The Sabbath Recorder

September 6, 1937

The Quiet Hour

BY JONATHAN M. DOW

Thank God for peace and rest, and light in His presence.

When all commotion of the day leaves behind, and turn away to quiet things.

Gently and earnestly though we strive

To do our part,

To bear the burden and the heat

Of noisy shops, or dangerous streets;

Seethes mart;

Yet, in a quiet hour with Him

Our hearts rejoice;

Recalling how calm, and quaking, and flame

Had ceased are to Eliah's still small voice.

And like Eliah from that mount

Of answered prayer,

So

Removes from this quiet place,

And strength by God's own grace,

Go forth and DARE!

Watchman-Examiner.

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THE SABBATH RECORDER

The Sabbath Recorder

Reprint of a publication established in 1844. A SEVENTH DAY BAPTIST WEEKLY. Published by the American Sabbath Tract Society, Plainfield, N. J.

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THEODORE L. GARDINER, D. D., Editor
HERBERT C. VAN HORN, D. D., Editor
L. H. NORTH, Business Manager

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Conference Report

Continued THURSDAY, AUGUST 26

Thursday, the third day of Conference was also a rainy day. Perhaps it was for the good of Conference that there were so many car­

riages stranded because it was not suit­

able for pleasure there are some who attend business sessions who may not otherwise do so.

At any rate we had good attendance dur­

ing the sessions of business this year, and it would hardly be fair to say all was due to the

weather, for there is an increasing interest among people in the work of our denom­

ination.

Thursday morning’s session opened with prayer by Rev. Harley Sutton, pastor at Little Genesee, N. Y. Following the reading of the minutes of the session of Wednesday, 1.88 Conference had the Committee to Consider the Report of Religious Life Conference, presented by Miss Laura Donnell of Shiloh. This report recommended the con­

tinuation of the same committee for another year, and also the use by our people of a de­

votional booklet, “The Upper Room.”

Rev. Walter E. Hancock, college professor at Salem, Vt., presented the report of the Committee to Consider the Report of the Committee to Promote the Finances. With this report there would hardly be due by us, money and we have talents. If we would only use them, give them, they will be used by us.

During the program Rev. A. J. C. Bond, dean of the School of Theology, Alfred, N. Y., brought us a report on his work in Sab­

bath and help bring the Christian

baptists to work in the Religious Life Conference. The report was of special interest in our work, inasmuch as it was an impromptu program, as it was the direct result of the visit of the Synod of Shiloh. This report recommended the con­

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true that is! We Seventh Day Baptists have

the fact that God is good, would we Seventh Day Baptists ever make it impressive to others unless we completely yield to God’s will in it.

The Tract Society program was brought to a close with a prayer by Rev. Hurley S. War­

ten, and another selection, “I Want My Life to Tell for Jesus,” sung by the Salem Quartet.

The business manager, G. H. Bowden has already been described in this report.

The evening vespers and devotional service was conducted by Dean Alfred E. Whittford of Alfred, N. Y., Our music director, and Rev. Walter L. Greene, pastor at Inde­

pendence and Andover, N. Y., and professor at Alfred School. The same program was also announced, interspersed with remarks by Doctor Greene: Theme hymn; “Day is Dying in the West,” congregation; “Cello solo by Michael Smiley,” Miss. Vine; “Greet, Mich­

twenty-third Psalm in unison; anthem, “The King of Love My Shepherd Is”—Shelby, by Conference choir; Hymn, “I Need Thee Ev­


Rev. Hurley S. Warren, pastor at Plain­

field, N. J., brought us a report of the

Committee to Consider the Record of the Religious Life Conference. He emphasized the fact that Jesus is the focal point of all things. We should look upon his will, “The Kingdom, the Sabbath, and the Seventh Day Baptists.” He inspired us with the thought of Christian experiences through sharing prayer and Bible work. He said that the Tract Society would never be justified apart from the

tenth business session was considered at another session, and the Tract Society program. The

New York City Church, presided.

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the Tract Society program was given, and the adoption of the first three recommendations. The remainder was considered at another session.

