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The Weaver.

Lines suggested by the close of a Magnificent Lecture by Mr. Emerson, on the subject of Power.

With wonderer skill, in the crowded mill,
The spinner her shuttle plies,
And waxes the web, with fear and dread,
As if from beneath her eyes;
For well she knows that one rotten thread,
Inwoven in those even bands,
Will be traced through the fabric far and near,
As the work of her own hands,
And her hard-earned wages will thus be marred,
By the rotten thread so evil-starred.

In the mill of life, full of noise and strife,
We each have a weaver's part,
And the web of each day, by the passion's play,
Is woven with curious art;
But if false to ourselves and our Master's name,
We fashion the fabric thin,
And with its tissue blend able threads
Of slothfulness or sin,
To our own souls will the mischief come,
And take from its joy its hoarded sum.

MOLLY BAWK.
Cincinnati, Dec. 16th, 1852.

The Commencement of the New Year.

The termination of one year, and the commencement of another, form an interesting period. At this period the mind is naturally drawn to the consideration of solemn things. A disposition to seriousness should be encouraged at all times; but especially when arguments from reason and Scripture are powerfully supported by the appearance of nature, and the appearance of things, and the changes of all the objects which surround us. We are reminded, not only by the revolutions of the heavenly bodies, but by the date of every newspaper and every letter,—by all the forms of public and private business,—that an important part of the active life of man has closed forever. It will not be deemed improper for us to seize this occasion to offer such reflections as occur in looking back upon the past, and casting an inquiring eye forward upon the future.

The last year has been more crowded with great and stupendous events of a political nature, than any year within the whole history of the four great monarchies. The attempt to establish a military despotism, which should hold in its iron grasp the whole civilized world,—an attempt which had been persevered in with astonishing success for more than ten years, and which was regarded by the most enlightened statesmen with dismay resembling despair,—this attempt, more formidable in itself, more successful in its progress, more disastrous in its probable consequences than any other project of ambition from the days of Nimrod to our own, has signally failed. We should certainly abstain from such political reflections, as would displease any portion of the friends of peace and human happiness; but on the subject here brought into view there is not one opinion with such persons. No man, indeed, can be found, who will venture to express a wish for the restoration of that gigantic power, which has just disappeared like a dream of the night. In tracing the various causes of this extraordinary success, the politician will find abundant material for his contemplation; but the Christian will raise his thoughts to the Governor of the world, by whose wise and holy counsels all the unexpected changes of our times have been produced; and who, in the promotion of a greater and higher interest, than are directly involved in the erection or overthrow of any temporal empire; and whose determinations will all be carried into full effect, notwithstanding any violent opposition or adverse appearances. In the great political events of the last year, the Christian, who will see an unexampled preparation for the spread of pure religion, will find in his own heart a new and enlarged field of his own activity. Infidelity has made its votaries ashamed of themselves and of their cause; it has shown, in the clearest manner, the necessity and the excellence of Christianity; and it has taught multitudes to press the Bible to their hearts with an ardor of affection, and to disseminate its holy doctrines with a zeal, to which they would otherwise have been strangers. The revolutions which have astonished mankind, have had a powerful influence in lessening the attachment to empty forms of religion, and in breaking down corrupt establishments. It may be fairly concluded, that religious persecution will not again be countenanced and supported even by nominal Christians. The way seems fast opening for the propagation of the truth without direct resistance, and with the aid of reason, conscience, and the word of God; and, may it not safely be added, with the accompanying influences of the Holy Spirit. To these encouraging features of the times the observing and animated Christian will not forget to join the great and continually increasing efforts, which are now made to preach Christ where his name is not known. These various considerations give an interest to late political changes, which great and stupendous as these have been, could never be given to the disposition of temporal thrones, or the restoration of the balance of power.

The Christian, who looks at the present condition of this country, will find many things to excite his regret and lamentation for the past, and his apprehension for the future. Whatever opinions may be entertained as to the origin and immediate causes of the war in which we are involved, no well informed and conscientious man will deny, that the procuring causes have been our national sins. Such a man will perceive no sure indications of returning prosperity, without national repentance and reformation. He will therefore regard with a deep interest all the efforts which have been witnessed during the last year, for the promotion of good morals and the restraining of vice. Similar efforts he will encourage with all the influence which he possesses. He will not suffer political dissensions to fill the whole circle of his vision, so that he cannot discover the remote and radical causes of the evils which we suffer, and the means of averting them. He will labour and pray for the increase of religious knowledge and practical godliness, as the only national means of securing to his country the favour of heaven.

