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✪ Editorials. ✪

Where Do We Live?

An old-time preacher is said to have taken as his text God's question to Adam in the garden, "Where art thou?" and to have announced the following divisions of the subject:

1. Every person is somewhere. 2. Some persons are not where they ought to be. 3. If they don't change, they will soon be where they don't want to be.

So, following the analogy of this sermon, we may say every person lives somewhere, and the main purpose of this article is to find out, if possible, where.

Ask the astronomer where he lives, and he will tell you he lives in that portion of the physical universe called the solar system, and on that planet of the solar system called the earth. Ask the geographer where he lives, and he will tell you he lives in the eastern or western hemisphere, and on such a continent, so many degrees north or south of the equator and so many east or west of Greenwich. Ask an American citizen where he lives and he will tell you he lives in that part of North America known as the United States, in such a state, such a county, such a city or town. Ask an American farmer where he lives, and he will tell you he lives in such a state, such a county, such a town or township, on such a section, half section or quarter section, as the case may be.

Thus we may learn with more or less accuracy and definiteness a man's customary physical location, or his dwelling place, the home of his body. In the same manner and with like accuracy and definiteness we may determine where he himself, in spirit, lives.

Spiritually, men live, or have their dwelling places, in one or each of three realms—the realm of thought, of feeling or of volition. If they live in one of these realms, they, of course, occasionally go away from home, and make visits to the other realms, but most men *live* in one or the other of the three. Some

men live in the realm of thought. They have big heads, little hearts and puny wills. Others live in the realm of feeling, and have big hearts, little heads and, it may be, puny wills. Others live in the realm of volition, and have strong and inflexible wills, empty heads and unfeeling hearts, while a few live in each of these realms and consequently have normal sized heads and hearts and the will of a man and not of a donkey.

But, after all, the question whether a man lives in this realm or that is not of such vital importance as the question where in each of these realms he lives. The man who lives in the realm of thought may spend his days in the murky, filthy and death-breeding lowlands of thought; upon its clear, breezy and life-giving highlands, or, higher still, on its heaven fanned, angel-visited and God-inspiring mountain tops. In other words, his dominant thoughts may be carnal and devilish and entirely unworthy a human being; or, they may be humane and legitimate, but yet earthly; or, perchance, heavenly and angelic in character, and as he thinketh in his heart, so is he in his character. The man who lives in the realm of feeling or of volition may in like manner dwell upon corresponding elevations of feeling and volition, and his character be likewise determined by what he loves and desires, or what he chooses and refuses.

To the man who lives in the realm of thought, Paul presents the proper ideal to be attained when he says: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, - - - think on these things."

The man who lives in the realm of feeling, or affection, may find his ideal standard in the two great commandments of the Law, "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

He who lives in the realm of volition, or purpose, may find a model for his imitation in the supreme purpose of Paul who declared that for to him to live is Christ, and who determined not to know any thing among men, save Jesus Christ, and him crucified.

These constitute "the marks for the prize of our high calling" in each of these several realms, and he who would be a normal or perfect man must be thus minded, and, forgetting those things which are behind, and reaching forth unto those which are before, he must ever press toward these marks.

From the foregoing presentation it will readily be seen that some of us are not living where we ought to live. Hence we should at once change our place of abode lest we may have to live by and by where we will not want to live.

Feet-Washing by Slaves.

Brother H. L. Lyon, of Athol, Kansas, writes us March the 1st, saying:

DEAR EDITOR:—Where do you find your Scripture that says feet washing was "usually performed by slaves?"

You say in your editorial last week: "But one thing had been neglected. No slave had been secured to perform this menial service, for it was usually performed by slaves." Now, I have searched the Scripture, the Bible dictionary and the Bashor-Dillon debate and can find nothing to make me believe that you are right. It was not menial service, but hospitality, love, respect, not done by slaves, but by the host.

Upon receiving this letter, we turned to the Bible and found five references to the subject in the Old Testament, four of which, Genesis 18:4; 19:2; 24:32 and Judges 19:21, plainly indicate that the water was furnished by the host, but the feet washing was done by the guests themselves. The other, I Sam. 25:41, indicates that the washing was done by servants.

The only other direct reference to the subject, aside from the one under consideration, found in the New Testament, is I Tim. 5:10, where one of the things which characterize the widows who are entitled to be supported at the expense of the church was that they have washed the saints' feet, and the connection plainly indicates that it was regarded as an affectionate and lowly service.

We then consulted the other authorities in our library on the subject and we found the following: The Popular and Critical Bible Dictionary, quoting from Kitto's Biblical Literature, says:

From I Sam. 25:41, it appears that the rite was sometimes performed by servants and sons, as their appropriate duty, regarded as of a humble character. Hence, in addition to its being a token of affectionate regard, it was a sign of humility.

Dr. Hoss, now Bishop Hoss, in his Notes on the International Sunday-school Lessons, says:

Then followed the unseemly dispute touching priority, to correct which, and to teach them in the most striking manner possible a lesson of humility, he washed his disciples' feet.

Dr. Peloubet, in his comments on the same lesson, says:

It was simply a humble, menial service that ought to have been done by the disciples, but which they refused or neglected to do.

He also quotes Tholuck as saying:

Jesus then rises himself to perform this duty of a servant.

Clark's Commentary says:

This was the office of the meanest slaves. Peter had often seen the great humility of his Lord, but never saw his condescension so particularly marked as in this instance.

The Comprehensive Commentary says:

The action itself was mean and servile, and that which servants of the lowest rank were employed in. He put himself in the garb of a servant.

Butler's Great Bible Work quotes Dr. Henry Cowles as saying:

In this act Jesus became a servant of servants to his disciples.