

OBITUARY

Mrs. Blanche Ireland

Mrs. Blanche Ireland widow of the late Walter Ireland, died Thursday at 10:30 p. m., from the effects of a broken hip from a fall several days ago. Mrs. Ireland had seemed to be gaining for a few days but failed rapidly during the last week of her life. She was born in Summerfield, N. B., December 30, 1851, making her 77 years, 24 days old. Her parents were Abram and Hannah Kilcollins who moved to Blaine, Maine, when Mrs. Ireland was five years of age. About fifty-one years ago she married Walter Ireland and they resided in Blaine for about twenty years, then moving to Fairmount, Fort Fairfield. Mr. Ireland died July 28, 1923, and since that time Mrs. Ireland has made her home with her children. A large part of the time Mrs. Ireland has lived with her youngest daughter, Mrs. Earl Martin, where she spent her last days and was lovingly cared for. She leaves to mourn her loss four children, Mrs. Eva Martin of St. Albans, Maine; Coleman, Fort Fairfield; Blanche, Mrs. Philip Walton, Presque Isle; Gertrude, Mrs. Earl F. Martin, Fort Fairfield. Another daughter, Stella, died at the age of fourteen. Besides the children there are twenty-one grandchildren and five great grandchildren. Two brothers and two sisters also survive, namely, Gideon Kilcollins of Woodstock, Maine; Gilbert Kilcollins, Mars Hill; Mrs. Delilah Chase, Littleton and Mrs. John Jameson, Bridgewater.

Funeral services were held Saturday at two o'clock at Bethel Baptist church, Fort Fairfield, in charge of funeral director, Dwight W. Dorsey. Rev. C. D. Nutter officiated. Two selections, "Sometime We'll Understand", and "Safe in the Arms of Jesus", were sung by Mrs. Verna Averill and Mrs. Ruth Crouse, Miss Marion Kimball presiding at the piano. There were numerous lovely floral tributes, among them being two lovely pillows with the words, "Mother," and "Grandma," and a pretty spray from Mr. and Mrs. J. F. Averill and Silas Jameson, besides some lovely cut flowers.

The pall bearers were Ola Cogswell, J. K. Plummer, B. C. Ames and S. E. Ames. The remains were placed in the vault at Riverside cemetery and in the spring will be interred in Fairmount cemetery, Presque Isle, in the family lot. Mrs. Ireland has been a Christian since the age of nine years, and her last days were happy in the love and devotion of her children and the friends she had made.

Note—Mrs. Ireland has been a reader of the King's Highway for many years. She has also attended Riverside Camp-meeting and gave support to the work of holiness.—*Editor, The King's Highway.*

Mrs. John Byers

Mrs. John Byers passed from this life Feb. 7th at her home in Island Falls, Maine. The deceased had not reached three score years, but had been a faithful Christian for a number of years. Her death came after a shock. The writer visited her three days before she died and she said that she was ready to go and requested that he have charge of her funeral.

Besides her sorrowing husband, Mr. John Byers, she leaves one son, Mr. Frank Byers, Millinocket, Maine; four daughters, Mrs. Forest Howe, Mrs. Frank Zemmons, Mrs. Levie Reed, and Mrs. Fred Noyes, all of Island Falls, Maine; one brother, Jack MacFarlane, Woodstock, N. B.; one sister, Mrs. Addie Tidd, Millinocket, Maine.

The funeral was held in the R. B. Church

at Belvidere, Maine, Feb. 7th. The writer was in charge. The text was Phil. 1:21. Miss Marion Longstaff played and Mrs. Brockton Currie and Miss Laura Thorne sang. Mr. Frank Byers, Mr. Forest Howe, Mr. Levie Reed, and Mr. Fred Noyes were pallbearers.

The body was placed in the vault at Island Falls, Maine. We extend our prayers to those that mourn.

G. A. ROGERS

William T. Cummings

The death of William T. Cummings, of Woodstock, N. B., occurred at his home, on Feb. 1st, 1929, after several month's illness of cancer. He leaves to mourn their loss, his wife, three sons, Guy, Arthur and Gordon, all of Woodstock, as well as three daughters, Mrs. E. Burpee, of Jacksontown, N. B.; Viola and Mildred at home. Three sisters and three brothers also survive; Mrs. J. H. McLaughlin, Newburg, Mrs. Geo. McLaughlin, and Mrs. Thos. Harley, of Hartland N. B.; Nelson and John, of Houlton, Maine and Allen of Detroit.

