

## RELIGIOUS ANECDOTES.

**Importance of Acting Truth.**—The late Robert Hall had so great an aversion to every species of falsehood and evasion, that he sometimes expressed himself very strongly on the subject. The following is an instance, stated in his life, by Dr. Gregory:—

Once, while he was spending an evening at the house of a friend, a lady who was there on a visit, retired, that her little girl of four years old, might go to bed. She returned in about half an hour, and said to a lady near her, "She is gone to sleep. I put on my night-cap, and lay down by her, and she soon dropped off." Mr. Hall, who overheard this, said, "Excuse me, Madam: do you wish your child to grow up a liar?" "Oh dear no, Sir; I should be shocked at such a thing." "Then bear with me while I say, you must never act a lie before her: children are very quick observers, and soon learn that that which assumes to be what it is not, is a lie, whether acted or spoken." This was uttered with a kindness which precluded offence, yet with a seriousness that could not be forgotten.

**The Pious Moravians.**—In the early part of the career of the Rev. John Wesley, influenced by a desire to do good, he undertook a voyage to Georgia. During a storm on the voyage he was very much alarmed by the fear of death, and being a severe judge of himself, he concluded that he was unfit to die. He observed the lively faith of the Germans, which in the midst of danger kept their minds in a state of tranquillity and ease, to which he and the English on board were strangers. While they were singing at the commencement of their service, the sea broke over them, split the mainsail in pieces, covered the ship, and poured in between the decks as if the great deep had already swallowed them up. The English screamed terribly: the Germans calmly sung on. Mr. Wesley asked one of them afterwards, if he were not afraid. He answered, "I thank God, no." "But were not your women and children afraid?" He replied mildly, "No: our women and children are not afraid to die." These things struck him forcibly, and strengthened his desire to know more of these excellent people.

**Church Clocks.**—While the late Rev. R. Watson was preaching, one sabbath-morning, at Wakefield, in Yorkshire, he observed a man rise from his seat, to look at the clock in the front of the gallery, as though he wished to give the preacher a hint to approach to a conclusion. Mr. Watson observed, in a very significant manner, "A remarkable change has taken place among the people of this country, in regard to the public service of religion. Our forefathers put their clocks on the outside of their places of worship, that they might not be too late in their attendance. We have transferred them to the inside of the house of God, lest we should stay too long in his service. A sad and ominous change!" And then, addressing the man, whose rude behaviour had called forth the remark, he said, "You need be under no alarm this morning: I shall not keep you beyond the usual time."

**Rev. J. Hervey.**—Of Mr. Hervey it is recorded, that he was never known to be in a passion. Of how few can this be said! It would be well, however, could we learn to attain this victory over ourselves. It would not only produce happiness in our own minds, but leave an indelible impression on the minds of others. "For the temper and lives of men are books, for common people to read, and they will read them, though they should read nothing else."

**Boerhaave.**—The celebrated Boerhaave, who had many enemies, used to say that he never thought it necessary to repeat their calumnies. "They are sparks," said he, "which if you do not blow them, will go out of themselves. The surest method against scandal is to live it down by perseverance in well-doing, and by prayer to God, that he would cure the distempered minds of those who traduce and injure us."

**Honesty.**—A very respectable linen merchant in Coleraine offered Dr. Clarke when a youth a situation in his warehouse, which was accepted by him with the consent of his parents. Mr. B—— knew well that his clerk and overseer was a religious man, but he was not sensible of the extent of principle which actuated him. Some differences arose at times about the way of conducting the business, which were settled pretty amicably. But the time of the great Dublin market approached, and Mr. B—— was busy preparing for it. The master and man were together in the folding room, when one of the pieces was found short of the required number of yards. "Come," says Mr. B——, "it is but a trifle. We shall soon stretch it, and make out the yard. Come Adam take one end, and pull against me." Adam had neither ears nor heart for the proposal, and absolutely refused to do what he thought a dishonest thing. A long argument and expostulation followed, in which the usages of the trade were strongly and variously enforced; but all in vain. Adam kept to his text, resolving to suffer rather than sin. Mr. B—— was therefore obliged to call for one of his men less scrupulous, and Adam retired quietly to his desk. These things may be counted little in the life of such a man; but not so in the sight of God.

