

OBITUARY

L. Boardman Fitzherbert

L. Boardman Fitzherbert, aged 67 years, died in Fort Fairfield, Maine, Wednesday morning, Feb. 1st. A cancer was the cause of his death.

Besides his wife he leaves the following: One daughter, Louise, Rumford, Maine; six sons, Delbert and James, Rumford, Maine; Bud-die, Basil, Murray and Harold, Fort Fairfield, Maine; three brothers, Albert and John, Fort Fairfield, Maine, and Jesse, Easton, Maine; three sisters, Mrs. Taylor, Winthrop, Mass.; Mrs. Brown, New Brunswick, and Mrs. Harmon, Caribou, Maine.

A brief funeral service was held on Friday morning, February 3rd, at Dorsey's Funeral Parlors, Fort Fairfield, Maine. Rev. G. A. Rogers was the officiating minister. The remains were placed in the vault at Riverside Cemetery.

God bless these mourning hearts.

G. A. R.

Burton Hitchcock

Death visited the home of Mr. and Mrs. Douglas Hitchcock, Fort Fairfield, Maine, and claimed Burton, their baby of four months.

Besides the loving parents there are three brothers, Elwood, Milton and Harold, and two sisters, Freda and Irene, who mourn the loss of this precious little one. Their loss has been the child's gain, because he has gone to be with Jesus.

The funeral was held at the home on Saturday afternoon, February 4th. Rev. F. T. Wright had charge and Rev. G. A. Rogers assisted. Two beautiful selections were sung by Rev. and Mrs. F. T. Wright, Leon and Elwood Cogswell. The body was placed in the vault at Riverside cemetery.

May the God of all grace comfort and sustain these mourning hearts.

G. A. ROGERS.

Ruby I. Ruston

The home of Mr. and Mrs. Oliver Ruston was saddened on Jan. 21st, when the death of their infant daughter, Ruby, took place. A short service was held at the home by the writer. To the sorrowing ones we extend our sympathy.

REV. L. J. SEARS

Mr. Edgar Clark

Mr. Edgar Clark, Millville, departed this life to be with the Lord, on Sunday at 10 in poor health for quite a few years with heart trouble, but the passing came very suddenly. He was able to go to the post office to sort the Nortondale mail on Saturday. He was the efficient mail carrier for that route for some years. If he had lived until spring he would have been sixty-five years old.

Brother Clark was a charter member of the R. B. Church of Upper Hainesville. He was also a deacon of the same. He moved into Millville sometimelove years ago and since then lent his support and influence with the Millville church.

Mr. Clark leaves to mourn their loss, a wife and three children: Mrs. H. C. Greenlaw, of Millville; Mrs. William Morgan, of Maplewood, and Roscoe, of Millville. Besides these there are three sisters: Mrs. James Greenlaw, of Lincoln, Me.; Mrs. Wm. Wiggins, of Upper Hainesville, and Mrs. Charles Houghton, Newport, Me. Brother Clark was a brother of the late Rev. H. S. Clark.

The funeral was conducted by the pastor,

assisted by Rev. D. L. Kennedy, U. B., on Tuesday afternoon. Scripture reading and prayer accompanied by two selections, "The Eastern Gate," and "Abide with Me," at the house was followed by the service at the church. The pastor spoke from 2 Cor. 5:1 and the hymns sung were "Rest, Sweet Rest," "Angels, Get My Mansions Ready," and "Home of the Soul." Interment was made in the Upper Hainesville cemetery.

We point those that mourn to the Great Comforter and Friend Jesus and pray that He may give you all comfort at this hour of need.

S. G. HILYARD

TENDERNESS OF SPIRIT

G. D. Watson

It is much easier to convince a human soul of its natural impurity than to convince it of its natural hardness, and utter destitution of heavenly and Divine tenderness of Spirit. The very essence of the Gospel is a Divinely-imparted tenderness and sweetness of spirit. Without this even the strongest religious life is a misrepresentation of the true Christ-life. Even among intensely religious people nothing is more rare than to find a continuous, all-pervading spirit of tenderness.

