

THE PATRIOTISM OF THE MESSIAH.

Unbelievers have objected to the Prince of peace, that patriotism is not found among the virtues which he enjoined or recommended. But he doubtless had very good reasons for omitting to commend such patriotism or love of country as was then and is now popular among warring men. He well knew how liable men were to be deluded by names, and to call evil good and good evil; and that the popular patriotism was rather a vice than a virtue—pernicious rather than useful,—and that it was often made a cloak for the blackest crimes ever perpetrated by human beings. If a man is so zealous to revenge a real or supposed wrong to his country, that he is willing to put in jeopardy his own life and the lives of thousands of others by producing war, he is lauded as a patriot, and his love of country is blazoned as an example worthy of praise and imitation. But what is this supposed patriotism better than love of war,—love of revenge, or hatred to the people of another state? Is it not as opposite to real benevolence, as selfishness, or even hatred itself? This pretended patriotism should be abhorred by every Christian.

The mischief which has been done by it is incalculable. By this passion thousands of millions of human beings have been sacrificed, and almost every land has been made a field of blood. Genuine patriotism seeks the peace and happiness of one's country, and will much sooner lead a person to hazard his life as a peace-maker than as a war-maker.

The Messiah did not indeed act the demagogue by exciting sedition or deeds of revenge; or by blowing the coals of strife with inflammatory breath. Though a Jew by birth, his country was the world, and he sought the good of all mankind. He came not to destroy men's lives, but to save them; and had his instructions been duly regarded, the world might now have been a Paradise of peace. To save men from their sins was the object of his prayers, his preaching, his example, and his death. Hence it is said, that he gave himself for us, and suffered for us, leaving us an example that we should follow his steps.

In regard to Judea, the particular region in which the Messiah lived and died, he did not, like a war-maker, boast of his patriotism and excite insurrection against the Roman government, as the Jews hoped he would do;—on the contrary, by his precepts and example, he laid the axe at the root of the tree of strife,—prohibiting every passion from which fightings could proceed, and requiring a spirit averse to war. As further proof of the genuine patriotism of his heart, his lamentation over Jerusalem may justly be considered. He saw that the Jews as a people rejected his heavenly instructions, and he foresaw the calamities which they were bringing on themselves. "When he came near and beheld the city, he wept over it, saying, O that thou hadst known, at least in this thy day, the things which concern thy peace! But now they are hidden from thine eyes; for the days are coming upon thee, when thine enemies will surround thee with a rampart and inclose thee, and shut thee up on every side, and will level thee with the ground—thee and thy children, and will not leave thee one stone upon another, because thou didst not consider the time when thou wast visited."

This is the language of true patriotism. Let ministers of the gospel, and Christians of every country, imitate the patriotism of their Lord; we shall then see no more celebrations of sanguinary deeds. Instead of these, will be seen faithful exertions to render war odious throughout the world. Instead of exulting in victories obtained by bloodshed, such scenes should ever be recollected with sorrow and regret, as the fruits of a spirit directly hostile to that of the gospel. How palpably inconsistent are professed Christians in all their acts of professed respect to the Prince of peace, if at the same time they indulge or applaud the passions of war, which he came to subdue! Where is the man who could fight and destroy his brethren with the spirit which Christ evinced towards his enemies while suffering the death of the cross? Or who could celebrate sanguinary feats with the feelings which Jesus displayed while he wept over Jerusalem? Alas! how little of the spirit of Christ has been exemplified in the practice of his professed disciples!—*Dr. Worcester.*

INQUISITOR OUTWITTED.

