

When king Januwamalik saw that Muhammed was come, he ordered a chair to be brought for him; and Muhammed, having reached the spot, sat down on the chair. The king then addressed him, saying, "O Muhammed, I have been informed by all the great and rich men of the city of Mekkah, that you have declared yourself the prophet of the last times, and the patron of all the prophets; but what miracles & signs are you able to produce, in proof of your being the prophet of the last times? Now, as to the prophet Noh, (Noah,) angels fled away with his ark into the air; this was his sign. The prophet Ibrahim (Abraham) was thrown into the fire by Namrud, (Nimrod,) but was not burnt; this was his sign. When the prophet Dauid (David) prayed, all the trees of the forest prostrated themselves with him; this was his sign. As to the prophet Soleiman, (Solomon,) his ring was his sign. And with respect to the prophet Iau, (Jesus,) dead bodies conversed with him; this was his sign. Thus all the former prophets had each one his peculiar sign, and miracle, whereby it was known that he had become a prophet; what therefore is your sign? all the great men of the city of Mekkah have told me, that Muhammed the orphan has declared himself the chief of all the prophets; where then is your sign? show it before us all; and if it be not as you say, I am prepared to disgrace you." Muhammed then addressed his majesty and all present, saying, "O gentlemen, have you not heard that I have certainly been raised above all the prophets, and that I am the consummation of all the prophets, and the chief of all the prophets, and that I am commissioned to establish the religion of the faithful, and to show great miracles, and that I am beloved of the true God?" King Januwamalik replied, "O Muhammed, it is at this time the request of all the great men in the city of Mekkah, that I should command you to call the moon to you, and if the moon come at your call, and at the same time pronounce to you the confession of faith with a loud voice, so that this whole multitude, and all my relations, both great and small, and of all ranks, may hear the voice of the moon; and if after the moon has pronounced the confession of faith you shall command it to enter the left sleeve of your garment, and come out at the right sleeve, and if then the moon shall divide itself into two parts, one part being towards the east, and the other towards the west, and afterwards the two parts shall meet again in the sky and the moon appear just as before, without the least defect;—if all these things shall come to pass according to our request to you, then all the great men on the plain will receive your religion, and confess that you are indeed the prophet of the last times."

*Remainder in our next Number.*

\* In a former part of the story, king Januwamalik says, "If he (Muhammed) can produce any miracle in support of his claims, we will all believe; but if not, I have ready the urine of camels and elephants, which I will order to be sprinkled on his head, after which, I will rub him over with charcoal." This was of course the disgrace intended.

## PHILOSOPHICAL REFLECTIONS.

### THE MOON.

O God supreme, we thank thee for the Sun,

Wondrous source of light and heat resplendent!  
For the pale Moon, that less reflected light,  
Whose silver beam do, often light our steps  
Through the dark empire of returning night;  
And sooth the mind to sweet tranquillity.  
In it a world we see, where mountains rise,  
And valleys sink, mere spots too often deem'd:  
Where, doubtless too, fit borings dwell, grateful  
To see the solar rays the Earth reflects,  
To cheer their long and lonely night.

This luminary, the sight of which diffuses such universal pleasure, may be considered a minor planet: its light proceeding from the sun, and being merely reflected to us from its surface. If it shined by a native light, it would not wax and wane; but, like the great source of light, appear always full. Its diameter is found to be about 2180 miles, and its distance from the earth 240,000 miles.

Like the planets it has its motions revolving round its own axis, and performing a monthly revolution round our planet, while the latter makes its annual journey round the sun. It is very remarkable, that its revolutions round its axis and the earth, are made precisely in the same space of time, so that its days and nights are few: a day and night there being equal to a month with us, consequently, but rather more than twelve of those days constitute its year.

In 27 days, 7 hours, and 43 minutes, it appears to travel through the twelve signs, which period is called a periodical month; but 29 days, 12 hours, and 44 minutes, elapse between one new moon and the next, which constitute the synodical month. If the earth, as was formerly believed, and as the unimproved now sometimes imagine, was stationary these distinctions would not exist; but as the earth is proceeding in its orbit, while the moon performs its journey, the latter will overtake the former in a more advanced part of its course as the minute hand of a watch does not cross the hour index, till it has described more than an entire revolution.

