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JUVENILE ENTERTAINER.

"Torquet ab obscurnis jam nunc sermonibus aurem"

No. 21.

Pictou, N. S. Wednesday Morning, January 11, 1832.

Vol. 1.

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and addressed to the Agent.

BIOGRAPHY.

The Progress of Genius

FROM OBSCURE AND LOW SITUATIONS, TO EMINENCE AND CELEBRITY.

It is that gift of God which learning cannot
infer, which no disadvantages of birth or educa-
tion can wholly obscure.

DUNCAN FORBES.

His eminent Scottish Lawyer, was born at
Loden, in the county of Inverness, in 1665,
educated in the university of Edinburgh,
whence he removed to Utrecht, and afterwards
to Paris, where he studied the civil law. He
returned, in 1710, to Scotland, and was called
to the bar in the court of session. His abilities
as an advocate, were soon noticed, and he ob-
tained great practice. In 1717, he was ap-
pointed solicitor-general of Scotland. In 1722,
he was returned member for the county of In-
verness; and in 1725, was promoted to the dig-
nity of lord-advocate. He was further advanc-
ed in 1742, to the Lord President of the court
of session, in which high station he acted with
integrity, that he was esteemed and honor-
ed by his country. During the rebellion in 1745 he
used the utmost of his power to oppose the
rebels, and mortgaged his estate to support
the government. With great reason he applied
to the ministry for a repayment of those expen-
ses which he had incurred by his loyalty, and
his refusal, undoubtedly a stain on the history
of his times, is said to have operated so strongly
on his mind, as to produce a fever, of which
he died in 1747, at the age of sixty-two.

SCOTCH VICAR OF BRAY.

The Church-yard of Ruthwell, lies Mr Ga-
Young, the Vicar of Bray of Scotland. He
was ordained minister in 1617, when the church
was Presbyterian; soon after a moderate sort of
episcopacy was established; in 1638 the famous
covenant was taken; in 1660 episco-
pacy arrived at its plenitude of power; yet Mr
Young maintained his post, amidst all those vi-
cissitudes; and, what is more, supported a most

respectable character, lived a tranquil life, and
died in peace, after enjoying his benefice fifty-
four years.

LITERATURE.

A FATHER'S ADDRESS TO HIS CHILDREN No. 3.

Reflections upon Creation.

THE psalmist, treating of this subject in a
most beautiful psalm, (the 10th) could not help
breaking forth into a holy rapture "O Lord, how
 manifold are thy works! In wisdom hast thou
made them all The earth is full of thy riches.
And so is this great and wide sea, wherein are
things creeping innumerable, both small and
great beasts. These wait all upon thee, that
thou mayest give them their meat in due season.
The glory of the Lord shall endure for ever:
The Lord shall rejoice in his works!"

What a large house, to our thoughts, hath
God raised and formed in this world; and what
a vast and ever-craving family he daily nourishes
and supplies! If he withhold his hand, or sup-
porting power, they must die, for they can raise
nothing, not even a blade of grass or a single
atom, by themselves. If he take away his al-
mighty energy or action, the whole fabric must
dissolve in ruins, having no foundation but the
spirit of his mouth, or the life of his command.
It is and must be as easy to him [speaking after
our manner of thought] to destroy as to build
a world. By a word, or manifestation of his
might, he called all we see into being: by the
same, he can scatter the atoms of his own crea-
tion, and reduce them to the nothing from which
they were made. One element, such as fire,
which is more or less in all the substances we
know, and which God in his wonderful wisdom
hath made the instrument of nourishing all
things, if permitted to break forth into action
upon the rest, would suffice alone to bring the
universe to immediate destruction. And if an
element, an instrument, can do this, as we know
by our senses it can; how much sooner the God
who made it?

This little spot, the earth which we inhabit,
is almost a grain of sand to the whole of what
we can see in the creation about us. There-
fore, from the invention of telescopes, new and
new discoveries of stars upon stars, many of
which our fathers, unaided by our improvements,
could not see and others which, being beyond
our own and all future reach of art, we and our
posterity may never know. And yet God, the
same God, our own God and Creator, formed
them as well as ourselves, and equally supports
us all! His care extends to the minutest insect,
and to the largest world, to an atom, and to
the universe, through every moment, and along-
with.

