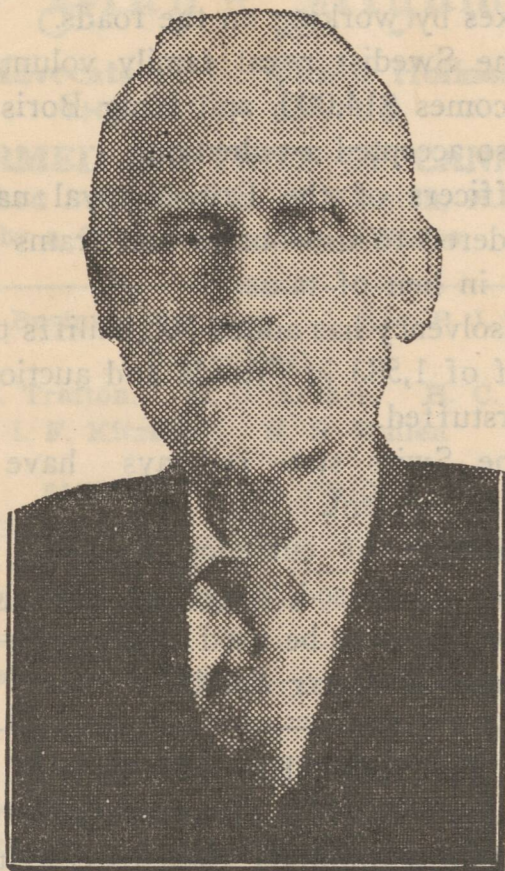


OBITUARY



Late Thos. W. Prince

LONG LIFE ENDED

At Saint John, March 31st, Deacon T. W. Prince passed to his reward, in the 88th year of his age, after a short illness from contracting a bad cold.

He leaves to mourn, one daughter, Miss Emma, and one brother, J. B. Prince, of Saint John, besides relatives and a host of friends.

Our late brother was a real man of God and a Christian gentleman who was highly respected by all who knew him.

As senior deacon of the Reformed Baptist Church, he was faithful to the end, and always to be depended upon. He was almost always the first to arrive Sunday mornings where he led the prayer service, and was an inspiration to all. The church has met with a great loss in many ways. Mr. Prince was deeply interested in each phase of the work and generous in supporting the cause of holiness.

Mr. Prince was born in Hammond River, Kings County, in 1844. He was a son of the late David and Elizabeth Prince. He began railroad-ing in 1864, and had 43 years of faithful performance of duty with the government railway, when he accepted superannuation in 1907.

The funeral service was held at his late home 35 Celebration St., and was conducted by Rev. I. F. Kierstead, assisted by Rev. P. J. Trafton, of Moncton, and Rev. Wm. Lawson, (United). Members of the choir sang, "Rock of Ages" and "Abide With Me". A duet was rendered by Rev. P. J. and William Trafton.

The services was largely attended and the beautiful floral offerings bore silent tributes to the high esteem in which our brother was held. The burial service was conducted by the R. R. Brotherhood, while the committal service was by the pastor at the Fern Hill cemetery.

We extend deepest sympathy and assurance of prayers to the daughter, who was ever faithful in her duties.

I. M. K.

Capt. Freeman Willis Beal

We were greatly shocked on Tuesday morning, March 22nd to learn that our beloved brother, Capt. Freeman Willis Beal, had suddenly passed to his reward, at the age of 66 years.

Brother Beal had not been in good health for the past year, but was so much improved that he was able to walk to his place of business, a short distance from his home, each day, in fact, the day before his death he was about as usual, and retired at night assuring his family that he

felt better than he had for sometime. During the night he became suddenly ill and although all was done for him that medical aid and loving hands could do, he peacefully passed to his reward.

Brother Beal was born at Beals, where he spent the greater part of his life. On Dec. 1st, 1884 he was married to Miss Lizzie Alley, who survives him, and who mourns the loss of a kind and affectionate husband. He leaves to mourn their loss, three daughters, Mrs. L. H. Simmons, Mrs. Herbert Woodward, Mrs. Winton Beal; also one son, Edmund, who with his wife reside at home, and who was associated with his father, in business. There are also several grandchildren, four sisters, Mrs. Nehemiah Faulkingham, of Jonesport, Mrs. Amy A. Beal, Mrs. Elicheu E. Beal and Mrs. Lowell E. Beal, of Beals. Four brothers, Charles H. Beal, of Beals, George and Nehemiah Beal, of Millridge, and Napoleon Beal, of Jonesport, besides a large circle of relatives and friends.

