

OBITUARY

Blessed are the dead which die in the Lord.—
Revelation 14-13.

Mrs. Minnie F. Whelpley

The death of Mrs. Minnie F. Whelpley, wife of A. Ernest Whelpley, occurred at her home, 242 Paradise Row, Saint John, early Wednesday, August 3rd. She had been in failing health for a considerable time.

Born in Saint John, the only daughter of the late George and Mary Whiting, Mrs. Whelpley resided here practically all her life and had a large number of friends in this city. For more than 30 years she was a member of Trinity Church.

Besides her husband, she leaves to mourn, two daughters, Mrs. Fay Giggey, wife of Rev. C. V. Giggey, Lower Jemseg, and Miss Etta F. Whelpley, Prince Albert, Sask.; one son, J. Reginald Whelpley, New York, and five grandchildren.

The funeral will be held Friday afternoon from Trinity Church with service at 2 o'clock.—Saint John Telegraph.

Mrs. Whelpley had spent the summer season at Beulah Camp at their cottage for a number of years, and will be much missed by all who know her. She was one who was greatly interested in the welfare of the grounds.—H. C. A.

Chipman P. Phillips

Chipman P. Phillips, of Woodstock, N. B., passed away at his home on Friday night, Aug. 5th. He had been confined to his home, and most of the time to his bed since May 25th. His trouble did not seem to be so serious at first, and the doctor thought he would recover after a few days' rest, with medical treatment, but Providence ordered otherwise, and he gradually failed until the end came. He leaves to mourn their very sad loss, his wife and two brothers, David, of Upper Woodstock, and Wendell, of Southampton, N. B.; a nephew, three nieces, and other relatives, and also very many friends. Brother Phillips had been in the produce business for several years in Woodstock, and few men had made as many friends as he and his good wife. He was generous almost to a fault. We thought he gave his money often to help others when he could not afford to do so. He drove many thousands of miles with his car, and burned thousands of gallons of gasoline to accommodate other people. He gave many thousands of dollars to support the Lord's work for he always tithed his income and gave offerings beside that. Many times he gave tangible help and encouragement to the poor because of his generosity. Their home was always opened to all comers, and thousands found a welcome there, with good food and rest. He made friends and associates of the best people in the land. Preachers of various denominations found a prophet's chamber in the home of Brother and Sister Phillips, and very frequently turned in there to be rested and fed. We called at their home the day our brother took sick, and he told us that he did not expect to live long, and that it was all well with his soul. All was clear between him and his God. His wife's testimony after he was gone was, He was a good man, and a kind husband. If all whom he had befriended would cast one flower on his grave his mortal remains might sleep beneath a field of roses.

The funeral service was held at the home on Monday, Aug. 8th. The writer, who has

been a very intimate friend of Brother and Sister Phillips all their married life, officiated, assisted by six other preachers, Revs. H. Allaby, P. J. Trafton, H. C. Mullen, F. A. Dunlop, E. R. Watson, L. T. Sabine, and Rev. S. Mullen, who married Brother Phillips' niece, was also present, making eight preachers in all. The side of the room where the casket sat was banked with beautiful flowers. These together with the very large company of people that gathered, some from many miles away, bore silent testimony to the high esteem in which Brother Phillips was held. Sister Phillips also received many expressions of sincere sympathy, and many said they had lost a very dear friend. His mortal remains were laid to rest in the family lot in the Methodist cemetery at Woodstock.

Mr. Annsley Hicks

The death of Mr. Annesley Hicks occurred July 22, 1938, in Killam's Mills, New Brunswick, after an illness of about six months. He was eighty-one years of age. Mr. Hicks is survived by two brothers, Mr. Milton and Noah Hicks; one sister, Miss Alice Hicks; two sons, Mr. Irving and Ernest Hicks and one daughter, Mrs. Thomas Cochrane.

The funeral service was held in the Reformed Baptist Church, Rev. Earl Delong officiating, assisted by the undersigned. Mr. Hicks was a member of the Baptist church at Havelock. Interment was made in the Havelock cemetery.

To the bereaved ones we extend our sympathy.

