

# The Provincial Wesleyan

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## Religious Miscellany.

### The Home of Jesus.

For the Provincial Wesleyan.  
"The dove has holes, and the birds of the air have nests, but the Son of man hath not where to lay his head."  
No home for Jesus on our Earth,  
Who gave the universe its birth;  
No home for Jesus 'mid his own,  
Upon the footstool of his Throne!

The little bird with tiny breast,  
Can find a shelter'd place of rest,  
And boasts that roams the wilds around  
Have covers for their sleeping found.

But Jesus had no cottage here,  
At labour's close his heart to cheer,  
But often through the hours of shade  
Upon the lone mountain prayed.

His home was in the lofty sky,  
Where God's own royal city lies,  
Girt round by walls of heavenly gold,  
And filled with riches yet untold.

There God's loved presence makes the day  
To banish night and death away;  
And angel spirits, pure and bright  
Rejoice forever in his sight.

O what a home did Jesus leave  
On earth for sinful man to grieve;  
Shut out of hearts he loved so well,  
He could not rest in glory dwell!

But come to Earth a work to do  
And find a home in hearts made new—  
To contrive hearts the Lord will come,  
O make, our souls, for Jesus room!

And will our gracious Lord abide  
In hearts once ruled by sin and pride?  
Will he in glory dwell with us,  
Within a once polluted breast?

Oh! yes! the home of Jesus now  
Is where the soul of grace doth bow;  
Oh! how he loves the heart of prayer,  
He will his griefs and burdens bear.

Come to thy home thou Source of good!  
And feed my soul with heavenly food—  
Come to thy home so dearly bought,  
And be its source of life and thought.

Come to thy home and make it fair;  
Let purity and love be there—  
The love that brought thee from thy Throne,  
The pureness thou on earth hast shown.

T. H. D.  
Nova Scotia, 16th Aug. 1859.

### Early Irish Methodism.

In 1850 the *Edictic Review* published an able article on this theme. I now forward an abridged extract from such part of it as refers to Revs. W. Averall and G. Ouseley, — as shining lights of former days. May their bright examples stimulate others:—

O. Trinity College is pre-eminently the school of its prophets. There they are trained for the awful work of the Christian ministry. In that state of mind Mr. Averall found a student there? He says:—"I lived very retired, and in the intervals of study, spent much of my time in prayer and meditation on divine subjects. I did not know one in the college piously inclined. There were a few who were known to me, but they were not much distinguished by the spirit of the world; fond of pleasure, and eager in their pursuits. Pride and volubility were the distinguishing characteristics of his life, before his conversion. He went once to a charity ball, and danced down the first set. What was his surprise when he found that she had been disengaged from the bustle of the dance, he entered on a religious conversation with the lady who was the partner. She stared at him, pretended she had a headache, and begged to be conducted to another part of the room. He perceived that she thought him deranged, and began to think himself much astray. He saw that religion and dancing could not be made to accord together, and he danced no more. Much about the same time he abandoned the card-table. He lived in one of the middle counties, and the country around him, at the time, was in a state of great depravity; and the people were enveloped in the darkest darkness; and nothing but the abounding of iniquity were to be seen on every hand. On his own property, convenient to his residence, but not then in his possession, was a common, which, from time immemorial, had been used as a harbingreen; and where, to his great annoyance, the Lord's-day was awfully desecrated. Here, every Sabbath during the summer, the ungodly and profane, from a distance of sometimes twenty miles, assembled, in vast numbers, to indulge in all manner of wickedness. While some would be employed in building (locky) or at other games, several parties would all at once engage in dancing. At one time all would be noisy mirth; again they would divide into factions, become tumultuous, and fill the air with their horrid yells, in defiance of each other; and sometimes they have ended in a violent conflict.

His zeal was kindled against these abominations, and he manifested great courage in his denunciations of them. "In the parishes which he resided, there was no church, no resident clergyman; and the few scattered Protestants were as sheep without a shepherd." He sometimes travelled a long journey through the country, without meeting any that were interested in the cause, but he was as richly endowed as elsewhere; but in the year 1795, his religious statistics were as follows:—Population, 20,000; Protestants, 300; priests, 300. As many priests as Protestants! "Again, referring to this town, Mr. Averall says, "In Galway, population, and of course poverty, are greatly on the increase; but the Protestants are much on the decline. Out of the millions of the Protestant, not amounting to more than one-seventeenth of the population, it is said that, within the last ten years, one hundred and seventy have gone over to the Church of the Apostles. Even here the Lord has a seed to sow. We have fourteen pious, zealous, uniform members in society; but they are, in this Babylon of Ireland, like a spark isolated on an ocean of ice." Mr.

Averall gives ample proofs of this:—"There has," he says, "been a great influx to us of people, who were utter strangers to religion, and who were in the habit of indulging in all manner of ungodliness." These became most changed in conduct as well as profession. Mr. Averall was asked by the curate of Rathdowney to preach in that town. "I have been preaching in it," said he, "twenty years, and never saw nor heard of any being converted." Mr. Averall tried, and for a year endured the greatest persecution, but at last the place was reformed. Similar effects were produced by his labours in many other towns, and these were but specimens of what other preachers were doing all over the country, although Mr. Averall, being an ordained minister, in the line of the succession, was more followed by the people and magnified by the curate. For many years before the disruption, his brethren sent him to represent them in the English Conference.

