

The Wesleyan,

127

Rev. A. W. NICOLSON,
Editor and Publisher.

Published under the direction of the General Conference of the Methodist Church of Canada.

\$3 PER ANNUM IN ADVANCE
Postage Prepaid.

VOL. XXVIII

HALIFAX, N.S., APRIL 22, 1876.

NO. 17

Temperance Papers.—No 3.,

(BY REV. WM. HARRISON.)

TEMPERANCE INSTITUTIONS—THEIR DESIGN AND CONDITIONS OF SUCCESS.

Every movement in existence, whether beneficial to the race or otherwise, is but the fruit or actual visible result of certain impressions or ideas. The various institutions which adorn the world and bless mankind are but the outward and substantial manifestations of active invisible principles. The network and machinery of human society is so constituted that before any truths or principles can make any advancement and become influential on the thought or practical life of mankind, there must be an appropriate appeal to certain agencies or instrumentalities; they must have some suitable conveyance in which to ride. The adoption therefore of visible organizations is absolutely essential before the purpose contemplated by any enterprise can be accomplished or find its full and perfect realization. These preliminary observations apply to the multiplied institutions in connection with the Temperance Reform.

The principal design of this movement, as announced at its very commencement, is the abolition of the drinking customs of society, the utter banishment of the ruinous traffic and the dissemination of the principles of total abstinence. A broad and benevolent design like this, which continually aims at the moral and social elevation of mankind, cannot but commend itself to every generous, high-principled and unprejudiced mind. If the enterprise was in any respect antagonistic to any of the real interests of society, then we might expect the most formidable, vigorous and determined opposition, but as it is the Reform constantly claims not merely the cold recognition but the deep warm sympathy and substantial support of every true lover of the race. Such then being the design of this great social movement, it is important that such means or agencies should be adopted as will most readily and most effectually hasten its accomplishment.

During the past 50 years this enterprise, by its unceasing activity and onward roll, has called into existence a grand array of means and forces which have been telling for good on the real and practical life of mankind; it has originated an amount of machinery which for influence and extent can scarcely be surpassed by any other movement of the age. Looking then at the temperance institutions now in operation, it may well be glanced at the conditions which must be complied with before these agencies can reach their full measure of influence and accomplish the end so much desired.

In the first place we remark that there must be a deep and abiding conviction of the evils of the drink traffic, and of the necessity and righteousness of the principles embodied in the temperance reform. This we maintain constitutes the foundation of the enterprise, and is essential to all true and successful toil in the great moral vineyard; here we find sufficient argument for the existence of the reform, and a complete vindication for the attitude it has assumed. Possessing these profound and influential convictions, the friends of temperance will strike for victory and solicit every agency and alliance which will contribute to the completion of their cherished purposes and designs. If, however, the wide spread evils of intemperance are not sufficiently recognized there will be lacking that vitality and inspiration which the situation at present demands, the institutions created by the enterprise in the past will become paralyzed, and the conquests of former days will stand as a perpetual rebuke to the almost useless machinery of the present.

In the second place, there must be a bond of union and sympathy in the common work before anything of importance can be accomplished by the institutions referred to. The policy adopted by many political and ecclesiastical bodies is at once striking and richly suggestive. Articles of "union" where there is substantial agreement in things essential, have been adopted, and the old proverb that in unity is strength, has been confirmed again and again by the most potent and indisputable facts. The wisdom of such policy has been demonstrated by the increased efficiency and rapid advancement which have followed the political and church confederation already referred to.

What then is needed among the promoters of the temperance cause is the immediate sinking of minor and sectional differences, and the consolidation of all the various branches into one strong and influential alliance. This being accomplished, the advocates of temperance principles and reforms can then present an unbroken front to the enemy, and battle bravely and continuously for the complete extermination of the common foe. Without this hearty recognition of foundation principles, and this unity of purpose and endeavor, the vast expenditure of time, wealth and institution will receive no real or satisfactory compensation. Through mismanagement, or the adoption of a weak and imperfect policy the outlay of agencies will be out of all proportion with the small and unsatisfying results which will be gathered.

The times demand the clear, emphatic announcement of our deep and earnest convictions. Trifling or indifference under present circumstances is a violation of our most sacred obligations. It is said that when Napoleon stood beneath the towering pyramids of Egypt, he reminded his devoted soldiers that the centuries were looking down upon them and watching their conduct in the coming conflict. So upon all professed workers in this honored cause, there is a cloud of witnesses more solemn than the lofty pyramids of Egypt, watching the progress of this great moral warfare and the part played by every individual consecrated to battle for the right.

