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JUVENILE ENTERTAINER.

"Torquet ab obscœnis jam nunc sermonibus aurem."

No. 11. Pictou, N. S. Wednesday Morning, October 12, 1831. Vol. 1.

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BIOGRAPHY.

The Progress of Genius.

FROM OBSCURE AND LOW SITUATIONS, TO EMINENCE AND CELEBRITY.

'Genius is that gift of God which learning cannot confer, which no disadvantages of birth or education can wholly obscure.'

JOHN LESLIE,

PROFESSOR OF MATHEMATICS IN THE UNIVERSITY OF EDINBURGH.

Though Mr. Leslie has had more extensive opportunities of acquiring information than most other philosophers of the day, those opportunities have in general not only been improved, but sought for and obtained by the activity of his own genius, and the ardor of his love for information. Indeed, that he went to school at all, or was put in the way of gaining renown in one of those numerous fields in which he has subsequently gained so much, was more the result of his own genius than of any predetermination on the part of others. He was born in the village of Largo, on the south coast of Fifeshire, where his father was a respectable farmer, and where his brother still pursues the avocation, joined to that of timber merchant. Both the father and the brother were and are very respectable in their character and information—the latter, in particular is a man of sterling good sense.

Almost of Leslie's relations were engaged in rural affairs, it is probable that he himself was originally destined for the same occupation. As is the case with many parts of the Lowlands of Scotland he attended school during the winter months, and kept the cows in the summer, though the near vicinity of the school enabled him to attend partially all the year round.

By this means the chain of his early studies was never broken, and probably his rural occupation during the summer days was in all respects of considerable advantage. To his physical constitution it unquestionably added strength, and we are inclined to believe that it gave to his mind much more vigor and activity than if he had had nothing to attend to but literary exercises. The mind must be formed, and if it be a philosophical and by consequence an inventive one, we suspect it must in all cases form itself. Therefore, if we were to point out the ladder by which the eminence of knowledge were to be climbed we would place time to form the mind apart from all scholastic education and circumstances under which to be placed, as among the most essential steps.

The necessity of this, we have demonstration in the case of Mr. Leslie; and we state daring any contradiction that had the boy been mewed up constantly within the four walls of a school-room or left to gossip with the other boys in his hours of play, the philosopher would not have been what he is. There is a flow and a freshness in the writings of Leslie—a familiarity with nature at all its points, and an appreciation of all its beauties which tells more, and breathes more of the green slopes of Largo Law, the cheerful scenery around and the glittering expanse of the Firth of Forth gliding on into the eastern sea than of the air of any school that ever was built; and we would not, and we are sure none of the numerous readers of his writings would, exchange it for the cold pedantry of all the scholastic institutions that ever existed.

Had Leslie been deprived of his time and his temptations to exercise his own powers in studying the phenomena of nature he might have been a linguist, a mathematician, or a student in any single department of science, but to the circumstances in which he was placed he must have been in a great measure indebted for his universality of application. The appearances of the heavens, the changes of the weather, the succession of the seasons, the features of the land and the phenomena of the ocean were around him from a commanding station and they were so grouped that a youth of ardent mind could hardly avoid thinking of them and speculating about and wishing to know their causes. Hence when his more scholastic instruction, and his extensive acquaintance with men of information and with books put him in possession of the theories, he was instantly enabled to refer these to facts with which he was already familiar. So that Leslie ought to be considered as a man enjoying the advantage of a double education,—a knowledge of phenomena, which is wholly his own, and which he would have enjoyed whether he had been a farmer or a philosopher, and a knowledge of philosophy, usually so called, which he acquired from attending college, from reading books, from extensive intercourse with learned and eminent men, from a long and arduous course of personal observation and experiement, and from much practice in the profession of teaching.

We have mentioned that Leslie's introduction to this second species of information was accidental, and the accident is worth relating. Engaged, as has been previously mentioned, till about, we believe, his thirteenth or fourteenth year, he had made considerable progress in all the branches taught at the village school, which, as the parish is rich and populous, ranks a parish school of the first class, and generally possesses an able teacher.

