



# JUVENILE ENTERTAINER.

"Torquet ab obscantis jam nunc sermonibus aurem"

No. 7.

Yictou, N. S. Wednesday Morning, September 14, 1831.

Vol. 1.

## THE JUVENILE ENTERTAINER

Printed and Published every Wednesday Morning, at the Colonial Patriot Office, by W. MILNE.

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Five shillings per Annum, delivered in Town, and Six shillings and three pence, when sent to the country by mail, half-yearly in advance.

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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.

Herman Boerhaave was born 31st Dec 1668. Voorhout, a village near Leyden. At the age of 16 he found himself without parents, protection, advice, or fortune. He was at first designed by his father for the ministry, and with that view instructed in grammar and the languages, in which he made great proficiency. At intervals, to recreate his mind, and strengthen his constitution, he used to go into the fields, and employ himself in rural occupations, and by this dissipation of study and exercise, he, under Providence, preserved himself, in a great measure, from those distempers which are frequently the consequences of uninterrupted application; and from which students, not under the influence of Christian principles, sometimes fly for relief, to intemperance instead of exercise, and purchase temporary ease at the hazard of the most dreadful consequences. After going through his courses at school, he removed to the university, where he made great progress in all the sciences, still regulating his studies with a view to theology, and for that reason he exerted himself to obtain an exact knowledge of the Hebrew tongue. He read the scriptures in their original languages, and when difficulties occurred, consulted the interpretations of the most ancient fathers, whom he read in order of time, beginning with Clements Romanus.

Having exhausted his patrimony in the pursuit of his studies, he was obliged to apply to a profession, that might enable him to support himself, without encroaching all his time and his propensity to the study of physic, growing too violent to be resisted, he at length addicted himself to that employment, without abandoning his views of the ministry.

Upon his application, afterwards, at Leyden,

in order to undertake the ministry, he found unexpected obstacles thrown in his way, in consequence of his being suspected of partiality to the atheistical doctrine of Spinoza, a suspicion entirely without foundation, and which had been hostile and maliciously entertained in consequence of some conversation that had fallen from Boerhaave in a passage bout. Finding this opposition raised against him, he thought it prudent not to struggle with the torrent of popular prejudice, and therefore applied himself to his medical studies with new ardour and alacrity. His time was now wholly taken up in visiting the sick, in study, in teaching the mathematics, and reading the scriptures and those authors who teach the love of God.

His merit being at length discovered, many friends patronized him, and he was chosen to three valuable offices, Professor of Medicine, of Chemistry, and of Botany in the University of Leyden. The Academy of Sciences at Paris, and the Royal Society of London, invited him to become one of their members. All the princes of Europe sent him disciples, who found in Boerhaave, not only an indefatigable teacher, but a tender father, who encouraged them in their labours, consulted them in their afflictions, and soothed them in their wants. When Peter the Great went to Holland in 1715, to instruct himself in maritime affairs, he attended Boerhaave to receive his lessons. His reputation was spread as far as China, a Mandarin wrote to him with this inscription, "To the illustrious Boerhaave, physician in Europe," and the letter came regularly to him.

Boerhaave was favoured not only with uncommon talents, but with a most amiable disposition. He had a decent, simple, and venerable appearance, particularly when age had changed the colour of his hair. It was the daily practice of this eminent person, through his whole life, as soon as he rose in the morning, which was generally very early, to retire for an hour to private prayer, and meditation on some part of the scriptures. He often told his friends, when they asked him how it was possible for him to go through so much fatigue? that it was this which gave him spirit and vigour in the business of the day. This he therefore recommended as the best rule he could give: for nothing, he said, could tend more to the health of the body than the tranquility of the mind: and that he knew nothing which could support himself, or his fellow creatures, amidst the various distresses of life, but a well grounded confidence in God upon Christian principles. This was strongly exemplified in his own illness in 1722, which can hardly be told without horror. He was for five months confined to his bed by the gout, when he lay upon his back without daring to attempt the least motion, because any effort renewed his torments, which were so exquisite, that he was at length not only deprived of motion, but of sense. Here his medical art was at a stand; nothing could be attempted, because nothing could be proposed with the least pro-

spect of success. But having in the sixth month of his illness obtained some remission, he took simple medicines in large quantities, and by the blessing of God, at length wonderfully recovered. The patience of Boerhaave was not founded on vain reasonings, like that of which the Stoics boasted; but on a religious composure of mind, and Christian resignation to the will of God.