Deer Island, March 7, 1876.

REV. MR. McDOUGALL.

PARTICULARS OF HIS WANDERINGS AND DEATH ON THE PLAINS.

Mr. Sanford Fleming has just received from Mr. Lucas a report, dated Edmonton, Feb. 24., in which there are some particulars respecting the death of Rev. Mr. McDougall. We give an extract, which will be read with melancholy interest.—Mr. McDougall was out with his son John on the plains assisting to cut up some buffalo meat which the former had killed, and on the way back, and when two miles or so from their tent, he started ahead on horseback to make a fire and boil the kettle. He was at once sought for by his son, who rode the same night some 20 miles to the Bow River Mission, and alarmed by his family, the police and others, but he was

NEVER AGAIN SEEN ALIVE

by any of the searchers, though he was seen on the second and fifth days after he had got lost by an Indian or Indians, who passed quite close to him walking. As he neither spoke nor made any sign to them, it is supposed he was either snow-blind or had lost his senses from fatigue, cold and hunger. His body was not recovered until the tenth day, when he was found lying on his back, his hat pulled over his eyes, and his hands crossed on his breast, as if he had lain down to die conscious of what he was doing. It seems very remarkable, stolid though the Indian character is, that this Indian, or these Indians, did not in any way accost Mr. McDougall.

Mr. C. E. Chantler, of Craigville, under date of April 8th, also sends us the following

ACCOUNT OF MR. McDOUGALL'S DEATH.—

SIR,—I send you an account of the death of Rev. George McDougall, which we received this morning from Mr. Andrew Sibbald, Moreleyville, Bow River. Mr. Sibbald went out with Mr. McDougall last summer, and was living with them when he was lost. Mr. Sibbald writes, February 14—

"The Rev. George McDougall was out on the plains with his son John procuring our winter's supply of buffalo meat. They were about thirty miles from home, and eight or ten from Fort Bresboise, Bow River. On Monday, 24th January, in the afternoon, John ran the buffalo and killed three, and by the time they got them skinned and cut up it was long after dark. They then started for the tent, which was about four miles distant. When they had gone about two miles Mr. McDougall said he would go on to the camp; so saying, he started ahead on horseback and left the sleighs to follow. It was very windy at the time, and

the night was not very cold. Sad to say, he wandered far out on the plains and was lost. John, as soon as he came to the camp and found that his father was not there, commenced firing off his gun in hopes that his father would hear the report and come to him; but, alas, he was out of hearing. When morning arrived John took his horse and started in search, but the drifting snow had left no trace. He searched in all directions until night, when he came to the conclusion that his father, not being able to find the camp, had started for home; consequently he came home to see, but when he came into the house there was no father there; so he and his brother David and some others started back in haste, searched again, and found that he had been seen by some half-breeds who were cutting up buffalo out on the plains, on Tuesday afternoon. They said he passed close by them and got off his horse and led it along, and when he came near was seen to turn around, and get down on his knees, but, strange to say, they never went to see what was the matter. We suppose he was

SNOW-BLIND

and could not see them. Some say that he was seen walking in the plain on Friday, but this we cannot believe, as the weather turned very cold on Wednesday morning, and it would be almost impossible to live in the cold without fire and food. There were about thirty persons searching for him. The Mounted Police turned out nobly from the Fort, but were not successful. His body was accidentally found by a half-breed who was driving where he had killed a buffalo on Saturday, 5th inst. When found he looked as though all hopes of life being gone, he had laid down stretched out, folded his arms by his side, closed his eyes, yielded

up the ghost, and the spirit of a dear one had calmly and peacefully passed away from earth to be with God. Since we came out he has been living very near God, and was much in earnest for the salvation of souls; every morning we would hear him singing, 'I am waiting by the River.' He has crossed the river, and is singing a new song in that upper and better world."

If you have received no news from these this week please publish the above. If I receive a letter from Rev. John McDougall I will write you.—Globe.

THE SABBATH SCHOOL TEACHER.

Paper read by R. J. Sweet at Annual Meeting Halifax (North) Sabbath School Society.

It is a trite remark that "the kingdom of Christ is aggressive." Its subjects have entered upon a campaign which shall not close ere spiritual ignorance be vanquished and the story of redeeming love be told to every listening ear. In this wonderful struggle for supremacy it hath pleased Almighty God to employ human agencies. Prominent among these agencies is the modern institution known as the Sabbath school, and the teacher therein occupies a position of honour, influence and great responsibility.

