

# PRESENT TRUTH

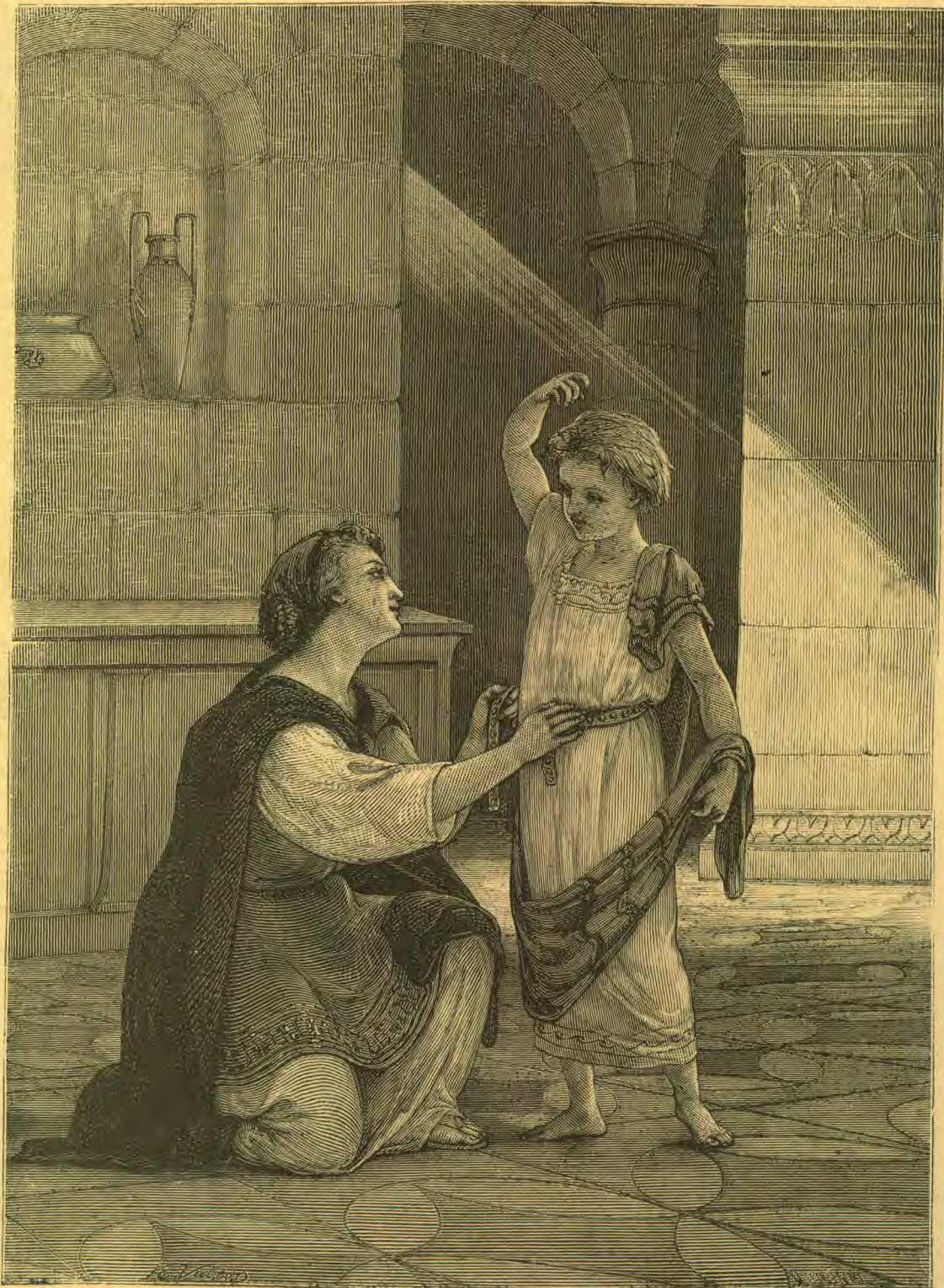
G.W.

I AM THE WAY. THE TRUTH. AND THE LIFE. LO, I AM WITH YOU ALWAYS.

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NO. 2



HANNAH'S VISIT TO SAMUEL.



### THE CHILD MINISTER.

**L**AST week, in the article about the dedication of the child to the Lord, we spoke briefly of the wonderful possibilities of childhood, and of the importance of renewing day by day the consecration of the child, made in its earliest infancy, and of making the most of the first years of its life, when the permanent mould can be given to its whole future. This week we have for consideration a most striking example of what a child may be when it is dedicated to the Lord even before birth, and is trained for the Lord's service.

The name Samuel means "asked of God," and the story of Hannah's longing, and of her earnest prayer for a son, her vow to give him to the Lord if one were given her, and her inspired song of thanksgiving when the promise was fulfilled (1 Sam. i. and ii.) is one of the tenderest, sweetest, and most thrilling in the Bible.

At the time when Samuel was born, religion and morals were at a very low ebb in Israel. Eli, the high priest, was a kindly old man, but weak and irresolute. He knew the Lord, yet he seems to have been somewhat deficient in spiritual discernment, as he thought that Hannah's earnestness of spirit in prayer was an indication of drunkenness. His harsh reproof (1 Sam. i. 9-15) seems to reveal something of the same obtuseness that characterised the mockers on the day of Pentecost. Acts ii. 4, 13.