In the contemplation of God's works, my dear
child, O learn to admire himself! If they are
great and wonderful, as indeed they are, He,
their author and their end, must be infinitely more
glorious and astonishing. Consider, then,

whose you are, and by whom you are made,
consider the purpose for which he made you;
consider, if you are answering that purpose; and
if not, what may be, what must be the event to
yourself. He made you for his glory. Have
you shown forth that glory? Are you living to
his praise? Is this your desire, your joy, your
purpose, in all you say and do? Can you de-
clare that this has always been your view, always
the aim & bent of your mind? If you cannot say
this in truth, then you must have left God, as
your rightful Sovereign and Creator, and are
gone astray. Then the farther you wander, the
farther from his glory are you, and consequent-
ly from your own happiness. And if this be the
case, as indeed it is, how shall you return?
By what means can you be restored? How is
the great end of your being to be preserved?
How are you to be happy at last, and God be
glorified?—These are questions of the last im-
portance and to which I beg your most serious
attention.

Friend of Youth.

THE BOOK OF NATURE LAID OPEN.

QUADRUPEDS.

Of this order, it may be remarked in general,
that they derive their name from the number of
their legs; and this naturally occasions in those
that make use of them for the purpose of walk-
ing, the prone posture by which they are dis-
tinguished; but this posture far from incommod-
ing them, is by the wise conformation of the
other parts rendered the most commodious pos-
sible for their habits and manner of living.
Quadrupeds are for the most part furnished
with tails, and these are highly useful in the ab-
sence of arms for sweeping off vermin and
troublesome animals—Having no hands to lift
their food to their mouths, the necks of this
order are in general proportioned to the length
of their fore legs; their legs are made to bend
in such a direction as with the greatest ease to
facilitate their motion forwards, they have, for
the most part, a covering of hair or wool; and,
that the weight of the head might not become to
heavy in the act of feeding, each of these ani-
mals is furnished with a strong tendinous in-
sensible ligament, braced from the head to the
middle of the back, which both enables them to
support their burden with ease, and to recover
their head at pleasure.

In the particular construction of the various
species of Quadrupeds, with their several dis-
positions and appetites, there are several things
very remarkable; but I can only mention a few
of them, in which the wisdom and goodness of
God, in adapting them so wonderfully to their
different situations, habits, and manner of living
are very conspicuous.

Animals of the *graminivorous* kind, such as
the Horse, the Ox, and the Sheep, are furnished
with masticating organs, adapted to the soft
herbage they eat;—being of harmless disposi-

tions they are only armed with defensive weapons, and for mutual safety associate together in herds.

Those whose natures are fierce and savage, whose cruel dispositions, like those of the Tiger and Hyena, cannot be satisfied but at the expense of blood, *come forth solitary and alone*, but they are armed with fearful claws and horrid tusks, and monstrous jaws, wonderfully fitted for the seizure and destruction of their victims.

The CAMEL, doomed to traverse the parched and burning deserts of Arabia, where continual drought and sterility reign, and endowed with a remarkable abstinence, but carries along with him a natural reservoir which he fills with water at every well.

The LAMA of South America, [the only original beast of burdon it produced,] is remarkably sure footed, and climbs and descends with the greatest safety, the craggy rocks it has to encounter, among the rugged steep and narrow paths of the Andes, though encumbered with its load.

Goats range the craggy steep, and delight to crop the uncultivated heath from the mountain's brow; and behold how admirably their hollow hoofs are formed for taking hold of the rock, and with what surprising agility they bound from cliff to cliff!

Animals of the Weasel kind, that live chiefly in holes, and feed upon vermin, are not only furnished with furs to preserve them from the damp, but have long slender flexible bodies well adapted for their various windings. The Sea-horse of the Northern Ocean, whose element is sometimes in the water, and sometimes on the ice, is not only web footed to assist him in swimming, but has two monstrous tusks, bending down from the upper jaw, which together with his claws, enables him to scramble up the icy beach at pleasure. In short, the Mole is moulded in the best possible manner for his subterraneous habitation;—the Squirrel for his aerial flights;—the Kangaroo for his tremendous leaps:—and the BAT, which unites the Quadruped with the Volatile-race, is shaped in the most convenient manner for his predatory excursions.

