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THE AYLESFORD UNION.

"That ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel"—PAUL.

AYLESFORD, N S., APRIL, 1897.

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THE MONTH.

Mrs. Henry Ward Beecher died on March 8th.

The fifty-fifth Congress of the United States assembled at Washington on March 15th.

Dominion Parliament opened on Mar. 25th with the usual blow of trumpets and blazo of cannons.

The gold output from Nova Scotia mines for 1896 is placed at half a million and confidence is expressed that the yield for 1897 will be twice that amount.

Things are not as pacific in South Africa as could be desired. President Kruger of the Transvaal encouraged by that bumptious youth, the Kaiser, seems indisposed to keep faith with Great Britain. British supremacy in South Africa is, however, too important a point of the nation's foreign policy to be lightly relinquished and unless the big Boer mends his ways he will find somebody after him that will shake his little republic worse than the Jamieson raiders.

Canada now enjoys the questionable distinction of being the only country except Roman Catholic Spain which has a representative of the Holy Roman Empire at court. It was acknowledged on the floors of the House of Commons at Ottawa on March 30th that the Holy Father's preference to Canada was the direct result of a written appeal borne to Rome by Canada's Solicitor-General and signed by five Cabinet Ministers, including the Premier, and 45 Senators and Commoners. If we must acknowledge Canadians are incompetent to govern their own country, could not a wiser choice be made than of one whose assistance was three centuries ago rejected by the mother country at the battle's point?

Another scene of the *Prohibition Farce* has been enacted. With full constitutional powers to legislate thereon, and the fresh memory of a provincial plebiscite in which the people declared overwhelmingly by their wishes in the matter, our legislators have shut the legislative doors and gone home to ask what their constituencies want them to do. It is to be hoped that the temperance people will so emphasize their point this time that there will be no doubt as to their meaning.

For those who decline to believe that we have a Rome muzzled press we commend the careful reading of Rev. Wm. E. Hall's letter in the *Messenger and Visitor* of March 3rd in which he tells of the refusal of the *Chronicle, Echo, Herald and Mail* to publish an inoffensive account of Dr. Fulton's Sunday evening service in the Tabernacle church, while each of the above-named papers opened their columns to criticisms adverse to the Rev. Dr. The *Recorder* alone had sufficient independence to give space to Mr. Hall's composition.

The famine and plague still continue their work in India but the opinion seems to prevail that the latter is rather on the decline. The British government is unremitting in its heroic efforts to save its Indian subjects and it is said that the expenditure for this purpose has reached a daily average of nearly \$125,000. With this the effort is being made to keep alive forty millions who are entirely destitute and fifty millions more who are in the earlier stages of the famine and must soon become wholly dependent unless the Lord sends the long withheld rain.

Canada's contribution to the Indian Famine Fund is nearing the \$100,000 mark, over \$50,000 of which has been contributed through the Montreal Star office alone. Never before in the history of the country has any similar demand called forth such a generous response. Beyond bearing evidence to the general philanthropy of our people this is also regarded as significant of the growing spirit of imperialism. In other words Canada has extended the hand of help to India largely because she recognized in her a suffering sister to whom she is bound by ties of common interest and in bonds of a common Empire.

On the morning of March 12th John E. Sullivan met the law's demand for his bloody night's work at Meadow Brook last fall. He went to his doom with

Buck-like stoicism, being "prepared" for the end by the same Father Confessor. If Roman Catholicism does not degrade, sensualize and brutalize humanity, will somebody explain why over 80 per cent. of our murderers are Catholics, while only 42 per cent. of our population are of that faith?

The Dingley Tariff Bill now before Congress bears the stamp of the same mint as the old McKinley bill and unless greatly amended will discriminate even more severely against Canada. At any rate it has destroyed all hope of anything like the immediate establishment of reciprocal trade relations between the two neighbors. A Republican government at Washington is not calculated to help forward a Liberal policy at Ottawa.

The Cretan question is still the question of the hour in Europe. The concert of the powers has proven effective in at least restraining serious hostilities between the insurgents and the Moslems. Crete and Greece are alike loud in their demands that they be left free to effect a union. The old martial spirit of the race which has slumbered for centuries seems once more to have sprung into life. In Athens and other cities the statues of ancient heroes have been decorated, and fervid oratory of the Demosthenes type has lifted listening multitudes to the wildest heights of patriotic enthusiasm, while the deeds of Salamis and Thermopylae, Marathon and Leuctra have been brought to their memories. The day for which Lord Byron toiled and hoped seems now to have dawned and the prophecy of the hour is an independent and united Greece. Byron could no longer sing, "Tis Greece, but living Greece no more." Indeed Greece is proving just at present about as lively a little fellow as the powers have had to nurse for some years. As for the powers, with the popular sympathy of Europe for Greece, the treaty pledges by which they are bound to maintain the integrity of the Ottoman Empire and the necessity of continuing concerted action calculated to insure the oft-threatened peace of Europe, they occupy no easy position. However desirable the independence and autonomy of the entire Hellenic race, the peace of Europe is too great a price to pay. Let it be hoped that right and might may kiss each other and the highest good be conserved.

The church that looks after the poor will sooner or later get the rich also.

CHURCH DIRECTORY.**THE UPPER AYLESFORD BAPTIST CHURCH.****Pastor:**

REV. J. B. MORGAN, B. A.

Deacons:SAMUEL BOWLEY, C. J. WEST,
N. P. SPURR, A. D. WHITMAN.**Clerk**

G. W. EATON.

Treasurer

J. S. BISHOP.

Ushers:

MERTON PARKER. JOSEPH TAYLOR.

Chorister:

L. R. BAKER.

Organist:

ETHEL M. EATON.

Supt. of Sunday School:

G. W. EATON.

Church Services:

Preaching on 1st and 3rd Sundays of each month at 11 a. m., and on the 4th at 3 p. m. Social service every Sunday at 7.30 p. m.

Sunday School on the 1st, 2nd and 3rd Sundays of each month at 10 a. m., and on the 4th at 2 p. m.

Young People's Prayer Meeting on Monday at 7.30 p. m., followed by C. C. Class, led by the Pastor at 8.15.

Regular Prayer Meeting on Friday at 7.30 p. m.

Ordinance of the Lord's Supper after the morning service on the 1st Sunday of each month.

Monthly Conference on the Saturday preceding first Sunday of each month at 2 p. m.

Pastor's Reception at the Parsonage every Tuesday afternoon and evening. All are welcome.

W. B. M. A. Society meets on the Wednesday following first Sunday of each month at 3 p. m.

The Junior Union meets on Saturday at 3 p. m., under the leadership of Mrs. J. B. Morgan.

THE AYLESFORD B. Y. P. U.**President**—J. S. BISHOP.**1st Vice Pres.**—MRS. L. O. NEILY.**2nd " "**—MRS. J. B. MORGAN**Secretary**—ETHEL M. EATON.**Treasurer**—L. R. BAKER.**Chairmen of Committees:****Devotional**—Eleanor West.**Membership**—Mrs. W. S. Chute.**Literary**—Pastor J. B. Morgan.**Missionary**—J. S. Bishop.**Social**—Mrs. L. O. Neily.**Floral & Sick**—Mrs. L. R. Baker.**THE AYLESFORD JUNIOR UNION.****Leader**—MRS. J. B. MORGAN.**President**—ROLAND TAYLOR.**Vice President**—HATTIE NEILY.**Secretary**—MINNIE BOWLEY.**Treasurer**—BESSIE BALCOM.**Organist**—MRS. W. S. CHUTE.**Chairmen of Committees:****Devotional**—Eldon Parker.**Membership**—Molly Balcom.**Missionary**—John Graves.**Social**—Mabel Lee.**N. M. A. SOCIETY.****President**—MRS. J. B. MORGAN**Vice President**—MRS. L. O. NEILY**Secretary**—MRS. ANDREW LEE.**Treasurer**—CLARA PALMER.**Morristown Branch.****Deacons:**

J. H. BARTEAUX, JOSHUA HUTCHINSON.

Clerk and Treasurer.

EIDSON W. COGSWELL.

Trustees:

JOSHUA HUTCHINSON. WM. WEST.

Organist:

WINNIE BARTEAUX.

Supt. of Sunday School.

J. W. FEICH.

Church Services:

Preaching on the 2nd Sunday in the month at 11 a. m.; on the 3rd at 3 p. m., and on the 4th at 7 p. m.

Sunday School on the 1st, 2nd and 4th Sundays at 10 a. m., and on the 3rd at 2 p. m.

Regular Prayer Meeting on Wednesday at 7.30 p. m.

Young People's Prayer Meeting on Sunday at 7 p. m.

Ordinance of the Lord's Supper on the 2nd Sunday of each month after the morning service.

Monthly Conference on the Saturday preceding the 2nd Sunday of each month at 2 p. m.

W. B. M. A. Society meets on the Thursday following the 2nd Sunday of each month at 3 p. m.

MORRISTOWN BRANCH B. Y. P. U.**President**—W. A. EASSON.**Vice-President**—W. A. HUTCHINSON.**Secretary**—G. M. HARRIS.**Treasurer**—WINNIE BARTEAUX.**W. B. M. A. SOCIETY.****President**—MRS. J. A. PARKER**Secretary**—MRS. LEVI FOX.**Treasurer**—MRS. ALBERT ROLAND.**THE KINGSTON BAPTIST CHURCH.****Pastor:**

REV. J. B. MORGAN, B. A.

Deacons:

LOVITT MCKENNA, EDWARD EATON.

Clerk:

L. S. TUFTS.

Treasurer.

INGLES NEILY.

Trustees:

L. S. TUFTS. JAMES GATES. J. H. EATON.

Chorister:

E. J. MCKENNA.

Organist:

MRS. E. J. MCKENNA.

Supt. of Sunday School.

JOSEPH H. EATON.

Church Services:

Preaching on the 1st Sunday of each month at 3 p. m.; on the 2nd at 7 p. m., and on the 4th at 11 a. m.

Sunday School on the 2nd, 3rd and 4th Sundays at 10 a. m., and on the 1st at 2 p. m.

Regular Prayer Meeting on Wednesday at 7.30 p. m.

Ordinance of the Lord's Supper on the 4th Sunday of each month after the morning service.

Monthly Conference on the Saturday preceding the 4th Sunday of each month at 2 p. m.