Eli seems to have been personally upright in character, but his two sons were "sons of Belial,"—worthless fellows,— "they knew not the Lord." They "made themselves vile, and he restrained them not." 1 Sam. iii. 13. They were grossly profligate (1 Sam. ii. 22), and their immorality was well known among all the people; for Eli said to them: "I hear of your evil doings by all this people. Nay, my sons; for it is no good report that I hear." 1 Sam. ii. 23, 24. Indeed, they made no attempt to conceal their wicked ways, for their licentious practices were carried on in public, and they made the Lord's people to transgress. If there was a man who protested against their contempt for the Lord's injunction to burn all the fat of the offerings, the answer would be, "Thou shalt give it to me now; and if not, I will take it by force."

When such was the conduct of the

priests, the messengers of the Lord of hosts, at whose mouth the people had to seek the law (Mal. ii. 7), it can easily be gathered that there was not much fear of God among the people. Hannah's piety was exceptional, and one would naturally say that she would wish to keep her son by her until he was grown, and his habits were so well fixed that he would be proof against temptation. What a terrible place even the tabernacle of the Lord was at that time, to which to send a little child! And yet Hannah, not only without any expressions of fear or regret, but with a song of the highest rejoicing, left the child of her deepest affections in that hot-bed of iniquity. The fact that he was in Eli's house was no safeguard, for Eli had no parental authority or discipline.

How could she do such a thing? Be sure that it was not because of indifference to Samuel's welfare, nor any lack of appreciation of the responsibility resting on her as a mother. On the contrary, it was because she had the highest sense of maternal duty, and had discharged it, and she knew and had confidence in the truth, not then written, but none the less a truth, "Train up a child in the way he should go; and when he is old he will not depart from it."

"And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious [rare] in those days; there was no open vision." "And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh; for the Lord revealed Himself to Samuel in Shiloh by the word of the Lord." 1 Sam. iii. 1, 19-21. With the first wonderful revelation to Samuel, and the grave message committed to him for Eli, everybody is acquainted. Amid all the corruption of the priest's household, Samuel retained his first purity and innocence, and through his whole life enjoyed the intimate acquaintance of God, and the confidence and esteem of all the people.

Yet he was but "a child" of very tender age when he was sent out from under the parental roof, to begin his life work. It is frequently repeated, that he was "a child." He is called "the child Samuel;" "Samuel ministered before the Lord, being a child." 1 Sam. ii. 18. How old was he? Rather, how young was he? Read the record: "The man Elkanah, and all his house, went up to offer unto

the Lord the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then will I bring him, that he may appear before the Lord, and there abide for ever. And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish His word. So the woman abode, and gave her son suck until she had weaned him. And when she had weaned him, she took him up with her, with three bullocks, and an ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh; and the child was young." 1 Sam. i. 21-24. In 2 Chron. xxxi. 15, 16 we learn that the Levites, who served about the sanctuary, began to receive their portion of the dedicated things "from three years old and upward," even "every one that entereth into the house of the Lord, his daily portion for their service in their charges according to their courses." From this it has been inferred that the Hebrews were accustomed to nurse their children until the age of three years. This is made positive by the history of the persecutions by Antiochus, recorded in 2 Maccabees vii., where the mother of seven sons exhorted her youngest to be faithful, by the fact that she had given him suck three years. Samuel was therefore undoubtedly three years old when he departed for ever from his father's house, to be a minister, a servant, in the house of the Lord.

Do not begin to talk about "precocity." There is not the slightest intimation that Samuel was an extraordinary child, or that he had more than usual mental development. The account of the Lord's first communication to him, shows him to have been an innocent, artless, natural child. There is nothing to indicate that Samuel was in any way different from what all children ought to be. The history was written for a purpose, and the chief lesson to be learned from it is the early age at which the character of a child may be fixed for the right, provided its parents appreciate the possibilities of childhood, and are absorbed in devotion to their duty to it.

At an age when children are by most people thought scarcely capable of receiving religious impressions, the principles of righteousness had been so firmly implanted in Samuel that he was proof against corruption. Upon his mother's breast he had imbibed the Word of God, by taking heed to which the young may keep themselves

from sin. Ps. xvii. 4; cxix. 9. The words of David and of Christ, "Thou didst make me hope when I was upon my mother's breasts" (Ps. xxii. 9, 10), were true of Samuel. Oh, that every parent would grasp this wondrous truth, and would believe that the child may, even from its mother's breast, drink in the Word of life! What a witness in a corrupt age such children would be! But the parents must first realise the fact that their bodies are the temples of the Holy Ghost, and must allow the Lord to have His way freely in His own sanctuary.

But Hannah did not abandon her child, nor think that her work for him was finished when he entered the Lord's service. "His mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice." We may be sure that the coat that she brought him was not a mere bodily covering, but that he was taught to regard it as a reminder of "the garments of salvation" and "the robe of righteousness" with which God clothes His people. Those yearly visits were links in the chain that bound mother and child together. So firmly had the foundation of character been laid in the three years that Samuel was upon his mother's breast, that the instruction given in the brief yearly visits served to maintain the superstructure.

