

The Sabbath Recorder

Seventh Day Baptist History

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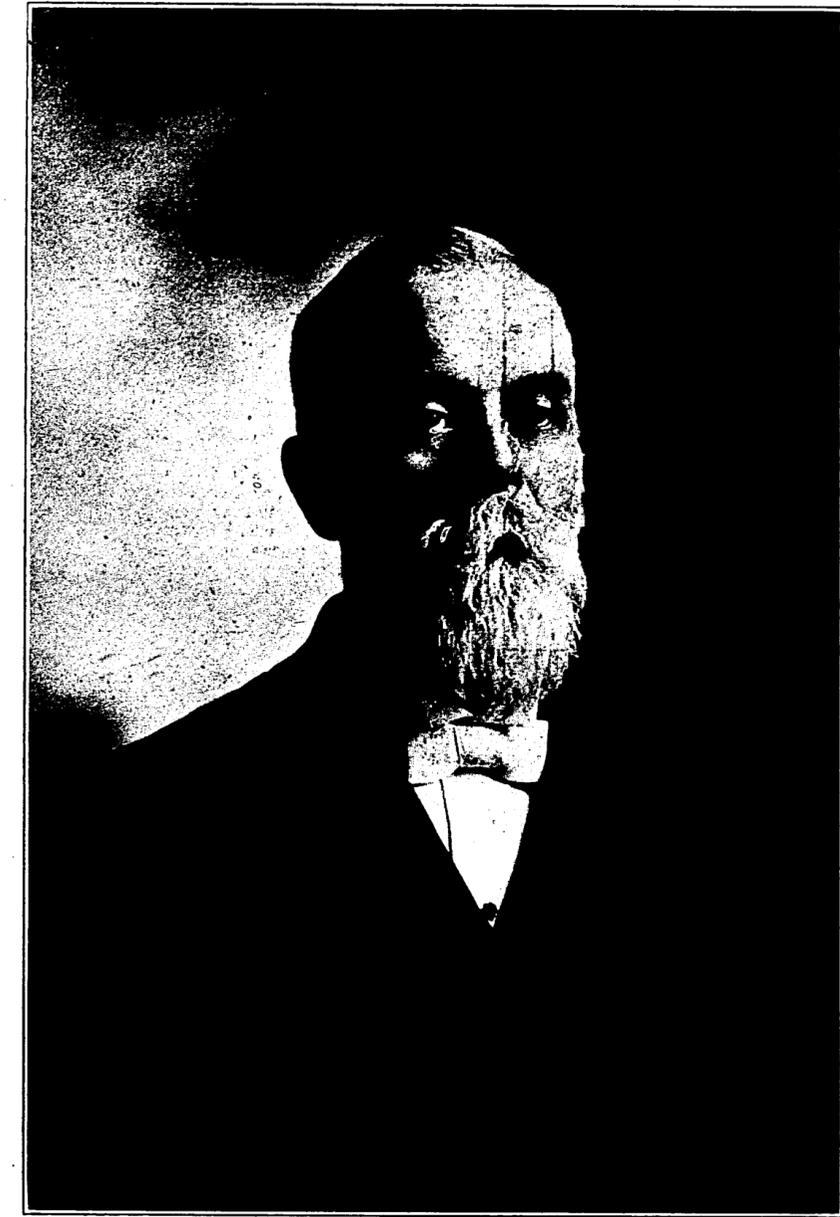
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EDITORIAL

"The Boy is Father to the Man."

The boys have all heard this old saying many times; but we fear that some boys do not fully understand all it means. Every boy desires to be a man, and as a rule he hopes to be a prosperous and honorable man, whose influence shall be good, and whom people will love and respect. What does this old proverb mean,—"The boy is father to the man"?

It means that the boy is now cultivating those qualities of character that shall settle the question as to what kind of man he will make by and by. Boys know that it takes good seed-wheat to raise a crop of wheat; that oats sown will bring nothing but oats, and that whatsoever the farmer sows, determines the kind of crop he must reap. It is just as true that it takes good boys to make good men. The boy today is settling the question more and more as the days go by, as to the kind of man who shall answer to his name a few years hence. Boys, if you live, some kind of a man will bear your name twenty years hence! He will be just such a man as you see fit to make him. What kind of a man do you desire to be?

We can tell something about it now. Let me give you a little hint that will be a great help to you, if you will only heed it. I can think of scores and scores of boys all over the land, east and west, every one of whom I would like to see grow into a true and useful man. There is just one commandment, among the Ten given by God, that is coupled with a promise. It is this: "Honor thy father and thy mother." You

know the rest, and can repeat the promise that follows. The Bible also predicts the saddest end to him who "mocketh at his father, and despiseth to obey his mother."

When I see a boy, no matter how gifted and bright he may be, showing disrespect and contempt for his superiors, or becoming dissatisfied with parental restraints, I always fear for his future. If I hear a young man speaking of father and mother as "the old man" or "the old woman," and treating his parents with disrespect, I do not need to be told that he is on the road to ruin. Nothing is more unbecoming, and nothing can make young people more disagreeable in the eyes of others, than forward and contemptuous conduct toward father and mother.

Show me the boy who has true respect for father and mother, and I will show you one who commands universal respect. He may be counted upon as trustworthy in any place. If the boys desire a good name among men, let them be kind and courteous to superiors, and obedient to parents. Thus, too, will they be likely to make good men, if God spares their lives.

Give Me the Garden.

A garden is a good thing, even if the world is full of beautiful wild flowers and natural fruits.

I love the beauties of nature. It is a pleasure to look upon the fields well sprinkled with spring flowers, and to breathe the perfumes of wild honeysuckles, and grapevines that climb at random over whatever stands within reach. Berries and small fruits that ripen in the meadows, and ramble over the rubbish of fallen timber are all good, and I would be the last one to belittle the good things found outside the garden and the orchard. Give these credit for their full value, and acknowledge that many excellent things grow outside our garden walls.

But, after all, if you wish to find a perfect rose, pansy, or geranium, you must go inside the garden walls, where the master gardener has, by generations of painstaking

culture, brought out the qualities that commend these flowers to your love and that give them preference over the wild flowers.

If you desire the most luscious fruit, whether it be apple, peach, or cherry, you do not think of finding it among the briars and shrubs of the hillside; but you look for it in some garden or orchard where the careful ingrafting of a better quality of life has changed the fruitage, and close attention to culture has brought it to perfection.

When you search for choicest grapes you never look among wild vines that run rampant over forest trees, no matter how full of clusters they may hang. You go to some well-cultivated vineyard where the budding of the grafter and the knife of the pruner have done their perfect work, and there you find the great clusters, luscious and sweet, all ready for your use.

Again, even the wild berries of the fields will be improved—almost transformed—by simply transplanting into some garden, where cultivation keeps back the weeds, and where the gardener's care gives them the best possible chance to realize all there is in them.

We also know that when any of our garden flowers and fruits are allowed to go outside the garden walls, or when neglected so that the wild weeds get inside the garden, they soon go back; and before many seasons pass, they are as poor as the common run of wild flowers.

How suggestive are all these thoughts in regard to the church and the world. The Christian church is the garden, and Christ is the gardener. No one would deny that good people are found outside the church. Some of these lives are very fragrant, and in many ways become rich in blessings to others. Do you ever think how much even such lives might be improved, by adding the qualities of religious devotion, and spiritual communion with the divine Christ? Man is a *spiritual* being, and wherever true and devout *spiritual* influences are brought to bear upon him, his higher and nobler nature is appealed to. The man who lacks this true spiritual, or higher religious element, no matter how good he may be as a moral man, still lacks the very qualities of life that affect others most deeply, and that tend to lead them to the highest plane of living. Everybody knows that when even the best moral men are truly converted, and

the real ingrafting of the spiritual life has changed their fruitage, there comes to them an added power never possessed before.

We have also noticed that when even the best Christians get outside the Lord's garden to mingle again with the world, they soon show a lowering of the quality of life, a deterioration in the fruit they bear, and a change in the tone of their influence; until, finally, you cannot tell the difference between them and the natural fruit-bearers.

To be sure, a weed now and then gets into the garden, and flourishes there; but this is nothing against the garden. Who would go back upon his garden, because he finds here and there a weed in it? All about him he sees the flowers and fruits in abundance, and he realizes that his garden is an immense improvement over the fields outside.

It would be far better for the world if all could see that a church which can transform the degraded, and make them true and noble men, could also enlarge the life and make still better and stronger those who are counted good moral men. The better the plant, the greater will be the prospects of good results from grafting and cultivation.

What the garden does for the rose, the Christian church should do for man. It is a great misfortune to the world, and an infinite loss to the individual, that so many neglect its offered advantages.

The great world of nature with its flowers and fruits is, indeed, grand and attractive; but the grandest thing in it is the garden. What would the world be without a garden? It began with a garden. And the very best things in it are bringing us to the garden by the river of life.

She Closed Her Door With Novels.

I remember a young lady in my early school days who never seemed to get on in her studies. She lived in a school town, and had the very best opportunities to secure a thorough and complete education. Day after day she would attend recitations, but never was known to recite well. She seemed to be bright enough and had good natural ability; she did not suffer from embarrassment as some students do; and, as a classmate, I used to wonder why she could not recite as well as did a dozen other

girls in our class. The examinations always sifted her out for another trial of the same study, while her classmates passed on to higher work.

Thus two years went by with their opportunities and terms of study. I had gone to be a roommate with one of the teachers, and was helping him grade examination papers, when we found one belonging to this young lady. She could not pass. And what was more surprising, it was the same study she had had with me two years before! It was not because she had been out of school; for she had been attending very steadily. It was because she was a novel fiend! She was completely absorbed day and night with her thin, exciting, trashy novels. Those who knew something of her life said that she read at home, she read during chapel services, she read along the road to class, and had her teacher observed closely, he might have seen the ever-present cheap novel sticking from her muff or pocket, and the mystery of her failure would have been cleared up.

Thus has many a student barred the way to eminent scholarship, and given up, disappointed and hopeless, because "*the door was shut.*" His day of opportunity had passed. The time had been frittered away in foolish indulgences; the mind had been weakened by the constant straining through it of senseless, silly adventure-stories, while the strengthening application to genuine study of good things had been neglected, until it was too late to mend.

Such absolute slavery, even to the best works of fiction, will work disaster to the student seeking higher scholarship. Dissipation in things naturally good will sometimes bar the way to success. Our schools are full of students who need to learn well this great lesson. Whoever would enter the open door to the highest attainments, must concentrate his powers upon the things known to be essential in his preparation work. He cannot dally with self-indulgence, and still succeed in the real work.

Is the Spirit of Reverence Dying Out?

One of the saddest features of our modern life is the loss of reverence for worthy superiors. The first item in each of the two tables of God's law has to do with reverence toward God and toward man.

Absalom of old was a fair sample of an irreverent son. He cared for neither God nor man; and the mule he rode carried him straight to ruin. Indolent, conceited and saucy, pressing into life's battle on such an unmanageable steed, it was no cause of wonder that he should end in disaster. He ignored the commands of God, despised the counsels of a father and had no reverence for the king. There are thousands on the same road to ruin today.

Nothing can be more unbecoming than the utter lack of respect for sacred things, and of reverence for superiors, so often seen in the young people of our time. All boisterous conduct in the house of God, all jesting and gibing at the Bible, disrespectful talk about Christian leaders, impudent behaviour toward parents and guardians, irreverent nicknames and epithets heaped upon rulers,—all tend to undermine the best things of earth, and to unfit men for sacred duties.

You can easily select such a one from among a thousand. This quality of character soon makes boys or girls conspicuous amid any surroundings. You recognize them in the church, the school, the store, or in any place of public resort. There is the brazen stare, the insinuating sneer, the saucy, impudent look and blatant talk, that give unmistakable evidences of heart-life and character. Many a young person has lost the respect of good people, and ruined his prospects for some good position, by disregard for this law of veneration and respect for the sacred and the good.

I recall a noteworthy instance that came under my observation years ago. It was in a crowded postoffice. A fashionable young woman abruptly presented a small package, which she was too proud to carry home herself, to her aged and crippled father for him to carry. He walked with a cane, and his hands were already full. He explained to her that he was not going directly home, and asked her to carry it. But she bluntly refused, and rudely pressed it upon him, until, rather than make further words in public, he took the package and laid it away until he could carry it. Then, just as that white-haired father turned his back upon his elegantly dressed daughter, she made toward him a mocking courtesy, with a wry face and a contemptuous expression,

to the utter disgust of one of the many bystanders for whose benefit her demonstrations were evidently made.

That young woman moved in respectable circles and put on many fine airs; but such thin disguises could never hide her true character. Were I a young man, I would not trust myself with such a life-companion, if all the outside accomplishments of society were embodied in her. I would not willingly entrust to her the shaping of destiny for immortal souls in my future home, if all the gold of earth were hers. Riches and fashionable accomplishments alone, could never compensate for the lack of true womanly grace and character, which such conduct toward her father clearly revealed.

Reverence for sacred things and true respect for worthy superiors are jewels indeed, and he is fortunate who has become their possessor.

The Debt.

The last week has been a good one, and we are happy to report receipts of \$128.85 on the Tract Society's debt since the last report.