W. M. A. SOCIETY.**President**—MRS. JOHN WHELOCK.**Vice-President**—MRS. MELBOURNE NEILY**Secretary**—JESSIE EATON.**Treasurer**—MRS. LEVI GATES.**METHODIST CHURCH SERVICES.****The Aylesford Circuit.****Pastor:**

REV. J. S. COFFIN.

Divine Service may be expected in the Methodist church Aylesford each Sabbath morning during April and May beginning at 11 o'clock; and in the Methodist church, North Kingston, each Sabbath afternoon at 3 o'clock, excepting April 25th and May 23rd, on which dates the service will be at Melver. Square at the same hour. J. S. C.

PARISH OF ST. MARY'S, AYLESFORD.

REV. J. M. C. WADE, M. A.—VICAR.

Services for April:**St. Mary's Church, Auburn**

1st Sunday, 3 p. m.

2nd Sunday 11 a. m. & 7.30 p. m.

3rd Sunday, 11 a. m.

4th Sunday, 7.30 p. m.

3rd Sunday being Easter there will be a celebration of the Holy Communion with morning prayer.

CHRIST'S CHURCH, MORDEN

1st Sunday 11 a. m. 2nd Sunday, 3 p. m.

3rd Sunday, 7.30 p. m., 4th Sunday 11 a. m.

4th Sunday (Octave of Easter) Holy Communion.

Good Friday Service at Morden 11 a. m.

St. Mary's, Auburn 3 p. m.

The Vicar's Bible Class at the residence of H. V. B. FARNSWORTH, AYLESFORD, every Tuesday at 7.30 p. m.

The annual business meeting will be held in the parish church on Easter Monday 19.

LODGE DIRECTORY.**HARMONY LODGE, A. F. & A. M., No. 59.**

Meets on 1st Monday of each month at 7 p. m., in their Hall at Aylesford Station, N. S.

C. B. MCINTYRE, W. M.

KINGSTON LODGE, No. 65. I. O. O. F.

Meets every Friday at 7 p. m. in Odd-fellows' Hall, Kingston Station, N. S.

A. H. HILTON, N. G.

A. C. VANBUSKIRK, Sec.

PAROLE DIVISION, S. OF T. No. 650.

Meets every Wednesday at 7 p. m. in Spurr's Hall, Aylesford, N. S. Visiting members cordially invited.

HOWARD W. SPURR, W. P.

LOUIS DAVIDSON, R. S.

SUNDEW DIVISION, S. OF T. No. 550.

Meets every Monday at 7 p. m. in North Kingston Hall. JAMES SMITH, W. P.

LOUISE ARMSTRONG, R. S.

GLENDALE LODGE, I. O. G. T.

Meets every Tuesday at 7 p. m. in C. J. West's Hall, Aylesford, N. S.

MRS. JAMES WEBSTER, W. C.

BROOKLYN LODGE, No. 677.

Meets every Friday at 7 p. m. in the Hall at Welton's Corner, N. S.

HENNIGAR ELLIOTT, W. C.

MAY McMILLAN, Sec.

THE FARMERS' UNION Meets every Tuesday at 7 p. m. in North Kingston Hall.

W. W. NEILY, PRES. S. E. NEILY, Sec.

THE FARMERS' UNION Meets every Thursday at 7.30 p. m. in the hall at Millville.

A. D. WHITMAN, PRES.

A. H. EWING, Sec.

THE AYLESFORD COURT, I. O. F.

Meets on the 3rd Saturday of each month at 7 p. m. in their Hall at Aylesford Station, N. S.

REV. J. M. C. WADE, C. R.

W. E. HARRIS, Sec.

STAR OF HOPE, I. O. G. T., No. 95., Meets every Saturday at 8 p. m. in Morrinstown Hall.

NATHAN BANKS, W. C.

AARON HODGES, Sec.

THE AYLESFORD UNION.

"That ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel."—PAUL.

VOLUME I.

AYLESFORD, APRIL 1897.

NUMBER 2.

"Esprit de Corps."

If there is one thing more than another that marks the distinction between town and country it is a lack of the spirit of unity among the country people, a feeling among them that the only true benefit to the country-side is that which benefits each directly.

This seems to the writer to be a wonderful trait in the character of country people but it is nevertheless true. Their interests seem bounded by their line fences and they do not, as do their town-bred cousins, regard all matters pertaining to the common weal as matters of vital importance to themselves. This lack of a feeling of common interest at first glance seems to be all the more wonderful in a people noted for hospitality and kindness of heart.

If any local industry springs up in a country section it is viewed with distrust by the people round about. They look with disfavor upon the matter and predict the speedy ruin of its proprietor. They even advise those that inspect the product with a view to purchasing that they had better look into matters closely before investing as it is generally supposed that the quality of the product is not equal to that of some foreign manufacturer. This advice too is given before it is proven correct and rather from the habit of belittling anything local than from any other reason.

Now the resident of a town would be likely to follow the reverse method. He would take great pains to expatiate upon the superiority of the product of any local industry over that of any similar product manufactured anywhere else and would take time from his business to go and introduce you to the proprietor and endeavor to assist his brother townsmen in all ways. He would regard any measure too that had for its object the beautifying of the place, with the same interest that he would regard improvements in his own particular residence.

Probably the reason that there is this distinction between the two is,—the townspeople have always worked more in groups, the division of labor is more finely carried out among them and mankind in this way is made more dependent upon one another. They recognize the fact that in order for them to be truly successful their neighbors must also be successful, and the more widely diffused is education and all moral and industrial aids, so much more is the peace and prosperity of themselves and their children assured.

The churches and other societies of a city are real brotherhoods. There is not a person who presents himself at the doors of either but is at once taken hold of and made feel that he is welcome. He is made feel that there he has a home, a bright and inviting spot to which he may always turn.

In the country the reverse is the case. In a great many instances the farmer works alone. He raises almost all that he needs for the support of his family. He spends odd moments in doing carpentry and small jobs in the lines of the various trades. This makes him self-reliant, engendering a spirit of sturdy independence that all must admire, but in this very point lies his danger; the danger of becoming a man utterly devoid of public spirit and engrossed wholly in his own pursuits.

Even in the churches and societies there does not seem to be the same amount of brotherly feeling that exhibits itself in these bodies in the towns. In the first place perhaps there is less need of an eternal vigilance, a constant watching out to assist and protect one another, as the temptations are not so great in the country and nearly every person is well protected by his property from the need of any assistance on the failure of any scheme or through sickness. It seems to me, however, that these brotherhoods should be more than merely conventionally so. We need more and more to feel that these either mean something or

nothing; that when we pledge ourselves, as we actually do in some cases or in others practically do so, by becoming a member of any order, that it is with the understanding that we regard the other members as peculiarly our care, should there be any need of our exercising such protection. We too as members of a community have a solemn obligation resting upon us to benefit one another, to further our neighbor's interests in all ways and to consider him in all matters as having a claim on our consideration,—to love him as ourselves.

We find that the establishment of Farmers' Unions, Fruit Growers' Associations, etc., in the larger farming districts has done much to eradicate this feeling of isolation, and we find that wherever this is the case we find a progressive and intelligent class of people far in advance pecuniarily as well as otherwise of those who still hold aloof, who still resist any attempt at drawing them into closer relations with their fellow-citizens.

It certainly only needs that these things should be mentioned to be remedied. We are thoughtlessly pursuing a course that is derogatory to our own true happiness; for assuredly it is only when we listen to the account of the success of a neighbor with kindly interest, when we hear praises of our villages and country settlements both in regard to their institutions and their beauty with a feeling of pride to think that we contributed toward the accomplishment of both freely, that we are actually living up to our privileges and getting all out of this life that it was intended that we should. CITIZEN.

In 1882 the town of Quincy, Mass. passed an anti-saloon law. In the preceding year the savings banks deposits amounted to \$171,000. In 1885 the deposits aggregated \$411,000. The valuation of property in 1881 was \$7,500,000 and in 1895 \$17,320,000. In 1881 the sum spent for poor relief was \$15,000, in 1895 only a trifle of \$8,000. While the population increased 91 per cent., the poor relief decreased 46 per cent.

The Tithe.

If the editors of *The Union* will permit a little criticism, I would rise to make a few remarks upon the subject of the Tithe, as treated in the issue of this paper for March.

The challenge given in the text, to which reference is made in the sermon referred to, is unique. I do not recall another instance in the divine word in which God asks, or even permits us, to subject his promise to the test of experiment.

God's sovereignty over us, and his own faithfulness, are the reasons usually set before us, for which we should obey his commands and trust his promises, and to ask further authority is blasphemy. In this case however, we are told to obey the divine command, not because it is the command of God, though that should be a sufficient reason, but to test his truthfulness and to prove that he will fulfil his promise.

"The ultimate blessing" is I think only half referred to in the article in question. It may be the more important half to which attention is drawn, but unless the congregation to which the sermon was addressed differs very materially from many congregations, the other half of the blessing would not be considered wholly unworthy of note.

That ultimate blessing is not all spiritual. Temporal blessings are also promised and in fact, have the chief place in the promise here given, as shown in the context: "And I will rebuke the devonner for your sakes and he shall not destroy the fruits of your ground."

The man who pays the tithe then, has the right to expect temporal prosperity. He would be a man of low spiritual character who would give the tithe solely for this reason, but I believe he would not be disappointed.

There is one matter in reference to the giving of the tithe that I have never seen mentioned. It was to be paid in *kind*, not in money, or at least the payment in money was discouraged. (See Lev. XXVII: 31). The tenth of what God had given his people was required of them, not the tenth of its value.

If the law of the tithe is in force today, is not this restriction also in force? Why should not our churches carry out the letter of the law, and instead of asking

money, provide storehouses and ask that the tithe of the produce of the field be placed therein. The Jews were an agricultural people and so are we.

W.

[The ground that the ultimate blessing is only half described is well taken as far as the Digest is concerned, but if "W." had been in the congregation on the Sunday morning when the sermon was preached, we are sure he would have been quite satisfied with the place given the temporal side of the blessing. As to the other points raised we may have something further to say at another time.—ED.]

Bless The Doctors.

