

# The Provincial Freeman.

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## Religious Miscellany.

### Safe Home.

Safe home, safe home in post!  
Best oblige, abashed deck,  
For safe, provisions aboard,  
And not only a wreck;  
But O! the joy upon the shore,  
To tell our voyage-partis o'er!

The price, the prize secure!  
The athlete nearly fell;  
And all he could endure,  
Have not all been well!

But he was not always well;  
But he was not always well;  
Who sets the victor-garland on!

No more the foe can harm;  
No more of leagured camp;  
And cry of night alarm,  
And cry of night alarm,  
And cry of night alarm,  
And cry of night alarm,

The lamb is in the fold  
In perfect safety penned;  
The lion once had roared,  
And thought to make an end;  
The One came with wounded side,  
And for the sheep the Shepherd died.

The exile is at home,  
O sighs and days of tears,  
O sighs and days of tears,

Happy, happy bride!  
The wedding hours are past;  
The bridegroom at his side,  
Thus all his own at last!

The sorrow of thy former cup  
In full fruition, swallowed up!

### Hopeless.

The man of God was ushered into a large, dimly-lighted room, in which a couch had been hastily prepared. Man of God he was called, as all who knew him were wont to call him, a humble, self-possessed, faithful disciple of the Lord Jesus Christ.

He sat at the side of the man who lay upon the couch, suddenly stricken from riding by a shock that left him helpless, as a paralytic.

"I am sorry to see you thus, Mr. Sanders," he said.

"It is a bad thing for me," was the response, "to be in this state of weakness and helplessness. They tell me I can't last long, either. I went out this morning as usual, and was cautioned, not about my health, but about my life. Looks like a fatality, don't you think?"

"You were for death, perhaps you would say," quickly replied the other, his large eyes lighting up. "Well, no, I believe not. When they asked me who would have my wife to be a praying woman, you know—my mind reverted to a woman I once heard you preach, and I know you would be candid. I don't want anybody to bring me up, now, I just wish to look death in the face. As to praying about my wife, I have no objection. I have my mind so crowded with earthly thoughts, I fancy it is quite out of the question. I must go as I am, if I must."

"Not necessarily, I hope," said the minister. "There was an appeal once made by a man who needed and sought help, whose words, 'Jesus, thou son of David, have mercy on me,' were heard, and they may serve for you. That appeal, uttered with heartfelt importunity, could not be resisted. The prayer of the worst sinner would not be despised by God, if, penitent for his sinfulness, he should ask for pardon in the name of Christ."

"That is your belief, I know; but it is curious, I seem to have no desire to ask. I have had serious seasons, when it seemed little less than self-destruction to withhold my best affections from God. But they are gone, and to be candid, I think they are gone forever. Indeed, there is no one of my brethren in life that I would give up, in the frame of mind I am now, if I were this moment to be perfectly restored to health; not one. That don't look like repentance, does it? I will not deceive myself; I have been thinking it all over, for I am, as you know, a matter-of-fact man. The means by which I have been accumulating money for the past three years I would have shrunk from using as from Satan, when I commenced my career, but they do not shock me at all in the retrospect. You may call it what you please—given over, despair, or simple justice."

"You believe, then, in a retribution, and it does not make you tremble?"

"I don't know what I believe; my mind is so strange a state. My reason tells me that if a man will sow thorns, he cannot gather fruit. I tell you, sir, I would give worlds if the stagnant soul—conscience—whatever you call it, would feel. Fear would be preferable to this torpidity."

"You are conscious, it seems, of having broken the laws of a just God?"

"As conscious as that I exist. I have done worse than you think. God knows, I have done deliberate evil. I have chosen my path in life, when, as I said, it was absolutely bad for me to go wrong. I am not afraid of death; but I am keenly conscious that this horrible apathy will sweep away from me all that I seem to be looking on myself as another person, wondering what that other will do when the torment begins. It is very curious."

"Have you tried to ask God?"

"I tell you I have no hope of communication with God," interrupted the dying man, impatiently. "I'm glad you don't bolster me up with soft sayings and promises that I feel are too far from me. Men who are tender-hearted enough to give such things, it's natural enough, but if a man is poisoned, the doctor don't go on that principle. Crime is crime, and if you work hard for hell you're not fitting yourself for heaven, I take it. You see I put things in a common-sea way. When I took up my business it was years before I could stifle conscience, but I did it, and candidly, I don't think I am entitled to my mercy."

