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Clare. Holland

# THE AYLESFORD UNION.

AYLESFORD, N. S., JULY 1, 1898.

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## CURRENT HISTORY.

Brown University, Providence, R.I. graduated 106 men and 20 men in arts, on June 15th.

Princeton University has conferred upon Rear Admiral Dewey, the honorary degree of LL. D. Long Live Dewey.

The International Conference arranged for between the United States and Canada will be held at Quebec on July 15th.

Rev. Chas. T. Hsley, who graduated from Acadia in 1892, and is now pastor at Anoka, Minn., is visiting his relatives in Annapolis Co.—Orchardist.

Rev. J. A. Gordon, M. A., of St. John, will canvass P. E. I. in behalf of the Acadia Forward movement, instead of Rev. D. H. Simpson, B. D., as previously arranged.

The United States government has paid the Paris award of \$473,151.26 to Great Britain for illegal seizure of Canadian sealers in the Behring Sea. The amount was paid on the very last day allowed by the decision of the board of arbitrators in 1892. Thus it seems that it took six years and the Spanish-American war to bring our cousins to the south to the payment of an honest debt. How many years and how much more war will it take to arouse the national conscience sufficiently to lead to the repayment of the unclaimed millions of the Alabama award?

Pastor Freeman of Billtown, has gone to P. E. I. for a much needed rest. Mr. Irad Hardy is supplying his place in his absence.

At the Kings College convocation on the 23rd. ult., the honorary degree of D. C. L. was conferred upon Hon. Dr. Borden. The Minister of Militia is a graduate of the Windsor institution.

Rev. Dr. Goodspeed, professor at McMaster University, Toronto, is in Fredericton, accompanied by Mrs. Goodspeed. They purpose visiting friends there for a short time.—St. John Sun.

The reports from the various circuits to the N. S. Methodist Conference recently held at Truro show a net increase of 207 in total membership during the year. The total receipts show an advance of \$5,263.61.

The many friends of Pastor Simpson of the Berwick Baptist church, regret to learn that he is laid aside from his duties by a broken leg. Thus far he is making good progress toward recovery and it is hoped that before many weeks he will be about again. C. W. Rose, B. A., supplies his pulpit during the present month.

The sessions of the Central N. S. Associational B. Y. P. U. at Hantsport last week, are reported as very profitable. The reports showed a total membership in societies reporting of 1,567 and \$662 raised for all purposes. The following officers were elected:

- President—Rev. G. A. Lawson, Halifax.
- Vice Pres.—Chas. Fitch, Wolfville.
- 2nd .. Rev. H. H. Saunders, Kingston.
- Secretary—H. G. Harris, Kentville.
- Treas.—H. S. Freeman, Halifax.
- Executive Com.—Revs. Z. L. Fash, A. A. Shaw and J. Barton.

A meeting of the executive of the dominion alliance was held at Toronto, June 11, when the following appeal was drafted:

To all Friends of Temperance in Canada:

The plebiscite bill has been passed by parliament. The money for the expense of the voting has been appropriated. It is now certain that early in the coming autumn the electors of Canada will be asked to vote yea or no on the vestion of the total prohibition of the liquor traffic.

This contest will be one of terrible intensity. Nothing like it has ever before taken place in the history of our cause. The liquor traffic realizes the situation and will fight as it never fought before. The very life of this wealthy, grasping and powerful evil is at stake.

To meet it we must be earnest, united and organized. We cannot win without personal sacrifice. We must be ready to give money, time and energy to the fight.

Organization must be perfected. Literature must be circulated. Meetings must be held. Every voter must be personally canvassed.

Men and women of Canada, we appeal to you to help in this hour of need. Do it for the sake of the homes that will be desolated and the innocents and weakness that are doomed to ruin and shame if this traffic goes on.

Lose no opportunity for work. Every available assistance will be needed. Wisely seek to promote our cause in your home, your church, your Sunday school, your young people's organization, your temperance society, your business, your social life.

Enlist every one of these influences in support of this great reform. Every one of them may be utilized. Make special efforts to secure the aid of the press in your locality. In it you will often find a warm and potent friend; help it with facts, arguments, information that will nearly always be welcome, appreciated and used.

If there is a plebiscite organization in your locality, unite yourself with it. If there is none, take steps at once to have work begun.

A great responsibility is upon us. A splendid opportunity is given. Do your utmost for God and home and Canada.

### 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 2nd Sunday in the month at 11 a. 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 1th 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 exchange for stock and work.

## WHAT the Great Soloists of Sousa's Band Think of The Gram-o-phone.



"We consider the Gram-o-phone the ONLY Talking Machine which perfectly reproduces the true tone qualities of our respective instruments."

- ARTHUR PRYOR, Trombone Soloist.
- HENRY HIGGINS, Cornet Soloist.
- JEAN MOREMANS, Saxophone Soloist.
- SIVONE MANTIA, Euphonium Soloist.
- JOSEPH MORRITO, Clarinet Soloist.

What entertainment to have in your home or on your summer outing, true reproductions of the playing of these and other great artists, which can only be had through the Gram-o-phone. \* \* \* \* \*

#### Flat, Indestructible Records.

For further information apply to the Editor of this paper, or to

NATIONAL GRAM-O-PHONE CO., 874 Broadway, New York.

### 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.  
H. J. CHUTE, W. M.  
ARCHIBALD FOSTER, Sec.

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. VANBUSKIRK, Sec.

PANOLE 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.  
HENNINGER ELLIOTT, W. C.  
MAY McMILLAN, Sec.

THE FARMERS' UNION meets every Tuesday at 8 p. m. in North Kingston Hall.  
W. W. NEELY, Pres.  
S. E. NEELY, 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.

### DUTY.

BY CLEONE DANIELS.

'Tis not enough to pray and wait,  
And idly rest on oars of fate,  
While others risk all things to save  
The drowning from sin's ocean wave.

Ah! some one crossed your path to-day,  
Weary and desolate, wending their way  
They carry a burden of sorrow or sin.  
Did you try for Christ their souls to win?

Did you tell them sorrow, sin and death  
Are rebuked and stilled at the Master's breath?

Did you give them a smile—a helping hand,  
Guiding straight to the Rock from the sinking sand?

Have you love for those who do you ill?  
In death's dark hour can you say "Thy will?"

Can you leave your nets full of worldly gain  
And follow him over the sea of pain?

At eve I bow my spirit knee,  
My soul from the world and its bondage free,

Dear Lord, all best within me lies  
In thy blest hand, and selfhood dies.

A new friend and an old enemy will  
Both bear watching.

Life's wheels wouldn't creak so  
much if we spent more time in giving  
praise, and less in seeking it.

The devil's imitation of love—flirting—is one of his best pieces of workmanship.

# 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, JULY 1, 1898.

No. 9

## BUFFALO '98 TRIP.

Proposed Itinerary for the Journey to and from the Eighth International Convention of the B. Y. P. U. of America, via

### OFFICIAL ROUTE

For Maritime Provinces Delegation.

#### MONDAY, JULY 11.

5.10 p. m.—Leave St. John, N. B., in Special Palace Sleepers over the Canadian Pacific Railway.

6.00 p. m.—Dinner in C. P. R. Dining Car or from Lunch Boxes.

8.00 p. m.—Grand Social Rally, Introductions, Service of Song, in one of the Special B. Y. P. U. Sleepers.

#### TUESDAY JULY 12.

7.35 a. m.—Farnham, P. Q., five minutes for Tea or Coffee Lunch at Station Restaurant.

8.35 a. m.—(about) Cross St. Lawrence River near the head of the Lachine Rapids by the new C. P. R. Cantilever Bridge.

#### MONTREAL, P. Q.

9.00 a. m.—Arrive at C. P. R. Windsor Street Depot, Montreal.

9.15 a. m.—Register at Queens Hotel. Breakfast for those who wish it.

10.00 a. m.—Leave for trip to top of Mount Royal by Street Car and Incline Railway. Visit Notre Dame Cathedral on return from the mountain. Also take in the chief business centres.

1.00 p. m.—Lunch at Queens Hotel.

1.15 p. m.—Visit Victoria Square, Y. M. C. A. Building, St. Peter's Cathedral (imitation of St. Peter's at Rome), and the McGill College Buildings.

—p. m.—Leave by Rail for Lachine returning by Steamer. Shooting the Famous Lachine Rapids.

7.00 p. m.—Dinner at Queens Hotel.

8.30 p. m.—Rally at the C. P. R. Windsor St. Depot.

9.00 p. m.—Leave in special Palace Sleepers for Toronto.

#### WEDNESDAY, JULY 13.

7.00 a. m.—Arrive at Union Depot, Toronto. Breakfast for those who have not had same from the Buffet on train.

7.25 a. m.—Leave Toronto by rail for Niagara Falls, travelling via Hamilton and Welland, and passing through the Great Fruit District of Canada, the Niagara Peninsula.

## NIAGARA FALLS.

10.00 a. m.—The first view of Niagara Falls is had from the train while crossing the river on the Cantilever bridge, the only bridge from which an uninterrupted view of the Falls may be had.

