

# The Provincial

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## Religious Miscellany

From the Dublin University Magazine.

### The Two Worlds.

Two worlds there are. To one our eyes we strain— Whose magic joys we shall not see again: Bright haunts of morning veils its glimmering shore. Ah, truly breathed we there Intoxicating air— Glad were our hearts in that sweet realm of Nevermore.

The lover drank her delicious breath Whose love has yielded since to change or death: The mother kissed her child whose days are o'er. Alas! too soon have fled The irremediable dead: We see them—visions strange—amid the Nevermore.

The merry song some maidens used to sing— The brown, brown hair, that once was wont to cling To temples long clay-cold—to the very core They strike our weary hearts, As some vexed memory starts From that long-faded land—the realm of Nevermore.

It is perpetual summer there. But here Sadly we may remember rivers clear, And harkells quivering on the meadow-floor. For brighter bells and bluer, For tenderer hearts and truer, People that happy land, the realm of Evermore.

Upon the frontier of this shadowy land, We pilgrims of eternal sorrow stand, What realm lies forth, with its happier

Of forests green and deep, Of valleys hushed in sleep, And lakes most peaceful? 'Tis the land of Evermore.

Very far off its marble cities seem— Very far off—beyond our sensual dream— Its woods, unruined by the wild wind's roar. Yet does the turbulent surge Howl on its very verge, One moment—and we breathe within the Evermore.

They whom we loved and lost long ago Dwell in those cities, far from mortal woe— Hunt those fresh woodlands, whence sweet carolings soar.

Evermore peace have they: God wraps their tears away: They drink that river of life which flows for Evermore.

Thither we hasten through these regions dim, But lo, the wide wings of the Seraphim, Shine in the sunset! On that joyous shore Our lighted hearts shall know The life of long ago: The sorrow-burdened past shall fade for Evermore.

From the Christian Advocate & Journal.

### The Theatre.

In this age of civilization and of Christianity, how strange does it seem that the theatre, which even all sober pagans have pronounced to be a school of vice, should still continue to lead captive myriads of votaries, both young and old. Let us hear and attend to the voice of antiquity on this subject. Plato tells us that "plays raise the passions and pervert the use of them, and are, consequently, dangerous to morality." Aristotle lays it down as a rule for the dramatist, that his comedies ought to be forbidden to young people; such indulgence not being safe until age and discipline have confirmed them in sobriety, fortified their virtue, and made them proof against temptation." Ovid, even in his most licentious passages, mentions the theatre as a reproach—their dissolute manners; and afterward to Augustus he advises the suppression of this amusement as being a grand source of corruption.

In the primitive Church, too, both the players and those who attended the theatre were debared the Christian name. All the early writers on the subject, with one voice, attest the solemn fact. Indeed, some of them, as well as some of the early synods and councils, employ in reference to this amusement, and the class of people who conduct it, language expressive of the strongest abhorrence. Not only players were excluded from the privileges of the Church, but all who intermarried with them, or in any wise openly encouraged them; thereby declaring that they considered the whole institution as pernicious, and to be avoided. Almost all the reformed Churches, too, have at different times pronounced a similar condemnation.

To these authorities it may be of use to add the judgment of a few conspicuous individuals, all of whom were well qualified to decide on the subject; individuals, not of austere or illiberal minds, and who never have been charged with a desire of contracting, to an unreasonable degree, the limits of public or private amusement. Thus Archbishop Tillotson pronounces the play-house to be "the devil's chapel;" a nursery which ought not to be allowed among a civilized, much less a Christian people." Bishop Collier declares his conviction that "nothing had done more to corrupt the age in which he lived than the stage; and he informs us that while in Oxford he was so much corrupted by frequenting the theatre, that for some months he almost wholly forsook his studies, and found his mind filled with many vain images and false sentiments, so that he began to be alarmed for the safety of his soul. Happily, however, on returning to London, this good and great man resolved never to see a play again, and to this resolution he rigidly adhered throughout a long and useful life. Even the infidel philosopher, Rousseau, declared that the theatre is, in all cases, a school of vice; and though he had himself written for the stage, yet when it was proposed to establish a theatre in Geneva he zealously wrote against the project, and expressed his opinion that every friend of pure morals should oppose it. Hannah More, too, blushing for the aberrations of her youthful pen, consigned,

as is well known, many of her dramatic productions to the flames. In conclusion, it is related of Hervey, who has been lately designated, by an American writer, "Hervey of the Tomb," a well-known and eminently pious divine of England, that being once on a journey in a stage coach, the theatre became the topic of conversation. A lady in company expatiated on the pleasure attending it, observing that she experienced much gratification in anticipating the performance, much in witnessing it, and much in conversing upon it. Hervey listened with respectful attention, and when she had done said: "Madam, there is one pleasure which you have omitted to mention." The lady asked with eagerness to what so staid a gentleman referred. To the pleasure which the remembrance of your having attended the theatre will give you on a dying bed." This reasonable rebuke made a deep and permanent impression; the lady never went again to a theatre; and, reader, she became a Christian. T. M.

