

The Provincial Freeman

Published under the direction of the Wesleyan Methodist Conference of Eastern British America

Volume XII. No. 3.

HALIFAX, N. S., WEDNESDAY, JANUARY 18, 1860.

Whole No. 549.

Religious Miscellany.

Rest in God.

Oh Lord, how happy is the time,
When in Thy love I rest,
When from Thy weariness I climb,
E'en to Thy tender breast.

The night of sorrow endeth there,
Thy rays surround the sun,
And in Thy pardon, and Thy care,
The heaven of heavens is won.

Let the world call itself my foe,
Or let the world allure,
I care not for the world—I go
To Thy loved friend and cure.

And when life's fierce storms are sent,
My little bark is confident,
Because it holds by Thee.

When the law threatens endless death,
Upon the dreadful bill,
Straightway from its conning breast,
My soul mounts higher still;

She hastes to Jesus, wounded, slain,
And finds in Him her home,
Whence she shall not go forth again,
And where no death shall come.

I do not fear the wilderness,
Where Thou hast led me,
Nay; rather would I daily press
After Thee!—Then, therefore,
Thou art my strength, on Thee I lean,
My heart Thou makest sing,
And Thy pastures green at length
Thy chosen flock will bring.

And if the gate that opens there
Be closed to other men,
It is not closed to those who share
The heart of Jesus then.

That is not losing much of life,
Which is not losing Thee,
Who art as present in the strife,
As in the victory.

Therefore, how happy is the time,
When in Thy love I rest,
When from Thy weariness I climb,
E'en to Thy tender breast,
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Thy rays surround the sun,
And in Thy pardon and Thy care,
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—Dreier.

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to expose yourself to the influence of books whose tendency is evil, you would place yourself in a like position to the bird that allows itself to be drawn by the brilliant colours and fascinating eye of the wily serpent, and flutters round, and is held there by the coils, till it drops or darts into the jaws of destruction.

Another reason why you should take care what you read, is found in the laws that govern the human mind. In every part of the Lord's visible creation there are general laws and principles always at work; and with very few exceptions, they are constantly producing like effects. And in much the same in the world of mind. Here, also, like produces like. He that walketh with wise men becomes wise, while the companion of fools is destroyed. If you bring your mind into frequent contact with a certain class of ideas, you will soon take some part of them as your own. If you let it dwell among the rovings of fancy, and allow its staple food to be light-reading and romance, you will as certainly leave the common-places of real life and rise into the airy regions, as the inflated balloon will mount to the clouds. If you permit the evil thoughts of others often to come before your mind, the aversion which you first feel will soon pass away, and a kind of captivating charm will steal over your soul. As sure as a man may be known by the company he keeps, so sure the bent and tone of a man's mind may be known by the books he most reads and best loves. No man can expose himself to the evil influence of other minds without more or less danger. How can his soul mount heavenwards, whose thoughts are burdened with the slime of obscenity? How can he rightly value sober truth, who is ever ruminating after mental reveries and idle romances? How can his mind grow vigorous, who feeds chiefly on the perillous of light reading? There are a few strong restraints that cannot be warped by the evil influences of the most giant spirits; and they are good and wise enough.

—Dreier.

But it would not be prudent to assume that you belong to that number. And if you do, you have no reason to expect that the general laws which govern and govern human minds will suspend their operation in your favour. By reading books of a doubtful character for the sake of some minor advantage, you would run the risk of sustaining far more injury than any good you may obtain.

Think, also, of the many evils that are known to have resulted from the reading of bad and doubtful books.—We know a family in which the daughters acquired a taste for the same kind of reading. Previously to that, they were careful and orderly; but they were now idle and dissipated. Very soon the same reading made the mind increased. Book after book was devoured with eagerness. They spent most of their time in those airy regions in which the heroes and heroines of romance live, and their minds were never brought down to a real truth. They became wrecks of virtue and humanity, and their reading was their destruction. And yet the mother, who had seen and read these books, and the novels they read produced in her, the better sort,—those that have "a good moral attached to them."

We have read of a man who hated books with a perfect hatred, till he met with one of the tales of a modern novel-writer. He then became a voracious reader, and devoured every work in the line of fiction he could obtain. Still he never read anything else. The result was, as you may expect, he learned to sneer at decency, and to gloat with almost infinite delight over the pages of the most impure writers of his own beloved class.

