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Rev. A. W. NICOLSON.

HALIFAX, N.S., MAY 31, 1879.

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

No. 22

[Eliza Cook has addressed the 'United Service" in the following Diblin like strain, which throws Tennyson's "Ri-

Editor and Publisher.

flemen Form" into the shade: THE RED FLAG OF ENGLAND-THE

FLAG OF THE BRAVE. Old England thy name shall yet warrant thy fame If the brow of the foeman shall scowl; Let the Lion be stirred by too daring a word And beware of his echoing growl, We have still the same breed, of the man and the

That wore nobly our Waterloo wreath
We have more of the blood that formed Inkerman's flood When i poured in the whirlpool of death.

And the foeman will find neither coward nor

slave
'Neath the Red Cross of England the Flag of the Brave We have Jackets of blue, still as dauntless and

As the tars that Nels on led on; Give them room on the main, and they'll shew you again How the Nile and Trafalgar were won.

To defy the proud strength of ou might,

We have iron-mouthed guns, we have steel heart-That will prove how the Britons can fight, Our ships and our sailors, are kings of the wave 'Neath the Red Cross of England, the Flag of

the Brave, Though a fear might arise in our woman's bright And a sob choke the fearful "Good bye," Yet those women would send lover, brother

friend,
To the war field to conquer or die. Let the challenge be flung from the braggets bold tongue And that challenge will fiercely be met;

And our banner unfurled shall proclaim to the That there's life in the land or the wave 'Neath the Red Cross of England, The Flag Feby. 14th, 1860.

Southern feeling as respects the Northern dead Bishop.

Few readers not intimately acquainted with the Domestic affairs of the deceased Bishop Ames knew what Bishop Haven meant, when, in the funeral oration, he uttered this para-

"He was fortunate, or otherwise, in accumulating wealth. It is not easy for a a reformed woman. cleygymen to increase in riches and not have his heart set upon them. It is not germane to his profession. Accumulation of wealth is not ministerial—is, in fact, anti-ministerial. And he that too assidiously seeks money is in danger of becom ing its idolater. Grand as have been the visions and the aims of this churchman the means he afforded to further these aims have not been commensurate. A little hardness of the heart was revealed when these appeals came before him.

The Rickmond Advocate make this comment on the address:-

When it was given out that a late de-ceased Bishop of the Northern Methodist Church had died "seized and possessed' of an excessive property, and that his ad-ministrator was bonded for a hundred thousand dollars, the secular papers, though guardful of irritating sectarian pride, did not restrain a heat at this Dives in a shad-belly coat. Bishop Haven made in Boston an oration in honor of his buried colleague.' A Bishop must not be greedy of filthy lucre, not covetous.' This scripture would have been an awk ward text for the occasion. Bishop Haven overlooked it. He has a continental fame as an expert in finding points for eulogy in unpromising subjects, and perhaps his well known success in that direction secured him the pulpit for this service "by authority." Haven would have won immortal fame in ancient Egypt as an architect, where splendid temples were built in honor of ugly and dead apes.

This is terrific. The animus of the whole article, from which we have taken this extract, is very bitter. Bishop Ames was a party to the confiscation of the Southern Methodist places of worship after the war, and had the humiliation of seeing the act of confiscation reversed. This could not be forgotten, still, there remains the anomaly of a Methodist Bishop dying possessed of an immense fortune -a successor of the apostolic man who owned but two silver spoons, one in London the other in Bristol. May the Methodist Ministry be saved from the mercenary spirit.

Dutcher Vindicated.

Close upon the heels of that dreadful story respecting Dutcher's fall, come strong protestations from himself, his wife and Temperance friends, against the calumny. It is but simple justice to the man, and to the cause which has so greatly benefited Regiment, in their bright grey uni- of the Methodist Church at Fairfield .-

should be widely published.

The Daily Republican published at Wilmington, Deleware-Mr. Dutcher's place of residence-in its issue of 6th May, contains a letter from Mr. H. Roberts, President of the Dutcher Reform Club of Philadelphia, as follows:-

PHILADELPHIA, May 3rd.

MESSES. EDITORS:-I was one of a committee of three appointed by the George M. Dutcher Retorm Club, No 1, of Philadelphia, to visit Wilmington and investigate the charges against Mr. Dutcher. I was greatly astonished to find those whom I supposed were his best friends, foremost among the ones who are willing to believe these terrible reports. Can it be possible that the temperance people of Wilmington, the city where Mr. Dutcher has done so much good, believe these infamous lies.