We frequently see references to the words of a Catholic priest, to the effect that if he could have the training of a child the first six years of its life, he would not fear that it would afterward depart from the Catholic religion; yet those who read and quote these words with approval do not seem to allow them to rest on their minds. It is a fact that the Catholic Church seems to set a higher value upon child training than any other people do. Is it not sad that the church of Christ has not the perception that the church of the world has? "The children of this world are in their generation wiser than the children of light." If we have not been impressed by the activity of the apostate church, nor by its success in holding people in the bondage of error, simply by diligently improving the opportunity offered by the impressibility of childhood, let us learn the lesson from God's Word. To every parent we would say, Train yourself to train your children; neglect not a single moment of their existence; believe that no work can possibly yield surer or more lasting results; put only the soundest material into the growing temple; and at

the last you can say with boldness, "Behold I and the children which God hath given me."

#### GLORIFY THY NAME.

FATHER, let me dedicate  
All this year to Thee,  
In whatever worldly state  
Thou wilt have me be.  
Not from sorrow, pain, or care,  
Freedom dare I claim;  
This alone shall be my prayer:—  
"Glorify Thy name."

If we must in grief and loss  
Thy behest obey,  
If beneath the shadowy cross  
Lies our homeward way;  
We will think what Thy dear Son  
Once for us became,  
And repeat till life is done,  
"Glorify Thy name."

—Canon Tuttiatt.

#### A GLORIOUS DEATH.

\*(John xii. 20-33.)

JESUS had driven the traders from the temple, after His lowly yet triumphant royal entry into Jerusalem, and was engaged in teaching and healing the people. "Now there were certain Greeks among those that went up to worship at the feast; these therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew; Andrew cometh, and Philip, and they tell Jesus. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me; and where I am, there shall also My servant be; if any man serve Me, him will the Father honour. Now is My soul troubled; and what shall I say? Father, save Me from this hour? But for this cause came I unto this hour. Father, glorify Thy name. There came therefore a voice out of heaven, saying, I have both glorified it, and will glorify it again. The multitude therefore, that stood by, and heard it, said that it had thundered; others said, An angel hath spoken to Him. Jesus answered, and said, This voice hath not come for My sake, but for your sakes. Now is the judgment of this world; now

\* International Sunday-school Lesson for Jan. 20.

shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Myself. But this He said, signifying by what manner of death He should die."

THIS was Christ's preparation of the Greeks, and of others who heard Him, as well, for that which was to follow in a few days, when Jesus should be "lifted up" on the cross, and exposed to the derision of the mob. The lesson is none the less needed by us; for the true glory of dying is much misunderstood. Men talk of "glory" on the field of battle, where the world will look on and applaud their valour; but the only really glorious death—the death that glorifies—is the silent death of anguish, the death that in the eyes of the world is shame and disgrace.

It is true that death is the way to glory, yet not true in the sense that most people regard it. The death of the body does not usher the soul into glory and immortality; that comes only at the coming of the Lord. But Christ's life and experience is the pattern for all; His way to glory is the only way, for He is the way; and the only way that He could get to glory, when He was once in this world, was by the cross. The Holy Spirit testified in all the prophets of "the sufferings of Christ, and the glory that should follow." 1 Peter i. 11. He said, "If any man serve Me, let him follow Me." "The God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." 1 Peter v. 10. And "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. viii. 18.

CHRIST is the Seed, the source of all life. The fruit that He brings forth is the sons that He brings to glory; and this could be done only through suffering. Heb. ii. 10. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The glory of the seed is the green leaf and the ripened fruit; but in order for this to come, it must die. The seed sown is seen no more, but its life is reproduced in many others; so the only begotten Son of God, being in the form of God, would not hold His equality with God, but "emptied

Himself" (Phil. ii. 6, 7, R. V.), never again to be seen in that form; His life passes into those whom He redeems from the power of death, and henceforth He is known only as one of them, and one with them. Even so no soul of man can be glorified except through the death of the cross; not the death of some one apart from himself, but his crucifixion with Christ.

CRUCIFIXION is not pleasant, but the reverse. Christ did not deceive Himself with false hopes. There was never any glamour about the cross, which was before Him from the beginning of His ministry. He knew what it meant and said, 'Now is My soul troubled.' So terribly heavy was the cross, that later on He cried out in agony, "If it is possible, let this cup pass from Me." Yet He would not ask unconditionally for it to be removed. "Shall I say," He asked, "Father, save Me from this hour?" How could He, when it was for the sufferings of that hour that He came into the world? So He asks, instead, "Father, glorify Thy name." That solves every difficulty, when spoken from the heart, with a full understanding that the way of glory, even to the name of God, is through suffering, and suffering to us as well as to Him.

God puts His name upon the Gentiles (Acts xv. 17) as well as upon Christ; therefore when God glorifies His name it must result in the glorification of all who do not reject the name. He says: "This people whom I have formed for Myself, they shall show forth My praise." Isa. xliii. 21.

WHAT is the glory that follows the cross? or rather, the glory which is in the cross. It is the glory of the only-begotten of the Father; it is the glory of the heavens; for the cross lifts the sufferer up from the earth, to a seat in the heavenly places, even at the right hand of the throne of God. Then what shall we say? "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake."

UNDER the guidance of Lady Wimbourne, a "Ladies' League for the defence of the Reformed Faith of the Church of England" has been established at Eastbourne, with branches in other parts of the country.

Lord Lindsay is president. Of course they know the nature of their "faith" better than anybody else does, and it may need defending; but we much prefer the true faith which is itself a shield of defence. A shield that has to be defended is of very little practical value.