In 1726, finding himself much weakened in body, he resigned the professorships of Botany and Chemistry, and on that occasion delivered an oration, in which he asserts the power and wisdom of the Creator from the wonderful fabric of the human body; and confutes all those idle reasoners, who pretend to explain the formation of parts, or the animal operations, to which he proves that art can produce nothing equal, nor any thing parallel. We shall mention one instance, which is produced by him, of the vanity of any attempt to rival the work of God. Nothing is more boasted of by the admirers of Chemistry, than that they can, by artificial heats and digestion, imitate the productions of nature. "Let all these heroes of science meet together, says Boerhaave; let them take bread and wine, the food that forms the blood of man, and by assimilation contributes to the growth of the body; let them try all their arts, they shall not be able from these materials to procure a single drop of blood. So much is the most common act of nature beyond the utmost efforts of the most extended science."

Of his sagacity, and the wonderful penetration with which he often discovered and described, at the first sight of a patient, such distempers as betray themselves by no symptoms to common eyes, such wonderful relations have been spread over the world, as, though attested beyond doubt, can scarcely be credited. We mention none of them, because we have no opportunity of collecting testimonies, or distinguishing between those accounts which are well proved, and those which owe their rise to fiction and credulity. Boerhaave used often to say, that the life of a patient, if trifled with or neglected, would one day be required at the hand of the physician. He always called the poor his best patients, for God, says he, is their paymaster.

The activity of his mind sparkled visibly in his eyes. He was always cheerful, and desirous of promoting every valuable end of conversation; and the excellency of the Christian religion was frequently the subject of it: for he asserted, on all proper occasions, the divine authority and sacred efficacy of the scriptures; and maintained, that they only could give peace of mind, that sweet and sacred peace which passeth all understanding; since none can conceive it but he who has it; and none can have it but by divine communication. He never regarded calumny nor detraction, nor ever thought it necessary to confute them. "They are sparks, said he, which if you do not blow, will go out of themselves." The surest remedy against scandal, is to live it down by a perseverance in well doing;

and by praying to God that he would cure the disordered minds of those who traduce and injure us. Being once asked by a friend, who had often admired his patience under great provocations, whether he knew what it was to be angry, and by what means he had so entirely suppressed that impetuous and ungovernable passion? he answered, with the utmost frankness and sincerity, that he was naturally quick of resentment; but that he had by daily prayer and meditation, at length attained to this mastery over himself. He was very sensible of his own weakness to resist any thing to himself, or to conceive that he could subdue passion, or withstand temptation, by his own natural power. He attributed every good thought, and every laudable action, to the Father of lights, the author of every good and perfect gift. He paid an absolute submission to the will of God, without endeavouring to discover the reason of his determinations; and this he accounted the first and most indispensable duty of a Christian. When he heard of a criminal condemned to die, he used to think, who can tell whether this man is not better than I? or, if I am better, it is not to be ascribed to myself, but to the grace of God.

About the middle of the year 1737, he felt the first approach of that illness which brought him to the grave, viz. a disorder in his breast, which was at times very painful, often threatened him with immediate suffocation, and terminated in a universal dropsy; but during this afflictive and lingering illness, his constancy and firmness did not forsake him; he neither intermitted the necessary cares of life, nor forgot the proper preparations for death. About three weeks before his dissolution, when the Rev. Mr. Schultens attended him, Bartholin desired his prayers, and afterwards entered into discourse with him on the spirituality of the soul, adding that his soul was still, notwithstanding the severity of his disorder, master of itself, and still resigned to the pleasure of his Maker—and then he died. He who loves God ought to think no thing desirable but what is most pleasing to the Supreme Goodness.

As death approached nearer, he was so far from being in confusion, that he seemed less sensible of pain, and more cheerful under his torments, which continued till 23d September 1738, on which he died much admired and lamented in the 70th year of his age, after recommending to the bye standers a careful observation of the precepts of the gospel, in particular respecting the love of God and man, as enunciated by the apostle John, in his first epistle. His funeral oration was spoken in Latin by Mr. Schultens, before the university of Leyden, to a very numerous audience, and afterwards published at their particular desire.

The works of Boerhaave are so generally known, and so highly esteemed, as to render any enumeration of them unnecessary, and any encomiums on them useless.

NATURAL HISTORY.

THE JACKALL.

