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THE AYLESFORD UNION.

AYLESFORD, N. S., MAY 1, 1898.

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CURRENT HISTORY.

Mr. Gladstone continues in a very precarious state of health.

The new Pork-Packing Co. of Middleton have been granted exemption from taxation for a period of ten years by the Annapolis County Council.

The United States has already exhausted the \$50,000,000 naval appropriations, and this is only a beginning. War is an expensive as well as deadly luxury.

Work has commenced in remodelling the Baptist Church in town. Sunday services will be conducted by Rev. B. N. Nobles in Margeson's Hall until the church is completed.—Advertiser.

At a public meeting last Monday evening the citizens of Wolfville passed a resolution authorizing the Town Council to tender the Municipal Council a sum not to exceed \$25,000 for the purchase of a site in or near the centre of that town for a new Court House and other buildings in contemplation. Berwick has offered a free site and a \$5,000 bonus, at the same time requesting the Municipal Council to petition the legislature to divide the county for purposes of holding court. Kentville has not yet been heard from, and as for Aylesford, our law-abiding and peace-loving citizens, have no use for a Court House.

The works of the Atlantic Powder Co. at Dover, N. J., were blown up and six men were killed.

Edward Sears was elected mayor of St. John on April 19th by a majority of 175 over Ald. Daniel.

Since the war scare flour has advanced over \$1.00 per bbl. in price and cornmeal 25c. They are still on the rise.

Gen. Gascoigne has resigned command of the Canadian Militia to take effect as soon as his successor can be appointed.

The joint resolution requiring armed intervention in behalf of Cuba unless Spain should withdraw her forces at once having passed both Senate and Congress received the president's signature on April 20th and was forwarded at once to Minister Woodford at Madrid. Spain thereupon, without delay, broke off diplomatic relations, withdrawing her minister from Washington and handing Woodford his passports before he had an opportunity to deliver his country's message. This action precipitated a state of war between the two countries, although the formal declaration was not made till some days later. Thus far hostilities have been conducted chiefly on paper. Havana and ports of the Cuban coast have been blockaded, and a number of valuable merchant ships taken as prizes, but little powder has yet been spent and no lives lost. The movements of the Spanish navy are largely unknown, but may culminate in some unwelcome surprises on the Atlantic seaboard before many days. Meanwhile a collision between the Pacific squadron of the two nations is imminent in the neighborhood of the Philippines. Nearly all the European nations have made declarations of neutrality except Austria, who strongly favors Spain.

Rev. Geo. C. Lorimer, D. D., of Tremont Temple, Boston, will lecture in College Hall, Wolfville, under the auspices of the Acadia Athenaeum Society on the evening of May 11th, upon the subject, "Changes and Chances; or Tides in the Affairs of Men."

Nothing seems lacking in the equipment of the American Militia for the present cruel war. Orders issued to the Ninth New York regiment require that each man shall carry a hairbrush, a whisk broom, twenty-four handkerchiefs, extra shoes and wearing apparel and a napkin.

—St. John Sun.

The victory at Atbara seems to have insured the easy success of Sir Herbert Kitchener's expedition in the Soudan. The Arabs are deserting the Khalifa, and the advance of the British and Egyptian forces is everywhere greeted with delight by the native population. It is now thought possible that Khartoum may be taken with fighting.

Sir Michael Hicks-Beach, Chancellor of the exchequer, presented the budget statement in the British House of Commons on the 21st inst. It showed a total revenue of £116,016,000, with a reduction of the national debt to the extent of £6,605,000 and a clear surplus of £3,678,000. This does not look much like an early decadence of the empire.

Rev. H. Alfred Porter has received a unanimous call to occupy the pulpit of the Calvary Baptist Church in the city of Brantford during his summer's vacation. Mr. Porter's work at Rochester Theological Seminary during the past year has reflected great credit upon himself and caused him to rank as one of Canada's brilliant young men. He will return the coming year to complete his course.—Advertiser.

Church Directory.

THE AYLESFORD BAPTIST CHURCH.

PASTOR:
REV. J. B. MORGAN, B. A.

CHURCH SERVICES:

AT AYLESFORD:

PREACHING on 1st and 3rd Sundays of each month at 11 a. m., and on the 2nd and 4th at 3 p. m.

SUNDAY SCHOOL one hour before preaching service.

YOUNG PEOPLE'S PRAYER MEETING every Sunday at 7.30 p. m.

REGULAR PRAYER MEETING every Friday at 7.30 p. m. S. L. CLASS at the close.

ORDINANCE OF THE LORD'S SUPPER on the first Sunday of each month.

MONTHLY CONFERENCE on the Friday preceding 1st Sunday at 7.30 p. m.

PASTOR'S RECEPTION at the Parsonage every Tuesday afternoon and evening. All are welcome.

W. M. A. S. on Wednesday following 1st Sunday at 3 p. m.

THE JUNIOR UNION every Saturday at 3 p. m.

AT MORRISTOWN.

PREACHING on the 1st Sunday in the month at 11 p. m., on the 3rd at 3 p. m., and on the 4th at 7.30 p. m.

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

REGULAR PRAYER MEETING every Thursday at 7.30 p. m. S. L. CLASS at the close.

YOUNG PEOPLE'S PRAYER MEETING every Sunday at 7.30 p. m.

ORDINANCE OF THE LORD'S SUPPER on the 2nd Sunday of each month.

CONFERENCE on Saturday preceding the 2nd Sunday at 2 p. m.

W. M. A. S. on Thursday following 2nd Sunday at 3 p. m.

THE KINGSTON BAPTIST CHURCH.

PASTOR:
REV. J. B. MORGAN, B. A.

Church Services.

PREACHING on the 1st Sunday of every month at 3 p. m.; on the 2nd at 7.30 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. S. L. CLASS at the close.

ORDINANCE OF THE LORD'S SUPPER the 4th Sunday of every month

MONTHLY CONFERENCE on the Wednesday preceding the 4th Sunday at 7.30 p. m.

W. M. A. S. on the 2nd Friday of every month at 3 p. m.

Aylesford Harness Shop

HARNESS SOAPS and OILS in great variety. Repairing Horse Collars a Specialty.

C. B. MCINTYRE.
P. S.—All kinds of building material taken in ex-

Lodge Directory.