But if this remarkable accommodation of the parts, and appetites of quadrupeds to their habits and pursuits, is apt to excite our surprise, what must we think of those still more surprising and remarkable instincts by which many of them are distinguished. In their internal formation some of this order are so strikingly analogous to the human body, that it is said, some skill in physiology is necessary to be able to notice the difference; and in the external appearance of the Orang-outang, or Wild-man of the Wood, there is certainly no little resemblance; but that in which some of this species make their highest approach to the human race, is in the superior instinctive faculty and amazing sagacity which they evince.

What wonderful, prudence foresight, and industry, does the republic of Beavers display, as in a state of social compact, with an overseer at their head, each exerts his powers and contributes his exertions in raising the mole, and forming with care the fortified settlement. What sagacity does the Elephant discover as he discharges the water from his mighty trunk, in order to cool himself in midst of the burning plains of Coiffaria.

Who knows not the affectionate tenderness of

the Dog; the mischievous cunning of the Monkey; the inflexible perseverance of the Cat in watching her prey, and the subtle artifices of the HARE, in eluding her pursuers.

The Lion, at whose tremendous roar creation flies, as if knowing the terror which his fearless form inspires, has recourse to cunning, and watches his prey in ambush, in the neighbourhood of those springs and waters to which they must necessarily come to quench their thirst.—The Bear, in autumn, betakes himself to his winter quarters, nor ventures abroad till spring has again renewed the face of the earth.—The Chamois Goat when closely pursued in his mountainous retreat, will suddenly rebound on the huntsman, and precipitate him over the rock.—The Hedgehog in winter wraps himself up in his mossy nest.—The Porcupine when almost overtaken in the pursuit, on a sudden rolls himself up, and presents to his antagonist, instead of a delicious morsel, a ball of prickles; and the Armadillo, actuated by the same unerring impulse, joins his extremities beneath his shelly covering, and rolls over the precipice unhurt, to the confusion of his enemy. But this is not all.—Horses in a state of nature are not only said to keep a centinel on the look out, but when attacked join heads together and fight with their heels.—Oxen in a similar state joint tails together, and fight with their horns.—Swine get together in impenetrable herds to resist the attack, and what is observable in all they place the young in the middle, and keep them safe in the day of battle!

These are some of the wonders of instincts;—and can we behold them without admiration?

THE USES OF QUADRUPEDS

Are so various, and having already run out this paper farther than I intended, I must content myself with only naming a few of them. Of what great utility for the purposes of agriculture, travelling, industry, and commerce, is that docile and tractable animal the Horse. In what a variety of ways do those of the Ox and the sheep-kind administer to our wants? and happily for the world these creatures are most extensively diffused, from the polar circle to the equator.

Goats in many of the mountainous parts of Europe constitute the wealth of the inhabitants: They lie upon their skins, convert their milk into cheese and butter, and feed upon their flesh. The Rein deer, to the inhabitants of the icy regions, supply the place of the horse, the cow, the sheep, and the goat. The Camel is to the Arabian what the Rein deer is to the Laplander. The flesh of the Elk is palatable and nutritious, and of his skin the Indians make snow-shoes and canoes. The Elephant, in warm countries, is useful as a beast of burthen, and draws as much as six horses.

What an unwearied pattern of unremitting exertion and fidelity is that invaluable animal the Shepherd's Dog! What humane and excellent life-preservers, the New-foundland species! and what sagacious guides and safe conductors are that useful breed trained in the Alpine solitudes, to carry provisions to the bewildered traveller, and lead his steps to the hospitable convent.

To what a number of deperadators would our substance be exposed, were it not for that convenient and agile, but often ill-fated domestic animal, the Cat; which, in consequence of an ill

founded prejudices excited against her for very habits and propensities which render valuable, and were implanted in her nature the best of purposes, often becomes the play of unfeeling boys, and often, too often, has made the sport of more unfeeling barbarians who deserve not the name of men. The notion is to Egyptians, in several respects what the Cat is to us; but far from thinking of hanging her up in a barrel, and amusing ourselves with her sufferings, that more generous people have worshipped the Incheb—an emanation of the Deity! Cannot our more her-minded countrymen adopt a conduct between the two extremes, and at least treat the pertrix with kindness? Animals of the Wild-kind furnish us with a number of rich and valuable furs; The Civet, the Jenet, and the Mongoose with a supply of perfumes;—the tusks of the Elephant and the Seahorse with ivory;—the beautiful skin of the Tiger decorates the robes of justice, of the mandarin of the East;—the skin of the White Bear is eaten by the Greenlanders;—that of the Leopard is much relished by the Africans;—and the Lion even the Lion, the King of the beasts, is frequently eaten by the Negroes at the last!