**Pride.**—The eminently great and good Howard, the philanthropist, neither wanted courage nor talent to administer reproof

where he thought it was needed. A German count, governor of Upper Austria, with his countess, called one day on the man who had excited so large a share of the public attention. The count asked him the state of the prisons within his department. Mr. Howard replied, "The worst in all Germany," and advised that the countess should visit the female prisoners. "I," said she, haughtily, "I go into prisons!" and rapidly hastened down stairs in great anger. Howard, indignant at her proud and unfeeling disposition, loudly called after her, "Madam, remember that you are a woman yourself, and you must soon, like the most miserable female prisoner in a dungeon, inhabit but a small space of that earth from which you equally originated."

**Temperance.**—Dr. Corbyn observed that he had been twenty years in India, eleven of which he had passed under canvas, and knew the difference that existed between European and Sepoy regiments. Sepoys worked night and day, and yet their drink was only water; but Europeans must have their drams, must have their liquor. In proof that soldiers could abstain whenever they pleased from liquors, he adverted to the custom of keggings in India, as follows. The men made vows that they would not drink for a year together; and during that time they had been remarked as being the finest men in the regiment; but the moment the time had expired, they had given loose to their inclinations, and had gone on in a course of intoxication till they had been flogged. They then went on to greater excess, till attacked by the horrors, one of the most dreadful of all maladies, and so on till their career of intemperance ended in destruction.

**The Temperate Man and the Free Drinker.**—How often is it the case that while we laugh at another for a supposed absurdity, we commit a real absurdity ourselves! A man of temperate habits was once dining at the house of a free drinker. No sooner was the cloth removed from the dinner table, than wine and spirits were produced, and he was asked to take a glass of spirits and water. "No, thank you," said he, "I am not ill." "Take a glass of wine, then," said his hospitable host, "or a glass of ale." "No, thank you," said he, "I am not thirsty." These answers called forth a loud burst of laughter. Soon after this, the temperate man took a piece of bread from the side-board, and handed it to the host, who refused it, saying that he was not hungry. At this the temperate man laughed in his turn. "Surely," said he, "I have as much reason to laugh at you for not eating when you are not hungry, as you have to laugh at me for declining medicine when not ill, and drink when I am not thirsty."

**Card-Playing.**—Mr. Locke having been introduced by Lord Shaftesbury to the Duke of Buckingham and Lord Halifax, these three noblemen, insisted of conversing with the philosopher, as might naturally have been expected, on literary subjects, sat down to cards. Mr. Locke, after looking on for some time, pulled out his pocket-book, and began to write with great attention. One of the company observing this took the liberty of asking him what he was writing; "My Lord," said Locke, "I am endeavouring as far as possible, to profit by my present situation; for, having waited with impatience for the honour of being in company with the greatest men of the age, I thought I could do nothing better than to write down your conversation: and, indeed, I have set down the substance of what you have said this last hour or two." This well-timed ridicule had its desired effect; and these noblemen, fully sensible of its force, immediately quitted their play, and entered into conversation more rational, and better suited to the dignity of their characters.

**The Peacemaker.**—On one occasion, when Mr. Nott, a missionary, and his companions, arrived at the island of Tubuai, the whole of its population were preparing for battle, being engaged in a war. The missionary and his friends stepped forward as mediators, saw the leaders of the contending parties, expostulated with them, procured an interview between them, and reconciled their differences. The contending armies threw down their weapons of war, cordially embraced each other, went in company to a new building which was devoted to the service of God, and sat side by side to hear the gospel of peace, which was now published to many of them for the first time.

**Rev. John Eliot.**—The attachment of the Rev. John Eliot, usually called the apostle of the Indians, to peace and union among christians was exceedingly great. When he heard ministers complain that some in their congregations were too difficult for them, the substance of his advice would be, "Brother, compass them!" "Brother, learn the meaning of those three little words,—bear, forbear, forgive." His love of peace indeed, almost led him to sacrifice right itself. When a bundle of papers was laid before an assembly of ministers, which contained the particulars of a contention between parties who he thought ought at once to be agreed, he hastily threw them into the fire, and said, "Brethren, wonder not at what I have done; I did it on my knees this morning before I came among you."

