

of holiness will be propagated and advanced much better by the Holiness churches attending to their God-appointed tasks, than by "free lance" evangelists advocating interdenominationalism. When the holiness evangelist is engaged for a meeting in your church he comes to you not as a cosmopolitan, but to work with the church which has called him and to advance the work of God according to the understood principles of that church or denomination. Is it not his business to help that particular church at that time, so that it may be better able to carry on its work at home and in the mission field? Paul's injunction to the Thessalonians is applicable here, "Do your own business"—I—I. Thess. 4-11. We expect it. If a church is strong and healthy it does not need interdenominationalism and if it is not we must question if interdenominationalism has anything to give it to restore health. "Go labor on, 'Tis not for naught: Thy earthly loss is heavenly gain. Man need thee, love thee, praise thee not, The Master praises, what are men?"—The Holiness Era.

Sent by S. J. Shields

HAVE FAITH IN GOD

It is easy to lose faith. People mistreat us or they say rash or hard things. Those who profess much religion are poor examples of it. We are bereaved or afflicted. Perhaps misfortune has run like a rough cart across the way. It is easy, then, to say, "I don't believe in anything any more."

But this is exactly the wrong thing to say. Regardless of men and their wrong conduct, regardless of the high profession that is not measured up to in life, regardless of the strange providences that beset our lives it is good to remember that there have been real saints in the world—people made so by the grace of God—and such live today. "Mighty few, mighty few," says some one. Yes, yes, but some nevertheless, and if there are some there could be more. Have faith in the possibilities of grace in you.

As to God—He is often hard to understand. Job in his affliction, Joseph and John the Baptist in prison, found God's ways incomprehensible—past finding out. "Why?" "Why?" they must have asked as we do so sometimes. John is even beheaded in the prison! Surely His thoughts are not our thoughts, nor His ways our ways. We are sure sometimes that we could have done things better than they have been done. God does not think so. He declared, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Taste the delicious apple, smell the fragrance of springtime, hear the songs of happy birds, see the sunrise, feel the warmth and radiance of the open fire and other creature comforts at their best, know the blessing and love of family life, above all, remember the life of Jesus and that death for our sins and for our salvation. In all these there is testimony of a Father with a Father's love and care.

There need be in our lives no cynicism and there need be no discouragement or defeat. If we "have faith in God," in His love, in His gracious provisions, His promises, His resources, His plans and His providences we can accept His appointments and go the way and all the ways with Him. And we can abide in His time. Yes, let us "Have faith in God."—The Free Methodist.

QUARTERLY MEETING

The Quarterly Meeting of District No. 1 convened with the Church at Victoria Corner, May 31st-June 2nd, inclusive.

The opening service Thursday evening was in charge of the President, Rev. J. A. Owens, and the message was brought by Rev. G. A. Rogers, A. B., and spoke from Acts 27:31, emphasizing the Sea, Ship and Captain.

Due to a lack of delegates there was no service until Friday evening when the Sunday School Convention held its session.

Saturday morning Social Service was in charge of Rev. S. G. Hilyard. Only a few present but God met us there and blessed us.

The business session was held at 2.30 p. m. The president, Rev. J. A. Owens, was in the chair. Scripture reading, Eph. 2. Prayer by Brother Rogers.

Reading of Minutes read and adopted.

Roll Call of ministers found the following present: Rev. H. L. Robertson, Rev. G. A. Rogers, Rev. J. A. Owens, Rev. S. A. Mullen and Rev. S. G. Hilyard.

Roll Call of delegates: Woodstock, Miss Flora Brawn; Hartland, Mrs. Pen. McMullen, Brother Frank Clark; Royalton, Miss Bessie Brewer; Victoria, Sister Wm. Hayward, Brother Geo. Somers; Lt. Brighton, Mrs. Fred Brown, Mrs. A. Robinson; Millville, Miss Audrey Brawn; Meductic, Mrs. T. Dickinson; Fort Fairfield, Mr. and Mrs. Otis Ames.

