

OBITUARY

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

Mrs. Mina Armstrong

On Thursday, Dec. 23rd, Mrs. Mina Armstrong passed away at the home of her son, Perry Armstrong, of Perth, after a lengthy illness.

The funeral was held Sunday, Dec. 26th, at the home, conducted by Rev. S. G. Hilyard, assisted by Mr. R. W. Demmings.

She leaves to mourn their loss, one son, Perry, with whom she made her home the past three years; three daughters, Mrs. Ida McCrea, Perth; Mrs. Morris, of Paxton, Mass.; and Mrs. Ethel Clark, widow of Rev. H. S. Clark, of Detroit, Mich.

To the sorrowing ones we extend sympathy.

Mrs. A. A. Hartley

Mrs. Hartley passed to her reward at the home of her daughter, Mrs. Hatfield Burt, of Woodstock, Jan. 12th, after a lingering illness. She was a valued member of the Reformed Baptist Church of Perth.

The funeral was held from the Reformed Baptist Church (first funeral in the new church) Friday, Jan. 14th, at 1.15 p. m., conducted by Rev. S. G. Hilyard, assisted by Mr. R. W. Demmings and Rev. Mr. Ralston.

She leaves to mourn their loss one daughter, Mrs. H. Burt, and one son, Mr. Alexander Grant; one sister and two brothers. The body was taken to the vault in Andover, burial to take place in the spring.

To the sorrowing ones we extend sympathy.

Mrs. Jane Maxon

The death of Mrs. Jane Maxon, widow of John C. Maxon, took place at the home of her son, Harry F. Maxon, in Detroit, Mich., Thursday morning, Jan. 20th. She would have been 95 years old if she had lived to see the last day of the month. She was a charter member of the Reformed Baptist Church of Fredericton and continued faithful until death. She left Fredericton in 1918 and went to live with her sons in Michigan. She leaves to mourn, three sons, Tyler Maxon, of Fredericton; Ernest E. Maxon, Port Huron, and Harry F. Maxon, Detroit, Mich.; several grandchildren and great-grandchildren. Earl Maxon, of Fredericton, is a grandson. The body arrived in Fredericton Saturday, the 22nd. A funeral service was held in the Reformed Baptist Church on Sunday, the 23rd, at 2.30 p. m., the pastor, Rev. P. J. Trafton, had charge and was assisted by Rev. F. A. Watson, of Marysville, and Rev. A. D. MacPherson, U. B. of Fredericton. Interment was in Rural Cemetery. A choir sang appropriate selections; there were several lovely floral tributes. To the bereaved ones we extend our sympathy. "And Enoch walked with God: and he was not, for God took him."

REPORT OF CALAIS-CRAWFORD CHARGE

Just a word from this border charge. I came here in August and have found plenty to do.

I cannot report much spiritual triumph, only that I have kept the blessing of God on my soul in the midst of discouraging conditions.

Few charges have suffered as has Calais and Crawford by removals since the outbreak of the war. Only one deacon remains, but he faithfully deaconizes. Brother Clarence Dow has been determined to keep open the Calais

church, and still believes to see the goodness of the Lord on this needy field. I might say that he has bought a beautiful cosy house, and is openly advocating the union of Canada with U. S. A.

We greatly appreciate the prayers and financial aid of some who have gone away. Brother Ambrose Wiley in Hartford, Conn., Brother Maynard Stanhope, in Marlboro, Mass., Brother William Bell, in South Portland, Me.; Sister Lee in Conn., and Sister Eva Perkins in Portland, have been generous in their aid, and this has made possible a comfortable support for the pastor. Sisters Rogers, Ingraham and Dow, St. Stephen, are a good help to us in their faithful support.

In spite of the small congregations, I never enjoyed preaching holiness more than I have here. We have had some great times preaching to a splendid crowd at Beulah. I have liberty in the Holy Ghost, preaching to a handful in these little churches. We expect to have special meetings in April.

The people have been very kind to us. At Christmas time we received many tangible evidences of their thoughtfulness. We have faith for this charge: Those who have gone away are coming back after the war is over.