HARMONY LODGE, A. F. & A. M., No. 59.—Meets on 1st Monday of each month at 8 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 8 p. m., in Oddfellows' Hall, Kingston Station, N. S.

A. H. HILTON, N. G.
A. C. VANBUSKINK, SEC.
PAROLE DIVISION, S. OF T., No. 650.—Meets every Wednesday at 8 p. m., in Spurr's Hall, Aylesford, N. S. Visiting members cordially invited.

HOWARD SPURR, W. P.
EVA GRAVES, R. S.
SUNDEW DIVISION, S. OF T., No. 550.—Meets every Monday at 8 p. m., in North Kingston Hall.

JAMES SMITH, W. P.
LOUISE ARMSTRONG, R. S.
GLENDALE, I. O. G. T.—Meets every Tuesday at 8 p. m., in C. J. West's Hall, at Aylesford, N. S.

MRS. GEO. F. WEST, W. C.
BROOKLYN LODGE, No. 677.—Meets every Friday at 8 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 8 p. m., in North Kingston Hall.

W. W. NEILY, PRES.
S. E. NEILY, SEC.
THE FARMERS' UNION meets every Thursday at 8 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 Monday of each month at 8 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 Morristown Hall.

NATHAN BANKS, W. C.
AARON HODGES, SEC.

Before Buying Elsewhere

Call and see my Stock of

Highest Grade Buggies AND Wagons

Also, a 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.

Could Always Prove His Innocence.

The Rev. Sam Jones, the Georgia evangelist, was holding a series of meetings at a church whose pastor was noted for his lack of good looks. One evening at a revival service, as he was talking about the sin of hypocrisy and duplicity, he—in a sudden gleam of characteristic humor—turned round to the pastor, sitting in the pulpit behind him, and said, amid a whirlwind of laughter:

"Well, John, your congregation can never accuse you of being a two-faced man, can they? For the Lord knows that if you had another face you'd wear it, wouldn't you?"

—May Ladies' Home Journal.

Temperance Column.

Conducted by the Aylesford W. C. T. U.

Lady Henry Somerset's Tribute.

Eastnor Castle, Ledbury,
March 4, 1898.

Comrades beloved, whose loyal affection long ago made America dear to me:—

I send a word of greeting to you from my aching heart, because in sorrow we turn to those we love, and our best consolation is that they understand with that intuitive sympathy that needs no words. What Frances Willard was to us, we need not tell each other. What she has been to me through the last seven years, our Heavenly Father only knows; so tender, so true, so real, so devoted a friend is never given but once in life, and then comes as a benediction from the Giver of all good. Where our treasure is there shall our hearts be also, and so to-day our hearts must be very near heaven, where our sweet saint rests in the paradise of God. "If ye loved me, ye would rejoice" are the words that ring in my ears, and loving her as we do and feeling how thin is the veil that separates us, for heaven is our home, we can not but rejoice that the heavy work, the hours of weakness, the thought of times ahead when she could no longer devote herself to all she held most dear are passed away. The ripple of the great river washed over her so gently that she seemed borne by angel hands and laid to rest like a little child, and her last words will be our watchword until we meet her yonder: "How beautiful it is to be with God." To be with God in the daily struggle against the forces of evil; to be with God in the midst of the combat and the heat of the strife; to be with God in our deep sympathies one with another, in a love like hers that knew no metes or bounds, but flowed out to others as the sunshine floods the world, and then to be with God where Frances is for all the summer time of heaven. God make us all she wanted to be.

Your loyal comrade,
ISABEL SOMERSET.
—Union Signal.

THE AYLESFORD UNION.

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

VOLUME II.

AYLESFORD, MAY 1, 1898.

No. 5

Our Armory.

By REV. D. A. STEELE, D. D., IN BAPTIST UNION.

Republished by Consent of the Author.

Among the great sights of old London is the Tower. Historically, it is an interesting place, but the visitor is attracted by a feature unexpected by Americans (we are all "Americans" from this side, whether we come from the United States or Canada). There, as you climb stair after stair, you are shown the ancient accoutrements of the men-at-arms—iron plates encasing the whole body; the huge sword and long spear, in the hands of the figure; men on horses, also clad in complete armor. Here, too, is the good shaft of yew, which used to do execution among the enemy. Following along, you find displayed rude arms to be touched off with a match or fuse; then the flintlock; then the percussion copper musket; then the modern rifles in thousands, ready for the soldier at the bugle call to arms. It is an impressive sight, and at the same time a fine lesson to the followers of the Prince of Peace, suggesting our need of offensive and defensive weapons.

Our armory for that battle-field which we enter at conversion is the Book of God. Step in a moment and view the weapons as they are arranged by one of our great captains. The page of the guide-book where they are described is in a letter of his to the Ephesians, chap. 6: 10-17:

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take upon you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate

of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

If you will gaze steadily at the weapons hanging before you, you will be impressed with the reality of the warfare and with the ample stock of armor. It is a graphic summary—but it is more; it is the best characterization of spiritual conflict ever drawn by mortal hand. The similitude is perfect. The subtlety of high spiritualities is here, but it is not hard to catch. In hostile array against the believer in Jesus stands that experienced veteran, the devil, who has gained many a battle, his average still high, for he knows his power. With him, drawn to him by the magnetism of skilful leadership, and in full sympathy with him, stands a mighty host of malevolent spirits, ready to carry out his behests against the saints. How many of the readers of this paper believe in the reality of this statement? Who of you understands this imagery? Is it figurative, high rhetoric, or is it simple fact? As you go through life, watch, and you will discover the absolute truth of the description. We wrestle against forces invisible; not against insignificant principalities, chieftains of renown, against the commandants who rule the wickedness of the world, against the strong battalions of the spirits of evil—

"They fill the air, they darken heaven,
They rule this lower world."

If our self-confident young Christians could be made to understand at the outset that there are formidable myriads of antagonistic intelligences other than we see, there would not be so many bleached bones on the battle-field. Our own broken-down natures, our inherent tendencies to the worse, our sceptical spirit, our lower passions, are all against

the chances of success; but, in addition to all within us, lo! this multitude of invisibles. Pause and estimate the power of the enemy. Do not go blindly into the holy war!