This creature so often spoken of in the Bible as the Fox, may be considered as the Jackall, as the Fox is in Judea a very rare animal, and perhaps is in no instance referred to in the Scriptures. The Jackall is in form habits much like the Fox, except that the former goes together in large numbers. It is in size between a fox and a wolf. The upper part of the animal is of a dirty yellow colour, deeper on the back, lighter on the

sides. The feet are of one colour, a reddish hair. The tail is the colour of the back, and black at the end. The ears are brown and not black, which distinguishes it from the Fox. The tail of the Jackall has four separate colours, white at the base, then black, grey, and black at the point. The length of the Jackall is two feet and a half, height one foot and a half, and length of the head six inches. The country of the Jackall is Asia Minor, and extends to the coast of the Red Sea. It is not so dangerous as the wolf, yet it is very bold in enquiring about the quarters of travellers, and will follow travellers in their journey, for a length of time, by night and by day. It lives on flesh, kills the smaller animals, devours dead bodies, even those of men, yet lives, when forced to do so, on grain, and loves fruit. During the day they run to their haunts in the woods, and at night quit their holes and infest the towns, villages and farm-houses. They never appear alone, but in gangs more or less numerous, being sometimes several hundred together. When in search of prey they creep with the head stretched out, and when they start, run with great swiftness, faster than the wolf. They are during the night, like high-fal hawkeys with burrings, and many are heard at the same time. Jackalls dig up graves, and ransack the burial places, for when they come, both are turned out deep, and are seen by the moon, &c. Hence the expression with regard to the Jews, Psalms 10, they shall be a portion for the Jackalls. Volney, a late traveller in Syria, says they are concealed by hundreds in the gardens and among tombs, and other travellers give the same account of their numbers and their daring violations of the graves from which they tear the dead. We may suppose, then, it was not difficult for Sennacherib to be numbered among the prey of the Jackall on the fields of his enemies, and we can imagine scarcely any thing more alarming than the general lie which ravaged the country, and the dreadful howlings of three hundred Jackalls, carrying down at they tore through the dry and smoking corn. The wren of the damage was, it is likely, very great. Our Lord uses this word in regard to Herod, Go tell that Fox, or Jackall, I walk of an ass to day, and to morrow, and I shall be perfect. The third day, alluding, perhaps, to his resurrection as the perfection of his work, (Luke 13:22) Herod, like the Jackall, was a crafty, cruel, insidious, and treacherous. The Turks at present call rabble and empty persons, especially the Assassins, by the name of Jackalls. The last mention we shall make of this animal, is the allusion to a made by our Saviour, Matthew 23:29. The Jackalls, these beasts of prey and rapine, have holes where they lodge and hide themselves. The wildbirds of heaven have nests, but the meek, the benevolent men of man, who goes about doing good, hath not where to lay his head. How true and painful a picture of the life of man who was despised and rejected of men, and yet was the Lord of Glory.

INTELLECTUAL CULTURE.

DECISION AND FIRMNESS OF CHARACTER

(We particularly recommend the attention of our juvenile readers to the following article.)  
Success in life depends far more upon this quality, than on the possession of what is called genius. For decision of character is by no means a necessary attendant upon genius. On the contrary, there is frequently allied with it, a tender and even morbid sensibility, which is very apt to generate indecision, and to plunge its victim into melancholy, despondency, and lethargy. You will meet with frequent instances in which this bold and hardy quality will give to an inferior mind the command over the superior. Nay, you will see it among boys, and even among girls at school. The leader of their amusements and of all their little enterprizes—the individual, to whom all the rest instinctively look to give the word of command, is frequently the inferior in point of genius to many of those who willingly obey that word. This phenomenon results entirely from superior decision of character. And you may gather from the fact the useful lesson;

that if you wish, hereafter, to have influence among your neighbours, you must acquire, not this commanding decision of character to which weaker spirits willingly bow, and find even a relief in bowing to it and obeying it.

This same quality will be one of the best guardians of your virtues. Why is it that young men are so often drawn off from their studies and tempted to dissipation which their course of study condemns? It proceeds from indecision of character. They have not the firmness to say "No" to an improper proposal. They yield to the tempter and they rail at good nature and good fellowship. And they soon acquire such a habit of yielding, that temptation has only to show herself in any form, to be followed, though she beckon them over a precipice. What is the remedy for this ruinous faculty of temper? Decision of character: that bracing and vigorous demon which, having once taken the correct course, is deaf to the siren voice of the tempter, and blind to her beauties.

