DENOMINATIONAL BUDGET
Statement of Treasurer, October 31, 1948

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**Disbursements**

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**OBITUARIES**

(Continued from page 295)

Meathrell, — California, daughter of Asa and Marvel (Maxson) Fitz Randolph, was born at Meathouse Fork, W. Va., October 21, 1854, and died in her home at Berea, W. Va., October 26, 1948.

On April 10, 1882, she was married to John Edward Meathrell, who preceded her in death on November 9, 1928. To them were born four children: Julia, Rupert, Cora, and Drace (Mrs. R. M. Britset) all of Berea, W. Va. Five grandchildren also survive, and four brothers: Alva of Alfred, N. Y., Virgil of Welleva, N. Y., Preston, of Sutton, W. Va., Delvinus, of California; and one sister, Cleora, of Revelunt, Pa.

In early life Mrs. Meathrell was baptized and united with the Ritchie Seventh Day Baptist Church at Berea, W. Va., and remained a faithful member till death. For many long years the Meathrell family have been staunch supporters of the Ritchie Church, and the influence of this Christian home has been felt in the community.

Friends and relatives filled the Ritchie Seventh Day Baptist Church on October 26, 1948, to participate in farewell services conducted by her pastor, Rev. John Fitz Randolph. J. R.

Burridge, — Arthur Gardner, son of the late Pardon C. and Mary F. Palmer Burridge, died October 14, 1948, at the Western, R. I., Hospital.

He was born in Hopkinton, R. I., December 2, 1884. He was a member of the Rockville Seventh Day Baptist Church, having been baptized by Rev. Alexander McLean and taken into the Church November 12, 1904.

He was connected for many years with the Electric Boat Company of New London, Conn., as a machinist. Three years ago he retired and came to Westerly to live with his sister, Mrs. Charles L. Palmer.

Besides Mrs. Palmer, he is survived by a sister, Mrs. Ida Mylod of Boston, and three brothers: F. LaVerne of Boston, John L. and L. E. of Westerly, and Fred J. of Wyoming.

Funeral services were held at Westerly, R. I., October 27, 1948, conducted by Rev. Paul S. Burridge and Rev. Harold R. Crandell, and burial took place at Westerly. P. S. B.

**Comparative Figures**

<table>
<thead>
<tr>
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<td><strong>Receipts for October</strong></td>
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<td>Per cent raised in October</td>
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<td>L. M. Van Horn, Treasurer</td>
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Milton, Wisc.
The Sabbath Day

It takes two hundred ninety-six words in our Bible to record the Ten Commandments. Of these, ninety-four words nearly one-third of the whole are required for the Sabbath commandment. Evidently God thought the fourth commandment important. Evidently He meant it when He said, "Remember the Sabbath day to keep it holy." (Exod. 20: 8-11)

Holy means set apart. Here is a day which is set apart from other days. It is to have a different atmosphere. It is to be used for other purposes.

Let us see what Jesus made of the Sabbath.

He devoted the beginning of every day to a season of private meditation and prayer. No man is ready for the Sabbath day — or any other day — unless he has begun the day alone with God.

Jesus found time on the Sabbath for active participation in public worship. "As his custom was, he went into the synagogue on the sabbath day." We may be sure that He was no negligent or careless worshipper, nor was His day for Him a time of blessed fellowship with those who loved the Lord.

The Sabbath afforded Jesus a time of quiet fellowship with His friends. After the worship in the synagogue at Capernaum, He went home with Simon Peter to be his guest. He counted it a privilege to have this opportunity of closer comradeship with those He loved.

Jesus used a part of the Sabbath for His ministry of mercy. How many ways He healed and helped! Surely we are walking in His steps when we use a part of the Lord's day to carry sunshine and cheer and comfort to those who need it.

I know of no better rule for Sabbath observance than to follow the example of Jesus: begin the day with prayer; partake in the public worship of God's house; use a part of the day for quiet fellowship with family and friends; and dedicate some of the day to going about doing good. — Arthur Street, Church of the Brethren, Parkersburg, W. Va.