The funeral services were conducted both at the house and grave by Rev. E. W. Lester on the afternoon of February 3rd. Members of the Reformed Baptist choir furnished the music, and lead in the singing, and interment was in the Pembroke cemetery.

Mr. Cummings had been converted and joined the Pembroke Baptist church when quite young, but like many spent the most of his life as a backslider, but after an operation in the hospital, which proved unsuccessful, he sought reconciliation with his Master, and testified many times during his illness of having found peace.

The floral offerings were beautiful. We extend to those who mourn our sincerest sympathy.

Marion Leona Harley

The death occurred on Monday evening, Feb. 11th, 1929, in the Fisher Memorial Hospital, of Marion Leona, youngest child of Mr. and Mrs. Bentley Harley, of Woodstock, N. B., after seven weeks of illness of typhoid fever. She was eight years of age, and a bright girl and loved by all, especially in her home. She leaves besides her parents, two brothers, Ralph and Harold, and one sister Lillian.

The funeral service was held at the home the following Wednesday afternoon, conducted by Rev. E. W. Lester, and the singing was by the Reformed Baptist choir, of which church Marion was a very faithful Sunday School scholar, and was just about winning a prize for perfect attendance.

The pall bearers were her four uncles, and interment was made in the Baptist cemetery at Lindsay. The floral tributes were many and beautiful.

To the sorrowing home we extend our sympathy.

ADD OBITUARY

Mrs. Elizabeth Jane Delong

At the home of her son, Rev. Thomas Delong of Somerville, Mass., on Feb. 20th, Mrs. Elizabeth Jane, widow of the late Aaron Delong, fell asleep in Jesus in the eighty-first year of her age.

She had been for many years a faithful christian and until quite recently was active in the performance of whatever duties came to hand. She nursed her sister, the late Lillian Young, of precious memory in her last illness.

Sister Delong leaves to mourn their loss, four sons, William A., of Chelmsford, Mass.; J. W. of Round Pond, Maine; John of Frederic-

ton, and Rev. Thomas Delong of Somerville, Mass.; also two daughters, Mrs. Spaulding and Mrs. Prescott. Beside these a number of grandchildren and a host of friends.

The remains were brought home to New Brunswick and buried at Ripples. The funeral was attended by the writer.

I. F. KEIRSTEAD

WE HAVE AN ADVOCATE

(Continued from Page Three)

4; Num. 15.). Jesus came to save His people from their sins. (Matt. 1:21.) In its light upon life the Bible universally condemns sinning, declares it brings ruin and death, is to be forsaken, and denied a place in the believer's heart and life. Sinning made a devil out of an archangel, brought the ruin of the fall upon the garden of Eden, and blighted the homes and lives of many of the most illustrious of Israel's leaders; and the tragedy of it all is that God, in every case, had something better, if they had chosen that better way.

One cannot get far in thinking upon this subject until he takes into account these two facts of sin: that it exists, first in the nature, as an inheritance, and secondly, in the act of sinning, defined by Mr. Wesley as "A wilful transgression of a known law of God." This matter is treated by the apostle John in the closing verses of the first chapter of this epistle. In verses seven and eight we find sin, the nature of evil in the heart, under consideration, with the assurance that "If we say we have no sin (to be cleansed away), we deceive ourselves, and the truth is not in us"; but, "if we walk in the light as He (Christ) is in the light, we shall find that 'The blood of Jesus Christ, His Son, cleanseth us from all sin.'"

In the tenth verse we are warned against denying the necessity of conversion. "If we say that we have not sinned, we make Him a liar, and His word is not in us." And in the ninth verse the vilest sinner is encouraged to rise above despair, and find in Christ a deliverer, both from the guilt of actual transgressions, and from the evil nature that prompted him to sin: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Sinning, therefore, is the Christian's misfortune, his fall, his tragedy when overtaken by some unconquered force of evil; and being well awakened to the seriousness of all sin, he wants and needs an Advocate at the court of heaven. To know that for all such emergencies "we have an Advocate" is indeed good news. With no claim of the law upon us we do not, as a rule, interest ourselves in lawyers, and the abilities of the several men we may happen to know in that profession. But when the arresting hand of the law is laid upon us we immediately become interested. We want to know who are honorable and worthy of trust, who are learned in the law, and who will not take advantage of our necessity and overcharge us.