The late Admiral Pye having been on a visit to Southampton, and the gentleman under whose roof he resided having observed an unusual intimacy between him and his secretary, inquired into the degree of their relationship, as he wished to pay him suitable attention. The admiral said their intimacy arose from a circumstance, which, by his permission, he would relate. The admiral said, when he was a captain, and cruising in the Mediterranean, he received a letter from shore, stating that the unhappy writer was by birth an Englishman; that, having been a voyage to Spain, he was enticed while there to become a Papist, and in process of time was made a member of the inquisition; that there he witnessed the abominable wickedness and barbarities of the inquisitors. His heart recoiled at having embraced a religion so horribly cruel, and so repugnant to the nature of God: that he was stung with remorse to think if his parents knew what and where he was, their hearts would break with grief; that he was resolved to escape, if he (the captain) would send a boat on shore at such a time and place, but begged secrecy, since, if his intentions

were discovered, he would be immediately assassinated. The captain returned for answer, that he could not with propriety send a boat, but if he could devise any means of coming on board, he would receive him as a British subject, and protect him. He did so, but being missed, there was soon raised a hue and cry, and he was followed to the ship. A holy inquisitor demanded him, but he was refused. Another, in the name of his holiness the Pope, claimed him; but the captain did not know him, or any other master, but his own sovereign King George. At length a third holy Brother approached. The young man recognised him at a distance, and in terror ran to the captain, entreating him not to be deceived, for he was the most false, wicked, and cruel monster in all the inquisition. He was introduced, the young man being present, and to obtain his object, began with bitter accusations against him; then he attempted to flatter the captain, and, lastly, offered him a sum of money to resign him. The captain said his offer was very handsome, and if what he affirmed were true, the person in question was unworthy of the English name, or of his protection. The holy brother was elated. He thought his errand was done. While drawing his purse-strings, the captain inquired what punishment would be inflicted on him. He replied, that, as his offences were great, it was likely his punishment would be exemplary. The captain asked if he thought he would be burnt in a dry pan. He replied, that must be determined by the holy inquisition, but it was not improbable. The captain then ordered the great copper to be heated, but no water to be put in. All this while the young man stood trembling, uncertain whether he was to fall a victim to avarice or superstition. The cook soon announced that the orders were executed. "Then I command you to take this fellow," pointing to the inquisitor, "and fry him alive in the copper." This unexpected command thunderstruck the holy father. Alarmed for himself, he rose to begone. The cook began to bundle him away. "Oh, good captain, good captain, spare, spare me, my good captain." "Have him away," said the captain. "Oh, no, my good captain." "Have him away; I'll teach him to attempt to bribe a British commander to sacrifice the life of an Englishman to gratify a herd of bloody men." Down the inquisitor fell upon his knees, and offered the captain all his money, promising never to return if he would let him go. When the captain had sufficiently alarmed him, he dismissed him, warning him never to come again on such an errand. The young man, thus happily delivered, fell upon his knees before the captain, and wished a thousand blessings upon his brave and noble deliverer. "This," said the admiral to the gentleman, "is the circumstance that began our acquaintance. I then took him to be my servant; he served me from affection; mutual attachment ensued; and it has inviolably subsisted and increased to this day.—*Buch's Anecdotes.*

CHINESE CLANSHIP.

In tracing the way in which society is constituted, we shall be struck with its divisions into great families, who, though numbering many thousand members, all bear the same surname and consider one another as relations. These clanships resemble those of the Scottish Highlanders, though they do not strictly partake of the feudal system. There are in China about four hundred and fifty-four surnames, and consequently as many clans; thirty of these surnames consist of two characters or syllables, whilst the rest are monosyllabic. All belonging to the same clan consider each other as cousins, and there exists a silent contract to help each other, as if related by the ties of blood. When the author became a naturalized citizen of the Celestial Empire, he very naturally entered a clan, and was suddenly surrounded with a host of cousins, who generally laid a claim to his charity, and occasionally very readily assisted him. No man is permitted to marry a woman of the same clan; he must seek a bride in a different family, and thus acquire the privilege of uniting two surnames. Clanship is of very ancient date. It is said to have arisen when China was divided into many feudal states; so that there were no less than 1,773. It is, however, far more probable that it originated with the first progenitors of the human race, who transmitted their names to their descendants.