Though his sphere of action is limited, yet his is no sinecure office. He is not supposed to have honorary rank with but occasional duties to perform. On the contrary, whether in the school or out of it, he is always "on service," and in the employment of the Majesty on high. He has therefore no right to be found in any place or in any company divested of his uniform.

The qualifications necessary for efficiency in Sabbath school teaching are many, but they may all be said to come under these two heads, first fitness, second love; unite these two essentials and you have a model teacher; divide them and you have but an indifferent specimen. There must be some fitness for the work, or God does not call any one to engage in it. A man who is so deaf that he cannot hear a child speak is certainly not called to be a S. S. teacher. Neither is the man who is without any education, though he may be able to quote Scripture fluently and have his heart filled with love, nor is the listless, dull, stiff, cold lifeless woman who was never known to smile nor answer a question when she was a Bible class scholar. "Turn out the saints" was the command of a General when suddenly attacked, but it was not because they were saints only that they were turned out, but because every man was a trained warrior and had the ability as well as the readiness to do his duty.

But no matter how much of ability there may be, without love the fitness is incomplete and profitless nothing. "Love, O love, thou me," said the Lord Jesus to Peter, and when the loving response had been given—then Jesus said unto him, "Feed my lambs." Love for Jesus is the mansprings of love and effort for the little ones he hath redeemed—without love the work becomes a mere drudgery from which no beneficial results can be reasonably looked for. This love must not be of a sentimental character, but downright, practical, manifesting itself in a loyal enthusiasm which stinks from no known duty, and triumphs over every difficulty.

How refreshing it is to a superintendent to have in his school an enthusiastic teacher. She is on hand when there is any work to be done, he will send her collecting, and her long list of contributors he will lay before the committee of the Sabbath School Society with pardonable pride. The Sabbath school teacher's work in the school is to impart spiritual instruction, the sword of the Spirit is placed in his hands, not to parade with but to use in actual service, he must therefore make its keen edge felt as blow after blow is given. To do this successfully there must be diligence, careful and prayerful preparation. Preparation is a necessity, it therefore becomes an imperative duty. It is not my intention to give you a long list of various aids to and methods of preparation, this would be occupying time needlessly; there are I am happy to say helps at hand for most of our teachers, but the information thus supplied is the same to one as to all, thereby minds differently constituted are directed alike, the same ideas suggested and similar conclusions arrived at. There may be an evil here, perhaps not a very great one. Preparation and teaching must be according to the capacity of the class. No Greek text, no lengthy

but learned quotation, no prolonged talk on some dry doctrinal point is required in teaching small children. It should be taken for granted that it is quite unnecessary to ask an advanced class very simple questions, such as Who was the father of David, &c. I asked a Bible class scholar a few days ago, if she was in the habit of studying her lesson before going to school? She replied "No; my teacher does not ask any questions but what I can answer." I thought either the teacher must ask very simple questions or this scholar must be remarkably clever, so to test the matter I asked two or three questions from the lesson on David and Jonathan, to each of which the scholar confessed ignorance of the proper answer.

(To be continued.)

THE EDUCATIONAL SOCIETY OF THE METHODIST CHURCH OF CANADA

ARTICLE FIRST.

This Society has been pronounced by no less an authority in Educational matters than the Rev. Dr. Egerton Ryerson—President of the General Conference—as being "grand and comprehensive."

Its objects are few, but they are immeasurably important. Article 2nd of the constitution reads thus, viz: "The objects of this Society shall be to assist in maintaining our Universities, Theological Schools, and Higher Mission Schools; to defray the expenses of the examination of Candidates for the Ministry in our Church; and to aid such Candidates in obtaining an education.