10.10 a. m.—Leave the train at Michigan Central Railway Depot; register at the Tower Hotel; visit the Falls on the American side.

11.00 a. m.—Trip to the top of the Great Observatory Tower, 300 feet high, from which a splendid view may be had of the Falls and every point of interest in the vicinity.

12.00 Noon—Luncheon at the Tower Hotel.

1.00 p. m.—Leave Tower Hotel in open electric cars over the Great Gorge Route to Lewiston, cross to Queenston and return to the Falls by the Niagara Falls Park and River Railway (electric) along the Canadian side, passing close to the spot where General Brock fell at the famous battle of Queenston Heights and within a few feet of the monument erected to his memory on the top of the Heights.

4.00 p. m.—See the Falls from the Canadian side by a trip down the Inclined Railway to the Steamer, "Maid of the Mist," plying in the rapids at foot of the Falls, or by donning a rubber suit and going down on the elevator to the rocks in front of the Falls.

5.00 p. m.—Cross to the American side by the Suspension Foot Bridge.

5.15 p. m.—Leave M. C. Depot for Buffalo, 42 miles distant by rail.

6.30 p. m.—Put me off at Buffalo.

## BUFFALO, N. Y.

Thursday } At the eighth Great Inter-  
Friday } nation Convention of the  
Saturday } B. Y. P. U. of America.  
Sunday }

#### MONDAY, JULY 18.

7.30 a. m.—Leave Buffalo from the M. C. R. Depot for Toronto via International Bridge Route.

## TORONTO, ONT.

10.10 a. m.—Arrive at the Union Station, Toronto, and register at the Walker House, near the Station.

11.00 a. m.—Trip around the city on Street Cars, visit Massey Hall, Confederation Life Building, etc.

1.00 p. m.—Luncheon at Walker House.

2.00 p. m.—Visit McMaster Hall,

Upper Canada College, Exhibition and High Parks.

6.00 p. m.—Dinner at the Walker House.

9.35 p. m.—Leave from Union Station in Special Palace Sleepers for Ottawa.

## OTTAWA, ONT.

#### TUESDAY, JULY 19.

6.25 a. m.—Arrive at Ottawa.

7.00 a. m.—Leave C. P. R. Depot in Special "Private" Street Car to the Russell House.

7.30 a. m.—Breakfast at the Russell House.

8.30 a. m.—See Rideau Canal and Locks, Parliament Square and Grounds.

10.00 a. m.—Visit the Parliament and Departmental Buildings, including the House of Commons room, the Senate Chamber, Library, Reading Room and Grand Tower.

1.00 p. m. Luncheon at the Russell House.

2.00 p. m.—All aboard of Private Street Cars for a ride to Rockcliffe Park, Chaudiere Falls, Rideau Hall, The Loop Line, etc., leaving the cars at the C. P. R. Depot about 3.30 p. m.

3.45 p. m.—Leave Ottawa in Palace Sleepers for Montreal and home.

5.30 p. m.—Dinner on C. P. R. Dining Car.

#### WEDNESDAY, JULY 20.

##### ON C. P. R. SHORT LINE.

8.10 a. m.—Breakfast in C. P. R. Dining Car.

11.35 a. m.—Arrive at St. John for East.

11.45 a. m.—Leave St. John for East.

Special low rates, with free use of two or three rooms for the ladies of the party have been arranged at all of the hotels above mentioned.

The cost of the entire trip, including return ticket, meals, lodgings, sleeping car, drives, side-trips, etc., will be only \$50 from St. John, which can be reduced to \$45 if two persons occupy one berth in sleeper each way. To this it is only necessary to add price of a single ticket to St. John from point of departure in order to ascertain total cost of the superb trip. You can't better it for the money. Don't miss the opportunity of the season.

For further particulars write to Rev. J. B. Morgan, Aylesford, N. S., transportation leader for Nova Scotia.

### The Philosophy of Prayer.

BY REV. ARTHUR T. PIERSON, D. D.

IN the eleventh chapter of the Gospel of Mark, and the twenty-fourth verse, we have five verbs which express the deepest and highest philosophy of prayer, namely—Desire, Pray, Believe, Receive, Have.

First, Desire. All prayer begins with desire. It is a profound expression. It is not a mere wish, but a desire that springs from the very depths of our being including our understanding, affections, sensibility, and will. This is the very core of prayer. In the eighth chapter of Revelation, we have a divine symbol of prayer.

The language of symbolism is stronger than that of literal speech. There we behold the angel of intercession, doubtless the Son of God Himself, standing with the censer of priesthood receiving our prayers, mingling the incense of His own intercession with them, and presenting them to the Father. Then the censer is filled with fire from the altar representing the power of God, and poured out upon the earth. In answer to this prevailing intercession, there follow convulsions of the most extraordinary character, represented by the thunder of God's power and the earthquake that tells of the dissolution of nature, in answer to the power of prayer.

The prayers of the saints are full of imperfection, but the intercession of Jesus cleanses them, and makes them effectual, and they come back in a rain of fire, and thunders of power. In the eighth chapter of Romans we have another picture of prayer representing another Intercessor, namely, the Holy Ghost, who inspires the prayers of the saints, while the Lord Jesus presents them. Thus we have two Advocates, One on earth to generate our prayers, the other in heaven to effectuate them, while the Father, upon the throne, receives them and answers them.

The desire, therefore, of which Jesus speaks here is not a mere caprice begotten of our lusts, but a holy outreaching, born of the Spirit of God, and carrying in its bosom the pledge of its own answer. It reaches God because it came forth from God. It is, therefore, necessary, in order to true prayer,

that there shall be a condition of true holiness. How can a man who is living in the world and saturated with sin have a true prayer or ask anything according to God's will? "Without holiness no man shall see God." There is a vision of God now which comes to the holy heart, and which is only possible to the pure.

There was a time in my own life when I turned my back on the thing I had counted gain, and entered into a deep spiritual union with God, and there came to me not only a profound blessing in my own soul, but the things I had long asked for came to pass. If your prayers are not answered, beloved, look carefully and you will find some lack of obedience, some need of deeper holiness in purpose of life. When a man is conscious of Christ's indwelling it makes him too proud to sin. When I realize that Christ is mine, it makes me a hundred miles higher, and I can live a heavenly life and look down upon the world below me. This will explain why often our children are unsaved. Mrs. Booth used to say to the Lord: "I will not have a child that will dishonor Thee."

I remember a lady, the mother of a son eminent in public life, who came to me begging me to pray for her son. I asked her why she wanted him saved, she said because she could not bear to think of not meeting him in heaven. Then I said, "You are willing that he should live for seventy years in this world, if only you can be sure of meeting him in heaven at last; your desire is a purely selfish one." She saw immediately her mistake, and she went to God and implored Him to save her boy that he might live to glorify her Saviour; and it was not long before he became an earnest, consecrated Christian.

Second. The next condition of prayer is to believe. In the previous verses it is put even more strongly. Believing prayer is represented as a great fiat, and having in it a kind of creative authority and power. He says, "We shall say to this mountain, be thou removed," and it shall be done. In the parallel passage in Luke the figure of the sycamine tree is used. In Mark, it is the mountain.

The sycamine tree represents some deeply rooted principle of evil, which

can be pulled up at the command of prayer; the mountain represents a mass of dead, inert matter; but in both cases prayer is represented as the command of one who acts in the name of God, and claims with His authority that it shall be done. Have you ever noticed that when the Lord Jesus was teaching the disciples about love and forgiveness of one another, they did not say, "Lord, increase our love," but "Lord increase our faith?" It is faith that brings the love. When the pebble gets in between the stone of the grist mill, the miller does not put his finger in to pull out the pebble, but he lets a double force of the water power upon it, and in a few moments the pebble is ground to powder.

George Holland, of England, found himself with five hundred of the waifs of London, looking to him for bread. For a while he tried to raise the necessary funds by the usual processes, but after he had shaken his apple tree until there was not an apple left on it, and the starving boys were staring him in the face, he called the boys around him, and together they told their heavenly Father of their need. It was not long before the door-bell rang and there was a cart full of barrels containing cooked meat from a number of hotels and boarding houses, enough to supply all their wants for a good while. After they got the barrels in, a gentleman looked in, and seeing so much meat, said, "Now all you need is bread to go with this meat;" and sure enough, before an hour another cart was at the door with barrels of bread, and ever since the Lord has been feeding His trusting children, and the work has been going on by believing prayer.

When our hearts go out toward others in tenderness, we instinctively shrink from the public gaze; and the command of Jesus to "enter into thy closet" is only a command to follow out natural instincts. We may lead in public prayer, and still obey the spirit of the command; but we violate it the moment we begin to indulge in the endearing epithets which are usual in displays of kittenish affection, or when we begin to mouth our sentences with a view to receiving our reward from men.—Bible Reader.

### What are the Deacons for?

P. K. DAYFOOT, IN THE CANADIAN BAPTIST.

#### I. TO MANAGE THE TEMPORALITIES OF THE CHURCH.

From the need of such supervision comes the office of the deacons. The Church of Jesus Christ was organized in Jerusalem, at the time when that city was full of strangers. No less than sixteen nationalities were represented in the throng that gathered to see and hear on the Day of Pentecost. Many of these were converted and were baptized into the fellowship of that first Christian Church, and having come from heathen lands they were loath to return, but lingered on, enjoying the blessed communion of saints with the Apostles and other brethren. But even a converted heathen must eat and drink; and these people, being far from home, found themselves in need of bodily food. Moreover, there were widows who were being assisted by a daily distribution of goods, out of a common fund established for that purpose.