We have reason to be thankful that in our happy country we are abundantly supplied with a more harmless nature, and much easier to be come at than those formidable monsters of the desert—and that, when taking a stroll through our peaceful fields, we have occasion to adopt the following sentiment: the poet, so feelingly expressed:

“What if the Lion in his rage I meet?
Oft in the dust I view his printed feet;
By hunger rous'd he scours the groaning plain,
Giant Wolves and sullen Tigers in vain
Before them Death with shrieks direct their
Falls the wild yell, and leads them to their prey.”

THE ACCOMPLISHED YOUTH.

ON FRIENDSHIP.

No alliance is so pleasing as that of society with people of intelligence. Be ready to tender your own friendship, and to value that of the worthy. You can never be a amiable man without inheriting the capacity of being a friend, and knowing in what true friendship consists. It is this which corrects the vices of society; which softens the asperities of nature; and humbles the vain and assuages restoring them to their station.

Amidst the tumult of the world, be careful, my son, to select a faithful friend; one who imparts to you the precepts of truth. Be attentive to the advice of such. The acknowledgment of an error costs him little who conceives that it is in his own power to repent. Never think you have acted sufficiently well while it is in your power to act better. No man suffers reprehension so mildly as he who deserves respect and praise. If you are ever so happy as to find a virtuous faithful friend, you will find a treasure. Reputation will answer for you to yourself with alleviate your cares, and enhance your enjoyments. But in order to be entitled to a friend, you must be such a one yourself.

Almost every person complains of the scarcity of friends, while they inherit, neither the position of making nor maintaining such

intercourse. Young people have their companions, but rarely have friends. They are united only in the pursuit of pleasures, and pleasures do not constitute the bonds of friendship. But in making slight remarks on the duties of social life, I pretend not to write a treatise on this subject; the rest must be left to your own disposition, which will undoubtedly suggest the necessity of possessing a friend; and I depend on your affections and sympathies, for instructing you in the duties of friendship.

Marchioness de Lambert.

POETRY.

THE WAY TO FIND OUT PRIDE.

Pride, ugly pride, sometimes is seen
By haughty looks and lofty men;
But oft'ner it is found, that Pride
Loves deep within the heart to hide;
And while the looks are mild and fair,
It sits and does its mischief there.
Now, if you really wish to find
If Pride is lurking in your mind,
Inquire if you can bear a slight,—
Or patiently give up your right,—
Can you submissively consent
To take reproof and punishment,
And feel no angry temper start,
In any corner of your heart?—
Can you at once confess a crime,
And promise for another time?
Or say you've been in a mistake;
Nor try some poor excuse to make,
But freely own that it was wrong
To argue for your side so long?
Flat contradiction can you bear,
When you are right and know you are;
Nor flatly contradict again,
But wait or modestly explain,
And tell your reasons one by one;
Nor think of triumph when you've done—
Can you, in business or in play,
Give up your wishes or your way?—
Or do a thing against your will,
For Somebody that's younger still?—
And never try to overbear,
Nor say a word that is not fair?
Does laughing at you in a joke,
No anger, nor revenge provoke,
But can you laugh yourself and be
As merry as the company?—
Or, when you find that you could do
The harm to them they did to you,
Can you keep down the wicked thought,
And do exactly as you ought?
Put all these questions to your heart,
And make it act an honest part,
And when they're each been fairly tried,
I think you'll own that you have pride:
Some one will suit you as you go,
And force your heart to tell you so;
But if they all should be denied,
Then—you're too proud to own your pride!

MISCELLANEOUS.

EXTRAORDINARY TREES.

The *Almendroo* grows on the shores of the Rio Negro, in South America. In height it is sometimes more than 40 yards. Its leaves are above two feet long, and on their under side of a silvery hue. Its fruit, which is often twelve or fourteen inches in diameter, contains a number of flat triangular seeds, called almonds or chestnuts of Brazil. These, when fresh, have an extremely agreeable taste; but the oil with which they abound easily becomes rancid. From the great size of the fruit, it is dangerous to travel in the forests where it is produced, at the period of its being ripe; and the natives cover their heads

and shoulders with bucklers of very hard wood to avoid being wounded by it.

