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THE SHADOW OF THE ROCK.

Rev. H. PICKARD, D.D., Publisher.

DUNCAN D. CURRIE, Editor.

A hiding place from the wind and a covert from the tempest; as rivers of water in a dry place: as the shadow of a great rock in a weary land.—Isa. xxxii. 2.

In the shadow of the Rock Let me rest, When I feel the tempest's shock Thrill my breast ; All in vain the storm shall sweep. While I hide, And my tranquil station keep By thy side.

On the parched and desert way Where I tread, With the scorching noontide ray O'er my head; Let me find the welcome shade, Cool and still, And my weary steps be stayed Where I will.

I in peace will rest me there, Till I see That the skies again are fair, Over me; That the burning heats are past, And the day Bids the traveler at last, Go his way.

THE USE OF OUR ERRORS.

Sitting before my fire on a winter evening, and musing as old men are apt to do about their acts, their errors, their successes, or their failures, it occurred to me what I would do if I had the power and was compelled to wipe out twenty acts of my life. At first it seemed as if this was an easy thing to do. I had done more than twenty wrong things for which I had already felt regret, and was about to seize my imaginary sponge and rub them out at once; but I thought it best to move with care, to do as I had done to others, lay my character out upon the dissecting table, and trace all the influences which had made or marred it. I tound to my surprise, if there were any golden threads running through it, they were wrought out by the regiets felt at en thread was attached-wnose lengthening lines were woven into my very nature-if I should obliterate all these, I should destroy what little there was of virtue in my moral make-up. Thus I learned that the wrong act, followed by the just regret, and by thoughful caution to avoid like errors, made me a better man than I should have been had I not tailen. In this I found hope for myself and hope for others; and I tell you who sit before me, as I say to all in every condition, that if you will you can make yourselves better men than if you had never taken into errors or crimes. A man's destiny does not doing wrong, for all men will do it, but of how he bears himself. what he does, and what he thinks, after the wrong act. It is well said by Confucius, the Comese sage that a man's character is decided, not by the number of times he fans, but by the number of times he

I do not speak merely of great events, but of the thoughts upon our beds, the toil in the workshop, and the little duties which attend every hour. God in his goodness does not judge us so much decide if they shall lift us up to a high-

saved by repentance of their sins.

them that they will promote our virtue, exalted in thought in the midst of our wisdom, and our happiness. Let hurry and confusion. us take the case of our errors. We could find, if we could rub them all out vine in us, we must approach it with that we should destroy the wisdom they the reverence of silence. Communion have given us, if we have taken care to with ourselves, which leaves us nobler make our errors teach us wisdom. Who and more pleasing in his sight, is the can spare their sorrows? How much prayer which brings its own answer. The that is kind and sympathetic in our cheerful, bright, trustful feeling which natures, which leads to minister to the such retiring into our closet will bring, griefs of others, and thus to make our cannot but put every one about us in own give us consolation and sympathies, happier humor. This unfailing response grow out of what are felt as keen cal- to our newly-gained gentleness will be amities when they befall us? When I another reminder of his tenderness and assumed that I had the power, and was | wisdom who said, "Thy Fath-r which compelled, to drown in Lethean waters seeth in secret shall reward thee openly." certain acts, I found I could not spare errors which call forth regrets, mistakes which teach us wisdom, or the sorrows which soften character, and make us sensible to the sympathies which give beauty to the intercourse of life. As I had to obliterate twenty events. I found I could best spare the successes or triumphs which had only served to impart courage in the bettle of life, and had but little influence in forming character. It is true that wherever and whatever we are, we can so deal with the past that we can make it give up to us virtue and wisdom; we can, by our regrets, do more than the alchemist aims at when he seeks to transmute base metal into gold; for we can make wrong the seed of right and righteousnes; we can transmute error into wisdom; we can make sorrows bloom into a thousand forms like fragrant flowers. These great truths should not only give us

contentment with our positions, but hope for the future. I wish to direct your minds to that amazing truth that there is a Being who rules the world with such benevolence that he enables weak and erring the wrong-that these regrets had run mortals, if they will, to turn their very through the course of my lite, guiding sorrows and errors into sources of hapmy footsteps through all its intricacies piness. Here we have a truth, not only and problems, and if I should obliter given us in Holy Writ, but proven by ate all these, the act to which the gold- our own experience, that mental regret will convert a material wrong into a blessing; or, if the offender wills, it will made the same a hundred-fold more hurtful if he rejoices in his wrong-doing, or hardens his heart against regret. Materialism, evolution, pantheism, or any of the theories which deny the government of an intelligent God, are confuted by the truth that we can, by conforming to his laws, which demand repentance, convert evil into good; or by violating them, making evil tenfold more deadly and destructive; We cau, by our minds and sentiments, change the influence of mater al events, and vary the action of laws which govern turn upon the fact of his doing or not the world. If man, with all his weakness, can do this, it can only be by the aid of a higher power, which shapes, directs, and regulates.