The administration of this fund was a heavy tax on the Apostles, and it diverted them from their proper work of preaching and evangelizing. Not only so, but, as the members of this Church were human, dissatisfaction arose as to the method of dividing the funds. The Grecians complained against the Hebrews, that their widows were being neglected; and thus the first Baptist Church, like so many other Baptist Churches, was distributed by a spirit of jealousy.

At this critical point the Apostles interfered. "It is not right," they said, "that we should neglect the Word and serve tables." As a consequence, seven men were chosen by the church, every one of whom had a Grecian name; they were brought to the Apostles; they were formally set apart by the laying on of hands; and they gave themselves henceforth to the special duty of supervising the temporal affairs of the Church.

Such is the first duty of the deacons to-day. They are the business managers of the Church. They are, or ought to be, men of financial experience and of sanctified common sense, in

church life will be perfectly safe.

The pastor should not be expected to bear financial responsibility. In the majority of cases he is without any business training or business experience and has all he can do to keep his personal finances free from entanglement; and many a church has seriously suffered because some inexperienced young pastor has been charged with the raising and managing of money.

If this be the duty of the deacons, the church should be careful whom they appoint to this office. In some cases the deacons are godly men, but utterly unfit to do business. In other cases they are sharp business men, but utterly reckless in their management of church matters. Blessed is the church in which the deacons are both pious and capable, attending to the business of Christ's Church, in Christ's name, and for Christ's glory.

#### II. TO FORM A PERMANENT LEADERSHIP.

The pastoral edifice is variable. A Baptist pastor does not hold office like a judge, for life or good behavior; nor like a Methodist minister, for three or five years. He is liable to move at any time, and, in some instances, is more likely to go than to stay.

In such a case, it is of great value to a church to have a body of officers who do not change. In some churches the deacons are elected for life. In any church they are eligible for re-election from year to year. Thus, there is always an anchorage for the church during the unsettlement of the pastorate, or in any other critical time.

We can all, doubtless, recall instances in our own experience, when churches have been saved from wreckage by having a band of faithful and sensible deacons who guided the church kindly and firmly through a time of peril.

One part of the training of a deacon should be a thorough instruction in the rules and procedure of parliamentary practice. I have seen woful confusion brought upon business meetings because, in the absence of a pastor, some deacon has taken the chair, who was totally ignorant of the common methods of conducting such meetings, and could not even distinguish between a motion and an amendment. I remember once spending a couple of hours posting a deacon of a neighboring church as to the management of a most important

and only succeeded in bewildering himself and everybody else.

#### III. TO FURNISH AN INSPIRING EXAMPLE TO THE CHURCH.

There is no man in the world more honored than the deacon who fulfils and adorns his office. Many are the jokes and sarcasms that are flung at the cranky deacon, and the heady deacon, and the mossback deacon, none of whom are any worse than the same sort of pastor; but this is a sign of the fact, that the genuine, the manly, the Christian deacon, is highly esteemed and truly honored. Deacons such as Philip, of Antioch, and the deacons described by Paul in I Tim. iii: 8-13, are beloved still, and honored by all who know them. No man need wish for higher esteem than may be his, if in the diaconate he prove himself worthy.

Now, the example and influence of such men is of great worth to the church. Let the deacons be known as exemplary men, and the church will stand high in the community; the young men of the church will be inspired by their example; they will be a tower of strength to the cause of Christ. Surely this will be the best record that any man could desire.

#### IV. TO UPHOLD AND ASSIST THE PASTOR.

A pastor is only a man. He has his limitations, his temptations, his weaknesses, his perils. He also has his hours of doubt and perplexity, deep and dark. Now, a pastor cannot "wear his heart upon his coat sleeve." If he does the "daws will peck at it," and, in the process, his influence will suffer. Whatever may be his inward struggle, outwardly the pastor must be a man of iron on whom the weak can lean, and a man of flesh from whom the troubled may receive sympathy.

Fortunate, then, is the pastor who has about him a band of deacons, tender, sympathetic, to whom he can go, and, in the brotherhood of Christian love, unburden himself. Such deacons there are, and there are also pastors living to-day who bless them for their kindness, their wise counsel, and their strong support.

Such are the opportunities of the deacon. Could a man wish for any better or nobler office—to guide the material affairs of Christ's Kingdom; to hold steady the Church; to inspire the brethren; to be as Aaron and Hur to Moses? Truly no more exalted dignity could be laid upon any one. Truly did Paul say, "They that have used the office of a deacon well, have purchased to themselves a good degree, and great boldness in the faith that is

## Field Notes.

By Pastor J. W. Brown.

The Union is growing in favor.

Rev. E. E. Locke preached on the Nictaux field during the pastor's absence at the Western Association at Milton. His sermons were much appreciated.

The Summer School for S. S. Workers is nearing reality. The consent of the Minister of Militia has been secured to use the military tents for that purpose. It will probably be held at Port Lorne. Notice of the plan will soon be given the S. Schools of the county.

Our Western Association was a feast of fat things from beginning to end. The devotional element was made emphatic. The necessity of the Holy Spirit's leadership was brought before the Association many times. Something over 500 have been added to our churches during the past year. It was stated during Association that ours is the largest association on the continent.

Rev. W. E. Hall has just touched our field, in the interest of the Forward Movement, in connection with Acadia College. We expect he will return and make a longer stay. We believe our people will give him and the cause he represents a warm welcome. Not one of our members but owes a debt to Acadia. The material advantage which she has conferred upon our denomination has placed upon us that indebtedness. Now, is the time to pay those debts. Acadia is in need of funds in order that she may continue to be in a condition to further benefit us. To withhold these necessary funds would be a ruinous policy, and a sin that would surely find us out. To increase these funds will be to increase our capital as a denomination that will be for us a most paying concern. Let us be LOYAL, FAR-SIGHTED BAPTIST Christians.

### Challenges Accepted.

Mr. Editor,—

In your issue of June 15th, you give an exquisitely variegated critique of our little controversy into which your brotherly hand weaves "Mr. Ryan" no less than eighteen times. In the way of criticism it has no parallel; and if you could get it stored away in the archives of the British Museum you would be immortalized while "Mr. Ryan" would not be forgotten. It appears that "Mr. Ryan by an endless

running fire of criticism, abuse and sarcasm" has given you much trouble, and all simply because "in the discharge of your duty as a minister of Christ you addressed a few words of admonition and warning to" "the only true New Testament Church" against the evil arising from association with "the so-called churches in our midst." But it was a strange slip of the memory which made you forget to tell your readers that you published those words of "warning and admonition" and sent them into Pedobaptist families with the gauntlet thrown down that you assumed full responsibility for them and were ready to defend them; and that when you were asked if you really believed that sister churches "in our midst" held and disseminated "the devil's own doctrine" you ignored the question and with new phrases and the cry "a glaring Non Sequitur" tried to hide from your readers the point at issue; and when it was demonstrated that this is the only logical meaning of your words that your "self-respect" had so outgrown your strength that you could not touch an argument and had only vitality enough to represent your opponent as being actuated by base motives and who from a heart full of "the gall of bitterness" was seeking to consummate the work which you began of leading the Baptist and Pedobaptists to antagonize each other. We are sorry for this mission, but a man's memory will fail him some times. Now that you have stooped to tell us what you do mean by the words in your published Berwick address, we can only express our regret that you did not say at first just what you meant and not something just the reverse. We can never now be sure that you do not mean something just opposite to what you say. We shall not characterize your explanation of yourself, but leave your readers to weigh for themselves your reasons for seeking to prevent Christian union among different denominations, and the marvelous sagacity of the man who after a few months residence among us has discovered that there are "milk and water people" in all our churches. There are several things, however, in your criticism which we must notice.

(1) The slander that we "regard anything and everything from a Baptist Church to a society of Shakers as a New Testament Church" you make an attempt to justify by my statement that "my pious Quaker friend who has not received the water emblem, but 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." Is there one word said

there about a New Testament church? What has become of the Editor's logic? A little time since he was drawing the distinction between unchurching a man and unchristianizing him," but now that little bit of logic is gone and he says that "neither his mental acumen nor his brains are equal to distinguish between receiving a pious Quaker to your fellowship and believing that everything from a Baptist Church to a society of Shakers is a New Testament Church. We cannot make any such confession. God has given us quite enough brains to make the distinction.

We have welcomed pious Quakers to our pulpit, held sweet fellowship with them and had the assurance that they were living in daily communion with Jesus Christ. Any man with whom Jesus Christ holds fellowship is welcomed to "our Christian fellowship" and if the Editor is so blind by bigotry and prejudice that he seeks better company, we must give him up, so far as Christian charity is concerned, just as he gives up the problem of distinguishing between fellowship with a pious Quaker and a New Testament church.