Sir Colin Campbell, the British commander-in-chief in the great uprising against England in India, was confronted by an army ten times as large as his own, which had been drilled by Englishmen. Sir Colin ordered the cavalry to charge; the mutineers formed into squares, as they had been taught, the four fronts bristling with a hedge of bayonets, and the men in the centre, with loaded muskets, ready to repel the charge. When this disposition was made the charging horsemen were suddenly ordered to open out, and later the artillery poured grapeshot through the squares. They were broken to pieces, and fled panic-stricken. That was a 'wile' of the general. So Satan is full of devices—"the wiles of the devil". You see, the imperative need of the apostle's exhortation is "put on the whole armor of God." Take every piece of the breastplate of the Redeemer's righteousness; the helmet, the knowledge of salvation, for your poor brain; the sandals well-spiked, so that you can stand on the slippery sward against the foe; and then take the sash of the truth, and gird it tightly around your loins—it will brace your back for the fight. Then in addition to all, converging your whole person, taking the oblong shield of faith, and grasp the well tried power of the Spirit, the word of God. Then stand! If you will consult the official notes of the great duel between the two captains, Jesus our arch-leader, and the devil, the field-marshal of the hosts of wickedness, you will see how our Lord met and vanquished the foe. From a chapter in the Book of Deuteronomy, he drew his weapon and repeating: "It is written," "It is written," repelled the dire attack. He did not argue with him, he simply

Rev. William Ryan Criticises that Berwick Address.

MR. EDITOR,—Will you kindly allow me space in *The UNION* to state what I regret in your Berwick address and what we hope you will regret after due reflection? Really, the published synopsis of that address in the *UNION* of the 15th, inst., is more startling and objectionable, because of what it implies, than the statement in the *Wedge*. True, there is a difference between so-called church and so-called Christian denominations, but in its local application the difference removes none of the stigma implied in the phrase, as there are no churches "in our midst," but claimed to be, and are acknowledged to be, evangelical. The position taken by the Editor and which seems to have given character to the whole address appears to me unfortunate, viz: that it is the "SPECIAL mission of the Baptist Young People to contend earnestly for the faith which was once for all delivered unto the saints." Until I read the address I was under the impression that this was the mission of all true Christians, young and old, of all churches. Is there any new revelation which gives the Baptist Young People a SPECIAL monopoly here and allows the rest of us to remain indifferent about our faith? This belief led the Editor to say, "Two things to-day seriously threaten the cause of truth in our midst. (1) Our necessary mingling with the world. (2) Our association with other Christian bodies" Does not that sound like the utterance of some monastic hierarch who believes that true piety can only be cultivated in a cloister and that all persons outside his own order are heretics, whose touch is contaminating? Can it be the matured thought of an ambassador of Christ who believes that TRUTH IS TO PURIFY BUSINESS AND SAVE THE WORLD and that THOSE WHO POSSESS THE TRUTH ARE TO DISSEMINATE IT BY ASSOCIATING WITH THEIR FELLOWS? "The cause of truth is seriously threatened" by the Baptist associating with Episcopalians and Methodists, for they are the only other "Christian bodies in our midst." Why? Because by such association there is disseminated among the Baptists "the giant evil that it does not

matter much what we believe so long as we are sincere and do the best we can, which is the devil's own doctrine." Does the Editor believe that the Episcopalians and Methodists hold and disseminate "the devil's own doctrine"? and the Baptists cannot associate with them without catching the contagion? This is the plain teaching of the address, whatever may be the meaning of its author, and no marvel that it is resented.

Then as to the "so-called union platforms where creeds are compromised" what can it mean? I never heard of such a platform among Protestants. I do not compromise my principles when I associate with Baptists ministers, and I never supposed they compromised themselves when they met on union platforms with me to plead for a cause we should all love much more than we love our creeds. The very passage quoted in the address should teach us not to allow external ordinances to keep us apart. "One Lord, one faith, one baptism." No man ever cared less for external rites or laid more stress upon the essentials of Christianity than did Paul. He was familiar with the dual baptisms taught by John and Christ, viz: the water baptism and the baptism of the Holy Ghost. Yet when he saw Christians wrangling about the emblem, the water baptism, he seemed to regret that he ever used it, and said to them, "I thank God that I baptized none of you, but Crispus and Gaius: . . . For Christ sent me not to baptize, but to preach the gospel:" and in teaching the Ephesians what they must hold in order to keep "the unity of the Spirit in the bond of peace," he ignores water baptism altogether and insists only on the baptism that renews and sanctifies and saves, the baptism of the Holy Ghost. Thus by a stroke he wipes out for ever the papistical dogma of water-baptismal regeneration and shows all Protestants that however they may administer their ordinances, that those ordinances are not essential to salvation, and should not keep them from united Christian effort to save the world. This being true, my pious Quaker friend, who has not received the water emblem, but who has received the baptism of the Holy Ghost, and my Baptist brother, who has received

both the emblem and the thing emblemized, are equally welcome, as servants of Christ, to my Christian fellowship. "The cause of truth is seriously threatened," not by the business world nor the association of Christians of different denominations, but by a partisan spirit magnifying our differences and minimizing our agreements, and by the poisoned shafts of the enemies of Christianity which find such vulnerable targets in our denominational Shibboleths. If ever there was a time when Christians should stand together and help each other it is now: and we expect Editors of "Union" papers to take a front place in the onward march of Christian unity.

WILLIAM RYAN.

Drunkenness is Decreasing.

Was Never a Time When the Excessive Use of Liquor Was so Infrequent.

"The men and women interested in organized temperance work in this country, are, on the whole, very worthy people," writes Edward W. Bok in the *Ladies' Home Journal*. "They are sincere, energetic and well-meaning. But sometimes they lack that nicety and wisdom of judgment which is absolutely necessary in organized effort in order that the surest success may be won. They sometimes, unfortunately, allow their zeal to run away with them. This tendency was recently shown in one of their official statements which bewailed the startling growth of intemperance in America during the year 1897. Many good people, to whom the circular containing this statement is sent, will be prone to believe this assertion. They have not the means at hand by which to verify such a statement, and will be made uncomfortable by it, whereas, in reality, exactly the opposite is the truth. There has never been a time in America when every indication pointed so strongly to a decrease of intemperance as the present. There has never been so little drinking as at present, and never such a strong tendency toward moderation in quarters where alcoholic indulgence is general. This is a fact impossible to controvert, because the most careful figures bear out this very hopeful statement."