Tenderness of spirit is pre-eminently Divine. It is not the delicacy and soft sensibility of a mere gentle make-up of body and mind, which some persons naturally possess in a high degree. Neither is it the tenderness of mind and matter, which results from high culture and beautiful, social training though these are very valuable in life. But it is a super-natural work throughout the whole spiritual being. It is an exquisite interior fountain of God's own sweetness and tenderness of nature, opened up in the inner spirit to such a degree that it completely inundates the soul, overflowing all the mental faculties and saturating with its sweet waters the manners, expression, words and tones of the voice; mellowing the will, softening the judgments, melting the affections; refining the manners and molding the whole being after the image of Him who is infinitely meek and lowly in heart. It cannot be borrowed or put on for special occasions; it is emphatically super-natural and must flow incessantly from the inner fountains of the life and resembles having every atom of our being soaked in sweet oil.

Deep tenderness of spirit is the very soul and marrow of the Christ-life. . . . What specific gravity is to the planet, what beauty is to the rainbow, what perfume is to the rose, what marrow is to the bone, what rhythm is to poetry, what sublimity is to the ocean, what the pulse is to the heart, what harmony is to music, what heat is to the human body, all this and more is what tenderness of spirit is to religion. Without tenderness of spirit, the most intensely righteous religious life is the image of God without His beauty and attractiveness. It is possible to be very religious, and staunch and persevering in all Christian duties, even to be sanctified, and be a brave defender and preacher of Holiness, to be mathematically orthodox and blameless in outward life, and very zealous in good works and yet be greatly lacking in tenderness of spirit, that all-subduing, all-melting love which is the very cream and quintessence of Heaven, and which incessantly streamed out from the eyes, and the voice of the blessed Jesus.—Selected.

SINCE I BELONG TO THEE!

Since I belong to Thee, my Saviour God,
All must be well, however rough my road;
However dark my way, or prospects be,
All, all is right, since over-ruled by Thee!
Safely in Thee shall Thy beloved dwell,
Though storms may rage, and angry trumpets
swell,

All the day long their covering Thou shall be,
What then can harm those, Lord, kept by
Thee?

Feeblest of all Thy flock, Thou knowest me,
Lord,

Helpless and weak, I stay upon Thy word:
In all my weakness, this is still my plea,
Then Thou art mine, and I belong to Thee.
Then comes whatever may—I am secure,
Thy love unchanged shalt to the end endure;
Frail though I am, Thine everlasting arms
Shall shield Thy child from every breath of
harm.

Thy loving eyes shall guide where'er I roam,
Thy Holy Spirit lead me to my home;
Thou wilt not let Thy feeble, frail one stray;
Tho' dark temptations oft may crowd my way.
In sorrow's darkest hour, Thy strength may
stay,

My darkest night, Lord, Thou canst turn to
day;

The most loved here may sometimes change-
ful be,

Thou changest not, and I belong to Thee!
Then may this life which now on earth I live,
Be spent for Him, who His for me did give;
Oh, make me, Lord, in all I will and do,
Ever to keep Thy glory in my view.

And when my course is run, and fought the
fight,

Life struggles o'er and faith is changed to
sight

Then all triumphant. I shall ever be,
Safe in Thy home, for I belong to Thee.

"Fulness of Joy," with all Thy ransomed
there,

In Thy loved presence, I shall ever share;
With them I'll sing the love that made us free,
The Grace that taught us we belong to Thee.
Mark 9, 41; Deut. 32, 12.

MRS. VIOLA HENRY

Spirit guidance may be constant, though not always conscious. We live by faith in this as well as in all other phases of the holy life. Guidance is not always by imperative command, nor super-natural impression: it may sometimes be by suggestion, sometimes by illuminated intuition and again by help in our own processes of judgment as well as through example, influence, of counsel of others.

And events of Providence may be used as guide boards as well as signs of occurrences extraordinary. At forks in the road, where considerations seem about equally balanced, if we tarry before Him in childlike simplicity and willingness for either. He will take us by the hand and lead us; or in some certain way whisper: "This is the way, walk ye in it."

There are three things which may cross the wires or ground the current, so that we will be left to blaze out our own path and miss the mercy of Divine Guidance. These are too great: Ardor of our own Desires, too great Activity of our own Readings, and too strong Attitude of our own wills.

The conditions to assure constant Guidance are a fixed aim at God's Glory, a flaming love of Christ, and a firm renunciation of the world's ways.—*Heart and Life.*