

there is no absolute necessity whatever for one to break his word. No one should make a promise, unless he looks well into the circumstances beforehand, and has every reason to believe that it will be in his power to perform it. And whenever a promise has been made, it should be his fixed determination to keep it, and with a particular reference to his subsequent conduct should be shaped ere this course to be faithfully pursued. It would be serious evils resulting from a word to one's word be avoided, but also the need of those around speedily granted and a character thereby eventually established, will be of more value than "empty gold, or princely diadems."—*Weekly*

A Husband's Reproof.

A lady who had lost a loved child was so oppressed with grief that she even secluded herself in the society of her own family and kept locked in her chamber; but was at length induced by her husband to come down and take a walk in the garden. While there he reproved her for her conduct, but her husband said as though he would hinder her. She only said—
"hat! deny a flower!"
replied—"you have denied God your and surely you ought not to think it hard to deny your mine."
said the lady suitably felt the gentle reproof and began to say, "A word spoken me, how good is it!"

RELIGIOUS ANECDOTES.

grandfather," says Orton, "once solicited excellent but modest minister to pray for him; but he desired to be excused, altho that he had not thought of it, and there many ministers present. My grandfather, said, 'Sir, you are to speak to your father, and not to them; and my Bible tells me not so critical and censorious as men

little daughter of Deacon L— was taken evening, and died before daybreak. The family were gathered round the dying, and one and another were crying out, 'you must not die! You shall not die!' her spoke to them and said, 'Be still; will of God be done. She may die—she is, if it is His will; and whatever He will, we will have it so, and in no other way.' His pastor coming in, after the child's said to him, 'Well, brother L—, the is fallen very unexpectedly.' 'Yes,' replied father, 'THE SAVIOUR HAS TAKEN HIMSELF TO US IN A NEW WAY.'

nister was recovering from a dangerous when one of his friends addressed him "Sir, though God seem to be bringing from the gates of death, yet it will be a me before you will sufficiently relieve length, and regain vigor enough of mind as usual." The good man answered, 'are mistaken, my friend; for this illness has taught me more divinity than past studies, and all my ten years' ministry together.'

son of a Baptist minister in Massachusetts, and-a-half years, being asked, when death, whether he chose to live with his friends here, or die and be with a heaven, cheerfully answered, 'I would be with Jesus in heaven, and here till you come.'

Doddridge, being found in tears, when to embark for Lisbon, in pursuit of remarked, 'I am weeping, but they are joy. I can give up my country, my friends, into the hands of God; and myself, I can as well go to HEAVEN from as from by own study at Northampton'

A venerable minister having preached on the subject of eternal punishment, a company of thoughtless young men appointed one of their number to go to him, and endeavour to draw him into dispute, that he might make a jest of him and of his doctrine. He accordingly went; and being introduced into the minister's study, commenced the conversation by saying, "I believe there is a small dispute between you and me, sir, and I thought I would come this morning and try to settle it." "Ah," said the clergyman, "what is it?" "Why, you say that the wicked will go into everlasting punishment, and I do not think they will." "Oh, if that is all," rejoined the good man, "there is no dispute between you and me. If you turn to Matt. xxv. 46, you will find that the dispute is between you and the Lord Jesus Christ; and I advise you to go immediately and SETTLE IT WITH HIM."

The Rev. John Newton was one day called to visit a family that had suffered the loss of all they possessed by fire. He found the pious mistress, and saluted her with, "I give you joy, madam." Surprised and ready to be offended, she exclaimed, "What! joy that all my property is consumed?" "Oh no," he answered, "but joy that you have so much property that fire cannot touch." This happy allusion checked her grief; and she wiped away her tears. "For where the treasure is, there will the heart be also."

STANDING REGULATIONS.

Correspondents must send their communications written in a legible hand, and free of postscript; and entrust no confidence, with their proper names and address.

The Editor holds not himself responsible for the opinions of correspondents—claims the privilege of modifying or rejecting articles offered for publication—and cannot pledge himself to return those not inserted.

