Some may say, perhaps, since there is no more Levitical priesthood, that tithing is not binding in this age. Jesus said, "Woe unto thee, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." And what does Paul say in 1 Corinthians 9: 6, "Have I not power over mine own body, even as I have over you?" 

Moreover, the apostles preaching the gospel after the ascension of Jesus, to the Corinthians, "Have we not power to forbear working? Who goeth a warfare any time at his own expense?" (1 Corinthians 9: 6).

Paul says, "Do ye not know that they who minister in the temple live of the things of the temple? And they that minster by oil for light live of the candlestock? And they that hear the preacher live of the preacher's things. Even so hath the Lord commanded that they which preach the gospel should live of the things of the gospel." (2 Corinthians 11: 7).

In Acts 6: 2, 4, it says of the twelve disciples, "And the word of God spread abroad; and the number of the disciples multiplied in Jerusalem greatly; and a great number of priests were obedient to the faith." (Acts 6: 2).

Moreover, Paul writes, "For if he give his time to spiritual things, should he not be better remunerated? If the world give you bread and apparel, why should he not give him of his material things? We not give him of our material things? We have sowed unto you spiritual seed; is it a great thing if we shall reap material?" (Galatians 6: 9).

Paul also says, "But we will give ourselves continually to prayer, and to the ministry of the word." (1 Thessalonians 2: 8). But he adds, "For there are bondservants which have continued with me in my bonds, and have accompanied me in the kingdom of God, unto whom it shall be more given in this time; but unto you, speak I not." (Colossians 4: 10).

Moreover, Paul writes, "Nevertheless we, having knowledge of the grace of God, which we have received in Christ Jesus, that in every thing ye want for nothing." (Philippians 4: 19).

Paul also says, "For we have not an high priest which cannot be touched with the feeling of our infirmities." (Hebrews 4: 15). He adds, "For the angel said unto him, Take heed that thou take not knowledge of the heaven and the earth: For the Lord will not suffer the soul of an hypocrite to live always, but will rebuke the devourer for his sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." (Malachi 3: 18).

**MARRIAGES**

HEATH-GREENE.—On April 17, 1938, at the home of the bride’s parents, Mr. and Mrs. Paul Greene, near Carthage, N. Y., Wesley Heath and Duria Clyde Ehret officiated. Their future home will be in Rodman, N. Y.

**OBITUARY**

Bowen.—Emary Herbert, son of Levi D. and Victoria M. Arnold Bond, was born in Upshur County, near Aberdeen, W. Va., February 6, 1869, and died at his home near Lost Creek, W. Va., November 28, 1937, after a lingering illness of more than a year.

When he was sixteen years of age, he was baptized and joined the Lost Creek Seventh Day Baptist Church, of which he remained a loyal member until his death. On May 24, 1893, he was married to Miss Erna, daughter of Franklin and Mary Elizabeth Fox Fitz Randolph, of New Milton, W. Va. To them were born two sons: Burt Randolph and Carroll Arnold, both of whom, with their mother, survive.

Mr. Bond was modest and unassuming, and led a quiet exemplary Christian life among his many friends. In business, as a progressive farmer, he was well and favorably known among the farmers and tillers across his native state.

The funeral services at the home and at the church where he was laid to rest, were conducted by Rev. Eli F. Loofbrough, after which he was laid in the Lost Creek cemetery.

**REVIEW WANTED ADS**

For Sale, Help Wanted, and other items should be placed in the Review under the category of "Wanted Ads." Please indicate which category you wish to use when placing your ad. For Sale, Help Wanted, and other items should be placed in the Review under the category of "Wanted Ads." Please indicate which category you wish to use when placing your ad.

For Sale—Our former home in Milton, Wis., ten room house, oil burned, garage, all modern, garage, large barn, all well equipped. Must sell, must sell. Reasonable terms. J. M. Ellis, 2014 Gregory Street, Madison, Wisconsin.

**RECIPE WANTED ADS**

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." And what does Paul say in 1 Corinthians 9: 6, "Have we not power to forbear working? Who goeth a warfare any time at his own expense?" (1 Corinthians 9: 6).

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Sabbath

American Sabbath Tract Society, Plainfield, N. J.

