

OBITUARY.

Mrs. John R. Moses.

On Saturday, Oct. 2nd, 1920, Mrs. John R. Moses, of North Head, Grand Manan, was called by the angel of death from this life to the home beyond in the sixty-sixth year of her age. Mrs. Moses has been in failing health for some time but the end came unexpectedly and was a shock to all. She leaves to mourn their loss her husband, one daughter, a son, three grandchildren and a large company of relatives and friends. She was a consistent and faithful member of the Reformed Baptist Church from its organization in North Head until the time of her death. With her at the end was her husband's brother, Rev. T. W. Moses, and Mrs. Moses, who was also a sister of the deceased, as well as the members of her own family. Mrs. Moses was a daughter of Henry A. Lewis, of Centreville, Carleton Co., but she had lived in North Head since her marriage, forty-five years ago. In the illness of the regular pastor, the funeral was conducted by Rev. T. W. Moses, of West Pembroke, Maine.

Mrs. Herbert Tompkins.

At her home at Stockholm, Maine, after a lingering illness of consumption, on Thursday, Sept. 23rd, 1920, Lilly, the wife of Herbert Tompkins. She was the daughter of the late Brother Harris and Mrs. Cox, Victoria, Carleton Co. Mrs. Tompkins was only 30 years old and leaves a husband and one little boy to mourn their sad loss. And besides these she leaves one sister, Mrs. Hughes, of Milo, Maine, and three brothers, Bird, of Hartland, Howard of Rosedale, and Paul of Grafton, Carleton Co., N. B. The funeral service was held from her home on Saturday, Sept. 25th, attended by the writer. The remains were laid to rest in the burying ground a few rods from their home. While we are sorry for the loss sustained by the family (we rejoice that our sister was prepared to go and passed peacefully away trusting in Jesus.

H. S. DOW.

Mrs. Henry Post.

Her many friends will be sorry to learn of the death of Mrs. Henry Post, of Grafton, Carleton Co., N. B., after several weeks of serious illness on Friday, Sept. 24th.

Sister Post was born in Oldham, Eng., in February, 1864, and when about two and a half years old her parents, Joseph and Annie E. Smalley, with their family, came to New Brunswick and settled in East Florenceville, Carleton Co. Her mother died when she was about 10 years old, leaving herself, the only daughter, and her three brothers and father.

In 1885 she married Mr. Henry Post, of Upper Wicklow, Rev. B. Colpitts officiating. To them was born, in 1886, one son, Leslie, an engineer, now residing in Woodstock. Mr. and Mrs. Post resided for a time at Beechwood, as also in Woodstock, and then removed, in 1900, to Grafton, just across the river St. John from Woodstock, where they built a commodious and beautiful home.

Sister Post was converted during some

special services held at Hartland in 1884, and after coming to Woodstock she united with the Reformed Baptist Church of the town and was wholly sanctified during a Convention for the promotion of holiness in 1896. She lived a consistent Christian life from that time to the day of her death; always ready to assist in any good work and always gave her testimony of love to God in every social meeting. It was her delight to attend the camp meetings at Beulah, where she made many friends, who will be very sorry to learn of her early death.

She suffered for a number of weeks with kidney and liver trouble and at last agreed to go to the Fisher Hospital for an operation which did not remove the trouble and within five days after the operation she departed this life for her heavenly home.

The funeral services took place on Sunday afternoon, Sept. 26th, conducted by her pastor, Rev. W. B. Wiggins, the choir of the church assisting. The many and beautiful floral offerings betokened the kind regard with which she was held.

She was a very kind and loving wife and mother and will be greatly missed by both husband and son. Two brothers survive her, Holland H. Smalley, of Woodstock, and Charles Smalley, of Florenceville.

The other brother, William Smalley, of Houlton, Me., died suddenly the day after he had attended his sister's funeral.

A ROYAL EXAMPLE.

Wilhelmina, the Queen of the Netherlands, and her husband have their hour of prayer every morning at ten o'clock in the castle. A portion of Scripture is read, prayers are offered, and hymns are sung. Every one in the castle, visitors and servants, are invited but not compelled to attend this daily service. When the queen first instituted this custom an editorial in a Holland daily paper thus commented: "We can not say how much we rejoice at this royal example. We are grateful to God for putting this thought into her majesty's heart. Well for the princess who so honors the Word of God. Well for the land whose queen bows in humility before the throne of God. And well for the people, if in every circle this royal example is valued and imitated."

The Aroostook County grain and potato fields are certainly great in size and mostly excellent in quality. 50 acres in one field is not an uncommon sight.

 * FUNDS WHICH IS OF LIVE IN- *
 * TEREST TO OUR PEOPLE *
 * AND FRIENDS. *
 * The Hospital Fund—A pressing and *
 * immediate need at African Missionary *
 * Station. *
 * The New Church Fund, Missionary *
 * Station, South Africa. *
 * The House Fund—For the Misses *
 * Helen and Alice Sterritt, our new *
 * Missionaries. *
 * The Students' Fund—To help *
 * young men in their preparation for *
 * ministry. *
 * REV. S. A. BAKER, *
 * Treasurer. *
 * Moncton, N. B. *
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THE DIVORCE RECORD.

A Chicago judge has granted 453 divorce decrees in two weeks in July. What a shameful record. The loose divorce laws are responsible for the large number of decrees. The marriage contract can be annulled by these courts upon the most trivial grounds. The sad part is the breaking up of homes and parting of children occasioned by these divorces. And then in many cases the divorce decrees are simply the first steps in entering into marriage relation with other persons, contrary to the law of God. By this divine relation no divorced persons are permitted to remarry except the innocent one where adultery has been the cause of divorce. This being true, it is evident that such relations must be discontinued before the Lord will accept the lawbreakers. Here is a clear case where the laws of the state are at variance with the laws of the Bible. And the day is coming when those who disregard God's law in this respect must be judged by that standard.—Free Methodist.

PASTOR SCORES DANCING MASTERS

Naming of Minuet, "The Wesleyan," Insult to Christian World.

New York, Sept. 5.—All efforts to remove the Methodist ban on dancing, which recently culminated in the naming of a slow minuet type of dance, "the Wesleyan," in honor of John Wesley, founder of Methodism, were characterized today as "a slimy, silly stream of moral infamy," by Rev. Dr. John Roach Straton, pastor of Calgary Baptist Church.

He predicted that the dance in practise would soon be called "The Wesleyan Wiggle" and lead to a new series of dances something like "The Episcopal Embrace," "The Congregational Canter," and the "John the Baptist Bounce."

"To name a modern dance," said Dr. Straton, "with its sensuous and shameful heredity, coming as it does through the tango and the shimmy-shake and other abominations that have done so much to destroy the moral ideals of the people—to name a dance after a holy man, is nothing short of an outrage to the entire Christian world."

The American National Association of Dancing Masters, in convention here last week, introduced the "Wesleyan" in connection with a resolution asking that the Methodist Church remove its ban on dancing.

"The plea that these dancing masters make," continued Dr. Straton, "that they desire to 'purify the dance' is idle and entirely beside the mark. You cannot purify a polecat. You cannot denature a small-pox epidemic. You cannot make a rattlesnake reliable."

HAPPY TO LIVE AND DIE IN CHRIST.

Just before Calvin died, he wrote these words to a friend: "My respiration is difficult, and I am about to breathe the last gasp, happy to live and die in Jesus Christ, who is gain to all His children in life and death." He felt what Paul felt when he said, "For me to live is Christ, and to die is gain."