Thus, both in public and in private life; in the learned and the unlearned professions; in scenes of business, or in the domestic circle, the master quality of man is decision of character.

But you will not confound this decision, of which I speak, either with obstinacy, or with rudeness of manners. Not with obstinacy, because it is the character of obstinacy to persist in conscious error, whereas it is the character of decision to renounce an error the moment it becomes manifest, and to renounce it with equal promptitude and firmness. But it is not often that a decided character is put to this humiliating change. Because the first step has not been rashly but wisely and deliberately taken; because having been thus taken, it is not the mere difficulty of the execution that will induce a change; for all difficulties yield to a decided character; and, because it is only the development of after emergencies which could not be taken into the first calculation, that demonstrate the error, and demand the change. Indecision is the mere creature of caprice, a leather for every wind that blows, and is seen continually tossing, in different and opposite currents. Obstinacy resolves ignorantly, or rashly; and (to borrow a word from Doct Johnson) persists doggedly in error, against the light of its own understanding. Decision holds the middle course and is the best earthly ally of wisdom and virtue. It is, indeed, the chief Executive officer of their high decrees.

Nor will you confound Decision, with rudeness of manners. There is not the slightest connection between them. Decision is calm and steady as the polar star. She must be cool and dispassionate, for any perturbation would disturb her course. Satisfied with the correctness of that course, she is no less serene than she is intrepid, and can smile at suggestions that would ruffle into rudeness a character less firm. We are apt to consider rough, abrupt and arrogant manners as the natural indications of firm and decided character. Nothing is more fallacious. These manners are frequently the mere cover for pusillanimity. Be assured, that there is nothing graceful, or courteous, or fascinating in address, that is not perfectly compatible with the most manly firmness, and even the best evidence of its existence. Nay, you find this quality frequently, in its highest perfection, in the softer sex. It is this that carries them through their

uous, and frequently, painful duties, with unflinching steadiness, and enables them to persist in the lofty course of virtue with a composure and dignity which puts us often to the blush. Yet this quality does not make them haughty. On the contrary, you find it in company with meekness, patience, gentleness, and frequently with all that innocent gaiety of heart, and spirited gracefulness of manner which diffuse a charm around them, wherever they go. Such bright and attractive examples before us, let it never be said that rudeness is the necessary concomitant of decision of character.

SCIENTIFIC.

GEOMETRY.

Every person who, in his situation or calling in life may be, who has the intellectual improvement of the young at heart, may gather some useful hints from the following article.

The shape or form of objects is evidently one of the first subjects which come under the observation of children, and they consequently acquire much more knowledge of these forms than is generally supposed, at a very early period, even before they have words to express them. Much of the language in common daily use, evidently relates to geometrical figures, though it is more vague, than that design for pursuing the science in a systematic manner. The words straight, crooked, round, square, long, wide, corner, diamond, oblong, oval, and numerous others, are strictly adapted to geometry, as curved, circle, rhombus, rhomboid, triangle, equilateral, ellipse, sphere, cube, parallelepiped, cone, pyramid, cylinder, &c. which are constantly used in every stage of its fundamental sciences. The principal difference between the common and scientific language is, that one is vague and indefinite, the other precise and definite.

It is evident, as every child learns to learn words which have definite ideas attached to them, as those which are loose, and indefinite in their meaning. Rhombus is as easy to learn, or speak, as diamond. It is no more difficult to say oblong than oblong-square, Cylinder is as easy to speak and to understand, as round block; cube as a square block, triangle as a receded, or a three cornered figure.

One advantage of the scientific terms to express Geometrical figures: while common terms are defective, providing no words for numerous figures. Rhomboid, for example, refers to a genus of a particular shape which we have no common word to express.

A professed turner in Boston was recently requested to turn a cone, he replied, that he did not know what it was. He asked another worker in the shop, if he had ever seen a cone; he replied no. This may seem to some like great ignorance, but it is believed that if all the people in N. England were asked what a cone was, thousands would expose the same ignorance. And yet cone is the name of a solid, which every person sees every day of his life, and it is known by no other name. A cabinet-maker in Boston, who had been constantly employed for thirty years in making geometrical figures of one shape or another, was employed to make some prisms, pyramids, &c; he was asked if the pyramids were done; he replied that he got some things done, but he did not know the names of any of them.

Thousands of cabinet makers in the country, probably are equally unfortunate.