The solar rays cannot illuminate more than one half of the moon at the same time; of this illumination, different degrees are visible to us, according to its varying position with the sun and the earth. As it revolves round its axes in the same time in which it performs a revolution round our planet, it must always present nearly the same side to us. A white ball, suspended by a thread, and moved round a candle, would illustrate to our young friends the nature of the phases of the moon. If the ball be immediately between the observer and the light, its illuminated half will be towards the candle, and its dark side will represent the new moon; passing it gently on, the enlightened part will soon be seen, & exhibit the appearance of the moon in its first quarter; as it proceeds, still more of its illuminated face will be evident, till, when in a line with the beholder, on the opposite side of the candle, its whole face is light, and the full moon is illustrated; finishing the circuit, the half of which has already been made, the waning moon will be better understood. It is worthy of remark that the hemisphere of the moon facing the earth, can never be in darkness, being enlightened by the reflecting rays from our planet, when turned from the solar beams.

It deserves particular attention, that the moon, during the week in which she is full, about the time of harvest, rises sooner after setting than at any other period of the year in which she is in the same state, arising from her orbit lying

less oblique to the horizon at this season. August and September, the sun appears in the signs Virgo and Libra; consequently, when the moon is full, it must be in the opposite signs Pisces and Aries. There are, therefore, two full moons thus distinguished,—the one which the sun is in Virgo and Libra; the other which he is in Pisces and Aries; the latter is less remarkable than the former, and is called the hunter's moon. At the equator, when the seasons vary so little, and the weather is so uniform, this advantage is not needed, it is not granted. At the poles, the full moon is not seen in the summer; but in their winter they have her ways before and after the full, for fourteen our days and nights, without intermission: so evident, so infinitely kind is our omniscient Creator.

The mutual dependence of one part of creation on another, is an interesting improving consideration. The heavenly bodies, while they perform their revolutions in such ever enduring harmony, confine not their influences to themselves, but benefit each other. How universal is the efficacy of solar light! Nor are its dependent worlds without their reciprocal uses. The tides that diversify and refresh the sea, are greatly influenced by the moon's attraction. No one is so extravagant as to suppose the quantity of water on the globe is increased at every flow, and diminished at each ebbing of the sea; the changes, then, that we observe, must agreeably to some regulated actions in the waters: while, therefore, the waters rise at one part of the globe, they must be proportionally depressed at another. By the rotation of the earth on its axis, each part of its surface, which the moon is vertical, is presented to her in the day to its attraction; and hence the ebb and reflux of the sea twice occur. Altho' this influence is greatest where the moon is vertical, yet it is not confined to such space, but widely extended in a diminishing degree, according as the attraction is in a more oblique direction. These tides vary in their time of return, and in their height, both at the same place and at different parts of the world, according as the moon is in various parts of its orbit, and nearer or further from the earth, owing to its elliptical orbit. Though these changes are principally effected by the moon, yet the sun also assists in the admirable operation, but in a far less degree. The great Newton found, that where the former raised the waters ten feet, the latter raised them only two feet. At new and full moon these influences are combined, and their height is twelve feet.

[To be concluded in our next.]

### ENIGMA.

On the glittering wings of the morn  
I arose from the deep rolling sea,  
The bright azure of heaven to adorn,  
And the early lark carolled to me.  
Amidst regions ethereal I strayed,  
While the sunbeams that gilded my robe  
Were chasing with smiles the deep shade,  
With which night had enveloped the globe.  
When the sun would in splendour arise  
O'er the valleys rejoicing and green,  
I spread a thin veil o'er the skies,  
And his brightness no longer was seen.  
Soon gloomy and dark I appeared,  
My voice echoed loud through the heaven.  
The traveller listened and feared,  
By my pitiless fury still driven.  
Then in tempest, I vanished away,  
To the ocean, wild place of my birth,  
What am I? Philosophers say,  
Ye men of renown upon earth!