Seventh Day Baptist History

GOVERNOR SAMUEL WARD
OF RHODE ISLAND

One of prominent, early Seventh Day Baptists
of America
Governor of Rhode Island
Member of the Continental Congress
Father of Lieut.-Col. Samuel Ward of the Revolution
Great Grandfather of Julia Ward Howe, Author of
the “Battle Hymn of the Republic”

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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 the boy 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 he is now cultivating those qualities of character that shall settle the question as to what kind of man he will be, and by and by. Boys know that it takes good boys to make good men. The boy today is settling the question more and more as the days go on, and as his 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 to keep up with 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 sad end to him who "mocked at his father, and despised 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 corrected upon as to any matter at will. 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 grape-vines 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 belligerently good things found outside the garden and the orchard. One has 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, thorny or geranium, you must go inside the garden walls, where the master gardener has, by generations of painstaking work, done everything in his power to make it perfect.
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 care from the gardener has brought it to perfection. So it is with the spiritual life. The very best moral men are truly converted, and the real ingraining 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 to his garden, because he finds here and there a weed growing 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 already good moral men. The better plant, the tree, will retain its precious qualities 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 and good 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 should we do 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.

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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, but who did take 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 said it was not the same as 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 we had the inside 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 with us, 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, which explains 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 may have been fretted 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 have a way with us. 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 and essential in his preparation work. He cannot Daily with self-indulgence, and still succeed in the real work.

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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 multitude carried him straight to ruin. Indolent, conceited and saucy, pressing into life's battle on such an unmangeable steed, it was no cause of wonder that he should end in disaster. He 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, for God and for his fellow men, so often seen in the young people of our time. Are we not here, a boisterous conduct in the house of God, all jesting and gibing at the Bible, disrespectful talk about Christian leaders, impatient behavior 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 so often makes conspicuous amid any surroundings. You recognize them in the church, the school, the store, in any place of public resort. There is the brazen stare, the insinuating sneer, the insolent stare, the constant straining through any place of life, that is a habit of heart 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.

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 it, pretending to say it away until he could carry it. Then, just as that white-haired father turned his back upon his eleganty 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 airs; but such thin disguises could never hide her true character. Where 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 enthrall to her the shaping of destiny for immortal souls in my future home, if all the gold 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.

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

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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 reports: $2014.02
Recent reports:
- John H. Satterlee, Berlin, N. Y. $4.00
- S. Owerkerk, Rotterdam, Holland $1.00
- N. Q. Moore, Plainfield, N. J. $10.00
- Woman's Missionary Society, Bouldier, Col. $5.00
- A. L. Smith, Bouldier, Col. $1.00
- Mr. and Mrs. Nathan E. Lewis, Plainfield, N. J. $5.00
- Mrs. E. B. Hill, Berlin, Wis. $1.00
- Church, First Alfred, N. Y. $1.85
- Mrs. Leon Cranfield, Berlin, N. Y. $5.00
- Rev. A. H. Lewis, Plainfield, N. J. $60.00
- In memory of Barton G. Stillman, Elmg. $2.00
- In memory of Wm. B. Stillman, West Emmet $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 D. Davis $20.00

Total to April 8 $2,142.87
Still unpaid $1,287.13

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 submit some answers for their retrospective 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 doing good to individuals, by the advantage of a higher spiritual life.” I am loath to call such things as 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. In 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 men as their authority; and 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, and not above themselves to God as authority. Sad! I 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 anything as well give up the claims. If the Christian world cannot be reached by a direct and consistent appeal to the express will of God, then the Christian world evidently needs reforming on a far more material basis 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, second, that the peace that is possible by Sabbath-keeping is simply 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, and 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 must not ourselves 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, believe for my part, that Sabbath is a ‘time 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 lost, and 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 the far efforts in Sabbath reform will ultimately avail in transforming the kingdoms of this world into the kingdom of God and his Christ.”

Appel 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, he is a false ‘Christ.’ The Church 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 word: 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 which is recognized in the teaching and example of Christ. For him, as for 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 Pharisaical and would tend to hinder rather than assist in efforts to win persons to the obedience of Christ. 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 answers to questions 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 more apparent is the apparent conscience Sabbath doctrine. The Pharisaical and would tend to hinder rather than assist in efforts to win persons to the obedience of Christ. It serves to appeal to and pray for in these days. The appeal is made to the conscience of the individual, and therein, is the Sabbath as set apart by God, can be shewn as fact?”