THE AYLESFORD UNION,

Published on the 1st and 15th of every month, under the auspices of the

AYLESFORD B. Y. P. U.,

And devoted to the interests of Young People's work in Kings County, and to secular interests in the township in Aylesford.

J. B. MORGAN, EDITOR.

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If not so paid 75c " "
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P. O. BOX 39, AYLESFORD, N. S.

If your subscription to the Union expires with this number, our official BROWNE will point it out to you in the accompanying space. If you are in arrears he will appear twice. When you pay up he will signify his delight by standing on his head. The paper will be sent to you until we are notified to stop it, with payment of all arrearages.

EDITORIALS.

Mr. Ryan and that Berwick Address.

In another column of the present number will be found a criticism by Rev. Wm. Ryan of the address given by the editor of this paper before the young people of the Berwick Baptist Church at the annual roll-call on March 10th, and a synopsis of which appeared in our issue of April 15th. We regret exceedingly that Mr. Ryan has felt it necessary to take such exception to our remarks as renders imperative a response upon our part. As has been already explained the address was given before a body of Baptist Young People and was not intended either to give offense to those holding contrary views or to provoke controversy upon subjects upon which there is generally understood to exist much diversity of opinion. A published report of the remarks made was not thought of until a serious misrepresentation of them seemed to demand it. Further reference to the subject would not have been made but for the necessity put upon us by Mr. Ryan's communication. We dislike controversy and have but little confidence in the good derivable from it, but Mr. Ryan's arraignment demands that we either abdicate or defend our position. This leaves but one conscientious course open to us. Whatever may follow; we trust that no unchristian words may find utterance, and no unkind feelings be engendered.

Mr. Ryan, in the first place, considers the published synopsis of the address "more startling and objectionable than the statement in the Wedge," since the

difference between "so-called Christian churches" and "so-called Christian denominations," "removes none of the stigma implied in the phrase." This we cannot quite appreciate. Surely, to unchurch a body of Christians is one thing, and to unchristianize them is quite another. As before explained, we used the word "church" in its New Testament application to an individual body of Christians, worshipping together in a single locality, observing and bound together by the ordinances prescribed by Christ himself, and practised and enjoined by His apostles. Surely Mr. Ryan will not be startled by, nor object to the frank statement, that we believe a Baptist Church and a Baptist Church ONLY to be such a body. We presume that Mr. Ryan believes that the Methodist Church and the Methodist Church ONLY fulfils the conditions of a New Testament church. To suppose anything else of a man, however broad his views or generous his sympathies, is to rob his efforts for the upbuilding and extension of Christ's kingdom through the agency of a particular denomination of their vindicating foundation of firm and conscientious conviction. As intelligent and broad-minded Christian workers we shall be drawn more closely together by a mutual respect for the sincere convictions and honest efforts of each other, as we labor for a common cause each within the lines of the several denominations, than by parading before the world the mockery of a false unity, which, belied by our lives' conduct, deceives neither ourselves nor the enemy, and must be an abomination in the eyes of Him who "loveth righteousness" and "desireth truth in the inward parts."

Having said this much, our reason for stating that it is the "SPECIAL mission of Baptist Young People to contend earnestly for the faith which was once for all delivered unto the saints," is made clear. If, as we believe, a Baptist Church is "the church of the living God, the pillar and ground of the truth," there can be no mistake in regarding it as the "SPECIAL mission of Baptist Young People," upon whom the burden of that truth's proclamation already rests with daily increasing weight, "to contend earnestly for the faith" just as it was first and "once for all delivered unto the saints." Surely that "faith" must be something more definite than the composite of the multitudinous isms in the wide range "of all churches" from the primitive model to the very brink of Romanism, and that "truth" something more explicit and intelligible than the medley of conflicting proclamation made by the exponents of even the "acknowledged evangelical" bodies. Imagine

a man trying to "stand fast in" such "a faith" or to preach the truth after such a model! No! though all may share various truths in a measure and have some largely in common, the truth of which "the church of the living God," is the "pillar and ground," must have definite and self-consistent proportions. God is not a God of confusion but of order and harmony, and the discord which mars and hinders the progress of His kingdom upon earth is the fruitage of error and not of His truth.

In his discussion of our two mentioned hindrances to the course of truth, Mr. Ryan's reference to a "monastic hierarch" is as unkind as it is uncalled-for. Our remarks upon the secularizing influences which operate to-day, as of old, against the cause of Christ need no enlargement to make them intelligible to a candid reader. For the benefit of those, however, who may choose to dig a pit for the pleasure of falling into it, we may add that we only mean what Christ meant in His last prayer for His disciples, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil." But our most serious offense would seem to be in connection with the discussion of our second point. And here Mr. Ryan insists on putting an unfortunate and illogical construction upon our language. Because, while recognising the many benefits derived from association with other denominations, we pointed out one "giant evil" resultant therefrom, our good brother at once jumps over all logic to the conclusion that a charge of disseminating this evil is being preferred especially against Episcopalians and Methodists. If our remarks, which were general, are to be localized to boost up an argument the list should go farther and include at least all the denominations represented in the place where the address was given. Even then our critic's argument reveals a glaring NON SEQUITUR. Because an evil arises from the association of two or more bodies, it by no means follows that this evil is exclusively attributable to any one of them. We flatly deny having made any attempt, by direct argument or insinuation, to locate the source of the evil, and therefore owe no apology to anybody.

In the light of whatever has been premised, Mr. Ryan's concluding remarks upon "so-called union platforms" "compromise bases of union," etc., scarcely require further comment. We submit, however, that there is abundant room for a compromise of vital principles even among Protestants, and that such a compromise is likely to be involved in every attempt at artificial

Prayer Meeting Topics.

B. Y. P. U. Topics.

Prepared by Rev. H. H. Saunders, M. A.

May 1st. Our Great High Priest.—
Heb. iv: 14-16; vii: 24-28.