Before we dismiss this valuable record of a great benefactor of Ireland, we must, in justice, mention the fact, that from an early period in his ministry, he refused to receive any remuneration for his labours. When only five years old, he expressed great astonishment at a man being paid for preaching the gospel:—"Paid for it!" replied the child. "Is it possible that he is paid for telling the good news? Well," continued he, with great emphasis, "when I am a man, I will be a minister, and I will preach the gospel without any pay." Many years after, when, as a clergyman, he visited a family of friends, he found them assembled, "in silent waiting." After the meeting was over, while we were conversing together, he says, "A pious son of the venerable widow who was the head of the family, asked me, 'Do you preach for hire?' This brought his childish resolution to his mind, he felt condemned, and resolved never more to preach for hire. But he is recollected that Adam Averall was a man of property. To the last he continued to devote that property as well as his time and labour, to the diffusion of the gospel in Ireland. Had all the bishops been like him, or even one of them in a century, what an amount of good the Church would have done!

The Rev. Gideon Ouseley came somewhat later into the field. He, as well as Averall, belonged to a respectable family. The latter was a native of Ulster, but Ouseley was a Cornishman, and had much of the genius peculiar to his countrymen; he was ardent, shrewd, ingenious, eloquent, and a man of indefatigable labour. He devoted himself to the work of a missionary to Roman Catholics under the Wesleyan Conference, and persevered in it for thirty or forty years, preaching at the rate of ten or twenty times a week, and at the same time travelling immense distances, and finding leisure to write numerous books, tracts, and letters, in refutation of Romanism. His estimates, compiled by Rev. W. Kelly, of the number of converts he effected, are very numerous, and his influence on the minds of his converts, and his faithful, unerring perseverance in it, his deep and solemn conviction as to the causes of Ireland's misery, and his most judicious resolution in exposing them, his unbroken power and appalling dangers, his unparalleled exertions and success in the ministry, afford demonstrative evidence that he was under the divine influence." For a long time Gideon Ouseley was, perhaps, the most popular man in Ireland, next to Daniel O'Connell. His name was a household word, not only in the towns, but throughout all the rural districts. Previous to the public discussions from 1824 to 1829, during which time Pope and others came upon the stage, he was regarded as the Protestant champion, his discourses being generally conducted in the building of Methodist chapels. He was instrumental in bringing a great number of converts from the Church of Rome, some of whom joined the Methodist societies, and some the Established Church. It was a circumstance favourable to the success of his work, if not necessary to it, that while he passed rapidly over the country, the local preachers and class-leaders as well as the circuit preachers, followed up his labours by giving further instruction to inquirers, and encouraging them to persevere.

1. Pope Innocent III. (1198-1216), one of the ablest pontiffs who ever occupied the papal chair, was, in the clearest manner, condemned the Ultramontane notion of the pope's infallibility.

2. Pope Pius II. (1458-63) himself pronounced a solemn decree against the Ultramontane notion of the pope's infallibility.

3. Pope Gregory VII. (1073-85) believed neither his own infallibility nor that of his predecessors. In a letter to the Bishop of Autun he admits that he might be surprised into error, and that he might be misled by his advisers.

4. Pope Eugenius IV. (1431-47), in his struggles against the Council of Basle, confessed that he was superior to the Council, but he afterwards humbly admitted his error.

5. Pope Pius II. (1458-63) openly taught the doctrine of the Council of Basle, namely that a pope may err.

6. If there be an important point in theology, it certainly is that regarding the integrity of the text of the Holy Bible. Now Pope Sixtus V. published an edition of the Vulgate which he declared "true, legitimate, authentic and unaltered." After his death, Clement VIII. published a new edition, differing in thousands of places from that of Sixtus. Which of these two editions was infallible?

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Prayer, like rest or music, brings an evening to the busy and the weary. It calms the soul till it comes like the countenance of the benign Saviour. It imparts a peace which the world cannot give nor take away. In prayer the spiritual part of a man ascends as on the wings of a dove to the sky, enters into the presence of God, and returns to earth with the "innocence and tranquillity of the infant." Prayer for ourselves is the entrance to every good gift, and elevates and purifies the suppliant. But when the saint prays for others, the bond of perfectness, the generous emotions of unbounded love, make him resemble the Divine Advocate with the Father, the interceding Spirit of God. The good man thus becomes in his heart toward the family of his great Parent, like an angel on his ministrations here below.

What has prayer not done? What mountains, what natural impossibility has it not removed? Has not God often spared a city or a people at the prayer of one holy man? Has not the earth preserved from corruption? Do not the prayers of the saints prevent the Holy One from leaving it to disperse by the force of its own emptiness and discord? Shall not the cries of the martyrs proceeding from beneath the altar arouse the indignation of God? The prayers of holy men have hindered God's judgments and hastened them. Prayer has smothered his wrath and inflamed it; it has repelled the mightiest temptations, and chased away the evil one from his prey; it has procured the ministry of angels to supplant the attendance of devils. For sickness, it has brought health; for drought, rain; for famine, plenty; for barrenness, fruitfulness; for death, life.

