

your own sense. Put not yourselves forward with too much eagerness, nor imagine, that by the impetuosity of juvenile ardour, you can overturn systems which have been long established, and change the face of the world. By patient and gradual progression is improvement, you may, in due time, command lasting esteem. But by assuming, at present, a tone of superiority, to which you have no good title, you will disgust those, whose approbation it is most important to gain. Forward vivacity may fit you to be the companion of an idle hour; but more solid qualities must recommend you to the wise, and mark you out for importance and consideration in subsequent life. *Blair.*

DAWN OF GENIUS.

GEORGE III.

It is certain that his majesty received a religious as well as a literary education, under Dr. Ayscough, who gives this character of his pupil, before he was 6 years old, in a letter to Dr. Doddridge, "I thank God, I have one great encouragement to quicken me in my duty, which is the good disposition of the children entrusted to me: as an instance of it, I must tell you, that prince George, to his honour and my shame, had learnt several pages in your little book of verses, without any directions from me." It was thought necessary, however, to inculcate other virtues beside those strictly Christian, and especially the principles of Heroism and Patriotism.

Prince George was but a twelvemonth old when his Royal Parents attempted to amuse him with a Lilliputian company of soldiers, under twelve years of age, who marched into the drawing-room at Norfolk-house, with drums beating, and colours flying, and did his Royal Highness the honour to choose him colonel, an honour with which he was perhaps less delighted than with the military cap and feathers, with which he was adorned on this occasion. Next year his Royal Parents gave a fête in the gardens of Clifden-house, in Buckinghamshire, when they amused themselves and children with a dramatic performance, *The Masque of Alfred*, which was written expressly for this occasion by Thompson and Mallet. The principal part was sustained by Quin, and the drama was followed by pantomime and dancing, — very suitable amusement, no doubt, for children of two or three years of age. When the prince was about ten years old, private theatricals became very popular at Leicester-house, and Prince George and his brother Edward, and his sisters Augusta and Elizabeth, were taught to take parts in them. In the beginning of 1749, Addison's *Cato* was thus rehearsed, and Prince George, then in his eleventh year, performed the part of Porcius, and delivered the prologue, before a numerous assembly of fashionables, with very great applause. From this prologue we shall extract a few lines, explanatory of the design of these juvenile exhibitions.

To speak with freedom, dignity and ease,  
To learn those arts which may hereafter please,  
Who authors say—Let youth in earliest age  
Rehearse the poet's labours on the stage.  
Nay, more—a nobler end is still behind,  
The poet's labours elevate the mind,  
Teach our young hearts with generous fire to burn;  
And feel the virtuous sentiments we learn.  
To attain these glorious ends, what play so fit  
As that, where all the powers of human wit  
Combine to dignify great *Cato's* name,  
To deck his tomb, and consecrate his fame?  
Where liberty—O name for ever dear!  
Breathes forth in every line, and bids us fear  
Nor pains, nor death, to guard her sacred laws,  
But bravely perish in our country's cause.  
Should this superior to my years be thought,  
Know, 'Twas the first great lesson I was taught  
What, though a boy! it may with pride be said,  
A boy in *England's* born, in *England* bred;  
Where freedom well becomes the earliest state,  
For there the love of liberty's innate."

When this prince was very young, his father, Frederick, prince of Wales, employed one Goupy, an ingenious artist, to paint a picture. George was then in some disgrace, imprisoned behind a chair, which, being observed by the painter, he solicited his liberty. "Come out, George," said his father, "Goupy has released you." Many years after this event, the prince having

ascended the throne, and Goupy being aged and very poor, the latter put himself in the way of his majesty, as he was passing through Kensington. "How do you do, Goupy?" said the King, "What have you to live upon?"—"Little enough," replied Goupy, "and as I once liberated your majesty from confinement, I hope you will not let me go to prison." Upon this his Majesty allowed him a pension for the short remainder of his life.

P O E T R Y.

D I R G E.

"The summer winds sing lullaby  
O'er Mary's little grave;  
And the summer flowers spring tenderly  
O'er her their buds to wave.  
For oh! her life was short and sweet,  
As the flowers which blossom at her feet!

A little while the beauteous gem  
Bloomed on the parent's breast;  
Ah! then it withered on the stem,  
And sought a deeper rest;  
And we laid on her gentle frame the sod.  
But we know that her spirit was fled to God!