George M. Dutcher in an innocent man, and let those who are eager to grasp at these false reports take heed lest at no distant day the tables may be turned upon them and they will be made to feel their position and have some difficulty in extricating themselves. The articles published in the Philadelphia Times stated that Mr. Dutcher had no friends in this city. To prove such nonsense as that false, let me inform you that at a meeting of our club, held on Friday night, a resolution of confidence in Mr. Dutcher was unanimousy adopted by a rising vote. We have facts to prove Mr. Dutcher innocent of everything but travelling in Mrs. Wat-son's company, a woman he believes to be reformed.

The reason he is not at home to-day is because he thinks himself persecuted by his own wife, (of course we know this to be false.) As soon as we can reach Mr. Dutcher we shall tell him the truth of the matter and bring him home to his family. And the time will have come to make his defence. Temperance people of Wilmington, remember that this man whom the rum power is striving to destroy is Geo. M. Dutcher the friend to fallen humanity. And God the supreme ruler of all things. will, in his own good time show, that Mr. Dutcher's only sin has been a too obstinate effort to save what he supposed was Yours, etc.,

HABRY ROBERTS. President of the George M. Dutcher Reform Club of Philadelphia.

In the same paper we find the following resolution, which was adopted by the Geo. M. Dutcher, No. 1 of Philadelphia.

Whereas, The committee appointed by this club to visit Mrs. Dutcher at Wilmington and ascertain from her whether the reports published in the papers, charging Mr. Datcher with desertion, cruel treatment, drunkenness, hypocrisy, &c., were true report that Mrs. Dutcher emphatically denies having said a word detrimental to her busband's character, but that she believes him to be a true and

faithful and husband, and Whereas, From other facts gathered by the comittee, Mr. Dutcher's only sin appears to be a too obstinate effort to assist what he supposed to be a reformed woman.

Resolved. That this club has the utmost confidence in George M. Ducher, believing him to be a consistent Christian man.

Montreal: The Queen's Birthday.

From an early hour in the morning Montreal was alive with preparations for the fitting celebration of Her Majesty's birthday. The sun was out in summerlike splendor, with just such a zephyr-like breeze as made it cool and pleasant. It was truly "Queen's" weather, in the general acceptation of

At the various rendezvous of the troops the concourse of sight seers was very large, and as the men marched off they were loudly cheered. The the word of God through a keyhole." first contingent to leave for Fletcher's field was the men of the Royal Naval Reserve, composed of 22 fine British tars, and Lieut. Smythe, of the Allan steamer Peruvian. The men were armed with short rifles and bayonets. They did not take part in the review. but performed excellent service in followed by the Montreal field battery commanded by Lieut. Col. Stevenson; 13th Regiment, United States Infantry, from Brooklyn, 537 strong, including 40 members of Veteran Association, all under the command of Col. Austen. Amongst the mounted officers, with drawn sword and in full uniform of a dark color, was the Rev. Henry Ward Beecher, the chaplain.

The troops were accompanied through the city by dense crowds, and enthusiastic cheers were given by the masses, who lined the side-walks all by his labours, that these latest ex- forms, received a perfect ovation as Fairfield (Me) Chronicle.

pressions of denial and remonstrance they marched along to popular British airs, played by their magnificent band en route for Canada. of forty-one pieces.

At 11.50 all eyes were cast in the direction of the entrance on it being announced that His Excellency the Governor General and Her Royal Highness the Princess Louise were coming under escort of the Princess Louise Dragoon Guards. On their entrance they were cheered most enthusiastically by the 30,000 people who were assembled to witness the pageant.

The Governor General and Princess were mounted on splendid English charges, and both looked exceedingly well. Her Royal Highness was dressed in a dark riding habit, black hat and light veil. His Excellency was being the Colonial Order of St. Michael and St. George on his left breast.

The party took up a position at the flagstaff in the centre of the field, affording them a fine view of the interesting scene. Shortly after, accompanied by the General in Chief, His Excellency and Princess rode along the line and the bands played the National Anthem and the artillery thundering forth the royal salute of 21 guns. When His Excellency arrived in front of the American regiment he took off his hat and addressed Colonel Austen as follows: "Officers and men of the gallant 13th, I welcome you to proud to welcome you to day as brothers in arms."

Having passed along the line, the GovernorGeneral and Princess returned to the saluting point. The feu de joie was next in order. At the sound of the seventh gun from the batteries came the rattle of musketry all along the line; after the third round hats were taken off, and three cheers were given in honor of Her Majesty.

As the Brooklyn regiment came opposite the Governor General and Princess their band played "God Save the Queen," whilst the crowd of people on the stand behind jumped to their feet and sent up a rousing cheer. The marching of the regiment received unqualified praise. The Queen's Own from Toronto, went past in fine style, and deserved the hearty cheers which their soldier like qualities received. Very popular music was played by the bands during the march past.