It is one of God's wonderful ways of revelation; that Jesus should unfold to us, by his life and service, so much of the meaning of the Old Testament. No more beautiful example is found than when he takes unto himself the name, and service of High Priest, and so fully establishes the just claim. All through the selected passage the idea of sacrifice is made plain. The Levitical High Priest entered into the holiest with blood to plead forgiveness for the people. Jesus lays down his own life as the sacrifice. How well chap. 7, verse 26 describes the value and character of His offering. Surely there should never be a doubt in any mind that it is sufficient for every sinner. A perfect, free sacrifice for an unworthy, penniless soul. Search out all the likenesses and contrasts of the old and new sacrifice.

The intercessory work of the High Priest claims most notice. Jesus ever pleads for the lost, ruined and penitent ones. Remember how he said "I have prayed for thee." Read John 17. Call to mind the utterance, "Father forgive them." Now he has entered upon the heavenly intercession at the right hand of God, I John 1, 2. He always has to plead for the guilty. What plea can avail for such? Forgiveness? yes, but only on account of full payment of cost of the transgression. "He bore our sin in his own body on the tree." He pleads this alone as our only hope. As we look through the verse again we see how intimate our High Priest became with us and our need. Weigh the words "Touched," "Tempted," "Infirmities" expressive of this fact. Gain encouragement to come boldly to the throne of Grace. How will "Such an High Priest become us?" Chap. 7:26.

May 8th. The Cleansing Blood.—Heb. ix: 13-14; x: 1-7.

At the beginning of the study of this blessed truth, read the following passages, in connection with the lesson:—Ps. 51; Isa. 1: 18; 35: 8; Jer. 2: 22; Zach. 13: 1; I John 1: 7. All these texts describe the uncleanness of sin and the method of purifying.

In this 9th chap. the writer institutes a comparison between the blood offered under this law and the blood of Christ, as to their virtue and power. In chap. 10: 1 He concludes that they were the shadow, He the substance.

The power of the cleansing blood is manifested inasmuch as it purges away the sins of all who come by faith to our Saviour. He takes away the penalty

of our sins, and through the application of this redemption creates us children of God no longer under condemnation.

The purifying of the body is exerted moreover upon the character of the individual, chap. 9: 14, last clause. "Purge your conscience from dead workers to serve the living." How much greater the consciousness of sin and the desire to be worthy when a view of Christ's sacrifice fills the soul.

The intimacy that may exist between Saviour and the sinner exalts life and causes much care for holiness.

The blood of bulls and goats is not to be the great saving, cleansing force; much more precious is the blood of mankind, how much above all price the blood of the Son of God. May it be ours to "Rest on the promise, get under the Blood."

C. E. Topics.

Prepared by J. P. Neily.

May 1st: Little ways of Bettering the World.—Phil. ii: 12-16. Matt. v: 13-16.

This is the day of small things. All the schemes devised, all the reforms that have been inaugurated have been on a very small scale at first. Our own young peoples' work commenced in one church and in one denomination, but now is world-wide and in over forty denominations. There are many, however, who, feeling their inability to do some great work or start some great reform, fold their hands and do nothing. Christian Endeavorers are not of this class, but are always on the lookout for little things to do for their Lord and Master. What then can we do to make this old world of ours better? Jesus says, "We are lights in the world, a city set on an hill whose light cannot be hid." If this is true how careful we should be that our light is always burning brightly and shining clearly. You remember the story of the vessel that was wrecked because the lower lights marking the entrance to the harbor had gone out. We are the lower lights down here while our Master is the upper light which shines forever. Our example should always be on the side of right so others will notice the Christ life showing forth in our lives. We are the salt of the earth placed here to purify and brighten the world in which we live. Many little ways will suggest themselves to our minds as we study to find out "just what Jesus would have us do." Let us then lookout for the little things of life and these small things, when the final count is made, will win for us the sentence "Well done."

"If the world has ever been made better in great ways, they started as little ways."—C. E. Daily Companion.

May 8th: Things My Denomination Has Accomplished.—Eph. v: 25-27. Psalm lxxxvii: 1-7.

Every member of a C. E. Society should be thoroughly posted in the principles and doctrines of their own denomination. Some people get the idea somewhere that Endeavorers are not as loyal to their denomination as members of a purely denominational society. That this is not the case is proved by thousands of loyal Endeavorers the world over. Dr. Clarke in the first pledge in the first society inserted a clause that stands out as a fundamental principle of a true C. E. Society. The interdenominational feature of C. E. work intensifies the loyalty to one's own church, rather than lessens it. The central thought of every denomination is loyalty to Christ the head of the church. On other points of course minds differ, some on one thing some on another. Each one has some particular idea that he is trying to impress on the world. The work undertaken by our denominations is varied. Missions, at home and abroad, take a large share of our work and time. Our institutions of learning, where men are training and fitting themselves for life's battles, are to be found all over our land. It does not make so much difference to which denomination we belong so long as we are conscientious in our belief in the denomination to which we are members. Do not join a denomination because this one or that one advises you to, but taking God's word as your guide ask His spirit to show you what is right and then go forward in the path of duty.

"Denominations are rated in heaven not by their fine churches but by their fine souls.

"If one does not know about his own denomination, he is not likely to know much about the great church universal.

"Thoroughly to know your own denomination is to put yourself in touch with great men moved by great ideas, to great accomplishments. It is to go far toward becoming great yourself.

"Every denomination, if it is worthy of existence, stands for some great idea which it is trying to impress upon the world.

"To know well your denomination's periodicals is to live not in one church but in many.

"Great missionary enterprises are alone enough to make a denomination great."—From C. E. Daily Companion.

 Among the Endeavorers

Notes from the Supt.

The societies in Berwick are looking forward to a grand meeting of the Local Union on the 24th May. A "Question box" conducted by Mr. Smith will probably be sandwiched in to the program in the afternoon. Miss Marchant will tell us of the "Joy of giving" and Mrs. Cook will emphasize the points made by leading our minds into the giving of not less than one-tenth. The Tenth Legion was organized in a society in New York but is spreading rapidly and now numbers several thousand and who are tithing their income, no matter how small, and finding joy in giving for the Master more than they ever did before. Mr. Rose will lead our thoughts in his own inimitable way into the "Quiet Hour." Surely there will come to us a heartfelt longing for more power for service as we listen to one who knows the power of prayer. Mrs. Ross, of Halifax, will tell us of a branch of our work that we are sadly neglecting and that is Junior Societies. I hope we will take the message she brings us and put it into practical use, and more earnestly than ever, look after the children in our different communities. Then as we gather for the last half hour of our meeting in a sweetly solemn consecration service led by our Mr. Smith, let us realize as never before the blessed presence of our ascended Lord, and from our hearts let us say,—

I'll go where you want me to go, Lord,
 Over mountain and vale and sea,
 I'll say what you want me to say, Lord,
 I'll be what you want me to be.