Any one who will examine the subject for a moment, will see that the names and properties of all the elementary figures in geometry, are wholly within the capacities of very young children. A child will as readily learn the word cone, as the word secretary, or looking glass, or table, or knife, and as readily attach a definite meaning to one as the other. Learning the names of things is the appropriate business of early childhood, and it would probably be difficult to give a reason why the names of the various geometrical figures may not be as easily, or as profitably learned, as those of any other objects which are constantly around them. — *Education Reporter*

SCRIPTURE GEOGRAPHY.

**RAMM.**—There were several towns in Palestine of this name, which signifies a high place. One of the roads between Jerusalem and Emmaus, still retains the name of Ramata Zophan, and was in all probability the birth place of the prophet Samuel. Near it, and close to the road are the remains of a strong and spacious edifice apparently of the same architecture as the tower of Antonia in Jerusalem, and other ruins in different parts of the country.

**THE POOL OF BETHZESAI.**—This pool, mentioned by the Evangelist John, ch. v. as the place of a remarkable cure, was near the sheep market of Jerusalem and just by the gate through which the sheep were driven into the city. At present it is in general dry, though at some seasons a little water trickles into it through the north well, but formerly it must have been better supplied; as the sheep purchased for sacrifice in the temple were washed in it. In the time of the Evangelist it had five porticoes around it, but these are not now to be seen.

**THE FOUNTAIN OF SILEO.**—It is on the south-east of the city, and opposite the site of the temple. It has a considerable flow of brackish water, but Josephus says it was much more abundant than usual during the siege of Jerusalem by Titus, to which he was an eye witness, supplying the Roman army with plenty of water; and he adds, that Nehuchadnezzar experienced the same benefit from it. This is the pool to which we are informed by John, chap. xi. Christ sent the man, that was born blind, to wash his eyes.

**GERUSALAIM.**—This place is still fruitful in allives, and in it is shown a garden, the same it is said, in which Christ was betrayed. Not far distant to the north is the church erected by St Helena, the mother of Constantine, to cover the reputed sepulchre of the Virgin Mary. All that appears of the church above ground is a plain square building, immediately on entering which you descend a handsome pair of stairs, consisting of fifty steps. These lead into a spacious church, stretching east and west, walled on each side and arched above by the natural rock. In the centre of the church, and on the right hand from the foot of the stairs, is a small square chapel, fashioned out of the rock, but faced within and without with white marble. At the end of this chapel, and occupying more

than a third of it, is the tomb, in form of an altar, over which 18 lamps are constantly burning; the expense of which is defrayed in part by the Mahomedans, who hold this place in particular veneration. About the middle of the great staircase are two smaller chapels opposite to each other, that on the left containing the tomb of Mary, and that on the right the sepulchres of Joseph and Anna, her parents.

MISCELLANEOUS.

From the Friend of Youth.

**EVEN A CHILD IS KNOWN BY HIS DOINGS.**— In that beautiful part of Germany which borders on the Rhine, there is a noble old castle, which as you travel on the western banks of the river, you may see lifting its ancient towers on the opposite side, above the groves. Trees which are about as old as itself. About forty years ago there lived in that castle a certain noble gentleman, whom we will call Baron. The Baron had an only son, whom he had brought up so carefully and so piously, that with the Divine favour he was not only a comfort to his father, but a blessing to all the poor-people who lived on his father's land.

It happened on a certain occasion, that this young man being from home, there came a French gentleman to see the old Baron, who was one of those wicked persons who did not love nor fear God.

As soon as this gentleman came into the castle, he began to talk in a very wicked way; on which the old Baron reproved him, saying, "Are you not afraid of offending God who reigns above," by speaking in such a manner?"

The gentleman answered that he knew nothing about God, for he had never seen him.

The Baron took no notice at this time of what the gentleman said, but the next morning he took him about his castle and his grounds, and took occasion first to show him a very beautiful picture which hung on the wall.

The gentleman admired it very much and said, "Whoever drew the picture, knows very well how to use his pencil."

"I saw drew that picture," said the Baron. "Is your son a very clever man," replied the gentleman.

The Baron then took his visitor into his garden and showed him many fine flowers, and plants, and tons of forest trees.

"Who has the ordering of this garden?" said the gentleman.

"My son," replied the Baron; "he knows every plant, I may say from the cedar of Lebanon to the hyssop on the wall."

"Indeed," said the gentleman, "I shall think very highly of him soon."