Communications on business, and those intended for publication, when contained in the same letter, should, if practicable, be written on different parts of the sheet, so that they may be separated when they reach us.

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THE WESLEYAN.

Halifax, Saturday Morning, September 1, 1849.

Concentration and Extension of Ministerial Labour.

The judicious union of concentration and extension in the pursuance of ministerial efforts was recommended in our last; and it now remains for us briefly to state in what manner it may be effected. By attention to the following method, this desirable object, we apprehend, may be successfully secured. Let the Sabbath-day labours be devoted, if not exclusively, yet principally, to the most important places in a Circuit; this relative importance to be judged of, by certainty of position, number of inhabitants, size of congregations, proportion of Church members, degrees of influence, contiguous villages, measure of support to the cause of God, &c., &c. These and kindred subjects, must be taken into account in the formation of a correct estimate; and wherever the last preponderance is found to prevail, there without hesitation should the head of the Circuit be established. That such principal spheres of operation have claims on Sabbath-day ministrations, which cannot be accorded to others of a subordinate character and possessed of inferior advantages, is only in agreement with the dictates both of equity and justice,—qualities or virtues which should exert their legitimate influence in the allotments of ministerial labour, as well as in the departments of civil life. After due provision for the Sabbath has been made, let the week-days be employed in visiting regularly, under a systematic plan, as many villages, or smaller neighbourhoods, as are accessible, and as strength and health will permit,—there sowing with a liberal hand the seed of the Word, "beside all waters." By dis-

gence and perseverance, accompanied by steadfast zeal, a large tract may be enclosed and successfully cultivated. In this way, concentration and extension of ministerial labour may be united; the one not at all interfering with the claims of the other, but both working together in delightful harmony.

Extremely injudicious is it in our judgment, for the general good, to multiply Sabbath-preaching places within short distances of each other. Better to fix upon some centre, to which the adjoining population within reasonable limits may repair. Then the entire energies of the Minister can be devoted, as frequently on the Lord's day as he may deem fit, to larger Congregations than otherwise could be obtained, and with greater prospect of success; and his strength need not be spent, nor his mind be distracted, nor his time unnecessarily occupied, in travelling on the sacred day of rest. None but they, who, from time to time, suffer the inconvenience, are fully aware of the perturbation of mind, lassitude of body, prostration of physical energy, in the summer's heat and winter's cold, occasioned by these rabbiatic journeys; and the adoption of those measures, by which these undesirable, and to an extent, pernicious effects may be avoided, is well worth serious consideration.

To the plan of operation now submitted our people should not demur. For though on some accounts it may be deemed desirable to have the Sabbath-labour of Ministers brought to the doors of persons inhabiting small localities, scattered over the face of the country; yet, should it be made apparent, as we think it must be to every unbiassed mind, that the pursuance of such an arrangement would militate against the greater good, then the parties in question should feel themselves, in conscience, bound to forego their individual wishes and personal convenience, for the sake of that good. By yielding to the desires of individuals on this point, we are persuaded much valuable labour has been frittered away, and the general cause of Christ—which should be dearer to us than life—has sustained great loss.

The spiritual wants of villages contiguous to the larger centres of general Sabbath-day labour, may, in a good degree, be met for the present—until more labourers can be employed to cultivate the field—by extending to them week-day services, with regularity and frequency; having, in addition to these, opportunities—where there is a ready and willing mind to embrace them—of meeting on the Lord's day, with their Christian brethren in the "great congregation." In a young country like our own where the population in many places is sparsely settled, in consequence of the paucity of labourers in the vineyard, inconveniences are unavoidable; the endurance of them should be expected, and sustained in a Christian spirit, with the hope that, in the course of ministerial privileges, "better days are coming."

