



THE UNION CHURCH AT GREY'S MILLS.

This little Church is situated in a cozy little spot just off the main road. Sheltered on three sides by spruce trees, and is a very pleasant gathering place for the people of this community.—Editor.

SKETCH OF THE HISTORY OF THE GREYS MILLS REFORMED BAPTIST CHURCH.

In 1904 Brother E. W. Lester came to Grey's Mills, as a young holiness preacher, preaching, praying and exhorting. The people who came out to hear him, to seek salvation and holiness of heart and life, and calling around among the people and praying in their homes, and by the shore of the river, in the fields, or wherever opportunity afforded. His work was sealed of God, and before he left the place, he had the pleasure of seeing several souls converted to God and holiness, and baptized. A Tuesday evening prayer meeting was started, and has continued evergreen to the present, and through the first winter, which was very cold and stormy, a faithful little company of the followers of God kept the lower lights burning and the little holiness church on the hill, sent a gleam of light all around the neighborhood.

God blessed the effort, answered the prayers, and others, in the community, took notice that it pays to be faithful. This little band continued praying and trusting God. On May 5th, 1905, a union Sunday School was organized, which has also continued evergreen to the present.

On July 17th, 1907, God opened the way for a church organization, on which date Revs. W. B. Wiggins, G. B. Trafton, P. J. Trafton and M. S. Trafton came across the river from Beulah Camp Ground and organized a Reformed Baptist Church. The sermon was preached by Rev. M. S. Trafton from Judges 7-21, "And they stood, every man in his place about the camp." Rev. G. B. Trafton spoke on the need of being banded together in church organization. Rev. W. B. Wiggins read the church covenant and gave the right hand of fellowship to 14 charter members. The present membership is 31.

After the organization Brother W. W. Howe, then a licentiate, became pastor, and visited and ministered to us as he had opportunity until 1917, when Rev. G. B. Trafton became pastor, who is still with us.

Since the beginning of the church the following ministers and evangelists have visited and labored with us in revival services. Rev. A. H. Trafton, Rev. Henry Pierce, Bliss Secord, Ernest Dean, P. J. Trafton, M. S. Trafton, S. H. Clark, C. S.

Hilyard, H. S. and Mrs. Mullen and others.

The first officers of the church were S. Hamlyn Bradley and Newton Sterritt, Deacons; Miss Lucy Bradley, Clerk; and H. N. Beesley, Treasurer. At present the officers are:

Rev. G. B. Trafton, Pastor.

S. Hamlyn Bradley, Newton Sterritt, Wesley Patterson and Wm. Beesley, Deacons.

Mrs. Frank Fullerton, Deaconess.

S. H. Bradley, Secy.-Treas.

On March 9th, 1909, a missionary society was organized by Sister Secord with a good strong membership, which still continues in good active service. And from this church and missionary society, we are glad to say God has called two of our precious sisters, Misses Helen M. and Alice F. Sterritt to work for him as missionaries in the Reformed Baptist Mission field in South Africa, who are at present preparing for this great work. To God we give all the praise.

THE PICTURE SHOWS.

The following selections, from an article in "The Presbyterian of the South," are commended to the thoughtful consideration of our readers.

"The devil has so completely succeeded in getting the good and bad mixed in the modern picture show, and has gotten almost the entire population into them, until the moral consciousness of those who have endorsed these shows, or formed the habit of attending them, is so weak that it is very difficult to show such people the moral evil resulting from them.

"Now think of what you see and laugh at in the picture show:—

"The drunkard and all sorts of silly, irreverent and immodest dancers and fun-makers are made to furnish amusement.

"There are domestic quarrels, midnight bed-room scenes, divorce with all its disgraceful causes, elopements and almost everything suggestive of improper relations between the sexes that the law and the general public will permit.

"Judged by the billboards, even on the outside, the censorship of the picture show has signally failed. Hideous faces back of pistols, fights and murder scenes are exhibited on every hand.

"On the inside you may see Indian butcheries and bull-fights. Men and women are shown plotting and carrying out revenge; they gamble, fight, stab and shoot each other while you look on.

"Criminals are made to be heroes, or crime is shown in all its horrors, purporting to teach great moral lessons, but the results in fact are that the young, who witness these things repeatedly, fail to get the right impressions.

"A boy about fourteen years old came into my place of business.

"I engaged him in a friendly conversation, and he told me some of the pictures he had been seeing.

"He said he did not care much for the funny pictures, but would rather see the 'western' pictures or those of that class.

"Then he described one where a beautiful girl was taken from her father's bedroom, the father being sick; revolvers

were in evidence, the cowboy taking the girl to some distant depression or cave in the prairies, where a little later the girl was rescued by other cowboys amid the flash of revolvers. The boy showed his interest plainly as he described this scene, and ended by saying that it made him want to have a pistol.

"At Rev. C. O. Jones' meeting for school children at the M. E. Church, South, in this place, a few weeks ago, he asked them what they would rather see above everything else.

"One bright boy answered, 'The picture show.'

"Mr. Jones at once asked him if he saw train robberies and men running off with other men's wives.

"The boy promptly replied, 'Yes;' and this boy had been attending the so-called clean shows here in Cleveland.

"Here is one thing that makes the moving picture show vastly more harmful than the theatre.

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On the whole, even with the 'censorship,' they are on a lower level of morals than the theatre of past days and their influence for evil is much the worse.—The Presbyterian Record.

HIS TENTH

We will let the following story tell and press home its own lesson. One thing we do know, viz.: that if there were only more big children as ready to give their tenth to help and cheer others as the subject of this incident was to give his, the poor world would be much richer and many of its unhappy subjects much happier.

"Have your shoes shined?" sang out a small boy, near the Union Station, among a group of people just from the train. A young man who heard the cry stayed his steps, hesitating, for he had not much more money in his pocket than he had blacking on his shoes.

But to hesitate was to fall into the shoe black's hands, and the brushes were soon wrestling with splashes of clay.

When the shine was completed the young man handed the boy a dime and felt that he had marked his way into the great city with an act of charity; for at his heart he did not care how his shoes looked.

But as he was putting himself together for a new start he saw the boy who had cleaned his shoes approach the blind beggar who sits behind the railroad fence, and drop a dime into the cup.

"What did you do that for?" asked the young man.

"You see," said the boy, "that was the tenth dime today, an' me teacher at Sunday school told me I ought to give a tenth of all I make to the Lord. See? An' I guess that blind man wants a dime more than the Lord, so I give it to him. See?"—Selected.

What does your anxiety do? It does not empty tomorrow of its sorrow; but it empties today of its strength. It does not make you escape the evil; it makes you unfit to cope with it if it comes.—Jan Maclaren.