The *Mountain Cabbage*, which is a variety of palm tree, grows to the height of fifty feet. Its trunk is straight and tapering, of a brown colour, hard, and divided into short joints, and full of pith. Near the summit the branches diverge in a horizontal direction, like the crown of a pine-apple. The leaves are about three feet long, of a deep green colour, and sharp pointed. The seed consists of small roundish nuts, somewhat like a cluster of dried grapes. The tree is cut down and divested of its branches, and of the husky fluted tegument which forms them, in order to get the heart or cabbage part. It is white; about two feet long; as thick as a man's arm, and round like a polished ivory cylinder. It is composed of tender longitudinal white flakes, like silk ribbands, but so close that they appear like a solid body. This substance, when eaten raw, resembles in taste the kernel of an almond, but is more tender and delicious. When boiled, it has nearly the taste of a cauliflower.

The *Tallow tree* grows naturally in China, where it is found on the banks of rivulets. It has smooth leaves, of a roundish shape, and bright red colour, and having spines on both sides. In its trunk and branches it resembles the cherry, and in its foliage the black poplar. The fruit is contained in a husk divided into three spherical or popular segments, which open when it is ripe, and discover three white grains of the size of a small walnut. The tallow is collected from the pulp which covers the seed, and which resembles animal tallow in colour, smell, and consistence. This vegetable grease is melted, and having a little lincod oil added to it, in order to render it softer and sweeter, is made into candles.

The *Butter tree* grows in the interior of Africa; is of a moderate size, with long alternate leaves. The fruit which it produces is about the bulk of a walnut; has an aromatic smell, and incloses a kernel nearly as large as an acorn. This kernel, being first dried in the sun, and then boiled in water, gives a preparative, which very nearly resembles butter, possesses a rich flavour, and will keep during a whole year without salt.

The *Wax tree* grows in North America, and principally in Pennsylvania, Carolina, and Virginia. The berries which it bears are boiled; and in the process of boiling, are pressed from time to time on the side of the vessel. This operation detaches the waxy substance from them, which is soon seen floating on the surface of the water in the form of grease, and which is collected and strained through a coarse cloth in order to separate all extraneous matter from it. After being dried and made as pure as possible, it is kneaded into casks for use. Four pounds of berries yield about a pound of wax, which is at first yellow, but finally assumes a greenish tinge.

The *Shirt tree* is found in South America. Baron Humboldt, the Prussian traveller, who visited that country, thus describes the plant: "We saw on the slope of the Sierra Duida, shirt trees, fifty feet high. The Indians cut off cylindrical pieces, two feet in diameter, from which they peel the red and fibrous bark, without making any longitudinal incision. This bark affords them a sort of garment, which resembles

sacks of a very coarse texture, and without a seam. The upper opening serves for the head and two lateral holes are cut to admit the arms. The natives wear these shirts in the rainy season; and as in South America the amazing bounties of Providence are generally perverted by the inhabitants, to the indulgence of habitual idleness, the Roman Catholic Missionaries accounted for it by observing, when they exhibited, as natural curiosities, these shirts of Marima, that in the forests of the Orinoko, the natives find even their garments ready made upon the trees."

COMMERCE OF THE JEWS.

The Reader is recommended to refer to the *Tells*.

We now come to notice the commerce or trade of the Jews with other nations mentioned in the Scriptures. The first mention upon the subject that we find in the Bible, Gen. 37, is about the Midianites and Ishmaelites, who were carrying spices, and balm, and myrrh, from Gilead to Egypt. These articles were much used in that country, for embalming the bodies of the dead. We may also recollect that Nicodemus brought a quantity of spices for the body of Jesus, John 19:39. But these merchants appear to have been willing to buy any thing by which they might make a profit; so they bought Joseph, and paid twenty pieces of silver for him. They do not seem to have cared whether the sons of Jacob had any right to sell Joseph; indeed, they doubtless were aware that they were doing wrong, but like too many, even at the present day, they did not mind whether this were the case or not, if they could make a profit by what they bought. I am sorry to say that buying or selling things which belong to others is very common, even among young people and children, but that does not make it the less wicked. It is an old saying and a true one, that "The receiver is as bad as the thief." I hope my readers, whether old or young, will think upon this subject, and remember, that it is their duty to refrain from buying what has been obtained by wrong means, quite as much as to abstain from stealing. There are several texts upon this subject in the book of Proverbs. I will mention two: "wealth gotten by vanity [or improper means] shall be diminished: chap. 13:11; and "an inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed." These merchants took Joseph down to Egypt; they little thought that this poor lad was a treasure more precious than all their spices, and balm, and myrrh; and that this poor young slave, would one day be the lord of Egypt. As for the money Joseph's brethren got by selling him, we may be sure that it did them no good: the famine that came in a few years afterwards diminished their substance, although God was pleased to preserve the greater part of it, through the means of their brother, whom they had sold.