But it appears that Leslie had a more extended desire of knowledge than that which the school afforded him. The field on which he tended the cattle was for the most part hedged in, so that his attendence was more a necessity of being in the fields than an employment. There are always books in a Scotch farm-house, and additional ones can always be borrowed in a Scotch village. Young Leslie generally had his book with him, not his class-book in order to con his lessons, for that cost him little trouble, but a book which he might read for the information of the facts, or the amusement of the story, as it might happen. Among these there was a copy of Simson's Euclid, upon which Leslie commenced his career as a mathematician. Unprovided with other apparatus for the drawing of his diagrams, he began at the beginning, by having recourse to the *abacus* of the ancients,—he powdered the footpath by the hedge-side with sand delineated his figures thereon with his finger; and, closing his book went over his demonstrations.

In the early part of his course, and when he was passing that serious bridge, called the "bridge of asses," because they alone are unable to cross it, the minister of the Parish was on the other side of the tall hawthorn hedge, also engaged in study. The minister of Largo was kind and conversational, and in the absence of a local newspapor he performed not a few of its functions. He held forth passing well when he had got a sermon and was in the pulpit; but a new one was the labors of Herculus. So, to bring his bumps into proper action, he used to pace up and down the side of the hedge above-mentioned; and it must be allowed that if agitation was his object, the place was well chosen. The slope was very considerable, not less than five-and-twenty or thirty degrees; and as the central region of the minister was a little ponderous, and his legs none of the longest, when he went dodge, dodge down the hill, the different parts of his cranial organization were ground and triturated against each other, in the same way as the Dutch make marbles, and the dust of words was produced in abundance. Then as he went up the hill, the upper part of the cranial organs (which also were none of the lightest) pressed in form of sentences, the words which had been elaborated during the descent. Physically and mentally, this was rather hard labor; and the minister had often to stand and take his breath.

During one of these pauses he was startled by muttered sounds from the other side of the hedge; and listening, he could hear the words "angle," "triangle," "two sides of the one equal to two sides of the other," and A, B, C, mingled with words and sentences. St. Andrew's, where he had disciplined, flashed upon his mind: "That *must* be mathematics!" quoth the minister of Largo. He listened with more attention, and as the recollections of St. Andrew's came more vivid to his memory he ascertained that the lesson was in very deed the fifth proposition of Euclid's first book, while his own eyes through the hedge informed him that the student was none other than John, or, as he was then called, Jock Leslie, conquering that in solitude and without an instructer, which the minister himself had never been able to overcome amid all the science and stimuli of St. Andrew's.

The Minister was more than delighted; and though it cut his sermon in the middle, and rendered not merely the connexion but the second half doubtful, down he trudged to communicate the discovery to Leslie's father. "I have something important to communicate," said the minister of Largo. Mr Leslie turned, and looked grave—for he was an elder of the kirk, and sometimes, though not often, they had inquiries and rebukings "anent sin;" but he spake not. The minister laid hold of his button, and with a beaminess of visage, which convinced Mr Leslie that there was no sin in the case, uttered, at half-minute time, these words—"Mr Lessels, I am sure your son Jock's a genius." "What," said Mr Leslie, rather hastily, "has he been lattin the kye eat the corn?" "Very far from it, Mr Lessels," replied the minister, "he has a genius for mathematics, and you must just send him to St. Andrew's." The advice of the Minister was complied with: Leslie went to St Andrew's the very next autumn, was successful in his classes, prudent in his finances, and gave sufficient evidence that he would not turn back in the path to eminence on which he had entered. Not very long after the completion of his studies, he became tutor to the Wedgewoods, which gave him much knowledge of the world both at home and abroad while in that employment, and afforded him an annuity for life which, independently of any other provision, would have enabled him to pursue those experimental inquiries to which he had got an additional stimulus from the scientific owners of Etruria. Soon after this he went into philosophical retirement in his brother's house at Largo, where he performed a number of experiments, and made some of his neatest inventions. Along with his profoundity he was playful, and sometimes took delight in astonishing the rustics and fishwomen with phantasmagoria, and other optical illusions, or startling them with electricity or galvanism. On account of this playfulness of disposition the elder Sibyls generally suspected that he was conversant with the black art, but the younger and better educated were incredulous on that point, and alledged that he was flesh and blood just like themselves.