The Committee on the Revision of our

Exposé of Faith and Practice," after two years work presented a new statement, con­

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Line Company and they took his word that they would be paid. We were assured that no steamer for America would make Shanghai a port of call, so there was nothing to do but come. Marcia and I left America on the Hoover immediately—the next day. The Red Cross here procured their tickets, with the expectancy of the money being a reality. The day Mrs. Davis has gone with some friends up to Bagino into a Presbyterian missionary cottage. We have been there, at least a month. Have heard no personal news from anyone in Shanghai. For four days we were cared for by the Red Cross, but yesterday rented a furnished room with kitchenette and will board ourselves till we are led further. We had thought to go home on the 24th, but we have not; our names are not on the list. We do not like to ask the Red Cross to pay for us.

Miss Burdick, Miss Chapin, and I have found a room, furnished with a private porch and kitchenette and intend to live here for awhile. We have three weeks more, and in the meantime we may end before we have food and air to breathe. We do not wish to be dependent on the Red Cross. We sent salaries for Susie and me, please send to the address given in this letter. And if you have not or do send money for ticket home, it will be very much appreciated, and would mean so much more to us. Miss Chapin also has money, but prefers to wait before we can look forward to it. All mail is impossible here and Shanghai, I guess. How sad it all is. My daughter’s health is as bad as ever; but this is a blessing, so she will be one of her loved ones if she goes. For her and her I can only pray. Yours sincerely,

Rosa W. PALMORO.

501 Dakota St.,
Manila, P. I.,
August 28, 1937.

WHAT SHALL WE DO REGARDING THE DISASTER?

A terrible disaster has come to our missions in China, our missionaries, and the entire denomination. A number of questions arise among which are: What are to be the consequences, and what aid can we send and to our missionaries who have been driven out of our missions and stranded in foreign countries? The question regarding the outcome of the conflict and the results on Christian missions no one can answer; but it is certain that we must give, and our mission is to give. This will mean a large increase of expenditures on the part of the Missionary Board—expenditures that are more than ever before the responsibility of the Board. The missionaries have lost personal belongings and it looks as though they must be brought home, with the attendant expenses and it is in more cases than not an immediate necessity. The report was sent by Mr. Karl G. Stillman, treasurer of the board, the day the request came. Further funds must be provided. All this means that the interest must be increased, for the disaster in China makes an emergency which must be met without delay. This is a time when the money would go a long way towards meeting the situation; but we have not been doing this. Furthermore, the unexpected disaster demands immediate action and this calls for special contributions. There will be no want if people respond promptly and as the circumstances demand.

THE SOUTHWESTERN ASSOCIATION

The Southwestern Association met with the church at Fouke, Ark., August 5-8, 1937. The church and the Tract Society. Rev. Verney A. Wilson was elected to the association, having only recently become pastor of the church at Hammond, La. The general missionary in the southwest, Rev. Ellis R. Lewis, was present throughout, and Pastor William L. Davis of the Fouke Church was on the alert for the success of the meetings, the happiness of delegates and attendants, and incidentally had charge of the special music.

From the beginning on Thursday morning at ten o’clock until the closing session on Sunday evening, the attendance was remarkably good, children and young people in considerable numbers being present at all sessions.

Much of the time the weather was extremely hot, but that fact seemed to make no difference in the disposition of people to attend the meetings. As the weather came, and doubtless could find out just as much comfort and more enjoyment at the church than could be found elsewhere.

The programs and messages which were presented were received with close attention, and had the editor of the SABBATH RECORDER been present to make notes or report a digest, we would have had a gleaned from each session many thoughts to pass on to readers. Specially prepared programs for the children’s session, the young people’s hour, and the women’s hour, deserve special emphasis. It is hoped that some of the papers presented by the young people may later appear in print.

The program had been planned with special emphasis on evangelism, and sermons and addresses were given evenings and at other times which stirred the hearts of the hearers.

A word should be said in appreciation of the means of worship. There was a fine and joyous participation in the congregational singing, and some very good special numbers were presented under the direction of Pastor Davis. Some fine special selections were rendered by representatives from the Gentry Church and the Hammond Church. The hospitality of the people of Fouke was most generous. All meals were served in the homes of the people, and delegates were invited to take meals out of the homes, and for visiting in the various homes. The association voted to hold its 1938 meeting with the General Assembly, and we look forward to the meeting on Thursday before the first Sabbath in August.

J. L. S.

LETTER FROM MISS MIRIAM SHAW TO HER PARENTS

MY DEAR FAMILY:

I suppose that Mr. Davis has been able to cable you that Miss Chapin, Doctor Palmorg, Mrs. Davis, Marcia, and I left Shanghai by consulate orders August 20. I cannot give you any idea but conditions there. I felt as if I could not leave, yet I could not keep you folks in distress and I cannot help it. I was unable to help in the Red Cross. Food was scarce and beds none. So we gave up trying to help in Letter Hospital, after one night and one day there. Conditions were worse.