Previously reported	\$2,014 02
Received during the week, from	
John H. Satterlee, Berlin, N. Y.	4 00
S. Ouwerkerk, Rotterdam, Holland ...	1 00
N. O. Moore, Plainfield, N. J.	10 00
Woman's Missionary Society, Boulder, Col.	5 00
An Interested one, Boulder, Col.	1 00
Mr. and Mrs. Nathan E. Lewis, Plainfield, N. J.	5 00
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Church, First Alfred, N. Y.	1 85
Mrs. Lem. Crandall, Portville, N. Y. ..	5 00
Rev. A. H. Lewis, Plainfield, N. J. ..	60 00
In memory of Barton G. Stillman, DeRuyter	2 00
In memory of Wm. B. Stillman, West Edmeston	3 00
Mrs. J. G. Spicer, Plainfield, N. J. ...	10 00
Rev. D. H. Davis and wife, Shanghai, China, to make life member of Theodore G. Davis	20 00
Total to April 8	\$2,142 87
Still unpaid	1,857 13

This starts us well along on the last half. It begins to look as if the people mean to pay it all off before reports are made up for Conference.

One pastor writes, "I am glad to note that the funds for payment of the debt are still coming in, even though not so rapidly

as desired." It is coming, brother, all the same. People are getting anxious to see it all cleared up.

About Ourselves.—No. 3.

A. H. LEWIS.

The third question I asked our pastors—a question of unusually deep import to my work—was, "On what ground can I appeal to men to return to the Sabbath as a means of higher spiritual life?" The answers, summed up in a single word, are "Obedience." A full conception of that answer requires a broad discussion for which we have not space at this time. I subjoin some answers for their *retroactive value*. It is not enough, brethren, that you give me the benefit of your opinions on this point. Those opinions ought to return to you with force. Permit me to ask: How often do you appeal to non-Sabbath-keepers to accept the Sabbath, on the ground of obedience and for sake of higher spiritual life?

Here are some answers:

"Appeal on the ground that a return to the Sabbath assures a greater *net result* in offering to the world of individuals the advantages of a place in time for spiritual things; that is, there is no other step that would so well meet the minds of all classes of people, if they would come to see it. Ecclesiastics could adopt it and lose nothing; 'Bible' Christians would rejoice in coming to it *if others would*; so would the Utilitarians and others who want merely a safeguarded day. If all came to this, all would be spiritual. No conscience would be marred. Any other plan than the return to the Sabbath will find opposers as long as 'time' endures. This was the practical consideration that led me into the Seventh-day Baptist church."

"As to your second question, I am up against it hard. I first thought I might find something to say; but the more I try, the more I can not. I really fail to find any grounds upon which you can 'appeal to the Christian world to return to the Sabbath for sake of greater spirituality and closer communion with God.' I am loath to believe it. It is a terrible thing to believe of people who have the Bible in their hands. Yet they compel me to believe that they have placed themselves out of your reach

from any Bible grounds, for the reason they do not accept the Bible as authority on the Sabbath question. They accept man as their authority; and to them the Sabbath day is only a matter of convenience, and no more than a civil institution. I do not see any place where you can reach them with the Bible. They are looking about themselves, on human levels, for their authority for their Sunday practices, and not 'above' themselves to God as authority. Sad! extremely sad! But to me, it appears to be the true condition."

"On the ground of obedience to the Word of God. What is spirituality, if it is not a state of mind and heart in full harmony with the Spirit of God? How can that full harmony be attained when one is out of harmony with God's Word? How can one have close communion with God when refusing, or neglecting to shape his life, even in a single particular, by the plain teaching of God's Word? If we cannot enforce what we claim for the Sabbath upon plain Scriptural grounds, it seems to me that we might as well give up the claims. If the Christian world cannot be reached by a direct and consistent appeal to the expressed will of God, then the Christian world evidently needs reforming on a far more vital matter than any single precept can possibly be."

"In answer to the second question, I still maintain that an appeal to God's Word as authority, in this and all other matters, is the only one that will ever avail in the struggle for Sabbath reform."

"The ground of appeal to the world to return to the Sabbath is not through any advantage that may directly be discerned. The chief arguments to be presented are, first, that Sabbath-keeping is an aid in developing sterling Christian character; and, in the second place, Sabbath-keeping is plainly commanded, and should be heeded by loyal hearts who trust that what God commands is for the best. It is the high responsibility of Sabbath-keepers to prove by their lives that the first proposition is true. If any man proposes to lead a Christian life without keeping the Sabbath, he must satisfy his conscience that God has made no requirement in regard to the Sabbath. I am not denying that there are those who are thus successful in satisfying conscience; but such, should remember that

there are certainly conscientious Roman Catholics, and Jews, and Mohammedans, and probably Mormons.

"We owe to ourselves to be more than simply conscientious. We should strive for an intelligent conscientiousness. We should exercise our reason in determining what are just those elements which further us in the pursuit of the highest ideals of character."

"That the day of rest and worship will also be cleansed, sometime, and in some way, let no one who believes in God's providential guidance of human affairs, disbelieve. For my part, I am no stickler for 'times and seasons.' I believe in the practical. Let the day of rest and worship come on that day when it *can* come. But there lies the solution of the whole controversy. Can it ever come—such a Sabbath as humanity needs and has not had for nineteen centuries—can it come on Sunday? If it can I accept it as God's will. If not, then we must turn to the Sabbath of the Fourth Commandment for hope.

"With you, the battle along this line has been almost lifelong and clouds do not seem to lift as the night settles down. You have struck as best you could with the whole strength of your soul; and it doubtless must be for others after you, and to you, to view from the glories of another world how far your efforts in Sabbath reform will ultimately avail in transforming the kingdoms of this world into the kingdom of God and his Christ."

"Appeal on the ground of the universal Christian consciousness that the Bible is the Word of God, and is our only safe guide under the Spirit's illumination. If men grow restive and impatient under the teachings of the great Master, and are dissatisfied with what he says and does to guide them into rest and light, then I say; 'Unto whom shall we go?' I know of no higher authority to which appeal can be made. And if men refuse the decisions of that Court of Last Resort, we can only say, 'The carnal mind is not subject to the law of God, neither indeed can be.' We need to cultivate among ourselves more carefully, so as to impress others more deeply, a simpler, more childlike faith in God, and the Word of him who prayed, 'Sanctify them through thy truth: thy word is truth.'"

"On the ground of obedience to God and his divine law. No higher law of love and duty is known to men today than that revealed in the teaching and example of Christ as shown in the New Testament. Obedience is the test of love and, until it reaches the highest plane of obedience to Christ and his teaching, Christendom will not reach the highest possible plane of spirituality."

"The appeal cannot be successfully made on the strength of our answer to question 1. Such an effort would be branded as Pharisical and would tend to hinder rather than assist in efforts to win persons to the observance of the Sabbath. It seems probable to me that a successful appeal may be made on the ground of Christian conviction regarding other points of Christian doctrine. The Christian Church would not dare treat God and his Word, on any other question, as it does on the Sabbath question. Can this not be shown as fact? Would it not appeal to, and arouse, honest, conscientious Christian people?"

"I think the strongest ground on which a return to the Sabbath can be argued is the apparent truth that only God's Sabbath compels obedience to keep any Sabbath. This truth is constantly becoming more apparent. Steadily is Sabbathlessness growing as the world realizes that Sunday is not a sacred day according to God's command. Also it is strong ground to affirm that a return to the Sabbath is necessary to save the wholesale perversion of God's Word. A deviation from one of God's commands requires the loose interpretation of the Scriptures which is seen so much in the writings of those who oppose God's Sabbath.

"Let us strongly affirm that the Bible was written for ordinary people to read and understand. If it can be understood only by educated, scientific specialists, then it is a closed book to the vast majority. In this case the Roman Catholic priest is right when he says to his people: 'The church officials must interpret the Bible for you. If you read it and interpret for yourselves, you will pervert it and offend God.'"

"I consider the highest ground, spiritually, for an appeal to the Christian world to return to the Sabbath, to be the ground of *voluntary choice* of the *certain divine approval*, even at so great a cost, in prefer-

ence to the course of least resistance, and at the risk of uncertainty as to the divine sanction. It is the same ground on which I appeal to young people to choose safe companionships and amusements, in preference to those which are questionable, and whose influence upon their spiritual life, as reflected in character, may lead to compromise. But such action must be by *voluntary* choice in the right, as well as in the questionable, in order to conserve spirituality. When such choice is made it stiffens the moral back-bone in all other respects, and that is the kind of spirituality we need to appeal to and pray for in these days. I think your problem is a part of the greater problem of a *higher ethical life*, and it is not measured by emotional evidences."

"The Seventh-day either is, or is not, the divinely appointed Sabbath. If it is (and nothing in God's Word can be more clearly stated), the neglect to 'remember' and 'keep it holy,' or the attempt to substitute any other day, is to virtually disregard the will of God in this respect, or attempt to do it in man's own way instead of God's way, and thus offer him a substitute in place of that which he has required.

"Such an attitude, however honestly and sincerely maintained, cannot be pleasing to God. I wish, as a people, our degree of spirituality was such as to commend the value of the Sabbath as it deserves."

"Considering the nature and mission of the Sabbath in the accomplishment of God's great purpose, we cannot too strongly urge its observance upon all Christians. In the keeping of God's Holy Day there is not only rest for the body, but food for the soul, that cannot be realized in any other way. There are heights and depths in Christian experience that cannot otherwise be gained. Sabbath-keeping, in the true sense, leads the soul up to the broader fields of Christian experience, making religion more real, and the path of duty more joyous."

"On the ground of obedience, full self-surrender and self-denial. More and more I come to believe that there is need of care lest the emotional take the place of spiritual birth."

"In reply to your second question, it is my feeling that loyalty to Christ should

lead to obedience to his law. If we love him, we will delight to do his will. Christ is our supreme authority for Sabbath-keeping and is, in my judgement, the strongest basis of appeal."

"The fact that Jesus kept the Sabbath and stripped it of all the false traditions, superstitions, interpretations and regulations concerning it; the fact that there are no Biblical grounds for a change; and the fact that we can show our love for God's Son best by loyal and loving obedience to the Father; these facts seem to me to constitute the highest ground of appeal for a return to God's Sabbath."

"As a soldier I was taught to obey the command of my superior officer without hesitancy or questioning. If a soldier ever ventured so far as to ask 'Why?' 'That's the order!' would be the emphatic reply. Prompt obedience was, and always must be, a cardinal virtue in military discipline. It cannot be of less importance in God's government. Hence I should base my appeal primarily on the ground of its being God's unrevoked command from the beginning to the end of the world.

"Since we cannot hold ourselves up as a conspicuous example of what obedience to the Sabbath law will produce, we can, and ought to, when necessary, meekly confess our failure to live up to our exalted privilege, and still firmly maintain that our failure is not the fault of the command, but rather our imperfect way of observing the fourth as well as some of the other commands. I am unable to suggest any better, and I do not know but I should say any *other* ground for such an appeal. To every truly loyal subject of the divine government that ground should be sufficient."

Reader, that is a fine group of answers—"Trust God, see all," and do thou likewise.

Is the Bible Infallible?

I greatly regret to see in the March number of the *Seventh-day Baptist Pulpit*, in the first sermon therein, on page 24, the following: "The early Protestants, when they broke away from the tyranny which the Church exercised over their faith, turned for guidance to Holy Scripture; and since they had rejected the infallible Church and the Pope as interpreters of the

Bible, it was not unnatural that they should fall into the *error* of cherishing an infallible Bible." (*Italics mine*).

According to this, the Protestants made a mistake and the Bible is not an infallible Book. It is, indeed, painful that such teaching should find place among us, and I wish here to express my most emphatic dissent for the following reasons: God's true children need and crave an infallible guide. They *must have one*, because God implants this craving in their hearts; and if God has not provided an infallible Book, "the man of God," cannot "be perfect" and "thoroughly furnished unto every good work," and this divine craving implanted in his heart by the Holy Spirit for a perfect guide must be disappointed. Has God mocked his children in that way?

2. God can and will provide a perfect guide. His omnipotence makes him abundantly able to do "above all that we ask or think" and his immeasurable goodness surely would not permit him to do less. To suppose he has done less is to suppose that either he is not able to care, or does not care, or both, for man's highest well-being. The thought impeaches the Almighty.

3. The Scriptures expressly affirm their infallibility; first, by such as these: "Thou shalt not add thereto, nor diminish from it."—Deut. 4:2; 12:32. "Man shalt not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4, and especially by "All Scripture is given by inspiration of God. . . . that the man of God may be perfect, thoroughly furnished unto every good work." (If any say the revised version of 2 Tim. 3:16 does not read this way, I refer them to the *Homiletic Review*, June, 1902, pp. 540-6, by E. B. Fairfield of Oberlin, Ohio). And to these may be added: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city."—Rev. 22:18, 19. To this I may add that everywhere through the Scripture the whole tenor thereof is, that holy men of old "spake as they were moved by the Holy Ghost," thus taking for granted their infallibility.

IF THEY ARE NOT INFALLIBLE then men must supply that lack; for man craves certainty, must have a perfect guide and if it is not to be found in the Book, he will appeal to men, and carnally minded men will be only too glad to offer their dictums as the finality. If God's Book is not sufficient, to whom shall we go? One man will say this, another that, and another something else; and men will believe as many contradictory teachings as there are fallible teachers. Rome says, first, an infallible Pope and Church must interpret the Scriptures, and all the world must submit to her judgment. Second, that the Scriptures are not an infallible Book and hence the Church must supply the lack; and on this claim one of her mouthpieces openly declares: "The Bible says 'The seventh day is the Sabbath,' but the Catholic Church says, 'No, the first day of the week is the Sabbath,' and all the world bows down in obedience to her mandates."