In the course of time, and as Ministers increase, and the work of God spreads, and enlarged liberality is manifested by the Church, these—at present less favoured localities—will become heads of Circuits, surrounded in turn with lesser dependencies. Precisely in this way has Wesleyan Methodism grown, and spread, and prospered; the same orbit of usefulness it must continue to pursue; and the same blessing of God will rest upon it. We should like to see our beloved Methodism pervading every section of the Provinces, extending its influence and benefits, not only to the greater cities, but to every village and hamlet, however humble. In no better way at least in our view, can

this desirable object be attained, than by an energetic and unflinching prosecution of a system of concentrating and extending ministerial labour, such as we have endeavoured to explain and recommend. To this, or a similar plan, we are confident, our Ministers must turn their practical attention, if they would witness extensive and permanent fruit of their labour.

In all our Jacobinations touching ministerial duties, we assume not the office of dictator to our senior brethren, but write under an impression that our junior Ministers may not deem occasional hints from the Editorial Chair, altogether unprofitable.

French Protestant Church.

The interest with which pious Protestants have been accustomed to regard the Reformed Churches of France, as long known under the appellation of the churches of the "desert," or the wilderness, was considerably weakened in many instances, when the restored facility of communications with the Continent made Christians of other countries better acquainted with the spiritual state of the French churches; and not a little unreasonable astonishment was expressed at the ignorance of divine truth, and the consequent indifference and indolence which prevailed among them. But the history of almost all Churches, proving that in the most favourable circumstances the transmission of true piety from one generation to another, which is in fact its transmission from one Church to another, is by no means a matter of course. Faith, hope, and charity, which constitute the piety, the life of God in the soul of man, are graces of individuals, not of collective bodies, and may not be transmitted to successors, even where articles of faith, rules of government and discipline, forms of worship, and consecrated buildings and persons, are. But in France even these were wanting, and every means that infidelity cunning and cruelty could devise seems to have been employed.

"To blast the blooming work of grace,
The heavenly offspring to destroy."

In the persecutions which followed the revocation of the Edict of Nantes, the most enlightened and devout members of the Reformed Church were driven out of the country, or destroyed. The members of that Church who stayed in France were mostly mere nominal Christians who could not consent to that "spoiling of their goods," that sacrifice of their possessions to which emigration generally exposed them, and very few of them avoided completely the sin and moral degradation of apostasy. Fifteen years before the revocation of the Edict of Nantes, there were six hundred and sixty-five pastors in France. After that deplorable event, the Churches in the north were deprived of public worship, as well as pastors. In the south, amid the wilds and fastnesses of the Cevennes, and the Vivarais, public worship was continued at intervals; but deprived, as they soon were, of pastors, their unregulated and undisciplined worship became a hotbed of enthusiasm, aggravated and excited continually, as well by the wars of the Camisards, as by the unrelenting cruelty with which they were treated by a Church which has never spared those who rejected her tyranny, when she had the power to torment them.

The Camisard insurrection was terminated in the year 1704, and Louis XIV. died in 1715. In the treaty signed in 1704, by Marshal Villars on the part of the king, and by their young chief Camisard on the part of the Camisards, no provision appears to have been thought of with respect to the ministry; but the very year of the king's death, at the period, when, probably, the Reformed Churches were in the greatest distress, He who hath in all ages chosen the weak things of the world to confound the mighty, made use of a young man whose name is but little known, I believe—Antoine Court—to re-organize the French Churches, and thus prevent the total destruction of the remnant, "beloved for the Father's sake," and destined to be a monument of divine grace, a means of preserving and extending religious liberty, and perhaps also a powerful instrument for the diffusion of divine truth among the continental nations.

It was, as we have said, in 1715; in the second year of his ministry, and when he was only 19 years of age, that Antoine Court assembled eight individuals, all, I believe, laymen, but men of influence in their respective localities, who, with him, engaged to be faithful to the discipline of the French Churches, and re-establish, as far as possible, an ancient organization. One thing they did immediately; they re-established consistories, which immediately assumed the direction of the Churches. Only such ministers as were approved by them were from that time received by the Churches. Very few, I believe, rejected the authority of the consistories. That few became a separate people, and being visited

some time afterward by English and American Quakers, have adopted their name, and sustain some relation with them, though without submitting to their discipline. From them the Hémets and Grellets of the United States are descended.