What a tendency to depreciate the skill of physicians, especially when they lose a case! As far as I know them, physicians profess to be neither omnipotent nor all-wise. Like those of us in other professions and occupations, I suppose they sometimes make mistakes; but the time we spend in sarcastic flings at their Christlike and magnificent calling we had better spend in thank giving to God for what they accomplish. Better not be too hard on the doctors. Sooner than you expect, you will be sending for them, and between you and the King of Terrors there will be nothing but one of their prescriptions. They stand to-day, as a profession, fighting back whole armies of cancers, pneumonias, diphtherias, and congestions of brain and liver and lung. They do more missionary work than any class of men in the country, and upon them will come the blessing of the Great Physician, as he says, "I was sick, and ye visited me." When the last ailment of body is cured, and the last attack on the children's cradle has been discomfited, and the last broken bone of workman fallen from the house scaffolding shall be set, and the last swollen gum of teething child shall have been lanced, and the last pale patient with tumor successfully removed, shall, with a grateful "Thank you, doctor," be released from the operating table in the clinical department of the city hospital, then it will be time enough to deride the medical profession. Christ took along with him in his journeying a physician, one Doctor Luke, and while some in that calling are skep-

tical and atheistic, many of them know at the same time to medicate body and soul.—*Christian Herald.*

Every sin has a dagger in its hand with which sooner or later it will strike, no matter how harmless it may look.

When He Had La Grippe.

His head was tied up in a shawl,
His noble nose was red.
He thought that he was dying, but
Our friend was far from dead.
I do not wish to be unkind
Yes—he was dying in his mind.

* * *

He hath La Grippe!—about his feet
Hot water bottles rest;
He hath a mustard plaster neat
Upon his manly chest.
He thinks, poor chap, that he is gone,
And thus is how he "carries on!"

* * *

"I'm done for this time sure
I know I'm past all cure.
Them doctors don't do a t'ing to me,
I'll have a post mortem, then they'll see!
An' when my insides do unfold
They'll know whether 't's only a bad cold.
The folks in the house are far too phant,
'Th' disease I've got would kill a giant,
A cast-iron man—a man of stone—
They never hear me when I groan.
It'd take a rod of steel to run 'em,
Them cock-robin doctors fool 'em,
I want desprit remedies—strong;
It's a put up job—that's what's wrong.
What treatment do I get—'t's cruel
Boneset tea and a bowl of gruel,
'Round me head is gran'mother's shawl,
Used to wrap babies in—hear 'm bawl!
A mustard plaster—Queen Anne pill,
An' me so awfully—awfully !!!
They say, 'Oh, you'll be all right soon.'
I'll be m—ahem! before noon;
But what do they care? hear me groan,
Dyin' like a dog here all 'lone,
With not a soul beside my cot,
To catch my dying breath—great Scot!
I wish me breath was strong and free
An' robust like it uster be,
I'd [enter rarse]—"What's that you said?"
'Gone just three minutes !!!—silence maid!
Three hours' three years!! three thousand
years!!!

Approaching death has caused these tears.
I'm stone dead clear up to my waist;
Git somebody to pray—make haste.
'Do I want any soup?! Woman!
Fiend incarnate—wretch inhuman,
I've want to kill me—'s that it?
Gimme strychnin—when yer at it.
As I in death's dark portal stoop,
Is't a time then to gobble soup?

* * *

Smith called, did he, what diddy he want
to know,
If my cold was better? Oh, woe, woe, woe!
Dying of fifty diseases all told,
An' 'olks think I've only got a bad cold,
When I in death's cold clasp am firmly
locked;
Won't this here household be supremely
shocked?
Oh, they'll be sorry, sorry, sorry then,
Fer me, the most neglected man 'mong men!
Death dews I feel upon my forehead
damp—
No! I don't want any gruel—git out uv here
Er I'll hit ye with the lamp!"

—The Khan.

A Plea for a Clean Ballot.

BY W. E. HARRIS.

In view of the fact that we are to have a local general election on the 20th of this present month the writer feels that the season is opportune for giving expression to his views on the mode of conducting the present day political campaigns carried on in our country.

Without making allusion to any particular party or class of men, I wish to severely denounce the practices now resorted to by those people, or their friends, who may be seeking an honored position at the hands of their countrymen.

It is to my mind proper that a man first show honor and respect to the position to which he aspires by seeking to attain the longed for prize by means which are fair and legitimate and which will not afterwards cast a shadow of reproach upon him.

To a man seeking an entrance to political life to-day the question first comes as to how much he may be worth or how much he is likely to be able to put into the campaign; and let me say right here, if the man referred to is found wanting in this one important direction, all his other qualities, such as ability, honesty, and sobriety, count for nothing and he is relegated to political oblivion until such time as he may be able to come down with his thousands. Now I ask you, dear reader, is this not a most lamentable state of affairs to exist in a country priding itself on its high state of civilization and the remarkable intelligence of its people? And again I ask you as to whether this present mode of asking your would be law-maker to become a law-breaker before he can become the former and of corrupting the morals of otherwise honorable men, to say nothing of the bad example set to the rising generations to whom we are looking with so much pride and hope, does it not throw a strong reproach upon all those who become participants in such.

I don't think there are many who doubt the existence of the state of affairs depicted above and if it is possible there may be any such benighted citizen I feel sure that he may readily become convinced of the truth of my statement without much exertion or inquiry.

We are to-day living in a country unexcelled for its great natural

resources and for its growing prosperity, in a country famous for its sound government, for its broad and valued institutions, and for the rare intellect of its inhabitants and yet in the face of all these happy facts, we have to acknowledge to the truth of there being in the midst of it all, a living disgrace and reproach.

The shame and reproach come simply from the fact that people are so over-zealous in seeking their own immediate and oft times ephemeral gain, that they overlook the eternal welfare and aggrandizement of their well beloved country by selecting a class of men to govern it who are unqualified, save in their possession of wealth, to assume such a position of responsibility. Were men, both young and old, to turn their attention to studying the requirements of our country, for the present and future, and to forming each his own opinion of such, instead of accepting second hand the jaundiced expressions of some callous old machine politician, I will venture to say that offering a voter money for such a well born opinion would be one of the highest insults you could offer an intelligent man. If such were the case you would hear less of such remarks as "I will vote for the man who will give me the most money," or "I don't care which gets in so long as he pays me for my vote," or "Old Simkins won't get in for he has not nearly so much money as the other fellow." Expressions such as the above are too common to all of you to need anything in the way of explanation. In regard to "Old Simkins," let me say, that under existing circumstances, if he should be blacker than a tar pot, internally and externally, heart and skin, his success is assured, providing he has "lots of money." Is this not sufficient disgrace to be endured by honest well-meaning men of the present day to say nothing of handing it down to the rising generation?

I was once rather shocked by reading a headline in a newspaper set in large type "Christ must rule in politics before he can successfully rule the world." I said to myself, this language is too strong, such expressions as these are made by some clergyman who is seeking notoriety, rather than the advancement of his church's welfare. However, since reading the above

mentioned head line, I have become more and more imbued with the idea that our friend who made use of that expression in his sermon had gained a greater knowledge of the truth than I was at first willing to believe. You may say, "Oh! it is no great harm to sell your vote if anyone is fool enough to offer you five dollars for it;" but I say there is harm and that it is most decidedly wrong, for very many reasons. First there is one of your country's laws, referring to the use of corrupt means for influencing a man's vote, and this has to be broken. Then again the man who has stooped to barter away his say in his country's affairs for a consideration plainly shows the world that he has not his country's well being and best interests at heart, or he could never consent to endanger them by selling his opinions in the above manner. If this be the case that man can no longer be looked upon as an honest or good citizen. He is a law-breaker and also a traitor to his country's welfare. He has become a party to what may prove to be the ruination of his own country. Then again do not the holy scriptures exhort you to be a peaceful and law-abiding citizen? If therefore a man is professing to be guided by the teachings of his God, he must bear in mind that he is breaking God's law when he breaks his country's law and that in accepting a bribe for his vote he is committing a double sin. This is a subject on which I feel too much cannot be said, in striving to show to the people what a disgraceful thing it is to recognize the use of money in conducting the political affairs of our country. I often think what an honor it would be to be chosen as a candidate of one's party by his political friends and if elected without having resorted to the use of any unlawful means, to feel that one had been chosen by a majority of the people to be their representative and to fill one of the highest positions which they have the ability to bestow upon their fellow-man, or even to become a candidate and in the face of defeat feel that you have the confidence of your own party, would be no slight mark of esteem. If placed in the position of a candidate I would prefer a thousand times over to accept an honorable defeat at the hands of my opponent than to have the grim satisfac-

tion of knowing I had won my seat, not on my own merits, but simply on account of a greater outlay of money.

Can we expect men to deal honestly with us in administering the affairs of our country, when we have dealt dishonestly with them by asking money at their hands for the votes which gave them their election? I say *no*, decidedly not.

We can never reasonably expect to see our best and truest men in the political field, lending their efforts to the greater development of our resources until we raise the tone of that field above its present level.

You may ask how this great revolution is to be brought about and I can as readily solve the problem by answering as follows: First, select honest men to be your candidates, then let each candidate pledge himself and his friends likewise, to use no unfair or corrupt means, and let them announce from every platform what their intention is, and I will guarantee that there will be an equal number on each side who will stay at home on this account and therefore no one man will be the loser. When this has been carried into practice should your opponent prove so base as to break his pledge I say then unseat him as often as he may seek re-election.

I still further think that this disgraceful way of conducting political campaigns should be more bitterly denounced by the clergy in general and become a subject worthy of the fuller attention of all well meaning preachers.

I trust no one will be so unkind as to attribute to me any but the best motives for my having turned my attention to this very important subject on the present occasion. I assure you I am actuated by nothing save a sincere desire to see a burning evil wiped out from our midst.

What Keeps so Many of Our Young Men out of the Churches.

The question is frequently asked. "What keeps so many of our young men outside of the churches?"

The question is very pertinent and one to which we should give our prayerful attention, for it is a fact that among the young men of almost every community there are some openly hostile to anything Christian while a good many of the rest occupy at best a neutral position in regard to the great Christian work. This leaves the task of bearing the standard of Christ forward and sustaining it in its established position, to the middle aged and the old.

In secular matters it is the young usually that "bear the burden and heat of the day," while the older devote their attention to the executive part of whatever

work is in hand. Their's it seems to be to council and direct rather than to actually put their shoulder to the wheel.

It seems to me that in the past the older members of the churches have been the blameable ones for this condition of affairs rather from the force of habit than any other reason.

