

and by praying to God that he would cure the disordered minds of those who traduce and injure us. Being once asked by a friend, who had often admired his patience under great provocations, whether he knew what it was to be angry, and by what means he had so entirely suppressed that impetuous and ungovernable passion? he answered, with the utmost frankness and sincerity, that he was naturally quick of resentment; but that he had by daily prayer and meditation, at length attained to this mastery over himself. He was very sensible of his own weakness to resist any thing to himself, or to conceive that he could subdue passion, or withstand temptation, by his own natural power. He attributed every good thought, and every laudable action, to the Father of lights, the author of every good and perfect gift. He paid an absolute adoration to our Father God, without imputing to his creatures the reason of his determinations; and this he accounted the first and most indispensable duty of a Christian. When he heard of a criminal condemned to die, he used to think, who can tell whether this man is not better than I? or, if I am better, it is not to be ascribed to myself, but to the grace of God.

About the middle of the year 1737, he felt the first approach of that illness which brought him to the grave, viz. a disorder in his breast, which was at times very painful, often threatened him with immediate suffocation, and terminated in a universal dropsy; but during this afflictive and lingering illness, his constancy and firmness did not forsake him; he neither intermitted the necessary cares of life, nor forgot the proper preparations for death. About three weeks before his dissolution, when the Rev. Mr. Schultens attended him, Bartholin desired his prayers, and afterwards entered into discourse with him on the spirituality of the soul, adding that his soul was still, notwithstanding the severity of his disorder, master of itself, and still resigned to the pleasure of his Maker—and then he died. He who loves God ought to think no thing desirable but what is most pleasing to the Supreme Goodness.

As death approached nearer, he was so far from being in confusion, that he seemed less sensible of pain, and more cheerful under his torments, which continued till 23d September 1738, on which he died much admired and lamented in the 70th year of his age, after recommending to the bye standers a careful observation of the precepts of the gospel, in particular respecting the love of God and man, as enunciated by the apostle John, in his first epistle. His funeral oration was spoken in Latin by Mr. Schultens, before the university of Leyden, to a very numerous audience, and afterwards published at their particular desire.

The works of Boerhaave are so generally known, and so highly esteemed, as to render any enumeration of them unnecessary, and any encomiums on them useless.

NATURAL HISTORY.

THE JACKALL.

This creature so often spoken of in the Bible as the Fox, may be considered as the Jackall, as the Fox is in Judea a very rare animal, and perhaps is in no instance referred to in the Scriptures. The Jackall is in form habits much like the Fox, except that the former goes together in large numbers. It is in size between a fox and a wolf. The upper part of the animal is of a dirty yellow colour, deeper on the back, lighter on the

sides. The feet are of one colour, a reddish hair. The tail is the colour of the back, and black at the end. The ears are brown and not black, which distinguishes it from the Fox. The tail of the Jackall has four separate colours, white at the base, then black, grey, and black at the point. The length of the Jackall is two feet and a half, height one foot and a half, and length of the head six inches. The country of the Jackall is Asia Minor, and extends to frequent the hilly parts of the country. It is not so dangerous as the wolf, yet it is very bold of enquiring about the quarters of travellers, and will follow travellers in the journey, for a length of time, by night and by day. It lives on flesh, kills the smaller animals, devours dead bodies, even those of men, yet lives, when forced to do so, on grain, and loves fruit. During the day they run to their haunts in the woods, and at night quit their holes and infest the towns, villages and farm-houses. They never appear alone, but in gangs more or less numerous, being sometimes several hundred together. When in search of prey they creep with the head stretched out, and when they start, run with great swiftness, faster than the wolf. They creep during the night, like high-fal hawkeys with burdons, and many are heard at the same time. Jackalls dig up grave yards, and ransack the burial places, for when they come, both are turned out deep, and are seen by the moon, &c. Hence the expression with regard to the Jews, Psalms 10, they shall be a portion for the Jackalls. Volney, a late traveller in Syria, says they are concealed by hundreds in the gardens and among tombs, and other travellers give the same account of many numbers and their daring violations of the graves from which they tear the dead. We may suppose, then, it was not difficult for Saurin to take the number reported for his destructive assault on the fields of his enemies, and we can imagine scarcely any thing more alarming than the general lie which ravaged the country, and the dreadful howlings of three hundred Jackalls, carrying down at they tore through the dry and arid corn. The extent of the damage was, it is likely, very great. Our Lord uses this word in regard to Herod, Go tell that Fox, or Jackall, I walk of an ass to day, and to morrow, and I shall be perfect. The third day, alluding, perhaps, to his resurrection as the perfection of his work, (Luke 13:22) Herod, like the Jackall, was a crafty, cruel, insidious, and treacherous. The Turks at present call rabble and petty persons, especially the Assassins, by the name of Jackalls. The last mention we shall make of this animal, is the allusion to a made by our Saviour, Matthew 23: The Jackalls, these beasts of prey and rapine, have holes where they lodge and hide themselves. The wildbirds of heaven have nests, but the meek, the benevolent men of man, who goes about doing good, hath not where to lay his head. How true and painful a picture of the life of man who was despised and rejected of men, and yet was the Lord of Glory.