(2) You have not ceased to harp upon our use of the word church; and we have borne with you because it is a piece of pedagogism too low for criticism. But as you persist like a little boy quarreling about the verb to be with the cry, "Mr. Ryan still hugs his confusion in the use of the word church," we must remind you that your position in relation to the word church is an **UNTEXABLE ONE**. You may be surprised that we do not at once submit to your "Ipse dixit;" but the scholarship of the world is against your narrow use of the term church. Who does not know that the primary meaning of church is assembly or congregation? Who has not read of the church in the house of Priscilla and Aquila? and the church in the house of Nymphus? But Paul never wrote "Nymphus and the so-called church which is in his house." He could not do that for he was a gentleman and a Christian. But who does not know that the law of usage makes it quite proper to use the term church as synonymous with denomination and body? and that the qualifying words in the sentence must determine the sense in which the term church is used? The best writers and speakers of to-day use the term church in this broad sense; and it is only a narrow pedagogue who would stop to criticize such a use. If there is a Baptist body—a Baptist denomination in Kings Co.—then the best dictionaries make it quite proper to speak of the Baptist Church in Kings Co.

Continued on page 11.



### The Baptists of Buffalo.

By Rev. A. S. Coates, D. D., in Baptist Union.

Many Baptists throughout the United States and Canada are finding themselves, for the first time in their lives, interested in everything pertaining to Buffalo, N. Y., the Convention city of the B. Y. P. U. A. for 1898. Some little account of the Baptists who are to welcome the hosts attending this Convention may be of interest just now. Well, we number something over 1,600, and are gathered into twenty-two churches,—one negro, one Italian, one Polish, five German and fourteen Anglo-Saxon churches. These churches range in membership from 41 in the Polish church to 721 in the Emmanuel Baptist. The old Washington Street Church, the mother of us all, now known as the First Church, has a membership of 544; the Cedar Street Church a membership of 559; the Prospect Avenue Church numbers 600; the Delaware Avenue Church 529. These figures are taken from the last Associational reports and doubtless are in each case somewhat under the present number actually enrolled. A spirit of delightful harmony and fellowship exists among the Baptists of Buffalo. This is due largely to their common work in church extension under the auspices of the Buffalo Baptist Union. The Baptist pastors maintain a weekly ministers' meeting, largely contributes to their unity of spirit in the bonds of peace. They are to a man broad-minded and generous-hearted, bearing one another's burdens and so fulfilling the law of the Lord. Rev. George Whitman, D. D., has for many years served the Cedar Street Church with continually increasing acceptance and efficiency. He is our Baptist Bishop by right of length of pastorate, and no one disputes the episcopal functions he exercises in the Baptist affairs of the city. Rev. O. P. Gifford, D. D., rejoices in his pastorate over a people who greatly rejoice in his preaching and pastor care. The Delaware Avenue Church edifice is the only one in the city that is especially worthy of the attention of visitors abroad. Every delegate to the convention of 1898 should visit this church, and thereby receive impressions that

will make him a little more proud of the fact that he is a Baptist, than he has ever been before. Rev. J. N. Field is proving himself a worthy successor of Rev. E. E. Chivers, D. D., in the pastorate of the Prospect Avenue Church. This church has long been recognized in Buffalo as one of the strongest in any denomination, both financially and spiritually. The Emmanuel Church, with Rev. C. R. Storey as pastor, is pressing on to new conquests, and is possibly the only Baptist church in Buffalo in which the need of more room is severely felt. The First Church has so long been without a local habitation of its own that many people are wondering if Concert Hall in Music Hall building is going to contain it forever. But "when this cruel war is over" this people expect to arise and build—if the syndicate to which was sold its old church property some five years since can be made to come to time with its money. The First German Baptist Church, under the efficient pastoral care of Rev. F. Hoffman, is doing its full share in evangelizing the very large German population in Buffalo, a large proportion of whom have a form of Godliness but have denied the power thereof. Rev. Robert Scott, the efficient chairman of our local committee of preparation for the Convention of 1898, is the strong pastor of a small but vigorous body of Christians who live in the most beautiful of the newer districts for residence in Buffalo, and the Parkside Baptist Church is a thing of beauty and a joy forever. Then there are the two Millers—father and son, Rev. L. E. Ford, Rev. George Burnside, Rev. S. K. Smith, Rev. W. M. Rownd, and many others, all pastors of younger and smaller but aggressive and hopeful churches—concerning which, time would fail me to speak as I ought to speak. All will have some good part in the work of the great Convention, both pastors and people, and all unite in saying to the Baptist young people of America: "Come to the great Convention and we will do you good."

Buffalo, N. Y.

When you have nothing to do never go after help.

### A Holy Care.

By C. H. Spurgeon.

We have the faculty of forethought; but, like all our faculties, it has been perverted, and it is often abused. It is good for a man to have a holy care, and to pay due attention to every item of his life: but, alas! it is very easy to make it into unholy care, and to try to wrest from the hand of God that office of providence which belongs to Him and not to ourselves. How often Luther liked to talk about the birds, and the way God cares for them! When he was full of his anxieties, he used constantly to envy the birds because they led so free and happy a life. He talks of Dr. Sparrow, and Dr. Thrush and others that used to come and talk to Dr. Luther, and tell him many a good thing. You know, brethren, the birds out in the open yonder, cared for by God, fare far better than those that are cared for by man. A little London girl, who had gone into the country, once said, "Look mamma, at that poor little bird; it has not got any cage!" That would not have struck me as being any loss to the bird; and if you and I were without our cage, and the box of seed, and glass of water, it would not be much of a loss if we were cast adrift into the glorious liberty of a life of humble dependence upon God. It is that cage of carnal trust, and that box of seed that we are always laboring to fill, that makes the worry of this mortal life; but he who has grace to spread his wings and soar away, and get into the open field of divine trustfulness, may sing all the day, and ever have this for his tune:

Mortal, cease from toil and sorrow,  
God provideth for the morrow

### Three Pretty Little Churches.

The June Ladies' Home Journal prints the plans for three model small churches—churches that can be built at small cost. The plans are by the Journal's special architect, and the churches are such as would be desired in small communities where money for their construction is not over-plentiful.

The men who are sighing for great things to do often can't make a kitchen fire.



## 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 of Aylesford.

J. B. MORGAN, - EDITOR.

### SUBSCRIPTION PRICE:-

If paid within 30 days . . . 50c per year.  
If not so paid . . . 75c " "  
Single Copies . . . . . 2 cents.

Advertising Rates furnished on application.

All communications should be addressed to the Editor,  
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## EDITORIALS.

### Au Revoir!

We regret exceedingly that a recent combination of untoward circumstances render imperative a discontinuance of publication for a time. Impairment of health compels us to seek at least temporary release from every possible burden and secure the largest measure of rest. We had laid our plans in such a way as to provide for the continuance of *The Union* without any interruption, but these have been unexpectedly disrupted, and there remains nobody upon whose shoulders we can shift the burden even for a few months. Until such time, therefore, as we shall feel it wise to resume the work which has been from the first highly pleasurable, we must say "Au Revoir" to our patrons and the general public.

It is our present expectation to resume publication in the not-far-distant future. Should we not be able to do so, we shall see to it that all advance payments are refunded for the unexpired terms. Meanwhile we beg to heartily thank all who have by their sympathetic support helped to brighten the way by which we have come. At the same time we ask that all subscribers and advertisers who are in arrears will kindly remit promptly the amount of their indebtedness as indicated above in this column, in order that we may be enabled to square up with the printer.

### Still at it.

With characteristic self-sacrifice we give space to another letter from Mr. Ryan. As it consists chiefly of reiteration of statements which have already been sufficiently dealt with, we do not deem further reply necessary. The only new matter introduced is contained in his futile effort to sustain his charge of misrepresentation of the Pedo-Baptist writers quoted in connection with the symbolism of Rom. iv: 4. It will be observed that he selected Clarke whose comment upon the passage only speaks of PROBABILITY, and that his further quotation from this author does not contradict the probability expressed in the passage selected.

### The Buffalo Convention.

We direct the attention of our readers to the itinerary proposed for the Maritime party who shall attend the great B. Y. P. U. convention at Buffalo, July 14th-17th. The convention promises to be the largest and best of its kind ever held. But apart from the interest centred in Buffalo, the trip as outlined on page 3 will prove of high educative value to all who can take advantage of it. It will be observed that a day each is assigned to visiting Montreal, Ottawa, Toronto and Niagara in addition to the four days spent in Buffalo. Arrangements are such that the nights are used in travel from point to point and the daylight hours devoted to sightseeing. Thus with an absence from home of only ten days a large amount of ground is covered. Added to this is the fact that the expense has been reduced to an incredibly low figure. The entire trip, including every item of expense from departure to arrival home can be made for only \$47.50 from any point between Windsor and Yarmouth. The maritime party will comprise anything from 50 to 100 people, and a most delightful time is anticipated. The trip is open to the general public as well as regularly accredited delegates. Don't miss the chance of a lifetime.

There is no better exposition of the plan of salvation than a Christian who is a neighbor to God.

### JUST BEFORE THE CONVENTION.

What Delegates Will Do And See At  
NIAGARA FALLS.