In spite of the prevailing epidemic of flu, I have kept well thus far. After preaching three times on a Sunday, teaching two Bible classes, leading all the singing and driving forty miles over steep hills and icy roads, I sometimes feel a little tired when I reach my room. But I joy in the work, calling on the sick in hospitals, visiting in the homes, reading, praying and incidental labors, fully occupy my time. It will be just fifty years next April since I began to preach. I am preparing a semi-centennial message. I may have opportunity to give it at Beulah. I want to say the Glory holds and the fire burns. Hallelujah! I feel as though I were just beginning to commence to start. Love to all the saints.

Yours for Holiness,

W. EDMUND SMITH

TRUTH AND THE SPIRIT

A Warning Against Passionless Preaching  
By George W. Ridout, D. D.

Zechariah 4:6: "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

It was a saying of Edward Irving that "when the Holy Ghost departs from any set of opinions, or form of character . . . it withers like a sapless tree."

Again, I stood one day at the grave of John Wesley in the chapel yard of City Road, London. There I copied this sentence from his monument: "This great light arose to revive, enforce, and defend the pure apostolic doctrine of the primitive Church."

Wesley made no claim to having projected a new doctrine, but rather he contended, that all he taught was embraced in the homilies and creed of the Church of England. He did, of course, put a fresh new emphasis upon three great Christian truths: Justification by faith alone, the witness of the Spirit, and Christian perfection. Because of its Spirit-energized proclamation of these truths, Methodism grew by leaps and bounds.

During recent years the tide of the movement has been halted; and one cannot with sincerity and frankness face the facts without admitting that from wide areas of our Church's expression the Holy Spirit has withdrawn His energizing influence. Someone has said, "When the fire of spiritual devotion goes out, ritualism finds its opportunity:" and so

when Methodism no longer begets Spirit-filled lives, it is found multiplying forms.

In earlier Methodism men sang for rapturous joy; they prayed out of a full heart; they preached with fervor a gospel they knew to be both divine and sufficient: and they left but small room for ritual. With Asbury, McKendree, Summerfield, Bascom, Dempster, Cookman, and Simpson preaching there was no need for ritual majesties.

It is true John Wesley did make use of ritual; but look at the subjects of his sermons. In the university pulpit at Oxford he preached from the text, "And they were all filled with the Holy Ghost" (The Acts 2:4). He frequently preached from the words, "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption" (1 or. 1:30). Dr. J. H. Jowett once called attention to the vital directness of Wesley's preaching, saying, "You will never find John Wesley preaching on some remote circumstance . . . He did not dwell on the outer suburbs of men's lives. He dealt with the needs that are fundamental. He preached on the great doctrines of the Bible: and compared with the rich nutritious truths of these themes, a lot of modern substitutes are like so much miserable skilly."

A whole continent of Methodist truth and doctrine in these days lies buried under an avalanche of just such "remote circumstances," just such abstract truths; and the Holy Spirit does not energize such preaching. John Wesley, himself, made a statement which is worth reproducing in just this connection. One day, in answer to an inquirer, he said, "I see where your mistake lies. You would have a philosophy of religion; but there can be no such thing. Religion is the most plain, simple thing in the world . . . So far as you add phisosophy to religion, you spoil it."—The Christian Advocate.

SUNDAY SCHOOL LITERATURE

In answer to inquiries relative to proper method of ordering Sunday School supplies, we print the following suggestions:

1. **Both orders for supplies and money order should be mailed to Rev. B. C. Cochrane, Moncton, N. B.**

2. **Money orders should be made payable to Rev. B. C. Cochrane.** All such orders are deposited in the bank and a cheque will be issued to the Publishing Company covering the total of all orders.

3. **Regarding discount on orders,** please adopt the following plan:

Total cost of order according to prices given on order sheet. Then **deduct 25%** from the amount and have a money order for the balance made out. For example, if the total is \$10.00 according to the prices on the order sheet, deduct \$2.50 and send money order for \$7.50. This will enable us to pay the 11% required by the Post Office, and allow 4% to cover cost of order, postage, etc. Any small surplus there may be will be credited to our Denomination. **Churches in the U. S. will please be careful to have the amount made payable to us. That will enable us to pay in full from Canada.**

4. **All orders for the second quarter should reach Moncton by February 25th.**

5. There will be some difficulties to iron out in order to get this plan functioning smoothly. **You're giving splendid co-operation. Keep it up!**