There were no young peoples' meetings of any kind except the Sunday Schools and it has been fashionable to outgrow the Sunday Schools with our knickerbockers. The weekly prayer meetings were about the only evangelizing influence brought to bear upon the young beside the pastor's sermon on the Sabbath. Neither of these seemed to reach the young men. The former perhaps for the reason there had been, pardon me, a tendency to the drone and the second for the reason that the pastor preached over their heads. The young too were led to believe that the power of God in order to effect their salvation had to manifest itself in some wonderful manner and after days of struggle and despondency, of "wrestling with the Spirit," their "experience" was considered sufficient to warrant their admission to the church. At the present time although there seems to be no disposition to hasten matters the idea of conversion seems to be, as one of the great evangelizers of the world has said, a simple turning around, a turning from darkness unto life.

A great many of the older Christians too held to the idea that a man to be genuinely Christian must of necessity be of solemn manner and given always to talking of the means of salvation in a direct way. At present the idea is more and more in vogue that if any should be joyous and pleasant it should be the Christian and though at proper times given to speaking directly of his soul's salvation, he should show it rather at all times by the light of his countenance and the power of living the Christ life. The power of example is always more potent than that of precept in carrying conviction, especially to the young who are the keenest of all critics.

Mr. Crossley at one of his meetings in Windsor stated that when he joined the church he joined one in which there was considerable drone and having a good ear for music he soon caught the tune and deemed it a necessary adjunct of Christianity. He soon however removed to Ottawa and there joined a Young Men's Christian Society and he soon found out that he was the only one that droned and it took him one year to unlearn the tune.

This seems to me to be the strongest of all arguments in favour of young peoples' meetings, culture classes and other advanced church work among the young. It seems here again that "the children of the world are wiser than the children of

light." They may follow the same old trades their fathers did but they enhance their chances of success in life by using all the advanced methods and it seems to me we should here take a leaf from their book and although teaching the same old Gospel use advanced methods of driving it home.

There is just enough of the spirit of the old Adam rife among us to hinder the Holy Ghost from successfully striving with our young men. We are however, working out of this miry spot in our ways. The establishment of Unions, Culture classes, etc. has already done much in bringing the young forward and raising the tone of the older members and teaching both that in the prayer meetings every word spoken should be relevant and every act both outside the church and in it should point each word spoken. The young too should be shown that there is "a happiness that surpasseth" in the service of Christ. And if from time to time we feel it necessary to say in church that we "feel it a cross to rise," we should be careful to state that we know that it is wrong for us to be in a condition in which it is a cross to speak for Christ and not for a moment allow it to be supposed that this sort of humility is correct in the followers of Him whose command to his disciples was:—"Be ye therefore perfect." K.

John Smith the World Over.

The well known name John Smith, a good, strong and honest English name, is often transformed into John Smith, Smythe and even Smijthe, but transformed into other languages it seems to climb the ladder of respectability thus: In Latin it is *Johannus Smithus*; the Italians smooth it off into *Giovannia Smithi*; the Spaniards render it *Juan Smithus*, the Dutchman adopts it as *Hans Schmidt*; the French flatter it into *Jean Smeets*, and the Russian sneezes and barks *Jouloff Smittowski*. When John Smith gets into the tea trade at Canton he becomes *Jahon Shimuit*. If he clammers about Mount Hekla, the Icelanders say he is *Jahne Smithsen*. If he trades among the Tuscaroras he becomes *Tom Qa Smitha*. In Poland he is known as *Ivan Schmittiwelski*. Should he wander among the Welsh mountains they talk of *Jihon Smith*. When he goes to Mexico he is booked as *Jouth F'Smitr*. If of a classic turn, he lingers among Greek ruins, he turns to *Ion Smikton*, and in Turkey he is utterly disguised at *Yoo Seef*.

Whatever has been written must remain, Nor be erased, nor written o'er again. The unwritten only still belongs to thee, Take heed and ponder well what that shall be. —Longfellow.

AMONG OUR CHURCHES.

AYLESFORD.—The good work is still going on in Aylesford with many very happy results. During March thirteen new members have been added to the church, four by letter and nine by baptism. It rejoices our hearts to see so many of the children coming to Jesus. Some who for some years have wandered from their Saviour are returning to the fold and others are seeking the prayers of God's people. Beside the regular prayer meetings we have one extra meeting each week instead of two as heretofore. All glory to God for his wonderful works to the children of men.

WOLFVILLE.—Mr. Gale, the evangelist, is conducting a mission here. His message already has been wonderfully blessed to Christians and those outside the kingdom are beginning to press in. More than a score of the unconverted responded to the first call on Friday evening, Mar. 26th. Evening services are held in the college hall and each afternoon at four, large numbers gather in the Baptist church. May God add his rich blessing to the message brought by our brother to Christians as well as those out of Christ.

LAWRENCETOWN, N. S.—Lawrencetown is at present without a pastor but it is hoped not for long. During the late two years' pastorate eighty five have been added to the church; some by baptism and some by letter. Many of the Lord's own children are in the church and will ever be ready to help their new pastor.

GASPEREAUX.—The churches here are running along smoothly and the meetings are well attended. Students from Wolfville take charge of stations outside when the pastor is not able to attend and are doing good work.

PORT ELGIN, N. B.—The first baptism in the new church took place March 7th being witnessed by a large audience. Four candidates put on Christ. May the Lord bless these and make them a blessing to others.

BEAR RIVER.—The attendance at prayer meeting and preaching services in Bear River is very encouraging. Many are testifying for Jesus. Nine additions have already been made by letter and baptism.

CANARD.—Since last October eighty-three have united with the Canard Baptist church largely as the result of labors of Hunter and Crossley and Bro. Marple at Port Williams.

NEW GLASGOW.—Since the opening of the new church seventeen have been added to the church. May the Lord prosper his own work.

PEREAUX.—Our church at present has a very promising outlook for the coming year. Quite a number were present to respond to their names at the Roll Call on March 20th. More would probably have been present if the weather had proved more favorable. Letters were read from several non-resident members and one or two sent donations. Our church membership at present includes over a hundred resident members and about sixty non-resident.

A concert was held in Delhaven Hall Friday evening March 19th under auspices of the Sabbath School. A large number were present and the sum of \$5.15 taken in collection. This will be sent to the Edmonton church.

Our pastor, W. N. Hutchins intends holding special services the first of April in Blomidon. A deep religious sentiment prevails and we hope and pray these services may lead many to accept Christ as their Saviour.

TREMONT.—Mr. John O. Vinea of Acadia has been supplying the Tremont church and will continue doing so until the arrival of the pastor elect, H. H. Saunders. The church is undergoing quite extensive repairs and will probably be ready for use about the middle of April.

BURLINGTON.—For some time past special services have been held at Burlington with good results. At present D. H. Simpson of Berwick is assisting Bro. Bishop and reports grand work for the Master.

LEINSTER ST., ST. JOHN.—On March 7th Pastor Daley welcomed two into the church membership and one was baptized.

W. B. M. U.

MOTTO FOR THE YEAR:

"Workers together with Him."

PRAYER TOPIC FOR APRIL.

For our Grand Ligne Mission; for Bro. and Sister Grenier, that they may be greatly encouraged and richly blessed in their work.

AYLESFORD.—The March meeting of the W. M. A. S. was no doubt the best held for some months. Nineteen sisters met at sister Mrs. L. Palmer's. The usual opening was followed by earnest prayers for our missionaries. The Indian Famine was then discussed and it was decided to hold a public meeting the first Sunday evening of April, a collection to be taken in aid of sufferers. Thirteen new names were added to our list thus making our Society number twenty-seven. We hope to see the numbers grow larger every month until every sister of the church is an Aid worker.

KINROSS.—We are glad to report an increasing interest in the work of missions

At our last meeting of W. M. A. S., which was at Mrs. J. H. Eaton's five young sisters united with us. Although our number is still small yet it is composed of loyal subjects to the Master. The programme of March meeting deviated a little from previous ones in that we were favored with several recitations as well as music from various members of the Mission Band. A most pleasing feature was the reading of a letter from our esteemed missionary, Mrs. R. E. Gullison, and as we thus listened to this most descriptive message we could not help feeling that the united hearts of the Society echoed forth the words: "If we cannot go, we must help others to go."

JESSIE EATON, Sec'y.

BILLTOWN.—The Billtown Baptist church has two W. M. A. S's, one at Billtown and one at Woodville, with an aggregate membership of 60 and 70. We meet once a month in both places and find the "Tidings" a great help in making the meetings profitable and interesting. We have also a missionary prayer circle in each place which includes members of the Aid and some who are not members of a W. M. A. S. The members of this circle pledge themselves to remember the prayer topic that is given for each month, on the day and hour that the Societies meet. The topic is announced from the pulpit the Sunday previous. Very successful Home missionary meetings have been held here lately and by means of thank-offerings and collections taken the sum of \$21 has been realized.

TREMONT.—There is a good W. M. A. S. at Tremont and a mission band in connection, of which Miss Eva Saunders is President. One of the interesting features of both the band and Society are the letters which are frequently received from Mr. Gullison and enjoyed by all. Collections have been taken to the amount of \$20.40 for the Indian Famine Fund.

HANTSPOUR.—On March 2nd the quarterly meeting of W. M. A. S. met at Hantsport in connection with Hants Co. Baptist convention. The keynote of the meeting was "Praise to God" and all the testimonies were full of praise for His loving kindness. Owing to stormy weather the number of reports was not very large. Collection \$2.02.

OSBORNE, N. S.—The W. M. A. S. of Osborne numbers twenty nine members including pastor. Very interesting and profitable meetings are held each month, one of the aims of the sisters being to make the meetings so interesting that when a sister visits once she invariably comes again. Mrs. Brown the County Secretary, has been a great help in the mission cause.

Psalm 86:3:—Declare His glory among the heathen, his wonders among all people.

5:—For all the gods of the nations are idols.

THE AYLESFORD UNION.

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by THE

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J. B. MORGAN, Editor-in-Chief.

Associate Editors:

N. H. PARSONS, W. E. HARRIS,
ETHEL M. EATON, CLARA PALMER,
JESSIE EATON, EDISON W. COGSWELL,
L. R. BAKER, Business Manager

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SPECIAL ANNOUNCEMENT.

Our purposes are in no sense to compete with, but rather to help the already existing denominational papers. We therefore make the following special offers:—

To anyone not already a subscriber for the *Messenger & Visitor* we will send that paper and the *AYLESFORD UNION* each for one year, for \$1.50.