A note from the Secty. of Wolfville C. E. Society gives us good news from that enthusiastic society. They support a Bible woman in the far East and are raising money to help support a missionary in Korea. They are sending a good delegation to Berwick on the 24th. Mrs. Murray, the corresponding secretary, is a hustler, and C. E. work must move with her. Canning E. L. C. E., through their secretary, Miss Jackson, sends us greeting and hopes to meet with us for the first time. We will give you a hearty welcome Brother Higgins and your young people. From

far away Blomidon we are expecting delegates for the first time and we hope to meet with them some day by and bye.
 J. P. N.

Be Ye Also Ready.

Quite a lot of talk has been indulged in by many papers regarding three of the brave fellows who met death on the ill-fated Maine. It may be of interest to our young people to know these young men were Christian Endeavorers and one of them a member of a Baptist church. Carlton Jencks wore his badge on his coat every day, and best of all, showed his religion in his life. Carlton Jencks knelt in prayer in a room full of rough sailors and never flinched, and the evening before the explosion conducted a prayer service, using the words, "Be ye also ready," as his lesson for the evening. In his remarks he said he dreamed that there was to be a sudden catastrophe, whether in action or lying quiet in the harbor, and which would result in sudden death to many. In tones full of love and compassion he pleaded with his companions to be ready when the summons came. And when that awful moment came Carlton Jencks was ready and went into the presence of his Master with joy, leaving behind the record of a devoted life and many sad hearts to mourn their loss. Carlton Jencks' life and tragic death is an example which we, as young people, would do well to follow. We may not be placed in such trying positions as he, and our death, come when it will, may not be as sudden but none of us are free from opposition and persecution in a more or less degree, and if we would die happy we must live as our Master would have us and follow closely in His footsteps, be ready to meet Him when the summons comes. The life of this brave young hero was singularly full of work for his Master. Many now living in different parts speak of the young man who lived such an earnest Christian life. Carlton Jencks is dead but his life will live through his works and only in eternity will the result of his life be fully known. So, dear friends, Christian Endeavorers, let us go on faithfully following in our Master's footsteps and by and by when our time comes to go

hence we may enter into our Master's presence with joy.
 J. P. N.

Christian Endeavor Kernels.

A bigot is a man who never got big.
 Junior Endeavorers are church seedlings.

The pledge is like money: the surest way to keep it is to use it.

You don't have to give up anything good for Christ; but all to him.

Ceremonial piety never makes much of a show in the collection basket.

The world has to respect the kind of denunciation that has courage to renounce what it denounces.

Sometimes the man who decries religious conventions loudest is trying to save the world by heresy trials.

You are never wholly consecrated as long as there is a finger-nail that has not been taught to button some one else's buttons.

Some young fellows, who are singing, "Throw Out the Life-line," might make a beginning by offering to hang out mother's clothesline for her.

Said Dr. Rondthaler in a recent address at Decatur, Ill.: "An objection heard against Christian Endeavor societies is that they are just a place where young people go courting. What if they are? The Bible says, 'Be not yoked with unbelievers.' I would rather have my young people yoked with members of their own society than to go outside and mate with strangers. I want to encourage Presbyterians to marry Presbyterians and Methodists to marry Methodists.

The characteristic of the world is darkness. The fathers used to say that this darkness was four fold—the darkness of nature, of ignorance, of misery, of sin. The need of such a world is light. God is light. Therefore, God is the need of the world. "God is light, and in Him is no darkness at all." This is the message which Christ brought, and this is the word which we are to declare unto all men. Far above all limitations of the natural world, far above all ignorance and misery and sin, no shadow can exist near Him. And what He is He brings to men who will receive him.—Bible Reader.

Our Story Page.

The Money That Did Not Belong To Him.

The quiet of Franklin Street was broken in upon one day last summer by a raft of noisy boys, who, finding a little stretch of shadow thrown by Mr. Foster's tall, new house, took advantage of it for their game.

I don't know just what the game was; but it kicked up a great deal of dust and a great deal of noise, and seemed to be very exciting. One thing I could not help seeing from my window that disquieted me. It was that pennies were passing from one pocket to another. When the whirling top reeled and fell on one side of a certain mark made in the dust, there would be a whoop among one side of the crowd, and pennies tossed from hand to hand. I didn't like the looks of that.

Presently a rather grim-looking old fellow, with a gray moustache and a patch over one eye, came along, walking sulkily on a wooden leg. He stopped long enough to see what the boys were doing, and then I heard him call out in a resonant voice,—

"George Maxwell!"

"Sir," answered a young voice, promptly; and a handsome, straight little fellow stepped out from the crowd.

"There's a little story I've been wanting to tell you for a long while, and I think this is a good chance."

A look passed among the boys which seemed to say that they didn't agree with him about this being a good chance, but he took advantage of their silence to begin his story.

"When we were all surrounded at Appomattox," began the old Confederate, "a friend of mine had several hundred dollars in gold belonging to the Confederate government, which had been put into his hands to buy ordnance stores abroad.

"What am I going to do with this gold?" said he.

"Why, colonel," said I, 'come with me. We'll look up what's left of the Confederate government, and turn it in.'

But almost before we had gotten out of Virginia Davis had been captured,

and the Confederate government was a thing of the past.

"Now, what am I going to do with this gold?" said the colonel.

"Well, colonel," said I, 'you are as much the Confederate government as anybody else now; and I advise you to keep the mousy, and use it to get a start somewhere.'

"He didn't seem to like this idea, said he wasn't in the habit of using money that didn't belong to him. But everybody he consulted gave him the same advice; and so after a while he gave it to two friends of his, young soldiers, who had come out of the war without a cent, and set up in business in a small way.