THE CLOSET.

The softest and most pliant temper litts himselt up. I do not know why may be goaded into a rude and violent evil is permitted in this world, but I do outburst Christ knew this when he know that each one of us has the magi- said, " Euter into thy closet." He cal power to transmute it into good, knew the necessity for intervals of soli-Every one can, if he will, make his past tude. The jar and fret of active life, errors sources of moral elevation. Is and the trifling but manifold annoybot this a grand thought, which should ances which come to us, are so many not only give us hope, but which should hints that we need to follow his loving haspire us with firm purpose to -xercise counsel. When we are wearied into this power which makes us akin to the irritable moods by noise and care, a few Almighty? He has given it to us, and moments or a half hour in some abshall use it. The problem lucets us at fresh, sweet vein of good-humor which ourselves to be patient, that we should go into our closet and, as the dear

Lord advised, " shut the door," To shut the door on all that tends to make us testy, sullen, or even fatigued and jaded, is to open the door of the ed stillness, the influence of the busy.

virtue in all his after life. Let it not is as natural as the loss of it by vexabe thought that I prove wrong may be tion. To retain our perfect equipoise In the class meeting the text, "Let done so that good may follow. With is as necessary to the preservation of St. Paul I protest against such infer- our happiness and goodness as it is reence from the truth that all men are quisite to the proper movement of the Father which is in heaven," was constars. We must have time in which Though we are unable to recall the to grow. Sleep allows the body its errors of the past, we may so deal with time. We cannot become pure and

To get consciously near to the Di-

THE LOVE OF PRAISE.

men. Not a word which he ever utter. light of their kindling. Their light so was calculated merely to excite applause. This was their motive and this was to do her duty by the Indian people. At It seemed to be his care not to awaken their reward, the one conforming expresent there was a wide-spread feeling any stupid wonder by singularity or austerity, or by an imitation of the manner of popular teachers.

ONE OF THE WORST THINGS.

And let me warn you that the flesh may be doing us more mischief when it seems to be doing no mischief at all. than at any other time. During war the sappers and miners will work underneath a city, and those inside sav. "The enemy are very quiet; we hear no roaring of the cannon; we see no capturing of Malakoffs. What can the enemy be at? They know their business well enough, and are laying their minds for unexpected scrokes. Hence. an old divine used to say that he was never so much afraid of any devil as he was of no devil. That is to say, when Satan does not tempt, it is often our worst temptation. To be alone tends to breed a dry rot in the soul. "He has not been emptied from vessel to vessel," said the prophet of old, "he is settled upon his lees;" this spake he of one who was under the divine dis pleasure. Stagnation is one of the worst things that can happen to us. and so it happeneth that we are never

ALWAYS DO THE BEST.

Always make it a rule to do every thing, which it is proper and a duty to has pointed out in his word how we solutely quiet spot will bring back that do, in the best manner and to the best of your ability. An imperfect execuevery step. There is nothing we can has no need of patience. It is when tion of a thing, when we might have do which will not make us better or we have been for some time compelling done better, is not only unprofitable, but is a vicious execution; or, in other words, is morally wrong. He who aims at perfection in great things, but is willing to be imperfect in little things, will find himself essentially an imperfect man. The perfection of the greater soul to positively needed peace. There will be no compensation, and no excuse. things, right or wrong, our destiny should be such a quiet nook in every for the imperfection of the less. Such mainly turns upon what we think and house. The calm of it will be like a a person wants the essential principle do after the occurrence. It is then we benediction. Lying alone in undisturb of universal obedience. Consider well, therefore, what God in his providence er level, or bear us down to a lower troublesome day will grow faint and would have you perform; and if you grade of morais. Our acts mainly far. The excited nerves will be sooth- feel the spirit of those directions spring from impulses or accidents—the ed. The heated, angry blood will be which require us to do all things as sudden temptation, imperfect knowledge cooled. The worn out body will be unto God rather than unto men, you of erring judgment. It is the after rested. The mind, tormented by anx- will not do them with a false heart or a thought that gives them their hue. The ieties or petty provocations, will regain feeble hand. And thus, in small things world may not see this; it may frown its balance. A smile will lighten our as well as in great, in those which are upon the deed and upon the man, who faces as we calmly remember how small unseen as well as in those which attract upon the deed and upon the man, who faces as we calmly remember now small upon the deed and upon the man, who faces as we calmly remember now small upon the deed and upon the man, who faces as we calmly remember now small upon the deed and upon the man, who faces as we calmly remember now small upon the deed and upon the man, who faces as we calmly remember now small upon the deed and upon the man, who faces as we calmly remember now small upon the deed and upon the man, who faces as we calmly remember now small upon the deed and upon the man, who faces as we calmly remember now small upon the man, who faces as we calmly remember now small upon the deed and upon the man, who faces as we calmly remember now small upon the deed and upon the man, who faces as we calmly remember now small upon the deed and upon the man, who faces as we calmly remember now small upon the man, who faces as we calmly remember now small upon the man, who faces as we calmly remember now small upon the man, who faces as we calmly remember now small upon the man, who faces as we calmly remember now small upon the man, who faces as we calmly remember now small upon the man, who faces as we calmly remember now small upon the man, who faces as we calmly remember now small upon the man, who faces as we calmly remember now small upon the man, who faces as we calmly remember now small upon the man and the man one which shall minister to purity and recovery of amiability by such means done, good and faithful servant.