Vol. 124, No. 23 Whole No. 4,775

THE SABBATH RECORDER

A SEVENTH DAY BAPTIST WEEKLY

Established in 1844

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Barnes, D.D.

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Luther R. Horn

Walter L. Greene

Rev. Erlo E. Button

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Wisely or Foolishly

After a great storm one day may drive down the Jersey coast and observe great seas under walls and houses under ruins, and high waves broken, devastation on every hand, and the winds breaking tides. Turning northward in a short ride and up the great Pulaski Skyway, one approaches New York City and enters with its vast skyline, soaring and commanding, as though no great storm had ever been experienced.

The difference? The great skyscrapers piercing the sky, and the one the traveler are founded upon solid rock. The sea walls and houses on the Jersey coast were built upon the sands. No matter how large the manor of the foundation walls, they were not laid upon solid rock, and angry elements in fantastic combination beating upon them through the years. The foundations of the beautiful, imposing superstructures were undermined and all came to ruin.

Jesus said life was like a ship. Paul reiterated this in his epistle, declaring, "Other foundation can no man lay than that is laid in Christ Jesus." How important it is that we build upon the right foundation. The other day an elderly, gray-haired man—one who had been respected, honored in a big banking concern—entered the penitentiary for a term of years because he had failed in his trust. He had been building on wrong foundations, and many were ruined and hurt by his fall. That is one of the awfulness of sin—the suffering of the innocent with the guilty. "No man himself alone," and no man sineth to himself alone.

The day this is written a husband, and father of a young father, is on trial for serious criminal assaults to which he readily confesses. He refuses to see any of his sorrowing family because of the disgrace brought upon them. This man has been a respected, honored, and trusted in a huge banking concern—entered the penitentiary for his fall. That is one of the awfulness of sin— the suffering of the innocent with the guilty. "No man himself alone," and no man sineth to himself alone.

Let us remember there is only the one sure foundation. Forget all falsities, and the ease and suddenness and superfluity of naughtiness, and receive with meekness the engraven word, which is able to save your souls. And ye be doers of the word and not hearers only, decreeing your own selves.

Experiment in Socialization

There is but one Protestant church in Gunnison County, Colo. In this county principally lies the Gunnison National Forest, consisting of some two thousand square miles. A cousin of this writer, Mr. Richard Ray Clarke, is assistant supervisor of this forest. For a day and a half the home of this cousin was the hospital headquarters of Pastor Coon and Editor Van Horn. The cousins had not met each other for fifty years, so naturally had many things to talk about.

But it was gratifying to find this forester, who has reared a large, fine family, interested in religious matters. He is a trustee of a community project of socialization which is sponsored by the local church community. The Protestant church mentioned above. We were talking one day with him about life in the Building, nearing completion. As a community project the Federal Government is helping finance it. Dr. George Nuckolls, the community pastor in this scheme, is seeing his lifelong dream come true. On him the responsibility of building plans and construction mainly rests. Beginning his pastoral work here some years ago, he has been an outstanding pastor in Detroit, other eastern cities, and Denver. Now he is back in this old mining and cattle town, afire with love for youth and zealous to make the place a more helpful and Christlike place for men, women, and children to live in.

The building is made of adobe, mere mud brick, of which some of the oldest buildings in America are made, some dating back to the Spanish days. Placed over cemented on the outside, this material is imperious to water and will withstand a pressure of 265 pounds to the square inch, good for five or six stories.

There are toilets and shower rooms. There are bathrooms, club rooms, and dining room, with platform for home theatricals, social gatherings or social functions.

The food served will be the only cost. We can believe it. In this socialization adventure religious instruction as such will not be taught. The foreman loves the Lord and are endeavoring to manifest the love by service among them whom the Lord loves, without distinction between the color, or creed, or race. Preacher to them!

Wastebasket

Came an Alumni News Magazine from a college on the west coast—and the adobe bricks to the making of doors, window frames, and the cutting and setting of the glass, the labor is all performed by those who have skillfully learned the art. When the building is completed the building will have cost the community about $32,000 and will be beautiful, one of which any city might justly be proud.