INTELLECTUAL CULTURE.

DECISION AND FIRMNESS OF CHARACTER

(We particularly recommend the attention of our juvenile readers to the following article.)

Success in life depends far more upon this quality, than on the possession of what is called genius. For decision of character is by no means a necessary attendant upon genius. On the contrary, there is frequently allied with it, a tender and even morbid sensibility, which is very apt to generate indecision, and to plunge its victim into melancholy, despondency, and lethargy. You will meet with frequent instances in which this bold and hardy quality will give to an inferior mind the command over the superior. Nay, you will see it among boys, and even among girls at school. The leader of their amusements and of all their little enterprizes—the individual, to whom all the rest instinctively look to give the word of command, is frequently the inferior in point of genius to many of those who willingly obey that word. This phenomenon results entirely from superior decision of character. And you may gather from the fact the useful lesson;

that if you wish, hereafter, to have influence among your neighbours, you must acquire, not this commanding decision of character to which weaker spirits willingly bow, and find even a relief in bowing to it and obeying it.

This same quality will be one of the best guardians of your virtues. Why is it that young men are so often drawn off from their studies and tempted to dissipation which their course of study condemns? It proceeds from indecision of character. They have not the firmness to say "No" to an improper proposal. They yield to the tempter and they rail at good nature and good fellowship. And they soon acquire such a habit of yielding, that temptation has only to show herself in any form, to be followed, though she beckon them over a precipice. What is the remedy for this ruinous faculty of temper? Decision of character: that bracing and vigorous demon which, having once taken the correct course, is deaf to the siren voice of the tempter, and blind to her beauties.

Thus, both in public and in private life; in the learned and the unlearned professions; in scenes of business, or in the domestic circle, the master quality of man is decision of character.

But you will not confound this decision, of which I speak, either with obstinacy, or with rudeness of manners. Not with obstinacy, because it is the character of obstinacy to persist in conscious error, whereas it is the character of decision to renounce an error the moment it becomes manifest, and to renounce it with equal promptitude and firmness. But it is not often that a decided character is put to this humiliating change. Because the first step has not been rashly but wisely and deliberately taken; because having been thus taken, it is not the mere difficulty of the execution that will induce a change; for all difficulties yield to a decided character; and, because it is only the development of after emergencies which could not be taken into the first calculation, that demonstrate the error, and demand the change. Indecision is the mere creature of caprice, a leather for every wind that blows, and is soon continually tossing, in different and opposite currents. Obstinacy resolves ignorantly, or rashly, and (to borrow a word from Doct Johnson) persists doggedly in error, against the light of its own understanding. Decision holds the middle course and is the best earthly ally of wisdom and virtue. It is, indeed, the chief Executive officer of their high decrees.

Nor will you confound Decision, with rudeness of manners. There is not the slightest connection between them. Decision is calm and steady as the polar star. She must be cool and dispassionate, for any perturbation would disturb her course. Satisfied with the correctness of that course, she is no less serene than she is intrepid, and can smile at suggestions that would ruffle into rudeness a character less firm. We are apt to consider rough, abrupt and arrogant manners as the natural indications of firm and decided character. Nothing is more fallacious. These manners are frequently the mere cover for pusillanimity. Be assured, that there is nothing graceful, or courteous, or fascinating in address, that is not perfectly compatible with the most manly firmness, and even the best evidence of its existence. Nay, you find this quality frequently, in its highest perfection, in the softer sex. It is this that carries them through their