The birds she loved so well to hear,  
Her parting requiem sing.  
And her memory lives in the silent tear  
Which the heart to the eye will bring;  
For her kind little feelings will ne'er be forgot  
By those who have mourned her early lot."

T H E R A I N B O W.

'Behold on death's bewildering wave,  
The rainbow hops arise,  
A bridge of glory o'er the grave  
That bends beyond the skies.

"From earth to heaven it swells and shines  
The pledge of bliss to man,  
Time with eternity combines,  
And grasps them in a span."

M I S C E L L A N E O U S.

From the Youth's Friend.

COMMERCE OF THE JEWS.

The Reader is recommended to refer to the Texts.

We have seen that it was not forbidden by the law of Moses, nor by our Lord, when carried on fairly and honestly, and not so as to break the commands of God. But it was an offence of this sort that our Lord reproved, when he drove the buyers and sellers out of the temple. As you may read in the Gospels, John 2. Matt. 21. Mark 11. Luke 19. Observe, it is related by all the Evangelists. Although this does not take place in our days, how many there are who make the Lord's day a day of merchandise, and buy and sell thereon for their own pleasure or profit, without the least necessity! Mar, alas! are not taught how sinful this is; but, I am sorry to say, I have heard even of Sunday scholars who bought and sold on this day!

Ah! my child, though it may be only a trifle, yet, you break the fourth commandment for an apple, a cake, or something of that sort, which are not necessary to be got. I do not mean that there may not be a case when it is requisite to buy medicine or even food, (if for instance, you were in a strange place,) on the sabbath; but

such cases very seldom occur, perhaps not once in a person's life. Beware that you do not deceive yourselves like the inhabitants of Jerusalem, who thought it necessary to buy fish and other things on the Sabbath, Neh 13: 16; but when Nehemiah shut the gates on the sabbath and kept out the dealers, the people found that they could manage without buying on that day.

These merchants and traders were men of Tyre, which was the most famous for trade amongst all the cities in or near Judea. In Ezekiel 27, we have a full account of the vast trade of this wealthy city. On reading this chapter we are struck with the great wealth and extensive commerce of this city, which appears to have traded with all countries, and to have dealt in all the articles which are the principal objects of trade at the present day. Wealth increased until "her merchants were princes, and her traffickers the honorable of the earth" Isa. 23: 1. "The people of Tyre became proud, and in the anxiety to get more riches they dealt unjustly and became "defiled by the iniquity of the traffic." At length God, by his prophet Ezekiel declared the downfall of that proud and wealthy city, and in a few years it was accomplished, foretold by the prophet. See Ezekiel, the 26, 27th, and 28th chapters. This strongly shows the uncertainty of riches, the danger of having our hearts occupied and led astray by worldly wealth, and the certain consequences of ungodly gain. In Ezek. 26: 4, 5, we read, "They shall destroy the walls of Tyrus, and break down towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be no place for the spreading of nets, in the midst of the sea: for I have spoken it, saith the Lord God." Modern travellers have told us that completely this has been fulfilled. The present situation of ancient Tyre is not exactly known so utterly has it been destroyed; but a place pointed out where it probably stood. Mr. Brue passed by and was a witness of the fulfilment of the prophecy, that Tyre should be a place for fishers to dry their nets. Two miserable fishermen had just returned from their labours, and were about to spread their nets upon the rock.

Yet awful as the case of Tyre was, our Lord said it should be more tolerable for the inhabitants of Tyre in the day of judgment than for the inhabitants of Ghorazin and Bethsaida, who he had so often preached the Gospel, and who had the glad tidings of salvation, confirming words by his miracles, yet the inhabitants attended not to his words! Oh, may not this be our case? we have the Scriptures in our hands, the Gospel is preached throughout our land; yet how many neglect the concerns of their souls. Will not many poor Indians and Negroes at the last day, appear to have profited by such multitudes among us have despised? They will in that day be found rejoicing in the Lord with the poor woman of Tyre, (see Matt 23: 35, &c.) having listened to the glad tidings which many amongst us reject. Like her they have feasted upon the crumbs of the bread of life which we have neglected!

My dear young friends, especially you who are in Sunday schools, or have pious parents and teachers, seek to improve the opportunities you enjoy. The blessed Saviour is set before you. He called himself the bread of life. John 6: 35, &c. Large portions of this bread, if I do so speak, are set before you, for you are