### Youthful Profanity.

"Because of swearing the land mourneth."—Jeremiah. While a little boy, some six or seven years of age, was passing my house on his way to school recently he was noticed by some of the family to be crying with the cold. Enquiry made respecting his dress, which was found to be nothing more than of common thin cotton cloth. He was called in and asked, "Why do you cry so, when on your way to school, my little man?" Answer: "I cry 'I see darn odd." And it is no uncommon occurrence to hear children of his age use much more profane expressions. When this little boy was told that it was wicked to use such language, he looked surprised, as though he had never been told so before; and probably never had been. Profane words are not accustomed to rebuke their children for swearing. But, O how painful to think of the multitudes of children in enlightened and christianized New England, who receive their first knowledge of their Maker and Preserver from the oaths and blasphemies of their fathers and mothers; for it is a fact that many mothers swear. As a little girl was reproved in school by her teacher for using profane language, a few days ago she excused herself by saying, "Father and mother swear." Yes, it is true that there are fathers and mothers who swear. And what fathers and mothers! What instructors of the rising generation! What teachers of morals and religion! "The Lord will not hold him guiltless that taketh his name in vain." Profanity and respectability are seldom found in company. The profane cannot expect to be respected either by others or themselves, and much less by their Maker. Debauched expressions are sure indications of a mean, grovelling, sordid mind. They are the little corrupt and corrupting habits of a vicious heart, "for out of the abundance of the heart the mouth speaketh." He who profanes the name of Deity, shows thereby his contempt of Him, his disregard to the feelings of sensible persons, is unfit for any decent society, and unworthy of the confidence. It is an old proverb—"he that will swear will lie, and he that will lie will steal." Profanity and scurrility are to the mind what intemperance and licentiousness are to the body; and a profane person is in the same manner infected with a plague, a poisoner and corrupter of all whom he approaches.

"One sickly sheep infects the flock, And poisons all the rest." Some persons are so filthy of mouth, that even a mere word cannot escape their lips without being contaminated by corrupt and impious expressions. Such persons usually supply the want of good common sense, with a want of decency, and the want of a good reputation, with the want of shame and a sense of propriety. Their praise is a reproach—their friendship a deep pit—their company a contagious, deadly disease—their end destruction.

This infamous and common practice of cursing and swearing upon the most trivial occasions, and leading even common conversation with oaths and blasphemies, prevails shamefully with many, both old and young, who are pleased to think they live in a christian land, though they did not know what a disgrace and burden they are to it. "Nor is the custom less ridiculous than impious; as it is the only crime human nature is capable of committing, neither proposes nor secures either pleasure or profit, either honor or praise. It is a volunteer work for Satan to aid him in insulting the majesty of heaven." Of all the noxious confounding errors, "Which more affect and signify the times; There's none that can with impious oaths compare; Where vice and folly have an equal share." Common swearing argues in a man a perpetual distrust of his own reputation for veracity, and is a public acknowledgment to all who hear him that he thinks himself to be so great a liar, that his word will not be believed without an oath. And still he labors under this disadvantage of making all decent persons suppose that he lies when he swears to the truth of what he says.

Would that the conversations of all were such that the young might find improvement in it, instead of a pernicious example—worn, modesty—the aged, respect—all civility—and Jehovah, complacency! "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment."—Congregational Journal.

### Prayer.

There is much in all prayer that passes our understanding. It is the meeting point of the seen and unseen. It is the ladder laid between earth and Heaven. It is the contact and communion of the finite beings with the Infinite. What wonder any analysis of ours should fail to unwind all its mysteries and explain all its divine economy. It is enough that wherever religious wisdom has opened its lips to teach anything, it has taught this: enough that the great body of believing men since Christ, if we may not say since the beginning, have proved it; that all elevation, calmness, as by prophetic utterances, declared that the play of the spirit is in all cases, a school of vice; and though he had himself written for the stage, yet when it was proposed to establish a theatre in Geneva he zealously wrote against the project, and expressed his opinion that every friend of pure morals should oppose it. Hannah More, too, blushing for the aberrations of her youthful pen, consigned,

### The End of the Great.

Alexander, after having climbed the dizzy heights of his ambition, with his temples bound with chaplets dipped in the blood of countless millions, looked down upon a conquered world, and sighed that there were no more worlds for him to conquer—set a city on fire, and died in a scene of desolation. Hannibal, after having to the astonishment and consternation of Rome, passed the Alps, and having put to flight the armies of the mistress of the world, and stripped three bushels of golden rings from the fingers of her slaughtered knights, and in his boundations quaked, fled from his country, being hated by those that once exultingly called his name to that of their god, and called him Hanni Baal, and died at last by poison administered by his own hand, unlamented and unwept, in a foreign land. Caesar, after having conquered eight hundred cities, and dyed his garments in the blood of millions of his foes, after having pursued to death the only rival he had on earth, was miserably assassinated by those whom he considered his nearest friends, and in that very place the attainment of which had been his greatest ambition.

