

COCHINEAL furnishes us with a rich and beautiful dye.—The weavers accomplished by the united exertions of the Bees, the Wasps, and the Ants, show what can be done by brethren dwelling together in unity.—The watchfulness of the Spider after she has woven her web, demonstrates the necessity of not folding our hands for slumber just at the time we have completed our preparations for activity; and to the Ant the sluggard is sent to learn a lesson of prudence and foresight.

“ These emeralds, how little they are in our eyes!
We tread them to dust, and a troop of them dies
Without our regard or concern:
Yet, as wise as we are, if we went to their school,
There's many a sluggard, and many a fool,
A lesson of wisdom might learn!”

Even the metamorphosis of insects, or the progressive change they undergo from an inferior to a more perfect order of being, ought not to pass before the eye of reason without its improvement — Does not this tend to remind us that here we have no continuing city, that this is not our place of abode; that when we lie down in our sleeping and inactive state in the dust, it is not there forever to remain, but that we may undergo a change, when this corruptible shall put on incorruption, and this mortal shall put on immortality; after which, with renovated powers, we shall burst the barriers of the tomb, and, in the strength of our Redeemer, ascend to a more exalted sphere, where, transformed into his glorious image, we shall be like him, for we shall see him even as he is; where all sorrow and sighing shall forever flee away, and Death be swallowed up in victory.

POETRY.

FIRE, AIR, EARTH, and SEA, praise ye the Lord
DR. WATT'S LYRICS.

I.

Earth, thou great foot-stool of our God
Who reigns on high; thou fruitful source
Of all our raiment, life and food,
Our house, our parent and nurse,
Mighty stage of mortal scenes,
Drest with strong and gay machines,
Hung with golden lamps around,
And flow'ry carpets spread the ground,
Thou bulky globe, prodigious mass,
That hangs unpillar'd in an empty space,
While thy unwieldy weight rests on the feeble air,
Teach that Almighty word that fix'd and holds thee there.

II.

Fire, thou swift herald of his face,
Whose glorious rage at his command,
Levels a palace with the sand,
Lending the lofty spires in ruin with the base,
The heav'nly flames that singe the air,
Artillery of a jealous God.—
Right arrows that his sounding quivers bear,
To scatter deaths abroad
Lightnings, adore the Sovereign arm that flings
In vengeance, and your fires, upon the heads of Kings.

III.

Thou vital element, the air,
Whose boundless magazines of breath
Or fainting flame of life repair,
And save the bubble, man, from the cold arms of death:
And ye whose vital moisture yields
Life's purple stream, and fresh supply
Wet waters, wand'ring thro' the flow'ry fields,
Or dropping from the sky;
Unless the Power whose all-sufficient name,
Needs your aid to build, or to support our frame.

IV.

Now the rude air, with noisy force

Beats up and swells the angry sea,
They join to make our lives a prey,
And sweep the sailor's hopes away.
Vain hopes, to reach their kindred and the shores!
Lo, the wild seas and surging waves,
Gape hideous in a thousand graves;
Be still ye floods, and know your bounds of sand,
Ye storms adore your Master's hand,
The winds are in his fist, the waves at his command.

V.

From the eternal emptiness,
His fruitful word by secret springs
Drew the whole harmony of things,
That form this noble universe:
Old Nothing knew his powerful hand,
Scarce had he spoke his full command,
Fire, Air, and Earth, and Sea, heard the creating call,
And leapt from empty Nothing to this beautiful All,
And still they dance, and still obey.
The orders they received the Great Creation day.

THE ACCOMPLISHED YOUTH.

THE EMPLOYMENT OF TIME.

Redeeming your time from those dangerous wastes of it which lead our youth into every disorder and confusion in society, seek to fill it with employment which you may review with satisfaction. The acquisition of knowledge is one of the most honourable occupations of youth. The desire of it discovers a liberal mind, and is connected with many accomplishments and many virtues. But though your train of life should not lead to study, a course of education always furnishes proper employments to a well-disposed mind. Whatever you pursue, be enulous to excel. Generous ambition, and sensibility to praise, are, especially at your age, among the marks of virtue. Think not, that any affluence of fortune, or any elevation of rank, exempts you from the duties of application and industry. Industry is the law of our being; it is the demand of nature, of reason and of God. Remember always, that the years which now pass over your heads, leave permanent memories behind them. From your thoughtless minds they may escape; but they remain in the remembrance of God. They form an important part of the register of your life. They will hereafter bear testimony, either for or against you, at that day when, for all your actions, but particularly for the employments of youth, you must give an account to God. Whether your future course is destined to be long or short, after this manner it should commence; and, if it continue to be thus conducted, its conclusion, at what time soever it arrives will not be inglorious or unhappy. Blair.

