and agriculture. The first thing to be done is to restore the corn-laws.

2nd Duke—Free trade is ruining the country. We have had a revolution in every country in Europe since the corn-laws were repealed. We have had the potato rot and Irish famine, since the corn-laws were repealed.—We have had the Railway mania and the panic since the corn-laws were repealed. Therefore it is clear that free trade is ruining the country.

3rd Duke—My noble friend having proved that free trade is ruining the country, I call upon you, gentlemen, to form a league for protecting everybody and everything against everybody and everything. First, you must restore the corn-laws, to protect the—ahem—tenant.

1st Tenant Farmer—Huzza! I'll thank you to protect me against John Stooks in next parish. His land's twice as good as mine, and his poor-rates only half ours. I want a protective duty of ten shillings a quarter, or I can never compete with John Stooks. Enter me for the ten shilling duty.

2nd Tenant Farmer—I shall want fifteen shillin' a quarter, for there's t' parson o' next parish to ourn, have set 'em all a deep drainin' and a guaurin', and a coperlitten', and a gettin' twice out o' the ground that we be gettin', and I can't grow agin 'em at less nor fifteen shillin'. So book me for fifteen shillin'.

3rd Tenant Farmer—Aw've never na market within a half-score mile o' me, and there's Simon Trapstone have only a mile to carry to my ten, and so I doan't think six shillin' on-reasonable agin Simon Trapstone.

1st Doubtful—Hilloa, measter! I du buy my corn o' you, and I aren't a going to pay six shillin' a quarter more for all the Simon Trapstones in Essex.

1st Duke—Hush, my friend; your turn will come next.

1st Shoemaker—I can't make shoes against Thomas Lapstone under a shilling a pair protection. Tom don't go to the public, and works over hours. He's ruining me. He ain't taxed as I am, paying sixpence a day to government, excise duty for spirits consumed on the premises. So put 'em down at shilling a pair extra.

1st Tenant Farmer—Stop there. Tom made these here top-boots for ma. You don't think I'm a goin' to pay yeou twenty-seven shillin' a pair when I can get 'em of Lapstone for twenty-six?

2nd Duke—My worthy friend—you are protected. We go for equal protection.

1st Doubtful—Please, my lord duke, what is equal protection?

2nd Duke—Equal protection, my excellent friend, is this. I give Peter a shilling protection against Paul, and Paul a shilling protection against Peter. Thus I benefit both Peter and Paul to the extent of a shilling.

2nd Doubtful—Stop, I don't see that.

3rd Duke—How, my intelligent friend? Thus,—A gives B a shilling—

2nd Doubtful—I'll be B, give me a shilling—

3rd Duke—There (gives him a shilling) and now, B gives A a shilling—

2nd Doubtful—Darned if B do. I've got un and I'll keep un. I see a landlord, my Lod Dook, this here shilling's the protective dooty on weat. (Grins and exit.)

3rd Duke—Impertinent scoundrel! Yes, my friends, everybody ought to be protected against everybody—What follows? Why, the shoemaker may pay an extra shilling for his loaf, but will he not have the power to lay an extra sixpence on to every shoe he sells? The tailor may find a penny a pound rise on the mutton, but will he not enjoy his proud privilege of clapping a penny a yard protective duty on to every pair of unmentionables he manufactures? In short every interest, being enriched at the expense of every other interest, it is clear that general good will be the result. Gentlemen, what makes the greatness of England? Gentlemen, it is generally admitted to be a bold peasantry, their country's pride, and our wooden walls! Gentlemen, two and two make five, and not four—as your Economists—(loud laughter)—would have you believe; and the cause of the Goodwin Sands is well known—what is that cause gentlemen?—why, Tenterden steeple. (Immense cheering.) Then let us get rid of that cursed Free Trade, which is our Tenter-

den steeple. (Terrific cheering by the Dupes. The Doubtfuls shake their heads. Meeting breaks up in utter confusion of ideas, great enthusiasm and profound conviction, except as excepted.)

Manufacture of Glass.

The glass made in Bohemia is about the best in the world. It is very elastic and has a very beautiful sound, and is so hard that it will strike fire with a piece of steel. Glass that contains much lead is not hard. The silica that is used in Bohemia, for making glass, is crystalline quartz, calcined and pounded. The quartz is selected in parcels and the purest laid aside for making the superior kind of glass. The quartz is generally calcined in reverberatory furnaces, and when it is heated to a cherry red, it is withdrawn and thrown into a large tub of water, which is often renewed to keep it cold. Pine wood is generally employed in the calcining process. When the quartz is dry, it is pounded in hemispherical mortars, by cast iron pestles.—Pure potash is the best flux that can be used. Soda is used in the manufacture of window glass. The lime that is used in Bohemia, is very pure and white. The stone of it is burned like quartz and slaked in the air, and then reduced to fine powder, when about 20 parts are used in the smelting, along with 100 parts of silica.

The wood employed for making the best glass, should be fine pine slightly roasted before it is used. The clay for the glass crucibles nearly the same as what is known as the "Stourbridge clay." Common window glass is made of 60 parts of pulverized quartz, 40 parts of calcined potash, 5 of carbonate of lime, 100 parts of the refuse glass, and 100 of old broken glass. The very white window glass is made of 100 parts of pulverized quartz, 50 of calcined potash and 80 of carbonate of lime. There are various proportions of different materials. White sand, flint and rock crystal, and salt, are used in quantities proportioned to the supply of the materials, in those places where they are found, to produce inferior or superior glass.

Glass making has become an important American manufacture. Articles of crystal which a few years ago were imported from England, are now much cheaper and better in the United States. Philadelphia is famous for her crystal ornamental work and the city of Brooklyn is fast advancing in an extensive glass business—the art is already carried to a high state of perfection. We believe that all our plate glass for mirrors is imported. In a few years this will cease to be the case. The materials for the glass manufacture are very abundant in the United States; it only requires capital wisely invested and the business energetically conducted, to insure the most triumphant success. It is a business that cannot be learned but by practice, competent artists are therefore essentially necessary to success in that as well as any other business.—*Scientific American.*

Houses made of Iron.

A writer in the April number of the Westminster Review, advocates the substitution of iron houses for those composed of wood, brick, stone; and gives very cogent reasons in support of his views. The first and most prominent one is the greater cheapness of the iron tenement, a fact certainly true in England, and perhaps of the Atlantic States of this country also. In addition to this reason are others of less force. Iron houses can be taken down, moved, and be put up again in a new place, with a comparatively little cost; and, when the fashion of their architecture has grown out of date, or the fancy of their owners has changed, he can have them re-cast.—Iron Houses are in no danger from lightning, for the metal gradually attracts the electricity and conducts it safely to the ground, thus preventing an explosion. Iron is susceptible of being made into lighter forms than stone, brick or wood; hence the saving in the ground occupied by the walls is very great. Iron, even when rusting is healthy. Iron makes a drier house than any other material. Iron is fire proof. In short, the arguments in favour of iron houses appear to preponderate over those of brick or stone.

In a price current published in the city of Philadelphia, in the year 1720, Bohemia tea is quoted at fifty shillings per pound, and wheat at only three shillings per bushel. Consequently it would take nearly seventeen bushels of the latter, to purchase one pound of the former.