But we would caution our readers against suffering their attention to be so engrossed by great and general objects, as to neglect those which more immediately concern themselves. Great as are the evils of war, there always have been evils of a personal nature, which have maintained an almost universal influence, and concerning which it is the duty of every man to examine his own soul. We refer to stupidity in sin and the neglect of Christ and his services of salvation and heaven. If we look around in our churches and congregations, in our neighbourhoods and families, how many evidences do we find of spiritual sloth and cowardice, and of spiritual death. Let this scrutiny be made with particular reference to the year which is just closed. How many opportunities have been neglected of communicating spiritual blessings to our fellow creatures. How much has each one lived as a mere inhabitant of this world; how little as a heir of immortality. How many have gone into the eternal state, within the last twelve months, without any preparation to meet their God. How many are now beyond the reach of mercy, to whom our readers had it in their power to impart religious knowledge and the offers of life; but to whom, nevertheless, no religious knowledge, no offers of life, were thus imparted. This is a subject, which plainly does not receive proper attention from Christians. Every country on the globe, every province, every town, every village, every neighbourhood, seems ignorant to be removed, suffering to be mitigated, vice to be suppressed, and unbelief, hardness of heart, and worldly-mindedness, to be supplanted by faith, hope, joy, and evangelical love. If all professed Christians were truly what they profess to be, and were distinguished by that grand characteristic of the Saviour, that he went about doing good, how soon would the face of the world be changed; how glorious would be the alteration; how divine the effects.

Every individual is answerable to his conscience, and to God the judge of all, if he does not contribute his full proportion to words bringing about so immense a good.

Time is rolling on; the active years of those, who are now in their prime, are fast passing; health is impaired, in ten thousand instances, and life is lost in ten thousand more; opportunities are passing by never to return; and yet how slowly does the good cause advance, compared with the wishes of Christians, and the exigencies of mankind. What enterprises must be undertaken, and what persons performed, what persons exhibited, what an amazing combination organized, and what extended operations carried on, before the world shall be evangelized. Every year of delay in this work ought to be a year of deep regret with Christians. But a year of delay should never be suffered to return, so far as the prayers and exertions of every enlightened friend of man can avail to prevent it.

The neglect of past opportunities should afford a powerful stimulus to future exertions. Shall man, a patriot, a Christian, live at this interesting period, and do little or nothing for his species, his country, and the church of God? Shall his years be occupied in the pursuit of wealth, or in lamenting its departure; in the scramble for political distinction and influence, or in mourning over the uncertainty of popular favour; and shall he forget his immortal interests, and the deliverance of a fallen world from sin and error? Shall he sink himself into a mere actor in this temporary bustle, unmindful of his better part, his eternal destiny, and the example encourage others to engage in the struggle for toys and gewgaws, and to despise the pearl of great price? Shall he conduct give the careless occasion to plead, that they concluded from an unnoticed observation of his actions, that religion was a pretence, and salvation a dream? Shall he bring reproach upon his Saviour, and harden the infidel in guilt? Let him awake, then, as he would avoid so melancholy a perversion of his influence; let him awake to activity, to a life of beneficent exertion. Let him remember, that vacancies are constantly made in our charitable societies by the ravages of death; that these vacancies must be supplied, and more than supplied; that as the benevolent are removed from the places they occupied on earth, and as the field of labour is perpetually enlarging, the call is the more urgent, for an increase of labourers. Let him bear in mind, that every individual can work in some part or other of his Lord's vineyard; that no man's talents are so humble, nor his sphere of action so circumscribed, but that he will be forbidden the honour and privilege of engaging in the grand labour of love. Who can think himself thus forbidden, that considers the case of the widow who had no other means of subsistence than two mites, and who, nevertheless, surrendered these two mites to the treasury of the Lord, and received for her liberality the high commendation of the omniscient Judge?

The shortness of the time which remains to us, and the uncertainty how soon it will terminate, are powerful incentives to immediate action. Dr. Doddridge somewhere says, the call is the more urgent, for an increase of labourers. Let him bear in mind, that every individual can work in some part or other of his Lord's vineyard; that no man's talents are so humble, nor his sphere of action so circumscribed, but that he will be forbidden the honour and privilege of engaging in the grand labour of love. Who can think himself thus forbidden, that considers the case of the widow who had no other means of subsistence than two mites, and who, nevertheless, surrendered these two mites to the treasury of the Lord, and received for her liberality the high commendation of the omniscient Judge?