We were put out onto a barge from the battleships and taken out to a destroyer, just as a matter of precaution, in case anything should happen. The destroyer was struck but we were all "O.K." They gave us royal treatment on the destroyer "Parrott," and took us out past Woom Lung Fort. We had a terrible air raid the next day. We had never seemed to be so far from home.

We transferred again to the "Dollor" tender, and then to the "President Hoover," and we were in the mud till the 6 p.m. tide. We were all third class, which is one up from steerage, but I guess we all ate together.

Miss Burdick had to eat second class. There were 445 of us down there and I was thankful I wasn’t subject to seasickness, and managed to eat hash and stew for three days; our food had been washed in salt water. Luckily it was good weather and not too hot. Our eight bed cabin was very well ventilated and had a wash basin. We had the run of the second class decks and lounges, which was a big help with such "ocean" of Filipinos families be good entertainment with many Filipino orchestras from the Shanghai night clubs. We had church services each day and we and some Filipinos sang in various songs in both English and Chinese.

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WOman's WORK
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**CHRIST FOR THE CRISIS**

**BY DR. DANIEL A. POLING**

(Presidential address before the Thirty-sixth Convention of Christian Endeavor, meeting in Grand Rapids, Mich., Friday, July 8, 1917)

(Concluded)

Christianity's Real Faiths

Shintoism, from having been for two generations a religion averse to animals and a patriarchism, has become throughout the Japanese Empire a militant and aggressive religion. And Shintoism is not divided.

Hinduism, not only in India under the inspiration of the Mahatma Gandhi's spiritual leadership, but also in Ceylon and the Mediterranean islands, in Iceland, and in certain parts of the United States, challenges Christianity at the very heart of the missionary enterprise, and demands that the making of converts cease. Hinduism is comprehensible, all-inclusive, and it is not divided.

Buddhism has over the world taken unto itself and been the equipment of the Protestant Church. The newest of the Tokyo Buddhist temples is not unlike the mother church of Christian Science in Boston. It sings our evangelical hymns, takes over our youth activities, and runs our temperance programs. It is inclusive; it is one; Buddhism is not divided.

Mohammedanism, a religion that makes of theological absurdities and the spirit of its spiritual advance, now challenges even the medical program of the Christian Church and has long since threatened, if not denied, the missionary work, the education. This militant religion, shaking itself free of age-old superstitions, facing in state socialism like its devitalizing weaknesses, is today definitely on the march. And it is not divided.

The German Christian movement, so-called; Communism, which can be both a religion and a form of totalitarianism in any form, are fundamental and prophetic unities.

In the lands of the great new experiment in government, now as well as then, states and localities, with the most ancient civilizations of the East, questions have been raised that Protestant schism cannot answer. Always for individuality and youth of the soul quest, the traditions that divide us, are the mere ecclesiastical values that enamor us, the subpolehts that again and again pull us against each other, to split the spirit of division. But these intellectuals and these youth, indeed all men and women who today seek an abundant life, cannot go with our divisions and come presently to despise their spirit.

**Voice of Youth**

I have in my possession a letter written nearly twenty years ago by a young soldier who, returning from France, completed his seminary work and was sent by his church to a city in a western state, where a new congregation was to be organized. He remained there less than six months and then returned to his parents. In his letter are these sentences: "They sent me there to build a church on a schism, to take advantage of strife in a sister congregation. They sought to capitalize my weakness, and to impose on each other, to split the spirit of division. I am in real estate with my father. It is better to divide and subdivide lots than to serve in a divided Christian church."

Christian endeavors, this is the voice of youth. Not that youth is always as articulate as was my friend; but there is youthful indifference and around that in a world that is not good for society, that is not good for the church, that breaks the heart of Christ, and that, if it continues, will thwart his will in the lives of young men and young women.

In the presence of world crises, in the presence of intimate disaster for our own country, in the presence of Christ's command and with the passion of his prayer and purposes upon us, what are we going to do? Shall we spend our time and talent in this court of denominational programs? Should we withdraw our service and our money from the churches of our Christian faith?