It is impossible to avoid these consequences when one takes the position that the Bible is a fallible book. The everlasting and manifest distinction between all other books and the Bible, is they are all fallible. The Bible is God's word to man, that he may be perfect. Of course, when I say "All Scripture is inspired" I mean, as it was spoken and written by inspired men, and therefore do not hereby indorse the few additions and subtractions and changes that may have crept into the text by transcriptions or otherwise. Here is the work of consecrated scholarship, to ascertain if possible what is the original text as given by inspired men, and on this point there is considerable unanimity. No, let us ever hold with Tillotson, in his advice to a young man: "Study diligently the Holy Scriptures, for they have salvation for their end, God for their author, and truth without any mixture of error for their matter."

M. HARRY.

April 6, 1908.

Quarterly Meeting.

The next session of the quarterly meeting of the Seventh-day Baptist churches of southern Wisconsin and Chicago, will convene with the church at Albion, Wis., April 17-19, 1908. It is to be hoped that a large number from the surrounding churches will

be present and participate in the following program:

FRIDAY EVENING.

8.00 "An Ideal Beginning for the Sabbath,"
Rev. M. G. Stillman

SABBATH MORNING.

10.30 "The Sabbath, a Means of Spiritual Life,"
Rev. E. A. Witter

11.30 Sabbath School Supt. D. L. Babcock

AFTERNOON.

3.00 "The Sabbath as Central in the Cycle of
the Week" Rev. L. A. Platts

"Redemption an Appropriate Sabbath
Thought," suggested by Deut. 12:5,
Rev. O. S. Mills

EVENING.

7.30 "My Best Practical Thought for the Sab-
bath," (Given in fifteen-minute talks)
Rev. G. W. Lewis, Rev. Edwin Shaw,
Rev. W. C. Daland.

SUNDAY MORNING.

10.30 "The Scholar's Need of the Sabbath,"
Clarence Clarke

"The Business Man's Need of the Sabbath,"
Geo. R. Boss

"The Sabbath Keeper's Defense of the
Sabbath" Prof. H. W. Rood

AFTERNOON.

2.00 Young People's Hour.
A. L. BURDICK, Sec.

A Bit of Arbutus.

Ah, well I know where this blossom grew.
I know how the sunshine shimmered through
The shadowy wall of the mountain pines
To waken and warm the virent vines;
What starry skies distilled the dew
To ripen and refine the hue
That flushed the dainty petals through.
I know the brook whose voice so clear
Rivaled the bird songs dropping near.
What mosses, myriad-leaved and bright
Sheltered the buds from early blight.
How slowly down the hillslope clean
Young grasses spread their gauze of green.
There late the April twilight died,
Morn early flushed the fair hillside,
Noon wrapped it warm in festal fold,
And sunset dropped its shafts of gold.
And there in silence, day by day,
The green leaves graced the spreading spray,
Until, at last, one bright May morn,
The beauty of this bloom was born.
The mosses gifts of dew-drops gave;
The welcoming wood-birds swelled a wave
Of gladdest song just overhead;
The swaying pines indulgent shed
A shower of sunshine on its bed.
The friendly south wind, wandering free,
Brought greeting from the distant sea.
—Luella Clark.

Missions

About the Chapel in China.

Letter from Rev. D. H. Davis.

MY DEAR BROTHER GARDINER:

We have been requested to answer, through the SABBATH RECORDER, the following questions, relating to the proposed new chapel for our Shanghai mission work:

"Where do you hold your Sabbath services? What are the inconveniences of not having a chapel? What would be the probable expense of sustaining a chapel? What would be the influence of a chapel on the native Christians and over the future work?"

We are very glad of the opportunity to answer these questions; for we believe that, when the friends of this work really understand the actual conditions and needs, they will be most ready to respond to the call for supplementing the efforts of those who have already contributed so liberally toward this long hoped for, and much needed building.

We are now holding, and have held for the last twenty-five years, our Sabbath services in the large room of the Girls' Boarding School building. Because of this use we often call it the "chapel room." This room is 16 feet wide by 37 feet long. When allowance has been made for aisle, pulpit and organ, it does not leave a very large space for audience. On one side of the aisle nine seats can be placed, on the other ten. Each seat will accommodate four persons so that in the main room we can seat about eighty people. There is a small room opening out of the main room in which some of the day-school pupils are seated. There are now in the two boarding schools and the day-school, near the mission home, over ninety pupils; so that when these are accommodated it leaves but little space for the teachers and other church members. The inadequacy of our accommodation makes it wholly impossible to have the sixty or more pupils in the native city day-schools attend the regular preaching services. We ought to have not only room enough to be able to bring all under our instruction and influence in one service

whenever it is desired, but also room for those outside who may from time to time be induced to attend the service.

This room in which we hold our services is not only all too small but it is also only ten feet between floor and ceiling, and hence does not furnish sufficient air for a congregation. It is attached, on one side, to the kitchens of our dwelling, which necessitates having nearly all the windows on the north side of the room and it is next to impossible to get good ventilation. In the summer we swelter with the heat for the want of air, and in the winter we freeze because we can get no sunlight and because there are not accommodations for heating. We have often remarked that it is the hottest room we ever saw in the summer and the coldest in the winter.

Another objection to this room being used for Sabbath and public services is that it is connected with the Girls' Boarding School and requires constant watch-care to see that men and the members of the Boys' Boarding School do not put in an appearance before the time of the service. No doubt many men do not feel inclined to attend services held under such conditions.

The Girls' School has all these years been carried on under the disadvantage of these intrusions. If there was a chapel wholly independent of the school, these difficulties would be removed, and it would be possible to hold service without interrupting the order of the school.

The present place of service is on the back side of our compound, and behind our dwelling, and far removed from the road; hence is not easy of access to the public. We have never been able to get many outside people into our services. If the location was favorable we should doubtless get many more.

As to the expense of sustaining a chapel if built. If a site can be secured in close proximity to our present premises, as we hope, so it will not require a special keeper, then the expense will simply be for insurance, repairs and taxes on land which will not be heavy.

We believe a chapel, dedicated solely to the worship of God, would be a means of developing a spirit of reverence in the minds of the students and others. It is difficult to secure this reverence when services are held in so familiar a place as the

present schoolroom. Services held in churches at home are acknowledged to be a means of developing a spirit of reverence and devotion. This is equally true in China.

It would without doubt give to the members an added zeal and interest in the affairs of the church. There would be a more tangible evidence that they had a church home, and we could better appeal for their support and co-operation. It would, we trust, be a means of binding together in Christian fellowship and effort those who have during recent years been married from our schools, of which class there are several.

A good chapel would also give our mission and the members of our church a better social standing among the missions and native Christians in Shanghai. We have never had suitable accommodations for inviting union services, frequently held by the various churches and missions; and we have without doubt lost in our influence over some, just because of this lack of a suitable place for public services.

I think I have made it clear that a chapel is a very great necessity for the best interest of our work. But some may ask why not use the old chapel in the native city?

This chapel was built by Dr. Carpenter fifty-seven years ago. Much of the woodwork is in a bad state of repair. This might be put in order if other things were favorable. This building is situated about a mile and a half from our work at Chaterins' Bridge, to reach it we have to go through very narrow streets, and it is quite impossible for the pupils in the schools and our members to attend service with any regularity in this place. This building is well occupied now in carrying on day-schools.

We understand that some of our people are objecting to the building of a chapel on the ground that the Chinese government is likely to make Sunday a legal holiday.

While it is true that there is a growing tendency to holidayism on Sunday, yet so far as we are able to see, there is no indication that the government is likely to soon take any action regarding it. The nation certainly has not yet become so religious as to care about any day. But suppose China should make Sunday a legal holiday (she certainly is not very likely to make it a penal offense for working on that day),

would this be a good reason for our not building a chapel? What about the Sunday laws in the various states of America? I am afraid if the argument advanced were to be followed, there would not only be no chapel in Shanghai, but there would be very few churches built by Seventh-day Baptists in America. This is a new kind of argument for Seventh-day Baptists, and sounds like ringing the death knell.

Let us not talk in this discouraging way, but let us go forward in the strength of our God. Let us unfurl the banner of God's truth to every breeze possible and so fulfill as well as we can our mission to the world.

Our native church members are interested in the matter, and I feel sure all will assist as much as they are able. Mrs. Chow, the daughter of Li-Erlow, has promised to give one hundred Mexican dollars to assist in the purchase of land.

A good number of mission chapels in Shanghai are memorial buildings. We had also entertained the hope that our new chapel might also be a memorial building, built by special contributions of friends. If I am correctly informed, a greater part of what is needed for the building has already been given. Some months ago I gave President W. L. Clarke an estimate of \$2,500 U. S. gold for the building alone. I think with my experience in building I can do it for this amount, but I would not like to try it for less.

What will be required for land is difficult to state, from the fact that we may have to buy more than we actually need in order to get land near us and in a good locality. We may be obliged to take whatever there may chance to be in a lot. We hope not to exceed \$1,000 or \$1,500 at the most for the purchase of land. We shall not pay any more than we are actually obliged to pay.

Ever praying for the guidance and blessing of God to rest on this whole matter, I am fraternally,

D. H. DAVIS.

Gospel Leaven in China.

In an address before the Young People's International Missionary Convention, held in Pittsburg, March 10, Mr. Fletcher S. Brockman said regarding China:

China will never be evangelized by the British. China will never be evangelized by the Ameri-

cans. China will never be evangelized by the Japanese. When China is evangelized it will be by the Chinese. No doubt this same thing applies with equal force to each nationality in which the Mission Boards are working today; but it is one of the fundamental facts of Foreign Missions. It is one that ought to be before us in the development of all our policy, and the youngest member of this Conference is not too young in his beginning of the study of Foreign Missions to keep this fact constantly before him. All we can hope to do as missionaries, or as missionary agencies, is to start the forces, discipline the forces, inspire the forces and guide the forces which themselves are to evangelize these nations. The Gospel is a leaven. We are to put it in and then it will do the work.

This is Scriptural: "A little leaven leaveneth the whole lump."

Four Kernels of Wheat.

In the library of Milton College there are several hundred personal letters that were written to the Rev. Solomon Carpenter and his wife, Lucy Carpenter. Most of these letters were written while they were our missionaries in China. Some of these letters were written in Shanghai, some in London, some in Jerusalem; others in Stephentown, Brookfield, Shiloh, Westerly, Alfred, and, in fact, in about every place in the world where Seventh-day Baptists lived fifty and sixty years ago. I have never found time to read and sort these letters in any systematic way. I had hoped to do so sometime, but now that I am to go away from Milton, I can not do it. There is a poem written by George Tomlinson, addressed to these missionaries as they were about to set sail. I am half inclined sometimes to send a copy of it to the RECORDER. The last time I opened the box I found a short note written to Mr. Carpenter while he was in China, asking him to act as one of the pall-bearers at the funeral of a Dr. Bridgman, who evidently was a fellow missionary at Shanghai. To one who will take the time to read the letters carefully, there is doubtless quite an amount of material of historical value concerning our people from about 1850 to 1870.

But this is only explanatory. What I set about to write was this: A few days ago I found among these letters four grains of wheat wrapped up in a little piece of paper. On the paper was written "Rev. S. Carpenter and N. Wardner, Shanghai, China." Whether these kernels of wheat were sent

to them from America, or Europe, or Asia, I cannot tell. But this is my idea. Will some one agree to take these four kernels of wheat and plant them? Possibly they will grow, although they are, doubtless, at least fifty years old. If they grow and bear fruit, will some one agree to plant and care for them, planting all that is yielded for five years, and then give whatever the amount is to the Missionary Society? Possibly then by distributing this wheat among our people to those who would promise to sow a peck or a bushel and give the increase to the society, we might secure a little income. I should like to see the potential energy of these four kernels of wheat, in very truth Seventh-day Baptist Missionary wheat, given an opportunity to develop.

EDWIN SHAW.

Milton, Wis.

Acquainted with God.

An old minister of a small church in a country town had one day in his audience a very distinguished statesman. The service went on about as usual, and the old minister preached with his accustomed earnestness and plainness of speech. At the close of the service, several members of the congregation gathered about him and said: "Brother, we had a distinguished visitor today, but you did not seem at all embarrassed." Thereupon the old man replied, "I have been preaching in the presence of the Almighty God for forty years, and do you think, with him as one of my constant hearers, any man can embarrass me by his presence?"

He was acquainted with God. To know God; to be conscious of his presence; to realize that he is always near us; to speak, not only before him, but to him,—that means that we shall be free from embarrassment when brought face to face even with the greatest of earth.

Young men and women through timidity sometimes have difficulty in taking part in the Christian Endeavor prayer meetings. The remedy lies here: Remember that you are always with God. Get close to him. Speak with him. It matters little what men may say or think of your efforts; you will be free, if only you know him.—*Christian Endeavor World*.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.
Contributing Editor.

Faith without works is dead.

Let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands, establish Thou it.