Though this institution has great disadvantages, it exercises a most salutary check on the measures of an arbitrary government. The most numerous clans in the various districts often combine to resist extortions and to terrify magistrates into concessions. If any member be unjustly prosecuted, the clan stands forward and insists on the release of their kinsman. On the other hand, the smaller clans are in a most wretched condition; they have to bear not only the oppressive measures of government, but the insults of the more powerful clans. The Chinese Government has often endeavoured to put down these associations, but it has never fully succeeded. This institution is too much interwoven with the whole being of the nation to be overthrown by the mere exercise of despotic power. A magistrate who could sentence his clansman to a heavy punishment, would be considered a monster, and be shunned by his superiors. There is in this respect more nepotism in China than in any other country. Confucius himself connives at committing an injustice in favour of a relation. But even if he had not done so, the ties of blood amongst the Chinese are very strong; and the love of their relations, with utter indifference towards society at large, is almost con-

stitutional.—Mencius rejected with equal disdain egotism and general philanthropy, and taught that our undivided love ought to be bestowed on our relations. No one of his precepts has been so strictly followed as this.—*China Opened.*

Cure for the Eyes.—Those who are conscious that their sight has been weakened by its severe and protracted exercise, or arising from any other cause, should carefully avoid all attention to minute objects, or such business or study as requires close application of the visual faculty, immediately on rising: and the less it is taxed for awhile after eating, or by candle-light, the better.—*Curtis.*

Cause of Diseases of the Eye.—These affections most commonly arise from derangement of the digestive organs, acting on the ganglia and great sympathetic nerve, which has such an extensive influence on the whole system. It is from medical men not bearing this in mind, that cases often seem incurable, and are found so troublesome.—*Ibid.*

Voluminous Writer.—Richard Baxter, the eminent divine and nonconformist, was a most voluminous writer, and his works are sufficient to make a library of themselves. Above 145 distinct treatises of his composition have been reckoned; of which four were folios, 73 quartos, 49 octavos, and 19 in twelves and twenty-fours, besides single sheets. In the reign of James II., he was committed prisoner to the King's Bench, by a warrant from the execrable Judge Jefferies, who treated this worthy man at his trial in the most brutal manner, and reproached him with having written a cart load of books, "every one as full of sedition, and treason as an egg is full of meat."

Omens.—When George III. was crowned, a large emerald fell from his crown: America was lost in this reign.—When Charles X. was crowned at Rheims, he accidentally dropped his hat: the Duc d'Orleans, now Louis Philippe, picked it up and presented it to him. On the Saturday preceding the promulgation of the celebrated *ordonnances* by Charles X.'s ministers, the white flag which floated on the column in the Place Vendome, and which was always hoisted when the royal family were in Paris, was observed to be torn in three places. The tri-color waved in its stead the following week.—The morning of the rejection, by the House of Lords, of the first Reform Bill, I never shall forget the ominous appearance of the heavens; it might be truly said

"The dawn was overcast."

At the period of Napoleon's dissolution, on the 4th of the month in which he expired, the island of St. Helena was swept by a tremendous storm, which tore up almost all the trees about Longwood by the roots. The 5th was another day of tempests, and about six in the evening, Napoleon pronounced *lete d'armee*, and expired.

The Jews' New Year.—The following account of the Jews' new year, is given in *Purchas's Pilgrimage*, published in 1613:—"The Jews believe that God created the world in September, or Tisri—that at the revolution of the same time yearly, he sitteth in judgment, and taketh reckoning of every man's life, and pronounces sentence accordingly. The morning of the new year is proclaimed by the sound of trumpet of a ram's horn, to warn them that they may think of their sins. The day before, they rise sooner in the morning and pray. When they have done in the synagogue, they go to the graves, testifying that if God does not pardon them, they are like to the dead; and praying, that for the good works of the saints he will pity them: and there they give large sums in alms. After noon they shave, adorn, and bathe themselves, that they may be pure the next day, and in the water they make confession of their sins. The feast begins with a cup of wine and new year salutations; and on the tables there is a ram's head, in remembrance of that ram which was offered in Isaac's stead; and for this cause are the trumpets of ram's horns. Fish they eat to signify the multiplication of their good works; they eat sweet fruits of all sorts, and make themselves merry, as assured of forgiveness of their sins; and after meat they resort to some bridge to hurl their sins into the water; as it is written: 'He shall cast all our sins into the bottom of the sea.' From this day to the tenth day is a time of penance or Lent."

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