No! Let there be no misunderstanding here. No! I say! Already we have added too little and withdrawn too much. There can be no unity, spiritual or otherwise, without units. By draining the churches and their far-flung enterprises of their only deflective element, we have made a great Christian church and his plan.

What then is to be done?

**The Record of Achievement**

First of all, thank God for all that is being done. Thank God for progress being made. I would have been blind had I not seen the foreign missionary enterprise on the march—viantly, radiantly, splendidly toward a vitalized and a world-vitalizing Christian unity. The glory of the whole Christian enterprise today, is in such united projects as the United States, the United States as the Christian colleges of China, India and Japan, and the steadily strengthening indigenous Christian churches of the Far East.

Nor are we unaware of progress at home. Within a generation the number of united churches in America has grown from a few units to numbers to more than a hundred. In the first three decades of this century there was not even a score of churches, occupying in all the total Protestant constituency in the United States, have entered into, and continued in, a federated relationship. This body is known that the Federal Council of Churches in America. Similar federations have been established in England, France, Holland, Germany, and other lands.

Almost startling progress has been made in organic union in America. Eleven mergers have been completed in the last thirty years. In Canada, the United Churches of Canada, the Methodist and the Congregational churches have constituted the United Church of Canada. In England, the three Methodist bodies have constituting...
In a divided gospel, the gospel whole. There is no personal gospel. There is no "social gospel." The gospel is one. It cannot be segregated into sections, respect or made intrinsically wrong by law. Politics offer an equal opportunity for the citizen, the state itself, however free in will, will be destroyed by dry rot from within.

What, then, is the answer? Are we to disregard, or consider and then dismiss, social justice, peace, education, a revival in ethical standards, and government in its own field? Certainly not, certainly not, unless we are either misguided, cynical, or social and moral defeatists. But the ultimate answer to the questions here raised is not the answer of economics or of education of or ethics of or government.

Here is an adventure and triumph greater than the offering of any dictator. About its
Dear Dorothy:

This fine letter of yours has taken quite a little journey. First it went to Plainfield, N. J.; then Editor Van Horn forwarded it to Andover after I had started for Conference; and it finally reached me at Shiloh, N. J. There I handed over to Editor Van Horn your father's letter and money order for his Recorder subscription. We couldn't get along without the RECORDER, could we?

I congratulate you all on the arrival of little Philip, who is now at just the cute age. There couldn't be anything sweeter than a dear little babe.

I'm sorry to hear about the burning of your house, but the fact that you are to have a nice new one will compensate to some extent. Within a few years there have been four bad fires in the church, the girls' boarding hall, a sorority house, and one of the college buildings — but each time a much better building has been built in its place.

I was ever so glad to hear from you again.

Lovingly yours,
Mizpah S. Greene.

Dear Mrs. Greene:

I am six years old.

I like to go to church.

John E. Blake.

Bitye, Mich., R. No. 2,
August 15, 1937.

Dear John E.:

I am so glad you enjoy going to church and am pleased to have you write and tell me your story. I'm sure you are just the kind of boy I like best of all.

Of course you have heard about our cat "Skeezee". He was one of the children call, "The RECORDER cat." He has had another adventure which he didn't enjoy one little bit. The flea got after him and how he did scratch and run to get away from them, but they stayed right by him. They bothered him so that he lost his appetite. Last we found out what was the matter with him, so we sprayed him with flea poison and held him in a bag for about five or ten minutes, all but his head. When we let him out we found at least thirty dead fleas in the bottom of the bag. Do you wonder he was unhappy? Now he feels fine.

Please write again.

With love,
Mizpah S. Greene.

The SABBATH RECORDER

Dear Mrs. Greene:

Dorothy has started to write you a letter so I thought I would too.

We have three brothers now — Arthur, John E., and Philip Maxwell. We have a lot of fun with Philip. He is six months old. He is standing in the tub now.

Daddy took us children to the march to swim in a branch of the Pere-Marquette River. He took us in the big hay wagon.

One of my Sabbath school classmates and myself with the rest joined the church the seventh of August.

I will have to close now. Good-by till I write again.

Naoma Blake.

Bitye, Mich., R. No. 2.

Dear Naoma:

I think you have a fine sized family, but you need a baby girl now to make it even, don't you? One of our little friends gained a baby sister the other day, when he already had one brother and two sisters, and he said, "It's 'bout time we boys had a break, too."

It is splendid news that you and Dorothy and others have joined the church this summer, and I know it is bringing you happiness.