"The work of our hands, establish Thou it,
Often with thoughtless lips we pray;
But the Lord who sits in the heavens shall say,
Is the work of your hands so fair and fit
That ye dare so pray?
Softly we answer, 'Lord, make it fit—
This work of our hands—that so we may
Lift up our eyes, and dare to pray:
The work of our hands, establish Thou it
Forever and for aye!'"

—Selected.

The thoughtful consideration of the women of the denomination is asked for the article following. Is there not room for improvement in many of our methods? Shall we not seek to educate ourselves—our families—our church to the more sane and more spiritual way of giving?

For the Good of the Church.

Some Frank Expressions from a Minister's Wife.

Reprinted from the Ladies' Home Journal by courtesy of the Editor.

The church always needs money! Some folks think the two words are synonymous. But it stands to reason that every live church has its work to do and must have money to carry on the work. It goes in a sort of singsong: Church-work-money, Church-work-money, over and over again.

Now how do we get the money that the church needs? That's generally left to the Women's Guild, the Ladies' Aid, the Dorkings—I mean the Dorcas Society (funny what made me think of hens!)—the Sewing Circle, the Able Abigails, or whatever the particular name of the female contingent of the particular church may be. Every church has one of these societies. In a financial sense it couldn't get on without one. Who's going to raise the money for the re-

pairs to church or parsonage? Why, the women, of course! And how will they do it? Bless you! That is easy! They'll just hold a fair and half a dozen suppers, and a food sale, and three or four dinners, and a Strawberry Festival, and a Pink Tea (generally followed by a Blue Breakfast at home), and an Old Folks' Concert, and an Apron Sale, and there you are! Of course there will be never-ending committee meetings to appoint especially-licensed highway-women to hold up various defenseless persons and compel them to buy tickets, give food or money and contribute "fancy articles" ("fancy articles" sounds just like them, too!) for the fair. And, at the end of the year, the dem'd total (that's not my language—it's Dickens's)—the dem'd total is reckoned up, and there's not enough by forty-four dollars and twenty-one cents to complete the amount that the women of the church pledged themselves to raise. So more committees must be appointed to hold more meetings to make more plans for more entertainments to raise more dollars.

And now, amidst all this, is it any wonder if some of us have lost sight of what we are doing all this for? We go to church and learn that the church is for the cultivation of soul life, for friendship, for fellowship, for the development of the best that is in us, for God, for others and ourselves. That is good doctrine—but does the Church live it? Just tell me how church suppers and fairs and apron sales cultivate soul life? I'll grant you there are opportunities to make acquaintances, and for friendship and fellowship among the women who organize them. But the women who are kept at home miss these "opportunities." And few of the men of the church can be induced to take charge of the lemonade booth or steer the apron table. And so they lose the friendship and fellowship! And, for my part, I like to see men in a church.

Then there's the newcomer in the church—"that little woman who sits near the Joneses. Have you called on her yet?"

"My dear, how could I? I've been simply rushed to death every minute since we began on this fair. I haven't even time to call on my friends, so how could I be expected to call on strangers? But, now you speak of it, I remember her face—she looks as if she might be nice. Do you suppose she'd give us a cake for our Washington

Tea? I have to solicit ten cakes and sell twenty tickets."

And a day or two later "the little woman who sits near the Joneses"—that's about all the church really knows about her, except her name and address—is called to the telephone.

"Is this Mrs. B?"

"You attend our church, don't you?"

"Yes, I thought I'd seen you there. Well, I am Mrs. X, and I am soliciting cake for our Washington Tea—it's to be held in the church parlors—and I wonder if you won't make a cake for us?"

"Oh, any kind. I haven't been promised an angel cake—would you make one?"

"Thank you. I am sure you must be busy with so many children, and it's very good of you. And please get it there by two o'clock, will you? Goodby."

Eggs are fifty cents a dozen. And it takes eleven eggs and considerable skill and a few other things to make an angel cake. But it's for the church. One must never refuse when it's for the church. And what is a church for? Why, it's to cultivate soul life and friendship and fellowship. It will cultivate Mrs. B's soul life to make an angel cake for the church. And the minister's wife is cultivating friendship and fellowship by soliciting cake of a woman she has had no time to call on because of so much church work.

There was a woman I know of who was always "solicited" by the begging committees of a certain church whenever the need arose. And always she gave cheerfully. Her name and street number were all that was known of her. And whenever it was somebody's duty to solicit her for food, money or fancy articles some one else would say:

"Have you called on her yet?"

"No, I haven't. And I'm ashamed to solicit her again, but she always gives."

Then up spoke a member of the committee:

"I will not go again and ask that woman to give anything to the church. Why, not one of us has called on her!"

But she was overruled, and a sister with

few scruples volunteered to do the begging.

Later she reported: "What do you think! That woman says she is perfectly willing to give to our church, but she can't imagine why we always come to her, for she belongs to another parish, and was never in our church but once, when she came with a friend!"

And this, O dearly beloveds! is the fellowship of the church that doesn't know which are the sheep of its own pasture!

And now, let us consider man. We always have to sooner or later, so we might as well do it now and have it over. In some places it has come to this: that man—even of the churchgoing kind—has formed a society to defend himself from the church. No? But it's true, nevertheless. He doesn't call it the Society of Protection from Church Soliciting. But that's what it is. For, in many places, it's the custom of some churches to hold up the merchants of the town and compel them to give goods from their shops to be sold at church fairs, and these poor men have been so persecuted by people who sell tickets that they have just had to organize to protect themselves, and any merchant belonging to this Society of Protection from Church Soliciting will be heavily fined if he gives to church fairs or buys tickets from the amateur blackmailers who sell them. For, when you come right down to it, it is blackmail of a mild type. It is true that the one who sells the tickets or begs for goods doesn't say in so many words: "If you'll give us something for our fair and buy some dinner tickets of us we'll patronize you: if you don't we'll do our shopping elsewhere." No, she doesn't say it, but it's perfectly well understood that that is what she means. And that's just why the men have organized against the church. And I, for one, don't blame them. A merchant in our little town buys annually over seventy-five dollars worth of these tickets. He doesn't want them. He doesn't use them. He feels that he just has to buy them to "keep the trade" of the women.

Now, verily, good sisters, I believe this sort of thing is church suicide, a sort of slow suicide that isn't apparent to those most nearly concerned. We have all heard of people who have left the church because they were forever called on financially, and never socially. Do you think you'd like it

yourself to discover that all a church wanted of you was your purse?

I have the greatest amount of sympathy, natural, perhaps, for the ministers of these churches when these piratical forays are going on. I have reason to believe that there is scarcely a parson living who, deep down in his heart, really approves these methods of raising money. They have to say that it's all right, because, so far, no one has discovered any other way of earning pocket-money for the church. But what man on earth but a minister—what business man—would have the superhuman patience, and the Christian forbearance, and the Heavenly meekness, to stand by and see the work that is dearest to him furthered by such means as so many of the modern churches employ to raise money? Not many, by the Hittites and the Amorites and the Jebusites and the Amalekites, not many, I assure you!

Can you imagine any business man, however soft his heart, who would let a lot of women try to earn money for him in these ways that the church resorts to? Would he not know that a business carried on in such fashion must sooner or later go to everlasting smash?

Another who needs our sympathy is the woman in charge of these money-making schemes—the president of the female contingent! She doesn't get it because there are plenty to say: "Why, she enjoys it. She likes to hold office. What did she take it for if she didn't?"

What did she take it for? Because she's the kind of woman who is ready to sacrifice herself on the altar of duty. Generally, she is one of the busiest women in the parish and none too strong. But when every one else refuses to be president she knows that some one must. And if you know how she lies awake nights planning the details of the annual dinner, and the Christmas sale, you will not wonder that other women did not seek the office. She must "make good," or she will be severely criticised. She is the slave of her doorbell and telephone, which ring continually to let her know that Mrs. A hasn't been able to sell any tickets; that Mrs. B is leaving town and will have to give up the art table; that Mrs. C is ill and can't do her soliciting; that Mrs. D has company and it will be impossible for her to arrange the tableaux. And this

president must think and plan and remember this and attend to that. She is a self-sacrificing soul indeed!

Now, I know the question that will be asked. I have asked it myself so many times that I should know it if I met it in the dark. You ask: "Would you have no church work? How would you raise money if not in these ways?" How? Well, I'd sit down first and have a good long think.

Frankly, what is a church fair? It's a collection of more or less elaborate and expensive "articles" which have been made and given by women who had other and more useful things to do, and who ought to have known better, anyway. And these things are to be sold at the highest price possible (generally to some one who doesn't want them) for the benefit of the church. It's something that woman has been doing for many years. There is no Bible authority for it, so far as I know. Moses didn't stop on the way to the Promised Land in order that the Children of Israel might hold an apron sale for the benefit of the church. The early Christian martyrs held no fairs. That kind of martyrdom was reserved for later Christians. And I do not blame folks outside of the church for saying, as they do, that the church that can only be held together by dinners and suppers and luncheons and teas must think a heap more of the stomach than it does of the soul.

I know that some dear, good caterpillar of the church will get up and tell how much profit there is in fairs and suppers and food sales, because "everything is given."

"Given!"

But is it actually given? Is it not, after all, about the costliest giving there is? It may seem to be given, but somebody pays for it, and dearly, too. Take the average woman—any woman you know. Is she absolutely without nerves? Has she unbounded vitality, a constitution like India-rubber, that stretches and gives and flies back to its normal condition when the strain is over? Do you know many such? Even one? I know they exist, but not in the strenuous conditions of the modern town and church. I know of a church fair in a certain town which had been months in the preparation, and lasted a week. In its train followed a case of nervous prostration of the never-get-over kind. And a

six-weeks' illness with doctor's bills to match. And many minor cases of overwrought nerves and overcharged tempers, indignant husbands and hysterical wives, with no-one-can-say-what lasting domestic discords. And all this for the good of the church!

There was one woman among the number of those injured in battle who used her enforced rest in thinking. She collected statistics. And at the next business meeting—after many days, I fancy—she produced her statistics and made it clear that if every woman involved in that fair had given but three dollars (just three dollars) the amount thus raised would have been in excess of the profits of the fair and enough for a year's work. She convinced her hearers. The following year each woman was assessed so much, with the understanding that she would not be solicited again for a year. There was peace, sweet peace. There was real church work done that year. There was more money to work with. No one had to solicit food nor get up entertainments nor sell tickets. There was time to call on strangers, time to be neighborly, time to call on the sick, time for the little deeds of love that are so little in the doing and so much in the missing. And they had little socials in the church without money and without price.

And now, what are we going to do about it? We must give if we love our church and what it really stands for. And most of us do. But let us stop and think of the wicked, foolish and abominable waste of time, of life itself, in this senseless way of "giving." If we could "grasp this sorry scheme of things entire," and turn the hours that we spend in making things for fairs, in cooking food for dinners, and in committee meetings to plan the disposal of said things and food—if we could somehow turn those hours into real honest work for the Lord, how much better and happier and more united the churches would be. Suppose there are fewer dollars in the treasury, but more people in the church, because they want to be there, because they are made to feel at home there, because it's a love-your-neighborly church: is not that better than dollars?

And the dollars are sure to come when needed, because, if one really, truly loves

the church and what it stands for, you have just got to give to express your love. And the church needs people who are ready to give it loving service—"friendship and fellowship, and the development of the best there is in us for God, for others and ourselves."

What America Needs.

What America needs more than railway extension, and western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine and a new navy, is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayers before breakfast, right in the middle of the harvest; that quit work a half-hour earlier Thursday night so as to get the chores done and go to prayer meeting; that borrowed money to pay the preacher's salary and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusinesslike behavior. That's what we need now to clean this country of the filth of graft, and of greed, petty and big; of worship of fine houses and big lands and high office and grand social functions. What is this thing which we are worshipping but a vain repetition of what decayed nations fell down and worshiped just before their light went out? Read the history of Rome in decay and you'll find luxury there that could lay a big dollar over our little doughnut that looks so large to us. Great wealth never made a nation substantial nor honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money. If you do resist its deadly influence the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to charge an earthwork in Manchuria. —*Wall Street Journal.*

Correction.

The alternate delegate from the Central Association to the Southeastern and Eastern Association is Rev. Ira Lee Cottrell, of Leonardsville; and since it is likely that he will be the representative this year, we are asked to make the correction.

Young People's Work

REV. EDGAR D. VAN HORN, Alfred Station, N. Y.
Contributing Editor.

A Sketch

The autumn stars which gleamed above seemed as white and cold as the sifting of snow which covered the crisped grass. The night was hushed and chill as the Teacher and the Preacher wended their way to the little white schoolhouse where she presided.

"Some one is there ahead of us," she said as they caught a cheery glow from the windows.

Within the warm room a lantern shed soft lights and deep shadows over the triumphs of tiny hands which adorned the walls. Among the quaint drawings and colored papers, the massive, red-bearded men seemed strangely out of place, and a wave of eager pity swept over the Preacher as the Teacher introduced them.

"God, give me the message these people need," again came the prayer which had burdened the heart of the Preacher since this meeting had been planned.

Others were coming now,—men, women, children,—with eager faces for this was the first religious service to be held in the valley for many years. Most of the names were familiar, for in a long-ago childhood the Preacher had lived a few miles farther down the road and tender recollections added their force to the imperative call to speak the Word tonight.

The old familiar hymns sounded faint, as the unaccustomed voices joined timidly but sincerely.