Brother Beal was converted a few years before the Reformed Baptist Church was organized at Beals, and at that time united with the Church, and became one of the most ardent supporters of the cause of Holiness. He was a man of a very genial disposition, one with whom no one could come in contact with, and not be impressed with his sincerity and devotion. He was deeply interested in all matters pertaining to the general welfare of the community. But especially his interest centered in the cause of his Master. He was deacon of the church and was beloved and honoured by his brothers and sisters. He was as many know, very generous in the support of the church, and his activities in this relation will long be remembered. Among his gifts to the church was a tower clock, a piano, and also, the beautiful pipe organ, which he and his family installed about two and a half years ago. Brother Beals, I am sure, had the right idea, that nothing was too good for God's House. It has been our privilege to know this good brother for many years, and since coming here as pastor we have enjoyed his friendship and assistance in the work. He certainly was one who enjoyed his salvation, and was ready when the end came.

The funeral service was conducted by the writer who spoke from Acts 11:24. "For he was a good man, full of the Holy Ghost and faith". This service was largely attended, showing the esteem in which the deceased was held by his many friends. The four brothers acted as pall-bearers and tenderly placed the casket in a metallic vault, which was placed in the family lot beside the remains of his daughter, Lucy, and young son, Edmund, who had passed on before. The floral tributes were many and beautiful.

H. C. ARCHER

Joseph Manzer Hoyt

Joseph Manzer Hoyt, of Prairie, Wash., passed away from this life, at his home, January 30th, 1932, aged 68 years and ten months, after a lengthy illness with diabetes. He was born in Millville, N. B., the eldest son of the late Mr. and Mrs. Jarvis Hoyt.

He went to Washington State in 1887, where he engaged in the manufacture of shingles, in which enterprise he was successful.

In 1890 he married Anna L. Boyd. Three sons were born of this union, Earl Joseph, Robert Harold, Raymond Floyd.

Besides his wife and sons he is survived by two brothers, Charles, of Millville N. B., Willard of Vancouver, B. C., two sisters, Mrs. H. B. Lindsay, of Halifax, N. S., Mrs. Alex Johnston, Prairie, Wash.; five grandchildren, and a large

circle of other relatives and friends. To the sorrowing ones, we extend our heartfelt sympathy.

P. J. T.

HARD TIMES IN TENNESSEE

Here is a purported confession of a West Tennessee man that is entirely too good not to pass along:

"There seems to be so much talk about our so-called prosperity I believe 'tis my duty to write my views on same and help to analyze the situation as far as possible so's we can make up our mind that we had auto change our ways of living and so forth.

I have taken my own case for instance. I see my mistakes and many others have acted likewise. I bought a car instead of a farm and it is worn out, but the farm I figured on is still O. K. I invested in a radio instead of a cow and the radio gives static instead of milk.

I am feeding five hounds which answer to the names of Red, Red Wing, Slobber, Jake and Bayrum—instead of five pigs. I had our piano tuned instead of the well cleaned out. I spent all my cash in 1928 and used my credit in 1929 and traded up my future wages on installments in 1930, so hard times caught me in bad shape last fall. If I had spent my last \$10 for flour and meat instead of gas and oil, I would have been O. K. I built a nice garage last year instead of covering my barn and I loafed in a mountain two weeks instead of being in my pasture fixing it so's my cow won't get out, but she is dry and mortgaged to boot for two blankets my wife bought from an agent instead of paying the preacher.

I am on a cash basis now, but ain't got no cash. I am tied to the end of my rope and the man I am working for is busted on account of nobody would not pay him and his cotton won't sell 'cause nobody won't buy no cotton clothes, all the gals wear silk stockings and silk underclothes right here in our cotton patches. I had \$4 saved up for a rainy day, but it turned dry and I spent the \$4 for two inner tubes.

I tried hard to make both ends meet with a turnip patch, but when I got turnips ready to sell, everybody was selling turnips for nothing and the market was glutted. I am worried plum to the bone and my wife's kinfolks are coming over next Tuesday to spend two weeks"—Ex.

I know a preacher who claims that all believers who are truly converted are sanctified. Is that true?

Yes. All believers are sanctified, but only those who have received the baptism with the Holy Ghost after conversion are wholly sanctified.

This is proven:

1st. By the fact that people who were addressed as sanctified in the New Testament are also addressed as having in them pride, envy, malice and other manifestations of the carnal mind, which proves that they were not entirely sanctified.

2nd. Paul prays for people who meet all tests of being genuinely and gloriously converted, that they may be sanctified wholly, which he would not have done had conversion put them in possession of that experience.

3rd. Many of the best and most intelligent Christians who have ever lived testify that they discovered that they were not wholly sanctified when converted, but afterwards were made perfect in love by the power of the Holy Ghost, through faith in Jesus as an instantaneous work.—From "Revivalist."