Our first view of the mighty Falls will be had from the Great International Bridge which spans the Niagara River (about 226 feet above the water) and after leaving the train at Michigan Central Depot on American side our next view of the Falls will be had from the waters edge on the American side. Then from the top of the Great Observation Tower 300 feet above the top of the Falls, we will see at one glance every point of interest above and below the Falls. No better view can be had.

After luncheon at the Tower House the entire party will leave by open electric cars over the Great Gorge Route which traverses the Niagara River at the waters edge on the American side from the Great Whirlpool to Lewiston. Thence we cross to Queenston by ferry steamer, and board the cars of the Niagara Falls, Park and River Ry., (electric) for a return to the Falls along the top of bank (about 125 feet above the waters edge) on the Canadian side. This route passes the spot where General Brock fell at the famous battle of Queenston Heights, and on the heights a few feet on our right will be seen the monument erected to his memory. Nearer the Falls we get a splendid view of the Whirlpool from an elevation of over 200 feet above the Pool and Rapids. Arriving at the Falls on the Canadian side there are many things of great interest to be seen such as the Inclined Railway to steamer "Maid of the Mist," the new foot and carriage Suspension Bridge, a trip to the foot of the Falls in a rubber suit, the Queen Victoria Niagara Falls Park, and if time permits, a trip on the electric road to Chippawa and return, passing Dufferin Islands, with the Old Burning Spring and Lovers Walk.

By this time the day will have flown only too fast, and our guide will call the party together, and after crossing to the American side by the Suspension Bridge, we will board the cars where we left them in the morning, and steam away to Buffalo, 22 miles distance on the shores of Lake Erie.

Prayer Meeting Topics.

B. Y. P. U. Topics.

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

**July 3rd. A Nation's Glory.**—Prov. xiv: 34; Ps. xxix: 15-19.

The greatness of a nation is generally measured by the wealth, the armies, the lands, and the peoples under its flag: but God declares that the greatness consists in the righteousness of its subjects. The people who live under righteous laws, laws that approach the golden rule of justice and love have a godly heritage. Laws that give freedom to body, mind and soul exalt the nation, for they are in harmony with our Creator's wisdom.

Those who live under good laws, and have noble, true and just law-makers and just administrators, are greatly to be envied. Law that is good but has unjust men to execute it loses half its blessing. The righteousness of a nation that exalteth it can often be found in the royal men who have stood as its Kings and Princes and statesmen. One has said of Mr. Gladstone, "That his greatness consisted largely in the fact that he applied the moral and religious test to all questions."

But a nation does not have its whole being in law and rulers. The subjects of the nation have the greatest power to exalt or to debase it. When each individual recognizes the obligations resting upon him and lives in the light of the best knowledge attainable, then shall that nation lift its head higher than all others. A righteous law, rulers and people touch the ideal that our Heavenly Father has placed before us. Upon such shall his countenance shine. And such shall reflect the glory that belongs to his enduring kingdom.

**July 10th. The Parting of the Ways.** xl: 26-28; xxx: 15-20.

The people of Israel had come to a new opportunity. About to enter into the land of promise, the prospect of a fine inheritance and the responsibility of ownership and rulership lay broad before them. No doubt the joy of this accession to this large place would be greater than the thought of trust. However, God by the mouth of the leaders calls to mind two choices, good or evil. How fickle were these people the history attests.

Would it not be well for us to stop a moment and consider what opportunity God opens before us, especially in the way of faith and service? Can

we not hear ringing in our ears, "Choose ye." The way of good and life is open to us and the Saviour is alluring us with his smiles of welcome to come in. What a vision of hope and happiness comes to us as we think for a moment of life with the life giver, of good from the source of all good.

The way of life and good plead for our acceptance of it and then for our use of it for others good.

Alas that there should be any other side or any other way; but if there were not there would be no choice.

Will anyone be so unwise as to choose death and evil? Who can deliberately make such woeful choice? The subtle web of sin is woven and the way thereto is so garnished with the pleasures that appeal to our worse selves that we are drawn in without suspecting the wrong. It is not always so for soon the deliberate choice of the wrong comes because of the power of the temptation. Forget not the picture which our Saviour drew of the broad and narrow ways, and listen to the still small voice that says: "Choose the narrow way and life."

**July 17th. Our Patient God.**—Psalms lxxviii: 38-41; Romans ii: 4.

This lesson follows close on the one of last week. Here the Psalmist is recounting the waywardness of that chosen people of God and brings forth from it the praise of the wonderful patience of God. Follow some of the words indicating their attitude to God. 'Iniquity,' breathing of all the evils of life and soul. They 'provoked' him and 'grieved' him. In their pride and selfishness they turned from him; 'turned back' and 'tempted' him. Limited the Holy One. After all his mighty acts in their behalf, they limit his love and salvation. All that is gross and unworthy is imputed to them. How different the loving God's attitude to them. Full of compassion, forgave their iniquity, remembered the frailty of their flesh. Surely his goodness should have led them to repentance.

As we apply this assuring truth to our lives does there not come the larger desire to be grateful for the patience of Jesus Christ, and a longing that we may not in the future give him such grave cause to lose patience with us? If we are cast down and troubled there is the sweet promise that he will bear with us and we need not be discouraged. As we look into his forgiving face we shall surely gain hope.

**July 24th. The Plaint of Love.** Hosea xi: 8; Luke xli. 34-35; xix: 41-44.

"Love never faileth." He who is love can therefore never fail. No more

soul picture can be drawn than that of our Father and Saviour when having exhausted all the devices and arguments of love, mournfully turning away from the objects of solicitude and grieving over them. Love still abides although the object be callous to affection and persistently drives hope from the heart of the loving one.

As our Saviour says, "Oh, Jerusalem, Jerusalem!" he is voicing the anguish of a heart that is keenly cut by unrequited love. His prayers, tears and toils are all spent in vain for the impenitent and unkind, yet there kindles no anger or malice, no spurning or reviling, but the yearning of a deathless love.

What fruitage from such devotion of love? Will not the spirit which invites the master therein glow with increasing fervency and desire to glorify him? The grandeur of Christ's character is proven in this. Our closest intimacy with him shall be acknowledged when our love reaches this point. Too often rebuffs come, but if we conquer them by continuing to love, we shall triumph over all things.

**July 31st. True Repentance**—Isaiah i: 11-17.

From the loving lips of Jesus fell these words: "Except ye repent ye shall all likewise perish." Emphatically the words place repentance in the foreground of all religious requirement. To study what this requirement is, is our task.

The people had made altars, appointed meetings, and offered sacrifices, but these acts did not meet the demand of God and of the soul. They even added to the number of their sins. There was wanting the sincerity of purpose. No show of worship is adequate proof of repentance.

True repentance must give expression to three principles:

(1) Sincere and godly sorrow for sins and wasted life. Do not make this only proof, for tears and anguish of heart are deceptive and may only mean self-pride a little buffeted.

(2) A pure life. Leaving the old things that have corrupted thought and life, and bringing those Christ-like traits that become each life.

(3) Learn to do well. Good deeds to the oppressed and needy are ever requirements of the one who asserts desire for God's love and forgiveness. Inculcate this threefold idea of repentance and thus prove by inner experience that it is genuine and pure.

### C. E. Topics.

Prepared by J. P. Neily.

**July 3rd. Honoring Father and Mother.**—Eph. vi: 1-14; Prov. xvii: 6, 21, 25.

What a world of tender recollections and precious memories rise up at the mention of the dear names of Father and Mother. To some these are a reality but to others they are only a memory of bye gone days. The commandment given on Sinai and emphasized by Jesus Christ and the apostles is in too many cases sadly abused. "There is too much irreverence shown by the boys and sometimes girls of to-day. Father is treated roughly and is called the "old man" and other cruel names. Mother in too many cases is shoved aside for some little whim of a thoughtless child and called rough names. Ah, they don't think of it now while their parents are living, but some day when the tired hands are folded and father and mother are sleeping their last long sleep, then perhaps they will think of their treatment of the dear ones gone home. Oh, boys and girls, honor your father and mother in every way that is right. You will be parents some day and you must not expect your children to do what you would not do in your childhood days. Let us take our Saviour's example in His relation to His Father and in His obedience to His Father's will. Obedience to one's parents claims all the promises of the Bible and they are many. Whatever we can do for our parents is no more than we owe them, and is to be done as the paying of a debt.

**July 10th. The Consecration of Ability**—Ez. ii: 1-9; Mark xii: 29-31.

Prayer for the International C. E. Convention consecration and re-consecration are words used very often in our C. E. society meetings and possibly used in some cases where it is scarcely understood. In the Christian life we are supposed to consecrate our all to our Master—our possessions, our labor, our learning, our will, our ability, and our life—and what more can we do? To be consecrated to our Master's service is to follow where He leads, and consecration is but renewing our vows to Him whom we profess to serve. Our thoughts at this time no doubt are

running to the wonderful gathering at Nashville, Tenn., where the hosts of Endeavorers of all evangelical denominations are in convention devising ways and means for the advancing of the Master's kingdom. The wealth of consecrated ability will be present and men and women full of the spirit of Christ will speak of the untold riches of the gospel of the Lord Jesus Christ. Let us offer a prayer that they may be used mightily in the salvation of men and women for whom Christ died.