which, however, he imagines to be in immediate danger, how much more reasonable is it that he should do good while he has it in his power. That such a man should urge his previous losses, as a reason for stopping all the channels of benevolence, is as plainly wrong, though not quite so glaringly absurd, as for a person, who has lost much of his time, to allege this loss as a reason why all his time in future should be devoted to private and selfish objects. Whoever looks around him, and beholds immense fortunes suddenly melted away, under the scorching influence of some great public calamity, and reflects how much has been withheld, which it was the duty of the possessors to have given, will be convinced that it is a dictate of prudence, as well as of religion, that all should *honour God with the substance*. In making estimates of his future contributions of time, property, and influence to public purposes, the wise and intelligent Christian will be on his guard against taking his standard from the great body of professing Christians, or from the great body of those, who are praised for their liberality. He will recollect, that as there has been but one Howard, there has also been but one John Thornton in modern times; that among the many wealthy men, who have deserved commendation for their liberality, John Thornton alone stands so pre-eminent, as that no one will venture to suggest, that he ought to have given more. Though he died immensely rich, the streams of his beneficence flowed during his whole life in channels narrow, but deep, and uninterrupted, and refreshed all around him to an unprecedented extent. Before the institution of Bible Societies he distributed Bibles in such numbers, as would now do honour to any society of secondary importance. Before the institution of Missionary Societies, he did all in his power to promote the Gospel in every region which his ships visited. Before the institution of societies for the relief of indigent pious clergymen, he relieved the wants of numbers of his most necessitous and afflicted brethren, and relieved their wants, but afforded them no means of comfort, or hospitality, or administering charity to others. To the poor and destitute, on both sides of the Atlantic, he distributed money by faithful agents with a princely liberality. Though he received solicitations from the most eminent and richly favoured, the greater number of his favours were conferred without solicitation; and the great mass of those, who were the recipients of his bounty, never knew their benefactor, and never will know him, till all nations shall be revealed at the judgment of the just. That there are not instances of similar virtue, on a more humble scale, it would be too much to affirm; but among those who are now here, very rich, though many have done worthily, there has yet been but one John Thornton. Let the Christian philanthropist be directed to such an example; let him use all the means in his power to obtain an enlarged view of his duties; and let him look to God for a decided resolution to perform them.

Our readers will be surprised, if it improper that we should bring to mind the relation which exists between them and ourselves. However we may have occasionally erred, in their opinion, or fallen short of their expectations, we may confidently appeal to them, whether they are not the most professed, not only of honest intentions in their conduct, but of our being engaged in the prosecution of great objects;—in the promotion of national reformation;—in discountenancing every species of vice and immorality;—in urging the observance of the Sabbath and other religious institutions;—in encouraging all public spirited and charitable efforts;—in simulating to adequate exertions to extend the knowledge of Christ at home and abroad; and in enforcing, according to the measure of his ability, the great doctrine and duties of Christianity. If this representation should be deemed correct, it will clearly follow, that no ordinary responsibility rests upon us. Though our means of usefulness are much smaller than could be desired, we have still abundant reason to labour and pray that none of these means be neglected. To us the lapse of time brings peculiarly solemn admonitions. Every year removes many of our readers to the eternal world. To do good to those who remain is a high duty. They, and the writers for our perusal, who were entirely devoted to the service of the Lord, and who were present to the minds of all.—*The night cometh when no man can work.*—*Panoplist, 1815.*

Stanzas.

The snow is falling fast and thick,
And softly sighs the blast;
And memory with her magic wand,
Recalls the joys past.
My spirit longs for thee to-day,
O! I would that thou wert here;
Life's turmoil would be less mournful seem,
Her laughing skies more clear.
I know that on this festive day,
Thy thoughts are wandering home;
Thou hast met thy mother's plaintive smile,
And her answering whisper "Come."
Thou hast passed beneath the roof-tree's shade,
As a loved familiar guest;
Thou hast summoned my spirit to meet with thine,
And I bow to thy behest.
How sadly comes the thought to me,
That we may meet no more;
Till the worn spirit folds her wings
Upon another shore.
One colder stormer day,
One colder stormer day,
Than that which rends the silken link
Which binds us heart to heart.
Away, away, thou withering dream,
I will not give thee room,
One colder stormer day,
Should coldly rend thee doom.
I turn with gladly-beaming eye,
To another home than this;
Where spirits part here below,
Meet in unchanging bliss.
HESSE BERANGER.
New Year's Day, 1853.

More than forty years ago, a young man was preceptor of Bradford Academy, who had just become interested in religion.—He was invited to a social party to spend the evening. After tea the tables were prepared for card playing. The young man was very much tried when he saw this preparation. Several of the company were young ladies who were members of his school, and he felt a responsibility respecting the influence which he should exert upon them. He made up his mind that he would not engage in the amusement, and retired to another room. The young ladies asked, "Where is the preceptor?" They all gathered around him and entreated him to join them in card playing. He told them that he could not give them his reasons. This afforded him an opportunity to enter into a free conversation on the subject of personal religion. Among the young ladies present that evening was Harriet Atwood, who was afterwards a missionary to the West Indies. The faithful conversation of that young man resulted in her conversion. Through the blessing of God, an entire revivification was wrought in her feelings and purposes. She devoted herself to preaching the gospel to the heathen. She had it in her heart to do this work, but lived only to come in sight of heaven lands. Her memoir, prepared and published by Dr. Woods, has done a great work. She being dead, yet speaketh. Hundreds have been baptized into her name, as well as imbued with her spirit. Her example will live, and continue to exert an influence, until Messiah's name shall have learned Messiah's name.