"The Lord of the Sabbath"

"And he said to them, 'The sabbath was made for man, for the sabbath: so the Son of man is lord even of the sabbath.'" Mark 2: 27, 28 (R.S.V).

God's Dynamic Demonstration

More professing Christians should wake up to the fact that there is a God; that He is in charge of His creation; that He ought to be part of the affairs of this world; that He will guide the lives of all His children if they will only let Him. Those of us who believe in Him, believe this. Yet, are we acting as though God really exists and the things of this world and God's guiding our lives, individually and collectively, are all-important? That after, all, nothing else really matters?

Consistency

If we are performing as we profess, then we are in a position to share this performance with others and to win them to the One who makes possible a perform­ ance. "Let us therefore maintain our confidence," Heb. 10: 25.

If we are not performing as we profess, then how can we expect those whom we would reach and win to do so? If the profession of Christ is true, then we must be His doers. "Do we or do we not believe in Him as God's covering the affairs of this world and God's guiding our lives, individually and collectively, are all-important? That after, all, nothing else really matters?"

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Let us Awake!

Let us awake from our indifference and laziness. Some of us who profess the Lord Jesus Christ are losing our spiritual lives by degrees and go blissfully on un­ mindful of the tragic consequences.

One evidence of our being truly con­ verted and wholly committed to Christ's way of life is our effective work in making His way of life known to others by deed and word and thought. If we are truly converted we will be doing that. One evidence that we are not truly converted is that we are busy about other matters than our Master's business. It is high time that we awake from our preoccupa­ tion and get busy for our Lord.

Awake those that sleep, and arise from the dead, and Christ shall give thee light." Ephesians 5: 14.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isaiah 60: 1.
THE SABBATH RECORDER

THE SABBATH RECORDER

Moments of Meditation

GOD'S KEEPING POWER
Read Psalm 91, Ephesians 5: 15-17
Do we know God's keeping power? Are we conscious of His presence day by day and hour by hour? As we go about our daily occupation — in the home, on the farm, in the shop, in the schoolroom, at the office, at business, wherever we may be and whatever we may be doing — are we aware of God's presence there?

A few minutes ago we were talking with a called teacher near our headquarters. It was 7:30 in the morning and he had just turned his radio dial to a devotional program being broadcast from the Pillar of Fire station near Philadelphia. He enjoys these programs immensely. As our talk friend told of his faith in God's keeping power, his face shone. He talked of his reflection recently upon the heavy traffic of our city streets. He thought of the thousands who daily come and go safely — kept "in the hollow of God's hand." Some are mindful, other unmindful, of God's keeping power.

Several years ago a young girl was visiting in the home of her grandfather and grandmother. At breakfast devotions one morning the grandmother prayed that God would protect the members of her family from the unseen dangers that lurk. "What do you mean by unseen dangers that lurk?" asked the granddaughter. The grandmother proceeded to explain:

At about ten o'clock that morning at the young girl's father and brother were driving along the country road, they suddenly came upon a small bridge that was out. Instead of going ahead, they committed such a probable injury to themselves and certain damage to the car, the father turned the car toward the deep ditch by the roadside. By a miracle the

(Concluded on page 301)

Testimonies for Christ and the Sabbath

SEVENTH DAY BAPTIST CHURCH OF RIVERSIDE, CALIF.

I was a Sabbathkeeper primarily because my parents were. Later, after reaching years of some discernment and understanding, I found myself a Sabbathkeeper from conviction and choice. There appeared to be nothing else to God's power in the matter. God set apart the day and consecrated it; and no one but God Himself can remove that sanctification. There is no evidence that He ever removed it; hence it is still His will that we observe it.