The Preacher read the tender precepts of Ephesians, fourth chapter, and prayed for them, with them, out of a personal experience of their life. Then came the sermon from the text, "Ye are not your own, ye are bought with a price."

Out of the knowledge of their needs and the conditions of their lives, out of the love for them which Christ's spirit imparted, flowed the sermon with its theme, "You were bought at the price of life and love, will you not acknowledge the ownership?"

Never so easily, never so strongly had words and illustrations come to the Preacher, and as at the close of the sermon the people by rising answered the question in the affirmative, humble gratitude whispered: "The common people heard Him gladly." C.

Treasurer's Report.

Feb. 1, 1908—April 1, 1908.

MRS. S. B. EVERTS, Treasurer,	
In account with the	
SEVENTH-DAY BAPTIST YOUNG PEOPLE'S BOARD.	
DR.	
To balance on hand, Feb. 1, 1908	\$149 01
To Cash	
Dodge Center, Minn.	\$10 00
Adams Center, N. Y.	20 00
Mr. and Mrs. Orlo Perry	1 50
Chicago, Ill.	29 50
New Market, N. J., Juniors	4 00
Gentry, Ark.	5 00
West Edmeston, N. Y., Juniors	1 50
W. M. Davis	9 00
Olga G. Everett	27
Plainfield, N. J., Juniors	10 00
Milton, Wis.	18 58
	<hr/> 109 35
	\$258 36

CR.

By Cash	
West Winfield Star, stationery	\$ 7 75
A. C. Davis, Jr., Junior Banner	10 00
A. C. Davis, Jr., S. D. B. Endeavorer	8 38
Missionary Society, China Missions	4 27
Balance on hand, April 1, 1908	227 06
	<hr/> 30 40
	227 06
	\$258 36

The Junior Christian Endeavor as a Factor in Religious Work.

Paper read before the Semi-annual Convention of the Western Association.

RUTH ROGERS.

In considering the relation of the Junior Christian Endeavor to Religious Growth, I feel that I cannot do better than to present to you certain thoughts and principles bearing on this phase of Christian work gathered from my work in college. Hence, I desire at the outset to acknowledge my indebtedness to the Department of Education in Alfred University and also to certain text-books used in those courses. From these sources I have gathered many of the thoughts herein presented and sometimes the phraseology.

We must first understand what is meant by religious growth, before we can pro-

ceed with our problem. Religion is the attitude which one takes toward the Ideal Person, or God. And so religious growth would be a development in the life and actions of the individual, leading him always nearer to the perfect life, which was concreted once in history, in Jesus Christ. This is not something which is already formed in the child's mind, but a growth, which comes with the development of his instincts, and is the result of the training of these instincts plus his environment. In fact, it is an instinct itself, which is molded through his other instincts.

The child is at first neither moral nor unmoral. He is acting according to his natural instincts when biting and striking his mother, as much as when he is hugging and kissing her, and no more. In both cases he acts as his instincts and feelings prompt, and to him one act is just as "good" as the other. Experience, however, soon teaches him that one kind of act brings pleasant results, in the way of approbation and favors, while the other brings disapprobation, and perhaps punishment. He thus learns that some acts are better than others. Better, perhaps, to him means merely more pleasurable in results to himself, not morally better, for of that he has no conception. He is not kind or cruel in a moral sense, neither is he truthful or untruthful, honest or dishonest, but he readily learns to be whichever secures him the most advantages.

The habits of action he shall form, or what he shall come to regard as right or wrong, are largely a matter of experience and training. The law of his nature, at this time, impels him to conform to his environment in such a way as to get as much pleasure and as little pain as possible. For about a dozen years, this individualistic law of life holds almost complete sway; hence this is the period during which the child is naturally unmoral. It is distinctly a "preparatory" stage of moral development, yet it is not for that reason any the less important. The foundations of the maturer adult life which is less individualistic and more altruistic are laid in the period of childhood.

At this point it would be well to understand what is meant by "morality." Professor Horne has defined morality as the volition of the individual in accord with the personal sense of right and duty, the

recognition in conduct of the rights of others. Religion, he defines, as the recognition in life of the rights of the Ideal Person. When the birth of the moral law in self-consciousness has once taken place, the tendency is strong to conceive of that law as approved by the Ideal Person, and so the moral law is thought of as the gift of God. At this point, Kant thinks, morality ends and religion begins. To him religion is the feeling of moral law as the commands of God. In morality man stands in relation to a self-legislated law; in religion, man stands in relation to the Giver of the law.

Religion is the expression of the feelings in the presence of the divine. It is not primarily what a man thinks; this is dogma, creed, or philosophy. Nor is it primarily what a man does, for the deeds of man may be done under necessity, or from motives of prudence or convention. But it is primarily what the man is, what he feels in the presence of the Supreme Being, and then, "and then," what he thinks and does in consequence of such feelings. The translations of the feelings inspired by the presence of divinity into thought is theology, the science of religion, and into volition, is the daily deed and ceremonial usage that constitutes the practice of religion. Religion cannot be taught; to attempt to do so is to reduce it to theology, as to attempt to teach morality is to reduce it to ethics.

RELIGION IS A LIFE, NOT A SYSTEM.

It is a natural expression of human nature, not an artificial graft upon it. A growth of the pupil's nature, not his intellect. This being true, religion can be developed, not taught. Religion of the life of the teacher touches germs of religion in the life of the pupil, they spring into activity and growth, like seed in the soil under the influence of sun and rain. This is not to minimize the importance of the teaching of religious truths in the home and church—there must be truth as well as life.

Since the child's sense of morality, and through this, as a stepping stone, his religion, is the result of his environment and the training of his instincts, we must now make a careful study of his instincts, their nature, the time of appearance, and the training which they must receive. The part which the Junior Christian Endeavor

should play in this training will then be more easily understood.

The individualistic or self-preservative instinct is the strongest and controlling instinct with the child. There is an important reason why this should be so. Any tendency on the part of the babe or young child to act for the good of any other being than itself would be futile, and in many cases injurious to itself, and indirectly to its species. Hence, this instinct must be dominant in the young child in order for it to survive. When older, other instincts develop in a form that makes it possible to act for the good of others. When the social and adaptive instincts develop, the individual becomes less prominent, not because it is less in intensity, but it is not the "only" source of action. The importance of this instinct is not only that the child needs to act for his own good, but to act so as to make his necessities and desires known to his parents that they may be supplied. He not only makes his wants known, but continually demands them, until he often seems to assume command over the parents. This tendency is natural and unmoral, not immoral; but both for the child's own good, and that of his elders, it needs to be disciplined and directed. This extreme egoism of a child up to ten is not to be deprecated, for this is the basis of higher development. Through intelligent training, based upon this instinct, the child is led to discover that he can get the most for himself in the long run by being kind and helpful to others, because of the return favors, rewards, and approbation thus gained. Even sympathy, gratitude, and all the higher virtues are based on regard for self. Only one who has experienced an unpleasant mental state and felt a strong desire to be freed from it, can appreciate such mental state in others and experience gratitude for relief. The golden rule is most significant to him who cares most for himself.

THE SOCIAL INSTINCT.

These virtues are a part of the result of the social instinct, the earlier forms of which begin to develop at about the end of the first year. With this comes the love of approbation, a desire for approval, which is very strong in children, and in fact never dies out, even in the breast of the hardened criminal, who is often a hero to his own

gang. Children are not only greatly influenced by praise and blame, but they act, to a considerable extent, as parents, teachers and others expect them to act. Children often become what teachers believe them to be, and many a boy has been saved by the faith reposed in him by teacher, parent or friend. It is, therefore, very important that the teacher have a large faith in humanity, and in the possibilities for good in every boy and girl. The approval of companions as compared with that of parents and teachers gains in influence with advancing years. Thus public sentiment comes to play a large part in the actions of boys and girls.

Altruism, the highest form of the social instinct, is shown in the tendency to act for the good of the social group of which one is a part, instead of merely seeking their companionship, feeling as they do, or seeking their approval. This tendency appears in the early teens, at a time when the youth first becomes capable of contributing to the life of the race. The desire for approval is strong, but there is also a genuine impulse for self-sacrifice. His ambitions are aroused, and he dreams and plans for great deeds and great honors. Then, for the first time, genuine selfishness appears, when both individualistic and altruistic impulses are felt. And then also is the true time to deal with selfishness.

Law comes now to mean not merely the rules of action which bring to the child the most favorable results, but standards of conduct to be conformed to, whether agreeable to self or not, because they are for the good of the social group.

THE INSTINCT OF IMITATION

is developing along with that of the social group. Children are like mirrors, reflecting back what they observe, responding to smiles with smiles, and to irritable words with similar words and actions. It is for this reason that good humor and bad humor, politeness and rudeness, carefulness and carelessness are catching. Too great care cannot be taken to set a good example before the young child. Spontaneous imitation leads the child to imitate everything that attracts his notice, whether profanity or prayer, caresses or cruelty, rudeness or politeness. The ideals admired and imitated by the child are not his own, but those of his people and his times, and largely a matter of training till the teens are reached.

It is no longer merely his own interests or the opinions of others that arouse the feelings, but something within himself that reaches out toward, or draws back from certain objects and acts regardless of consequence. It is not a mere selection, as formerly, of certain objects, persons and acts for imitation, but a selection from various sources, of "qualities" that appeal to the individual, and a combination of them into standards and rules of conduct. This is emphatically

THE AGE OF IDEALS

and hero-worship, and this is the great key-note to the forming of moral and religious standards. Thus we see that out of the individual, social and imitative instincts grows the moral instinct. As was said above, this is largely a matter of experience and training. First of all, the environment in which the child is placed should be made the best possible. We are now prepared for the training which should be used during this preparatory period.

1. *Regulation* of physical and mental processes. Since regulation of action is an important phase of moral training, the foundations of morality should be laid by the development of regularity in the more or less unconscious organic process of eating, sleeping, etc. This should begin in infancy, and is a duty falling upon the parents.

2. The consciousness of the moral truth that it pays to do right. As soon as the infant notices the results of his actions, he tends to repeat those with pleasurable results. The parent and teacher should see that right actions are followed by pleasurable results, and wrong actions by disagreeable results. The smaller classes especially in the Junior Christian Endeavor should be taught this principle.

3. *Inhibition*, or the first step in self-control may be taken by getting children to inhibit, for a short time, organic and instinctive impulses. An assuring word may become a sign to a child that his wants will soon be satisfied, if he is patient, and the time may be gradually lengthened. While this falls upon the parent, for the most part, yet the Junior teacher may and must do her part.

4. *Repressing impulses and doing disagreeable tasks* should be encouraged by

desirable results following such actions. The child who can be induced to stop crying when hurt, face danger when afraid, or to continue carrying a heavy load when tired, by desire for the approval he will get as a "brave" boy, is gaining in moral development. This, too, may be used to good advantage in the Junior Society.

5. As children grow older they should learn that it often pays to delay the gratification of an impulse for a time, in order that a greater pleasure may be experienced later.

6. "*Work before play and pain before pleasure*," is a good motto. Anticipation lightens the pain and effort, while the pleasure afterward is enjoyed all the more because of the effort by which it was obtained. The pampering and demoralizing tendency to get what has not yet been earned, by going in debt, gambling, or speculating; is the natural result of a childhood that has been allowed to take the sweet first, then dodge the bitter, or to take it with much fussing and grumbling. This motto may be varied and learned in many ways in Junior.

7. The satisfaction of higher instincts. Since the kind of instincts whose satisfaction is most sought, determines in a large measure the moral character of an individual, it is important that the habit of seeking to satisfy the higher instincts should be developed as far as possible, even in early childhood.

8. The *formation of habits* is the important thing in the preparatory stage of moral development, since they will ultimately determine motives and ideals. Be sure to secure right action even if a low motive must be appealed to, but always appeal to the highest motive that will be effective. Always associate habits and ideals. Moral progress is measured not only by increase in the number of right acts, but by increased tendency to perform acts from higher motives. The forming of habits in Junior is as important as in the home or school.

9. *Ideals are helpful* in childhood in forming habits. The training in this period should not be concerned so much with the formation of conscious ideals, which at this time are usually very changeable, as with the habits and feelings that underlie them and make them prominent and effective

forces in the next stage of moral development. Junior Christian Endeavorers should be taught high ideals.

IO. OBEDIENCE IS IMPORTANT,

not for its own sake alone, but for what it involves. It necessarily involves inhibiting and controlling impulses of all kinds, and produces habits of acting according to law. And law or government of any kind is better than anarchy. The person who exercises authority is an important addition to the child's environment, and exercises great influence for good or ill by his personality, as well as by the way in which he exercises authority, and calls attention to higher and lower motives of conduct.

II. *Self-control* is the end for which obedience is only a means. Strict control by another till habits of action are formed, is often the best preparation for self-control, for it makes his habits his allies, so that he has what he lacked before—the power of controlling himself. Arrest of development, however, always results if the power of self-control is not given a chance for exercise soon after it is developed. Both obedience and self-control are factors of the ideal Junior Society.

Moral training during the transition period should consist of

1. *Self-direction*, which does not mean no authority shall be experienced, but that it should not be arbitrary dictation. Commands and rules should be based on general principles and avoid covering minute details of conduct. Responsibility of some kind, in which the youth has perfect freedom of choice, but must take the consequences, is the kind of freedom needed.

