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METHODISM IN MEXICO

DR. BUTLER, who visited the provinces eight years ago as a Lecturer on India, has been founding a Mission for the M. E. Church, in Mexico. A most remarkable circumstance is described by him, as linking his work in India with that in his present sphere of labor. When the Dr. first opened Evangelistic labors in the latter country, it was announced that he had actually secured, as a centre of operations, a building once owned by the Montezumas—the former rulers of the land. We wondered at the time that such historic place could have fallen to his possession. The manner of it was this:—

Walking down the street with Bishop Haven, the two brave dignitaries spied a large building which they thought would suit their purpose. They must buy, settle down, and so convince the population that Methodism meant to stay and take part in public affairs. On enquiry it was ascertained that this building had been occupied as a theatre; but owing to its reputation having been denounced by the Romish Priests, all good Catholics ceased visiting the place. Accordingly it went to the hammer, and was bought in by a devoted lady of the ruling Church. How to reach this dame was the question.

Plainly, Dr. Butler—a Protestant, and a Minister—need not attempt to purchase for the purposes he had in view. Cogitating this problem, the Doctor met one day an Irish gentleman to whom he was drawn by national affection. A strange fact was revealed. The gentleman had been in India—had marched into Lucknow with Havelock. The Dr. appeared incredulous, and the Irish gentleman asseverated. "Why, my dear man," exclaimed Dr. B. "I have immortalized you. Come home with me." Laying on the table Dr. Butler's own glorious narrative of the campaign in India—"The Land of the Veda"—he turned to a steel engraving on one of its pages. "Do you know that man?" "That," said the gentleman "is my illustrious commander, Gen. Havelock." Turning to another place he told him to read the story of the entry to Lucknow. "I must have that book" was the reply "if it can be bought for gold." "Take it—for nothing" said the Doctor.

"And now," said his greatly obliged friend "what can I do for you?" The doctor related his difficulty as to the property. "Leave it to me" said his friend—"I am a Catholic—that is one advantage; and I am a Broker—this is just in my line." In a few days the property passed quietly from the successors of the Montezumas into possession of the Methodist Episcopal Church!

The reports from Mexico have been promising in regard to Dr. Butler's mission. That country, which has been afflicted with a revolution in almost every eight or ten years, has been quiet recently; but if his usual fortune is to follow Dr. Butler, there ought to be an insurrection there very shortly.

Speaking of Dr. Butler, we are reminded of an incident most graphically portrayed in his book on India. An English Judge was separated from his countrymen during the fearful rebellion. Indebted to the faithfulness of a

native servant for his preservation, he sent a messenger on whom he could depend in search of his wife. On his journey he heard of the company with Dr. Butler and others who had escaped to the mountains. Making his way thither, with messages so concealed in quills that, in the event of a search, they could be hidden in his mouth, he at length found the English lady in that safe retreat. She was dressed in deep black, a token of her sorrow for her husband's supposed death. The messenger produced the quills. She was requested to give the faithful messenger some token of her preservation and her gladness for her husband's safety also. Telling the servant to wait, she went into an adjoining room, and came out to present herself before him dressed in white. To the oriental mind this was a most expressive action. Returning to his master he related the cheering truth, dwelling upon the joyous evidences of the lady's state of mind. What scenes those must have been!

THE Toronto *Globe* publishes occasional portraits of great men. In an issue of last week it gives its readers a fair likeness of Goldwin Smith. The history—if it may be called such—accompanying the portrait, scarcely does justice to this great scholar and essayist. The fact is, a man may retain a good report while writing of politics, in any other country but Canada. Here, the hounds are at once upon his track. Whether politics do not also suffer from such a condition of things, is a question not to be pursued too closely. Gladstone and John Bright would soon fall to a very common level among our factionists. As a consequence, we have few Gladstones or Brights remaining in public life.

DR. PARKER, England's great Congregational Preacher, has been lecturing upon Home Missions. He paid this compliment to the work and Spirit of our English Methodist Brethren:—

I do not want to set up Congregationalism pure and simple in all the villages in England, or in the suburbs of London. I am willing to plant Congregational nunsery-grounds everywhere, but not Congregational Churches all at once. Congregationalism ought to be able to move its village ministers from one station to another at stated intervals; for what man amongst us has genius enough to live a lifetime in a village and keep up a living interest in his own ministry? I think some of our city ministers all over England might, perhaps, have done more good if they had changed pastorate, say once in ten or fifteen years. But to shut a man up in a village for an indefinite time, and expect him to keep a lively interest in his work, is, in my opinion, something more and something worse than unreasonable. Methodism is much better adapted to village life, speaking generally than Congregationalism. It has more variety, more relations with the world at large. Methodism preaches the same Christ that we preach, glorifies the same dear Cross, calls upon the same mighty Lord. This is all that we require to be done. We should help Methodism, subscribe to Methodism, pray for Methodism; it has made the evangelisation of English village life a study, and it has found and applied the true answer. If we belong to different armies, then let us fight accordingly; but if we are different regiments of the same army, do not let us crowd and trample upon one another in doing the same holy work. It is a mistake to set up Congregational machinery everywhere. It is a mistake too, for the Methodists to say, "We do not want your help; we can work without you." I do not know that they ever said so, but if they did, it would be a serious mistake on their part. Take our share in the evangelisation of England? Certainly. Not in any unalterable way, but in many ways; not by force of money alone, but by counsel, prayer, sympathy, service and donation. (Loud applause.)