“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.”

“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 possible plane 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 base my appeal primarily on the ground of being God’s unrepeatable 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 we do, accordingly, meditately 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.”

The Sabbath Recorder.
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 that 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 inforce 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 uncertainty. 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."

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. A. A. Winter

11:30 Sabbath School .... Supt. D. L. Babcock

AFTERNOON.

3:00 "The Sabbath as Central in the Cycle of the Week," Rev. L. A. Patts

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

EVENING.

7:30 "My Best Practical Thought for the Sabbath." (Given in fifteen-minute talks) Rev. A. 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 SabbathKeeper's Defense of the Sabbath" ....., Prof. H. W. Rood

AFTERNOON.

2:00 Young People's Hour.

A. L. BURDICK, S.Y.C.

A Bit of Arbuth.

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 stary skies distilled the dew To ripen and refine its flavor. 

That flushed the dainty petals through. I know the brook whose voice so clear Rived the bird songs dropping near, 

What mosses, myriad-leaved and bright Sheltered the buds from early blight. 

How slowly down the hillside clean Young grasses spread their guaze 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 with waving 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 sang a wave Of gladdest song just overhead; 

The swaying pines indulgent shed A shower of dew on the happy scene, The friendly sough wind, wandering free, Brought greeting from the distant sea.

-Luella Clark.

THE SABBATH RECORDER.

Missions

About the Chapel in China.

Letter from Rev. D. H. Davis.

MY DEAR BROTHER GARDNER:

We have been requested to answer, through the Sabbath Recorder, the following questions, relating to the proposed new chapel for our church in 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 could 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 accommodations makes it wholly impossible to have the school and 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 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 kitchen of our dwelling, which necessitates having nearly all the windows on the north side of the room and it is next impossible to get good ventilation. In the summer we suffer with the heat for want of air, and in the winter we freeze because we can get heat and because there are no 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 interdictions. It has been 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, 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 the spirit 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
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 Stephenstown, Brookfield Shiloh, Westerly, Alfred, and even some 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 want to 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 sometime to send a copy of it to the Recorder. The last time I opened the box I found a letter from 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 double doubt 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 an article on 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, 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, planning all that is yielded for five years, and then giving all the amount to the Missionary Society? Possibly then by distributing this wheat among our people 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.

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.
Woman's Work

ETHRIL A. HAVEN, Leonardville, 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 so—
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 and forever and for aye!

The thoughtful consideration of the women of the denomination is asked for in this 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 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 Dockings—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 repair of our 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 raffles, 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 highwaywomen to hold up various defenseless persons and compel them to buy tickets, give food or money and contribute “fancy articles” (“fancy article like what?—too! 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, may I ask 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 ourselves. Is that a 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—a “little woman who sits near the Joneses.” Have you met her?

“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 know just how 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, won’t you? Goodbye.”

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 beloved! Is the fellowship of the church that doesn’t know which is 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: man—even of the church-going 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 do them 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 give us something for our fair and buy some dinner tickets of us we’ll promise not to call it the 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 woman.

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?
THE SABBATH RECORDER.

What America Needs.

What America needs more than railway extension, and cotton irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine and a new navy, is a revivification of the kind that the mother and father in these days of so-called peace have never dreamed of. The American mother and father, using the word in its true meaning, is the most aggressive nation in the world. And the dollars that flow from its doors and into its coffers are the dollars that will make the world safe for democracy.

The alternate delegate from the Central Association to the Southeastern and Eastern Association is Rev. D. O. Pettit, 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.
Contribution Editor.

A Sketch.

The autumn stars which gleamed above seemed as white and cold as the sitting 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 sense of the unaccustomed atmosphere which had been planned with the Preacher for many years. Most of the names and the Preacher seemed as white and cold as the sifting of the valley for many years.

"God, give me the message these people need," again came the prayer which had burdened the heart of the Preacher since this message 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 church 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 unaccompanied 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 lives. 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 these children spirited and imparted, flowed the sermon with its theme, "You were bought at the price of life and love, you will 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, this is a gratitude which will be echoed: "The common people heard Him gladly."

Treasurer's Report.

Feb. 1, 1908—April 1, 1908.

MRS. S. B. EVERS, Treasurer.

In account with the

SEVENTH-DAY BAPTIST YOUNG PEOPLE'S BOARD.

