

For the Pearl.

THE FADED LILY.

Sweet flower, how oft I have wandered to view thee,  
When the smiles of enchantment lay soft on thy head;  
And the sweet dews of evening, to refreshen, were falling  
Around thee—but now thou'rt withered and dead.

Oh! never again will the brightness of morning  
E'er tempt me to rove by the pride of the vale;  
Whose sweetest perfume would but welcome the stranger,  
And bid him to stay as it scented the gale.

And Woman, dear woman! had faded like you,  
But Rowland invented a charm;  
And bright auburn tresses, and foreheads of snow,  
Are preserved by Rowland's famed balm.

Then united for ever, in the annals of fame,  
Shall Macassar and Kalydor stand;  
Whose virtue adds graces, and renders more dear,  
The Ladies, the pride of our Land!!!

Halifax, 20th November.

W. W.

For the Pearl.

BIBLE PRECEPTS.

At a time when the elements of war are rankling in the hearts of thousands, and when men are breathing out threatenings and slaughter against the murderers of their fellow subjects, it may not be amiss to try to soften down the asperity, and to remove the wrath of all such as desire to be avenged of their foes, by a calm appeal to a book which admits of no wrath, no vengeance, no ill-will, against the vilest enemies. A review of the heaven-born precepts of love and mercy, cannot be injurious to any, and may be productive of the greatest good to all who imbibe their spirit and follow their light. We begin with the words of him who never reviled his bitterest foes, who never resisted evil or smote those who smote him, but on the contrary, prayed in the kindest, sweetest terms, even for his cruel murderers.

"Ye have heard that it was said by them of old time, 'Thou shalt not kill,' and 'Whosoever shall kill, shall be in danger of the judgment;' but I say unto you 'That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say 'Thou fool, shall be in danger of hell-fire. THEREFORE, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

"Ye have heard that it hath been said, 'An eye for an eye, and a tooth for a tooth.' But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek turn to him the other also: and if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee; and from him that would borrow of thee, turn not thou away.

"Ye have heard that it hath been said, 'Thou shalt love thy neighbour, and hate thine enemy.' But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; THAT YE MAY BE the children of your Father in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? and if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye THEREFORE perfect, even as your father which is in heaven is perfect.

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam [thorn] that is in thine own eye? Or how wilt thou say to thy brother, 'Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?' Thou hypocrite; first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.—*Sermon on the Mount.*

"Then came Peter to him and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven." Our Lord here introduces the parable of the unmerciful fellow-servant, and concludes thus:—"So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.—*Matthew 18th chap.*

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—*Ibid 22nd chap.*

"And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. But, if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.—*Mark 11th chapter.*

Such are the holy precepts of our blessed Saviour. And to understand them aright is it not better to read the *divine commentary* which his life affords, than to turn to the glosses of fallible men? How then did our divine Exemplar act? Is there a single instance in which he returned anger for anger, smiting for smiting, blow for blow? When his enemies sought his life to destroy it did he kill in self-defence? When hurried by the infuriated multitude to the brow of a precipice did he take any other measures of resistance or of retribution, but simply to escape from them? When his disciples were disposed to employ violent measures in his defence, did he not disapprove of the course they proposed to take? Did he not rebuke Peter when he told him to put up his sword into his sheath? Did he not heal the servant of the High Priest, whom that disciple had wounded? And when they dragged him away to the agonies of cruci-

fixion, was not he led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth? It will not surely be said, that as Christ died as a sacrifice for sin his patience and non resistance in his last tragic moments, form no part of that example which his followers are directed to imitate, for Peter has introduced this particular period of his life as worthy of the attention of the primitive christians in this respect. Addressing the slaves who were in the churches, he tells them that to suffer wrong *patiently* is acceptable with God. And he assigns as a reason "For even hereunto were ye called; BECAUSE Christ also suffered for us, leaving an example, that ye should follow his steps. Who did no sin, neither was guile found in his mouth; who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously; who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed." See I Peter 2 chap. So also Paul urges upon us to regard the things of others, to be benevolent, to put away all strife and selfishness by the disinterestedness of the character of Christ. Thus—"Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his things, but every man also on the things of others. Let THIS mind [a mind to look on the things of others, to be concerned for the interests of others] be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." See Paul's letter to the Philippians. What a noble instance of a preference of other's interests to his own! For the form of God to wear the form of a servant, a being equal with God to appear in the likeness of men, and to humble himself to the death of the cross, for the interests of man, is disinterestedness indeed! Well might the Apostle fix on this one quality of the mind of Christ, and say, "Let this mind, (this disinterested mind, a mind which is superior to a regard of private, personal advantage,) be in you, which was also in Christ. And when mankind possess this mind, farewell to all strife between man and man, farewell to all international wars, farewell to all "rubrics of blood." To the precepts of the Apostle as furnishing us with another inspired commentary of the laws of their master, we shall refer next week.

PACIFICUS.

PUNISHMENT OF DEATH.—We sincerely believe that a much smaller number of innocent persons suffer in our day than formerly: but some must suffer, and will do so to the end of time. The progress of civilization may go on, and the doctrine of evidence, in consequence may become better understood, and better attended to; but till the reason of men reaches the point of infallibility, there will always be some chance of error. Punishment by imprisonment, by fine—even by torture, and mutilation, are not utterly abhorrent to the human reason; for it may be possible, in such cases, to offer to a victim unjustly condemned, some equivalent good in compensation for the injury inflicted. But the infliction of the final and irremediable punishment of death,—assuming, as it does, the absolute infallibility of a human tribunal, and the perfect equality of moral probabilities and mathematical certainties, involves one of the wildest and most terrific hallucinations that ever disturbed the brain of a maniac.—*English Paper.*

STREAMS.—A stream driving a mill is an emblem of man's life; he flows on in his own channel toward the ocean of immensity, yet helps to keep in motion the machinery of the world.