#### THE FAITH OF JESUS.

LET this mind be in you, which was also in Christ Jesus: who . . . emptied Himself."

He emptied Himself so entirely that, in becoming the Saviour of the world, He did not set Himself forth in a way to make Himself prominent or to draw attention to Himself. "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. . . . And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made an high priest; but He that said unto Him, Thou art My Son, to-day have I begotten thee. As He saith also in another place, Thou art a priest for ever after the order of Melchisedec." Heb. v. 1, 4-6.

He emptied Himself so entirely that, in coming to this world, He did not do it in a way to make Himself conspicuous, or to draw attention to Himself; but in a way in which He could say truly: "I am not come of Myself, but . . . He hath sent Me." John vii. 28, 29.

He emptied Himself so entirely that even when He came not of Himself, but was sent, He came not in His own name; not to represent Himself; not to manifest Himself; but in His Father's name, to represent His Father. John v. 43. This, because "He that seeketh His glory that sent Him, the same is true, and no unrighteousness is in Him." John vii. 18.

He emptied Himself so entirely that, when He had come, He could truly say of Himself: "I can of Mine own self do nothing." John v. 30 To men He says: "Without Me ye can do nothing." This shows that He so entirely emptied Himself that, in this world, He was of Himself just as helpless to do righteousness as is the man who is without God. And, accordingly, He could truly say: "The Son can do nothing of Himself" (John v. 19); and, "I do nothing of Myself." John viii. 28.

He emptied Himself so entirely that He

could truly say: "The words that I speak unto you I speak not of Myself." John xiv. 10. "The word which ye hear is not Mine." John xiv. 24.

He emptied Himself so entirely that no influence went forth as from Himself, that could draw anyone to Himself; and, therefore, He could truly say: "No man can come to Me, except the Father, which hath sent Me, draw Him." John vi. 44.

He emptied Himself so entirely that He could truly say that "no man [no one, literally] knoweth the Son but the Father." Matt. 11, 27.

This is "the faith of Jesus." This is the way of Christ. This only is Christianity. Therefore "let this mind be in you, which was also in Christ Jesus." Let this be your mind always, and only: that you are called of God; that you are sent of God; that you go not in your own name, but only in the name of Him that sent you; that you seek not your own glory, but only His glory that sent you; that of your own self you can do nothing, not even to speak; that no influence shall go forth as from yourself, that can draw anyone to yourself; that none can come to you except the Father, who hath sent you, draw him; that none can know you but God, and that all that shall be known of you shall be of God.

This is what it is to let the mind which is in Christ be in you. And this can be, only by letting the mind of Christ be in you. For it is not of the natural man, it is not of self, to do this. For the natural mind, the carnal mind, "is enmity against God: for it is not subject to the law of God, neither indeed can be." Therefore whether in Christ or in you, it is only the mind that was in Christ that can empty self of self. Therefore, "let this mind be in you, which was also in Christ Jesus: who . . . emptied Himself."

When Christ had thus emptied Himself, He was immediately filled with God; so that "God was in Christ, reconciling the world unto Himself" (2 Cor. v. 19); so that whereas of His own self He would do nothing and did nothing, yet God, who dwelt in Him, did mighty works (John xiv. 10); so that, though He could not speak of Himself, the words which He spoke were in very truth "the Father's," who sent Him (John xiv. 24; xii. 49, 50); so that, in a word, He in this world was God manifest in the flesh. 1 Tim. iii. 16.

"Let this mind be in you which was also in Christ Jesus: who . . . emptied Himself." It will accomplish in you exactly

what it did in Him—it will empty yourself. And when thus you have emptied yourself, immediately you will be filled with God, even with all the fulness of God; so that while of yourself you can do nothing, God, who dwelleth in you, will work in you that which is well pleasing in His sight through Jesus Christ (Heb. xiii. 21; 2 Cor. vi. 16), so that God will be in you, both to will and to do of His good

pleasure (Phil. ii. 13); so that you will not speak your own words, but the words of Him that sends you (1 Cor. ii. 12, 13; John iii. 33, 34); so that, in a word, in you it shall be God manifest in the flesh.

Oh, "let this mind be in you which was also in Christ Jesus: who . . . emptied Himself." For this is the faith of Jesus. And "here are they that keep . . . the faith of Jesus." A. T. JONES.

sible for anybody to truss himself up unnaturally, without suffering for it, in loss of natural vigour; but the injury to a woman is tenfold more than it can possibly be to a man. In addition to suffering the loss of breathing power and the flabbiness of unused muscles, in common with a man who laces, a woman constricts and displaces delicate organs, the free development of which is absolutely necessary to the preservation of her own health and comfort, and especially for the welfare of children which she may bear.

This is no light matter, and we appeal to every professed Christian to allow God to fashion His own temple as best suits Him, and to have full and free access to it. Far better than any artificial stays outside is the life of God, who is our strength, inside of us.



### AN UNNATURAL HABIT.

A CIVIL engineer who, on account of business abroad, left his two motherless boys in the care of a clergyman and his wife, has published in the *Daily Mail* a copy of a letter which he received from the clergyman when the boys made a visit home, of which the following is a part:—

"We feel sure you will be gratified by the improvement in the appearance of both your boys. They have, we think, entirely got over the stooping habit they had when you brought them to us, and to which, if you remember, you referred at the time. The item of corsets is rather heavy, but this was caused by my having to get reduced sizes as they became accustomed to being laced. Their stays have been made by my own *corsetière* and laced daily under my own supervision—giving them the same supervision as I have given my own boys, and I am sure with a satisfactory result. It will rest with themselves after they leave our care whether they continue the attention to their appearance, which I have tried to inculcate."

