

OBITUARY

Mrs. Drusilla Delzell

Mrs. Drusilla Delzell, widow of the late William Delzell, departed to be with Jesus, August the 12th, at the advanced age of eighty-four.

Of a family of two sons and two daughters, there remains only one to mourn the loss of "Mother." There are seven grandchildren.

Through all the long, last twenty months of her confinement to her bed she enjoyed the tender, loving care of her own daughter, Mrs. T. Naves.

Saved in youth, she grew in a godly home, becoming a leading worker in Sunday School, Missionary and all activities of the Reformed Baptist Church at North Head, where she was a charter member.

Visiting the sick and needy and even adopting and rearing two children were among the good works that won for her the name of a Mother in Israel.

The funeral services, conducted by the pastor, and held in her home church, were naturally well attended by a representative company of sympathizing friends and neighbors.

Rev. F. A. Dunlop, of Seal Cove, assisted at the house, the church and the cemetery. Mrs. Sanders spoke in the church of the life and character of her who had so faithfully tried to follow in the steps of her Lord.

The hymns rendered were: By the choir, "The Last Mile of the Way;" by Mrs. Lambert and Mrs. Hatt, a duet, "That Great Sometime;" by the quartette, "The Beautiful Land."

Floral gifts, even from former Sunday school scholars, now living miles distant, were among the abundant tokens of love and esteem for her whose end was peace.

We trust "the God of all comfort" to sustain those who sorrow.—H. C. S.

Mrs. Walter Kelley

Mrs. Kelley, or as she was better known, Nellie, left us on the morning of Aug. 15th at her home at the age of 42 years. She had been in failing health for some time and was confined to her home or bed, with a few exceptions, since February. She maintained the highest courage and spirit even to the last, in the face of her great suffering. It would cause one to forget their own troubles to see and talk with her. She leaves to mourn their loss, besides her husband, seven children, which are Mrs. Doris MacFarland, Pinder, N. B.; John, Myrtle, Ronald, Noreen, Charles and Joice, at home; four brothers and two sisters Herbert McGuiggan, of Waltham, Mass.; Clyde, of St. John; Ronald, of Millville; Neal, of Woodstock; Mrs. Wilbur Brawn, of Millville, and Mrs. Clayton Clark, of Caribou, Me.

The deceased was a niece of Rev. Ida M. Keirstead, of Saint John. The funeral was conducted on Tuesday afternoon at the Union Baptist Church by Rev. S. G. Hilyard, assisted by Rev. I. F. Keirstead.

Hymns sung at the house were "Does Jesus Care," and "A Sweet Rest." At the Church "Asleep in Jesus," "Somebody Cares" and "With Christ as my Pilot."

The floral tributes were a silent token of the esteem in which Nellie was held in her community. The pastor spoke a few words from II. Sam. 14-14, also Brother Keirstead spoke a few words of cheer and comfort.

Burial was made in Millville Cemetery. To those who mourn we extend our sympathy and prayers. S. G. HILYARD

MARRIED

Slipp-Barnes

The home of Mr. and Mrs. Ransford Bubar, Fort Fairfield, Maine, was the scene of a very beautiful wedding when Mrs. Bubar's niece, Miss Grace Barnes, daughter of Joseph Barnes, became the bride of Brundage H. Slipp, son of Frank Slipp, Woodstock, N. B. Miss Roberta Barnes, cousin of the bride, was maid of honor and Leonard Slipp, twin brother of the groom, was best man.

The wedding ceremony was performed by Rev. G. A. Rogers in the presence of about seventy-five guests. Miss Ruby White played the wedding march. The bride wore a white satin dress with a white chiffon veil to match and carried a bouquet of roses and lily of the valley.

The happy couple left immediately after the wedding for a trip to Montreal, Detroit and other places. Upon their return they will reside at Woodstock, N. B.

We join with their friends in wishing them a long and happy life.

G. A. ROGERS

Beal-Peasley

The marriage of Thurman L. Beal and Miss Hazel M. Peasley took place at Beals, Me., on August 29th. Rev. H. C. Archer performed the ceremony assisted by Rev. C. R. Hagerman.