Even finer is the conception of the use that is to be made of it. In the basement there is a work shop where boys under competent instructors can bring material to make any thing from a kite to a boat or bird house, and be told how to do it; a large club room for Scouts and Camp Fire Girls: a large room for children—open after school hours to dinner time, then from seven to nine in the evening. This will be equipped for all kinds of games. There are toilets and shower rooms.

Upstairs will be found a large club room, fully equipped kitchen, and great social hall with platform for home theatricals, social purposes, lunches, banquets, and the like. People of various religious denominations will attend. The building is made upon the right foundation. The other day an elderly, gray-haired man—one who had been respected, honored in a big banking concern—entered the penitentiary for his fall. That is one of the awfulness of sin—the suffering of the innocent with the guilty. "No man himself alone," and no man sineth to himself alone.
It would be a sad commentary on our generation if the government needed money and enable our leaders who are responsible for the building to pay promptly and in full our obligation.

It shouldn't be too easy to raise money for our causes. Those charged with expenditure might then become extravagant. It shouldn't, however, be impossible for these leaders to raise the needed funds meeting the legitimate needs. The denomination is too small to say, "Let George do it." It will not be done unless we individually accept our share of responsibility.

S. O. Bond

MISSIONS

MONEY, BRAINS, HEART, EFFORT

In the work of church and missions vast expenditures are necessary. This has always been the case. The expenditures are of various kinds.

MONEY

Though money is the least important, it is vitally and always has been. We point to the early church as an illustration of a time when there was expenditure on without money, but this reveals superficial thinking. It is doubtful true that in apostolic days and centuries following, many received the gospel from Christian business men and other travelers as they went from place to place and from country to country; but the apostles and other ministers gave their time to the work and this took money then as well as today. The message of Christ was carried to Asia Minor, Europe, Africa, and to the countries in Asia east of Palestine by Paul, Peter, Thomas, and the other apostles. Though these men did not receive salaries, their efforts required large sums of money, comparatively speaking. The gospel was dependent then as it is today upon that which we call money. The wealth of the world today is largely the result of those who carried the crucified Christ, and we honor ourselves as well as our Lord when we make the wealth entrusted to us the patron of missions and the Church.

Brains

Missions and churches demand vast expenditures in intellectual efforts, notwithstanding the opinion sometimes prevalent that the masses are in authority in missionary matters. Bishop McConnell said some time past that, "The Church is the one thing everyone knows the least about." Missions have included missions with even greater emphasis. It often happens that the less one knows about missions the louder and more positive he talks. The prophet cried, "my people are destroyed for lack of knowledge." Missions are often-times destroyed because people won't dedicate to them the intellectual expenditures which they deserve. They are the greatest task of the ages and demand the greatest intellectual expenditure on the part of Christ's disciples. One may have been well versed twenty-five, ten, or even five years past as to the missionary situation and the demands connected therewith, and at the same time be very ignorant of the needs and methods of the present hour. The Christian Church and leaders must become intelligent regarding missions through exhaustive intellectual expenditures.

Three generations ago it was said by a noted educator that it took bricks, books, and brains to make a college. He put brains as the most important, and a college is not much without brains. Missions need the best brains of the world. It is well that men put the best intellectual expenditures into politics; it is well that they should sound the heights and depths of a business proposition, but the call of God to the men in the Church today is that they make these expenditures for the realm of missions, exhausting every resource to know everything pertaining to missions and to acquire skill in conducting them. When the forces of their intellects this way, they are dedicating them to the highest and best end of the realm of men or angels.

HEART

In missions and church work there is another kind of expenditure, most vital of all. It is the expenditure of heart. It is spoken of in that familiar fifty-third chapter of Isaiah as the "soul and spirit." It is the travail of his soul, and shall be satisfied." Here lies the great power of the gospel. Paul said, "For Christ set me apart, His gospel, my heart, and soul, my whole being, in order that I might be a servant of God unto salvation." It was because Paul's heart was on fire with tender and holy affection for men that he could say that he never could have been used of God to reach men; neither can we.