I am a Seventh Day Baptist by choice. When I went to college my parents, though active workers in the Chicago Seventh Day Baptist Church, were then members of no Church. At Milton College I met with an experience new to me. Though reared in a Christian, Sabbathkeeping home, I had never personally yielded to God's saving power. I found others of my own age, open in Christian profession and active in Christian work. This made a deep impression on me. I attended the first prayer meeting of the fall term, a meeting for young men only. No one there asked me whether I was a Christian. No doubt they took it for granted that I was. So I was, as far as I knew, concerning home and conforming outwardly could make me one. But I was not a Christian at heart. No one there asked me to become one. But the influence of the meeting was such that I got up and spoke out, making a sincere profession of belief in the Lord Jesus Christ and definitely taking Him as my Saviour. I think that Rev. E. D. Van Horn and from a Christian home and conforming outwardly could make me one. But I was not a Christian at heart. No one there asked me to become one. But the influence of the meeting was such that I got up and spoke out, making a sincere profession of belief in the Lord Jesus Christ and definitely taking Him as my Saviour. I think that Rev. E. D. Van Horn and...

(Concluded from page 306)

Forbid it, Lord, that I should meditate upon the doctrine of demons. See to it, Lord, that I have no religious experience. All the vain things that charm me, I sacrifice them to His blood.

See, from his head, his hands, his feet, his side, Sorrow and love flow mingled down. Did ever such love and sorrow meet? Or thorns compose so rich a crown? Were the whole realm of nature mine, That were a present far too small, Love to amaze, to divine. Demands my soul, my body, all. — Isaac Watts, 1707.
BIBLE STUDY OF 1 JOHN, "THE GOSPEL OF CERTAINTIES"

By REV. ALTON L. WHEELER, Pastor
Seventh Day Baptist Church, Battle Creek, Mich.

INTRODUCTION

Writer: The Apostle John

Place and date uncertain: Probably written from Ephesus near the end of the first century.

To whom addressed: Apparently to the Church at large, as it has no greetings, farewell, or other personal allusions; hence, it belongs to the "general Epistles.

Purposes of the book:
1. That a righteous life indicates
2. That we shall be like Christ at His coming. (2: 26)
3. That brotherly love indicates that we have passed from death unto life. (3: 20)
4. That we have eternal life. (5: 13)
5. That we have eternal life. (5: 13)
7. That darkness stands for the world of Error, Evil, Doubt, Gloom, Ignorance, and Wickedness. (Halley)
8. That darkness stands for the world of Error, Evil, Doubt, Gloom, Ignorance, and Wickedness. (Halley)
9. That Jesus Christ is Light. (See Isa. 9: 2; 42: 6; Matt. 4: 16; Luke 1: 79; John 1: 4; 8; 12; 13; 46; 2 Cor. 6: 6; Eph. 3: 14; Rev. 21: 23)
10. That Jesus Christ is Light. (See Isa. 9: 2; 42: 6; Matt. 4: 16; Luke 1: 79; John 1: 4; 8; 12; 13; 46; 2 Cor. 6: 6; Eph. 3: 14; Rev. 21: 23)
11. That Jesus Christ is Light. (See Isa. 9: 2; 42: 6; Matt. 4: 16; Luke 1: 79; John 1: 4; 8; 12; 13; 46; 2 Cor. 6: 6; Eph. 3: 14; Rev. 21: 23)
12. That obedience to the Bible is a commandment of God. (See Rom. 1: 5: 5)
13. That obedience to the Bible is a commandment of God. (See Rom. 1: 5: 5)
14. That obedience to the Bible is a commandment of God. (See Rom. 1: 5: 5)
15. That obedience to the Bible is a commandment of God. (See Rom. 1: 5: 5)
16. That obedience to the Bible is a commandment of God. (See Rom. 1: 5: 5)
17. That obedience to the Bible is a commandment of God. (See Rom. 1: 5: 5)
18. That obedience to the Bible is a commandment of God. (See Rom. 1: 5: 5)
19. That obedience to the Bible is a commandment of God. (See Rom. 1: 5: 5)
20. That obedience to the Bible is a commandment of God. (See Rom. 1: 5: 5)

CHAPTER I

GOD IS LIGHT

The author writes as a witness — as a personal companion of Christ Jesus.

a. He has revealed it (and offered it) to us. (1: 2b)

b. All believers have fellowship with each other. (1: 3)

r. Message of the book:
1. That we shall be like Christ at His coming. (2: 26)
2. That we have eternal life. (5: 13)

3. That a righteous life indicates
4. That brotherly love indicates that we have passed from death unto life. (3: 20)
5. That we have eternal life. (5: 13)
6. That we have eternal life. (5: 13)

7. That our prayers are answered. (5: 15)

—Thompson's Chain Reference Bible.
EUROPEAN AND ORIENTAL RELIEF

One Bundle of Christian Missions

While visiting recently in the home of Pastor John G. Schmid, 27 Otsego Road, Verona, N. J., I was asked by our German Seventh Day Baptist pastor if there were a way to send relief supplies to our missionaries and members in Shanghai and Liuhu, China.