The Baron then took him into the village and showed him a small neat cottage where the young Baron had established a little school, and where he caused all the poor little babes he had lost their parents to be received and nurtured at his own expense.

The children in this house looked so innocent and so happy, that the French gentleman was very much pleased, and when he returned to the castle he said to the Baron, "what a happy man you are to have so good a son."

"How do you know I have a good son?" answered the Baron.

"Because I have seen his works," returned the gentleman, "and I know that he must be

both good and clever if he has done all the things you have shown me."

"But you have never seen him," said the Baron.

"No," replied the gentleman, "but I know him very well, though I have not seen him, because I judge of him by his works."

"You do," said the Baron; "and now please to draw near to this window, and tell me what you see from thence."

"Why," said the gentleman, "I see the sun travelling through the sky, and shedding its glories over one of the finest countries in the world, and I see a mighty river at my feet, and a vast range of woods, with the spires of many churches I see pasture grounds, and orchards, and vine yards, and cattle, and sheep feeding in green fields, and many thatched cottages scattered here and there."

"And do you see any thing to be admired in all this?" said the Baron. "Is there any thing pleasant, or lovely, or cheerful in all that is spread before you?"—"Do you think I want common sense? or that I have lost the use of my eyes? my friend," said the gentleman somewhat angrily, "that I should not be able to relish the charms of such a scene as this?"

"Well then," said the Baron, "if you are able to judge of my sons good character by seeing two or three of his good works, all of which are poor and imperfect, how does it happen that you cannot form some judgment of the goodness of God, by witnessing such wonders of his handy works as are now before you? Let me never hear you, my good friend, again say that you know not God, unless that you would have me suppose that you have lost the use of your senses." "For wrath of God is revealed from Heaven, against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shown it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse." Rom. i. 18—20.

**THE UNOBTAINABLE SON.**—A respectable family in the south of England had two sons, whom they endeavoured to bring up in the fear of God. For some time they made a promising appearance, and bade fair for becoming a blessing to their parents; but alas! the love of company and of pleasure led them to disregard their parents' admonitions, and the religious example with which they were favoured and by degrees not only to forsake the sanctuary of God but soon after, their father's house, and forgetting their situation in life, to go and enter themselves on board a ship of war. A friend in London wrote to a respectable clergyman in Portsmouth, where it was suspected they had gone, to endeavour to find them out, and if possible, to persuade them to return. With some difficulty he did find them, carried them to his house, showed them all kindness, remonstrated with them, and pointed out the great evil and impropriety of their sinful and undutiful conduct to their parents. Observing one of them considerably affected, he addressed him, and said, "James, are you still determined to go to sea? or will you go home and prove a comfort to your friends?" "Yes, I will," said he. He then turned round to the other, and said, "William, will you also go home?" "No! I will not, Sir; I want to be kept under by my father, and made to go to church, and say my prayers by my mother, as I have been; I wish to enjoy myself and see the world a little." The clergyman remonstrated with him, and pointed out the judgments of God that frequently attended such undutiful conduct; but the young man remained obstinate and resolute.

Finding no impression could be made on him, he said, "It appears, my young friend, you are determined to pursue your own evil course, but I request you will remember what I now say to you, and depend upon it your sins will find you out." He retired with a scornful look, and nothing was heard of him for several years, till one night, after the same clergyman had gone to rest, a sailor came to his gate with a very urgent message from a young man under sentence of death, on board a ship at Spithead, who wished most anxiously to see him. He took his staff in his hand and went down through the fleet, and soon perceived, by the melancholy signal, the ship in which the unfortunate youth was to suffer. He went on board, and was received with much politeness by the captain, who told him he would desire the youth to be brought up to his own cabin, where he might have a better opportunity of speaking with him than in the dungeon where he lay. In a short time the rattling of chains and heavy groans indicated his approach, and no sooner did he behold the countenance of his former monitor, than he exclaimed, "Ah! you are the person I want; had I attended to your admonitions I would not have been in this awful situation to-day."—He was so worn down and emaciated, that the clergyman did not recognise him, but asked what was his inducement to send for him, as he had no recollection of him? "Ah!" replied the young man, "do you not remember the two unfortunate youths that left their parents' house, and entered on board the navy, and to whom you showed so much kindness. Ah! do you not recollect, Sir, the one you used so many endearments with to return, but who would not, and to whom you said that the judgments of God would follow him, and sooner or later his sins would find him out. They have done so, Sir, for I am that unfortunate youth. I have been led from sin to sin, till I have committed that for which I must give up my life. Oh! Sir, if no respite can be produced for me, pray, do pray I beseech you, to God, for my immortal soul, that it perish not!"