MISCELLANY.

EXTRACT FROM THE MEHOMETAN STORY

(Of the Moon's dividing itself into two.

Now the champion proceeded in all his pride to the village of Hatijah,* showing by his gestures that he cared for nobody, and that he was not disposed to treat any one with the least respect. When the champion approached the compound of Hatijah, she was amusing herself in the court-yard of her house. She saw a man on horseback, who seemed to wish to enter the enclosure; he appeared like a daring fellow, who felt not the least respect for any one. Hatijah entered the house, and addressed Muhammed, saying, “ O my patron, I have just seen a man of enormous size, who appears to care for nobody; he is mounted on a horse and wishes to enter our enclosure in all his pride.” Muhammed quickly went to the door of his house, to observe the actions of this champion. By this time the champion had reached the fence of the compound, and was seen by Muhammed whilst standing at the door. When his champion saw

* Muhammed's first wife.

Muhammed, he instantly alighted from his horse and running to his Majesty Muhammed, prostrated himself at his feet. The prophet said, “ O champion, what is your business with me?” The champion replied, “ O my patron, I am sent by king Januwamalik to invite you to the plain of Abutahib.” His Majesty Muhammed said, “ O messenger, return to your king; I will come immediately.” The messenger then took leave and returned. At that instant Jibrail (Gabriel) brought an order to Muhammed to this effect: “ O Muhammed, go thou to king Januwamalik, and do whatever he requires of thee, that he may become a convert to the religion of the faithful.” Jibrail having delivered his message to Muhammed, God gave command to him and Michael, (Michael,) saying, “ Go both of you, and take all the angels with you down to the earth, to my beloved,* who is about to proceed to the plain of Abutahib without any attendants; go, therefore, attend on my beloved, for it is for this reason, that I command you all to descend to the earth.” Now both Jibrail and Mikail descended, bringing with them seventy thousand angels, arrayed in all their robes; each one with his proper attributes, and beautiful in his appearance. Both Jibrail and Michael came to Muhammed and saluted him, and he returned their salutation. Jibrail and Mikail then said, “ O our patron, we are come at the command of God, with all the angels, in order to accompany our patron; this favour the Lord has bestowed upon our patron that he may have majesty and glory. O our patron, lift up your head, and see how great a favour the Lord conferred upon you.”

Muhammed raised his head and looked upwards, and beheld all the angels coming, arrayed in all their robes, each one with his proper attributes, and each one in his proper form. Jibrail then said, “ O Muhammed, it is proper that my patron should pray before he goes.” Muhammed prayed,—and when the prophet had concluded his prayer, he descended and proceeded, attended by Jibrail and Mikail, to the plain of Abutahib. Immediately the shouts and acclamations of the angels were heard, the sound of which was exceedingly loud and strong. Tidings were brought to king Januwamalik, and the people who were with him on the plain. The earth shook, and Januwamalik inquired of one of his ministers, saying, “ O my minister, what noise is this? it is as though the last day was come.” His minister replied, “ O my Lord, king of the world, Muhammed the orphan is coming, attended by all the angels. The eyes of all the people were now turned towards the high road; at the same time the sun was obscured, as by a cloud, owing to the multitude of angels which attended Muhammed, and, in an instant after, it shone bright again, just as though it had but newly risen. The prophet now made his appearance, and all who beheld him approaching the plain were greatly astonished, while the whole family of Hashim, namely, Abutahib, and others, went to receive him.

* Muhammed.

† It is an article of belief among the Muhammedans, that the resurrection will be attended with an intolerable noise and confusion; hence the Malay writers, when wishing to describe a great uproar, the noise of a battle for instance, frequently use the phrase “ Seperti gkan kiyamat,” like the resurrection.