The Lord Jesus is all that a good lawyer can be, and more. He has never lost a case at court that was fully committed to Him. He is interested in the whole human race, anxious to deliver them from Satan, their great foe, and ready to espouse the cause of all. He remembers his earthly estate; and is a High Priest who knows weakness and is patient with us. "Wherefore, He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."—*The Wesleyan Methodist.*

Submission to God is the only balm that can heal the wounds He gives us.—*Emmons.*

A common word is always great.—*Polish.*

"HE THAT WINNETH SOULS IS WISE"

Those who see beyond church membership and reach their conclusions by Bible standards will heartily agree with the author of the above words. If winning souls was having church revivals, baptisms, and "church joining" it would not require much more wisdom than the lodge member would need to secure a new member, or the editor of a paper to secure a new subscriber. But when we undertake to really win a soul for God's eternal possession by the standards laid down in His word we might be tempted to say with disciples of old, "Who then can be saved?"

It is universally admitted that this is an age of superficiality, intense selfishness, and marked worldliness, and since all these are diverse to real salvation; and since this is the age that we must win souls from, if we win them at all, we can see the enormity of the task placed on us, as the ministers of righteousness. I frankly confess that if it were not for several plain statements in the word of God that stand out as great light-houses flashing their unmistakable messages across the waves I would be greatly tempted to modify my catechism. Many a time have I gone from a service and said, "Dunlop is it possible you are putting the standard too high? If so you are barring out and discouraging those who may be all right. Why do you persist in condemning things as evil that so many others consider a necessity? Would you condemn what God has not condemned?" And then I turn to the everlasting Word and read, and lo, I feel in the face of that Word I have been well nigh guilty of "healing the hurt of the daughter of my people slightly," or of crying "peace peace when there is no peace."

As I understand it this word "winneth" would mean the drawing of a soul from a condition of sinfulness to a condition of holiness. To accomplish this is no small task. The process which that soul must be taken through means death to superficiality, selfishness, and worldliness, and ordinarily men, yes and women too, hate to see these life companions die, and that by their own consent.

Now the word of God is our great "blue-print," and in it we have the process through which a soul must go in order to reach this place of holiness. To the sinner, the word teaches a genuine repentance, produced by a Godly sorrow for sin that carries with it such a desire to be right with God that no demand on God's part seems unreasonable or too great. Restitutions are made gladly: worldly associates are given up; evil habits are torn out by the roots; lodges and secret societies are sacrificed; and an immediate conforming to all the will of God begins. To write about this is a pleasure, but to see it accomplished in the life of a sinner is a task that requires the united effort of the Holy Spirit, the Church, and the sinner. The Holy Spirit must convict; the church must produce a stern, uncompromising ministry, a spirit of prevailing prayer, and a background of consistent Godly living. The sinner must repent, make restitution etc., or according to the word no souls will be won. This process means more than shaking hands with the evangelist, complying with the church ordinances and uniting with "First Church".

This is the type of conversion that would make men a public nuisance to ninety per cent of our so called evangelical churches today. But thanks be to God, it places man in a glorious relationship to the King of Kings. What an impetus to spur the church on, but how few out of the masses are going through this way?