Reveries in Solitude.

MR. EDITOR.—Will you have the kindness to transfer to the columns of your able and interesting Journal the paper which is in course of publication in the Eastern Chronicle, entitled "Reveries in Solitude." You may perhaps entertain different views of the value of such a paper, but I know you are not the man to attempt to restrain those habits of independent thought, which you so fully possess yourself. These "Reveries" have cheered many an hour that had otherwise passed wearily away.
CHARLES W. ENGLISH.
No. 1.

Cheerfulness of Christians.

Religion is mistaken for the working for a system of rigor and austerity, marking its votaries with melancholy, and supplanting every genial affection and innocent enjoyment. Let those who possess it, be careful to rectify this error by their own example. In their deportment let them evince neither a coldness nor want of courtesy, but the graceful serenity of a hopeful and cheerful, and loving spirit. Let them cultivate the smile that can shine through sorrow, and speak those sweet words that heal as a medicine; and not sink or repine as others, when "the desire of their eyes are taken away with a stroke." For who has such a right to be always happy, and on whom are such obligations laid to be ever cheerful, as those who "have the promise of the life that now is, and of that which is to come."—*American Messenger.*

On the use of the Lord's Prayer.

Objections are frequently made to the use of the Lord's Prayer, chiefly by persons who have been accustomed from their earliest days to the use of a form in their devotional exercises. Members of the English Episcopal Church, have generally shown prejudices in favour of their Liturgy, which, it must be confessed, is, in its language of Mr. Wesley, the best human composition that kind, that has ever been in use, at any period in the Church's history. It is the opinion of some, that the use of the Liturgy in public worship, has the effect of fixing the attention, and rendering the service much more solemn and interesting, than it otherwise would be;—that seeing the petition which they are about to present to God, in print before you, you are the better able to unite with the officiating Minister in prayer, than you are, when you do not know what the petition really is, until you hear it.

Christian Fidelity.

At the critical moment in the battle of Waterloo when everything depended on the steadiness of the soldier, courier after courier kept dashing into the presence of the Duke of Wellington, announcing that unless the troops at an important point were immediately relieved or withdrawn, they were about to fall before the impetuous assaults of the French. By all of these the duke sent back the self-same spirit-stirring message,—"Stand firm!"

How to get a Revival.

In a valley of the Green Mountains there was a little church gathered, of about thirty members, who seemed to be of one heart and one mind. They had no stated pastor, but from Sabbath to Sabbath they met and worshipped together, by reading the Scriptures and sermons, and by singing and praying. All things went on harmoniously for a few years, and that little church was a light shining in a dark place. At length business led the principal deacon to the church to the West, where he tarried six months. In his absence previous to his going, the Lord's prayer, which was the only prayer which was given up, and a general supplicatory resigned. The good deacon

be regretted, that they lay themselves open to an unadvisedness, from the manner in which it is sometimes repeated—it is invariably used at the conclusion of the first prayer, in all their public services, on the Sabbath, and also on week days, so repeated, as to lead a stranger to the conclusion, that the officiating minister considers it an unnecessary appendage to his extemporaneous prayer—while in the latter much fervour and importunity may be evinced, in a very deliberate and solemn manner, the Lord's prayer is often spoken in so low a tone, and so hastily, as to make it exceedingly difficult, if not impossible, to follow the minister in its repetition. If the Sacred Scriptures should at all times be read with an audible voice, in a distinct and solemn manner, under the conviction that they are the Word of God, and with the design of arresting the attention of the thoughtless, most assuredly, the very words which while God himself requires us to address Him, while we are prostrate before Him, in the attitude of humble supplicants, *aving for mercy and salvation*, should not be repeated as a school-boy would say his lessons, but therefore we confine ourselves to a form, in our devotional exercises, or use an extemporaneous address, we shall do well to recollect, that as on the one hand, the use of the Lord's prayer cannot be dispensed with, without being guilty of a violation of the command, cited at the head of this article, so on the other hand, in the use of it, we should be fully as deliberate, solemn, and fervent, in its repetition, as when in our own selection, we use words of our own addressing. Dec. 27, 1852. D.

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