"We'll make you partner in the concern, colonel," they said; and so they used his name, though he never touched a cent of money after he turned over to them that Confederate gold. They failed, poor fellows, and lost all the money, and got in debt besides.

"Meanwhile the colonel was earning his living by his wits, and going right on to success. I don't mean to say that he was getting rich; but he was serving his country and her broken fortunes and her discouraged people, and was everywhere relied upon as a man of men.

"Just before he married the woman he had been waiting for, I saw him, and congratulated him on his good fortune. 'That Confederate gold gave you the first start, didn't it colonel,'" said I.

"Then he told me what had happened to it. 'But do you know, major,' said he, 'I've never felt right about that money? It wasn't mine to give away or lose, and I've made up my mind to take it out of my own pocket and give it to some State institution.'

"Oh, come now," said I jeeringly, 'the day for Don Quixotes is past.'

"I didn't see this old comrade again until a few months before his death. Yes, boys,"—the old soldier's voice grew husky—"he's gone into camp with old Stonevall and 'Mars' Bob' and the rest. 'Well, colonel,' said I, 'I hope you didn't steal that money from the fine boy I hear you are growing at Fairhoks;'" for I knew he was ready to brag about his baby.

"Well," said the colonel, 'when I

came to think about the fair and square man I wanted George to be, that Confederate gold bothered me. I knew in my secret soul, after the heat of the war cooled, that that money belonged to the United States government; and so a few months ago I spent some hard work finding out the compound interest on it. And I paid it to the United States Treasury, interest, compound interest, and all. Money is rather scarce with me now; but, if I had but one shirt to my back, I'd enjoy looking that boy squarely in the face and daring him to touch a cent of money that wasn't honestly his!

"George, did you ever hear that story before?"

"Yes, sir," said the lad, proudly; "that was my father."

"Certainly, it was your father,—the bravest man, the best friend, and the truest Christian I ever knew."

"And is it possible that you are putting pennies into your pocket by betting, by gambling? George Maxwell's boy handling dirty money!"

The soldier stumped away, and there was a dead silence out on the shady sidewalk. Then I saw several coins flung down in the dust; and, as the boy sprang after the halting steps, I heard him say:—

"Never again, sir! Never!"—Elizabeth P. Allen, in Independent.

A Great Man.

Rev. Dr. Broadus recently related the following incident during a Sunday school talk in Detroit:

An old man used to sweep the street-crossings for gratuitous pennies near the House of Parliament for many years. One day he was absent. Upon inquiry, he was found by a missionary ill, in a little attic chamber, barely furnished with cot and stool.

"You are lonely here," the missionary said. "Has anyone called upon you?"

"Oh, yes," he replied, "several persons have called—Mr. Gladstone for one. He called and read to me."

"Mr. Gladstone called? And what did he read?"

"He sat on the stool there and read the Bible to me."

What a beautiful position! The greatest statesman in the world sitting on a stool, in an attic, reading the word of God to a street sweeper! Great men lose none of their greatness by kindness to God's poor.—Our Church Homes.

In the Township.

AYLESFORD.—Allison West has returned from Boston.

Mrs. John Burbidge has been quite poorly for some time.

Mrs. Rainsforth is falling quite rapidly. She is now confined to bed.

Seymour A. Harris is home from several weeks visit to Brooklyn, N. Y.

Herbert McNeil returned from the Hospital at Halifax last week somewhat improved in health.

A regular March snow storm visited the valley on Tuesday last and made things wintry for awhile.

Have you read our wonderful premium offer on page 12? It is open alike to old and new subscribers.

Miss Maggie Woodworth is expected soon from Boston to spend the summer at her old home as usual.

Alfred Graves has sold his farm on the Woodworth Road and bought the Graves homestead. He is moving this week.

Nova Scotia is not "too slow" just now as a summer resort. It is getting warm unusually early this year in New England.

The UNION congratulates Pastor Simpson upon the recent advent to his home of a youth to perpetuate the name and talents of his father.

Rev. Jas. Hughson spent last week with his parents, seeking a let-up from pastoral cares. He was not feeling very well this spring.

L. R. Whitman desires through the UNION to thank a large circle of friends for the many kindness shown his family during the long and painful illness of his mother.

Miss Laura Parker went back to St. John on the 23rd ult., to resume her studies at the Currie's Business College. The UNION wishes her continued success in her work.

C. E. Sanford is again in Aylesford. He returned a week ago from Sussex, N. B., where he had been spending a few weeks studying the different kinds of cream separators. He goes shortly to take charge of the new creamery to be opened in New Glasgow.

The North Kingston correspondent of the OUTLOOK says that "Mrs. J. B. Morgan gave a very interesting discourse in the Baptist church" last Sunday. Mrs. Morgan desires it explained that the discourse was not one of her own but one of Dr. McArthur's which she read. Although she occasionally reads a sermon of another she has never yet presumed to preach one of her own.

AUBURN—"Auburn! loveliest village of the plain," has been beautiful with orange blossoms during the past week, and is still bright with some very promising buds. The flowers seem to be of a hardy variety, an were not injured in the slight-

est by last Tuesday's snow storm. Many think that this early outburst is a sure indication of an early spring and seedling is likely to go forward without further delay.

On Wednesday noon at the home of her father, Miss Grace May Ryan was united in marriage to Archibald Foster, of North Kingston. The binding ceremony was performed by the bride's father, assisted by the Rev. Jos. Gaetz and Rev. J. H. Toole. The bride was given away by her brother, Rev. W. M. Ryan, and Miss Laura Mitchener, of Kentville, presided at the organ. Lunch was served immediately after the ceremony to about 40 guests, and the bridal party boarded the afternoon express for Halifax followed by expressions of good will. A large number of friends gathered at the station.

On Thursday, at 11.30, a. m. Edward Bishop led to the altar in St. Mary's church Miss Susan Dollie Welton. As the bridal party entered the church the choir rendered the "Voice that Sang O'er Eden." The bride was supported by her brother, Gilbert Welton, and was preceded by Misses Freddie Oswald and Merle Welton as maids of honour, the former bearing a bouquet and the latter the wedding ring upon a silver salver. The usual Episcopal ceremony was impressively performed by the venerable and greatly beloved Parson Avery, who for 37 years ministered faithfully and lovingly to the people of St. Mary's parish and who had come from his home in Kentville especially for the occasion. It may be of interest to add that he married the bride's mother 52 years ago. The church was well filled with guests and friends, representing a large community. After the ceremony the guests were entertained at luncheon at the home of the bride's mother, and the happy couple took the Halifax express en route to Truro. A large number of friends were at the train to express their good wishes.