Prayer has given nerve and constancy to the timid and weak virgin to resist the fire, and the rack, and the cord of demonic influence; and it has improved the condition of the unfortunate and needy beggar. We need no riches to bribe the gateway of heaven. A sigh may contain a prayer; a groan a tear, and the eye may each wrap up a petition. The incessant flowing of a mighty river, and each thought may be a prayer. Oh, how signally the soul that cannot spare a few drops! Faith is like a tree, and the river of the human soul. It turns a certain portion of the stream of mind into celestial streams, which ascend to heaven and come down again in fertilizing showers of blessed influences upon the parched world, causing the desert to rejoice and blossom as the rose.—*Northwestern Christian Advocate.*

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## Religion in Barrington.

BARRINGTON, August 16th, 1858.  
To the Editor of the Provincial Wesleyan.  
Sir, I beg to enquire of you whether you will be so good as to send me a copy of the issue of the *Wesleyan* or myself by noticing the document, a copy of which is herewith enclosed. In deference to your wishes, I enclose a copy of the same.

Whatsoever temptation to make remarks calculated to be personally offensive may be applied by the "Circular," it is my intention to avoid such unbecoming and unchristianlike proceedings, but I am not prepared to give up my own views on the subject of the "Circular." I have no objection to your presenting the particulars referred to in the "Circular." It would be unwise to represent the past and present position of this Township in such a manner as to excite the indignation of the people. From the first up to the present time the population have, no doubt, exhibited that various and diversified character which is no uncommon feature in any community, even in those favoured with the greatest advantages; but this is a matter prepared to affirm without fear of contradiction, that the inhabitants of this Township at any period since its first settlement by the English, would not unfavourably compare, in a moral and religious point of view, with any other portion of the Province. Neither is it my intention in unqualified terms to defend the "Circular," or to insinuate that the people are ignorant and stupid, but I am instructed and in some cases mistaken men, nor yet the character or conduct of all who manifested a zeal, and have ever appeared in the judgment of charity to have been useful, in preaching the essential doctrines of the gospel. Nor is it my purpose nor intention to call on behalf of the spiritual wants of the poor neglected, but warm-hearted fishermen of the Township of Barrington, and induce them to give us a trial of our abundance, that we may be enabled to gladden their hearts by procuring them teachers to instruct them in the principles of eternal truth, by preparing them for the school, and by procuring them a place where they may assemble, and which has since only been occasionally supplied as circumstances would permit.

Last summer our good Bishop, in making a tour of the coast, determined to send a mission to Kings College, Windsor, and presented myself for holy orders; his Lordship ordained me, and I have since been happily and profitably acquainted with my people and their wants, and determined, through the assistance and blessing of Almighty God, to do something for them. I have a firm faith in the efficacy of the Holy Scriptures, and I have since only been occasionally supplied as circumstances would permit.

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## Prayer.

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Prayer, like rest or music, brings an evening to the busy and the weary. It calms the soul till it comes like the countenance of the benign Saviour. It imparts a peace which the world cannot give nor take away. In prayer the spiritual part of a man ascends as on the wings of a dove to the sky, enters into the presence of God, and returns to earth with the "innocence and tranquillity of the infant." Prayer for ourselves is the entrance to every good gift, and elevates and purifies the suppliant. But when the saint prays for others, the bond of perfectness, the generous emotions of unbounded love, make him resemble the Divine Advocate with the Father, the interceding Spirit of God. The good man thus becomes in his heart toward the family of his great Parent, like an angel on his ministrations here below.

What has prayer not done? What mountains, what natural impossibility has it not removed? Has not God often spared a city or a people at the prayer of one holy man? Has not the earth preserved from corruption? Do not the prayers of the saints prevent the Holy One from leaving it to disperse by the force of its own emptiness and discord? Shall not the cries of the martyrs proceeding from beneath the altar arouse the indignation of God? The prayers of holy men have hindered God's judgments and hastened them. Prayer has smothered his wrath and inflamed it; it has repelled the mightiest temptations, and chased away the evil one from his prey; it has procured the ministry of angels to supplant the attendance of devils. For sickness, it has brought health; for drought, rain; for famine, plenty; for barrenness, fruitfulness; for death, life.

Prayer has given nerve and constancy to the timid and weak virgin to resist the fire, and the rack, and the cord of demonic influence; and it has improved the condition of the unfortunate and needy beggar. We need no riches to bribe the gateway of heaven. A sigh may contain a prayer; a groan a tear, and the eye may each wrap up a petition. The incessant flowing of a mighty river, and each thought may be a prayer. Oh, how signally the soul that cannot spare a few drops! Faith is like a tree, and the river of the human soul. It turns a certain portion of the stream of mind into celestial streams, which ascend to heaven and come down again in fertilizing showers of blessed influences upon the parched world, causing the desert to rejoice and blossom as the rose.—*Northwestern Christian Advocate.*

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