FRATERNAL DELEGATE TO BRYAN—Rev. Erasmus O. HAYES, D. D., LL. D., Chancellor of the Syracuse University, has been appointed Fraternal Delegate from the General Conference of the Methodist Episcopal Church to the British Wesleyan Conference. The appointment was made by the Bishops at the meeting in this city last week. The church has treated Dr. Hayes too often and too long and too well to have any anxiety about the honor he will confer upon American Methodism. The appointment will be hailed with satisfaction.—N. Y. *Advocate*.

MILITARY AND NAVAL WORK.—Elsewhere we publish a report of the Farewell Meeting at Brunswick St., Halifax, to the Methodist soldiers of the 60th Rifles, about to leave for England. It is noticeable that no Methodist Chaplain, as such distinctively, has ever been appointed to any Military or Naval Station in North America. This year our Central Missionary Board took up the necessities of Bermuda, and resolved to send a Minister thither to act in the capacity alluded to. Halifax, being the principal, if not the only Military and Naval Station in the provinces, now calls for a similar appointment. We were surprised to see the force of brave fellows who presented themselves at the farewell Meeting in response to invitation of the Methodist officials. A fine appearance they made, truly. It is rather saddening to reflect, that, except in the hours which could ill be spared from regular pastoral work, these men, with their families in some instances, had no direct attention from the Methodist Ministry. There ought to be a Chaplain here, authorised to attend to the interests of the Army and Navy exclusively.

When Methodism first challenged the serious attention of public men in England, as a controlling agency in the Nation's history and destiny, Sydney Smith frequently rebuked the authorities for permitting this leaven to penetrate every social class and condition in the land. The Navy and Army he particularly referred to as likely to reap dread consequences from the introduction of this restless sect. Since that day England has had cause to rejoice rather than mourn over what Methodism has done for her soldiers and sailors. Great Britain's renown is somewhat identified with religious agencies, among which our own has shared no contemptible part. Consequently our Military Chaplaincies are greatly respected throughout the world. The English Missionary Committee very faithfully nurtures this arm of her strength. That we ought to follow in their footsteps every wise observer will be quite willing to admit. Let us have a Military and Naval Chaplain at Halifax.

TWEED, THE MONSTER THIEF, is back once more in a New York jail. "The way of transgressors is hard," surely. He is said to have looked aged, broken, despairing, as he was moved from the wharf in a cab. What are a million dollars, without a home, without the free air, hunted like a wild beast and brought down by the unerring aim of the modern detective? In small matters as well as great—"Honesty is the best policy." Iniquity does not pay.

NEW DANCES.—The *Advocate*—organ of the M. E. Church in the United States—there are, at least, a dozen of them—are coming out, several of them at any rate, in new type. Their appearance is very fine, both in the artistic and literary sense. There must be immense influence wielded by those great journals, and all in the direction of good. May they live and flourish.

The preparations for Mr. Moody's meetings in Boston promise to be as thorough as those made in Chicago and other large cities. An Executive Committee of five supervise all the arrangements. An "Inquiry Room Committee" of seven has also been appointed, with power to select all the assistants required. A chief notice will organize the ladies, and a similar society will organize the choir. The building will be of brick, with walls thirty feet high, and will seat from 3000 to 6000 persons.

There appears to be every indication that notwithstanding the prevalent political excitement, the same attention will be given in cities to the preaching of evangelists as was accorded to them last winter. Messrs. Graves and Leland are in

Pittsburg, and the "Past" of that city says, "It is simply wonderful how the work has grown in interest." Mr. P. P. Hammond reached a wide circle of hearers in Philadelphia. In the Northwest other evangelists are interesting large numbers of the population at various points.

The elegant building erected by the Young Men's Christian Association of Philadelphia is finished, but will not be formally dedicated till paid for. This is very sensible in the young men.

Cardinal Antonelli, though perfectly unostentatious in his way of life, did quite a capitalist. His estate is said to be valued at \$3,000,000, one-third of which is invested in England. When the Cardinal's death was announced to the Pope, he burst into tears, and sinking to his knees, began to pray for the soul of his departed minister. He wished to look upon him again in death, but was dissuaded. The cardinal possessed one of the finest assortments of precious stones to be found in Europe. He could boast of diamonds of all shapes, incomparable emeralds, pearls and turquoises, and the richest laces. One of his most admirable traits was that, even when most overwhelmed with business and cares of state, he never omitted for one single day to visit his mother, for whom he entertained the most filial affection.