Both brides "looked charming" according to the time honored custom of brides. As our fashionable editor is off on a vacation, we dare not attempt to diagnose or unravel the, to us, inscrutable mysteries of their bridal attire. Suffice it to say that to our untutored eyes their garments exhibited a pleasing combination of good-sense and good-taste, while conforming to the up-to-date requirements of the occasions. We understand that both bride's were the recipients of many handsome and valuable presents.

Mr. and Mrs. Foster will reside at North Kingston and Mr. and Mrs. Bishop at Auburn, where, we trust, that they may know much of happiness and prosperity through the coming years.

Rev. J. M. C. Wade has been quite ill for some days and still unfit for his regular duties.

Scarlet fever still lingers here in the homes of Anthony Stevens and Joseph Palmer. The patients are all doing well.

Parson Avery was a guest at G. W. Eaton's while here last week. He expected to remain over Sunday and take charge of the services in St. Mary's

church, but on account of an unexpected indisposition was compelled to return home Saturday.

NORTH KINGSTON—The 79th anniversary of the establishment of odd-fellowship in America was celebrated by Kingston Lodge, No. 65, on April 26th by assembling at the Baptist church here at 8 o'clock, when a sermon was delivered by Rev. John Strothard, of Bridgetown. The disagreeable weather prevented many beyond the lodge members from attending. The discourse was highly appreciated by those present.

The North Kingston Baptist church celebrated its 4th annual Roll-Call last Wednesday afternoon and evening. Both services were well attended. The afternoon service consisted of the Roll-Call, W. M. A. S. by the Sec'y, Mrs. Walter Saunders, from the Sunday School by Supr. Jos. H. Eaton and from the church clerk, Wallace W. Nelly, and short addresses by Pastors Simpson, Saunders and Morgan and Bro. J. P. Neily. Sixty-eight of the 100 resident members responded to their names and three of the eight non-resident members sent letters. The reports, which we hope to publish in full later, betokened a healthy condition of all departments of the church's work. Over \$800 have been raised for all purposes during the year. In the evening Rev. D. H. Simpson preached a very excellent anniversary sermon.

Mr. Ryan and that Berwick Address.

Continued from page 6.

union. When we are all willing to stop patching up man-made creeds, to fling sectarianism to the winds and to accept alone the authority of the Divine word, under the revealing light of the Holy Spirit, then and not till then shall we begin to realize the oneness of which Christ spake and for which he prayed. When that day dawns it will truly be "One Lord, one faith, one baptism," not ONE LORD, A HUNDRED FAITHS AND A DOZEN BAPTISMS.

In conclusion we deprecate the unnecessary opening up of a discussion of baptism in a connection to which the subject is entirely foreign. Yet we must protest against an unscriptural use of terms on the part of our good brother. True water baptism is an emblem and a beautiful one too, but as we understand the matter, it does not symbolize the baptism of the Holy Spirit, which is quite a different thing from regeneration. Romans vi; 4 gives the symbolism. Moreover we strongly question the scripturalness of the phrase "baptism of the Holy Spirit" when applied to anything but the Pentecostal descent of the Spirit. As to "the papistical dogma of water-baptism regeneration" surely no one can be farther removed from just suspicion of holding it than one who always declines to administer the Christ ordinance except to those who have qualified by the exercise of an intelligent, obedient faith.

Spring Goods Now Being Received

By Estate T. R. HARRIS,

Aylesford, N. S.

Hardware, Etc.

In stock and to arrive shortly. Viz:
7½ tons Wire nails,
2 " White Lead,
100 rolls Sheathing Paper,
75 Boxes Glass, Etc., Etc.

—ALSO—

Plain and Barb Wire Fencing, Oiled and Annealed Fencing for Crabb's Pat. Fence,

Furniture.

Our car has just come to hand. A large assortment, including:
Parlor Suites, Bedroom Suites, Centre Tables, Extension Tables, Writing Desks, Sideboards, Couches, Cobbler Rockers, Carpet Rockers, Woodseat Rockers, Wire Woven Spring Mattresses, Etc., etc.
Call and examine at the Furniture Warerooms.

Flour & Feed.

Including Ogilvie's Hungarian, Five Roses, Cream of Roses, Queen City.

—ALSO—

Corn Meal, Feed Flour, etc., now in stock. Another car load to arrive in a few days.

Seeds! Seeds!

2 tons Clover, Timothy, etc., now received. More to arrive later.

1 car of the celebrated

Thomas Phosphate Powder received. Give this a trial.

1 car Coarse Salt in store.

Ready-Made Clothing.

Our Spring Stock of Men's, Boys' and Children's Suits is now complete. We have a large assortment at especially low prices.

Custom-Made Clothing.

New Spring Samples now ready for examination. Call and see them.

OIL CLOTHS and CARPETS.

Window Blinds and Curtain Poles.

HATS AND CAPS.

BOOTS and SHOES to arrive shortly.

All of the above lines will be sold at the *Lowest of Prices for Cash.*

F. E. HARRIS, Manager.

JAMES COCHRAN,

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Pumps, House Finishing, Brackets, MOULDING & TURNING.

Machine Work of All Kinds Done.

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Have you tried the Berwick Laundry?

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Clothes collected and delivered throughout Aylesford and Kingston every two weeks. Give him a trial and thus encourage

HOME INDUSTRY

WARREN MARSHALL BLACKSMITH,

Has removed to
MIDDLETON, N. S.,

Where he will be glad to see both old and new customers.

HORSE-SHOING A SPECIALTY.

All kinds of general job work promptly attended to.

Just Arrived:

A new and complete stock of
WALL PAPER
and not an old sample to be shown.

To those wanting WALL PAPER, we would invite them to call and inspect our samples before purchasing elsewhere.

We have got the
RIGHT GOODS
At **RIGHT PRICES.**

Now is your opportunity, as we are bound to sell.

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