Noting provincial in the mind or heart of compassion of this great helper in receiving, packaging, and expressing relief to his fellow Germans in all sectors of partitioned Deutschland! Nothing small in the attitude of the one who personifies Easter (by example and exhortation) led his Church to spend literally hundreds of dollars and hundreds of hours to buy food and repair and package clothing for German relief — in Christ's name.

Vividly aware of oncoming winter's trials in Germany's cold latitude, he foresaw the need of our people in China with increasing civil strife, curtailed liberties, inflation, and unemployment. And he spoke to offer his services!

We have, along with other mission boards, informed you of the latest news we have from China. The situation of our missionaries is not enviable, but they alone can decide the merits of staying on to serve under "hazardous conditions" or evacuating to avoid certain violence and death.

These conclusions speak for themselves, coming from men and women necessarily involved in a struggle to survive cold and starvation to say nothing of exhibiting Christian brotherhood.

D. S. C.

Conclusions

1. With all our hearts we are thankful to our Heavenly Father that He has borne us again on His arms of charity and grace during the past conference year that He has taken us through a year of trials in His Holy Ghost to walk in His commandments in spite of the heaviness of time. We covenant for the year to come to live more and more seriously and faithfully after the axioms of His Word.

2. Altogether we thank our Master and Saviour for His having given our brethren and sisters in America the spirit of brotherly love, and communion in the faith all over the world, and for His having made them willing in the carrying of His yoke to assist us German brethren and sisters in our great economic want by sending the gifts so abundantly sent. We beg the Lord of the vineyard to help us to use these gifts to the best possible advantage.

3. In Hamburg, and in other towns as well, public speeches shall be made and the common work of our mission taken up again.

4. In order to guarantee a stronger collaboration between the guidance of the covenant and the elders of the congregations, they are to meet more often in the future, to exchange experiences, to discuss matters of teaching, and for maintaining the uniformity of faith for the congregations in the spirit of peace.

5. Since, according to the rules of the covenant, the largest congregations — as far as possible — are to be represented at the annual conference, Brother Bock (of Gelsenkirchen) was elected into the covenant-committee instead of Brother Schuster.

H. Bruhn.

GERMAN SEVENTH DAY BAPTISTS

On October 9-10, 1948, German Seventh Day Baptists from most of our Churches (except in the Eastern or Russian Zone) met in the "Burgersal" in Hamburg, Germany, for a covenant conference. Herr Heinrich Bruhn sends a full report revealing a high spirit of hope and of duty to "rightly represent the mercy message" of salvation in Christ Space does not here permit the full report. We give the conclusions arrived at unanimously on Sunday afternoon, October 10. Later we'll tell of decisions levied on the various leaders — Bock, Bahke, Lutz, Kohler, Columbus, Hennis, and Schulig.

These conclusions speak for themselves, coming from men and women necessarily involved in a struggle to survive cold and starvation to say nothing of exhibiting Christian brotherhood.

D. S. C.

PREPARATION FOR EVANGELISM

By Rev. Elizabeth F. Randolph

Each new day's experiences, the triumphs and the failures, mean still further preparation for more effective service, as the evangelist and the people together climb the gospel ladder "pressing on in the upward way." As they think of their old life, they realize that they themselves like all others "have sinned and come short of the glory of God." (Rom. 3:23). Too many people have their eyes blinded to this fact. They do not know the agony of Judas who betrayed his Master. They think they are safe and secure in their own self-seeking, materialistic manner of life. The most startling achievement of such materialists thus far is the production of the atomic bomb. But it has backfired and threatens the lives of the very ones who produced it. If it were not for the love of God revealed in Christ, our Redeemer, no one would have anything to which he could look forward, except this terrible destruction. But faith gives us ground to hope that even atomic energy may be used for the "healing of the nations. The boundless love, and "power, wisdom, and strength" of the Holy Ghost, as "a living, speaking, and glowing, and blessing" of God are revealed in the shed blood of Jesus Christ which cleanseth us from all sin and saves us from everlasting destruction. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1 John 1: 7.