To all old subscribers for the *M. & V.* who will pay up arrears and pay one year in advance, we will give the *AYLESFORD UNION* free for one year.

To anyone who will send us \$1.25 we will send the *Baptist Union* and the *AYLESFORD UNION* each for one year.

To anyone sending us four paid subscriptions to the *AYLESFORD UNION* we will send a free copy for a year.

For 8 paid subscribers we will send the *Baptist Union* free.

For 10 paid subscribers we will send the *Messenger and Visitor* free or the *Baptist Union* and our own paper both free.

For 12 paid subscribers we will send the *Messenger and Visitor* and our own paper both free.

EDITORIALS.

Now that our young people are well organized both at Aylesford and Morristown it becomes necessary that we should take on the different departments of B. Y. P. U. work as soon as possible. It seems to us that aside from devotional work which is already being done in our young peoples' prayer meetings, the Christian Culture Courses stand first in order of importance. We take it for granted that every B. Y. P. U. member is animated by a desire to make the most of every means within possible reach for the fitting of himself or herself for future service. This can only be done by *faithful, patient, persevering*, and above all

systematic effort. No man ever drifted into qualification for anything but a drifting purposeless life. As this is then the universal law of life let us obey it in matters religious as well as in matters secular. How great is the need and how wide the field! If we have anything like a true conception of the exalted nature of "the calling whereto we have been called in Jesus Christ," we must realize the great need there is of "culture for service," while the extent of the field before us is only half-suspected until we have covered some of its lengths and breadths. The culture courses are the embodiment of an effort on the part of our International Union to place within easy reach of every Union the means of a culture which shall be wide in its range and practical in its results. The usual hindrance of expensive text books has been admirably overcome by furnishing all the matter necessary for the successful pursuit of all three courses, in *The Baptist Union*, the official organ of the B. Y. P. U. A., which is offered at the low price of \$1.00 per year. No Unioner should rest content until he possesses this paper and is thus supplied with a most helpful educator as well as placed in personal touch with the world at large.

Of the Culture Courses a limited space will permit us to speak but briefly. These are three in number, the Bible Readers' Course, the Conquest Missionary Course, and The Sacred Literature Course, each extending over a period of four years. The Bible Readers' Course provides a plan of daily readings whereby the entire Bible is completed in four years. The books of the Bible are grouped into historical books, poetical books, Epistolary books and prophetic books and each group furnishes a year's readings. This year's readings, which began Oct. 1st '96, are in the poetical books. Helpful comments emphasize each day's readings, while each week's calendar is accompanied by notes upon the book being read and very helpful "Talks to young Christians." This course can be taken up by any one at any time and pursued successfully without any class assistance. The Conquest Missionary Course is designed to present a general view of missions from apostolic times to the present day, under the four general heads, "Connections and Beginnings," "Organizations and Methods," "Fields and Operations" and "Leaders and Triumphs." Each of the topics furnishes a year's readings and this year we are engaged upon the second. Although the year's topic began in October last, yet much benefit can be derived by taking up the work at earliest possible date. As with the Bible Readers' Course no class assistance is really necessary.

The Sacred Literature Course "is designed to present a progressive unfolding of the Messianic kingdom, both in its preparatory period in the old dispensation and in its unfolding in the New Testament and Christian times." The general divisions of topics are as follows:—"Preparations for the Messiah," "The life of Christ," "The Dawn of Christianity," and "Struggles for distinctive principles." Each topic comprises thirty lessons assigned from Oct. 1st to May 1st and while they can be taken by the individual apart from a class, much interest and profit are added by meeting together. This year's studies are on the "Life of Christ" with special reference to his teachings. In conclusion let it be said that the readings are in popular style, free from technicalities and couched in language which places them within the capacity of any intelligent person of ordinary attainments. Let each one take hold of this work with a determination to wring from it every ounce of good which it contains.

At the last quarterly business meeting of the Upper Aylesford church the question of the necessity of the word "Upper" in the church's name was raised. There would seem to be no good and sufficient reason why the extra word should be continued in use unless the plea that "it has always been so," be considered sufficient. We are the only Aylesford Baptist church, — the town, station and post office all being called Aylesford. Moreover, there is no such place as Upper Aylesford and with the unnecessary word eliminated we would be quite as easily distinguished from the Lower Aylesford church as we are now. Why not make the change?

Has not the time about come when especially on a large field like this the practice of funeral sermons at the church should be replaced by a service at the home of the deceased? It would mean the removal of a very heavy and we think unnecessary burden from the shoulders of the pastor. We would like to hear from our people upon this subject and would gladly give a limited amount of space for a free expression of opinion.

Now that the International Convention will meet at Chattanooga, Ten. instead of at Brooklyn, N. Y. we hope that the change will not lessen our Maritime delegation nor prevent the Aylesford B. Y. P. U. from being represented.

The Aylesford Union welcomes the new General Secretary, Dr. E. E. Chevins. Added to the interest that attaches to his position is that of personal acquaintance in the present case. God bless our new General Secretary.

AMONG OUR YOUNG PEOPLE.

MORRISTOWN.—At the close of the regular prayer meeting on Wednesday evening March 31st the young people of the Morristown church and congregation met to consider the advisability of organizing a B. Y. P. U. Bro. J. W. Felch was moved to the chair and Bro. E. W. Cogswell appointed Sec'y pro tem. After a somewhat full explanation of the purpose and plan of the B. Y. P. U. by the pastor it was unanimously decided by a standing vote to organize as a branch of the Aylesford Union. The constitution as adopted by the mother Union was then accepted without amendment and the officers elected as follows:—

President.—W. A. Eason.

Vice President.—W. A. Hutchison.

Secretary.—G. M. Harris.

Treasurer.—Winnie Berteaux.

The young people's prayer meeting will be held on Sunday evening as before and other phases of the work such as culture courses, etc., will be taken on at an early date. The young people are thoroughly in earnest and anxious to make the most of every means of service within their command. They will be heard from again. Initial membership thirty-two.

BERWICK.—We are glad to report the addition to our list of our active members. On Monday evening Mar. 15th a very interesting and helpful hour was enjoyed in the Baptist vestry when our two societies (Methodist and Baptist) met together in a union service to discuss our "pledge." On Tuesday Mar. 16th our Y. P. S. C. E. gave a very successful Pie Social in aid of the Indian Famine Fund. The sum of \$43.00 has been sent to Mr. Manning for immediate use on the field. Our last Monday evening meeting was well attended and topic "How our bodies influence our souls" proved very practical especially the talk from our pastor and his able assistance.

AYLESFORD.—During the past month our Union has increased eight in number. We now have forty-seven active and forty five associate and a Junior Union of twenty-six members, making in all one hundred and eighteen members exclusive of the Morristown branch which numbers thirty-two. We meet every Monday evening and our meetings are very helpful and interesting and are well attended. We spend three quarters of an hour in social service followed by our culture class.

WATERVILLE, N. S.—The society of the B. Y. P. U. was organized by our pastor Rev. •E. O. Read Dec. 22nd 1896 with twenty-eight members, twenty four Active and four associate members. The meetings of the Union are held on Tuesday

evening of each week in the Baptist church at seven o'clock. We are glad to report excellent meetings and are led to believe that the Lord is truly blessing us and we hope for greater blessings to come.

We think it a good idea to follow closely the suggestions given on our Topic Cards in reference to special meetings suited to the topic of the evening. This seems to be a good idea as it makes a change and awakens the interest of the members for which we are working and praying. On Tuesday evening Mar. 23rd we had an interesting temperance meeting; recitations and special temperance music were given by our younger members of the society and all seemed to enjoy the exercises of the evening. Our committees are doing excellent work. The missionary committee has decided that it would be a good idea for each of the members of the Union to pledge themselves to take ten cents of their money and invest and reinvest it in anything which the mind suggests and thus add to the sum invested, so that at the end of the year each member may hand in the money invested and also that gained for the purpose of helping to support some missionary. We think this a grand idea and would suggest that other societies consider the advisability of our method taken for the purpose of spreading the Gospel to every land. We are all young soldiers working for our Master and striving in His name to make our society a success. We ask an interest in the prayers of the sister unions that we may be enabled to do the work left for us to do and do it in His name and for His Glory.

Yours in the good work,

ROSS M. SHAW, Cor. Secretary.

PEREAUX.—On Feb. 4th a Y. P. S. C. E. was organized by the young people of this church in connection with the weekly prayer meeting. At the beginning we had twenty-one active members, four associate and the honorary. Since then several more have been added. Both old and young members manifest a great deal of interest in the work of the Society and labor together harmoniously for the good of the cause. Although only a little over a month since organization we feel that already good has been accomplished. Next month we hope to have a more favorable report.

BILLTOWN.—Our B. Y. P. U. is holding on its way. The membership numbers over sixty made up of honorary, active and associate members. We have on Sunday evenings before the regular prayer meeting service a class devoted to the study of the Sacred Literature Course. This class is well attended and the lessons are made very interesting by the leader Pastor Freeman. The weekly prayer meeting of the Union has taken the form of cottage meetings conducted by members of the Union. They are made as informal as possible and are a help to those who attend. We have to deplore the lack of true religious interest among many of our members and their absence

from the prayer meetings. Both the pastor and Mrs. Freeman are indefatigable workers and are deeply interested in the welfare of the Union and its members. To these we owe very much for our organization and its growth.

WOLFVILLE.—The B. Y. P. U. of this place numbers some one hundred and fifty. The work so far this year has been rather uneventful. We have been carrying on the Christian Culture Course under the leadership of our pastor. The work however, has been somewhat broken owing to special services held in connection with the church. At present our work is discontinued again.

Our Juniors.

MOTTO:—"In the name of the Lord Jesus."—Col. 3: 17.

PLEDGE: "I promise to pray every day, to abstain from both liquor and tobacco, to keep from using profane language; and to be present, when I can, at every meeting of the Union."

AYLESFORD.—On the 26th of February a Junior Union was organized under the leadership of Mrs. Morgan, with twenty-six members. The meetings which are held every Saturday afternoon are very interesting and our number is rapidly increasing. We now have forty-three members of whom seven are also members of the Senior Union. The pledge which all the members are required to sign is very helpful, especially to the boys, as one of the things we Juniors are pledged against is the use of profane language. We are glad to notice much improvement in this direction.