H. C. A.

HOLINESS AND GROWTH IN GRACE

Christians who are sincerely hoping to obtain holiness by the process of growth in grace are bound to be disappointed in their quest for the simple reason that holiness, or heart purity, does not come that way. The seven propositions we are quoting from Perfect Love by Wood are unusually clear and comprehensive in pointing out the difference between these operations, and the importance of both when properly understood. He says:

"1. Growth in grace is neither a destroying, a washing, a crucifying nor a cleansing process. Entire sanctification is a death, a washing a purification. "The blood of Jesus Christ His Son cleanseth us from all sin."

"2. Growth in grace has respect to addition, to enlargement and development, and belongs entirely to the positive in Christian life—the graces of the Spirit. Growth is an increase or development of some living force; not a destroyer or transformer of any living force. The idea of entire sanctification is that of purification—the removal of an impurity or defilement. One is a destruction, the other is an enlargement.

"3. Growth in grace is a natural process, involving culture, and discipline, and appertains to spiritual life. Sanctification is a supernatural and divine work wrought in the soul. Growth, the natural, gradual process of development, should not be mixed with the instantaneous, supernatural work of purification.

"4. In growth in grace the soul is active and co-operative. Entire sanctification is something experienced, and not something done. The soul is passive, is the subject and not the agent of the cleansing, the same as it was in regeneration. Before and after both regeneration and entire sanctification the soul is active and co-operative.

"5. Growth never changes the nature of anything; hence, a believer can not grow

pure, for the same reason that a sinner can not grow into a saint—growth not changing the nature of things. A pure nature may grow, and an impure one may grow, and mere growth does not change the one or the other.

"6. Growth and development have no fixed relations to purity in any way. They have respect to size, or enlargement, and not to quality, or purity; and, hence, all changes by growth, or gradual processes are in size or quantity, and not in kind or quality. Purity or holiness has respect to quality and not to quantity.

"7. Growth in grace is the same after entire sanctification as before. If growth in grace is a cleansing process, and is growth in purity, it must follow that when the soul is entirely sanctified there can be no further growth, since what is wholly pure can never become more pure.

"The idea that deliverance from indwelling sin and a state of entire sanctification may be secured by the ordinary process of growth we regard as a serious mistake and productive of much evil."—The Wesleyan Methodist.

HIS NAIL-PIERCED HANDS

A titled lady across the sea always went about her house with her hands covered. One day her daughter entered the room unexpectedly and found her hands uncovered. They were so scarred and marred that the girl sprang back in alarm. The mother said, "My dear, I will tell you about these hands. You were a baby and the house was on fire, and I found that you had not been taken out of danger, and I found you and carried you to a window and dropped you in arms upreached to rescue you; then I turned to escape, but found it was impossible that way because a wall of flame was in front of me, so I climbed down the trellis work on the side of the house, with my hands burning. I missed my hold and tore my hands in the fall, but I tore them for you."

The daughter took her mother's hands in hers and covered them with kisses, saying over and over, "They are beautiful hands."

And so I say about the hands that were pierced. They tossed the worlds into space: they set the stars in position in the skies; they blessed little babies; they touched the eyes of the blind; they are beautiful hands.

They brushed away my tears when I was in sorrow; they held my heart and kept it from breaking; they steadied my feet and kept me from falling; they were nailed to the cross for me!

Beautiful hands! It is in memory of what they have done for me that I preach.—J. Wilber Chapman, in Church Herald and Holiness Banner.

He who makes up his mind that he came into this world to do something, and then goes to work to do it, will be of service to mankind. He may be very poor, very humble, but he can always make the world better of his being in it.

Is there anything better than the tongue? Is it not the bond of society, the organ of truth, the expression of reason, the instrument of kindness to man and of praise and adoration to God? Is there anything worse than the tongue? Is it not the instrument of strife, the means of contention, the source of division and wars, the organ of error, of lies, of calumny, of blasphemies?—Esop.