We may also notice that these merchants dealt in slaves. It is a very dreadful thing, that men, women, and children should be sold like cattle; and we may just remark, that this was forbidden by the divine law, for we read, Exod. 21:16, "He that stealeth a man, and selleth him, shall surely be put to death."

In the law, as delivered to Moses, we do not find any laws or regulations respecting tra de

The neighbouring nations were idolaters, and the Hebrews could not have had intercourse in trade with them without danger of being led away from the true religion. Alas, how many professors, now, and at all times, have been led away by the desire of unlawful gain, and too great eagerness after wealth. But we do not find that trade and commerce were quite forbidden; on the contrary, it is evident they were not, for we find positive commands for just and true dealings in the way of trade, Deut. 26:15-16: "Thou shalt have a perfect and just weight, a perfect, and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, [that is, have unjust weights and measures,] and all that do unrighteously, are an abomination unto the Lord thy God." It would be well if this and similar texts were written up in every shop and warehouse; but still better, if they were written upon the hearts of every buyer and seller. In latter times, the Jews traded more with the surrounding nations: we read of this in 1 Kings 10, and 2 Chron. 1, and trade was encouraged by King Solomon, and accounted honorable. In 1 Kings 22, we also read of King Jehoshaphat preparing ships to trade with Ophir, but when Ahaziah, a wicked king of Israel wanted him to join in this trade, he refused.

It is hoped our young friends will remember this, and avoid uniting themselves with ungodly and wicked men in trade or other pursuits.

We also find our blessed Lord referred to merchants and trade. In Matt. 13, we read the parable of the merchantman who sought for goodly pearls, and, in Matt. 25, we read that the faithful servants to whom the talents were intrusted, went and traded with them. But we may here particularly notice the pearl merchant. When he had found one of great price, or very valuable, he went and sold all that he had, that he might buy it. This "goodly pearl," represents to us, the Lord Jesus Christ. Those who have really found him, are ready to part with every worldly possession or indulgence, that they may obtain him. He has promised that those who seek him shall find him: "With all thy wisdom get understanding," Prov. 47: and the knowledge of Christ as the Saviour who suffered upon the cross for our sins, is the true wisdom. When we really love Christ, then we seek to do his will, and find that his ways are ways of pleasantness, and all his paths are paths of peace.

ANECDOTES.

LOOK ALOFT—ANECDOTE OF A SAILOR BOY.

The following anecdote was related to one of his friends by the late Dr. Godman, of Philadelphia:

In a voyage to sea in early life, he had seen a lad who had just began to be a sailor, going out to some projecting part of the rigging. His arms were supported by a spar, and he was looking below him for a rope which ran across, on which his feet should be. The rope flew from side to side, and it was evident that the poor fellow was becoming dizzy, and in danger of falling when the mate shouted to him with all his force, "Look aloft! you sneaking lubber!" By thus turning away his eyes from the danger the dizziness was prevented, and he found his footing. And this incident, the Doctor said, often recurred to his mind in after life, when his troubles

grew heavy upon him, and he hardly could find ground whereon to tread. At such times he heard the mate's shout in his ears, and turned his eyes "aloft," to the prize upon which he had fastened his hopes. We cannot part with this beautiful illustration, without asking each of our readers to apply it to a still nobler purpose, to steady themselves in all the tempests of diversity, by looking toward that life in which there is rest and peace evermore; and when our flesh and heart shall fail us, and we can find no support under our feet, to seek it by "looking aloft" to Him "who is the strength of our hearts, and our portion for ever."

THE HONEST INDIAN.

An Indian being among his white neighbours, asked for a little tobacco to smoke, and one of them, having some loose in his pocket gave him a handful. The day following the Indian came back, inquiring for the donor, saying he had found a quarter of a dollar among the tobacco. Being told, that as it was given him he might as well keep it, he answered, pointing to his breast, "I got a good man and a bad man here and the good man say, it is not mine, I must return it to the owner, the bad man say, why he gave it to you, and it is your own now; the good man say, that's not right, the tobacco is yours, not the money; the bad man say, never mind, you got it, go buy some dram; the good man say no, no, you must not do so: so I don't know what to do, and I think to go to sleep, but the good and the bad keep talking all night, and trouble me; and now I bring the money back I feel good."