NOTICE has already been made in this intelligence of the "English Flower Mission" for the sick poor, and its rapid spread in the chief cities of the United Kingdom. The idea originated in this country, but its development in England has either been more rapid or has attracted more public attention than with us. Among the English cities Hull has become pre-eminent for a thorough distribution of flowers among the sick. In 1875 20,534 bunches of flowers, grasses and fruit were disbursed in this one city. There is a central station where contributions are received; "village baskets" are deposited at well-known points in suburban villages for the convenience of contributors, are dispatched to the central station, and duly returned. Supply and distribution are thus arranged in a systematic way. Flower missions have also been established in Liverpool, Glasgow, Edinburgh, Leeds and London.

THE CLASS-LEADER.

In the orchard of the world oversight gathers the fruit, while muscle shakes the tree. A business that cannot pay for superintending will soon pay for the undertaker. One principal difference between the merchant prince and the man with a peanut stand is management—oversight, matured into foresight. The overseer becomes the responsible party. If he saves muscle he expends nerve. The teacher takes the responsibility. This is God's order. The revelator wrote to the "angels of the Churches." This responsibility made the chiefest apostles cry out, "Who is sufficient for these things?" This comes from an appreciation of the care of souls. The leader is the file man of the platoon. By him the rest come to position. His step measures their stride. He forms the line of battle. The general puts an idea into an order; he puts it into fact.

We would not understand the work of the pastor, but emphasize a conviction concerning the value of assistant pastors in our economy. The success of a church depends as much upon the leaders as upon the pastor. You cannot afford to be careless concerning your pupil, but careless leadership is inevitable death. The indifferent preacher is a temporary evil; the careless leader is a running sore. One is a manifest evil against which the Church can take precautions; the other is a secret foe, that disarms the garrison before the alarm can be sounded. Indifferent leadership imperils the souls of our children.

With some faint conception of the importance and responsibility of the work of a class leader in our Church, we can feel the weight of this interest when we remember that there are fifty-six thousand of these leaders in our branch of Methodism. This is a great army. The battles for freedom before this century seldom passed so many men on a single field. It out-numbered twice over the citizens of Athens when Athens gave ideas and laws to the race. Inspired with a just estimate of their

work and a holy ambition to make the most of it, this mighty host can give moral ideas and laws to this land. The qualifications necessary for the achievement of the best success are very simple and substantial.

Good sense must head the list. This is the most difficult to find, and the most important to have. It cannot be purchased. It is not in the market. It cannot be taught by instructors. It is a gift of God, not in perfection, but in possibility. It is not a distinct faculty located in a distinct lump, but it is rather the equipage of all the faculties, the rounding up of the entire head. It is a massing of all the faculties on a given work or purpose.

It can be cultivated by curling in the excessive faculties, and spurring up the feeble ones. A leader can cultivate his sense. If he finds his zeal flagging he can find some book or special prayer to inflame it. If one treatment fails in his class he can change it; and this done, with a constant study of the needs of his class, will cultivate his sense, or practical judgment. This will make a general of him, and thus he will become a commander, and a leader. The secret of eminent success in arms or in counsel is sense. The class-leader must have this gift. We remember our helplessness without God's help. But there is more hope for a leader with sense and without distinguishing piety than for a leader with piety and without sense; because grace is free and brains are limited and somewhat monopolized. With sense and free grace the leader will soon add piety and experience to an honest purpose. Every meeting is sure to involve decisions on which hang the good of souls. He must read the faces and hearts and temperament of his members. Physicians are dismissed, if not punished for giving the wrong medicine. It is hard enough to combat disease without having it reinforced by poison. The leader must know his cases. Conceit must be punctured; self-righteousness must be humiliated. But the timid must not be trampled.

The leader who assailed a timid sister, who had not courage to speak, with "No place here for you—can have no dumbdogs in this room!" demonstrated the presence of one illy-tred dog, who would have been improved by dumbness. Sense is indispensable.

The leader who when asked to pray with an aged servant woman seeking pardon, prayed that God would "differentiate the moral obligations of her primordial condition, and teach her the origin of the co-ordinates" that leader needed one thing—needed in the language of the Discipline to be "changed." Good conscience accompanies, in the list-good sense, peace with God demonstrates God's willingness to beat peace with mortals. Walking in the way of life is the way to illumine the way. A good conscience means an instructed and peaceful conscience. A dead man is as painless as a dead man.

Leading is like preaching; in that it is a heavenly calling, but an infernal trade. Make it purely official, and you will soon make it greasy. Take the leader's heart out of leading, and he cannot long keep his body in it. The constraint of cold obligation in bondage; only the constraint of the love of Christ's liberty. The work to have power, must come from the center, from the heart. A lion does not roar with his spine or his tail. He makes a display of majesty with one end of wrath with the others. He comes from within him. A leader cannot lead spiritually with forms or with sentiments. His profoundest manifestations must be changed. Thus leading the book, it will have its divine origin patent in its divine results.