

Towards the close of the last century, Mr Leslie was a candidate for the chair of natural philosophy in Glasgow, but he was unsuccessful, not from any want of qualification, but because he had been a good deal out of Scotland and was consequently not so well known as some of the other candidates.

Want of success at Glasgow did not in any degree damp Mr Leslie's ardor in his philosophical studies. On the other hand, he, if possible, pursued them with more assiduity and success; and, though he was chiefly among his apparatus in his retirement, his name became celebrated in the scientific world as one of the most ingenious and original of inquirers. His experimental inquiry on heat excited much attention, both on account of the ingenuity of the experiments, and the boldness of the conclusion. On the death of Professor Robison, in 1805, and the subsequent promotion of Playfair to the chair of Natural Philosophy in Edinburgh, Leslie became a candidate for the Mathematical Professorship in that University; and, though the candidates were numerous, and several of them men of eminent talents, it was generally admitted that Leslie was entitled to the office. A violent outcry was raised against him by those who could not enter the lists with him in qualification, and yet were anxious to see it filled otherwise; but the result was a triumph to Leslie far greater than if the outcry had not been raised. When the scientific world was deprived of Playfair, in 1819, Mr Leslie was promoted to the chair of Natural Philosophy as a matter of justice to his talents.

It is needless to enumerate either the inventions or the writings of Mr Leslie; they are numerous, they are varied, and there is much spirit and novelty in them all. Subjects which appear at first sight the least imaginative, are by him clothed with the fascinations of fancy, and if there be occasionally apparent obscurities both in his lectures and his writings, these must be ascribed to the giant strides which he takes from one eminence to another without noticing the intermediate points, without which inferior men cannot proceed.

HISTORY.

Egyptian Funeral ceremonies described by Diocorus.—Judgement pronounced upon the dead.

The relatives of the deceased, says he, announce to the judges, and to all the connections of the family, the time for the ceremony, which includes the passage of the defunct over the lake or canal of the *Noupe* to which he belonged. Two and forty judges are then collected, and arranged on a semi-circular bench, which is situated on the bank of the canal; the boat is prepared, and the pilot, who is called by the Egyptians *Charon*, is ready to perform his office, whence it is said that *Orpheus* borrowed the mythological character of this personage. But before the coffin is put into the boat, the law permits any one, who chooses, to bring forward his accusations against the dead person; and if it is proved that his life was criminal the funeral rites are prohibited; while, on the other hand, if the charges are not substantiated, the accuser is subjected to a severe punishment. If there be no insinuations against the deceased, or if they have been satisfactorily repelled, the relations cease to give any farther expression to their grief, and proceed to pronounce suitable encomiums on his good principles and humane actions; asserting, that he is about to pass a happy eternity with the pious in the regions of *Hades*.—The body is then deposited in the catacomb prepared for it with becoming solemnity.

This narrative is confirmed by various pictorial representations still preserved, which exhibit the two and forty judges performing the duty here assigned to them, as well as by certain inscriptions, which distinctly allude to the same remarkable custom. Hence is likewise established the opinion, conveyed by several of the Greek historians and philosophers, that the ancient Egyptians believed in a future state of reward and punishment.—*Russel's Ancient and Modern Egypt*.

NATURAL HISTORY.

BEHEMOTH.

Among the wonders of creation are the mighty monsters of the deep, and the no less dreadful animals that range the woods. In that most

noble and beautiful descent on the wonderful works of God, wherein the great creator addresses his servant Job, as you will read in 38th, 39th, 40th & 41st chapters of the book of Job, there is a description given of a mighty creature by the name of Behemoth. The following is a correct version:

Behold now Behemoth whom I made with thee;
He feedeth on grass like the ox.
Behold now his strength is in his loins,
His vigor in the muscles of his belly,
He plinth his tail which is like a cedar,
The sinews of his thighs are braced together;
His ribs are like pipes of copper;
His back bone like a bar of iron,
He is chief of the works of God
He that made him hath fastened on his weapon.
The rising lands supply him with food;
All the beasts of the field there are made a mock of.
He sheltereth himself under the shady trees
In the covert of the reeds and in ooze,
The branches tremble as they cover him,
The willows of the stream as they hang over him.
Behold the eddy may press, he will not hurry himself.
He is secure though the river rise against his mouth.
Though any one attempt to take him in a net,
Through the meshes he will pierce with his snout.

There is no animal now called by the name, and the Hebrew word Behemoth is used because the translators of the Bible did not know to which animal it belonged.