After a grand sham fight in which all the troops took part, the cease firing was sounded and the troops reassembled and a line of contiguous quarter column was formed, the entire parade advanced to their Excellencies and saluted with colors dropped. This perhaps, was the formation most admired, and the salutes were remarkably well executed

GENERAL ITEMS.

It is officially announced that General Sir Garnet Wolseley has been appointed supreme military and civil commander of Natal, Transvaal and other districts that adjoin and are included in the seat of war.

Queen Anne was in the habit of hearing the Church service read in the apartment next her bedroom, and her maids dressed her while it went on, the door being left open that she might catch the words. At at a certain stage of the toilet, however, the Lady of the Bedchamber used discreetly to close the door for a short time; and on this one sturdy chaplain stopped reading. The Queen sent word that he might go on, but he declined, he said, "to whistle

The Victoria Crosses in Zululand are to Lieutenants Chard and Bromhead, and to Privates John Williams, Henery Hook. Williams Jones, Robert Jones and Frederick Hitch, and Corporal William Allen, for saving the sick and wounded in the burning hospital. Williams and Hook in particular, after the Zulus had broken in. smashed holes in four partitions and keeping the ground clear. They were dragged through these and out of a small window eight invalids, one man working while the other with the bayonet kept off the savages.

Two young men, residents of Norridgewock, met one morning and one said "Charles, I dreamed last night that you were a judge of the Supreme Court of Maine, and I was a minister, and that you called on me to open your court with prayer." Just thirty years after this Rev. Dr. Charles F. Allen, late President of the State College, happened to step into the Supreme Court room in Augusta, when Judge C. Danforth beckoned to him and prophet's people, whose land lay desolate, asked him to open his court with prayer, and, behold, the dream of thirty years was the way to the ground. The Brooklyn verified. Rev. Dr. Allen is now pastor,

The Duke of Argyle has left London

'Tis said that Lord Dufferin is preparing a work on Canada of a political nature, and that Lord Torne is also getting up a book on Canada of a descriptive character, to be illustrated with sketches from the artistic pencil of the Princess Louise. Both works will be read with interest on both sides the Atlantic.

George H. Stuart of Philadelphia, after ten years of suspension from the Reformed Presbyterian Church for communing with other denominations and singing hymns, has been restored to membership by an order of the Pennsylvania Supreme Court. All rights are under shelter of the civil law, and the right to a just administration of church law is one of the sheltered immunities.

Drunkenness in Sweden and Norway is cured in the following manner:-The in civilian dress, his only decoration drunkard is put in prison, and his only nourishment is bread soaked in wine. During the first day the prisoner receives the bread and wine with much pleasure. On the second day the food is not so acceptable. After that he takes his food with great repugnance. In general, eight or ten days of this treatment suffices to produce such a disgust of liquor that the unhappy man is compelled to absolute abstainence. After leaving prison his drunkenness is radically cured, with an occasional exception, and the odour of liquor produces an invincible repulsion.

The Emperor of Austria has just been presented with a remarkable suit of clothes The wool from which the garmen's were made was upon the sheep's backs eleven hours before the suit was completed. At Canada to honor Her Majesty's birth- 6 08 in the morning the sheep was sheared; day. We are brothers of one blood in at 611 the wool was washed; at 637 dyed; nationality and religion, and I am at 650 picked; at 7.34 the last carding process was finished; at 8 it was spun; at 8.15 spooled; at 8.37 the warp was in the loom; at 8 43 the shuttles were ready: at 11.10 seven and three-quarters ells of cloth were completed; at 12.03 the cloth was fulled: at 12.14 washed: at 12 17 sprinkled; at 12.31 dried; at 12.45 sheared; at 1.07 napped; at 1.10 brushed, and at 1.15 pressed and ready for the shears and needle. At 5 o'clock the suit, consisting of a hunting jacket, waistcoat and pantaloons, was finished

INTERNATIONAL BIBLE LESSONS

SECOND QUARTER:—STUDIES IN THE OLD TESTAMENT.

B. C. 578. LESSON X. THE VALLEY OF DRY BONES; or, Life by the Spirit. Ezek. 38, 1-10. June 8.

EXPLANATORY AND PRACTICAL.