To balance on hand, Feb. 1, 1908

Cash

Dodge Center, Minn. .................................. $10.00
Addis Center, N. Y. .................................. 75.00
Mr. and Mrs. Orlo Perry .................................. 50.00
Champlin, Ill. .................................. 29.50
New Market, N. J., Juniors .................. 4.00
Gentry, Ark. .................................. 5.00
West Edmonton, N. Y., Juniors .................. 1.50
W. M. Davis .................................. 9.00
Osa G. Everett .................................. 27.00
Pinefield, N. J., Juniors .................. 10.00
Milton, Wis. .................................. 18.38

$199.01

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 proceed 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 by 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 immoral. 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, more meritoriously more pleasant 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 suits him the most advantageously.

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, is his acting in accordance with 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 moral philosophy, Kant thinks, morality is only 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 a man feels, and 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 the Supreme Being and of the voluntary expression of the pupil's experience, 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 in instruction 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-preservation instinct is not by itself a controlling or deciding 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 is not to be fostered 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 what is known but continually seeks for it, because he often seems to assume command over the parents. This tendency is natural and unconnected; it is not moral; but both for the child's own good, and that of his elders, it needs to be 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 developed. It is well to remember that 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 least 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 threaten to do. 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 will 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, the genuine self-sacrifice is shown, even 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 rule of action which will gain 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 principle 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 irritating 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 is a natural evidence of that which attracts his notice, whether propriety 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 objects, persons, and acts related to the individual, and a combination of them into standards and rules of conduct. This is emphatically the age of ideals.

The Age of Ideals.

Altruism, 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 foundation of morality should be laid in 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 feeling that a sign to a child that his wants will 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, in certain cases carrying a heavy load, will be 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 child or grow older, he 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 decentralizing 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 groaning. This motto may be varied and learned in many ways in Junior.
forces in the next stage of moral development. Junior Christian Endeavorers should be taught high ideals.

10. **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 modes of conduct.

11. Self-control is the end for which obedience is only a means. Strict control for another's 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.

The need of obedience and self-control are factors of the Junior Endeavor.

**Moral training during the transition period** should consist of:

1. **Self-direction**, which does not mean any 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 training 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 of 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 only 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 Society 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, and the reasons for these beliefs should always be given as far as the child is capable of understanding them.

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 in just 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 over the cover off his pail he gave a whoop of delight. This was another sort of an April fool.

"Egg and jelly, did you say?" he said."

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 it and opening it.

"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 in my Sabbath. The teacher says, 'Why should you love and serve the God? and ye say, 'Because He makes preserves and redeems us.' " — *Mary A. Gilkeson, in *Lippincott's*.  

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

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**THE SABBATH RECORDER**.
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 songs 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 work 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 $400.00. 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 Gardiner 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, and the measure is the prayer of the former pastor.

A. EDELBERT WITTER.

Resume.

Resume 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. Main Theme, "The Ground of the Church's Safety." Text: 1 Cor. 2:1-2; Rom. 10:1.

Statistics:

<table>
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<tr>
<th>Category</th>
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<tr>
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<tr>
<td>Lectures and Addresses</td>
<td>94</td>
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<td>Funerals</td>
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<td>Dismissed from the Church</td>
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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 Bridgeport, New Jersey, R. D. No. 1, Box 74.

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

S. R. WHEELER.

Associate 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, "Wit h 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 plans to conduct. 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. Most of the ladies of the church were preparing the supper in the church parlor, 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 new interest in the church 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 greatest 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 paper of some professed Christian who has gone wrong. Now it is the treasurer of a denominational school who proves a de­ faulter, and again the treasurer of a state convention absconds with the funds which have been entrusted to his care. After years of honest 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 im­ pure.