The father says that the boys are certainly improved in appearance, but fears, rightly enough, that "the method employed to gain that end is likely to make them less manly." Most certainly it will, inasmuch as the more a human being becomes like a turtle, the less of a man must he be. But in the *Mail* of Dec. 6 a correspondent comes to the clergyman's defence in this fashion:—

"There is no reason why man or boy should not sit or walk as upright as woman or girl. . . . Mr. — thinks there is a likelihood of a loss of manliness. . . . Personally, I feel more of a man when laced in 24-inch stays. The shoulders are held back, the chest thrown out, and the head held up in a way that does not admit of anything but boldness. . . . But whether for the time being corsets are considered effeminate or not, worn they will be, and without shame. As a matter of fact, it is the ladies who, having found a good thing, are introducing it to their sons and husbands."

This is indeed a most alarming prospect. "Effeminate" the practice certainly is, by its defender's own admission; and the Bible tells us that the effeminate shall not inherit the kingdom of God. 1 Cor. vi. 9, 10. A horse looks much smarter when reined up tightly; but every sensible person knows that the muscles which God has placed in a horse's neck are sufficient to hold its head in just the position it ought to be. So "God made man upright," and gave him, both male and female, a framework of bones, with plenty of muscles to keep it upright, if they are properly nourished and exercised. To intimate that a man or a woman cannot sit or stand or walk upright, or have a correct form, without stays, is a libel on God. He has given a turtle an outside shell, and if He had not placed inside of human beings all the support that they need, He would have encased them in a coat of mail. The practice of wearing corsets cannot be anything else but weakening to the body, since it gives the muscles which are designed to hold the figure erect nothing to do, and they inevitably lose their tone.

We have said that the practice of lacing is effeminate, but that does not mean that it is womanly; if it were indeed womanly, or a feminine practice, that would be sufficient reason why men should not adopt it; for the Bible says: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God." Deut. xxii. 5.

But the corset is neither manly nor womanly; it is inhuman. It is not pos-

### "AFTER YOU, SIR."

AN EXCESS OF POLITENESS.

POLITENESS is a good thing, but it may be carried to excess, or rather perverted. It is simply Christian kindness for a man to give way to a fellow-man, and in honour to prefer another; but when it comes to stepping aside and giving a hog the first place, the matter has quite a different aspect. God made man to be the head of creation, giving him dominion over every other living thing, and no one can without sin despise his birthright. Whenever a man takes a place second to any four-footed beast or creeping thing, he shows not simply lack of proper respect for himself, but indifference to God, in whose image he was made.

That which led to these thoughts was the sight of the advertisements of "pea-fed bacon," conspicuously posted in every tram, telling how delicious and free from disease such meat is. There can be no question but that a hog fed wholly on peas would be healthier than one fattened on garbage; but a hog fed even on manna would be a hog still, and not fit to rank with a man, to say nothing of taking first place.

"But what do you mean by intimating that the hog is given first place?" someone asks. Just this: The advertisers of "pea-fed bacon" recognise, and expect that all others will likewise recognise, that an animal's health depends on what it eats; that the best kind of food will make the healthiest flesh. They also know that all will agree that peas are healthful and nourishing, and withal a clean food. What

they doubtless do not think of is the fact that it was just for this reason that God in the beginning gave man the finest and most highly developed form of the products of the earth as food, and to the beasts the coarser products. To man were given fruits, and the seeds of all trees and plants, which of course includes grains, while the green herb itself, coarse vegetables, were given to the beasts, who were not expected to have a spiritual nature, and whose mental, and even physical, development was to be far inferior to that of man. See Gen. i. 29, 30. Flesh foods were not included in the original dietary of either man or beast.

Now everything is perverted. Fruits and grains occupy a secondary place in the diet which man provides for himself, and flesh is reckoned as the staple article. Thus man virtually says to the beast: "After you, Sir; you go first, and take the best and choicest bits that God's bountiful hand provides; fatten yourself on the nuts and the grains, and I will come and take them after you have finished with them." As for ourselves, we do not think it at all presumptuous to count ourselves worthy to take precedence of any beast, and entitled to the best that God has provided, at first hand, too.

It must be remembered that the food which God assigned to man is perfectly adapted to his requirement, and ready for digestion, and that the food material undergoes no change in the body of an animal, which makes it more easy of digestion by the human being. When man eats his peas after the hog, he simply takes them minus the amount of nourishment that has gone to supply the hog's waste, and plus the degeneration that they have undergone in the hog's system. Such "politeness" indicates a sad blunting of spiritual sensibility. Why should the hog or any other beast have the freshness of God's gifts, and man take that which is left?

But this is not by any means the worst. A few weeks ago one of the daily papers contained the following item:—

"Fifty tons of condemned tinned milk were sent from Limehouse Docks yesterday to a farm in Essex. It will be used as food for pigs."

The item was appropriately headed, "And the pigs feed us!" People seem to think that no amount of filth or poison can harm them, provided they do not see it. They would not think of eating the spoiled condensed milk, but they will feed it to the pigs and then eat it without a wry face, and will call

it wholesome. Now if they know that wholesome peas tend to improve the quality of pork, why can they not see that unwholesome milk must make it correspondingly worse?