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 Robinson, 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 imagmative, 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 Diodorus,—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 Nome 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 pictorical 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 descant 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 pleth 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 Hippopotamos 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. He 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 overset it. If when on shore he is assailed, he will at once betake himself to the water and thereby display all his strength and rage. The following poetic version of Job is by Mr. Scott:

"Behold my *Behemoth* his bulk uprear,
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 tusky falchion armed 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 swiftly 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 trust that a view of the wondrous works of the mighty, may humble us with a sense of our vileness as sinners in the sight of a holy God, and did that most rare pattern of excellence and holiness, who from his exalted piety is called by God a perfect man,—may each like Job be led 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 Syrian grecian monarch, to perpetuate the memory of his father; but the scripture speaks only of one, viz. (1.) ANTIOCH the capital of SYRIA. It is thought to be the same with Riblath in the land of Hamuath, where Nebuchadnezzar, in his time, during a part of the siege of Jerusalem slew Zedekiah's children, and put out his 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 sea, and near it was the famed temple of Daphne. It was about ten miles in circuit; was the residence of Alexander's Syrogrecian successors, and one of the most flourishing, rich, and populous cities in the world. Here the Jews had 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

were first called Christians, a few years after his ascension, Acts ix. 19—27. xiv. 26. xv. 35. Gal. ii. 11.

The church here continued famous for sundry ages, and here one of the patriarchs had his seat: here the famed Chrysostom, in the end of the 4th century, preached with amazing applause and success. This city was thrice almost destroyed by earthquakes in the 4th century, and as oft in the 5th. In A. D. 518, the persians took it, burnt the city, and put all the inhabitants to the sword. The emperor Justinian rebuilt it more beautiful and regular than ever; but the Persians quickly retook it, and demolished its walls In A D. 583, 60,000, of its inhabitants perished in an earthquake. It was speedily rebuilt, but the Saracens took it, A. D. 637 since which Christianity has there made but a very poor appearance Nicephorous, the Greek emperor, retook it, A D 966 Not long after, the Saracens, or Seljukian Turks, siezed on it. In 1098, the croisades wrested it from them: but 1188, they retook, and utterly demolished it. At present it is scarce any thing else than a heap of ruins.

PHILOSOPHICAL REFLECTIONS.

From a London Magazine.

TIN.

Rude and chaotic as the soil may seem
T' incurious or untutor'd minds;
Useless and vain as mountains seem to rise;
Yet Science shows, nor hills, nor vales, in vain
By God are meant, but teem with treasure vast:
Potent and wise in all that he has made,
And in the varied distribution kind:
To ev'ry clime its characteristic good.
Exhaustless mineral stores to this fair isle,
Kindly o'errul'd to work its *greatest bliss.*

This metal has been very long known, as is evident from the mention of it by Moses in the book of Numbers, and by Homer in his Iliad.

Like those we have already noticed, it is found in various parts of the world, in Asia, S. America, and Europe, particularly the latter. The counties of Cornwall and Devon in our own favoured Isle have long been distinguished for their abounding in it. Every lover of his country has abundant cause for gratitude that its bowels should be so richly stored with mineral treasure, not merely as a matter of convenience, but as affording so powerful an inducement to commercial intercourse with other nations. Many are of opinion that our metallic riches, and our stores of this metal in particular, have been the occasion of many memorable visits, which, although many of them have been followed by hostile and lamentable consequences, have nevertheless contributed to the diffusion of knowlege and promotion of civilization; in short, that our possession of this metal indirectly led to the introduction of christianity itself amongst us. Happy merchandize, if for the metallic ore we received in return the richer and sublimer ore of divine truth from the exhaustless mines of the scriptures of truth! Learned references in support of such an opinion would be unavailing to many of our juvenile readers.

Few metals that are so common are so little understood. Tin utensils, as they are called, meet us in every direction, yet we occasionally discourse with individuals, with momentary surprise, who are not even aware that the principal substance of which such utensils are made is iron, the tin serving but as a covering to the stronger metal. What are called plates of tin are plates of iron coated with tin. The iron is first formed into thin plates, the plates are then thoroughly scoured with sand, and plunged for twenty-four hours in a mixture of water and sulphuric acid, of water and bran, and they are afterwards dried, rubbed with grease to prevent rust, and immersed in melted tin, which not only completely covers the plate but penetrates the whole substance.