2. The ideals in this period become personal. Reading is the great source of them at this time. And yet they find one or more heroes or heroines in their local environment. This cannot be directed or controlled, but only aided by the former training.

3. Companions are chosen by youths and maidens, and only incidentally can the educator determine these choices.

4. The public sentiment of the school or society is to some extent under the control of the wise teacher. He should mould it into a finer and nobler form—for nothing more surely determines the future character of the school or society.

During the preparatory stage of religious development, the credulity and trustfulness of children make it possible to impart to them the forms of any religion. That there can be no comprehension of abstract theology during this period is very evident. That the deeper religious feelings cannot be aroused during childhood is less evident, but scarcely less certain. Therefore, the training of this period should be of the heart rather than the head, and perhaps even more of the hand. During the adolescent period, when the youth is impelled to act not merely for self but as a part of the world, and for the good of the world, he is driven to consider not merely laws, people, and institutions, but also the Power and Intelligence that lies back of it all. The Supreme Ideal of power, wisdom, and goodness can scarcely fail to attract him and arouse aspiration and devotion. The vital breath has come, and this is the time of all others for the development of genuine religion.

Thus we see that the preparatory stage is the *basis* of religious training, and in this stage the Junior Christian Endeavor must do its best work. If you would hold the man, you must first train the boy.

Upon home, school, and church falls the duty of training and developing this moral instinct. No one can do it alone, but all must contribute what they can. Also upon the Junior, to some extent, falls the duty of teaching the religious truths of the church. These should be taught by degrees, in simple truths and words which the child can comprehend, and the reasons for these beliefs should always be given as far as the child is capable of understanding them.

But most important of all, for the success of the Society, we must have, as teachers, conscientious, Christian men and women, who understand and love children, and the truths, which they are to teach them, whose lives are fit examples for the children, and who are willing to sacrifice time and energy for the good of the children. With these prerequisites, the Junior Endeavor Society will be more successful in performing its share of religious training.

Alfred, N. Y.

"A contented spirit is the sweetness of existence!"

Children's Page

Another Sort of an April Fool.

"Hello, Nibs! See that ugly old bull coming after you!" shouted Harry Barnes; and when Nibs looked fearfully behind him, Harry cried out "April fool!" and ran laughing away.

Nibs' foolish little black face looked more foolish than ever and he grinned sheepishly. This was the second time he had been "fooled" since he started for home with his empty little dinner pail on his arm. That is, it was nearly empty, for the one cold potato inside rattled around lonesomely as he walked along. There was never any cake or buns in Nibs' dinner pail. Sometimes there was a sweet potato, and then Nibs felt that he was very lucky indeed, for he dearly loved sweet potatoes.

Nibs lived in a little shanty with his mammy, who did washings to take care of herself and Nibs, and she was always so busy she never had time to spend getting him a nice dinner. Nibs had a great many grievances, if he stopped to think about them, but he was usually a happy little boy and did not complain.

He did not like to be laughed at, however, and he resolved that he would not be fooled again, so he walked along very stiffly and when Joe Bates called to him to get out of the road or he would be run over, he paid no attention until he heard the clang of a bell close behind him and sprang aside just in time to avoid being run over by Charlie Streeter's bicycle.

"Thought I was trying to fool you, I suppose, didn't you, Nibs? That is an April fool on you, all right!" Joe laughed.

Just before he reached the schoolhouse he spied a neatly tied package lying directly in his path, and he picked it up and untied it, unrolling wrapping after wrapping, to find—nothing!

"April fool!" shouted Alvin Clark, running around the corner of the schoolhouse.

"Shame on you, Alvin! You had better take a boy of your size to fool next time!" his sister Donna said severely. "Come here, Nibs!"

But Nibs went solemnly into the schoolhouse and took his seat.

"See here, boys, you have been fooling Nibs all the morning, and each time it has been something mean and disagreeable. Suppose we fool him once more in some other way. April fool surprises need not all be unpleasant ones, you know," she said, taking down Nibs' poor little dinner pail and showing them the one lonesome potato. "Here, what can you spare from your dinner, Alvin?" she asked.

"I'll put in my apple turnover," he replied, examining his pail.

"And I'll put in a ham sandwich," Harry said.

"Here is an egg and a jelly tart," Joe Bates offered.

Each one put in something, until the pail was full of dainties such as poor Nibs had never eaten before.

When Nibs took down his dinner pail at noon, Alvin called out "April fool!" but Nibs did not stop. He went away by himself and sat down. When he took the cover off his pail he gave a whoop of delight. This was another sort of an April fool. How good it was!

When he had eaten it all he took his pail and went back to school.

"Here," he said, handing the pail to Alvin.

"Why, don't you want it?" Alvin asked, taking off the cover.

"April fool!" Nibs said, as Alvin looked into the empty pail. And then they all laughed.—*Mary Morrison, in Dew Drops.*

Little Rosalie, aged six, was watching her mother label some glasses of preserves.

"Mother," said she, suddenly, "what kind of preserves does God make?"

"Why, God doesn't make preserves, Rosalie," answered her astonished parent. "Whatever made you think of such a thing?"

"Yes, He does, mother," said the child. "I say it every Sabbath. The teacher says, 'Why should you love and serve God?' and we say, 'Because He makes preserves and redeems us.'"—*Marie A. Gilkeson, in Lippincott's.*

Life is too short for aught but high endeavor.—*Ella Wheeler Wilcox.*

HOME NEWS

SALEM, WEST VIRGINIA.—A farewell reception was given to Pastor Witter and family before their departure from Salem, concerning which Brother Witter writes as follows:

As my services with the Salem Church were brought to a close and I was to take my departure on the following day, our people and the friends of the town made a farewell social at the church on Monday evening, March 30. There was first a program of song and speeches and then the serving of refreshments in the basement of the church. The house was crowded with those who came in for the farewell, and all seemed to enjoy themselves as they entered into the social or went below for the refreshments. At a proper time in the proceedings, Professor M. H. Van Horn made a few appropriate remarks respecting the work of the pastor and his wife for these six and one-half years, the confidence they had won, and the love that was felt for them by the church and townspeople; and closed with saying it was appropriate that this feeling should be manifested by a substantial token, whereupon he presented to the pastor and his wife two envelopes.

As we shook hands with the people and said the good-bys, there was money enough left in our hands, with what was in the envelopes, to make up \$40.00. This certainly was appreciated; but while it came at an opportune time, it was less to us than was the good cheer and manifest confidence and friendship. We certainly have proved that the people of West Virginia are a loyal people. While our labors among them have fallen short of what we desired and hoped, we must feel that they have not been in vain. The relation between pastor and people is a very close and tender one, and the pastor should grow more and more into the life of the people whom he serves. While this does not seem always to be the case, we are coming to believe, more than ever before, it would be if the pastor was able to more perfectly interpret the heart's desires, longings, and needs of his people.

The good-bys have been said, and life with the people of Salem is a thing of the

past; but the fact of a deep heart-interest in the welfare of all that is centered there is not altogether a thing of the past. Woven into memory are many bright flowers that shall bloom on and shed their fragrance over the way, while life shall last.

The places we used to read about and feel an interest in because of what Gardner and Main said of them, are real to us and have a place in our garden of pleasant memories; for we have been there and have visited in the homes and preached in the places of worship, in Salem, Buckeye, Black Lick, Greenbrier, Middle Island, Lick Run, Ritchie, Roanoke, Lost Creek, Salemville; yes, and other communities where are to be found some of the salt of the earth in the lone Sabbath-keepers.

The West Virginia Hills are full of natural and picturesque scenery that cannot fail to touch the heart of the lover of nature. They always point upward and beckon the beholder to loftier thoughts, nobler purposes, and closer approach to the Father above.

Following are the statistics given in the closing sermon.

That God shall bless the people of Salem and cause the light of his countenance to shine upon them in rich measure is the prayer of the former pastor.

E. ADELBERT WITTER.

RESUME.

Résumé of six and one-half years' service with the Salem Seventh-day Baptist Church, as given by Rev. E. Adelbert Witter in his closing sermon, preached Sabbath morning, March 28, 1908. Theme, "The Ground of the Church's Safety." Text: 1 Cor. 2: 1-2; Rom. 10: 1.

Statistics.

Sermons preached	722
Lectures and Addresses	94
Funerals	59
Marriages	41
Added to the Church	75
By Baptism	39
Dismissed from the Church	48
By Death	27
Calls made and recorded	1300
Present Membership of Church ..	237
Money paid out for the work of the Church, Denominational Interests, Schools and General Improvement in the Town	\$1400

For two and one-half years was called upon to fill the place of a Missionary Pastor to the Churches of the Association, having preached and held Quarterly Meetings in all of them, and held special Revival Services in most of them.

MARLBORO, NEW JERSEY.—My postoffice address is Bridgeton, New Jersey, R. F. D. No. 1, Box 74.

A letter addressed to Shiloh has to be returned to Bridgeton to come into the hands of the rural carrier. It delays it one day.

S. R. WHEELER.

Associational Delegate.

MILTON JUNCTION, WISCONSIN.—Some people think Milton Junction is not on the map. A friend remarked recently, "We need a pastor to put the place on the map," and we are anxiously looking for one. President Daland is now supplying our pulpit. His sermons are greatly enjoyed, because they are real live gospel. His sermon last Sabbath, "Walking with God," awakened a desire in us to live better lives,—to have a closer walk with God.

Rev. George W. Lewis has bought the cheese business of Rev. D. K. Davis, which he will follow until he receives a call to some pastorate, which we hope will not be long.—Eugene and Delos Hopkins are now moving to farms which they have recently purchased in Lincoln county.—Seventh-day Baptists have a large share of the business interests in Milton Junction, and there are farms and dwellings here for sale. We would be glad to see them occupied by our people. Let home-seekers call and see these, as they go to Conference.

PLAINFIELD, NEW JERSEY.—The annual church meeting in Plainfield was an occasion of more than ordinary interest. It lasted through the afternoon and evening, combining the usual business meeting with a general sociable and supper. The business meeting began at 3.45 and lasted until about 6.00 P. M. Meantime the ladies of the church were preparing the supper in the church parlors, and as the business meeting adjourned, everybody was invited to remain to supper. One of those pleasant social hours followed, for which Plainfield people are noted, until 7.15, during which time the free supper was served. After this came the evening program, consisting of

songs, addresses, letters from absent members, greetings from the recent pastor, and from the pastor elect. These were followed by the opening of a question box by David E. Titsworth. Many questions about church methods, changes in church services, points of interest to their own church, and a free and lively discussion of these questions made a very interesting closing for the service. Elsewhere will be found a report made at this annual meeting.

The Plainfield plan for annual church meeting seems an ideal one. Let other churches try it. The nearest to it we have ever seen, is the free New Year's dinner given by the church at North Loup.

The Failure That Does Most Harm.

Every few days we read in the daily papers of some professed Christian who has gone wrong. Now it is the treasurer of a denominational school who proves a defaulter, and again the treasurer of a state convention absconds with the funds which have been entrusted to his care. After years of temperate living a man suddenly breaks down and goes on a debauch. Some man who has had the full confidence of the community as a sincere and pure-minded Christian proves to be lecherous and impure.

It is useless to deny that these things happen, or that they hurt the cause of Christ. In the presence of such facts the worldly scoffs and the Christian mourns. The sting is not removed by recalling the experience of Peter or the examples of erring followers of Jesus Christ in the early centuries. Every example of lapse from uprightness on the part of those who profess to be disciples of Christ weakens the appeal which the Son of man is making to the impenitent. This must be so, and it is legitimately so, for Jesus has given the fullest warrant for judging a tree by its fruits. The world has a right to expect that Christianity will produce pure, strong, honest manhood and womanhood. If Christianity fails to do this it has failed in its supreme function. Jesus came to take away sin. His work is not only to save men from penalty but from transgression. The demand for righteousness is basal in the religion of Jesus.

Scandalous and harmful as are the cases which we have cited, great as is the injury

to the kingdom of God from dishonesty and lapses from virtue on the part of those who claim to be Christian, we are convinced that it is not at this point that Christianity is weakest. Proportionately these instances are few in number. Out of the hundreds of thousands of Christians in this country comparatively few are guilty of the sins which have been mentioned. The ratio of one to twelve, a ratio that measured the proportion of rascals to good men among the early followers of Jesus, is much larger than that which obtains today. As a whole Christians are temperate, pure, honest.

Is it not true, also, that where a man has been suddenly overtaken in a fault, where one who has been upright goes down before the shock of a sudden and great temptation, his fellow men are disposed to judge him somewhat charitably? Even those who are not Christians, if they be at all generous in their judgments, will be lenient in their estimate of the man whose transgression is in striking contrast to that which he has been up to the hour of his fall. A man who had been a hard drinker was converted and united with the church. For twenty-five years he lived soberly and won the respect of all the members of the community. Then, at a time of great mental anxiety and sorrow, he fell. There seemed to be but one feeling among his neighbors, both Christians and non-Christians, and that was of sorrow. No considerable number of people in any neighborhood rejoices in the sin of one of their number. Sneers and scoffings are reserved, as a rule, for those from whom the cloak of pretended sanctity has dropped. Little charity is shown for one who has tried to lead a double life, fair to the world and black within, when the covering is stripped off and he is seen as he is, in all his moral deformity.