Some time past, a man writing regarding his position in some church said, "I was not in the habit of thinking much about missions, I considered the subject as so much of Christ's work, and no one could be more vitally interested in it than Christ."
his manner. I have heard speakers in our church who, even while one agreed with what they were saying, seemed to rouse a kind of fighting feeling in our hearers by their over-assertive way of presenting their truths. Pastor q does not have that way. He interestn and acts rather than talks. Why should we preachers arouse a feeling of antagonism in our hearers by what we say or by our manner? It is because we lack travail of soul. Why should we not only rouse a feeling of antagonism in our hearers against religion? It is because we are not sincere enough to help men that takes the snarl out of our voices, the contempt out of our words, the good of a lack of heart.

There must be an agonizing lack system in their efforts. The work of missions and the Church demands the most intense and heroic effort. There is as great a sin to waste time as it is to waste money, and many fail here. Do they cry in the language of the sluggard as great a sin to waste time as it is to waste money, and many fail here.

Many Christian workers have never dipped down to the second stratum. They do not know what they can do because they have not put forth the effort; but if the kingdom of our Redeemer triumphs, they must be great and prolonged exertion on the part of ministers, missionaries, and all who profess to be his followers. "Faith without works is dead," says James; "if a man has faith, he has no doubt whatever, but he that hath faith, and believeth not, is guilty of sin.

Do you think that because you have so much to do, you cannot find much time to pray? Maybe if you prayed more, it would not require so much time to do other things. Other things, otherwise sometimes said, "I have so much to do today that I cannot get along without three hours of prayer."

—Bible Witness.
THE SABBATH RECORDER

Vol. II, Nos. 1, 2, 3, 4; Vol. III, Nos. 1, 2, 3, 4; Vol. IV, Nos. 1, 2, 3, 4, 5; Vol. V, Nos. 1, 2, 3, 4, 5, 6, 7, 8, Vol. VII, Nos. 1, 2, 3, 4, Vol. VIII, Nos. 6, Vol. IX, Nos. 1, 2, 3, 4, 5, 7, Vol. X, No. 1.

The Church News published quarterly at Salemville, Pa., is used by all Seventh-day Baptist Societies in Pennsylvania, and is issued under date of July 1, 1917, with F. R. King as editor and treasurer. It was not until many years later that their General Conference recognized it as the official organ of the churches connected with it. The Historical Society has the following issues:

July 1, 1917; August, 1918; May, 1919; May 15, 1919; April, 1920; May, 1920. Beginning with July 1920, it began to appear quarterly as a monthly, with a stated section and a volume and number. Vol. I, No. 1 was of that date. Of the society has the following: Vol. I, complete; Vol. II, complete; Vol. III, complete; Vol. IV, complete; Vol. V, complete; Vol. VI, Nos. 1, 2, Vol. VII, Nos. 1, 2, 3, Vol. VIII, complete; Vol. IX, complete; Vol. X, complete; Vol. XI, complete; Vol. XII, Nos. 1, 2, 3; Vol. XIII, complete; Vol. XIV, complete; Vol. XV, complete.

The Pacific Pioneer, "a journal written by Jews and for Jews," was first published in New York City, July 13, 1888, by H. Friedlander, a Sabbath-keeping Jew, who was assisted by Ch. Th. Lucky. Mr. Friedlander died some months later, and the publication of the journal was suspended for a time, but was finally continued by the American Sabbath Union, having at the back of it, the Society, beginning April, 1889, with William C. Daland as editor. In 1894, Rev. S. S. Powell and Prof. W. T. Wharf were added to the editorial staff. Lack of funds for such special work caused its discontinuance at the close of 1898. Of the first volume, 48 numbers, the Society has the following numbers: 1, 2, 12, 13, 14, 15, 16. This last number, under date of Friday, November 16, 1888, carries notice of the death of the editor, Mr. Friedlander. The society has the following issues: November 12, 1888. Beginning with Volume II, the society has a complete file to the end of Volume VIII, except Vol. IV, No. 4. Of Volume VIII, the society has a complete bound volume, without the covers which are an integral part of the journal. Apparently it was printed in the Hebrew language and designed for educated Jews. Started as a monthly magazine in September, 1917, it was supposed to be finally ceased in October, 1920. Of these the Historical Society has the following issues: Vol. I, Nos. 1, 2, 3, 4, 5, 6, 7, 8; Vol. II, Nos. 1, 2, 3, 4, 5, 6, 8; Vol. III, Nos. 1, 2, 3-5, 6-7, 8-9; Vol. V, Nos. 1, 2. There are several other numbers, but even volume and number are printed in Hebrew, which the present writer does not read.