The principal characteristics of this metal are, that it is white, has little elasticity, & is the lightest of metals. It is not very ductile, but so malleable that it may be beaten thinner than paper; yet such is its tenacity, that a wire of 1-10th of an inch will support a weight of 49 lbs and a half It is moreover distinguished by its smell when rubbed, and for its snapping noise when suddenly bent The characteristic peculiarities of the metals, notwithstanding their general features of resemblance, are very interesting; since, while they show the wisdom of the Almighty, who cannot have distinguished them by needless properties, they also serve to teach us humility, seeing they possess so many qualities, of whose use we know nothing.

There are two kinds of tin;—block tin and grain tin, of which the latter is the more pure, but the former is the great article of commerce, and is so called from its being made into blocks of 320lbs. weight. It is taken to the Assayer's office, duly stamped with the arms of the Duke of Cornwall, and is then saleable: *hence arises a* fruitful source of revenue to that duchy.

But we proceed to notice its oxides. We have already had occasion to remark, that the rusting of metals, ordinarily viewed with indifference or regret, is a subject worthy of profound attention and grateful notice, inasmuch as it is among the infinitely wise arrangements of the Great Creator not yet half understood by man. Each metal has its distinct rusts or oxides: these oxides are formed in peculiar and prescribed circumstances, and, in proportion as they are understood, they are found to subserve important purposes. Only two oxides of this metal have been as yet discovered, the yellow and the white: the former is employed in polishing fine steel wares and the superior kinds of glass; the latter is used in the manufactre of an enamel, to which almost any colour may be given by the assistance of other metallic oxides.

Another remarkable property of metals is, that with various compounds they form important salts. The most remarkable salts of tin are the muriate, the nitromuriate, and the sulphrate. Combinations of tin with chlorine and sulphur are also noticed by chemists. The union of 100 parts of tin with 55 of sulphur has been called mosaic gold, and is used to give a fine colour to bronze. "I suspect," says Mr. Parke, "that the change produced in tin by this process gave rise to the idea of the transmutation of metals If the alchemists were acquainted with this compound substance, no wonder that they should indulge the hope of being able to form gold."

The uses of tin are very important and various. We have already glanced at its utility as a covering for sheets of iron in the manufacture of neat, portable, and convenient utensils for domestic purposes. It is of immense consequence to dyers It is used to form their boilers, to give brightness to red and scarlet colours, and to precipitate the gross matter of other dyes. This metal is also used in the composition of various substances, as bell-metal, bronze, and brass for cannon. The ancients used it in their copper coins.

To how many other uses it is applicable is only known to Him who formed it and gave it its distinguishing properties May this brief review of them assist the youthful reader in forming the invaluable habit of beholding and adoring the Creator in all his works.

MISCELLANEOUS.

EXPOSTULATION WITH YOUTH.—You, my young friends, are entering upon life, with buoyant hopes; picturing to yourselves the full enjoyment of earthly happiness, considering life to be but one continued scene of sunshine, without one intervening cloud to dim your vision. Your hearts beat lightly, and the lively sparkling gaiety of the eye speaks the thoughts that are passing within:

The world does present itself to your view in all its fascinating and alluring, yet deluding aspects; but if you love your own souls, if you love your present peace and happiness, and your eternal well-being, trust not the gay deceiver. Remember the language of one poet—

"How vain are all things here below,
How false, and yet how fair;
Each pleasure hath its poison too,
And every sweet a snare!"

and the expostulating lines of another—

"How long to streams of false delight,
Will ye in crowds repair?
How long your strength and substance waste,
On trifles light as air?"

You will find the pleasures of the world, unsatisfying in their nature—fleeting in their duration, like the morning cloud and the early dew, which soon passeth away—and all ending in disappointment!

O! ye poor votaries of pleasure, who have drunk deep of the cup of this world's pleasures—who have entered into all its gaieties, and endless round of amusements, in the pursuit of happiness; say, have you ever found it there? No! in the midst of these scenes, has your heart never been sad, even whilst the placid smile was upon your cheek, and the glow of animation upon your countenance; and whilst you appeared to your companions, to be really happy? Yes; these things may amuse you for a little moment, but the heart gets cloyed with them, and they soon lose the power to please; and you are then left the same unsatiated creatures that you were before.