But as we see it the greatest harm that is done to Christianity is in the failure of Christian people who are not guilty of any crimes or of scandalous sins, to conform their lives to the standard set up by Jesus Christ. Even in these cases it is not so much the failure to realize their ideals as it is the absence of effort that causes the damage. Honest undertaking is respected, even though it be not altogether successful. The real injury to the cause of Christ from our imperfect lives lies in the fact that we do not give evidence of making an honest effort

to live as we ought. If anything was taught by Jesus it was brotherhood. The professing Christian is bound to be considerate of the interests of his fellow men. Here is a man, an avowed Christian, who lives his life in a given community. He is engaged in business. No one accuses him of being dishonest—at least in any way that the law recognizes. He is not a defaulter, he is not drunken, he is not impure. He attends church regularly and gives to the support of the gospel. But he is selfish, hard, unbrotherly. For a quarter of a century he lives in open violation of the law of love. That man is a constant testimony that the gospel of Jesus Christ has no power to make him what he ought to be. Scores of others in his neighborhood, who make no profession to being religious, excel him in being that which Jesus has asked his followers to be, so far as concerns a man's attitude towards his fellows. That man does incalculable harm to the cause of Christ. His denial of Jesus Christ is habitual, not exceptional.

It is in the habit of living contrary to the spirit and teaching of Jesus that the greatest harm comes to his kingdom. He asks for meekness, and we are haughty; for forgiveness and we are unforgiving; for generosity and we are stingy; for unselfishness and we are selfish; for love and we do not give it. It is not spasmodic error in any of these directions that works the greatest injury, but our persistence day after day and year after year in refusing to live as Christ has taught us. The spasms, if they come, are towards better living, but the reformation is partial and temporary. The trouble arises from undervaluation of that which Jesus has made essential, and an overconfidence in that which he never exalted into first place. He asked us to confess him before men; but woe be to the man who imagines that this confession is of the lips only, or of the lips plus an ordinance. The confession which the Master requires is of the daily life. It is expressed in the attitude which we maintain towards those about us. It is of the lips, indeed, but of the lips because it is of the life. There is a constant tendency to content ourselves, as did some of the time of Christ, with things that are outward, neglecting justice and mercy and the love of God.

Not all the impurity and dishonesty and

intemperance of all the professing Christians in the world blocks the onward going of the kingdom of God as does the habitual refusal of avowed Christians to obey the fundamental law of Christ—the law of love. We do not minimize the heinousness of the offense which one commits when he steals. We have no apology to offer for the man who commits any sin against God and his fellow men; but if we who do not fall into any of these grosser forms of sin, imagine that we can afford to be unloving and selfish, we need to read again the teaching of Jesus. If we fancy that the progress of the kingdom is retarded only or chiefly by the Judases, we need to bow ourselves at the feet of our Master that we may learn what he would have us to be.—*The Standard*.

Oscar Uberto Whitford.

Oscar Uberto Whitford was born May 12, 1837, in the town of Plainfield, N. Y., two and one-half miles from the village of Leonardsville. His parents were Clark Whitford and Harriet Clarke; one a grandson of Joshua Whitford, a veteran of the war of the Revolution, who removed from Stonington, Conn., to Berlin, N. Y., the other a daughter of Joseph Clarke of Plainfield, N. Y., a descendant of Joseph Clarke of Westerly, R. I.

At an early age the subject of this sketch manifested a fondness for study, and became ambitious for better educational advantages than the limited income of his parents could afford him. To this end, at the age of eighteen, he became a teacher in the public schools near his father's home and thereby acquired means to begin his studies for a higher education. At first he pursued these studies in DeRuyter Institute, DeRuyter, N. Y. In the fall of 1858, he entered as a student Milton Academy, Milton, Wis., whose principal was Rev. Wm. C. Whitford, a first cousin on both his father's and mother's side. Here he continued his studies for three years, largely supporting himself by manual labor. Upon leaving Milton Academy he contemplated finishing his collegiate studies in Union College, Schenectady, N. Y., which he had made preparations to enter at an advance standing, but, out of a sense of duty and loyalty towards a school of his own denomination, he finally concluded to finish these studies in Alfred University, at

that time under the presidency of its founder, Rev. Wm. C. Kenyon, a teacher whose enthusiasm and masterfulness could rarely be found. Two years later, in 1863, Mr. Whitford graduated from the classical course of study with the degree of Bachelor of arts. During these some half-dozen years of study in secondary schools, he had maintained a fair standing in scholarship in comparison with his classmates, sometimes leading them, especially in his technical knowledge of the Latin and Greek languages. What was of importance as far as it concerned his future avocation in life was he had reached a clearer conception of his own limitations and possibilities and a need of a more intensive culture and a more comprehensive grasp of such problems as might be his to solve.

In the meantime the avocation of a teacher was open to him and was a convenience if not a necessity in acquiring funds to assist him in his better preparation for his life's work. So he concluded to accept the principalship of Union Academy, of Shiloh, N. J. Before entering this field of labor he was united in marriage, August 18, 1863, to Euphemia Allen, a daughter of Joseph Allen and his wife, Phebe Maxson, of Nile, Allegany county, N. Y. The two removed directly to Shiloh and there, for the next six years, labored together for the intellectual culture and moral and religious uplift of the young people of that and neighboring communities. More than three hundred earnest, active, and bright students came within the sphere of their inspiring influence and became better citizens, more successful in business, in their professional labors, because of the excellent educational advantages they enjoyed during these six years in Union Academy.

Mr. Whitford professed conversion in his youth under the labors of Rev. C. M. Lewis, and became a member of the First Seventh-day Baptist Church of Brookfield, at Leonardsville, N. Y. Subsequently, while an undergraduate, he began to cherish a desire of entering the gospel ministry and a few times exercised his gift for preaching, in religious meetings. He occasionally continued this practice while teaching in Shiloh. After six years' service as principal of Union Academy, he concluded that the time was ripe for entering more fully upon the vocation for

which he felt he had a divine call, and towards which his aspirations had been directed for years. So he accepted an invitation of the Missionary Society to labor among the feeble churches of the Western Association that were without settled pastors.

After a year spent in this service, a way was opened for him to make a better preparation for his sacred calling. Deacon I. D. Titsworth, of Dunellen, N. J., offered him and his wife a home in his family while taking courses of study in Union Theological Seminary in New York. For two years they enjoyed his generous hospitality until Mr. Whitford's graduation, in May, 1872. During this time, as opportunities were offered, he ministered to neighboring churches.

His first pastorate was in Farina, Ill., to which place he removed his family soon after graduation from the Seminary. Here he was ordained for the gospel ministry in July of the same year. He remained in this charge nearly five years. In an extensive revival during the last year he had the blessed privilege of administering the sacred ordinance of baptism to twenty-five candidates at one time and to others later.

His second pastorate was at Walworth, Wis., beginning in April, 1877, and ending in the autumn of 1882. During this period he also was ministerial supply, for two years, of the Congregational church at Sharon, Wis., which then was without a pastor. He also was an instructor during the winter term of 1877-8 in Milton College, at the time when President Wm. C. Whitford left the school to enter upon his duties as Superintendent of Public Instruction. In the last year or two of his pastorate at Walworth, he united with the other pastors of the Seventh-day Baptist churches of southern Wisconsin in supplying the Sabbath-keepers of Chicago with preaching, taking his turn once a month.

In September, 1882, he again entered into the employment of the Seventh-day Baptist Missionary Society, accepting their call to become their missionary to the churches of the Northwestern Association, with headquarters at Chicago. In this city he then organized a church of twelve constituent members, who held their services in the rooms of the Pacific Garden Mission, instituted and supported by Colo-

nel George R. Clarke, and who were his faithful and loyal co-workers in his endeavors to rescue the drunkard and the fallen of the slums of that quarter.

Mr. Whitford's third and last pastorate was with the church at Westerly, R. I., where he remained seven years. At the end of this pastorate he again assumed the duties of missionary to the churches of the Northwestern Association and located his family in Milton, Wis., to give his son and daughter better opportunities for an education. After two years in this service, October 1, 1893, he accepted the position of Corresponding Secretary of the Missionary Society and, to better meet the responsibilities of this important office, he again made Westerly, R. I., his home.

The duties of Corresponding Secretary required him to have an oversight of the missionary operations in both the home and foreign field, and also to keep in close touch with all the churches of the denomination, so as to enlist their support and cooperation in all the benevolent enterprises of the society. In fulfilling these duties he was accustomed to traverse all of the associations, visiting especially the feeble churches needing pecuniary aid, counseling them in their choice of pastors, and locating the fields of the evangelists or traveling ministers where there seemed the promise of the greatest good. Mr. Whitford gave the twelve remaining years of his life to the duties of this office with untiring zeal, with a faith that never faltered, and with a wisdom and discretion that disarmed criticism.

It was his privilege to attend the annual Conference of 1905, held in Shiloh, N. J., the place of his labors as a teacher thirty-six years before. He seized the opportunity to call together his old students and to extend to them his fraternal grasp of hand and to congratulate them on their success in life. It was a great delight and comfort to him to hear their kind words of grateful memories and their interest in his long, laborious, and successful career. He returned to his home in Westerly, saw to it that his manuscript annual report of the Missionary Society was ready for the press, arranged with Board many matters of business pertaining to the conduct of its affairs, and then started for his Western tour of inspection and visitation of the churches,

hoping to see, on his way, the infant first-born child of his daughter living in Milton, Wis. He stopped off at Andover, N. Y., to attend the quarterly meeting of the churches of the Western Association held in that place, and after attesting his Christian faith in his usual clear and vigorous style, on the evening of October 27, 1905, retired to rest at the house of a relative. In the morning he was found asleep. It was a fitting death. He died with harness on. His remains were brought back to Westerly where appropriate and impressive services were held, and he was laid to rest in River Bend Cemetery, Nov. 1, 1905.

Jared Kenyon.

Jared Kenyon, son of Potter and Martha Armsbury Kenyon, was born in Petersburg, Rensselaer County, N. Y., March 30, 1819, and died at his home in Independence, N. Y., March 27, 1908. He lacked but three days of being eighty-nine years of age.

April 11, 1839, he was married to Clarissa Brown, with whom he lived happily for more than forty-three years. She died October 16, 1882. To them was born one son, Orson C., January 28, 1841. He enlisted for the Civil War, but died on Crany Island, September 19, 1862.

Brother Kenyon was baptized by Elder John Green, and joined the Petersburg Seventh-day Baptist Church when eleven years of age. As a child, he loved prayer more than play. At nineteen years of age he preached his first sermon, and was licensed to preach when about twenty-four years old. He preached two years for the Petersburg Church, and then moved to Alfred to attend school. He was four years in school, preaching at Elm Valley once in two weeks, during the last year.

When through school, Mr. Kenyon became pastor of the Second Alfred Church, which he served for about six years. While pastor here he taught school for five years, during four years of which time he was town superintendent of schools. He served the First Alfred Church, as a supply for a short time, before Elder Hull became pastor there. In 1855, he moved to Independence and served the church as its pastor for twenty-five years. During this pastorate one hundred and twenty were added to the Independence Church. For many

years he was an active member of the Missionary Board of the Western Association, before the work was turned over to our general Missionary Board. The Board would send him to the churches to collect funds for this work. He was always a good worker at the quarterly meetings in this county and among our churches in Pennsylvania.

After an illness of about five weeks, while loving hands ministered to his needs, our brother was called home. A. G. C.

MARRIAGES

BURDICK-SMITH—At the home of the parents of the bride, Mr. and Mrs. T. C. Smith, Plainfield, N. J., April 2, 1908, by Rev. A. H. Lewis, Charles Milton Burdick, M. D., of Ogdensburg, N. Y., and Ernestine Curtis Smith, of Plainfield.

DEATHS

STILLMAN—In Edgerton, Wis., March 23, 1908, Mrs. Emergene Stillman, widow of the late Dr. Henry W. Stillman, aged 82 years, 6 months and 14 days.

Mrs. Stillman was a daughter of Martin Wilcox, of Homer, N. Y., and sister of Mrs. Charles Potter, of Mrs. L. C. Rogers, and of Mrs. Thomas W. Stillman, all of whom are now dead. An older half-sister, Mrs. Jonathan Maxson, of Westerly, R. I., still survives.

Doctor and Mrs. Stillman were married in 1846, and lived the greater part of their married life in Edgerton, until the Doctor's death, April 1, 1907. Mrs. Stillman's youngest sister, wife of Thomas W. Stillman, passed on, from the same home, in July following. Thus in a little less than one year this home of four is reduced to one lonely pilgrim who waits the call to the home above. Mrs. Stillman was a woman of fine literary tastes and rare accomplishments, possessing a sweet and loving disposition, and a strong intelligent Christian faith. Though loyally devoted to her own church and people, to whose work she was a liberal contributor, she had a broad Christian charity which brought into her sympathies all of God's children, and opened her hand toward all his needy creatures. Memorial services were held at the home, March 27, conducted by Dr. L. A. Platts of Milton, Wis., assisted by Rev. T. J. Van Horn of Albion. "All the days of my appointed time will I wait till my change come." L. A. P.

SPICER—In Ashaway, R. I., March 26, 1908, Mrs. Hannah Maria Spicer, aged 61 years, 4 months, and 21 days.