1. The hand of the Lord. The hand is the symbol of power; and this may mean simply that a divine, all-controlling influence rested upon the prophet. Carried me out. This clause may be translated, "The Lord carried me out in the spirit." By spiritual power, the mind was transported to the scene of the vision, while the body remained in a state of swoon or trance. Valley. The same word in the Hebrew is elsewhere translated "plain." It was probably a level place surrounded by hills. Full of bones. Even though the vision may have been mental and not an objective reality, yet such plains, covered with the bones of slain armies, were no uncommon sight in the times of those ancient conquerors. The aim of the vision was: 1. To exhibit the picture of the Jewish people in their condition of captivity; and encourage them with the hope of restoration. 2. To show the state of the unregenerate world, and the means for its salvation. 3. Perhaps, also, to foreshadow the doctrine of the final resurrection. 1. "The world is a valley of dry bones, for every sinner is as one

2, 3. Round about. The prophet was borne around the plain that he might behold the dead and decayed host from every point, and fully comprehend their numbers and condition. 2. "Let us not blind our eyes to the world around us, but realize its lifeless and hopeless state.' Open valley. Literally, "On the face of the plain." An army of corpses lay unburied on the field where they had fallen. So the condition of Israel, conquered and captive, was a spectacle to all the world. 3. " So, too, the unconverted are dead in sins before the eyes of all." Lo, they were very dry. " Lo, very dry." The flesh of the corpses had been devoured by wild beasts, and their bones bleached by the sun and the wind; a vivid picture of the whose cities were ruined and uninhabited and whose national life was extinguished. He said. The Lord puts this question to bis servant in order to show the utter powerlessness of all human endeavours to restore the shattered fortunes of his people. 4. " We must be brought to recognize ourselves as dead before we can begin to live." Son of man. A name by which the prophet Ezekiel is almost every where addressed, and expressive of his bumiliation in relation to God. Thou knowest. While Ezekiel saw no help, he knew that God was omnipotent. 5. "God may see possibilities of salvation when man can only see impossibilities."

4. Prophesy. The word here is not restricted to the sense of predicting future events, bat means any message under divine direction. Every preacher of the Gospel is in a certain sense God's prophet. Say unto them. It seemed a strange command and utterly senseless to address a prophecy not merely to bodies from which the soul had fled, but even to bones from which the flesh had wasted; but God never gives an order without reason. 6. "We are to preach salvation to all men, and count no lost soul within the reach of our efforts beyond the power of the Gospel." Hear the word. 7. "No sinner in the world is too dead to hear and heed the word of God." 8. "The word has the heart-searching power to penetrate hearts and find life in souls that seem dead in sin." Of the Lord. The prophet was commanded to deliver, not his own words, but those of the Lord. 9. " Let us never forget that we speak not by our own authority but from commissions from on high."

5, 6. I will cause. Literally, " I am causing." Even in the darkest hour of Judah's night, God was preparing the coming day. 10. "The work of salvation though by human instrumentalities, is yet divine." Breath. Rather, "life," which is expressed by theame word in the Hebrew. Ye shall live. A promise, not only of restored national existence, but also of spiritual life to those dead in trespasses and sins. Ye shall know. 11. " Those who have experienced God's grace know his power." There may be here a prophetic pointing to the historic fact that after the return from captivity the Jewish people never again lapsed into idolatry. From that time, down to the present, the Jews have "known" that Jehovah is the true God, and have worshipped him only.

7. I prophesied as I was commanded. 12. "When God commands, his messen. ger must speak, even though it be to dry bones." As I prophesied. The result of his labors greeted the prophet even while he was speaking, and pehaps sooner than he had anticipated. 15. "Let us work for and look for, immediate results in the salvation of souls." A noise. Literally, 'a voice," the sound heard all over the plain, as the scattered portions of human skeletons began to come together. Bone to his bone. Perhaps an illustration of the gathering of the captive families when they began to be inspired with the hope of return.

8. When I beheld. The wonderful trans. formation from death to life was witnessed by the prophet. 14. "So the results of God's work of grace in regenerating the soul may be seen by all in the reformed life." No breath in them. The physical organism was complete, but the life-principle was not yet implanted. A picture of the gradual restoration of the Jewish state, after its absolute destruction by Nebuchadnezzar until its complete reorganization under Ezra and Nehemiah. But more especially an illustration showing: 15. "That with the outward forms of godliness there is need of its inward

9, 10. Unto the wind. The same word in Hebrew is used to denote "breath," wind" and "life." Four winds. The wind is used in Scripture as an emblem of God's Spirit, which came as " a rishing mighty wind." 16. "Only a divine power can impart the principle of life to dead souls." Breath came into them. When God sends forth his power life comes to the dead. They stood. Activity fellows close upon life. An exceeding great army. 17. "The saved souls are an innumerable company as the host of

GOLDEN TEXT: It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life. John 6, 63. DOCTRINAL SUGGESTION: The quick-

ening power of the Holy Ghost. The next lesson is Zech. 4, 1-14.

spiritual power."