The fancied good which the world yields, exists only in your own over-heated imaginations. The world, as a portion, cannot yield you happiness when in health—cannot soothe your mind on the bed of afflictions—cannot dispel fears, and excite consolation and joy, in the prospect of dissolution—cannot support you, when your flesh and heart faints and fail—neither can it open up to your view, a glorious prospect of immortality beyond death and the grave. The world then, *as a portion* is a curse, instead of being a blessing. Why then would you seek it as the chief good—as the source of your greatest happiness, when the end of all

these things must be misery and death'

Others have trod in these fatal paths, whose history is left you on record, as a beacon to direct you, whilst walking amidst the shoals and breakers which surround you; that you may beware of the rocks on which they foundered They had the fullest opportunity of ascertaining, if happiness was to be derived from worldly pleasures and pursuits, but to their sad experience, they found all was a delusion, and were led to exclaim in the bitterness of their soul, 'All is vanity and vexation of spirit" Think not that the state of things is altered now, and that *you* have new channels, from whence you will realize your dreams of happiness, which *they* did not enjoy.

The folly of such conduct will appear still farther, when we consider, that you are preferring the world as a portion, in preference to God—God, the Creator of your bodies, the preserver of your lives, whose is the air you breathe the bread you eat; the raiment you put on, and from whom you receive every other comfort and blessing that you enjoy—God, the author and source of all spiritual and eternal blessings, the God of all grace and consolation. Why would you prefer the *creature* to the *Creator*—death to life—endless misery, to endless happiness?

There is nothing gloomy or melancholy in religion; neither does it cast a bar in the way, to prevent your being happy. Nay, on the contrary, you will never be *really happy*, until you be religious. Will it mar your happiness to have your sins forgiven, and to be reconciled to God through the justifying righteousness of the Lord Jesus Christ—to be saved from hell and all its miseries; and at last to be admitted into the presence of God, where there is fulness of joy, and at whose right hand there are pleasures for evermore? Surely not.

O, then, my young friends, seek no longer to draw your happiness and chief good from the polluted springs of this world's pleasures Lend an ear to wisdom's warning and inviting voice, when she says—"Ho, every one that thirsteth, come ye to the waters; and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk without price. Wherefore do ye spend money for that which is not bread? and your labour for that which *satisfieth not?* hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David" Cast then in your lot with the people of God. Set your heart, and affections, on those things which are above, where Christ sitteth at the right hand of God. For "eye hath not seen; ear hath not heard; neither hath it entered into the heart of man to conceive the glory which God hath laid up in store for them that love him and keep his commandments."

We are anxious, my young friends, that you begin well, in order that you may run well, and end well, the Christian life You have here life and death set before you; choose ye the good, and refuse the evil: and may God lead you in the way everlasting!—*Friend of Youth.*

DAWN OF GENIUS.

ZERAH COLBURN.—This boy was born at Cabut, Vermont, in the United States, on the 1st of September, 1804. In August, 1810, although at that time not six years of age, he first began to show those wonderful powers of calculation, which have since so much astonished every person who witnessed them. The discovery was made by accident His father, who had not given him any other instruction than such as was to be obtained at a small school, established in that unfrequented and remote part of the country, (and which did not include either writing or arithmetic,) was much surprised one day to hear him repeating the products of several numbers. Struck with amazement at this circumstance, he proposed a variety of arithmetical questions to him, all of which the child solved with remarkable facility and correctness The news of this infant prodigy soon circulated throughout the neighbourhood, and persons came from distant parts to witness so singular a circumstance. The father, encouraged by the unanimous opinion of all who came to see him, was induced to undertake the tour of the United States with his child; and afterwards to bring him to England, where he exhibited his astonishing powers before thousands in the metropolis. It was correctly true, as stated of him, that he would not only determine, with the greatest facility and despatch, the exact number of minutes or seconds in any given period of time, but would also solve any other question of a similar kind. He would tell the exact product arising from the multiplication of any number, consisting of two, three, or four figures, by any other number consisting of an equal number of figures; or, any number consisting of six or seven places of figures being proposed, he would determine with equal expedition and care all the factors of which it is composed His singular faculty extended also to the extraction of square and cube roots, and the discovery of a prime number: i. e. one incapable of division by any other.