Sister Spicer was the daughter of John M. and Mary Barber, and the wife of the late Joseph F. Spicer. Some time in early life she gave her heart to Christ, and twenty-five years ago she joined the First Hopkinton Church by letter, having formerly been a member of the second Hopkinton Church. For some years her cup had been more than full of sorrow, brought about by the death of her husband seven years since and by the death of her daughter, an only child, the year following. Nearly eight weeks before her death she met with a very painful accident, from which she might have recovered had not other ailments manifested themselves. She became resigned and at times prayed that she might be released from the earth life. All her family, with the exception of one brother, had passed away. The unusually beautiful floral offerings both during her sickness and at her farewell service testified to the high esteem in which she was held. Farewell services were held at her home, Sabbath afternoon, March 28, and interment took place in the First Hopkinton Cemetery. WM. L. B.

BLIVEN—At his home near Edgerton, Wis., February 28, 1908, Milo W. Bliven.

He was born in Allegany County, New York, January 7, 1839. He married Minerva Green, August 14, 1858. She and two children, a son and a daughter, survive him. Funeral services were held at the house, March 2, and burial was made in the Edgerton Cemetery. E. S.

VINCENT—In the town of Milton, Wis., near Rock River, April 1, 1908, Kenneth Elmer Vincent, the infant son of Elmer D. and Mary Rose Vincent, being a little more than one year old. Tonsillitis, whooping-cough, and at the last meningitis, were the causes of the death. "He shall gather the lambs in his arms." E. S.

SEVERANCE—Laverna, aged 1 year, 7 days, child of Berton and Anna Severance, Dodge Centre, Minnesota. Pneumonia was the cause of her death. She was a pretty babe and her death was very unexpected. Services were conducted by H. D. Clarke, the pastor being ill.

"Suffer the children to come"—and the Saviour Held them with strong and with loving arm; So every day he is bidding us nearer, Longing to save us from sin and harm."

Unanimous in Their Opinion.

It is noted by friends of William T. Stead that he has aged greatly since his last visit to this country ten years ago. He and Carnegie are great friends, although each regards the other as rather garrulous. Some time ago when it was announced that Stead was coming over, Carnegie said of him: "Stead is one of the finest fellows in the world, but, plague take him, it is impossible to carry on conversation with him, for he

insists upon doing all the talking." When Mr. Stead called on President Roosevelt the other day he said to the President: "I see by the papers that Andrew Carnegie recently visited you. I'll bet that, no matter how long he was with you, you didn't get a word in edgewise, because, confound Carnegie, he won't let anybody else talk when he's around."—*Selected.*

Our Debt a National Menace.

This nation is covered with municipal bonds. The single city of New York owes \$421,000,000. We are manifesting a fondness for military and naval prowess. We are building a large navy, and while crying, "Peace! Peace!" are still preparing for war. Then there is the flood of railroad bonds. No wonder we have the greatest railroad systems in the world. The country is flooded with railroad bonds. The reckless issuance of these bonds has not only burdened the future, but has lessened the sense of moral responsibility of the present. There is a universal casting of the burden on those who are to come after us. Such creation of indebtedness can only cast a burden upon posterity and obtain for us the things which must be paid for by the toil and bounty of those who can receive little or no benefit from the debt that they have to bear.—*Justice Brewer in Leslie's Weekly.*

A stranger entered a church in the middle of the sermon and seated himself in the back pew. After a while he began to fidget. Leaning over to the white-haired man at his side, evidently an old member of the congregation, he whispered:

"How long has he been preaching?"

"Thirty or forty years, I think," the old man answered. "I don't know exactly."

"I'll stay then," decided the stranger. "He must be nearly done."

"We have legislated for the banker, the bond-holder, the manufacturer, the capitalist of every name and nature. Now we must legislate for the forgotten man, the man at home, the man who sits at every humble fireside in the land."—*Secretary James R. Garfield.*

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, D. D., Professor of
Biblical Languages and Literature in
Alfred University.

May 2.	Our Heavenly Home	.....	John 14: 1-31.
May 9.	The Mission of the Holy Spirit,		John 15: 26—16: 24.
May 16.	Jesus Betrayed and Denied	.....	John 18: 1-27.
May 23.	Jesus' Death and Burial	.....	John 19: 17-42.
May 30.	Jesus Risen from the Dead	.....	John 20: 1-18.
June 6.	Jesus Appears to the Apostles	.....	John 20: 19-31.
June 13.	The Risen Christ by the Sea of Galilee,		John 21: 1-25.
June 20.	Review.		
June 27.	Temperance Lesson	.....	Eph. 5: 6-20.

LESSON IV.—APRIL 25, 1908.

JESUS TEACHES HUMILITY.

John 13: 1-20.

Golden Text.—"A new commandment I give unto you, that ye love one another; as I have loved you." John 13: 34.

DAILY READINGS.

First-day, Matt. 21: 1-22.

Second-day, Mark 11: 27—12: 12.

Third-day, Luke 20: 20-40.

Fourth-day, Luke 22: 1-30.

Fifth-day, John 12: 12-26.

Sixth-day, John 12: 27-50.

Sabbath-day, John 13: 1-20.

INTRODUCTION.

On the day after the feast at Bethany Jesus made his triumphal entry into Jerusalem, thus giving the people a public opportunity to accept him and his mission. Many people joyfully hailed him as king, but the leaders had no part in this joyful reception of Jesus; and we may believe that many of the people who cried Hosanna had no very great intensity of purpose.

About a third of each of the Gospels is taken up with the records and the teachings of this last week of our Lord's earthly life which we call Passion Week. In John's Gospel chapters 13 and 20 inclusive relate to a single day of this week.

If we accept the traditional theory in regard to this week, we are to understand that the Triumphal Entry occurred on Sunday, and that Jesus finished his public teachings on Tuesday, and then spent all day Wednesday, and Thursday till nightfall in retirement with his disciples at Bethany.

Many have thought that John corrects the

references of the earlier Evangelists to the day of the month, and teaches us that the last supper which Jesus ate with his disciples was not on the evening after the fourteenth of Nisan, at the regular time of the celebration of the passover, but rather twenty-four hours earlier. If this be the fact Jesus would then himself be slain at the regular time for the killing of the passover lamb, on the fourteenth of Nisan. But there is scarcely sufficient ground to establish this conclusion, and John is best understood in agreement with the records of the others.

TIME—The traditional date is Thursday evening of Passion Week, in the year 30. Very likely this was on the sixth day of April, and the fifteenth of Nisan.

Although the traditional dates of this week are not established beyond a question, the weight of evidence seems to be in their favor, and they are accepted in these notes.

PLACE—Jerusalem; in the upper room.

PERSONS—Jesus and his twelve disciples.

OUTLINE:

1. The Object-lesson in Humility. v. 1-5.
2. The Instruction of Peter. v. 6-11.
3. The Application of the Lesson. v. 12-20.

NOTES.

1. *Now before the feast of the passover.* This is the phrase upon which those depend who hold to the theory that the supper described in the following verses is not the passover meal. But this temporal clause refers more particularly to the time of Jesus' knowing that his hour had come, and to the statement that he loved his own unto the uttermost. Or possibly the expression before us is a logical introduction to the time of the washing of the disciples' feet. *Knowing that his hour was come.* He realized that his death was immediately at hand. At just this most trying time for himself when he most needed human sympathy and comfort, he devoted himself anew to loving service for his disciples. There was nothing that they needed more than to learn the lesson of humility. It was impossible to teach them the lesson by words. He had already spoken to them most clearly. See Matt. 18: 1-6, and other passages. *He loved them unto the end.* Or perhaps better, unto the uttermost. This love so often shown in other ways is manifested here by his humble service for those who were so careful not to humble themselves.

2. *And during supper.* This translation is a little less objectionable than that of King James' Version, "Supper being ended;" but both are misleading. The appropriate time for washing the feet is before the meal has begun. It is much

better to translate, Supper being served. Jesus evidently waited till all had taken their places at table in order to give his disciples every opportunity to show proper humility and regard for their fellows. It seems very probable that upon other occasions one and another of the disciples had performed the servant's task for the company when no servant was present; but upon this occasion of the passover supper they had just been discussing which of their number was greatest, and no one wished to confess himself inferior to the rest. *The devil having already put it into the heart of Judas, etc.* This circumstance gives an added touch of vividness to the picture of our Lord's condescension. He washed the feet of Judas who was already a traitor.

3. *Knowing that the Father had given all things into his hands.* Although Jesus knew his own exalted position, and especially that just now he was about to come into the fullness of his Messianic power, he did not hesitate to set about this most humble task.

4. *Riseth from supper.* They had evidently just taken their places at the table. *Layeth aside his garments.* He prepared for work by putting off his outer garment and tying a towel about his waist.

5. *And began to wash the disciples' feet.* It is to be remembered that they wore open shoes or sandals, and that it was necessary for cleanliness and comfort that the feet should be bathed after they had come in from the street. In view of the different conditions of modern times the ceremony of feet washing today is a very artificial attempt at imitation of our Lord's action.

6. *So he cometh to Simon Peter.* Perhaps he began with Judas and came to Peter last of all. He certainly did not come to Peter first. *Lord, dost thou wash my feet?* From the use of the word "Lord" we may not infer that the disciples had already begun to recognize the divinity of Jesus as we recognize it. But as Peter sat there thinking he realized that Jesus was vastly superior to him, and came to the conclusion that it was absolutely unfitting for him to allow Jesus to wash his feet. The words "thou" and "mine" come close together in the original and thus emphasize the incongruity. Very likely others had realized that Jesus had shown them in the wrong in failing for themselves to do the servant's part, but they had not summoned courage to speak.

7. *What I do thou knowest not now.* Peter was in a certain sense right in his impulse to refuse to allow Jesus to wash his feet, yet there is a purpose in this procedure not understood

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IN FOOD**

and strictly prohibits the sale of alum baking powder—



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So does Germany**

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Say plainly—

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Royal is the only Baking Powder made from Royal Grape Cream of Tartar. It adds to the digestibility and wholesomeness of the food.

which Jesus is going to explain in a few minutes.

8. *Thou shalt never wash my feet.* Filled with the appropriateness of his own objection, Peter does not see the inconsistency of setting up his own opinion against that of his Master. Compare his words in Matt. 16:22 when Jesus foretold his suffering and death. *If I wash thee not, thou hast no part with me.* It is plain that our Lord used these words with the figurative as well as a literal meaning. We must submit to cleansing in order to be real partakers of the blessings of our Master. Judas' feet were washed by the Master, but Judas had no real part with that Master.

9. *Not my feet only, etc.* Peter comprehends in part the figurative meaning of Jesus, and impulsively makes the widest change in his attitude.

10. *He that is bathed needeth not save to wash his feet.* The latter part of this verse shows certainly that this line is also figurative. There was no sense in washing Peter's hands and head. As one who has come from the bath needs but to cleanse his feet from the defilement that they have incurred by the way, so he that has once been cleansed from sin and is in fellowship with Christ needs no new purification except from the special sins into which he has fallen in his everyday experience. *But not*

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all. There was one exception in the company gathered at that supper.

11. *For he knew him that should betray him.* Jesus knew what was in man. ch. 2:25. We are not to suppose that Jesus knew from the time that he first called Judas that he was to be his betrayer. Indeed Judas must have been for some time a sincere disciple of Jesus. Upon this evening the other disciples were guilty of a fault and needed a cleansing symbolized by the washing of feet: Judas was guilty of a sin, and had no real cleansing.

12. *And sat down again.* Literally, reclined. Our translators render "sat down" because we are accustomed to sitting at table. Jesus and his disciples reclined around a low table according to the Greek custom. Those who thus reclined might support their heads by their left arms, and would have their feet away from the table thus giving easy opportunity for one who would wash their feet. *Know ye what I have done to you?* Of course they knew in an external way what he had done, but he would direct their attention to the significance of his deed.

13. *And ye say well.* It was all very right and proper for them to address him by the respectful titles, *Teacher and Lord*; but they should show that this form of address was no empty formality by taking heed to his teachings and particularly to the example that he set.

14. *Ye also ought to wash one another's feet.* The application of this command to the literal washing of feet is an error. Jesus means that his example has taught his disciples to devote themselves in humble loving service to others.

16. *A servant is not greater than his lord.* The word translated "servant" might with equal propriety be rendered "slave." Thus does Jesus rebuke their lack of humility and of willingness to serve. Surely an inferior cannot hold back,

and claim any fitness in declining to do what his lord is willing to do.

17. *Blessed are ye if ye do them.* Mere knowledge of what is right and proper is hardly sufficient.

18. *He that eateth my bread.* This circumstance is an aggravation of the crime committed by Judas. The quotation is from Psa. 41:9.

20. *Whomsoever I send.* The apostles have the comfort of knowing that their work is identified with that of their Master, and through him with the work of God.

SUGGESTIONS.

To serve is compatible with the highest dignity. We are manifesting the Christlike spirit when we are intent not upon getting the most of service from our fellow men that we can, but rather when we are eager to do the most possible for our fellow men.

Jesus taught by his act a more striking lesson of humility than could be taught by words. Let us not forget that what we do has a greater influence than what we say.

We may say that every evil deed is inspired by the devil; but this does not at all relieve us of responsibility. Some people try to make excuses for Judas, but it was no excuse at all to say that the devil put it into his heart to betray Jesus.

This Lesson suggests the true dignity of labor. It is no disgrace to work, and to work at hard or disagreeable tasks.

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