WOMAN'S WORK

SOMETHING TO PONDER

Almost any news reel follows this pattern: Russian airplanes being groomed for warfare; Hitler reviewing his air fleet; Mussolini's air arm being shown in the British Royal Airdrome; Japanese planes flying over China. Then come United States planes and aircraft guns. "How much more can we do?" is the cry of our own people to make our defense not equal to, but better than, that of any other power in the world. Or we hear, "the powers that be," "labor of love," "handwriting on the wall," "a mess of potage," "the widow's mite," "we the people," "the fat of the land," "the laborer is worthy of his hire," "whited sepulchers," "all things to all men."

—The Christian Endeavor World.

THE UTILITY OF FREEDOM

The happy people of this world are never free. It is only youth which really wants freedom, or those who have set up a defensive mechanism against life, since to live is also to suffer. If you think that we know, that nothing is of value unless it can be shared, and that the eternal cry of the human heart is to belong to someone else. It is its escape from loneliness, its support in weakness, its salve to its pride. Even youth should think twice before it asks for freedom. Surely to be happy is better than to be free; and to be kind to all, to like many and love a few, to be needed and wanted, is better than to be like a ouija board.

Mary Roberts Rinehart.

THE SABBATH RECORDER

FROM THE FINANCE COMMITTEE

What will be the total amount given for denominational work for this Conference year? Every Seventh Day Baptist is interested in the answer to this question. What are you going to do to make that answer one of encouragement to all those who are employed by our denomination, and to the denomination itself? For there is a general belief that the total amount given is less than the amount given last year, it will surely mean retrenchment in all lines of our work. In the remaining days of the Conference year will you please pay up your pledge, and make a liberal contribution above that amount if it is at all possible? Money is an evangel when it is invested in the enterprizes of human redemption. The love of money is the root of evil—all kinds of evil; but money in the hands of Christian love is the source of good—all kinds of good. Money is power—latent power. When out of a loving heart this power is poured into the Lord's treasury, it becomes an evangel of mighty and marvelous potentialities.

THE FINANCE COMMITTEE.

LETTER TO SABBATH RECORDER

DEAR FRIEND:

It has occurred to me that your readers might be interested in an outline account of twenty-four hours in the life of a retired minister.

May 20, 1938, at 6.45 p.m., with my grand daughter, Barbara, I was invited to attend an outdoor meeting of the Seventh Day Baptist young people at Alfred.

When I arrived at the place of meeting the supper was over but the fire was burning brightly. I was invited to eat but resisted the temptation. The leader of the meeting was one who recently worked West Africa. He was asked to speak but resisted the temptation. The following were present: (Where addresses are not given, they are from the Washington, D. C., schools. The chief condemnation of the magazine came from its stand on war, which is stated as follows: "Finally, we believe that the reader is liable to build up a war propaganda which will carry false evidence to prove to every thinking person that war is a means of settling international disputes is a complete and absolute failure. Therefore we shall continue to call the attention of our readers to that evidence. We shall fight war, and war-mindedness, and conditions which make for war, wherever we find them."

Is this banning an evidence that war propaganda is present today?

The Edith le Israel (Witness to Israel) was published under the auspices of the Sabbath Tract Society, and was edited by the Rev. Ch. Th. Lucky, a Christian Jew, who was a member of the First Seventh Day Baptist Church of New York City. It printed in the Hebrew language and designed for educated Jews. Started as a monthly magazine in September, 1917, it was supposed to be finally ceased in October, 1920. If the Historical Society has the following issues: Vol. I, Nos. 1, 2, 3, 4, 5, 6, 7, 8; Vol. II, Nos. 1, 2, 3, 4, 5, 6, 8; Vol. III, Nos. 1, 2, 3-5, 6-7, 8-9; Vol. V, Nos. 1, 2. There are several other numbers, but even volume and number are printed in Hebrew, which the present writer does not read.