Election of Officers: Pres., J. A. Owens; Vice Pres., G. A. Rogers; Secy., S. G. Hilyard; Treas., Miss Ruth Elliott; Highway Agent, S. A. Mullen; Devotional Com., Sis. Jennings, Brother Ames, Brother Somers and pastor.

There were six written reports: Ft. Fairfield, Fredericton, Lower Brighton, Belvidere, Royalton, Victoria. Some oral reports were heard.

Brother Rogers reported the condition of Brother Hagerman. Brother Mullen moved that Brother Rogers give same report Sunday p. m. and offering be taken for our brother.

Vote of thanks tendered the Church and Community at Victoria for their entertainment of the Quarterly. Motion to accept invitation for Quarterly at Royalton in September carried.

Moved by Brother Owens, seconded by Brother Mullen, that as an amendment to Article 15 of the Constitution which reads thus: It is required that each Church shall report by delegate or letter or both at each meeting, it shall read: The clerks of each Church be required to write the letter for the Quarterly Meeting two weeks previous to the same, and present it to the Church for acceptance.

Brother Mullen spoke on extension work. Devotional Committee reported.

Meeting adjourned.

Prayer by Brother Robertson.

The Saturday evening service was in charge of Rev. S. G. Hilyard, who spoke from Rom. 1:16.

The Secretary was not present over Sunday so could not get first hand notes, but we heard that the preaching was of a high order and the blessing of God attended each service.

The Love Feast was in charge of Brother Frank Kimball. The preaching service was in charge of Rev. G. A. Rogers. Brother Robertson preached in the afternoon and Brother

Mullen brought the closing message.

We trust that seed was sown that will bear fruit in the Kingdom of God.

REV. S. G. HILYARD,  
Secretary

THE CHRISTIAN AND THE PICTURE SHOW

It is universally acknowledged that the picture show is a crime-breeding and morals destroying institution. This position is taken not only by the religious but by the secular press. The reports to this effect have been made by commissions of high repute again and again.

Despite this fact, the many church people seem to think that it is very well to attend the good movies. Nobody advocates the attendance upon the bad ones.

However, there are three outstanding reasons why the Christian is entirely out of place in attendance at any picture show.

1. Nine-tenths of those who attempt to discriminate—attending the good and refusing to attend the others—shortly lose all power of discrimination. It is easy and natural to slip into the shows of the darker shades when one has begun to look upon the cinema as a legitimate enterprise. Those who attempt this go from good to near good, from these to bad, and from bad to worse. The discrimination is in the mind of the individual who excuses himself. It is not practical and rarely practiced.

Some advocate or excuse attendance at religious movies such as "The Ten Commandments," and "The King of Kings." They have said, "It was just like a sermon." Yes, yes, such are given as a sop to religious people and to get them started with the foul institution; exactly as you sprinkle a little sugar on your flypaper to make it more attractive to the flies, so the producers are deceiving and catching church-members.

Again, are our churches failing so badly in the giving of instruction that church-members must receive their religious truth through the corrupt characters of Hollywood who before and after the production of religious plays live immoral lives and teach such life in their other screen work?

2. The "Christian" who pays his money to go into the good movie is supporting not only this play but the whole corrupting institution. The thing is one. The money which you pay to see the good play goes to people who produce and show those which are called bad ones. The idea of a person who is the steward under God of his money, using it to support this enemy of society and morals!

3. The influence of a Christian is of paramount importance. No "Christian" can be known to attend such places and have the respect of the sinners who know of such attendance. The "Christian" may raise the question whether it is all right for him to attend such a place. The sinner knows that the Christian ought not to be there. He does not believe in the Christian who goes there. No man can be regardless of his influence and be clear before God. We are told to avoid the very appearance of evil.

One thing we can do. We can stay away and keep our children away from this criminal-making, mind-corrupting, reputation-destroying and soul-damning institution. He who will not for Jesus' sake leave this filth and plague of society alone has no right to call himself a follower of the Nazarene.—The Free Methodist.