But a short time ago *Public Opinion* had a paragraph entitled, "Making pork out of Snakes," telling how in some parts of Europe pigs have killed out the vipers; and that in West Virginia portions of country almost uninhabitable by reason of the great number of rattle snakes, have now become profitable, because farmers are fattening hogs on them, so that "hundreds of pigs are sold from the valley every year, that have literally become fat on snakes." People who shudder at the thought of savages eating snakes will eat them together with even more loathsome things without a grimace if only their form is altered. Is it not a fearful thing to think of man taking a place second to that of the lowest creatures?

This is a serious matter, and not one of mere sentiment. It is a fact, which even pork dealers recognise, that an animal's food has much, indeed, nearly everything to do with its condition. Even so with man. It is true that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost," and that no one can by any method of eating and drinking bring the Holy Spirit into his heart; but it is equally true that one may by his evil habits of life crowd the kingdom out. It is possible to grieve the Holy Spirit of God. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. iii. 16, 17. Think of asking the Spirit of God to take up His abode in a lodging built of and devoted to hogs, snakes, etc. Is it not horrible? Surely it must be plain that the excessive politeness to beasts of which we have spoken is nothing else than an insult to the Lord.

WHATEVER the amount of actual good accomplished may be, the "League against Leaden Soldiers," which has been started in Paris, indicates the existence of a sense of what ought to be. It is headed by Emile Zola, and the circular announcing it states that they wish to fight against the prevailing practice of French parents, who buy toy soldiers, thereby inculcating in their children "*le fétichisme de l'uniforme*," and perpetuating the military spirit so prevalent in the Republic. We would that

the League might be effective not only in France, but in England; but the fact that the hon. president is General André, Minister of War, does not argue strongly for its success. "Walk straight, my child," said the crab. "Show me how, mother," the young one replied.

**The Church of the World.**—The *Catholic Times* says:—

"It is evident that the quarrel between Church and State in Italy is not about to cease. When the new king ascended the throne he announced to the world that he was determined to preserve at any cost the possessions acquired by his grandfather. And now Leo xiii. answers him by solemnly proclaiming that his presence as a ruler in Rome is and, so long as it lasts, will remain a usurpation. In a word, the establishment of harmony between Church and State seems to be as far off as ever."

Christ declared that He was not sent into the world to condemn the world, but to save the world; but the church which professes to be His special representative, is not ashamed to quarrel with the world. Thereby it proclaims itself to be of the world. Babylon is confusion, and "where envying and strife is, there is confusion and every evil work."

**Heathen Blasphemy Because of Professed Christians**—On the 9th of December the Chinese Ambassador to the United States addressed the "Ethical Culture Society" at Washington, and took occasion to say that the Christian standard of morality comprised in the command, "Love your enemies," is too high for men to attain to; and he proceeded to prove his proposition by saying: "At this very moment Christian missionaries are calling for blood and vengeance, and Christian armies are devastating the land, sparing neither age nor sex. There is indeed a great gulf between doctrine and performance."

Unfortunately that which he quotes as proof of his assertion is true; but his claim is not true; for Christ and thousands of His followers have shown real love for their enemies. It is sad to see the name and truth of God blasphemed among the heathen through those who profess godliness.

THE immense amount of heat in the sun is expressed by Sir Robert Ball, by the statement that if it depended on coal for its heat, and all the coal in the world were shovelled into it by millions of stokers, it would suffice to keep the sun going only one-tenth of a second. "There is nothing hid from the heat thereof."



## THE REVELATION OF THE GOSPEL.

### THE SEVEN CHURCHES.

**T**HE true church of the Lord Jesus Christ consists of those who have been separated from this world in order that He might be revealed in them.

The word "church" in our Bible comes from the Greek word *ekklesia* (that which is called out), and the church consists of those who have been called out for the revelation of Himself.

There was "the church in the wilderness" (Acts vii. 38), composed of those who were called out of Egypt in order that "the God of glory" might reveal Himself through them to the nations (Deut. xxxii. 8, 9), and the same "church of the living God" (1 Tim. iii. 15) still exists to-day for exactly the same purpose.

In the messages to the Seven Churches we can see the one distinct message to the church in the seven different phases of its experience from the days of the incarnation of the Saviour to the end of this present age.

### THE DESIRABLE PERIOD.

In the days of the apostles, when the church went forth in all her power and glory to proclaim the Gospel to all the nations of the world, Christ is represented as walking *in the midst* of the seven golden candlesticks (Chap. ii. 1). He who had descended into the lowest had ascended to the highest, in order that He might fill all things. After the Master ascended, the Holy Spirit descended and found ample room to work in yielded hearts on the day of Pentecost.

Then it was that the Message was sent unto "the angel of the church at Ephesus" (desirable). "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for My name's sake hast laboured, and hast not fainted."

"For the sake of the Name" the church went forth in the power of the Holy Spirit to proclaim the Gospel of salvation. The holy fire was kindled on the altar of the hearts of those who had waited for the promise of the Father. Evil fled before the searching light of that fire. Hypocrisy was shrivelled up in it, as in the case of Ananias and Sapphira. Nothing could withstand the triumph of the Gospel, for persecution simply caused that baptism of fire to grow more intense.