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Mary Roberts Rinehart.
Gentry, Ark.; Luther Crichlow of Washington, Calif.; Pastor Ehret; John Norwood; Winthrop Davis of Shanghai, China; Diplton Polan of Brookfield, Kenyon Clarke; Edward Crandall of Thomas; Eugene Shaw of Independence; William Arthur; David Kenneth Burdick; and the writer. For various reasons several of our young people were unable to attend.

From this service I went to the church prayer meeting at the parish house. Here Deacon Peters, and others, man, called to ask that someone from our house would take his regular envelope for the offering to go to Nile to church. I introduce this incident to illustrate how churches should be to go to Nile. Forty years have changed the Mississippi and the Gulf of Mexico.

They still toll the bell at Nile as they used to do. Three taps in quick close is the signal for the service to begin. This collection of twenty-three stories, written largely for a group of girls aged eight to twelve years, contains two or three stories of interest to boys, and to children both older and younger.

Animals play a part in several of the stories; as the lamb who liked strawberries; King Cole, the pet crow who got lost; Tommy's dog, whose story is a true one; and Bonnie, the collie pup, who went missing and did not exactly run away, but wanted to see the Wide Wonderful World.

Magic and mystery enter into other stories. Through magic, Nanette and Bibby-Ann visit the Dolls' Asylum, the home of all dolls, and save a doll before they come to the earth to live with little girls. Fed and Dick go secretly hunting for a mystery "to plague the girls," and find more of a mystery than they bargain for.

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For me to live is Christ, but to die is gain.  
MY WIFE
Tell my wife if anything further happens that I am expecting her as a Christian to lead the children to Jesus. And my God shall supply all your need according to His riches in glory by Christ Jesus. I also expect to meet her in our promised home.

N. A. EDWARDS.

These Scripture references were also found there, so very applicable to his life and teaching:

"Conforming the souls of the disciples, and exculting them to continue in the faith, and that we must suffer much tribulation enter into the kingdom of God. Acts 14: 22."

"For, when you were with me, you told me before that you should suffer tribulation; even as it came to pass, and ye know. 1 Thess. 3: 4."

"And not only so, but we glory in tribulations also; knowing that tribulation worketh patience. Rom. 5: 3."

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Rom. 8: 35."

"Rejoicing in hope; patient in tribulation; continuing instant in prayer. Rom. 12: 12."

"We mourn with the widow and children and the many, many friends in Jamaica."

D. BURDETT COON.

"OUR PULPIT
"TAKE THEREFORE NO THOUGHT FOR THE MORROW"

MATTHEW 6: 34

(Sermon by Rev. Everett T. Harris, pastor First Hopkinton Church, Ashaway, R. I.)

This sounds like fine advice for loafers. No wise husband would ever encourage his Christian wife or mother would urge it; for no one has made a success of life without taking thought. There is a vast difference between being "troubled" and being "distracted." And, "Distracted.""

"Be not therefore anxious for the morrow; the counsel of the Master in this text. But that, too, I am hard saying. Dr. Maude Royden says: "I honestly feel that one of the worst sins of religious people is that they go about the world looking as if they were dead." For Christians, those who take Jesus as their "Lord and Master," "Be not anxious for the morrow" is as clear and binding a counsel as "Do not kill" "Do not lie," not to steal. The Christian who worships Christ as the Lord of his life, "Be not anxious for the morrow" carries with it the whole commandment: "Thou shalt not covet.""

Several causes prevent us from heeding this counsel of Christ. Why are we "anxious for the morrow?"

One root of anxious thought is covetousness. Recall those words of the Master: "Lay not up for yourselves treasures on the earth, where moth and rust consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through and steal: for where thy treasure is, there will thy heart be also."

Many of us are sure we should not worry if we had more goods, land, and gold. We should not worry about the morrow if we were earning a bit more today.

Every one of us who is not hopelessly selfish deplores the wars and post-war confusion in which we exist amid potential plenty in our land. Every one of us whose conscience is even partially Christianized is concerned about the millions of youth and men who cannot find work to insure them a decent livelihood. But this anxiety, this passion to get more, to have more, is a vast difference between being "troubled" and being "distracted.""