Much pains has been taken to find out the proper animals intended by the holy writers, as you will remember was shown in the accounts given of the Wild Ass, and the Jackall. Among other very learned men who have instructed us on this subject was one by the name of Bochart who left his own country to live for a time in the Holy Land, for the very purpose of finding out the real animals spoken of in the scriptures. The knowledge which has been gained in this manner enables us to present to the readers of the Youth's Friend, much useful information on the subject of natural history. The character of the Behemoth has at all times interested the reader of the Bible; the description given of him in the Book of Job is so very grand that all persons admire it and are anxious to know what animal it is. Some have said it was the Elephant, but the opinion is not well founded. Some have thought it an animal no longer living in the world, like the mammoth. But the most probable opinion is that of Bochart and most other learned men, that it is the Hippopotamus or River Horse of which we have given a fine picture taken from the ruins of Herculaneum. This animal is found principally in the Nile, the Indus and other large rivers. It is of a dun colour, resembles a Buffalo very much behind, but its legs are shorter and larger. It is about the size of a camel, and its muzzle like the ox; the body twice as large as an ox's, its head like that of a horse, its eyes and ears small, its nostrils very wide; its feet very big and almost round, on each foot four claws like those of a crocodile, the tail short and thick, the skin bare and almost without hair; in its lower jaw it has four great teeth half a foot long, two are hooked one on each side of its mouth about the size of an ox's horn; the two that are straight project out of its mouth. The male has been found seventeen feet long and fifteen round the body, and seven feet high. The hide is so thick and tough as to resist the edge of a sword and is scarcely to be wounded by a bullet. He lives alike in the water and on land, and for this reason is

classed among the amphibious animals. It lives on vegetable food and sometimes is very destructive to whole fields of grain, not leaving the least verdure as he passes. He is harmless unless provoked or wounded, and then his fury becomes terrible. He will attack a boat, break it in pieces with his teeth, or where the river is not too deep will raise it on his back and overturn it. If when on shore he is assailed, he will at once betake himself to the water and there he will display all his strength and rage. The following poetic version of Job is by Mr. Scott:

"Behold my Behemoth his bull: uproar,
Made by thy maker grazing like a steer.
What strength is seated in each brawny loin!
What muscles brace his amplitude of groin!
Huge like a cedar see his tail arise,
Large nerves their meshes weave about his thighs.
His ribs are channels of unyielding brass,
His chine a bar of iron's hardened mass.
My sovereign work! and other beasts to awe,
I with a tusked falchion arm'd his jaw.
In peaceful majesty of might he goes
And on the verdant isles his forage maws;
Where beasts of every savage name resort,
And in wild gambols round his greatness sport.
In moory creeks beside the reedy pools,
Deep plung'd in ooze his glowing flanks he cools.
Or near the banks enjoys a deeper shade
Where lotes and willows tremble o'er his head.
No swelling river can his heart dismay,
He stalks secure along the watery way;
Or should it heap its swifly edding waves
Against his mouth the forming flood he braves
Lo now, thy courage on this creature try,
Dare the bold duel, meet his open eye.
In vain, nor can thy strongest net confine,
A strength which yields to no device of thine."

The instruction to be drawn from the character of this animal is so finely set forth in the book of Job that we leave it there, and that a view of the wondrous works of the mighty, may humble us with a sense of our weakness as sinners in the sight of a holy God, and did that most rare pattern of excellence and likeness, who from his exalted piety is called God a perfect man,—may each like Job be such a view of God's character and of his own as like him to abhor himself and repent in dust and ashes.—*Job 42: 1-6.—Youth's Friend*.

SCRIPTURE GEOGRAPHY.

ANTIOCH.

Sixteen cities of this name were founded in western Asia, by Seleucus Nicator, the first Grecian monarch, to perpetuate the memory of his father; but the scripture speaks only of viz. (1.) ANTIOCH the capital of Syria, is thought to be the same with Riblath in the land of Hamath, where Nebuchadnezzar, his time, during a part of the siege of Jerusalem and slew Zedekiah's children, and put out their eyes; and put to death some other chief men of Judah. It stood on both sides of the river Orontes, about 12 miles from the Mediterranean and near it was the famed temple of Daphne. It was about ten miles in circuit; was the residence of Alexander's Syro-grecian successor and one of the most flourishing, rich, and important cities in the world. Here the Jews enjoyed equal privileges with the Greeks. Vespasian, Titus, and other Roman emperors, loaded the city with honours and privileges. Here Paul and Barnabas preached a considerable time, here Peter dissembled, in refusing to eat with the Gentiles: here the followers of our Redeemer