No intelligent Canadian, properly imbued with a healthy patriotic and national sentiment, can be indifferent about the future of the young, but vigorous Dominion of ours. He will find it difficult to divest himself of all anxiety to know whether the people to whom the great Disposer of human interests has entrusted such a goodly heritage shall, or shall not, prove themselves worthy so honorable and responsible a position. He is aware that the mere circumstances themselves, that a country may be richly endowed with all the material conditions of wealth and greatness—and the people inhabiting that country may be the descendants of a worthy ancestry—afford no guarantee that its character in the years to come will redeem the promise of its youth. Convinced by the world's history as well as taught by the voice of Revelation, that the rise and fall of Empires and States may be measured by their advance or decline in the knowledge and practice of the principles of true virtue—he will be solicitous that the foundation of our national fabric shall be laid in the sound morality, and enlightened faith of the people. Every movement, therefore, in Church or State which is suited to promote these essential elements of a prosperous and happy commonwealth will have his cordial sympathy and practical support. In these sentiments the Methodist Church of Canada largely shares. Considering the fact that her adherents constitute well nigh one fourth of the entire population of the country, she believes that Methodism must exert a great influence for good or evil upon its future destiny. With a view to meet, in some degree, at least, the solemn responsibility devolved upon her by her relative position in the national household—one church has adopted what we regard as being a wise and practicable policy.—That policy consists in Missionary operations, and Educational enterprise. To the first-mentioned branch of Christian activity we are already committed on a magnificent scale, while the question of Education scarcely second in importance, is more and more engaging the attention, and enlisted the warm and liberal support of our people. That such is the case the following facts will sufficiently attest. The Methodist Church of Canada is maintaining to-day the creditable number of twelve Educational Institutions.

These are as follows, viz:
—Victoria College, Cobourg, Ont.
—Mt. Allison College, Sackville, N. B.
— " " Male Academy, "
— " " Female Academy, "
— Wesleyan Female College, Hamilton, Ontario.

Wesleyan Meth. Academy, Charlottetown, P. E. I.
Stanstead Wesleyan College, Stanstead, Quebec.
Wesleyan Academy, St. John's, N. F.
Wesleyan Collegiate Institute, Dundas, Ont.
Manitoba Wes. Institute, Winnipeg, Manitoba.
Ontario Ladies' College, Whitby, Ont.

In these institutions 102 instructors are employed. There are 741 male and 834 female students. The annual expenditure is \$862,000.00. And the property is valued at \$432,000. In embarking thus largely in the work of higher education, we as a Church have been influenced by several weighty reasons.

First. We believe it to be our duty to provide Higher Education for the sons and daughters of our Church, under the auspices of their own denomination—in order that Methodism may be qualified to take that position in the future history of our country to which she may laudably aspire. We have yet to learn that by any unalterable decree of Heaven, Methodists are designed to be nothing more than "hewers of wood and drawers of water" for the other members of the national family. While it has ever been and still is the glory of Methodism that through her various agencies the poor have had the Gospel preached unto them—it is remarkably true that the influence of her teachings and government is invariably manifested in the improvement of the temporal condition of the people. Wherever her ministry is found, principles of truth and honesty—habits of industry, temperance and economy are inculcated and encouraged—and these are indispensable conditions of real prosperity. Among her converts, however, especially of later years, have been many from among the wealthier classes of society. With their increase in numbers and wealth, has been felt by our people a just ambition to take their part in the public service of their country, and to furnish from their own community those who should adorn by their intelligence and virtue, the several walks of professional life. Hence there has been a growing demand for the higher education. Unfortunately, for many years our institutions of learning, as a denomination, were not at all equal to our necessity. The result of this was that considerable numbers of our youth of both sexes were compelled to avail themselves of the educational advantages provided by other sections of the Christian Church, and in too many instances, as the natural effect of such interruption of their denominational ties at this formative period of their lives, became wholly alienated from the church of their fathers. No church could long sustain such a waste of vitality and vigor. This evil has, however, been partially remedied, so that now, no young Methodist in the whole land is any longer under the necessity of endangering his loyalty to his Church by going outside of her pale for the advantages and honors of advanced scholarship.

Already have our institutions achieved for themselves an honorable record. Their alumni are to be found among the most prominent and successful merchants, lawyers, doctors, statesmen and clergymen of the Dominion, still cherishing a grateful regard for their alma mater under whose auspices they secured that intellectual and moral equipment for the great battlefield of life which they so eminently display.

Nor have the daughters of Methodism been forgotten in our educational arrangements. It would have been strange indeed had it been otherwise. Methodism itself may be justly regarded as a grand evidence of the far-reaching influence for good of an intelligent and Christian woman, since we have reason to believe that to his honoured mother, more than to all other human influences, was our venerable founder indebted for those elements of character which so remarkably fitted him to the important part in the Church's history which her Divine Head called to him perform.

Had she been an uneducated woman, how widely different it might have been. Intelligent, sanctified womanhood, who can estimate its power and worth to our country and our Church! We are confidently looking for large benefits to accrue to our Church in this Dominion from the agency of the fair alumnae who are annually coming forth from academic shades to bless society with their presence and services.

St. John, N. B. *****