

OBITUARY

Mrs. George Hartley

Mr. George Hartley passed away Wednesday, Oct. 23rd, taking an ill turn the day before going to her heavenly home, for which she so longed for. Sister Hartley was stricken with paralysis four years ago. During her illness her brother, Thomas Estey, and family cared for her. She was a faithful member of the Reformed Baptist Church at Royalton.

Mrs. Hartley was a daughter of the late Stephen and Elizabeth Estey, of Jackson-town, and was seventy-five years of age. She was married to George Henry Hartley in 1874, coming to Hartley Settlement to live, where she died. She is survived by one sister, Mrs. Ida Ware, of Pasadena, Calif., and one brother, Thomas Estey, of Hartley Settlement, also several nieces and nephews.

Rev. C. D. Cronkite officiated, using Rev. 14-13 for text, as chosen by deceased.

MRS. B. W. BURKE

Ethel Estey

There passed away at High Gate Hospital, Kensington Park California, Sept. 19th, Ethel, daughter of the late Thomas and Rhoda Estey, of Jacksonville, N. B.

Born in Jacksonville about fifty-three years ago, her work took her to the other side of the globe, to far away Korea.

Eighteen years of her life was spent in the foreign field. Three times she was invalided home. On Sept. 23rd at Oak Mountain cemetery she was laid to rest. One brother, Orreson, at present in Prince Edward Island, survives.

She was converted under the labours of the late Rev. A. H. Trafton, who was at that time pastor of the Reformed Baptist Church in Woodstock.

At the weekly prayer meeting some time later she declared her call to mission work, quoting from the first nine verses of the first chapter of Joshua. The Reformed Baptists at that time having no mission fields she went to Korea under the auspices of the Methodist Church of the New England States.

Her work was particularly successful among the Korean women and girls, and these prayed faithfully for her recovery.

The work seemed too hard for her and after being invalided home three times, her faithful friends in that far land did not see her again.

Miss Estey had many friends in New Brunswick who will be sorry to hear of her death.

"Servant of God, well done!

Thy glorious warfare's past;

The battle's fought, the race is won,

And thou art crowned at last."

MRS. W. B. McLEOD

WESTCHESTER PARSONAGE FUND

Dear Readers of Highway, please don't forget to send in your donation on this fund. None has come in yet through the Highway. Do not let this people feel that you do not appreciate what they have done and are doing. They have now raised seventy-five dollars since this fund has started through Highway. Help them on. Don't fail to send me a donation before the next issue. Previously acknowledged\$55.00

Miss Helen Doyle, 5.00

Mrs. Wm. Murdock, 10.00

Mrs. Sarah Doyle, 5.00

Yours truly,

H. S. MULLEN

Westchester Sta., Cumb. Co., N. S.

ROLL CALL OF CHURCH

The fortieth anniversary of the organization of the Saint John Church, was celebrated Oct. 29th by a Roll Call.

The meeting opened with song, Scripture reading, and prayer, after which the Young People's Choir sang an appropriate selection. A poem was read entitled "Roll Call" written for the occasion by Sister Lewis, of Cambridge, Mass., which was appreciated.

As the clerk called the roll each member responded with a passage of Scripture or a personal testimony. Letters were read from non-resident members, containing their testimonies and gifts of money. Then a thank offering was laid on the table, amounting to \$43. (more has been given since).

A duet by Bros. E. Cosman and W. K. Trafton was enjoyed. A splendid financial report of the Missionary Society was given by Raymond Parks. The pastor gave the right hand of fellowship to one new church member; this was followed by a heart-felt message from Sister Sanders on courage and personal responsibilities, which was searching and inspiring.

Meeting closed by singing "God Be With You Till We Meet Again", and benediction by the pastor.

I. M. K.

A light-house stood on the rock bound coast,
As ships went sailing by,
And many a mariner's life was saved,
Because that light was nigh.

Far in the storm the light shone forth
A wondrous sight to see,
The seaman saw the blessed gleam,
And steared for the open sea.