People are destroyed for want of appreciation of life. Many of us are sure we should not worry if we had more, more, more—money. How the morrow affects us. Another kind of anxious thought is the ever-present dread of poverty. Suicide causes come from loss of faith."

Suicides come from loss of faith. The primary question is, "Am I known to my keep to society and God?" Put secondary questions first, and life becomes a prey to thoughtlessness. The root of anxious thought is thoughtlessness. The root of anxious thought is thoughtlessness.
More than we do; that God has considerably
lessed men to
loved children. He
That God has considerably
from borrowing trouble; to avoid cross ing
Earth
psychiatrists have wrought marvelous cures
fear
God. After all these things do the pagans seek
Worry, said Jesus, is a pagan trait.
churches
of the various national churches.
be among the number. For, let us all
59, was born near
Fears are at the roots of these disorders.
Church.
On November 26, 1871, she was united in marriage to
SUES, Ohio.
Mr. Roderick Moulton and Miss Beth Barber passed away April 1, 1938.
Mr. Roderick Moulton and Miss Beth Barber passed away April 1, 1938.
For, let us all
Church, Battle
In these pages we have reported from time
2, 1872, she was united in marriage
longing. No;
there in large numbers.
Full particulars regarding the convention procedure and the terms of the International
United
New Market, N. J., the
"let not your heart be troubled." Believe,
believe great in the living God.
1940 Conference in London.
It
It
for the American churches; it was unanimously decided to invite
We are sure it would mean a considerable
be Columbus, Ohio. Mr. J. Allen Watson, who is giving much
of the American churches.
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Farewell services were held from her late home, 450 W. Park Ave., April 23, 1938, and at two o'clock at the church, conducted by her pastor, Rev. H. L. Polan.

MCCARTHER—Mary Ewart was born in Belmont County, Ohio, February 20, 1820, and passed away at her home in Farmi, Ill. April 19, 1938.

In 1873, she was united in marriage with Henry McConnaughy, to whom union were born two children: Mrs. Lottie Timberlake, and Mrs. Frances Braun. Later, to a second union, with James McArthur, one daughter, Mrs. Grace I. Polan, was born.

Funeral services were conducted at the home by Pastor A. T. Bottoms. She was laid to rest in the Iuka, Ill., cemetery.

POLLER—Lena Partello, daughter of Charles and Elizabeth Partello, was born at Ashaway, R. I., June 6, 1896. Two of their children died at birth, R. M. and T. S. A third child, Mary T. and Mary Jane Crandall Bliss, was later marrried to Charles A. Pierce and to A. T. Bottoms.

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In 1928, he was married to Charles A. Pierce and to A. T. Bottoms.

RING—Arvid H. Ring was born in Bullock, W. Va., December 27, 1937, and died April 25, 1938, in Riverside, Calif., following a paralytic stroke.

With his parents he came to this country and settled in Union County, S. Dak., in 1896. Here he grew to manhood. At an early age he was baptized and became a member of the Big Springs Baptist Church, of which he remained a faithful member throughout his life.

He never married, but was a lover of children and had many young friends. He loved flowers and gardening and suffered a stroke while at this favorite occupation.

Funeral services were held at the Preston Funeral Parlors April 27. Rev. E. S. Ballenger and L. R. Loyd officiated.

WOODEN—Carrie Edith Bliss, daughter of Benjamin T. and Mary Jane Crandall Bliss, was born February 13, 1898, and died at her home in Little Genesee, April 13, 1938.

She was married to Frank Woolin February 6, 1916. Two of their children died at birth, and one daughter, Mary, died at the age of twenty years. One son, Walter, at home, and her husband survive her.

Mrs. Woolin was baptized and joined the Little Genesee Seventh Day Baptist Church August 4, 1883. On Sabbath day April 16, she was to receive a certificate, with others, which gave special recognition of fifty years' membership in the church at Little Genesee. She had been a faithful member of the church, and had kept in ill health for a number of years and was unable to take active part in the work of the church. During this time her faith in God was strong.

Funeral services were held at the home April 15, and burial was in the Little Genesee cemetery. Her pastor, Harley Sutton, conducted the services.

A. T. B.