A NOBLE REPLY.

It is related of the eminent surgeon, Boudon, that he was one day sent for by the Cardinal Dubois, Prime Minister of France, to perform a very serious operation upon him. The Cardinal, on seeing him enter the room, said to him, "You must not expect, sir, to treat me in the same rough manner as you treat these poor miserable wretches at the hospital of the Hotel Dieu." "My lord," replied M. Boudon, with great dignity, "every one of those miserable wretches, as your eminence is pleased to call them, is a prime minister in my eyes."

THE GOOD LITTLE GIRL.

A little girl, who was frequently reading her Bible, often gave proof that she considered it her duty to obey its precepts. One day she came delighted to her mother, showing some plums that a friend had given to her. The mother answered "She was very kind, and has given you a great many." "Yes," said the child "very indeed; and she gave me more than these, but I have given some away." The mother asked to whom she had given them; when the child replied, "I gave them to a girl who pushes me off the path, and makes faces at me." Upon being asked why she gave them to her, she answered, "Because I thought that would make her know that I wished to be kind to her, and she will not perhaps be unkind and rude to me again." How sweetly and simply did this dear little one obey the injunction to "overcome evil with good!"

ANSWER RETURNED TO A CHALLENGE.

I have two objections to this duel affair. The one is, lest I should hurt you, and the other is, lest you should hurt me. I do not see any good it would do me to put a bullet through your body. I could make no use of you when dead, for any culinary purpose, as I would of a rabbit or a turkey. I am no cannibal, to feed on the flesh of men. Why then shoot down a human creature, of whom I could make no use? As to your hide, it is

not worth taking off, being little better than that of a year colt. As to myself, I don't like to stand in the way of any thing harmful. I am under great apprehension you might hit me. That being the case, I think it most advisable to stay at a distance. If you want to try your pistols, take some object, say a tree or a barn door, mark out upon a figure of about my dimensions; and if you hit that, send me word, and I will acknowledge that had I been in the same place you might also have hit me.

THE SHOE AND THE SLIPPER—A FABLE FROM THE FRENCH.

A shoe, ornamented with superb buckles, said to a slipper that was placed near to him, "My good friend, why have you not buckles?" "Of what use are they?" replied the slipper. "Is it possible you don't know the use of buckles?—Without them we should stick in the mire in the first bog we enter." "My dear friend," said the slipper, "I never go into bogs." It is certainly wiser and better to avoid difficulties than to provide remedies for them. This is a lesson cunning people and souls can never understand.

Tasso being told that he had a fair opportunity of taking advantage of a very bitter enemy: "I wish not to plunder him," said he, "but there are things I wish to take away from him; not his honor, his wealth, or his life, but his ill will."

SELECT SENTENCES.

The kindness of a friend lies deep; and whether present or absent, as occasion serves he is solicitous about our concerns.

It is a strange thing to behold what gross errors and extreme absurdities many (especially of the greater sort) do commit, for want of a friend to tell them of them, to the great damage both of their fame and fortune.

Worthy minds deny themselves many advantages to satisfy a generous benevolence, which they bear to their friends in distress.

POETRY.

TO-MORROW.

Who says "To-morrow still is mine?"
As if his eye could peer
Through the thick mists of future time,
And trace out life's career:
To-morrow! stranger it may be
A phantom never grasp'd by thee.

How canst thou tell To-morrow's sun
Shall shine around thy path?
Thy mortal work may then be done,
And thou may'st sleep in death.
O! say not then, "To-morrow's mine—"
The present hour alone is thine.

Hast thou not seen the eager child
The butterfly pursue?
He almost grasp'd it—
It vanish'd from his view.
And O! has not To-morrow seem'd,
To some, as near—yet never beam'd?

Where is To-morrow! hidden deep
From human ear or eye;
And, who shall smile, or who shall weep,
No mortal may decry.
And he that lives upon To-morrow,
Shall often drink the cup of sorrow.

But should To-morrow never rise,
What other scenes would meet thee?
Were earth to vanish from thine eyes,
Would heaven's bright splendours greet thee?
O! then, it matters not to thee,
Ev'n should "To-morrow" never be.