The first part of the meeting is a short social service which is very helpful to all the Juniors. At present Mrs. Morgan leads but we hope in the near future to have our members take charge of the devotional exercises the same as in the senior Union. Of the Culture Courses we have only taken up the Bible Readers' Course and the Conquest Missionary, as there remains only a few weeks work in the Sacred Literature Course. A large number follow the Daily Bible Readings and we all enjoy the conquest meetings. We plan to begin the Sacred Literature Course next autumn.

We hope that the interest in junior work will go on and that next month we may be able to report some more new members.

M. F. BOWLBY, Sec.

DEAR EDITOR:—I am only a little girl eleven years old and you must not expect much from me for this is my first attempt to write about our Junior Union, and as I am one of the number I thought it would be nice to give an account of how I like it. We have for our leader our pastors wife, Mrs. Morgan, whom we esteem very highly. There is quite a large number of us who are very much interested in the work and I think through the influence of it we may learn to be quite useful. I hope to see my companions' letters in here.

Your little friend,

BESSIE BALCOM.

OTHER DENOMINATIONS.

Methodist Notes.

During the last ecclesiastical year of the Methodist Episcopal Church an average of three thousand persons were received into that church on probation every Sunday in the year. The present year promises to reveal even more glorious successes. Five thousand conversions are reported from the one State of Michigan for the month of March alone. The accessions to other evangelical churches in the United States during the year now closing have been phenomenally numerous. These facts are a decisive answer at once to pessimistic fears of those good people who mourn over what they call a dying Christianity and to the wicked sneers of those who call her dead in the murderous hope of burying her alive.

The third International Convention of the young people of the Methodist Churches of the United States and Canada associated together under the name of "The Epworth League," will be held in Toronto next July. It is expected that 25,000 persons will attend. Toronto is quite capable of handling that number. Unlike the crowd that gathered the other day in Nevada, the *police* will find this an easy crowd to look after.

Instead of having one great place of meeting it is the intention to utilize several audience rooms that will seat congregations of not more than 1,000 each, which, experience teaches, is as many as can be wisely included in any one meeting for such a purpose as calls these together. It is expected that the railways will grant single fare tickets to all delegates to this Convention. The like privilege will probably extend to all persons desiring to attend. Would it not be a good plan for the Aylesford B. Y. P. U. to send one or more of their number to that Convention?

Two members of the Paris (Ont.) Epworth League have offered to donate to the League a handsome wall pledge if every meeting during the term is *started on time*. O for some such arrangement for our Church and Prayer Meeting services!

Two of the Leagues in St. Thomas Ont. have undertaken to supply regularly the services of a church in

the outskirts of the city. There are not many regions where similar societies are in existence where similar work might not be in order. Judiciously organized and carried on such agencies would prove of immense advantage to all concerned.

In England the young people of the Wesleyan Methodist Church are united under the name of "The Wesley Guild." Their motto is "One heart, one way." The Rev. W. B. Fitzgerald, one of the General Secretaries of the Guild, says: "The Guild has exceeded our most sanguine expectation. It has been welcomed both in town and county. It has consolidated on the one hand the organization of busy churches and on the other has put new life into many small struggling causes."

The difference between the electric motor and the wheelbarrow is this:—The one moves forward because of the impulse of a power that throbs within it, while the other goes only while human hands push it. We have too many wheelbarrow Christians. Get the divine fire kindled within your soul and you will find it a joy to work and think and speak for your Lord and Master.

J. S. C.

Church of England Notes.

There are now three hundred and forty Chapters composing the Brotherhood of Andrew and Philip.

Early in May, Trinity Parish, New York, will celebrate the two hundredth anniversary of its establishment.

An appointment to the Archbishopric of Canterbury involves charges of \$4,500 to be borne by the Archbishop-designate.

There are now in the ministry of the Mexican Church, 8 priests and five deacons. There are 4 candidates for ordination. All these are Mexicans.

The Archbishop of Canterbury will preside over a great Queen's temperance demonstration to be held in the Queen's Hall, Piccadilly, on the 21st of May next, under the auspices of the National Temperance League.

Commenting upon the fact that the Methodist clergymen of Virginia receive an average salary of \$865 a year, *The Southern Churchman* expresses the opinion that the clergymen of our Church in the

state do not receive an average of more than \$500 a year.

The appointment of the Rev. E. Carr Glyn to the see of Peterborough, England, adds one more total abstainer to the ranks of the English episcopate.

The International Convention of the Brotherhood of St. Andrew is to be held in Buffalo, Oct. 13-17. Invitations have been sent to all Bishops of the Anglican Communion. The Bishop of Rochester, Canon Gore, and Dean Rorison of Scotland, have accepted the invitation.

It is stated on good authority that the contributors to the funds of the church of England missionary societies come in very small measure from the well-to-do. It is the poorer people, the poorer parishes and poorer clergy, who are making sacrifices to supply the means for carrying on missionary work abroad.

In Japan, 14 foreign and 15 native clergy are working under Bishop McKim. There are 26 candidates for Orders. The clergy and 55 native catechists supervise the work of the church at 81 stations, and have 1,383 communicants enrolled. There are 2,507 Sunday School children. From Advent 1895, to Advent 1896, there were 201 persons baptised, of whom 167 were adults.

A Churchwoman traveling in India writes of a recent interview with the Bishop of Lucknow. "The Bishop," she says, "asked if he could induce some member of the Brotherhood of St. Andrew to come out to India. He had heard very good accounts of them and would gladly welcome them if they could be secured. I told him that they certainly would appreciate the honor of such a request but that, perhaps, our own missionary of bishops would feel that they had the first claim upon the services of those who were willing to go into the mission field, and that he might be more successful in getting them from the Chapters lately established in England. He said that when he went home next summer he would take special pains to meet and talk with the American Bishops at the Lambeth Conference, who had had more experience with the Brotherhood, and that he would also look up some of its members in England with the hope of taking them back to India with him."

OUR STORY PAGE.

Tim's Kit.

It surprised the shiners and news-boys around the post-office the other day to see "Limpy Tom" come around them in a quiet way, and hear him say:

"Boys, I want to sell my kit. Here's two brushes, a hull box of blacking, a good stout box, and the outfit goes for two shillings."

"Goin' away, Tim?" queried one.

"Not 'zactly, boys, but I want a quarter the awfulest kind just now."

"Going on a 'scourtion?" asked another.

"Not to-day, but I must have a quarter," he answered.

One of the lads passed over the change and took the kit, and Tim walked straight to the counting-room of a daily paper, put down the money, and said:

"I guess I kin write if you'll give me a pencil."

With slow moving fingers he wrote a death notice. It went into the paper almost as he wrote it, but you may not have seen it. He wrote:

"Died—Lital Ted, of scarlet fever, aged three years; funeral to-morrow, gone up to Hevin; left one bruther."

"Was it your brother?" asked the cashier.

Tim tried to brace up but he couldn't. The big tears came up, his chin quivered and he pointed to the notice on the counter, and gasped: "I—I had to sell my kit to do it, b—but he had his arms around my neck when he d—died!"

He hurried away home, but the news went to the boys; they gathered in a group and talked. Tim had not been home an hour before a bare-footed boy left the kit on the door-step, and in the box was a bouquet of flowers which had been purchased in the market by pennies contributed by the crowd of ragged but big-hearted urchins.

His "Little Feller."

"I happened to be down in my cellar the other morning when the ashman came around to collect the ashes," said a gentleman who resides in Second Avenue, to a Detroit Free Press representative. "I was opening a barrel of great red apples at the time, and when the big, dust-covered and necessarily untidy man came back with the em-

py ash barrel I picked up an apple and held it out toward him, saying as I did so:

"Won't you have an apple?"

He took it eagerly, saying as he did so:

"Thank ye, sir; I've a little feller at home who'll be tickled to death to git it. I most always find something or other in the ash barrels to carry home to 'im at night, but it ain't often I get anything equal to this big apple. I tell ye the little feller's eyes will shine when he sees it."

"I don't know how many times that day my thoughts were of that big, rough-handed fellow, with that apple put away so carefully in his pocket for that 'little feller.'

"When evening came I thought of the 'little feller' who was on the outlook for the big, dust-covered father, with the calloused and soiled hands, but with the true heart and the kindly word that made him a king in the eyes of that 'little feller.'

"It must have been a very poor and humble home to which the man went at the close of his weary day, but then there was the 'little feller's' presence to make beautiful even the bare walls and floors and to bring the love light to his father's eyes and joy to his father's heart.

"These 'little fellers' glorify and beautify many a home in which poverty abides. But human affections can sweetly and patiently endure toil and rags and poverty when there is a 'little feller' to meet and greet the father when the long day is done."

Seeing the Point.

A boy returned from school one day with the report that his scholarship had fallen below the usual average.

"Son," said his father, "you've fallen behind this month, haven't you?"

"Yes, sir."

"How did that happen?"

"Don't know, sir."

The father knew, if the son did not. He had observed a number of dime novels scattered about the house; but had not thought it worth while to say anything until a fitting opportunity should offer itself. A basket of apples stood upon the floor, and he said:

"Empty out those apples, and take the basket and bring it to me half-full of chips."

Suspecting nothing the boy obeyed.

"And now," he continued "put those apples back into the basket."

When the apples were replaced, the boy said:

"Father, they roll off. I can't put any more in."

"Put them in, I tell you."

"But, father, I can't put them in."

"Put them in! No, of course you can't put them in. You said you didn't know why you fell behind at school, and I will tell you why. Your mind is like that basket. It will not hold more than so much. And here you've been the past month filling it up with chipdirt - dime novels."

The boy turned on his heel, whistled, and said: "Whew! I see the point."

Not a dime novel has been seen in the house from that day to this.

I know a Thing or Two.

"My dear boy," said a father to his only son, "you are in bad company. The lads with whom you associate indulge in bad habits. They drink, smoke, swear, and I am afraid they gamble. They are not safe company for you. I beg you to quit their society."

"You needn't be afraid for me, father," replied the boy, laughingly; "I guess I know a thing or two. I know how far to go and when to stop."

The lad left his father's house twirling his cane in his fingers and laughing at the 'old man's notions.'

A few years later, and that lad, grown to manhood, stood at the bar of a court, before a jury which had just brought in a verdict of guilty against him for some crime in which he had been concerned.

