

JUVENILE ENTERTAINER.

"Torquet ab obscenis jam nunc sermonibus aurem."

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BIOGRAPHY.

HENRY BALNAVES.

This promoter of the reformation in Scotland, was born at Kircaldy, in the county of Fife, in the reign of James V and educated at the university of St Andrew's. He afterwards went to France, in order to complete his studies, and returning to Scotland, was admitted into the family of the Earl of Arran, who at that time governed the kingdom; but in the year 1542, the Earl dismissed him, for having embraced the protestant religion. In 1546, he joined the adherents of Cardinal Beaton, although without having been concerned in that act, yet for this he was declared a traitor, and excommunicated. Whilst that party were besieged in the castle of St Andrew's, they sent Balnaves to England, who returned with a considerable supply of provisions and money, but, being at last obliged to surrender to the French, he was sent, with the rest of the garrison, to France. He returned to Scotland about the year 1559, and having joined the congregation, he was appointed one of the commissioners to treat with the Duke of Norfolk on the part of Queen Elizabeth. In 1563, he was made one of the lords of session, and appointed by the general assembly, with other learned men, to revise the book of discipline. The celebrated reformer Knox, his contemporary, gives him the character of a very learned and pious divine, and we learn from Calderwood's MS history, and from Sadler's State Papers, that he raised himself by his talents and probity, from an obscure station to the first honours of the state, and was justly regarded as one of the principal supporters of the reformed cause in Scotland. It is added, that when a boy, he travelled to the continent, and hearing of a free school at Cologne, procured admission to it, and received a liberal education.

He died at Edinburgh, in 1579. It was during his confinement at Rouen in France that he wrote a treatise on justification, and the works and conversation of a justified man, which was revised by Knox, who added a recommendatory dedication, and desired it might be printed. The MS however, was not discovered until after Knox's death, when it was published in

1584, 8vo with the title of "Confession of Faith, &c by Henry Balnaves, of Halhill, one of the lords of council, and lords of session"

HISTORY.

THE CITY OF JERUSALEM.

According to Josephus, Jerusalem was built in the year 2023 from the Creation, in a rocky and barren soil, by Melchizedeck, and was known anciently by several names. Its site occupied Mounts Moriah and Acra, and it was surrounded with mountains. Its territory and environs were watered by the springs of Gethon and Siloam, and by the torrent or brook of Kedron. David built a new city on Mount Zion opposite to the ancient one, being separated from it by the valley of Mills; he also augmented and embellished the old city; but Solomon, from the number and stateliness of the works which he erected, rendered Jerusalem one of the most beautiful cities of the East.

It was during the reign of Tiberius that Jerusalem was rendered memorable to all succeeding ages by the death and resurrection of our Lord and Saviour Jesus Christ, who was crucified on Friday, April 3, at three o'clock in the afternoon, at the age of 33, on Mount Calvary, a hill which was then without the walls on the north side of the city.

Jerusalem was taken and destroyed by Titus, A. D. 70. At the siege, according to Josephus, 97,000 prisoners fell into the hands of the conqueror, 11,000 perished with hunger, and the whole number slain and taken prisoners during the war was 1,460,000. In the year 130, Adrian undertook to rebuild the city, and gave it the name of *Ælia Capitolina*, which name it bore until the time of Constantine. It was taken in 614, by the Persians, 636 by the Saracens; and in 1099 by the Crusaders, who founded a kingdom which lasted till 1187, when it was taken down by Saladin, king of Egypt. In 1517 it was taken by the Turks, who have kept possession of it ever since.

The modern city of Jerusalem is built on Mount Moriah. The acents on every side are steep except to the north. It is almost surrounded by valleys, encompassed by mountains, so that it seems to be situated in the middle of an amphitheatre. The walls are about three miles in circumference. Dr. Clarke speaking of the appearance of the city, says, "We were not prepared for the grandeur of the spectacle which it exhibited. Instead of a wretched and ruined town, by some described as the desolated remnant of Jerusalem, we beheld as it were a flourishing and stately metropolis, presenting a magnificent assemblage of domes, towers, palaces, churches, and monasteries; all of which glittering in the sun's rays, shone with inconceivable splendor." A more recent traveller, Sir Fredric Henniker, gives the following account of the present state of Jerusalem:—

The town is about a mile in length and half mile in width. The best view of it is from the Mount of Olives, It commands the exact shape, and

nearly every particular, viz the church of the Holy Sepulchre, the Armenian Convent, the mosque of Omar, St Stephen's Gate, the round topped houses, and the barren vacancies of the city. Without the walls are a Turkish burial-ground, the tomb of David, a small grove near the tombs of the kings, and all the rest is a surface of rock, on which are a few numbered trees. The mosque of Omar is the Saint Peter's of Turkey, and the respective saints are held respectively by their own faithful, in equal veneration. The building itself has a light pagoda appearance; the garden in which it stands occupies a considerable part of the city, and, contrasted with the surrounding desert, is beautiful, but it is forbidden ground and Jew or Christian entering within its precinct, must, if discovered, forfeit either his religion or his life. Lately, as a traveller was entering the city, a man snatched part of his luggage from the camel, and fled here for shelter. A few days since a Greek Christian entered the mosque; he was a Turkish subject, and servant to a Turk, he was invited to change his religion, but refused and was immediately murdered by the mob. His body remained exposed in the street, and a passing Mussulman, kicking up the head, Exclaimed—"That is the way I would serve all Christians."

The fountain of Siloam is so inconsiderable, & water altogether so scarce, that when my friend, Mr Grey inquired the way to it, the person refused to tell him, giving him as a reason—"You will write it in your book, and I vow that we shall have no water next year."

The tomb of David is held in great respect by the Turks, to swear by it is one of their most sacred oaths. The tomb of the Kings is an inconsiderable excavation in the rock: three small chambers, in which are receptacles for the coffins; the lid of a sarcophagus, of tolerable workmanship, remains yet unbroken, as also a stone door. In the Aceldama, or field of Blood, is a square building, into which are thrown the bones of strangers who may happen to die there. This side of the mountain is peck marked with sepulchral caves, like the hills at Thebes: concerning these Dr Clarke has made mention. The burial place of the Jews is over the valley of Kedron, and the fees for breaking the soil afford a considerable revenue to the governor. The tomb of Jehosaphet is respected, but at the tomb of Absalom every Jew as he passes, throws a stone, not like the Arab custom in so doing to perpetuate a memory, but to overwhelm it with reproach among the tombs is one having an Egyptian torus and cornice, and another surmounted by a pyramid on a Grecian base, as if the geniuses of the two countries had met half-way.

As in Greece there is not a remarkable hill without a fable, so in Palestine there is not a cave nor a stone without some historical anecdote from the New Testament. The generality of pilgrims to Jerusalem are Greeks; and they bring acceptable offerings. The are probably unable to read, and therefore the method used