It is useless to deny that these things happen, or that they hurt the cause of Christ. In the presence of such facts the worldling 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 cen­ turies. Every example of laps from up­ rightness on the part of those who profess to be disciples of Christ weakens the appeal which the Son of man is making to the remnant. This must be so, and it is im­ possibly so, for Jesus has given the fullest warrant for judging a tree by its fruits. The world has a right to expect that Chris­ tianity will produce pure, strong, honest mankind as womanhood at Plainfield city 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 based in the re­ ligion 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. In 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, there are other sinners. To this end, where one 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. 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 man concerned 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 to see it the greater 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. For this failure 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 making of the cloak of pretended sanctity. If they come, are they towards that which 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 drunker, 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 Christ has not yet made him what he ought to be. Scores of others in his neighborhood, who make no profession to being religious, excel him in 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 told us 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 gratuitous to give 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 spasm, as they came to a better living, but the reformation is partial and temporary. The trouble arises from undervalueation of that which Jesus has made essential, and an overconfidence in that in 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 the world about us. It is the content 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. Who do not minimize the heinousness of the often committed 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 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, 1857, in the town of Plainfield, N. Y., two and a half miles from the village of Leonardville. 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 Joseph Clarke of Plainfield, N. Y., a descendant of John 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 twenty-two, he entered 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, 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 educational circles, 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. It was as a teacher that he exercised 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 future work. He entered 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 Mrs. Thebe Maxson, of Niles, 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 brilliant 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, a tremendous change for good taking place through 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 Adventist Sabbath School, at Brookfield, at Leonardville, 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 ocassionally took upon himself 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
hoped 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 testifying his Christian faith in his usual clear and vigorous style, on the evening of October 27, 1905, retired to rest at a house of the relative. In the morning he was found asleep. It was a fitting death. He died with harness on. His remains were brought back to Westernly 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 thirty years. She died October 16, 1882. To them was born

D. Potter Kenyon.

In this latter capacity, he was a fitting leader of his people. Memorial services were held in both the Western Association and the General Conference, and his wife, Mrs. Clarissa Brown Kenyon, lived until the end of the year 1905.

Mr. Kenyon was a man of literary tastes and rare accomplishments, and among his most notable achievements was the founding of the Kenyon College, which was named in honor of his father, Mr. Potter Kenyon, and is one of the most important educational institutions in the Northwest. He was also a prominent figure in the Seventh-day Baptist Church, and his influence was felt throughout the denomination.

When through school, Mr. Kenyon became pastor of the Second Alfred Church, which he served for about six years. While pastored 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 for a short time, before Elder Hull became pastor there. In 1857, 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.
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 ten 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 loss of her husband, and other trials since and till the last hour, 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 love which she was held. Farewell services were held at her home, Sabbath afternoon, March 28, and interment took place in the First Hopkinton Cemetery.

VINCENT--In the town of Milton, Wis., near Rock River, April 1, 1898, Kenneth Elmer Vincent, the infant son of Elmer D. and Mary Rose Vincent, here for more than one year old, Tonsilits, whooping-cough, and at the last meningitis, were the causes of the death. "He shall gather the lambs in his arms." E.S.

SABBATH SCHOOL.

CONDUCTED BY SABBATH-SCHOOL BOARD.

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

June 20. Review.
June 27. majestic Lesson Eph. 6:20.

LESSON IV.--APRIL 25, 1908.

JESUS TEACHES HUMILITY.


Golden Text.—"A new commandment I give unto you, that ye love one another; as I have loved you." John 13:24.

DAILY READINGS.

First-day, Mark 11:1-22.
Second-day, Mark 11:27-12:12.
Third-day, Mark 12:1-27.
Fifth-day, John 12:12-26.
Sixth-day, John 12:27-50.

INTERRODUCTION.

On the day after the feast at Bethany Jesus made his triumphant 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 18 and 19 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 night fall 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 sat at 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 case, then 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 other Evangelists.

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.

NOTES.

1. Now before the feast of the passover. This is the phrase upon which depend who hold to the theory that the 'supper' is not John's. 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 often shown in other ways is manifest 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 more
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 the passee 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 condensation. 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. Rite from did no. They had evidently just taken their places at the table. Laying 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 came 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 Greek and convey the wrongness.

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 hast 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 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. 10:22 when Jesus foretold his suffering and death. If I wash thee not, thou hast part not with me. It is plain that our Lord used these words with the figurative as well as a literal meaning. We must submit to cleaning 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 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 has once been cleansed from sin and is in fellowship with Christ. The example except from the special sins into which he has fallen in his everyday experience. But not 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 need 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 accusomed 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.

15. 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. More 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.

Proclaimers. To serve is compatible with the highest dignity. We are manifesting the Christlike spirit when we are infert our time upon 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 excuse serve 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.

WANTED.

A number of Sabbath-keeping young men over eighteen years of age for nurse’s training school, and call boys and elevator service. In writing please mention age and line of work in which you are interested. BATTLE CREEK SANTARIUM, BATTLE CREEK, Mich. 1f.

THE SABBATH RECORDER.