Considerable spiritual good was effected, it was likely, by the labours of Antoine Court, and his coadjutors and disciples. He established an academy at Lausanne, in Switzerland, to which he sent out young men of promising abilities, among whom the Rabauts and the Gabriels, are still spoken of with affection in the Cevennes, while the dangers which they often ran in the exercise of a ministry, legally punishable by death, and their hair-breadth escapes, and boldness and courage in the accomplishment of their pastoral duties, still excite the admiration of the Protestant population.

But the greatest trial of all, the most fatal to the morality and piety of these churches, was yet to come. You will anticipate that I allude to the French Revolution. This was hailed by many of them, and who can wonder at it, as the dawn of a glorious day, and it brought them into immediate, intimate intercourse with men whose professions of regard for religious liberty and universal philanthropy were most captivating, but whose standard of morals was very low indeed, compared with that by which the Protestants had been accustomed to regulate their conduct and feelings. Some few of the Protestants resisted the evil stream as it was manifested, with a spirit worthy of their fathers. Thus the revolution swept away in its vortex the state, and the guillotine left by but those who would submit without remonstrance to the burning of their Bibles, the proscription of their worship, and the abolition of the Sabbath of their God.

After these successive extractions from among them of the best of true piety, and these repeated visitations of influences the most malignant, what wonder is it, if the restoration of public worship should have found them a mass of moral and spiritual corruption, their confessions of faith forgotten and obsolete, and their discipline voted impracticable, and being so in fact? What wonder that they should have sacrificed, I believe without dissenting voice, their spiritual independence, and the most essential principles of their organization, to the advantage of obtaining from the State a moderate provision for their ministers? What wonder, if the Methodist preachers who visited them after the peace, should find that scarce anything remained to identify them with their pious ancestors, but natural descent, a profound respect for the virtues they had manifested, and a deep sense of the cruel treatment they had met with, as well as some little moral superiority to the world around them; superiority, however, which was every day less visible, as their own morality was falling lower and lower, and some moral improvement had been effected in the nation in general by the revolution.—*From the Paris Correspondent of the Christian Advocate and Journal.*

Votes in favour of a Wesleyan Minister for France.

I have now before me a letter from an evangelist in one of the provinces of France, describing a discussion which took place, a few days ago, on the question whether an application should be made to the Wesleyan Missionary Committee for a missionary for the town, which is a chef-lieu of department in which there is no Protestant minister, or accept an offer made by a neighbouring consistory, to furnish them with a minister of the National Reformed Church. The letter is addressed to a preacher at Paris: "The answer you gave to our friends at B., by your letter of June 26th, had occasioned them to fear that you would not be able to supply them with a preacher, and the majority of the Protestants declared in favour of accepting a preacher from the consistory of M. This the Christians opposed with all their might, which led to a very lively discussion. The greater number said, 'But you see if we do not accept the clergyman who is offered us, perhaps we shall not have a minister at all; for no promise is made us by the Wesleyan minister, and we run the risk of having nobody.' To this the Christians replied, 'Listen, friends, what we want is a pastor, it is true, but especially one who is a Christian. But the Consistory may send us one who is not a believer, and what shall we do with such a one? He will do us harm, and he will do harm to our children—that is all we can expect from the consistory of M. We can expect to have a Christian pastor only by applying to the Wesleyan Society.' Then the discussions became more violent, so that some of the Christians yielded to the opinion of the majority. At this moment a young Christian said, 'Friends, in the state of mind in which we now are, we cannot come to any decision, for the Spirit of God is withdrawn from us. We ought to separate and postpone our decision.' To this they would by no means agree. Then this dear youth, trusting in God, said, 'Well, friends, since you are resolved to terminate the affair this evening, before we have determined anything, allow me to read a chapter.' To this they consented, and I read the first chapter of Acts. He then said