"Oh, that men everywhere would walk in this light! How sweet would be the fellowship!

Let us take our stand with those who according to Revelation 7: 14 "come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." They followed Jesus, knowing He is "the way, the truth, and the life." Thus they have on the beautiful white robes of righteousness.

As the evangelist presses forward, he comes to know as Peter and Paul learned that "even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Peter 2: 21. And "If we suffer,
CHRISTIAN LITERATURE ADVANCE IN RURAL CHINA

By H. Y. Chang
Editor, The Christian Farmer

Before the war and during it thirteen to fifteen people read each copy of "The Christian Farmer"; each edition was probably read by some million people. Our edition is now one of 10,000 but our geographical distribution is probably greater than before. We know it has reached Tibet, China, Mongolia, Hainan, Formosa, and Ceylon.

Literature is going to play the important part in the remolding of China. There is a mixed feeling of pessimism, defeatism, and at the same time optimism in China today; there are the characteristics of the renaissance:

1. If we would study carefully, we would not be pessimistic. In this chaotic situation a new society is in the process of emerging. We should serve as the nurses and doctors for the birth of a new child — democracy. This child is the link between old China and the new one. The greatness of any people lies in the challenge and the awakening of the general masses of people. The long-oppressed peasants are beginning to take an interest in bettering their lives. There is a great challenge for service and action. There is a wonderful opportunity to bear the cross of Christ today.

2. There is a new battle: This is a battle between a new and an old culture.

People are tired of the old way of life, after years of civil war and world war. The true nature of the battle is the people against a reactionary ruling group. It is democracy against despotism.

What is the part that literature can play? One characteristic of literature is that it isn’t limited by space or time. The renaissance is the revival movement in the re-interpretation of the old and modern terminology, re-evaluation of the old in terms of the new. Literature can be the nutrition of thought and of spiritual needs, it can be a telescope, bringing distant views and pictures nearer with far-sighted and magnifying power, which empowers us to broaden our viewpoint. The immediate task of literature today is the acceleration of this new world, combining our skills of literacy, creation of new ideas, a new outlook, a new relationship. There is no room for hatred in the new generation. As the new child grows up, literature is the answer to spiritual and physical needs.

should rule in human relations, in such ways as to help materially toward that end.

Through your Churches bring your gifts of money to implement a carefully planned world-wide program of recovery based on Christian truth. Give an extra tithe at this season to re-emphasize your yearning that men, women, and children may be set forward on the path toward full realization of their divine call to Christlikeness.

Let your Church realize your purpose to help build a new society of free men who shall love God and their fellows and shall prove it by their self-sacrificing deeds of mercy. Hunger and thirst are of the spirit, too. Only a program which proclaims the power of God to change attitudes and conditions will be adequate for so desperate a condition as we face today.

Help release men from the bondage of fear and give them the fresh stimulus of living Christian fellowship.

Who will feed the hunger in their hearts? Is the Church their chief hope?
—Church World Service News, Adapted.

MOMENTS OF MEDITATION

(Continued from page 300)

father and son escaped injury and the car was slightly damaged.

The grandmother took this occasion to point out to her granddaughter "the unseen danger" and how her prayer had been answered.

Not long ago we heard a radiant Christian lady testify to God's keeping power in time of severe temptation.

How necessary it is for all of us to keep in close touch with God who grants us this power of danger and overcoming power in time of temptation.

Do you want to know God's keeping and overcoming power?

Then yield to the Spirit's urging to come to Him, even as Jesus said: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John 6:37.