your light so shine, that others may sidered.

The thought was brought out that

there must be a quality in a Christian's good works that will defferentiate them from those which are the expression of what may be called more natural goodness. The light must "so" shine that the beholder will see that it is a reflection from the Sun of righteousness. There is confusion at this point in some minds. Natural goodness in some persons, who make no profession of Christianity, challenges the admiration comparisons are made which are not at all favorable to the Church. Here is a man, it is said, out of the Church, who is more benevolent, more pleasant in his domestic relations, more affable and courteous to his fellow-men, than many in it. This may be true, and yet it may also be true that this good A trait in our Savior's character, citizen and good husband, father, and which is peculiarly deserving of our neighbor, may fall short in a vital notice and imitation, was his constant point. He leaves God out of it all. superiority to motives of fame or repu- His kindness, good temper, and fidelity, tation. The great sin which pollutes are the expression of a happy organizaeven the most illustrious actions of men | tion and favoring circumstances. There is vanity. We find it in characters is no perceptible test of principles, no otherwise almost faultless; we detect struggling against antagonistic forces. it in our best services. We often re- It is all on the patural plane, having sort to it in education; and we find no reference to God, and bringing no that it exercises an unsanctified influ- glory to him. The Phansee in religion ence were we should least expect it. is no better. His righteousness exter. When we discover it in others, it is nally is perfect. He omits no form of with a sentiment of regret, which im- devotion or of service. He prays, fasts, industries and the growth of great cenpairs our admiration; and when we de- gives alms-is devotional, self-denving, eet it in ourselves, if our hearts are charitable, outwardly. That is all-it allowed to answer before God, it is is only in form. He is on the natural with a sentiment of mortification and plane, and is outside of the kingdom humility. It is certain that the most of heaven. A divine voice has spoken exaited minds are most free from this the searching words: "Except your mixture; and it is the first and last righteousness exceed the righteousness object of the gospel thoroughly to dis- of the scribes and Pharisees, ye shall in no case enter into the kingdom of Jesus was at an infinite distance in no case enter into the kingdom of heaven." This brings us to the heart from desiring to receive honor from of the matter. They walked in the task of government, as his Legislative ed, nor an action which he ever did, shined as to glorify only them selves. inw making But such a council would actly to the other. The worlding and the Pharisee are alike excluded from India were sometimes dealt with in the the true kingdom of God; The right- interests of England, and the moment eousness which exceeds theirs is that which proceeds from a renewed nature. It is a righteousness which has its source in God. It is a righteousness This righteousness will attest its origin when projected upon the worl! in good works. It will be recognized in its true character, and God will get the the glory of it. There is a Christian atmosphere around the true Christian. There is a Christian method of per-

> world takes knowledge of the fact. It is a sad thought that the very advantages of some men in the way of natural endowment are, by their nonrecognition of God; perverted to the sinister use of furnishing an argument mind that they must do their life-work from such a motive, in such a spirit. with such avowals, and with such affiliations, as shall glorify God, who is all in all.