### Religious Intelligence.

The blessed fruit which Methodism has produced to the praise of God, during the past century, is touchingly presented in the following address delivered by Rev. Dr. Sewall, at a Centenary Meeting recently held at New York:

The Rev. Thomas Sewall, D. D., late of Baltimore, and now pastor of Pacific-street church, Brooklyn, was introduced. After some preliminary observations, he said: "When the patriarch Jacob came, after his long exile from home, to the river Jordan, and contrasted his poverty when he first crossed it, with his accumulated wealth as he was about to cross it again, no one accuses him of vanity or self-adulation, but every one appreciates the humble sense of dependence upon and gratitude to God which breathed in the sentiments he uttered. When nations celebrate the anniversary of their birth, or of their deliverance from some great impending calamity, no one objects to such recollections; and when families, upon the recurrence of some days and hours that bring to mind domestic events fraught with special interest to them that are immediately related to them, gather around the old hearth, their scattered members, who complain that they are boastful and vainglorious in their spirit? And when to-night, a million of religious homogeneous people, believing the same doctrine, identified with the same ecclesiastical economy, descended from the same great ancestry, in the same victories and in the same defeats, find themselves standing upon the brink of a hundred years, and looking back, as if with marvel at what God has wrought for them in the generations that are gone, and looking forward upon the fearful spectacle, with its responsibilities, of the opening century, who will hinder them, if pausing for a moment upon that great march, they stop to give praise to God for what he has done in the past and to regard themselves for the great battle that they see awaiting them in the future? If I believed it was a vainglorious, self-adulating, pompous ceremonial, for one I should be silent—I should tremble for the future of the Church of my choice; but as I read the spirit of the call, I breathe an humble recognition of the providence and the grace of God in the past and a humble call from our great Leader to supplement his presence with us. In that spirit we are here tonight. Yes, in heaven and on earth, all creatures join to extol Him first, Him last, Him midst, and without end. A stranger might say: 'For what is this debt of gratitude?' Easier

### Why am I not a Christian?

1. Is it because I am ashamed of ridicule, and of what others will say to me?  
2. Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed.  
3. Is it because of the inconsistencies of professing Christians?  
4. Every man shall give an account of himself to God.  
5. Is it because I am not willing to give up all to Christ?  
6. What shall I profit a man if he shall gain the whole world and lose his own soul?  
7. Is it because I am afraid I shall not be accepted?  
8. Him that cometh unto me I will in no wise cast out.  
9. Is it because I fear I am too great a sinner?  
10. The blood of Jesus Christ cleanseth from all unrighteousness.  
11. Is it because I am afraid I shall not hold out?  
12. He that hath begun a good work in you will perform it unto the day of Christ Jesus.  
13. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?  
14. Whosoever shall keep the whole law and yet offend in one point, he is guilty of all.  
15. Is it because I am postponing for the matter without any definite reason?  
16. Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

### A Wonderful Mill.

The owner of a certain curious mill took great pains in building it, to use none but the very best materials, and to have it as perfect as possible. The owner also intended it to grind wheat for his own special use, and charged the man for his work, to do it on high pay, to use none but the very best of wheat, to keep the mill in proper repair, to see that it was duly oiled and watched, and to make it his aim to see how perfect would be the flour which he should grind. Indeed, the pay was to be in proportion to the quality of what was produced. It would be difficult to describe this mill very accurately. But it was so constructed that it was always well housed, and yet so portable that the occupant could move it round wherever he chose, and thus take care of it. There is no need at present of my telling the name of the miller—but you know him. The mill was also so constructed that it was always at work, grinding, grinding, something or other—if not flour, something else—a most productive concern. It so happened, of course, that it must be fed often, and it required great care to tend it and take care of it. Going past this mill one day, I chanced to hear a conversation between the owner and the tenant.

### Little Things in Religious Life.

Little words, not eloquent speeches or sermons; little deeds, not miracles nor battles, nor one great act or mighty martyrdom make up the true Christian life. The little constant unobtrusive, not the lightning; the waters of Siloam, "that go softly"; in their meekness of refreshment, not the waters of the rivers great and mighty; rushing down in torrent noise and force, are the true symbols of a holy life. The avoidance of little evils, little sins, little indiscretions and imprudences, little follies, little indifferences or indelencencies, or slowness or cowardice, little equivocations or aberrations from high integrity, little bits of worldliness and gaudy, little differences to the feelings or wishes of others, little outbreaks of temper and crossness or selfishness or vanity; the avoidance of such little things as these go far to make up at least the negative beauty of a holy life. And then attention to the little duties of the day and hour, in public transactions, or private dealings, or familiar arrangements; to the little words or tones; little benevolence or forbearance, or tenderness,

## The Meaneat Mighty with God.

Nothing is more remarkable in the Bible than to see how God, as if to teach us to trust in nothing and in none but himself, selects means that seem the most fitted to accomplish his end. Does he choose an ambassador to Pharaoh? It is a man of a stammering tongue. Are the streams of Jericho to be sweetened? Salt is cast into the spring. Are the eyes of the blind to be opened—these are rubbed with clay. Are the lamest of a city to be thrown down? The means employed is, not the blast of a mine, but the breath of an empty trumpet. Is a rock to be broken? The lightning is left to sleep above and the earthquake with its throes to sleep below, and the instrument is one, a rod, much more likely to be shivered on the rock than to shiver it.