Prayer: O God, grant unto us Thy keeping and overcoming power, now and ever more. Through Jesus Christ our Lord. Amen.
The Sabbath Recorder

TWIN LAWS

THE LAW OF THE SABBATH AND THE LAW OF THE TITHE

The two laws mentioned above might be called twin laws because in the life of man they are so much interrelated. We use material things in the use we make of time. Our attitude toward the sacredness of time greatly influences our attitude toward material things. The two laws are God's plan for helping man to master time, which is a part of eternity, and material things, of which man's body is a part. The Sabbath is the day on which God's plan by following His laws for the use of time and material possessions. It is my feeling that we should give more thought to the relationship of these two laws to God. All the laws of God have been established for man's good.

The Sabbath

Practically all of the peoples of the world recognize the need for a sabbath. For man's physical well-being, one day each week is very necessary. Blessing comes to people everywhere who recognize a sabbath as the time for rest and worship. These people have proved that keeping a sabbath makes all things for man's body.

Seventh Day Baptists believe that an essential part of the Sabbath law as stated in the Scripture is that "The seventh day is the sabbath of the Lord thy God." When God set apart the seventh day, He gave a definiteness to this law which is very essential to man's recognition and adherence to the law as the chosen people of God, the Israelites, gave to the world the Scripture according to the inspiration of God, they also gave to the world the definite day for the Sabbath law also according to direction from God. Seventh Day Baptists believe that the Sabbath would mean more to the Christian world if the Bible Sabbath, the seventh day of the week, were universally accepted.

The Tithe

Just as keeping the Sabbath day holy makes all time more sacred, so bringing the first tenth of all our income to God makes all of our material possessions more sacred. God has designed all material things for man's use in the building of spiritual values. If man fits into this design, he must recognize that God is the owner of all things.

It is my personal belief that God has established the tithe as the basic part of the law of giving. The principle of the tithe has been laid in the very nature of human life. Life itself must not be carried on without the practice of sharing.

Holy Scripture teaches very clearly the law of the tithe. A certain tree in the Garden of Eden was set apart by God to teach man that He is the owner of all things. The giving of the first tenth to God was practiced by the Hebrews very early in their history. When Christ was criticizing the Pharisees for tithing even the smallest of seeds and leaving out the weightier matters, such as love and justice, He said, "These things you ought to have done and not to have left the other undone."

Thousands of Christians have proved that tithing brings rich spiritual blessings and no one who has practiced it has suffered from lack of material things. When the family puts the first tenth of its income to the🙃 of God, it helps the whole family to put God first in all things. Thus time and possessions are both recognized as the gifts of God.

The tithe gives a definiteness to the law of giving which makes it easier to practice. When people are left to decide for themselves, giving will vary with moods and impulses rather than with the increase or decrease of income. It gives man a plan for giving which is in accord with the will of God.

The tithe is God's plan for financing the work of His kingdom. It is my feeling that God must be disappointed when so many Churches use other methods such as suppers and rummage sales, for raising money when as the Prophet Malachi said, "Bring all the tithes into the storehouse, that there may be meat in mine house." Malachi 3:10.

The kingdom of God could become much more of a reality in our time if man would follow God's plan for the tithe. If man is to be master of time and material possessions, he must follow the law of God. Let us remember that the law of the Sabbath also the second mile, the seventh, and that the law of giving sets forth a definite portion, which is a tenth. In the keeping of these laws there is great reward.

Harley Sutton
Children's Page

THE BOY WHO WAS GIVEN TO GOD

By Mizpah S. Greene

Part II

Little Samuel slept near Eli so that Eli could call him at any time. One night he heard a voice calling, "Samuel, Samuel!" Thinking it was Eli, he answered, "Here am I," and hurried to Eli's bedside. But Eli said that he had not called him. Samuel went back to bed and was nearly asleep when he heard again, "Samuel, Samuel!" He hurried again to Eli, saying, "Here am I; for thou didst call me." But Eli said that he had not called him. Puzzled, Samuel went back to his bed, when again he heard the call, "Samuel, Samuel!" When he went again to Eli, Eli told him that God must be calling him and said, "If you hear the voice again, answer, 'Speak, Lord; for thy servant heareth.'"