Bonaparte, whose mandates kings and popes obeyed, after having filled the earth with the terror of his name, after having deluged Europe with tears and blood, and the world with skeletons, closed his days in lonely banishment, almost literally exiled from the world, yet where he could sometimes see his country's banner waving o'er the deep, but which could not bring him aid.

### Greatest Street Preacher.

Archbishop Leighton returning home one day, was asked by his sister, "Have you been hearing a sermon?" "I've met a sermon," was the answer. The sermon he had met was a sermon of the greatest street-preacher! No laws or penalties can silence him; no tramp of horses nor rattling of carriages, nor rush and din of crowded streets, can draw his vision. In his heart, he is a man of peace, and he still holds very strong language, and he strongly inculcates the necessity of forming a single and united kingdom, under the sceptre of Jesus Emmanuel. Two days afterwards there began to preach in the cathedral church, Father Giovanni da Castelvetrano, the same warrior monk who ever since the battle of Calatani, has marched with the Garibaldi troops—and who, with dauntless valor fought in the foremost ranks at Calatani, Palermo, and Melazzo. He is said to be "a good, honest friar," well calculated to address the masses in the Sicilian dialect; whilst preachers who discourse in good Tuscan or Roman, are not so successful. Father Giovanni is respected by the abuses of the Papacy and the Pope of Rome. He keeps repeating, "I shall be glad if I only can reach home alive, and tell my brethren of the path which Jesus Christ, Father Giovanni is loved and respected by the whole army. London Watchman.

### Evangelical Agencies in Tuscany.

The native converts at Florence, who had been subject to all manner of annoyances from the priests and police of the Grand Duke, are now led to the freedom of their own will, in evidence of which is sufficient to mention that they have divided into three separate parties—the high Plymouthian, adhering all forms; another which has adopted a constitution, and elected evangelists, elders and deacons within the last few weeks; and a third, which is in a transition state. Besides these, there are flourishing native congregations in Florence, Pisa, and Leghorn, administered by ordained Missionaries of the Waldensian Church. An attempt was lately made by the Governor of Leghorn and the Delegate of Police to put down the Waldensian Church in that city, and they succeeded in shutting it up for a month, and even banishing the pastor for a week; but when the attention of the Governor-General, Baron Bicasoli, was called to it, he gave orders that the place of worship should be instantly opened, and there be no distinction between the people of the Greek Church, and even banishing the pastor for a week; but when the attention of the Governor-General, Baron Bicasoli, was called to it, he gave orders that the place of worship should be instantly opened, and there be no distinction between the people of the Greek Church, and even banishing the pastor for a week; but when the attention of the Governor-General, Baron Bicasoli, was called to it, he gave orders that the place of worship should be instantly opened, and there be no distinction between the people of the Greek Church, and even banishing the pastor for a week; 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jumping off to give the mule a kick, by way of giving them an idea of the propriety of motion, and the driver sat on one poor mule and whipped up the other three.

Provincial Wesleyan

WEDNESDAY, SEPT. 19, 1866.

The Centenary of Colonial Methodism.

The question of the celebration of the Centenary of Methodism in the United States has lately engaged the attention of the Methodist Episcopal Church.

Obituary Notices.

MARTHA CORBETT WOODS.

"Suffer little children to come unto me." The subject of this memoir was born in St. John's, Newfoundland, on the 20th of March, 1848.

In the month of July last, however, she became suddenly sick, and was found to have disease of the brain.

to rain just at the hour appointed. We were received at Lingley Hall by the Rev. Dr. Pickard.

Barrington Circuit.

Mr. EATON.—The Second Anniversary of the Barrington Wesleyan Sunday School Society was held on Monday last, 3rd inst.

The Centenary of the Baptists in Nova Scotia.

This is the title of a discourse delivered before the Northern Association of N.S. at its late meeting at Hillsburgh, by the Rev. J. M. Cramp, D.D.

published in 1818." The discourse says, "we shall not probably err if we affirm that Baptist preaching has been blessed in the province to the conversion of at least twenty thousand souls."

The Army.

Dr. Rule made his statement respecting Wesleyan operations in the camp at Aldershot.

The Orangemen and the Prince.

No one, as it seems to us, has such cause to regret the present position of affairs in Upper Canada as the Orangemen themselves.

bers of whom we have no assurance that they ought to belong to us. Let Dr. Rule, and all who return these members, carefully distinguish between members of the congregation and members of the Society.

The Prince's Reception at Toronto.

THE PRINCE'S RECEPTION AT TORONTO. TORONTO, SEPT. 10.—The Prince, after receiving an address and replying to it, was made a member of the Law Society of Upper Canada.

Strange Development.

The Morning Chronicle of last Thursday has made a revelation. It appears that two editions of the Evening Express of August 25th were printed.

mans, General Bruce the Prince's Governor. His Excellency Lord Mulgrave, Governor of Nova Scotia, and only son of the Marquis of Normandy, who was the very best Lord Lieutenant Ireland ever had.

The Sackville Institutions.

In a late number of the Christian Messenger we find the following complimentary reference:—"In our account of the Convention last week we omitted to notice, as we wished, these very excellent seminaries.

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