Is the world to be converted by preaching, and men from sensual delights to faith whose symbol is a cross, and whose crown is to be won among the fires of martyrdom? Leaving schools and halls and colleges, God summons his preachers from the shores of Galilee. The helms of the Church is entrusted to hands that had never steered aught but a fishing boat; and by the mouth of one who had been its bloodiest persecutor, Christ pleads his cause before the philosophers at Athens and in the palaces of Rome. And when he shows the weak things of the world to confound the strong, and the foolish to confound the wise, what God meant to teach us, that we are to look above the instruments to the great hand that moves them; and that, whether it was a giant or a devil that was to be conquered, the eyes of the body or of the soul that were to be opened, walls of stone, or what are stronger, walls of ignorance and sin, that were to be broken, the meaneat mighty with him, the mightiest mean without him.—*Dr. Guthrie.*

## Health in the Churches.

A healthy Christian is one who can work as well as eat. If there is a heavy load to carry in Christ's cause he takes it at once. If there is a wall to build, he is the man to lift the big stones. If one comes to him to get and endure the paining oppression, who so able to bear it as he will bear, like the mill, grinding what you put into it, you fill it with chaff in the shape of foolish novels and works of fiction, or fill it with bad books and bad thoughts of bad men, you are putting dirt into it.

When you sin, and fill the heart with your sins, you are putting in stones and all manner of evil. Purity of heart and holy thoughts are the wheat of the soul, such as God seeks, and such as he intended the heart to produce. Your heart dear reader, is a machine of great capabilities, and it can be fed with the finest of wheat, or with the filthiest of chaff. And when the great Owner comes what will be the reward you will receive for your use of that heart?—*Rev. John Todd, D. D.*

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The following statistics have been published in various forms, but they may be new to some of our readers, and will be interesting to all. According to the census of 1860, the number of Churches in the United States was 64,000, and the value of church property over \$171,000,000. The number of churches had increased 60 per cent, and the value had doubled in the preceding ten years. More than one-half of Methodist property was owned in four states, New York,

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## Statistics of U. S. Churches.

The following statistics have been published in various forms, but they may be new to some of our readers, and will be interesting to all. According to the census of 1860, the number of Churches in the United States was 64,000, and the value of church property over \$171,000,000. The number of churches had increased 60 per cent, and the value had doubled in the preceding ten years. More than one-half of Methodist property was owned in four states, New York,

"I play sometimes," said she in a modest way. "You do?" "Give us a tune," said he. "Certainly, sir," said she, and she sang, and played "The Old Arm Chair." Some of the children never heard the piano before; others had not heard one for years. The tumult soon subsided, the whip-and-ax gentlemen were drawn back from the wood-pile, and formed a circle outside the children.

The leader again spoke: "Will you be so kind as to favor us with another song?" "Another was played, and the children being reassured, some of them joined their sweet voices with their sister's."

One song would touch the sympathy of the strangers, another melt them in grief; one would arouse their patriotism, another their charity and benevolence, until at length, exhausted as they were, they each made a low bow, and then, as if they had been to a funeral.

Months after this occurrence the father, traveling, stopped at a village, where a gentleman accosted him: "Are you Col. P., of S—?" "I am."

"Well, sir, I was spokesman of the party who so grossly insulted your innocent family, threatening to cut down your signs, and spoke so rudely to your children. You have been able to pardon me, but I have been able to ascertain it was some years after he came to reside in Nova Scotia, that he became the subject of the converting grace of God. Like all the sons of fallen Adam, it was evident that he was under the influence of the carnal mind which is enmity against God."

He not only manifested a cold indifference to divine things, but also appeared to repel any attempt to approach him on the subject of religion. On this account, it was that Mr. Bent, his mother-in-law, presented to Mr. Bent, his mother-in-law, in presence of her husband was away from home. And yet he afterwards acknowledged that nothing made him feel so deeply his sinful state as did the prayers of that good woman.

The immediate means of his conversion was a very serious illness, during which one night he rose from his bed under deep conviction of his guilt and danger, and earnestly pleaded with God to have mercy upon his soul and to pardon his sins. Having found peace of mind through faith in Christ, he could no longer be in the presence of those whose sins are forgiven. Previous to this he was never known to bow his knees in prayer to God. He joined the Wesleyan church in Bridgetown, and being a man of active business habits, soon took a prominent position in the society, filling almost every office, from chapel keeper to Circuit Steward.

A few hours before the closing scene he needed that some favorite hymn should be played on the melodeon, and never have I witnessed a more affecting time, than when around that bed, a fellow mortal was "breathing his life out sweetly there," amid delightful strains of music.

We felt as though the upper and the lower choirs were blending in tones of sacred song; reminding of the beautiful strains: "Then to my raptured ear, and one sweet song be given; Let music charm me last on earth, and greet me first in heaven."

Gently he fell asleep. We could scarcely call it death. We doubt not, that while father, sisters and brothers, wept their last adieu, our dear Freddie, that the mother greeted and welcomed with smiles her angel boy to the Paradise of God.

There smiles the mother we have wept—there bloom around the beds that meet with such a bloom. There smiles the mother we have wept—there bloom around the beds that meet with such a bloom. There smiles the mother we have wept—there bloom around the beds that meet with such a bloom.

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