In surprise and awe Samuel returned to his bed. The voice came again. "Samuel, Samuel!" He answered, "Here am I." But Eli said that he had not called him. This time Eli had to tell Eli what the Lord had said. Samuel had been very kind to him and he had been so faith, because he did not repent and turn from their sinful ways, God gave them a chance to do right. He gave Eli another chance to do right; but things grew from bad to worse. As last the whicked sons and the father who had not taught them to do right, brought punishment upon themselves, all who sin are sure to do. The sons were slain in battle with the Philistines, and the father who had not made them do right, filled with grief and shame. The Israelites were beaten and the ark of God, which had been taken to the battlefield, was captured by the enemy. After Eli was gone, Samuel took up his work in the tabernacle. He was so faithful and good in the service of God that the people began to love and honor him more as the days went by. The Lord spoke through him as He had done before. He had told him to do, warned him to repent and turn from their sinful ways, and he had sinned over and over again, they must be punished. He had warned Eli before that if they did not repent and turn from their sinful ways, the sons would be slain in battle and the priest's office would be taken away from Eli and given to one who would obey God. Samuel felt very sad the next morning as he went about his daily work. Eli had always been very kind to him and he hated to tell him what God's message had been. Eli then called the child to him and asked, "What is the thing that the Lord hath said unto thee? I pray thee hide it not from me." Then the young prophet had to tell Eli what the Lord had said. Eli answered in sorrow and shame for he loved his sons and knew that he was a good deal to blame for their sinful ways and the evil they had caused in the office of the priesthood. He had not tried hard enough to get them to do right or punished them for doing wrong. Since he was the judge of Israel, he should have taken them out of the office of the priesthood because of their evil ways. sorrowfully Eli said, "It is the Lord; let him do what seemeth Him good."

God gives us another chance to do right. He gave Eli another chance to do right; but things grew from bad to worse. As last the whicked sons and the father who had not taught them to do right, brought punishment upon themselves, as all who sin are sure to do. The sons were slain in battle with the Philistines, and the father who had not made them do right, filled with grief and shame. The Israelites were beaten and the ark of God, which had been taken to the battlefield, was captured by the enemy. After Eli was gone, Samuel took up his work in the tabernacle. He was so faithful and good in the service of God that the people began to love and honor him more as the days went by. The Lord spoke through him as He had done before. He had told him to do, warned him to repent and turn from their sinful ways, and he had sinned over and over again, they must be punished. He had warned Eli before that if they did not repent and turn from their sinful ways, the sons would be slain in battle and the priest's office would be taken away from Eli and given to one who would obey God. Samuel felt very sad the next morning as he went about his daily work. Eli had always been very kind to him and he hated to tell him what God's message had been. Eli then called the child to him and asked, "What is the thing that the Lord hath said unto thee? I pray thee hide it not from me." Then the young prophet had to tell Eli what the Lord had said. Eli answered in sorrow and shame for he loved his sons and knew that he was a good deal to blame for their sinful ways and the evil they had caused in the office of the priesthood. He had not tried hard enough to get them to do right or punished them for doing wrong. Since he was the judge of Israel, he should have taken them out of the office of the priesthood because of their evil ways. sorrowfully Eli said, "It is the Lord; let him do what seemeth Him good."

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As a streamlined, modern train speeds over the rails, it seems to personify effortless, irresistible power.

In the still, small voice—in the inner light—there is a power even more intense. Harnessed as thoroughly as mechanical or electrical forces—and resorted to as often—it could give us a glimpse of Heaven while we are still on earth.

A good deed done... a kind word spoken... a practical application of the golden rule—all of these can bring amazing results.

The churches of God have the principal obligation in bringing the world to the understanding and practice of spiritual powers. Your denomination can be a mighty instrument in this direction if it uses its resources to the best advantage.

As a Christian educator this is largely up to you. Use the lesson materials of your official church publishing house, which fit your teaching program exactly. You will get better immediate results in your local church. More than that, you will be helping to keep your publishing agency in sound condition and enabling it to support your world witness.