The Times' (London, England.) cor-

The Statist (London, England.) commenting upon the condition of Ireland, bserves that the first point that is beyond the reach of serious dispute is that the see your good works, and glorify your country has, in several respects, made considerable progress since the potatoe famine. Morally, the progress has been great: economically it has been less satisfactory, though materially the condition of the people is greatly improved. It can no longer be said, as it used to be said forty years ago, that a quarter of the population vegetates in chronic destitution. Ireland is not merely an agricultural country; it is a pastoral country, and its herds and flocks are raised and fattened not for the sustenance of its own people, but for the English market. As long as trade in England was good, the business throve. But the long depression here and in the United States had the double effect of beholders, and not unfrequently of decreasing the consumption of animal food in England, and of stamulating its exportation from the United States. Prices in consequence fell, and the Irish peasants were unable to make both ends meet. This primary mistortune has been aggravated by a succession of bad seasons; and the testimony of the Local Government Board inspectors, and the memorial which has been signed by Conservative as well as Home Rule members of Parliament, permit of no doubt that the suffering and sickness caused by the want of fuel during the coming win ter will be severe. In the memorial an appeal is made to the Government for aid.

Dr. W. W. Hunter delivered on Friday at Edinburgh his second lecture on the su ject, "What the English have done for the Indian People." After recapitulating the leading points of his former lecture, he called attention to some of the less obvious results of British rule, dwelling at length on the development of new tres of trade; the vast growth of rural rights in the soil; the progress of education; and the development of a higher form of local self-government. The lecturer then insisted upon the necessity for a further recognition of the natives, not only in administrative posts, but in the political direction of their country. He looked forward to the time when there would be a representative council of India, which would assist the Viceroy in the am ng the natives that the finances of that a genuine representative council was created in India this feeling of soreness and irritation on the part of the natives with regard to the expenditure of their revenue would find a voice. England, therewrought in the soul by the Holy Spirit. fore, could grant representative instituions to India only if the English nation was determined to deal honestly with the vast and complicated interests of her Indian subjects. "I feel sure," Dr. Hunter said, "that the British has only to realise the facts in order to do justice. Our history in India has been chequered by occaional mistakes, but on the whole it forms forming Christian service. When the a splendid narrative of empire fairly won disciples of Jesus walk with him, the and honestly governed in the interests of

From a report just issued on the operations of the Canadian Geological Survey during 1877-8, we glean a few interesting particulars. In 1777 Mr. G. M. Dawson devoted particular attention to ascertain against his grace and goodness. And the distribution and probable workable it is well for all Christians to bear in area of the bituminous and linitic coals on the mainland of British Columbia. His observations extended over an area of 18,-000 square miles. Attention was also paid to the climate and natural resources of the islands, including the fisheries. The report of Dr. Bell on the examination and partial survey of upwards of 700 miles of the eastern shore of Hudson's respondent, writing from Aintab. Central | Bay affords a number of interesting and Turkey, reports that during the last lew important facts in connection with the years there has slowly come into existence | climate, zoology, botany, and geology of in that unfortunate country that undefin- | that hitherto wholly unexplored region, ed but very positive power known as pub- tending for the most part to show that it lic opinion. This no doubt, was the force is by no means so inhospitable and barren which produced the recent crisis in Tur. as has been generally supposed. There key, and that crisis has had the effect of | can be no doubt, according to Mr. Selwyn, stimulating the growth of the force which the director of the survey, that Hudson's produced it. Already public opinion is Bay is destined at no very distant date, to beginning to influence even Turkish offi- become of very great importance in concials. As a rule the Turks are despondent, nection with the development and opening while the Christians are hopeful. There up of the magnificent territories of the is a widespread impression among the Dominion in the North West, to which it Turks that the end of their political su- is the highway from Europe. In orpremacy is approaching. "Islamism," der therefore, to secure thoroughly authey say is under the waves." When the thentic information about this region, the correspondent was travelling the other work was taken up in 1878, and a track day in the mountains, an ignorant Turk- survey made by Dr. Bell, from Norway ey woman came to his tent to ask whether | House to Fort York, of the route via Oxit was true that the last day of judgment | ford and Knee Lakes, and Hill, Steel, and was near. She had heard the leading men Hayes rivers. In New Brunswick the of the villages say that the last days of surveys have included about 930 miles of Islamism had come, and that the whole | measurement of coast-line, roads, and world was about to be judged tor its streams. In Nova Scotia the topographiwickedness. A Turkish judge gave ex. cal survey of Cumberland county was pression to the same sentiment; and the continued; about 400 miles in all were despondency of the Turks is increased by surveyed. In Cape Breton island, also the hopefulness and energy of their the work was considerably advanced. Be-Christian neighbours. Very little has sides the out-door work, which included yet been done for the Christians in Asia abundant collection of specimens of all Minor, and yet they are actuated by new | kinds, palæontological investigations were