THE PEARL.

HALIFAX, FRIDAY EVENING, DECEMBER 7, 1838.

ARRIVAL OF THE LIVERPOOL AT NEW YORK.

From the New York Commercial Advertiser, Nov. 24.

It is with no ordinary pleasure that we announce the arrival of the Steam ship Liverpool, Capt. Fayrer, from Liverpool, last from Cork.

The Liverpool took her departure on the 20th, but after making 950 miles, against extremely rough weather and high seas, sustaining, however, little damage, she put back on the 26th, on account of the great consumption of coal, which created what appears to have been a just apprehension, that her stock might fail her if her voyage was then continued. The engines, it would seem, had not been sufficiently tried before starting. The result was that she put into Cork on the 8th day.

There she remained a week, taking in full supplies, and started again on Tuesday the 6th inst. She arrived off Fire Island yesterday afternoon, at 2 o'clock, where she remained for several hours, in consequence of the fog. She reached this city at 9 o'clock this morning.

During the first part of the voyage the wind was favourable. One half the original passengers left the vessel at Cork, among whom were Mr. John Van Buren, Mr. Butler, Mr. McIntosh, of the British legation, and Mr. F. O. J. Smith, of Maine.

In external appearance the Liverpool does not differ much from the Great Western, with the exception that she has two smoke pipes, that her sides are not relieved by the white streak of the latter, and that she has only three masts. We took a hasty view of her cabin this morning, and have only time to say that it is very neatly furnished.

The loss at the great fire at Liverpool is estimated at £120,000—the amount insured in the several offices £119,500.

The Western Luminary says that the rumours of divisions in

the cabinet were true. That Lord Glenelg resigned, and his resignation was accepted: that Lord Spencer and the Duke of Richmond were successively offered the Colonial Secretary's portfolio, but both declined it; and that as yet no successor to Lord Glenelg had been found.

Placards were yesterday posted up at the Tower, and on Tower hill, for "petty officers and able bodied seamen," to serve in the Navy on board vessels from 10 to 20 guns.

The London Morning Herald contradicts the report—that the Queen had written an autograph letter requesting Lord Durham to remain in Canada. It says there was no foundation for the report.

The Lady of Lord John Russell is dead from the effects of child birth. His Lordship swooned away when it was announced to him.

Col. Reed of the Royal Engineers is appointed Governor of Bermuda.

AFFAIRS OF THE EAST.—A letter from St. Petersburg of the 15th Oct. published in the Paris Courier Francais, says—"Two aides-de-camp of the emperor, charged by his majesty with missions from the cabinet, quitted this day for Odessa, from which place one of them will immediately proceed to Constantinople. [The English embassy has despatched three couriers within 48 hours.] The subject of the mission is the entirely new turn which the affairs of Turkey have taken, and the danger apprehended from the passage of the Dardanelles by a British squadron, all of which were wholly unsuspected by his Majesty. Sultan Mahmoud is called upon to give a categorical explanation. Extraordinary measures are in preparation as to the armies of the north and of Bessarabia, also as to the corps of embarkation and the fleet of the Black Sea. If England should have the audacity to send her fleet into the Dardanelles, the Egyptian army would invade Anatolia, where the Turkish troops are unable to oppose effectual resistance. At all events this conflict must sooner or later ensue; and although Russia will not accelerate matters, she will not recoil from war rather than lose her position.

By the President of the United States of America.

A PROCLAMATION.

Whereas there is too much reason to believe that Citizens of the United States in disregard of the solemn warning heretofore given them by the proclamation issued by the Executive of the General Government, and by some of the Governors of the States, have combined to disturb the peace of the dominions of a neighbouring and friendly nation: And whereas information has been given to me derived from official and other sources, that many citizens in different parts of the United States are associated, or associating for the same purpose: And whereas disturbances have actually broken out anew in different parts of the two Canadas: And whereas a hostile invasion has been made by citizens of the United States, in conjunction with Canadians and others, who after forcibly seizing upon the property of their peaceful neighbour for the purpose of effecting their unlawful designs, are now in arms against the authorities of Canada, in perfect disregard of their own obligations as American citizens, and of the obligations of the Government, of their country to foreign nations.

Now therefore, I have thought it necessary and proper to issue this proclamation, calling upon every citizen of the United States—neither to give countenance nor encouragement of any kind to those who have forfeited their claim to the protection of their country; upon those misguided or deluded persons who are engaged in them, to abandon projects dangerous to their own country, fatal to those whom they profess a desire to relieve, impracticable of execution without foreign aid, which they cannot rationally expect to obtain, and giving rise to imputations (however unfounded) upon the honor and good faith of their own government; upon every officer, civil and military, and upon every citizen—by the veneration due by all freemen to the laws which they have assisted to enact for their own government—by his regard for the honor and reputation of his country—by his love of order and respect for that sacred code of laws by which national intercourse is regulated—to use every effort in his power to arrest for trial and punishment every offender against the laws providing for the performance of our obligations to the other Powers of the world. And I hereby warn all those who have engaged in these criminal enterprises, if persisted in, that whatever may be the condition to which they may be reduced, they must not expect the interference of this government, in any form, in their behalf; but will be left, reproached by every virtuous fellow citizen, to be dealt with according to the policy and justice of that Government, whose dominions they have, in defiance of the known wishes and efforts of their own Government, and without the shadow of justification or excuse, nefariously invaded.

Given under my hand at the city of Washington, the twenty-first day of November, in the year of our Lord 1838, and the sixty-third of the Independence of the United States.

By the President. M. VAN BUREN.  
JOHN FORSYTH, Secretary of State.