The like extraordinary talent has appeared in an English boy of the name of BIDDER, who, as we understand, is now receiving a liberal education.

REV. JOHN BROWN, *of Haddington*.—This popular divine, when a boy, was frequently employed in driving a team of horses belonging to a farmer of East Lothian. Having gone one day to Edinburgh, in company with others, with grain to the market, while the horses were resting and his companions were sleeping beside them, young Brown went to the Parliament Close, in quest of a Greek Testament. The proprietor of the shop, hearing a poor ragged boy enquire for a Greek Testament, asked him what he would do with it. 'Why read it if it please your honour' 'Can you read it?' 'Why, (replied the boy) I will try it.' Some of the shopmen having found one, put it into his hand, and the master said, 'If you can read it, you shall have it for nothing.' The boy took it, and having read a page, translated it with great ease. The bookseller would have no money, though the boy had pulled out half a crown from his pocket, to pay for it.

About twenty years after this circumstance, a well-dressed young man came up to the same bookseller's door, and addressing the master, said, 'Sir, I believe I am your debtor.' The bookseller said, 'I do not know but step in, and any of the young men will tell you.' 'But (replied he) it is to you personally I am indebted.' Looking in his face, the other said, 'Sir, I do not know that you owe me any thing.' 'Yes, I certainly do. Do you not recollect, about 20 years ago a poor boy came and got a Greek Testament from you and did not pay for it?' 'Yes, perfectly (replied the bookseller)and I have often thought of it;and the boy was no sooner gone, than I was angry with myself for not asking his name and where he resided.' I (replied the stranger) was the boy; my name is Brown, of Haddington.' Upon looking again in his face, and giving him his hand, he said, 'Mr. Brown, I am glad to see you We have here in our shop, as they have in every university library in the kingdom, your "Self-interpreting Bible," your "Church History," &c which are now more called for than any books in my shop:will you be so obliging as to dine with me?' This was done, and a lasting friendship contracted, while they discoursed of the days of former years.

SELECT SENTENCES.

Imprint this maxim deeply on your mind, That there is nothing certain in this human and mortal state, by which means you will avoid being transported with prosperity, and being dejected in adversity.

Approve yourself to wise men by your virtue, and take all the rest by your civilities.

Do nothing to-day, that thou wilt repent of to-morrow.

POETRY.

From the Washington Republican.

TIME.

I saw him hastening on his way,
And marked his lightning flight,
Where'er he mov'd, there stern decay,
Spread its destructive blight.
Rapid the gloomy phantom hied,
Envelop'd in the storm,—
His eyes shone out in sudden pride,
And fearful was his form.
I saw him grasp the warrior's wreath,
Won in a gory fray—
The laurels withering, sunk in death,
Their beauty fled away;
That wreath was stained with bloody dew,
Unhallowed was its bloom—
It met the phantom's chilling view,
And bowed beneath its gloom.
I saw him pass by beauty's bower,
And listen to her lay—
Around the spot was many a flower,
Blooming in summer day.
With icy heart the spectre came,
Her lovely form compress'd;
She met his lurid eyes, with flame—
The tombstone tells the rest.
On youth's warm brow his hand he prest,
'Twas cold as mouldering clay,
He laid his hand on manhood's breast—
The life pulse ceas'd to play.
His fell miroc o'er nature passed,
And low she droop'd her head,
Her blossoms withered in the blast
And all her verdure fled.

From the Friend of Youth.

ENIGMA.

A creature once was form'd by God,
Which shew'd his mighty power;
That ne'er the path of sinners trod,
Or name of Christian bore.

The law he never understood,
Nor did the gospel know;
And yet did miracles, which God
Commanded him to do.

O'er sinners never did lament;
Yet mov'd by power divine,
Unto a man of God was sent,
To punish him for sin.

And though his great Creator's will,
He never once transgress'd;
He shall no seat in glory fill
Among the saints in rest.

Now read the world from age to age,
In history profane,
No record but the sacred page,
This wonder doth explain.

*** *Answers in verse are requested.*