Our Church has stood on this hill-side,
A lighthouse many years.
There has been many times of joy,
And many times of tears.

But still she stands, her light shines forth,
O'er life's great boundless deep.
To warn some souls of rocks ahead,
To waken those who sleep.

This is the message that she bears,
And all who hears may know,
That man may have their sins forgiven,
And hearts made white as snow.

Long may she stand, as she has stood,
A light-house on this hill,
God placed her here, and by His help,
The mission we'll fulfil.

Again to Roll Call we are come,
Another year has past,
We miss some faces from our midst,
Who were at Roll Call last.

Their work is done, they have gone home,
From labor now they rest,
They fought the fight, and won the prize,
And now forever blest.

But they are gone and we press on,
Our work is not yet done.
There still are souls on the sea of life,
That must be sought and won.

They must be gathered to His fold,
Oh let not one be lost,
For Jesus paid the price in full.
At such an awful cost.

So let us as a Church go forth,
With this message full of love,
And we'll gather in the jewels,
For the great Roll Call above.

—ALICE M. LEWIS

"WHOSE SHALL THOSE THINGS BE?"

All the things that minister to our physical well-being are distributed among men. That is far from saying, however, that the distribution is in any sense equal. It is terribly out of proportion. Some men have more than they can use, more even than they know what to do with. Some have just enough to satisfy necessities. Some have so little that they live in actual want all the time. Those who have abundance are trying to get more; those who have just enough

are always striving to get a few paces ahead in the race with want; those who have nothing are able to keep up the struggle only because they hope that some day their situation will be better. Every one is striving for at least a minimum of material good.

Consequently no good thing is lying around unclaimed. Everything of value has someone's brand upon it, and the constant question is, "Whose is it?"

Jesus was not favorable to the accumulation of great wealth. He condemned all wrong practises in connection with it. But Jesus was interested in the proper distribution and sharing of the good things of life. It was a grief to His tender, sympathetic spirit that some were greedy and grasping and by every possible means were always seizing upon everything within their reach, while others in unfortunate circumstances suffered in want.

Jesus could see that no man could retain his hold upon his goods when death overtook him, and He used that fact to urge a proper sharing of good things while the power to do so was present. His question to the rich man who had only a few hours to live, "Then whose shall those things be?" was the most serious and meaningful question. When the rich man died, his brand would be taken off his goods and another's brand would be placed on them. Whose brand would it be?

That is the disturbing thought to many a man of means as he approaches the end. And well may it be, for many to whom money falls by inheritance are unable to care for it as did the original owner. Some dissolute heirs of property soon squander it. One young man went through with an inheritance of several thousand dollars in just three weeks in the low places of a large city. The thought of such results brings only anguish to one whose life interest has been accumulation.

Since all one's means must pass to others at death, why not face the question of whose those things shall be, long before the end is reached, and do some of the disposing of the goods while one can watch the working of the distributed portions. Jesus said it is more blessed to give than to receive. The proof of this statement is found in the practise of it. Why not have the joy of sharing what we have, much or little, now, instead of having the anguish of uncertainty over who will come into possession of our goods after we have lost all opportunity of direction or advice in the matter.

Sharing or withholding is a matter of vision and habit. The young are more open to the vision and quicker to form the habit. Two young men recently out of college and university are doing well financially. They are remembering their colleges and other enterprises of the kingdom dear to their hearts, and their own lives are receiving the rebound of their generous giving in blessings of soul far more precious than money. The question asked of them at the end of life will not be, "Whose shall those things be which thou hast provided?" but "Whose are now the things that you earned along the way and then gave out to others?" The answer will be "Those things have gone into the making of good, noble, trained, efficient Christian manhood and womanhood for the kingdom of God." How different in all its implications is such a question from the one asked of the rich man who had hoarded and had never shared.—*Light and Life Evangel.*

"Rejoice evermore" — take everything from God. "Pray without ceasing"—take everything to God.—Selected.