

JUVENILE ENTERTAINER.

"Torquet ab obscænis jam nunc sermonibus ævrem."

No. 2.

Pictou, N. S. Wednesday Morning, August 10, 1831.

Vol. 1.

THE JUVENILE ENTERTAINER

Is Printed and Published every Wednesday Morning, at the Colonial Patriot Office, by W. MILNE, CONDITIONS.

Five shillings per Annum, delivered in Town, and Six shillings and three pence, when sent to the country by mail, half-yearly in advance.

When not paid half-yearly in advance, seven shillings and six pence will be charged.

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BIOGRAPHY.

LIFE OF RICHARD BAXTER.

RICHARD BAXTER, an eminent divine, was born at Rowton, in Shroveshire, November 12 1615. He was not fortunate in his opportunities of literary improvement, and his first teachers were neither men of great learning nor of good morals. He made very considerable attainments, however, under Mr Owen, master of the free school at Wroxeter, who taught him the elements of grammar. In 1633 he was persuaded to seek employment at court; but being soon disgusted with that mode of life, and having a strong predilection for the clerical office, he returned home, after little more than a month's absence, and resumed his former studies with redoubled vigour. In the mean time he was appointed master of the free school at Dudley; but his bodily health became so infirm, that from the 21st to the 23 year of his age, he lived in the constant expectation of death, and was so deeply impressed with a sense of the importance of religion, that he became still more anxious to employ his remaining strength in recommending it to his fellow creatures. In 1638 he commenced his public ministry, and during the course of a long and laborious life, in troublous times he continued steadfast. He suffered persecution imprisonment, and loss! but nothing could deter him from discharging his ministerial duties, when proper opportunities were presented; and even when confined to his chamber by increasing infirmities, he continued to expound the scriptures to all who chose to assemble at his seasons of family devotion. He died at the age of 76 years on the 8th day of December 1691.

The person of Mr Baxter was tall, slender, and stooping; his countenance grave and composed, somewhat inclining to a smile; his eye piercing, his speech articulate, and his deportment plain. His constitution was weak and sickly through the whole of his life; yet, by the united influence of temperance and industry, he was able to undergo a most extraordinary degree of labour, both in writing and in preaching. He expressed himself in conversation with great propriety and ease; was remarkable

for his intrepidity and composure on all occasions; and hence it was very strongly remarked of him, by a learned opponent, that 'he could say what he would, and could prove what he said.' Both in his political and theological character, he was always friendly to conciliatory measures; hence he has been reviled by the violent, but respected by the temperate of all parties. His sentiments of moderation, however, were not the result of a feeble or fearful mind; and, while he was anxious to reconcile, he was not afraid to resist. He laboured to promote universal charity and peace, at a period when it was accounted a crime not to be fierce in support of some sect or other; but, at the same time, as was said of him by Mr. Boyle, 'he feared no man's displeasure, nor hoped for preferment.' As a complete refutation of the calumnious charges brought against him, it is sufficient to mention the many eminent characters, both in church and state, whose patronage he enjoyed to the last; such as the Earl of Lauderdale, the Earl of Balcarras, Chief Justice Mathew Hales, Alderman Ashurst, Sir John Maynard, Sir James Langham, Sir Edward Harley, Archbishop Tillotson, &c. He was, in short, a man of the greatest zeal in religion without any tendency to faction or fanaticism; and possessed the greatest simplicity of manners, with the utmost firmness of mind and uniformity of character.

With respect to the literary attainments of Baxter, he says of himself, that, except the Latin, Greek, and a slight acquaintance with the Hebrew he had no great skill in languages. He was more desirous to have the knowledge of things than of words, and he possessed a great share of solid learning. His works were so very voluminous, that it is not yet ascertained what were the precise number of his writings; but he is known to have composed more than 145 distinct treatises; of which four were folios, 75 quartos, 19 12mos and 24mos, besides single sheets' separate sermons, and a variety of prefaces to the publications of authors. The most useful of his productions are 'his *Catholic Theology*; his *Reformed Pastor*; his *Call to the unconverted*; of which 20,000 copies were sold in one year; which was translated into most of the European languages; and of which Dr. Watts has said, that he would rather be the author than of Milton's *Paradise Lost*; his *Christian Directory*, or *Body of Practical Divinity*; *Everlasting Rest*; *Dying thoughts*; *Poor man's Family Book*; *Paraphrase on the New Testament*; *Converse with God in Solitude*; and *Narrative of his own Life and Times*.

The works of Baxter, are highly commended by the most competent and unprejudiced judges. 'He cultivated every subject,' says bishop Wilkins, 'that he handled.' 'His practical writings were never mended,' says Dr. Barrow, 'and his controversial ones seldom refuted.' 'I cannot but commend,' says Bishop Gaudens, 'the learning, candour, and ingenuity of Mr. Baxter.' 'I cannot forbear looking

upon him,' says Dr Doddridge, 'as one of the greatest orators, both with regard to copiousness, acuteness, and energy' that our nation hath produced.' 'as an useful writer, as well as a successful controversialist,' says Dr. Adam Clarke, 'Mr. Baxter has deservedly ranked in the highest order of divines of the 17th century. His works have done more to improve the understanding and mend the hearts of his countrymen than those of any other writer of his age. While the English language remains, and scriptural Christianity and piety to God are regarded, his works will not cease to be read and prized by the wise and pious of every denomination.' And, when Mr. Boswell inquired of Dr. Johnson 'which of Baxter's works he should peruse,' 'read any of them,' was the reply; 'they are all good.'

NATURAL HISTORY.

THE LION.

Though man can endure both heat and cold, and his constitution in general is not materially affected by the climate, yet all inferior animals in the creation derive health and vigour from their native air. The rein deer thrives but in fields of ice; and the Lion degenerates when removed from beneath the line. Most animals are four larger, fiercer, and stronger, in a warm than in a cold and temperate climate; they are likewise allowed to be more enterprising and courageous as their dispositions seem to partake of the ardour of the soil. The Lion produced under the burning sun of Africa is of all creatures the most terrible and the most undaunted; those, however, that are bred in more temperate countries, or near the top of cold and lofty mountains, are far less dangerous than those which are bred in the valley beneath. The Lions of mount Atlas, the tops of which are covered with eternal snows, have neither the strength nor the ferocity of those which are natives of Bildulgetid or Zaara, where the plains are covered with burning sands.

Fierce and formidable as this animal appears, he seems instinctively to dread the attacks of man; in those countries where he is frequently opposed, his ferocity and courage gradually decrease. The usual manner in which the Negroes and Hottentots make war with this animal, is, first, to find out the place of its concealment, when four combatants with iron headed spears, provoke the creature to commence a fight, in which their number makes them prove victorious: but in the burning sands that lie between Mauritania and Negroland, and in the uninhabited countries to the north of Casraria, where man has taken his abode, the Lion's strength is found more fierce, and his propensities more keenly cruel.

This alteration in the animal's disposition proves at once that it is capable of being tamed, and, in fact, nothing is more common than for the keepers of wild beasts to amuse themselves by playing with the Lion, and even to chastise him without a fault: yet the creature bears it all