I must close now to leave room on this page for an original poem, written by a young friend of the Verona, N. Y., Church. I think it is good.

I hope you and Dorothy will not forget to write again.

Your loving friend,
Mizpah S. Greene.

TEMPERANCE

By Alva Warner

An Uncle Louis, just the other day,
Got kinda thirsty; so he stopped
And had a drink or two; or three.
And when he stepped his drinking,
He lost his sense of thinking;
He became all around, just lost you see.
He got out of the worldly riot,
Into a ditch where it was quiet.
And let himself go, and fish in his bed;
And a pig, as if to chide him,
Came and lay right down beside him,
And Uncle Louis stay there as if dead.

Came a passer-by named Sadie,
Who was a temperance lady.
And feels he heard her softly say,
"You can tell a man who boozes
By the company he chooses.
And the pig got up and slowly walked away.

The SABBATH RECORDER

Dear Mrs. Greene:

I am a Chinese boy six years old. I want to write to you and ask why your cat's name is "Skeezee"?

I like to hear the letters that come in the SABBATH RECORDER. I haven't any pets because it isn't convenient in our house to have them live in the city of Shanghai.

I have a baby sister, Donna Jean, and a little brother, Donald, too. We are all in Shantung for the summer because Shanghai is so hot. My daddy works in the Bank of Communications in Tsingtao, so we came here.

My auntie came too. She is a kindergarten teacher in our school.

We like to play outside in the little yard here. We like to go to the gate and see the horse carriages. It is a horse carriage to the fortifications near the sea. My auntie and my father went into the fortifications. (Built by the Germans in 1918.)

Why don't you come to China to see us? Perhaps Aunt Anna (West) showed you our family picture.

I am to be in the second grade this year. I will be seven then. This summer I am reading a little English every day and I write some Chinese with my days. Good-by, Mrs. Greene. Your friend,
David Yeu.
July 24, 1937.

Dear David:

Do you know, I was just as pleased as could be to have such nice letters from you and Aunt Mabel. I'll answer you now, and write directly in your book.

So you wonder about our kitty's name. Well, on the "funny" page in the Buffalo Evening News is a picture story about a little boy named Skeezee, and when a little friend brought Eleanor a kitten we asked her what she was going to name it. After thinking a moment she said, "I'm going to call him Skeezee." Eleanor was ten years old then, and now she is twenty, so I think you can tell me how old Skeezee is.

I wish I could come to China to see you and your nice family. Yes, Aunt Anna showed us your family picture, and I was very glad to see it, especially since I had just received your letter. Please write often.

Lovingly your friend,
Mizpah S. Greene.
IHE SABBATH RECORDER

OUR PULPIT

THE MINISTRATION OF ANGELS

BY WILLIAM R. VESTER

(A sermon delivered at Battle Creek in the absence of Pastor Edward M. Holton, and requested for publication.)

The first time we find the work of angels recorded in the Scriptures is when they visited Abraham and told him of the impending doom of Sodom and Gomorrah. He pleaded with the Lord to spare these cities. The Lord promised to spare them if there were only ten righteous people found. Not finding that many, two angels proceeded to warn Lot and save him and his family before the fall of these wicked cities. They told him if he had any sons, sons-in-law, or daughters, to "bring them out of this place." "And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law." While Lot lingered, trying to persuade his relatives to leave Sodom, the angels led him, his wife, and two daughters from the doomed city, leaving behind those daughters who married men that feared not God.

Abraham was anxious to have his son mar rY. God's servant, Isaac. He sent a servant on this mission, and told him of God's promise: "Unto thy seed will I give this land; he shall be my son." He shall be the son, and thou shalt call his name Ishmael. "The angel goes on to say that "he will be great in the sight of his father and his mother." "And the angel entered into him, and said, My God hath sent his angel, and delivered his servant from the bondage of sin." At the time of Christ's resurrection "there was a great earthquake; for the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it. His countenance was like lightning and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come see the place where the Lord is risen. And two angels were present. While the people "looked steadfastly upward to heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Our Sabbath school picnic. We had splendid co-operation and a good time. Next Sabbath we are putting on a Rally Day program. It is early, but our school is starting so soon you do not have to wait till October to rally. Often we see new faces at our Sabbath school, and yesterday we had as many schol ars to our Sabbath school roll. We refuse to be justly called "decadent" and we invite any of you who are in our state, as was Brother Skaggs, to come by and help us.