But a change came. It was pointed out in the words that were addressed to the church at that period. "Nevertheless, I have somewhat against thee, because thou hast left thy first love." Before the close of the first century the vehemence of her love had waxed cold because iniquity was abounding on every hand, and compromise was sought with the world. A sad picture—departing from the living God to lean on the arm of flesh.

### THE SYNAGOGUE OF SATAN.

Then came that further development of that "mystery of iniquity" which is pointed out in the message to Smyrna, whereby Satan sought further to establish his rival church. Not now would he concentrate his efforts in open heathenism, but it was pointed out that his synagogue would be established and many would profess to belong to the true church while they were at heart followers of Satan. The "ten days" of tribulation was permitted, to keep the true followers of the Lord Jesus Christ pure in the midst of their evil surroundings. Many lost their lives during that terrible time, but their blood was "the seed of the church," and sweetly the promise sounded in their ears: "He that overcometh shall not be hurt of the *second death*."

### SATAN'S SEAT.

And now in the next period of its history the professed church has sunk so low that Satan is represented as having gained an entrance and taken his seat there. The back is being turned upon the Lord, as in Ezekiel's vision, and Satan presides in the councils of the church. The forms and ceremonies are kept up. To all outward appearances the true worship of God is being carried out, but Satan is seated there to receive it. This is the message to Pergamos.

A sad picture, but one only too common among many at the present time in their individual experience. The first wrong step has paved the way for the next, until we find that Satan has actually the throne (R V). From that place where Christ should be, he rules the life, and it needs the "stronger than the strong man armed" to deliver.

### THE DEPTHS OF SATAN.

And now Satan has obtained complete control, and plunges the church into that period commonly known as the Dark Ages. The Son of God with His eyes as a flame of fire penetrates into the darkness. "That woman Jezebel which calleth herself a prophetess," is seen by those eyes; those who had been deceived by her are also pointed out; and the exhortation is given to the little company of faithful souls who were holding the pure light of truth amid this prevailing iniquity:

"That which ye have already, hold fast till I come."

So it is ever. The love of God in Christ Jesus never forsakes. His love is deeper than the depths of Satan. "Underneath are the everlasting arms," no matter how low down you are in the depths. Oh, to know the depth of "the love of Christ which passeth knowledge."

Are you in the depths? Call to Him out of the depths then, as Jonah did, and those everlasting arms will lift you up and seat you in the heavenly places where victory awaits you.

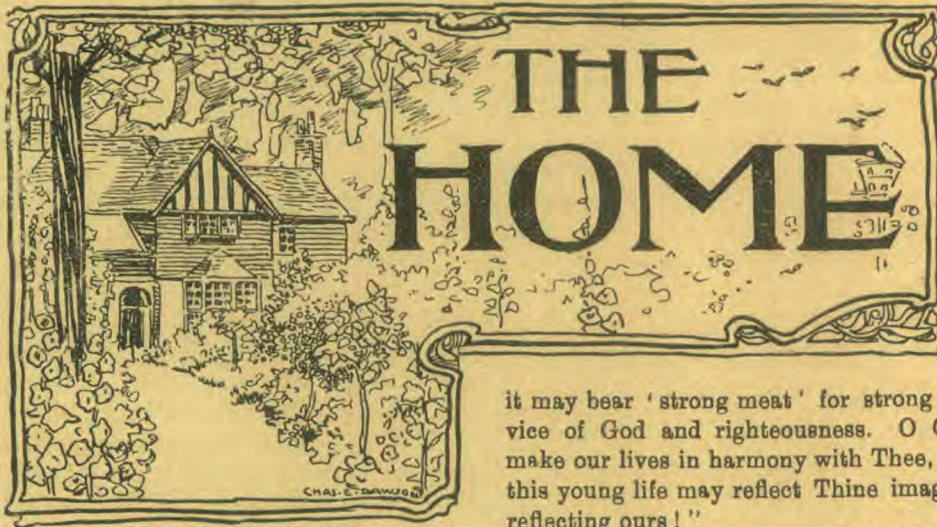
"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." H. CHAMPNESS.

## "THE GENTILES SHALL COME TO THY LIGHT."

**A**ND there were certain Greeks among them that came up to worship at the feast; the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew, and again Andrew and Philip tell Jesus."

At this time Christ's work bore the appearance of cruel defeat. He had been victor in the controversy with the priests and Pharisees, but it was evident that He would never be received by them as the Messiah. The final separation had come. To His disciples the case seemed hopeless. But Christ was approaching the consummation of His work. The great event which concerned not only the Jewish nation, but the whole world, was about to take place. When Christ heard the eager request, "We would see Jesus," echoing the hungering cry of the world, His countenance lighted up, and He said, "The hour is come, that the Son of man should be glorified." In the request of the Greeks He saw an earnest of the results of His great sacrifice.

These men came from the West to find the Saviour at the close of His life, as the wise men had come from the East at the beginning. At the time of Christ's birth the Jewish people were so engrossed with their own ambitious plans that they knew not of His advent. The magi from a heathen land came to the manger with their gifts, to worship the Saviour. So these Greeks, representing the nations, tribes, and people, of the world, came to see Jesus. So the peoples of all lands and all ages would be drawn by the Saviour's cross. So shall many "come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." MRS. E. G. WHITE.



#### THE SWEETEST SOUND.

ONE morn as I lay dreaming,  
A bird on my window-sill,  
Its tiny head uplifting,  
Was carolling forth at will;  
And as I woke and listened  
To the joy of the little bird,  
I thought the sound of his music  
Was the sweetest I ever heard.