**July 17th. Christianity Compared With Other Religions.** (A Missionary Topic.) Acts xvii: 22-31.

At the Parliament of Religions in Chicago a few years ago several men from the far east representing different religions attempted to draw a comparison between their religions and the religion of the Lord Jesus Christ. Of course from their standpoint Buddhism, Confucianism and other isms were far superior to Christianity but when brought into a fair comparison they pale into insignificance beside the pure clear light of the gospel of Christ. Christianity is a religion of righteousness, of freedom, of love, of joy, of peace, and is for all who will accept it. Study the religion of the people in India and China and see which is the best. Christianity is spreading rapidly and will soon be all over the world supplanting the other religions, proving, as it advances, that it is founded on a firm foundation. On our part then is devolved the responsibility of sending the knowledge of Christ, the basis of the Christian religion, to every land that is now in darkness and the shadow of death. The young people of to-day are rallying to the standard in goodly numbers and soon we hope to see all nations bowing to the King of Kings and Lord of Lords.

**July 24th. How to have a Happy Home.** Job xxix: 1-29; Deut. vi: 6-9

One of the sweetest words in our language to-day is "home;" and the song "Home, Sweet Home," sung in many lands and in many tongues, has caused the lip to quiver and the eye to moisten at recollections of the days gone by. Our topic asks "How to have a Happy Home." My ideal of a happy home is where love is the ruling

spirit. Love not only for our parents and brothers and sisters, but love for the Master, who when on this earth was without a home, but is now fitting up a home for us in the bright beyond. Many little things go to make our homes happy. Between husband and wife there should be perfect understanding and union of life and purpose. Among the children there should be a willingness to bear and forbear, to forgive and be forgiven. Music, games of an innocent nature, and books are also a valuable addition to the happiness of home. Above all and the very best of all make your home a place where you can entertain as a welcome guest the Lord Jesus Christ. As Christian Endeavorers the most of us are young and looking out on life in expectation of having a home of our own some day, let us in this, as in everything else, find out what Jesus would have us do, and so plan our home, whether it be a cottage or a mansion that it will be a constant reminder of the better home in Heaven.

**July 31. The Evils of Covetousness.** Ex. xx: 17. Luke xii: 15-21.

One of the greatest evils that is born in our natures and is continually showing itself, is covetousness. Among the commandments given to Moses was one against this evil, and our Master himself told his disciples to beware of covetousness, adding as the reason for this that a man's life consisted not in the abundance of things which he possessed. We have many examples of this sin in the Old Testament. Achan, who coveted the gold and silver and took it and hid it was stoned to death for his sin; Ahab, who coveted the garden of Naboth and through that covetousness Naboth's life was taken; Gehazi, who was smitten with leprosy for his sin, and many instances which could be mentioned. How different the teachings of the Lord Jesus Christ. Our Master says, "Seek first the kingdom of God and all these things shall be added unto you." Covetousness is charging God with partiality in distributing His Gifts. May we hope that our lives may be made more and more like our Master and whether our years be few or many is of no consequence. "What has our life been" will be the question in eternity.

**Challenges Accepted.**

Continued from page 6.

(3) In your squirming to escape the claim of having falsely charged the Methodist Church with administering six baptisms. You use baptism in one sentence and mode in the next and ask we will not administer baptism in any one of three modes. What has come of your logic? It is pretty difficult to carry on a controversy with a man who CANNOT and WILL NOT distinguish between baptism and mode. Mode is "the manner, method, form, fashion or way" of doing a thing and baptism is the thing itself. Immersionists have three modes of administering baptism. Some dip the candidate backward, some dip him forward and others make him kneel and then dip him forward. Do they have three baptisms or only one and three modes? A man may be baptized with water or without water. But what you must do is to prove that the Methodists administer six baptisms, or retract your slander or stand condemned as a false accuser of the brethren.

(4) We will now attend to your challenge to prove that you misrepresent the Pedo-baptist writers from whom you quote. You claim that your quotations fairly represent them. Space will only allow us to look at one at a time; and we will take Dr. Adam Clarke for the present, as he was a master of more languages than any other man quoted. To establish your position that Paul teaches immersion in Rom. vi: 4, you quote Clarke as follows: "It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under water, which seemed to say, the man is drowned, is dead; and when he came up out of the water he seemed to have resurrection to life; the man is risen again, he is alive." Why did you stop there? Because you did not want our readers to hear Clarke say that there is no certainty that Paul refers to immersion. Hear what Clarke does say in the latter part of his comment on Rom. vi: 4. "I say it is probable the apostle alludes to this mode of immersion; but it is not absolutely certain that he does so as some imagine; for in the next verse, our being incorporated into Christ by baptism is denoted by our being planted, or sown, GRAFTED TOGETHER IN THE ONENESS OF HIS DEATH, and Noah's A FLOATING UPON THE WATER, AND SPRINKLED BY THE RAIN FROM HEAVEN, a figure corresponding to baptism, Peter iii: 20-21; but neither of these gives us the same idea of the outward form as burying. We must be careful, therefore, not to lay too much stress

on such circumstances. Drowning among the ancients was considered the most noble kind of death, and some think the apostle may allude to this." Now, if we say that a thing is probably true but there is no absolute certainty that it is so, and you propagate the former part of the sentence and suppress the latter, do you not misrepresent me? This is the way the Rev. J. B. Morgan, A. B., treats Dr. Adam Clarke and other dead men who cannot now defend themselves. Clarke says, "In what form baptism was originally administered has been deemed a subject worthy of serious dispute. Were the people dipped, or sprinkled? for it is CERTAIN Bapto and Baptizo mean both. They were all dipped, say some. Can any man suppose that it was possible for John to dip all the inhabitants of Jerusalem and Judea, and of a large country round about the Jordan? . . . Those who are dipped or immersed in water, in the name of the Holy Ghost, I believe to be evangelically baptized. Those who are washed or sprinkled with water in the name of the Father, and of the Son, and of the Holy Ghost I believe to be equally so; and the repetition of such a baptism I BELIEVE TO BE PROFANE." Clarke's Christian Theology, page 288. Any man who knows what Dr. Clarke has written on the subject of baptism and can, with this knowledge, drag him before the public to bolster up the belief that immersion is the only scriptural way to administer Christian baptism, is wanting in something more than mental acumen, he is wanting in COMMON NEATHEN HONESTY. Dr. Clarke everywhere teaches Bapto and Baptizo mean both sprinkling and immersion and that to rebaptize a man who has been baptized by sprinkling is a PROFANE act. Give your readers Clarke's treatise on baptism. Let him speak for himself and apologize for misrepresenting him.

(5) Your "square challenge" to find a New Testament church composed of any persons but "immersed believers" we accept. We returned the challenge to you not as a "piece of plausible trickery," as you with the charity of a Christian gentleman assert, but because we never knew any good to grow out of a controversy on the subject of baptism, and your challenge, as you well know, opens up the whole subject of Christian baptism. But since you thrust the challenge upon us the second time in such a baiting manner, and appear so anxious to get the opportunity of bottling us up in Santiago or some other harbor, you shall be accommodated. We want, however, you and your readers not to forget just how this challenge has been forced upon us; and six months hence when some one

will be growling, let us hear nothing about "Mr. Ryan forcing you into a controversy." It is very modest on your part to anticipate the result and tell your readers just how you will bottle us up; but perhaps there is more wisdom in leaving the readers to judge who is bottled up. We have no doubt that whatever becomes of us, in the end you will be floundering in the sea. Now, if we understand your challenge, the "Bible and the Bible alone" is to be our authority. If either appeals to anything but the Bible for proof, the readers are to understand that the writer who makes such an appeal KNOWS and FEELS that the Bible does not sustain him in his contention. Are we correct? If we go quoting from other sources there will be no possibility of bottling up anybody or ever reaching the end. But if we keep to the one Book there is hope of reaching some harbor. We are glad that "all personalities and side skirmishing" are to be eliminated. That suggestion was a grand end to nearly five columns composed chiefly of personalities and side skirmishing. Let us have a manly, Christian discussion on the subjects thrust upon us, namely, a New Testament Church and the persons composing it, until we are "bottled up" when of course the end will be reached. Our next will be on the Church of Christ, if this controversy is now ended, as you have explained yourself and reviewed the whole ground. But if this is not yet ended, we must finish up the old before we begin the new.

WILLIAM RYAN,

June 24, 1898.

A watch failing to keep time will not be corrected by any jewelers of the case; painting the organ pipes will not improve the music.—Watkinson.

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At 60c, 70c, 90c &amp; \$1.00.

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### Lying.

BY REV. WM. P. M'KEE.

What is a lie? The Century Dictionary says that it is "the utterance by speech or act of that which is false, with intent to mislead or delude."

