

twenty-first chapter of Matthew, concerning the children who shouted Hosanna to the Son of David. As her death drew nigh, I was exceedingly affected, and very earnest in prayer for her soul, having now no hope of her life. I used frequently to anticipate her death, when I could think of nothing but the language of Rebekah—'The child is not, and I, whether shall I go?' I thought at that time, if any thing were said at her funeral, it must be from some such passage as this. In short I am sure I was affected to excess, and in a way that I ought not to have been, and I believe should not have been, if I had loved God better. About this time, I throw myself prostrate on the floor, and wept exceedingly, yet pleading with God for her. The agony of my spirit produced a most violent bilious complaint, which laid me quite aside for several days. I then reflected that I had sinned in being so inordinately anxious. From this time I felt a degree of calmness and resignation to God. On the morning of the 30th of May, I heard a whispering in an adjoining room. I suspected the cause, and upon inquiry found that the child had expired about six o'clock, with a slight convulsive motion, without a sigh or a groan. I called the family to me, and as well as I was able, attempted to bless a taking as well as a giving God, and to implore that those of us who were left behind might find grace in the wilderness. The words of the Shunammite were at that time much to me—"It is well." These words were preached from at her funeral by Mr Ryland. My affliction had prevented my seeing her the last few days of her life; but I just went and took leave of her body, before the coffin was fastened down; though that was almost too much for me in my weak and afflicted state. She was very patient under her afflictions, scarcely ever complaining, even when her bones penetrated through her skin. If ever we were obliged to force her medicines upon her, though she would cry a little at the moment, yet she would quickly leave off, and kiss us, saying, 'I love you, I love you all, I love you for making me take my medicines, for I know you do it for my good.' Her constitution was always rather delicate, her temper amiable, and her behaviour engaging.

Surely it will now be our concern to flee from idolatry, and hold all created comfort with a loose hand; remembering the counsel of the Apostle "The time is short: it remaineth that those who have wives be as though they have none; and those that weep as though they wept not; and those that buy as though they possessed not; and they that use this world as not abusing it; for the fashion of this world, (or, this world, which is but a figure, fashion, or form, without substance,) passeth away."—She died May 30, 1786, aged six years and nearly six months.

NATURAL HISTORY.

THE BISON.

The Bison, which is another animal of the cow kind, differs from the rest in having a lump between its shoulders; and the size of these animals varies so completely, that it is difficult to give an idea of their height.

Upon taking a slight survey of this creature, he bears some resemblance to the lion's race; he has a thick long shaggy mane, and a beard extending from the throat to the chin, his head

is small; his eyes fiery and red, and so full of fury and ill nature, that they absolutely intimidate with their glare; the forehead is extremely wide, the horns large, and placed so far asunder that three men might easily sit in the space; on the middle of the back there rises a hump nearly as high as a camel's, and covered with hair; and those who hunt the animal for the sake of its food, consider it as a most delicate and luxurious treat. In a state of nature this creature is so wild, that the hunters are obliged to fly for safety to those trees where their thick foliage secures them from his sight; and he can only be taken by digging deep pits in the earth, and covering them over with grass and boughs of trees, when the noise of the hunters impels him forward, and he is suddenly precipitated into their snare.

Though this creature seems so untamable in its natural state, it may easily be made subservient to the will of man; and the Hottentots, in particular, have so completely subdued them, that they seem to consider them as domestic friends; they bend their knees to receive all burdens, and are completely gentle as the most docile of our steeds.

The Bisons, or cows with a hump, differ according to the parts of the world in which they are found, though it is generally allowed that the tame ones diminish very much in size, when compared with the wild. Some have horns, and some are without; some have them depressed, and other's raised, but all become docile and gentle when tamed, and many are furnished with lustrous and soft hair.

The Bisons of Malabar, Abyssinia, and Madagascar, are, from the luxuriance of their pastures, all of the large kind; but those of Arabia Petraea, and most parts of Africa, are small, and appear of the zebu kind.