The above is taken from a small Volume, entitled, "Advice to the Young at the outset of life," which contains much interesting matter.—Our readers will participate in our pleasure when we inform them, that a respite for the youth was procured.

#### ANECDOTES.

**WHAT IS FAITH?**—"Children," says Mr. Cecil, "are capable of very early impressions. I imprinted on my daughter the idea of faith at a very early age. She was playing one day with a few beads, which seemed wonderfully to delight her. Her whole soul was absorbed in her beads. I said, 'My dear, you have some pretty beads there?' 'Yes papa?' 'And you seem vastly pleased with them?' 'Yes papa!' 'Well now, throw 'em behind the fire.'—The tears started into her eyes. She looked earnestly at me, as if she ought to have a reason for so cruel a sacrifice. 'Well, my dear; do as you please; but you know I never told you to do any thing which I did not think would be for your good.' She looked at me a few moments longer, and then, summoning up all her fortitude, her breast heaving with the effort, she dashed them into the fire. 'Well,' said I, 'there let them lie; you shall hear more about them another time; but say no more of them now.' Some days after, I bought her a box full of larger beads, and toys of the same kind. When I returned home, I opened the treasure, and set it before her: she burst into tears with excessive joy.—'These, my child,' said I, 'are yours, because you believed me, when I told you to throw those paltry beads behind the fire: your obedience has brought you this treasure. But now, my dear, remember as long as you live what FAITH is. I did all this to teach you the meaning of faith. You threw your beads away when I bid you, because you had faith in me that I never advised you but for your good. Put the same confidence

in God: believe every thing that He says in His word. Whether you understand it or not, have faith in Him that He means your good."

**SELF POSSESSION.**—The mildness of Sir Isaac Newton's temper, through the course of his life, commanded admiration from all who knew him, but in no one instance, perhaps, more than the following.—Sir Isaac had a favourite little dog, which he called Diamond; and being one day called out of his study, Diamond was left behind. When Sir Isaac returned, having been absent but a few minutes, he had the mortification to find, that Diamond having thrown down a lighted candle among some papers, the nearly finished labours of many years were in flames, and almost consumed to ashes. This loss, as Sir Isaac was far advanced in years, was irremediable: yet, without striking the dog, he only rebuked him, with this exclamation, "O Diamond! Diamond! thou little knowest the mischief thou hast done!"

#### SELECT SENTENCES.

There is nothing so delightful, says Plato, as the hearing or the speaking of truth. For this reason there is no conversation so agreeable as that of the man of integrity, who hears without any design to betray, and speaks without any intention to deceive.

Truth is always consistent with itself, and needs nothing to help it out: It is always near at hand, and fits upon our lips, and is ready to drop out before we are aware: Whereas a lie is troublesome, and sets a man's invention upon the rack; and one trick needs a great many more to make it good.

The principal point of wisdom is, to know how to value things just as they deserve. There is nothing in the world worth being a knave for.

#### POETRY.

For the Juvenile Entertainer.

##### THE CONTRAST.

I stood alone—a youthful throng  
Rushed from a narrow door—  
A shout of joy was echoed round—  
And they were seen and heard no more.  
Dismissed from school they haste away,  
With active pace all homeward treading—  
But one—a solitary boy  
Behind, still lingered reading.  
'Twas morning and again I viewed  
The youthful throng—to school they came.  
As they had parted so they met—  
The crowd and sound of joy the same,  
And soon the school boys shout was hushed—  
The tasks without were saying.  
But far from school and truant like  
One boy still lingered playing  
Years rolled away—and I forgot  
The youthful crowd and narrow door—  
I looked upon a busy throng,  
Who toil for honour wealth and lore;  
Here, with the noble and the wise  
Was one whose fame o'er earth was spread  
ing,  
'All saw and heard him with delight,  
It was the boy who lingered reading.  
Again I looked—but not upon  
A throng of noble and of wise,  
Midst crowds of villains doomed to death  
A private gaze now meets my eyes;  
Confined in Dungeon Cell and chains  
This wretch his wasted limbs was laying.  
Despair was scouling on his brow,  
'It was the boy who lingered playing.