We are indebted to Henry Clay Trumbull in his admirable little work, "A Lie Never Justified," for a most careful discrimination between lying, and justifiable concealment. He thinks that there is more to be concealed than to be disclosed in every individual life. It is not only allowable, he urges, but it is duty, for a man to conceal "whatever of his inmost personality is liable to work harm by its disclosure, and to knowledge of which his fellows have no just claim." He ought to conceal his fears, his doubts, his temptations, his unkind feelings. To be sure, he continues, people are sometimes misled when we have no purpose to mislead them. That is their responsibility, not ours. A man has a right to conceal his bald head with a wig, even though the people may thereby deceive themselves as to his age. But if he wears the wig with the purpose to deceive a young woman, with a view to marriage he does wrong.

This distinction between justifiable concealment and unjustifiable deceit, would seem to point out the way to the solution of the age-long question, is it ever right to lie?

To be sure great men have maintained that there is such a thing as "a lie of necessity." Rothe, DeWitte, Charles Hodge, Newman Smith, Bismark, seem to teach that it is something necessary to lie. It is a question, however, whether these men would have made any such plea, had the distinction between proper concealment and lying being emphasized. And Bismark is quoted as saying: "I do not like to lie. I have always felt angry with those who oblige me to it. It vexes me."

We prefer other company on this question. It is impossible to think of Jesus descending to deceit, though he did conceal many things from His disciples. "Ye cannot bear them now." Is life a stake? Hear Justin Martyr: "We would not live by telling a lie."

Does it seem as though it would do harm to tell the truth? Hear "colossal"

Fichte assert that no measure of evil results from truth-speaking would induce him to tell a lie. We do well to dwell long on the statement of Crispi, the Italian statesman. "Falsehood," he says, "in politics belongs to the old school; it is an arm out of date, to be consigned to the arsenal of tricks out of fashion; one should never lie." And Victor Hugo, as quoted by Trumbull, says, "Can there be any such thing as a white lie? Lying a little is not possible. The man who lies tells the whole lie. Lying is the face of the fiend; and Satan has two names, Satan and Lying."

Is it impossible to make too much of this matter? Is there anything deeper in the nature of God than His antagonism to everything that doeth or maketh a lie? Is there anything more fundamentally essential to civilization than the telling of the truth? Can we doubt Macaulay's statement that English veracity had done more for English rule in India, than English valor and intelligence had done? If a man lies to us about one thing will we trust him in anything? If a man is a liar, is there any vice or crime whose seeds are not in him?

William E. Curtis writes in the Chicago Record that Commissioner Foster, who negotiated the late treaty between China and Japan, insisted upon utmost straightforwardness in every transaction, and that the success of the treaty is largely due to this fact.

There are no "great falsehoods, necessary falsehoods," much less are there any "sublime falsehoods." Why?

Let Emanuel Kant answer. It is because "falsehood is a forfeiture of personal worth, a destruction of personal integrity." Because, as he says, further, "A lie is the abandonment, or, as it were the annihilation, of the dignity of man."

Tell them that I will not come to-day: Cannot is false... Shall Caesar send a lie? —Shakespeare's Julius Caesar.

—The Standard.

### Ian MacLaren on Book-Lending.

Ian MacLaren was the special guest of the Liverpool Philomathic Society at a dinner on Tuesday evening. He received his host's praise in a modest spirit. They had done him, he said, a

kindness, and it would be a stimulus to do the best work in his power. In proposing the toast of the Philomathic Society, he said an agreeable person had been pleasantly defined as 'one who agrees with me.' In that case it would be a capital mental tonic for certain cocksure and intolerant people to associate from time to time with disagreeable people. The mischief of it was that for the most part they insisted upon always having preachers of their own doctrine and politicians of their own color, reading books and newspapers that simply stated what they already believed. Dilating on the love of books, he wished with all his heart that in that greater Liverpool there were more than fifteen bookshops, and that people were not so frugal in their book expenditure. Many excellent people were still in the state of mind that they would expend more on one dinner than on a year's book-buying. There were some well-to-do people would beg, borrow, or sometimes steal (by not returning it) a book from a neighbor instead of securing it at a slight cost to themselves. It had often seemed to him that book-lovers should unite together and refuse to lend books. Book-lovers ought to make it known that there is no medium of infection to be compared with books, and that the leaves of a book that has been on its travels are simply sprinkled with germs.—Christian Herald.

Peter became involved in trouble immediately when, out on the roughened surface of Galilee, he looked down at the surges instead of over and up to Christ. The Hon. Franklin D. Dale proffered this good advice at a recent convention: "Don't look down. People are made dizzy by looking down, even one hundred feet; but any one may look up as far as the stars of heaven."

When the Gauls had tasted the wine of Italy, they asked where the grapes grew, and would never be quiet till they came there. Thus you may cry, "Oh that I had wings like a dove! for then would I fly away, and be at rest." A believer is willing to lose the world for the enjoyment of grace; and he is willing to leave the world for the fruition of glory.—William Seeker.

Our Story Page.

Ben's Room.

"What a hideous green you are putting in that tidy," said Belle to her very best friend, as they sat talking over their fancy work.

"I know it," said Kate good-humorously. "You see I bought it one night, and began to work on it by lamplight, and thought it looked pretty well. But some colors are so changeable; it looks frightful by daylight. I only know one thing I can do with it—I'll give it to Ben."

"Why—will he like it?"

"O I don't know; I guess so. I'll help him make out for Christmas, and do well enough for his room. We stuff everything there." And Kate gave a little short laugh.

"Why," said the girl, and her fingers stopped in their busy motion. "I'd just as soon think of putting anything ugly into the parlor as into Brother Frank's room; he is so choice of it."

"O well, boys are different," stammered Kate.

"You must all do something to try to keep Ben at home these evenings," said her father one day. "I don't like the way he is spending his time."

And Kate, as she heard the words, wondered what she could do.

That afternoon there was a great overhauling of furniture upstairs, and by supper time quite a transformation had taken place in Ben's room. There were pretty bright chromos and one or two choice engravings on the wall, hitherto bare; dainty white mats on the bureau, fresh muslin curtains draped back from the window, and everything as inviting as thoughtful hands could make it.

"Now," she said, "I wonder if he'll notice it."

"Have you a headache, Ben?" she asked, as she passed his door that evening and saw him sitting with his head bowed upon his hands.

"O no," he answered, "only thinking of going down town, but it looks so pleasant and homelike up here, I guess I'll stay."

And he did stay; it was not the last time, either. By-and-by he began to invite some of 'the fellows' to come and

see him at the house, and with great satisfaction would ask them to 'step up' to his room. Was it strange that from these little gatherings more than one went away feeling that it was a good thing to have a home, and to be worthy of it?—Philadelphia Call.

Giving the Tiger a Bath.

When Pezon, the lion-tamer, was at Moscow with his menagerie, he had occasion to employ a moujik, a fine specimen of a Cossack, to clean out the cages of the wild beasts. The Cossack did not understand a word of French, and the terms of contract were settled in dumb show. By way of instructing him in his new duties, Pezon went through a sort of pantomime with the broom, sponge and water-bucket. The moujik watched him closely, and appeared fully to understand the details of the lesson given. Next morning, armed with a broom, a bucket, and a sponge, he opened the first cage he came to, and quietly stepped in, as he had seen his master on the previous day step into two cages of harmless brutes; but this one happened to be tenanted by a splendid, but untamed, tiger that lay stretched on the floor fast asleep. At the noise made by opening and closing the door, the creature raised his head, and turned his green eyes full on the man, who, all unconscious of his danger, stood in a corner dipping his big sponge into the bucket. At that moment Pezon came out of his caravan, and was struck dumb by the terrible sight that met his gaze. What could he do to warn the man of his danger? A sound, movement, on his part might enrage the great beast, and hasten its attack on the defenseless Cossack. So Pezon stood awaiting developments, ready to rush to the scene when the crisis came. The moujik, sponge in hand, coolly approached the tiger, and made ready to rub him down with the stolidity of a military boot-jack polishing his captain's boots. The sudden application of cold water to its hide evidently produced a very agreeable effect on the tiger, for it began to purr, stretched out its paws, rolled over on its back, and complacently offered every part of its body to the vigorous treatment of the moujik, who went on scrubbing with might and main.

All the while Pezon stood there with his eyes wide open, and as if nailed to the spot. When he had finished his job the Cossack left the cage as quietly as he had entered it; and it required the most energetic and expressive gestures on the part of the lion-tamer to prevent his repeating his experiment on a second wild beast.—The Million.

He was a Gentleman.

A few days ago I was passing through a pretty, shady street where some boys were playing at baseball. Among their number was a little lame fellow, seemingly about twelve years old—a pale, sickly-looking child, supported on two crutches, and who evidently found much difficulty in walking, even with such assistance.

The lame boy wished to join the game, for he did not seem to see how much his infirmity would be in his own way, and how much it would hinder the progress of such an active sport as baseball.

His companions very good-naturedly tried to persuade him to stand at one side and let another take his place; and I was glad to notice that none of them hinted that he would be in the way, but that they all objected for fear he would hurt himself.

"Why, Jimmy," said one at last, "you can't run, you know."

"O hush!" said another—the tallest in the party; "never mind, I'll run for him," and he took his place by Jimmy's side, prepared to act. "If you were like him," he said aside to the other boys, "you wouldn't want to be told of it all the time."