**Going Another Way.**—The Rev. Dr. Witherspoon, formerly president of Princetown College, was once on board a packet ship, where, among other passengers, was a professed atheist. By and by there came on a terrible storm, and the prospect was that all would go to the bottom. There was much fear and con-

sternation on board, but not one was so horribly frightened as the atheist. In this extremity he sought out the clergyman. He found him in the cabin, calm and collected, and thus addressed him: "O, Doctor Witherspoon! Doctor Witherspoon! we're all going for it; we have but a short time to stay. Oh my gracious! how the vessel rocks! we're all going, don't you think we are, Doctor?" The Rev. gentleman turned on him a look of most provoking coolness, and replied in broad Scotch, "Nae doubt, nae doubt, man, we're a' ganging; but you and I dinna gang the same way."

**Meekness.**—It is said of Mr. Dod, one of the puritan divines, that a person being enraged at his close and awakening doctrine, raised a quarrel with him, smote him in the face, and dashed out two of his teeth. This meek and lowly servant of Christ, without taking the least offence, spit out the teeth and blood into his hand, and said, "See here, you have knocked out two of my teeth without any just provocation; but if I could do your soul good, I would give you leave to dash out all the rest." Thus he was not overcome of evil, but overcame evil with good.

**Influence of Benevolence.**—The only way to be loved, is to be, and to appear lovely; to possess and display kindness, benevolence, tenderness; to be free from selfishness, and to be alive to the welfare of others. When Dr. Doddridge asked his little daughter, who died so early, why every-body seemed to love her, she answered, "I cannot tell, unless it be because I love every-body." This was not only a striking, but very judicious reply. It accords with the sentiment of Seneca, who gives us a love-charm. And what do you suppose the secret is? "Love," says he, "in order to be loved." No being ever yet drew another by the use of terror and authority.—Jay.

**Seasonable Reproof.**—Ebenezer Adams, an eminent member of the Society of Friends, on visiting a lady of rank, whom he found six months after the death of her husband, on a sofa covered with black cloth, and in all the dignity of woe, approached her with great solemnity, and gently taking her by the hand, thus addressed her:—"So, friend, I see then thou hast not yet forgiven God Almighty." This reproof had so great an effect on the lady, that she immediately laid aside the symbols of grief, and again entered on the important duties of life.

**Consistency.**—When Lord Peterborough lodged for a season with Fenelon, archbishop of Cambray, he was so delighted with his piety and virtue, that he exclaimed, at parting, "If I stay here any longer, I shall become a christian in spite of myself."

A correspondent states that an intelligent traveller has discovered, near the Colorado River, in Texas, fifteen miles from Bastrop, a native tree which produces gum-elastic, or caoutchouc. The same writer states that, in the vicinity of the Mustang prairie, a salt spring, or saline, has been discovered, of such excellence and abundance of water, that it is thought sufficient to supply the whole republic. Mineral coal, in great abundance, is also found not very far from the same prairie; and iron ore, the most valuable of all minerals, is abundant near the river Trinity. If, in addition to this, we could say there was an abundance of forest-wood in all parts of Texas, it would be the most important discovery in the whole catalogue.

**Popular Poison.**—When pure ardent spirits are taken into the stomach, they cause irritation, which is evinced by warmth and pain experienced in that organ; and next, inflammation of the delicate coats of this part, and sometimes gangrene. They act in the same manner as poison. Besides the local injury they produce, they act on the nerves of the stomach which run to the brain, and if taken in large quantities, cause insensibility, stupor, irregular convulsive action, difficult breathing, profound sleep, and often sudden death. The habitual use of ardent spirits causes a slow inflammation of the stomach and liver, which proceeds steadily, but is often undiscovered till too late for relief.—*London Medical and Surgical Journal.*

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