ACTING PASTOR.

RIVERSIDE, CALIF.

Riverside young people encamped in the mountains June 20-28, for their fourth summer camp. General supervisor of this undertaking was Miss Bernice Brewer. She was assisted by Rev. L. F. Hurley, Rev. Ralph Coon of Boulder, and Ted Stillman of Montebello, Calif. Their camp was a result of their work at their camp the week, and thirty-one over the weekend. Pastor Coon brought the Sabbath message, to which over sixty people were present. The campers were blessed. The closing campfire Sunday night found many young people re-consecrating their service as a result of their mountain-top experience.

DENOMINATIONAL "HOOK-UP"

LITTLE PRAIRIE, IRE. (Received too late for last week)

In June, Marion C. Van Horn and wife spent a week-end with us and Mr. Van Horn preached for us. In August, Rev. James Skaggs, as he was returning from the Southwestern Association, came and preached for us Tuesday and Wednesday night. It was very hot and sultry both these visitors were with us. It took courage and sacrifice for them to come and preach and make contacts under the conditions they met. The Lord's church is often called for such. The community as well as our people responded and were blessed.

It means much to these smaller churches that are struggling without a pastor, to have someone "come by." We were glad that two of our members could be delegates at the Southern Indiana Annual Association. It is to entertain our association in 1938; much interest is being shown.

Last Wednesday we held our Sabbath school picnic. We had splendid co-operation and a good time. Next Sabbath we are putting on a Rally Day program. It is early, but our school is starting so soon you do not have to wait till October to rally. Often we see new faces at our Sabbath school, and yesterday we had as many scholars to our Sabbath school roll. We refuse to be justly called "decadent" and we invite any of you who are in our state, as was Brother Skaggs, to come by and help us.

ACTING PASTOR.

PLAINFIELD, N. J.

The one hundred twenty-sixth session of the Seventh Day Baptist General Conference was convened in August, 1938, with church members from Plainfield. During the business meeting of this year's Sunday session at Shiloh, the following officers were elected for the next Conference year:

President, Courtland V. Davis, Plainfield; first vice-president, Carroll L. Hill, Milton,
While he, having amused us with these feints, puts in his work of wickedness in every direction. While we waste our strength and time on trivialities, he shoots his arrows at every vital part.

What have the Christians of today to do with the errors, blunders, and fooleries of past centuries? Why need they stand up to defend men who have confessed themselves sinners, who have acknowledged their own errors, and who have only said, "Be ye followers of me as I follow Christ." Let Christian men cease to employ their time in such futile and profitless undertakings. Let them look to the line of defense that has been laid down by the great Captain of salvation. Let them draw in their scattered forces which are scattered along sectarian picket lines, and wasting their ammunition in the defense of things which need not and cannot be defended. Let them cast aside the traditions of the elders, the creeds and confessions by which men have divided the flock of God, and let them stand for the defense of the gospel, and the gospel alone, the Bible and the faith that saves. Let God shall crow his defenders with blessing, and give them the victory through our Lord Jesus Christ.—("Original" from an Old Scrapbook, submitted by Mrs. Pearl Lamoan.)

God has appointed no man or set of men to defend his honor or to avenge his injuries.—Liberty.

TEN RULES TO INSURE FRIENDS

Feel a kinship with every one, since God is our Father.
Carefully hold a winsome character.
Serve wherever possible, with no thought of returns.
Endeavor to get the other fellow's point of view.
Rejoice heartily in another's success and be genuinely sorry over his failures.
Refuse to criticize, and be patient with others' faults.
Let us forego in folks as miners do for pay dirt.
Watch your associates and the thoughts that are welcomed.
Conquer anger at any cost and always.
Develop the power to sympathize, and use it freely; stand by the aspiring one, even if weak.

—Christian Reiner, in the Zion's Herald.

MARRIAGES


OBITUARY

TALBOT—Frank A. Talbot was born in Johnson County, Neb., June 12, 1898, and died August 5, 1937. He had lived in Battle Creek eleven years. He is survived by his widow; one son, Bernard; one daughter, Merle, all at home; his mother, Mrs. Bert Talbot, North Long; one brother, Dr. Harry G. Talbot, Eugene, Ore.; one half-sister, six half-brothers, and two step-sisters.

Funeral services were conducted by Rev. E. M. Holston assisted by Rev. Henry R. Jordan.

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