Before he was sentenced he addressed the court and said, among other things: "My downward course began in disobedience to my parents. I thought I knew as much as my father did, and I spurned his advice; but as soon as I turned my back upon my home, temptations came upon me like a drove of hyenas and hurried me into ruin."

A little fellow, upon hearing his aunt say that the sermon was one of the best that the pastor had ever preached, remarked, "Why, aunt Emma, it seems to me that you say that every Sunday." Happy pastor who has such hearers! What did you say about your pastor's sermon last Sunday?—*Baptist Union.*

Millinery Opening! • Millinery Opening!

ON SATURDAY, APRIL 10TH, AT MRS. WOODBURY'S, KINGSTON,

WILL be shown a fine assortment of HATS TRIMMED and UNTRIMMED. Flowers and Ribbons in abundance, and so handsome. SAILORS in White, Black, Colors and Fancies. Miss NEWCOMB will be only too pleased to show goods and take your order if you wish to buy.

Mrs. WOODBURY is showing the finest assortment of SHIRT WAISTS, both in price and quality that she has ever shown.

Also, a very nice line of LADIES' CAPES, from 85c to \$5.00.

Ask to see the WAIST SETS and BELT BUCKLES.

WINDOW SHADES from 25c. to 65c., and ROOM PAPER at all prices.

To arrive the middle of April, a carload of mixed FURNITURE; Chairs, Tables, Lounges, Bedsteads, Side Boards, Hat Racks, Bureaus, Extension Tables, and Bedroom Suites from \$15.00 to \$22.00.

COME EARLY AND GET YOUR PICK.

PAINTING
 Done in all its Branches
 BY
D. A. ANDERSON,
 AYLESFORD, N. S.

W. E. HARRIS & CO.,
 AYLESFORD, - N. S.

MEDICINES, & GROCERIES, & FANCY GOODS.
 We have a few hundreds of dollars' worth of
 ↔ DRY GOODS, ↔
 Which are to be sold at once
 -AT COST.-
 We offer a fine lot of
 Fine & Heavy BOOTS & SHOES,
 AT COST.
 Produce Taken. Terms—C. O. D.

JAMES COCHRAN,
 MANUFACTURER OF
 Pumps, House Finishing, Brackets,
 Moulding and Turning.

Bicycle Repairing A Specialty.

Wheelmen Tourists Promptly Attended To.

Machine Work of All Kinds Done.
 AYLESFORD, - N. S.

Subscribe for the
AYLESFORD UNION.

RAYMOND COBBIN,
 TONSORIAL ARTIST.
 BERWICK, N. S.

C. J. WEST,
 ↔ General ↔ Merchant. ↔
 Carries a Full Stock
 In General Lines.
 A full line of
 Ready-Made Clothing
 Just Arrived.
 AYLESFORD, N. S.

Before buying Elsewhere Call and
 See my Stock of
 Highest Grade Buggies & Wagons.
 Also full line of Frost & Wood's
 ↔ FARMING IMPLEMENTS ↔

—AND—
 REPAIRS
 Well known by all to be
 SECOND TO NONE.
L. R. WHITMAN,
 Aylesford, N. S.

Leave your Orders with
J. L. MOFFATT,
MERCHANT TAILOR,
 BERWICK, - N. S.
 For a Spring Suit
 A full assortment of CLOTHS, HOME and
 FOREIGN, always in Stock.

ADVERTISE IN THE
AYLESFORD UNION,
 THE BEST MEDIUM
 For reaching the people of Aylesford
 and surrounding country.

LOCAL JOTTINGS.

La Grippe!!

Aylesford roads are unsurpassed for the season.

TENNYSON ADAPTED.—"In the spring a young man's fancy lightly turns to thoughts of" "BIKE."

Spurgeon Selfridge and Horace Reid have purchased the meat business of J. Jacques and intend pushing it vigorously. The UNION wishes *the boys* success.

The Mission Band at Morristown gave a concert in the church on Sunday evening March 7th. The proceeds which amounted to over \$18 were devoted to the Famine Fund.

The B. Y. P. U. Reading-Room is now an accomplished fact and open to the public. It will be open on Tuesdays, Thursdays and Saturdays from 2 p. m. to 9 p. m.—the hours from 3 p. m. to 5 p. m. being exclusively reserved for ladies.

There was some lively work a few days ago at L. O. Neily & Co's. warehouses when it became necessary to load two cars with apples while the freight train waited. The D. A. R. authorities agreed to hold the train 20 minutes for the purpose. Six men were placed at each car and the work of loading 305 bbls. completed in just 9½ minutes.

The first offering of the year from the Aylesford and Kingston churches for denominational purposes was made on the 2nd Sunday in March. The amounts realized were as follows:—The Aylesford church (collection at Aylesford \$20; Whitman Morton \$10; Morristown branch \$7.65.) Total \$37.65. The Kingston church \$32. Total \$69.65.

The past season has been a busy one at L. O. Neily & Co's. warehouses. From Sept. 1st 1896 till April 1st 1897 there were shipped to London, Manchester and Glasgow 11,506 bbls of apples, to Boston 571 bbls., and to local markets 1,325 making a total of 13,402 bbls. Of the English shipments 8,521 bbls were re-packed.

Aylesford promises to be a busy place for the carpenters during the coming summer. Rumor has it that Dr. Balcom will make some addition to his residence, besides erecting a commodious warehouse at the rear of the shop now occupied by W. E. Harris & Co. The second storey will be finished for a public hall and the whole when completed will make the largest building in Aylesford. S. J. Ray & Son intend putting up another large building opposite Nichols' carriage shop to contain machine and carpenter shops and a grist mill. W. Holland will push on his house as soon as the weather will permit.

The scholars of the Auburn school recently raised \$3.75 in behalf of the India sufferers.

The Kingston church well sustained their reputation of liberality by making a special offering of \$20 on a recent Sunday for the Famine Fund.

The Creamery will open on Monday, April 5th under the efficient management of L. R. Baker. For the present it will operate three days out of each week.

The Lily Pond Temple of the Dempsey Corner school gave an entertainment on the evening of March 13th in the interest of the Famine Fund and raised \$12.

Miss Loomer and Miss Davidson have returned from attending the millinery openings in St. John and are now prepared to decorate Aylesford beauty with the latest designs of head-gear.

WANTED!—Not one of your common barbers, who chops and haggles a man's locks a la penitentiary and cuts his throat along with his beard, but a genuine tonsorial artist so skilled in all the latest devices of the profession that he can carve beauty lines upon the homeliest pate and make being shaved such a luxury that a man will throw his grandfather's razor on the bone heap, and his wife will grow green eyed with jealousy that she can have no share in the pleasure.

PERSONALS.

Jas. Coffin has pneumonia. Budd Nichols has gone to Boston. J. C. West, formerly of Morristown, now of Boston, is making a short visit to his old home.

Our aged and esteemed Bro. Whitman Morton is recovering from a severe attack of la grippe.

The entire family at the Parsonage except Miss Connolly is down with the prevailing epidemic.

Deacon N. P. Spurr, who has been laid aside with la grippe for several weeks, is slowly improving.

Miss Clara Paluer goes to Boston on Apr. 10th for a month's visit. We hope that the readers of the UNION may be benefitted by a trip to the "Hub" of one of its staff.

Miss Kate Sutton of Acadia Seminary and Charles Atherton of Horton Academy Wolfville, both of whom belong to Woodstock, N. B., were guests at the Parsonage a few weeks ago.

Ernest Eaton, who is attending the Middleton school, spent a Sunday at home a short time ago. The UNION learns with pleasure that in a recent examination Ernest took third place in a large class, making something in the nineties.

MEMBERSHIP.

THE AYLESFORD CHURCH.

- By BAPTISM.
 March 7th. Mrs. Parker Graves.
 Major Tufts.
 Ingiam Foster.
 March 14th. Joseph Taylor.
 Merton Parker.
 Minnie F. Bowlby.
 March 21st. Bessie Balcom.
 Nellie Parker.
 Myrtle Baker.
 By LETTER.
 March 21st. Mr. Andrew McBride.
 Mrs. Andrew McBride.
 Mr. and Mrs. S. J. Ray.

THE KINGSTON CHURCH.

- By LETTER.
 March 27th. Mrs. Frank Cassidy.
 Mrs. Wm. Ray.
 Miss Jessie Patterson.

BIRTHS.

HODGES—At Millville, N. S., on March 29th, Mrs. Egbert Hodges of a daughter.

MARRIAGES.

- BALTZER-NORTHRUP—At the Baptist Parsonage, Aylesford, by Rev. J. B. Morgan, B. A., on the morning of March 16th, Aubrey F. Baltzer of Dempsey Corner, to Linda Northrup of Harborville.
 SPINNEY SAUNDERS—At their future home, Harmony, N. S., by Rev. J. B. Morgan, B. A. on the evening of March 24th, George E. Spinney to Martha J. Saunders both of Harmony.
 FOSTER-COOK—At the Baptist Parsonage, Aylesford, by the Rev. J. B. Morgan, B. A. on the afternoon of March 24th, Geo. W. Foster to Florence M. Cook, both of Millville.


DEATHS.

- MILLER—At the residence of William Higgins, North Kingston, March 2nd, Gertrude Miller, aged 38 years.
 WATSON—After a lingering illness, Sarah, beloved wife of John Watson, died March 7th, aged 36 years, leaving a husband and two children.
 HAWKINS—At the home of Johnson Tupper North Kingston, March 12th, of consumption, Bessie Hawkins, aged 27 years. Bessie was a true Christian and died trusting in her Saviour.
 DOWNIE—At Wm Carey's, North Kingston March 28th, Burton Downie, aged 67 yrs. Mr. Downie died very suddenly, having retired in his usual health and was found dead in the morning. He leaves a widow and two sons at East Margaretville.
 BREWSTER—At Kingston, March 30th, Mrs. Rebecca Ritchie in the 77th year of her age.
 MCBRIDE—At Woodlawn on Monday Mar. 1st, Leverette E., son of Jane and Alfred McBride, aged 22.
 SELFIDGE—At Weston on Wednesday, March 3, Nancy M., infant daughter of Isaac M. and Ella Selfridge, aged 1 year, 11 months.
 DONNELLAN—At Woodlawn on March 18, Edmund, son of Ann and John Donnellan, aged 27.
 CLEM—At Fairview, North Mountain, Mar 31st, Elias Clem, aged 56.