From this it appears that Naturalists have given various names to creatures which in reality are the same, or differ in circumstances merely accidental; the wild cow and the tame, the animal belonging to Europe, and that of Asia, Africa, and America, the bonases and the urus, the bizon, and the zebu, are doubtless one and the same race; and were they allowed to mix with each other, in a few generations the distinction would cease.—*New Preceptor.*

THE ACCOMPLISHED YOUTH.

RELIGION NEVER TO BE TREATED WITH LEVITY.

IMPRESS your minds then with reverence for all that is sacred. Let no wantonness of youthful spirits, no compliance with the intemperate mirth of others, ever betray you into profane sallies. Besides the guilt which is thereby incurred, nothing gives a more odious appearance of petulance and presumption to youth, than the affectation of treating religion with levity. Instead of being an evidence of superior understanding, it discovers a pert & shallow mind; which, vain of the first smatterings of knowledge, presumes to make light of what the rest of mankind revere. At the same time, you are not to imagine, that when exhorted to be religious, you are called upon to become more formal and solemn in your manners than others of the same years; or to erect yourselves into supercilious reprovers of those around you. The spirit of true religion breathes gentleness and affability. It gives a

native unaffected ease to the behaviour. It is social, kind, and cheerful: far removed from that gloomy and illiberal supposition, which clouds the brow, sharpens the temper, dejects the spirits, and teaches men to fit themselves for another world, by neglecting the concerns of this. Let your religion, on the contrary, conduct preparation for heaven with an honourable discharge of the duties of active life. Of such religion discover, on every proper occasion, that you are not ashamed, but avoid making any unnecessary ostentation of it before the world. *Blair.*

THE BOOK OF NATURE LAID OPEN.

Your contemplation farther yet pursue;
The wondrous world of VEGETABLES view!
See varied TREES their various fruits produce,
Some for delightful taste, and some for use.
See SPROUTING PLANTS enrich the plain and wood,
For Physic some, and some design'd for food.
See FRAGRANT FLOWERS, with different colors dy'd
On smiling meads unfold their gaudy pride.

VEGETABLES.

From the verdant colour of creation the transition is natural to a consideration of the objects by which it is occasioned.—These are the numerous vegetable tribes which cover and adorn the surface of our globe in all that variety of TREES, SHRUBS, and HERBS, which we behold.

Here, Trees, like stately towers raise their lofty heads; thro' the more pliant and humble thick-set Shrubs unite their foliage; while the herbaceous tribe in mingled profusion cling more closely to the earth, and cover the fields with their verdure.

THE STRUCTURE OF VEGETABLES

In all their varied forms is truly wonderful—How excellent adapted are the roots for taking hold of their parent earth, as well as for drawing nourishment for the support of the plant and imbibing moisture from the neighbouring soil! How commodiously are the various tubes and fibres which compose the trunk or stalk arranged, for the motion of the sap upwards to all the extremities of the leaves and branches? How nicely are the leaves formed for the important services they are made to yield in the economy of vegetation?—See how they serve to concoct and prepare the Sap—how they prevent by their shade the moisture at the root from being too speedily evaporated—how they embrace and defend the flower in the bud, and carefully conceal the fruit before it arrives at maturity, and by catching the undulations of the gentle breeze how they convey that motion to the trunk and branches, which, (for ought we know,) may be as essentially necessary to the vegetable life as exercise is to animal health. What an excellent clothing does the bark afford, not only for protecting the stem and branches from external injury, but from the hurtful extremes of heat and cold? What evident marks of wisdom and design do the Flowers evince in their beautiful and delicate construction—how nicely are they formed for the protection and nourishment of the first and tender rudiments of the fruit; and when it has attained more firmness and solidity how readily do they relinquish their charge, and drop off in decay when no longer necessary! How wonderfully does the fruit, in some cases envelope and protect the seed till it has arrived at maturity;—and lastly, what a passing strange piece of organized mechanism is the seed itself!