A. D. CANN

A WILLING WORKER

Two little Indian boys, to whom the missionary going back and forth across the plains on his errand of love, was a familiar figure, were talking about what they would like to be and to do when they became men. One exclaimed, "I wish to be a preacher! I'd go and tell everybody all the good news I know." The other hesitated for a while. It seemed the very best wish was made. Suddenly his face brightened up, and his shrill little voice rang out with triumph, "I wish I could be a horse and buggy! I'd carry the preacher to tell the good things." Those who heard it did not laugh. They knew the earnestness of the heart from which it had come—a heart willing to be anything or do anything so that the "good things" might go to others—willing to be even the preacher's horse and buggy, if he could not be the preacher.—Sel. by Lizzie Karr.

HINTS FOR FRUITFUL WORKERS

Some churches are as unfortunate when it comes to bearing dead weight, as the Missouri mule. When it came time to go to the mill, a sack of corn was hung on one side, and a rock on the other side in order to balance the load. Complaints and excuses are all that are seemingly needed to justify a preacher in doing secular work. A hurried hour on Saturday night produces the outlines for Sabbath day services. It is no wonder that churches die, support runs low, and these shepherds find themselves on the shelf. If the time spent in neighbor "so-and-so's" hay field or the junk automobile in the back yard, had been spent in study and prayer, an anointing would have rested upon the pastor, until he would have found himself in charge of a growing, glowing, paying church; and, furthermore, he would not be lean in his own soul.—Sel.

THE MEASURE OF A MAN

Someone has said that the measure of a man (or a woman) may be obtained by watching his handling of the newspaper and by his selection of other reading. If so, what a revelation!

There are those who grab for the funnies. More know all the sport news and sport heroes. (One great city daily places its sport news on page one and outstanding news of a national and international character on page one, Part II—a thing a little humiliating to record, for it says so much about the people.) Some want the "social" or "society" page, and others want to study the ads for the revelations of spring or fall fashions. Some gloat over the latest scandal and avidly read to the last word of crime, especially if there are smut and sex involved. Some read about the movie stars, their successes and husbands and divorces (and admire and talk about these). Some follow the financial page. Some seek a hidden corner where may be tucked a piece of valuable information about a new discovery or a great achievement. Some are interested in civil, industrial and political affairs. A very few seek to know what useful lecture or sermon may be delivered in the city. Some want the religious news.

Well, perhaps a hint is enough. Buzzards feed on carrion; goats like coarse eating, as weeds, and it is said they like the taste of the grease in discarded rags; sheep eat grass; babies use milk only. Strong men and women make use of a variety of food, but always of a wholesome kind.

As to Daniel Webster, it was said of him that when asked at that famous banquet, "What is the greatest thought that ever entered your mind?" he answered, "The thought of my responsibility to my God." One said, "The mind's the measure of the man." But note the attention we give and the things we pursue are the measure of the mind and the soul.—Wesleyan Methodist.

GROWTH IN HOLINESS

The Scriptures do not teach growing into holiness, but growth in holiness after we are made holy. There is not much growth in real grace until inbred sin is removed. Persons may grow in learning, culture, art, position, influence, authority, pulpit eloquence, and many such things, without growing at all in self-abasement, meekness, patience, tenderness and love. When every evil desire and temper is purged from the soul, it is then in a pure, healthy condition to feed on pure soul food and grow strong. A purified soul has a keen appetite for the sweets of God's word, for holy prayer and worship, for holy song and reading, and saintly fellowship by which it grows.

1. Heart purity is wrought instantaneously; growth in grace is gradual.

2. Sanctification is the removing of inward sin; growth in holiness is adding the fruit of the spirit.

3. Heart cleansing is by faith alone; growth is by giving "diligence," both faith and works.

4. Heart cleansing is the same in every one receiving it; growth is various—some advance in love more than others.

5. Heart purity is essential for entrance into heaven; growth is not made a condition for reaching heaven.

6. Heart purity must occur in this life, no cleansing after death; but growth in light and love and power can go on this world and the world to come.

—G. D. W.