Read the Prices

AT **Roach & Power's,**

If you see It in our Ads., it is so.

 **KINGSTON STATION.**


<p>Grocery Department.</p> <p>22 lbs. Gran. Sugar, ... \$1.00 Good Brooms10 The best 40c Tea for 35c 7 lb</p>	<p>Dry Goods Department.</p> <p>Come and see our DRESS GOODS, SHIRT WAISTS, PRINTS, CARPETS, at low prices. See our carpet @ 35c 7 yd.</p>	<p>Clothing Department.</p> <p>200 Suits to choose from. Men's Suits @ \$3.65, \$4.00, \$5.00, \$5.50, and up to \$12.00. Men's Heavy Tweed Pants 90c.</p>
<p>Hardware Department.</p> <p>Get our prices on NAILS, PAINTS, OILS and SHELF HARDWARE. We are lower than the lowest.</p>	<p>Flour & Feed Department.</p> <p>Feed Flour ... \$1.00 7 bag. Middlings90 " Flour @ 4.90 7 bbl. Best Manitoba " 5.50 "</p>	<p>Boot & Shoe Department.</p> <p>We buy our Boots & Shoes in Case lots direct from the manufacturer and give our customers the benefit of the low prices.</p>

HIGHEST Market Prices paid for Produce.
 We will make it worth your trouble if you come and see us this spring.

Yours for business,

ROACH & POWER.

SPRING & GOODS.

FOR SALE LOW 

BY THE ESTATE OF T. R. HARRIS, AYLESFORD.

<p>Builders' Hardware <small>INCLUDING</small></p> <p>5 tons Wire & Steam-Cut Nail; 2 " White Lead, Brandram's [Genuine & other brands 10 casks Paint Oils; Liq'd Paints, Handy Colors, Varnishes. All kinds Marbleine. Wall Tints, all shades. Whiting, Putty, Glass. Single & double thick Zinc. Sheathing Paper, Lead Pipe, Sinks, Locks, Hinges, And other Shelf Hardware.</p> <p><small>ALSO</small></p> <p>Plain & Barb Wire Fencing, Oiled & Annealed do. for Crabb's [Pat. Fence.</p>	<p>Garden & Field Seeds. <small>A LARGE STOCK INCLUDING</small></p> <p>Timothy, Red and Alsike Clover, Red Top Fancy, [re-cleaned and otherwise. Field and Garden Peas, Sweet Corn, Ensilage " including Red Cob, Southern White and Leaming.</p> <p><small>ALSO</small></p> <p>500 bus. Oats.</p>	<p>Ready Made Clothing.</p> <p>A large assortment for Men, Boys & Children.</p> <p>Men's Suits ... \$3.25 up. Boys' " ... 2.50 " Children's " ... 1.75 "</p> <p>Gents' Furnishings.</p> <p>Hats & Caps in all the leading styles. Boots & Shoes, Black and Russet Colored.</p> <p><small>ALSO</small></p> <p>Trunks, Valises and Hand Satchels.</p>
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All of the above, as well as the many other lines we carry, will be sold at the lowest of prices for Cash. Call and inspect or ask for quotations.

April 1st, 1887.

F. E. HARRIS, MANAGING EXEC. & TRUSTEE.

O. B. McINTYRE,

HARNESS-MAKER.

AYLESFORD, N. S.

A full stock kept and all kinds of Harness Work done. Repairing a Specialty.
Shop closed at 6 p. m. on Tuesdays and Fridays.

VALLEY HOUSE,

CARLTON NEELY, - Proprietor.

Sample Rooms & Livery Stable.
KINGSTON STATION, N. S.

W. H. HUGHSON,

Custom Boot and Shoe Making.
AYLESFORD STATION, - N. S.

All kinds of Repairing done. Also, Fine Sewed and Pegged Work a Specialty.

AYLESFORD HOTEL,

MRS. BERTHA GRAVES, - Prop.,
AYLESFORD, - N. S.

Within 10 seconds walk of the station. Livery Stable, with special attention to Commercial Men.

W. W. NEILEY,

UNDERTAKER

NORTH KINGSTON, - N. S.

Careful personal attention given to all orders. Burial Robes and Habits in full assortment.

L. LOOMER,

FIRST CLASS MILLINERY.

MISS LOOMER will visit the Millinery openings in St. John, N. B., in April, and will be prepared to serve her patrons in the latest styles.
AYLESFORD, - N. S.
(OPPOSITE BAPTIST CHURCH.)

P. N. BALGOM, M. D.

OFFICE HOURS:—Will be at office Tuesdays and Fridays from 8 A. M. to 11 A. M. On other days from 8 to 9 A. M., emergencies excepted.

AYLESFORD - N. S.

Dentistry In Aylesford!

S. W. EATON, L. D. S.,

OF CANNING,

Has rooms over L. O. NEELY'S warehouse, which he will occupy the second Monday, Tuesday and Wednesday of each month—longer if there are engagements unfulfilled.

To the Public:

I HAVE been doing business at the old stand for twenty-seven years, during which time many changes have taken place. New firms have sprung up and vanished; combines have been formed and incorporations made. Notwithstanding all this, I have endeavored to allow 16 oz. to the pound and to pay one hundred cents to the dollar.

I have never exhibited my prices before the world, in order to sell my goods, but aim to keep articles that will advertise themselves, especially in

GROCERIES & FLOUR.

This is proven by the liberal patronage bestowed upon us from year to year, for which I take this opportunity of heartily thanking my friends.

I have secured the assistance of the same clerk, who has been with me so many years, and consider her second to none in the Dominion.

I respectfully ask a continuance of your patronage, as well as prompt payment of all accounts due over one year.

G. W. EATON,

AUBURN, N. S.

NOTICE!

THE subscribers finding the Credit System of storekeeping unprofitable and behind the times, and believing the majority of our customers will approve of the change, we have decided to sell out our business to a larger company, who intend to work upon the prompt payment plan, selling goods at very fine prices for pay down.

In the meantime come and get extra values for Cash.

FARNSWORTH & CO.

Aylesford, Mar 3, '97.

STEPHEN TAYLOR,

BLACKSMITH.

Shoing and General Repair Work given Special Attention.

AUBURN, - N. S.

S. J. RAY,

UNDERTAKER

Coffins, Caskets and Robes kept constantly in stock.

Also, Repairing of Carriages and sleighs done on the premises.

AYLESFORD, - N. S.

1861: ESTABLISHED: 1861

C. A. WILLIAMSON,

Saddler & Harness Maker,

AYLESFORD STATION, N. S.

HOLMES CASSIDY,

Horse-Shoer & General Blacksmith,

NORTH KINGSTON, N. S.

Carriage Building & Repairing
TO ORDER.

Special orders in all kinds of Wood Work given Prompt Attention.

FRANK CASSIDY,
NORTH KINGSTON, N. S.

Flour & Feed

Constantly kept on hand in full stock for Cash. As I purpose effecting a change in my business after June 1st, I beg to request my patrons that all outstanding accounts be settled by that date.

N. P. SPURR,

AYLESFORD, - N. S.

BARGAINS!

During the month of March we will give

Genuine Bargains

TO

Cash Buyers

IN

Dry Goods, Boots & Shoes,

Crockery and Glassware, etc.

GROCERIES

Of the BEST QUALITY and PRICES RIGHT.

H. W. MURPHY,

AUBURN, N. S.

FURNITURE ! FURNITURE !

PARLOR SUITES,
CENTRE TABLES,
DINING TABLES,
SIDEBOARDS.

REED CHAIRS,
ROCKING CHAIRS,
DINING CHAIRS,
CHILD'S CHAIRS,

BEDROOM SUITES,
BEDSTEADS,
WOVEN WIRE SPRINGS,
MATTRESSES.

Bedroom Suites from \$10 up, W. W. Mattresses from \$2 up, and Chairs from \$2.50 up, per sett.

And many other articles for Spring Trade, all reduced to specially low prices for Cash.

PICTURE FRAMING Also Promptly Attended to.

Call and inspect at the _____

AYLESFORD

Furniture & Stove Warerooms.

(Store formerly occupied by FARNSWORTH & Co.)

→ New Cash Grocery, ←

E. C. GATES,

KINGSTON STATION, - - - NOVA SCOTIA.

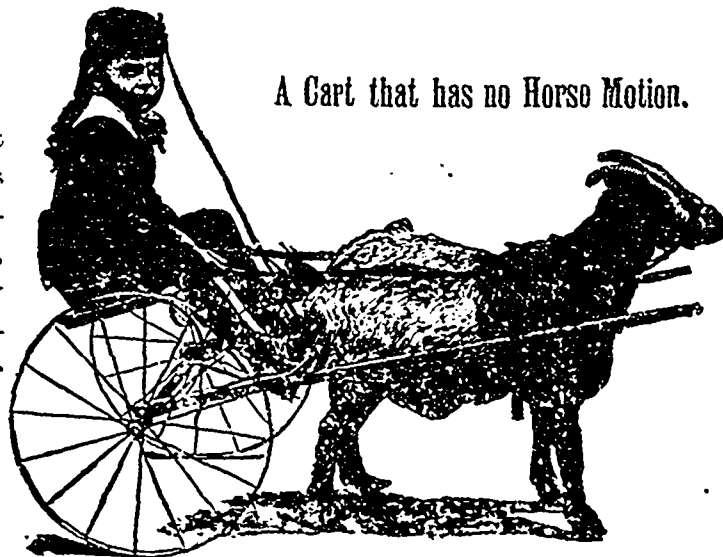
With a strictly cash system and exclusive attention to GROCERIES, we offer to the public every possible advantage consistent with sound principles. Bring along your Cash or Produce and give us a trial.

Buggies & Farm Implements.

WE are prepared to furnish a Full Line of Goods as usual.
GOODS FIRST-CLASS. PRICES WITHIN REACH OF ALL.

BUGGIES, CARTS, light and heavy EXPRESS WAGONS, TEAM WAGONS, PLOWS, HARROWS, CULTIVATORS, SPRAY PUMPS, and every article needed to work the farm.

A Cart that has no Horse Motion.



We keep a full line of REPAIRS for IMPLEMENTS. Don't fail to try our LONG LANDSIDE PLOW. ALL GOODS WARRANTED.

Lime, Brick and Cement, Flour and Feed at the old stand.

L. O. NELLY & CO.