As I passed on I thought to myself that there was a true gentleman.

"Are you in pain, my little man?" asked the kind old gentleman. "No," answered the boy, "the pain's in me."

—Indianapolis Journal.

"Say to-morrow," said the devil to a man who was wrestling with a call to duty. And then he whispered to himself: "I've worked that for six thousand years and nobody has seen a to-morrow yet. What fools these mortals be."—Bible Reader.



In the Township.  
AYLESFORD.

Miss Laura Parker has returned to St. John to resume her studies at the Currie Business College.

Miss Emma Woodworth returned from Boston last week, called home by the illness of her sister, Mrs. Rainsforth.

The Junior Union concert on Sunday evening was pronounced by all a decided success. The sum of \$7.60 was realized for the support a child in India.

Capt. David Merriam, who with his wife and two children was drowned by the sinking of the schr. Gypsum Empress, was a brother of Mrs. Burpee Sanford of this place. The Union extends its sympathy.

The annual school meeting was held last Monday evening. L. A. Read was elected trustee to fill the place made vacant by the retiring of L. O. Nelly from the board. The sum of \$225.00 was voted for school purposes for the ensuing year.

Miss Addie Bishop is home from Boston Conservatory of Music for the summer. Had her strength proved equal to the strain she would have completed her course this year. We understand that she has done highly creditable work throughout her course.

Aylesford will send seven candidates to Berwick next Tuesday to take the provincial examinations for certificates. Misses Lina Gates and Minnie Bowdley and Geo. Munro will take the C examinations, and Misses Eva Graves, Vera Jacques, Hattie Nelly and Clare Holland the D. We wish them all success.

Those who attended the Dominion Day celebrations at Berwick were unanimously disgusted with the treatment accorded them by the Berwickians. The "grounds" consisted of a newly-cleared piece of forest "prime evil," over half way to Waterville and reached by the dustiest road in the county. A narrow precipitous inlet admitted the unwary visitor to the place where he was privileged to pay ten cents for admission to the enclosure within which sittings were sold at ten cents each, brook-water at a cent a glass and comfort and shade could not be had at any price. This is not the way to treat people whom you ever want to see again. Aylesford can do better than that at one of her Farmers Picnics. Try us next month and see for yourselves.

A few days ago a valuable cow belonging to the Messrs. Misgrave was found in their pasture with one of her fore legs severed at the ankle joint. Quite strong circumstantial evidence seemed to point to a Mr. Anderson, of Nictaux Falls, who is working for L. R. Whitman. He was accordingly summoned to appear before Stephen Taylor, J. P., on Monday last to answer the charge of having done the injury. H. B. Wickwire, M. P. P., appeared for the prosecution and W. E. Ross, J. C., for the defense. A large number of witnesses were in attendance and the affair promised to be unusually interesting, but when the court was called to order the agent of the Messrs. Misgrave declined to swear to the information. Consequently the matter was dropped and the police are no wiser as to who perpetrated the crime. It seems a pity in the interests of justice and wholesome government that such a fiend should go unpunished whoever he may be. Certainly the cow can't cut her own leg off.

**HARDWARE.**  
WALKER, HANSON & ROGERS.  
Shelf and Heavy Hardware, Paints, Oils, Glass and Putty, Carriage Stock, Blacksmiths' Supplies, Tinware and Enamelled Steel Ware.  
MIDDLETON, NOVA SCOTIA.

Samuel Parker has his new barn up and enclosed. It will be the largest barn in this neighborhood if not in the township.

The W. M. A. S. of the Baptist church will hold an Ice-Cream Social at the residence of Mrs. G. W. Eaton, on Wednesday evening, July 6th, to which all are cordially invited. Admission, free; ice-cream 10c.

W. E. Harris returned on Wednesday from Kirksville, Mo., where he has been taking the first year's work in the American School of Osteopathy. He has put in a pleasant and successful year and has stood the work well. His many friends are giving him a cordial welcome in which The Union is pleased to have a share. It is unnecessary to say that "Wilfred" is as pronounced a Canadian as he was before his sojourn in Uncle Sam's territory. When through he will be a "blue-nose" osteopath.

**NORTH-KINGSTON.**

We are glad to welcome Mr. and Mrs. Rutledge among us again.

Mrs. Stewart, of Waltham, Mass., is the guest of her aunt, Mrs. Nelson Smith.

The W. M. A. S. will meet at the home of Mrs. A. D. Foster on Friday, July 8th, at six o'clock p. m.

Mrs. Rhodes Foster, of Providence, R. I., is spending the summer months with her parents, Mr. and Mrs. Joseph Welton.

The W. M. A. S. will meet at the home of Mrs. A. D. Foster on Friday, July 8th, at six o'clock p. m. Mrs. Hebron Rouch was "At Home" to a number of her friends on Tuesday evening, June 28th. Ice-cream and cake were served and a social time was enjoyed by all. The party was given in honor of Rev. W. J. and Mrs. Rutledge, of Woodstock, N. B.

**BERWICK.**

We hope that the readers of The Union will not think we are anxious to be seen in print, but as our Endeavor Societies do not respond to the request of the one in charge of this column we want to do our part in making our page all that we want it to be. We are starting in our summers work better organized and with more enthusiasm than for some time. A few evenings after election of officers and committees the Executive was called together at the home of the President, Miss Lottie Baker, for a consultation regarding our work. Pastor Simpson was with us and a very helpful talk was enjoyed and some plans made which will result in good work being done. A mission Sunday School for those who do not attend any church, was organized and met on Saturday, 19th, for the first time, and with a very promising outlook. Mr. J. P. Nelly was appointed to take charge and a good number of the active members volunteered to assist and we feel that if only sowing the seed our Master has promised to reward us. The Prayer-meeting Committee met with the Pastor at the home of the chairman, Miss Emma Summers, and we notice a change already in the Prayer-meetings. More sentence prayers more singing and other things of benefit

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to our work. The Lookout Committee met Monday afternoon with the chairman J. P. Nelly and a helpful consultation was held, and in the evening the Flower Committee met with the Pastor and mapped out their work for the summer. Now we have outlined some of our plans for the future and we should like to hear from other societies along these or similar lines. May we hope to compare notes as we go along and encourage one another in the work we love so well.

**MILLVILLE.**

John Taylor is able to resume work again.

Mr. John Lowe is putting a new brick foundation under the house recently purchased from Mrs. Smith Welton.

**MORRISTOWN**

Mrs. A. E. Boland has received a letter from her son George dated at Vancouver, June 29th, in which he states that he expected to leave that afternoon by steamer for Dawson City. He was well at the time of writing and in good spirits.

**DEATHS.**

On July 1st at Ogilvie Wharf, Kings Co., on June 24, William Ogilvie, aged 41 years and 5 months.

RAINFORTH--At her residence, Aylesford, on morning of July 2nd, Mrs. Joanna Rainforth, aged 79 years.



# 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 Warehouses.

### Flour & Feed.

Including Hornet, King of Patents, Cream of Roses, Royal, Queen City.

Corn Meal, Feed Flour, Middlings, etc.

Another car 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.

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

Men's Suits from \$2.75 up.  
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OIL CLOTHS and CARPETS.

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BOOTS and SHOES to arrive shortly.

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He can SHOE YOUR HORSE to suit you, or do any work in his line neatly and promptly. Try him.

**E. J. West** 

AYLESFORD, N. S.,

will carry on his business on the Pay-Down System beginning April 1st, 1898.

**ROOM PAPER** now selling from 3 to 8c per roll: former price, 5 to 12c.

**READY-MADE CLOTHING** 

 **At Cost.**

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I have just received a large stock of

**Boots and Shoes**

INCLUDING

Men's, Women's and Children's  
 In Tan.

Also, Tan Dressing.

I have a full stock of

**CHOICE GROCERIES**

Which we are selling at **LOW RATES.** We have no long prices, so do not be duped by fictitious offers of 20 per cent.

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# Attention

IS the first military command, and why not call the Farmer's attention to the **Best Mowing Machine** in use, which is the **BRANTFORD**, with its Roller Bearings and all its latest improvements. Do not be misled by anyone saying that some other machine is just as good; because such is not the case. If you want information, ask a man that has used the Brantford, especially those sold in '97. The man that used the machine is the man to ask.

## Every Machine Warranted.

These machines are made by the Massey-Harris Co., the largest manufacturing firm of Farm Implements under the British flag.

Old Mowers taken in exchange for new ones.

A full line of **Hay Fork Machinery** on hand. Also a large stock of **Repairs.**

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And a great variety of

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From 25c to \$1.00.

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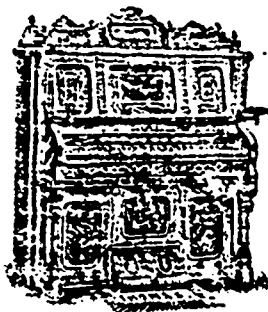
From 50c to \$3.00 per pair



**DRESS GOODS**

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AYLESFORD, MAY 9th, 1898.



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Call and see my Stock of

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Also, a full line of

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REPAIRS

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**FINE**

**BOOTS & SHOES**

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**Star Shoe Store,**

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