But even yet let a soul's conversion be as

thorough as God can make it the true soul winner dare not stop here. In light of the scripture which declares that "babes in Christ" are carnal and the "carnal mind is enmity to God is not subject to the law of God, neither indeed can be", that "this is the will of God even your sanctification" that, "God hath called us unto holiness" that, christians are as definitely called to "consecrate" as sinners are to "repent", that, God loved the world and gave His son to redeem it, that Christ loved the church and gave Himself to sanctify it. He feels his work is far from being completed until He has succeeded in producing in that regenerated heart an intense desire to be wholly sanctified. Brother preacher, what a task! We battle now against the combined forces of some out-standing ministers, the delusive powers of Satan; and the pleadings of the carnal mind, that says, to the regenerated soul in the light of holiness teachings, "Surely the hour of death is past". I say again all these forces are against that soul that must be led on to holiness or never be won for God. And brethren, if we have ever failed as holiness preachers it has been right at this point. I would not think to censor or condemn any of our brethren, but I would ask with Godly concern what meaneth the bleating of the sheep and the lowing of the herds in our ears. If this experience of sanctification means a death to sin, what meaneth this loud talking and bitter words when crossed by some petty provocations? If this experience means "loving our neighbor as ourselves" what meaneth this scheming and plotting to outdo and oppress our neighbor in the business affairs of life? If this experience means a dying out to worldliness and pride, yea, a removing of these from our hearts, what meaneth this noticeable evidence of the same in the wearing of beads, the painting of the face, the crimping of the hair, and when it comes to bare arms, short dresses, and conspicuously colored stockings, we feel that these must give evidence not only of pride but an inward desire to tempt, impassion, and create desires of lust in men which must be bordering on to, if not equal, to the spirit of the flapper. My question is can we be content to take the testimony of such as being genuinely converted to say nothing of being sanctified wholly when these things are so evident? If not, may God help us to awake. If souls are deceived, which I doubt much, we must "cry aloud, and spare not." If it is a lack of vision may God help us to pull the scales off before they perish and go down to hell. If it is bold defiant rebellion to the plain oracles of God, or whatsoever it may be you will admit with me that to effect a change in a great many cases that is in any wise satisfactory to the man who can discern between the "clean and the unclean" is a task that requires a wisdom that is well nigh infinite. He that winneth souls is wise saith the word of God, and our task is to win them, not partially, but wholly, completely, until we are satisfied that the fruits of a holy life are being produced, the example of a true christian is being set forth, and a death to superficiality, selfishness, and pride has been effected, also, an utter abandonment to the will of God has been produced that spells, Full Salvation. Christ says, win them when the devil is making his highest bids, win them, when others are saying the standard is too high; win them when some brazen hypocrites who have "seared their conscience with a hot iron," sits in the front seats, or in the chair, and defies the minister to preach tawdry and jewelry off of them, or preach hair and clothes on them; win them when carnality pleads and faith staggers at the promises of God, yes preacher win them, or they are eternally lost.

Many a man who congratulates himself on being a great soul winner will be surprisingly disappointed at the judgment, while others who have looked a complete failure and possibly an undesirable among his brethren will shine as the stars forever and ever because they have been instrumental in God's hand of turning many to righteousness.

I believe our ministry today ought to be of that type, that when the sieve of God's word is put on, and some souls are brought face to face with those words of Christ, "Verily, verily, I say unto you, except ye eat the flesh of the son of man, and drink His blood ye have no life in you." There will be a moving either one way or the other. And when this is done, I fear that many times we shall be led to say, with Christ: "Will ye also go away?" and that to some of our best people. If our business is to win souls we must help to disentangle them from sin, lead them to Christ for the two great works of grace besides creating in them a disposition to "perfect holiness in the fear of God". To do this Brother minister, is to be unpopular and despised by those who love the image of unrighteousness. To do otherwise is to meet God and receive of Him the rewards of an unfaithful ministry. We have our choice.

In closing I would appeal to our people, give heed to the messages of truth and holiness, knowing that "he that dispiseth, dispiseth not man but God". While it is the work of God's ministers to deliver the message it is the work of the people to "give no offence in anything that the ministry be not blamed". May the Lord help us to be wise in our work of winning souls.

If any one feels I have spoken too freely on the work of the ministry and not enough on the work of the Holy Ghost in this matter, my answer is, I have been writing on our side of the question and not on the ministry of the Holy Ghost.

F. A. DUNLOP

MORAL HEROISM

John Fletcher was in his pulpit one Sabbath night. The opening service was begun, when his sermon and his text swept out of his mind, like a slip of paper through the window. He tried to recall the sermon; he tried to recall the text, but in vain. Song after song, prayer after prayer followed, pushing him to the moment when he would have to preach, text or no text. The darkness grew denser—until he had to rise. Just then the scene of Nebuchadnezzar's furnace rose up before him and the whole horizon was lit up with the blaze of thought. He began to preach and the Spirit gave him liberty. The crowd assembled was baptized from on high. He knew nothing of it, but in that church was a little woman who took her life in her hand that night to serve God. Her husband hated Fletcher and swore he would bake her in his bread-oven if she ever went to his church again. God had given the little woman a chance to answer her own prayer—but it is to be answered in a burning oven, and she is willing to pay the price. She has braved all this and has come to church tonight. That is what that lost sermon meant. But she had the One she needed. When she reached her home the oven was red and her husband stood in the door brandishing his bread-knife. Nothing daunted, she walked up the steps, and he fell on his knees crying, "Oh, wife, pray for me! pray for me." We men drop on our knees before that kind of religion. The other sort never troubles us. Sanctified heroism saved her husband—the least cowardice would have doomed him.—*Publisher Unknown.*