"Your daughter," said a gentleman to the unhappy father, "is a splendid monument of grief." "Is her own fault," replied the father: "I attribute her corruption and ruin to the reading of . . . and other foul works of E. S." And, alas! those splendid monuments of grief rise in awful frequency among those paths of society, through which the streets of an impure literature are trodden. Reader, take warning; and risk not your peace and purity for the sickly, unholy pleasure of tracing either the triumph or the failure of imaginary virtue through scenes of tempting pollution. Even when the tendency design is to produce vice, the art of romance that is thus thrown around the Libertine, profanity, and crime, steals like a secret poison into the soul, and virtue dies before she thought she had received the infectious taint.

"I do not want a Bible," said an aged man of some ninety years, to a Bible distributor who was offering him a copy. "Story-books," he said, "are the only books that interest me. I have read them all, and I have read them many times." The distributor, who was a man of some years, and had seen many such, said to him: "I would not read it again for a hundred pounds." His subtle disposition had infused into his mind its impure images had linked themselves with his thoughts; and long years had not entirely freed him from their taint. He wisely shunned a second contact with such a source of moral contagion. And, were you

fall of virtue, real or imaginary, has kindled the fires of lust, and multiplied victims for debauch. The lives of notorious pirates and highwaymen have awakened the spirit of daring exploit, and augmented the catalogue of deeds of desperation. An account of the successful struggles of fighting its native strength through poverty and obscurity, and has come forth to bless the world with its achievements and discoveries, has aroused the latent energies of kindred souls, and lured them along a track of distinction. Words of science, art, and moral philosophy; in fact, works in every branch of literature, have been a chief means of calling forth the energies of the human mind in their respective departments, and have given a tone and character to both students and masters. And the records of inspired truth, and the more exalted assistants, have called forth thousands of them "who through faith and patience are inheriting the promises." Hence you may set it down for certain, that the class of books in which you most delight, will go far in forming your character, and in directing your life. Can you afford to be too careful in making your selection?

Look, also, at the relation in which you stand to God and to eternity.—You are accountable, as well as an intelligent being. You are on trial for an eternal state. Your actions and character in this world are to all the more creature your everlasting destiny. Your mind is your better part. Though fallen, it still bears a faint impress, and throws out a dim reflection of the Supreme Mind. The God who gave you your reason, and all your mental powers, holds you responsible for their improvement and right use. Were you the more creature of a day, and had you been sent into this world to act only for a moment; just to pass through life as cheerily as you can, and then go and repose in eternal slumber in the grave; then you might eat and drink, and read and laugh; then you might safely make recreation and amusement the chief end of your reading; and then the books that yield the largest amount of present enjoyment, are those you ought to read; then you might throw the reins on the neck of your imagination, and ride in rampant revelry wherever corrupt inclination would lead.

But think of immortality, with all its surpassing grandeur, with all its unending results. Does it not rebuke the deluded mortal who can consume his time and waste his energies over works that profit not? Think of the judgment-seat of Christ, with its terrors and glories. Ought it not to shame and awe the reader who can sit down to a repast of moral poison, that cannot fail to injure and pervert the powers of that deathless soul?

But have we not said enough? Is not our position proved, and proved by evidence that cannot be set aside? Ponder your mind upon the various duties which are laid down for you, and the society of perfection, that govern the human mind, and the relation which you stand to God and eternity. Do not all these demonstrate that you ought to be careful what you read?

—Dreier.

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zones, must be sometimes evaded by nearly all of us, for there are few who have not occasionally, if not habitually, to encounter the life-unfriendly changes. As the session of Parliament approaches, the disruptive elements in religious society are apt to prevail over the cohesive, and laymen and clergy men even, who have assembled together at an Evangelical Alliance gathering or at a United Prayer meeting, will return home to prepare or sign Petitions against each other's interests and convictions on ecclesiastical questions. Yet it is possible that the session, a period of war, and even a revival, a work of peace and righteousness, may proceed together without injury to the latter if Christian charity be not forgotten. We have lately seen in Congregational journals personal imputations, as malignant as they were false, produced only because the party against whom they were made, and from whose spotless reputation they fall off into congenial dirt, when asked his well-known and long-attested opinions on a controverted point, gave them with the honesty and the force belonging to his character and his ability. They do not happen to be identical with your opinions; yet they are made, and from whose spotless reputation they fall off into congenial dirt, when asked his well-known and long-attested opinions on a controverted point, gave them with the honesty and the force belonging to his character and his ability.

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King's Evil,
Sarsaparilla,
Pectoral,
Blood,
Balsam,
LS!,
Fraser,
Ruggert,
Slesyan.