We sat in the dusk that evening  
Together—she and I,  
And talked, as the firelight flickered,  
Of the days so long gone by;  
And then she sang of loving,  
With tones so soft and low  
That I said, "A woman's singing  
Is the sweetest sound I know."

But when one day I happened  
To pass a play-room door,  
I saw two little children  
Cuddled upon the floor;  
And I knew, as I heard their voices  
Ring out in their baby glee,  
That the sound of that merry laughter  
Was the sweetest sound to me.

—Dorothy King.

#### A MOTHER'S WAGES.



WHEN God lays a new-born babe in the arms of a wedded pair, He says to them, "Take this child and nurse it for Me, and I will give thee thy wages." And the answer of Christian gratitude and faith should be, "O Lord, Thou hast put Thy noblest work into our hands. We accept the precious trust. We will try to stamp on this soft, plastic heart the impress of a godly example. We will shelter this young life under Thy mercy-seat. We will bear with it as Thou bearest with us. We will be truthful, that it may never learn falsehood. We will nurse this soul in its infancy with the 'sincere milk' of love, that in after years

it may bear 'strong meat' for strong service of God and righteousness. O God, make our lives in harmony with Thee, that this young life may reflect Thine image in reflecting ours!"

To such pious fidelity God offers the only wages that can satisfy the claims of love. He pays the heart's claim in the heart's own coin. What wages could repay Hannah's prayerful care like the sight of Samuel's after career as Israel's upright judge? Moses standing on the Mount was the "wages" of the poor Hebrew mother, who cradled him in her basket of rushes.

Alas! I have seen other "wages," too, the sad outcome of parental impiety or neglect of duty. Eli's sin was repaid in Eli's sorrow. I have seen a frivolous, prayerless mother paid in the wages of a broken heart. And when to many a father's door a drunken son has been brought home from a Sabbath-breaking debauch, it was only the wages of that father's sin which a just God was paying. "The wages of sin is death," and of no sin more surely than parental. It is death to peace of mind—death to domestic happiness—death to the neglected or misguided souls of evil offspring.

"Take this child and nurse it for Me, and I will give thee thy wages," is the inscription which God's hand writes on every cradle. "When I dress my child each morning, I pray that Jesus will clothe it with purity," said a good mother to one who inquired her secret of right training. "When I wash it, I pray that His blood may cleanse its young soul from evil; when I feed it, I pray that its heart may be nourished with truth, and may grow into likeness with the youthful Jesus of Nazareth."

Here was religious training from the cradle. It began with the dawn, and its course was like the sun, growing more full-orbed in beauty until the "perfect day." That mother received her golden wages in the early conversion, usefulness, and honour of all her children. What a blessed recompense! "Go and do thou likewise."—Theodore L. Cuyler, D.D., in *the Mother's Companion*.

ALL dear to God must learn to endure. Christians conquer when they suffer. When they resist, they lose the day.—Luther.

#### READING ALOUD.

THE season of the shortest days and the longest evenings has come, and the leisure hours which are always given so largely to outdoor recreation during the summer will now be devoted more to indoor reading.

The occasion seems a fitting one to say a word on behalf of a practice never so popular as it ought to be, and perhaps somewhat less followed now than in former times: the practice of reading aloud.

The habit, like mercy, blesses him that gives and him that takes. To read to one's self is often to be satisfied with a knowledge of words as they appear to the eye. To read aloud is to acquire also a knowledge of words as they sound. There is nothing which will so surely correct mispronunciation. Nearly every reader will recall words which he has long known by sight, but with which he has never taken the trouble to acquire a speaking acquaintance. While he reads only to himself he can slur them over or give them some makeshift pronunciation, which serves to identify them and saves the trouble of consulting the dictionary. But let him adopt the practice of reading aloud, and sooner or later some of these old verbal acquaintances will meet him face to face, to reproach him with his neglect, and shame him with his ignorance of their names.

In the cultivation of the voice lies a further recommendation. The practice of reading aloud brings increased vocal power, and tends to establish the habit of an agreeable inflection and a distinct enunciation.

Lastly, it makes the other members of the family partners in the pleasure and mental stimulus. It is not alone the reader who is enriched.—*Youth's Companion*.

#### THE YOUNG IDEA IN JAPAN.

OF all the children who dwell in the strange countries of the Far East, there are few, if any, whose life is more interesting or picturesque than that of the children of Japan, that wonderful island which has rightly been called "the England of the Pacific." But though the sturdy Japanese race, through the successful manner in which they have copied our systems of Government and education, have now a number of characteristics in common with European nations, the child-life of the country differs from ours to a marked extent. The little Jap knows nothing of the tender love and the all-absorbing adoration that the Western baby exacts from all around it, and regards as nothing more than its lawful right. There is a two-fold reason for this. In the first place, they do not need such careful nursing in the early years of their lives, a fact largely to be attributed to the equable climate of Japan, a climate that knows but



little of the violent changes with which we are unfortunately only too familiar in this country; and in the second place, nowhere in the East is to be found that passionate love of children which makes the European and American mother the saintliest, gentlest, and truest friend that God ever gave to humanity.

For the first two years of its life the child in Japan is a veritable "Old Man of the Sea," as, during the day-time, it is strapped to some one else's back—the nurse, mother, or sister having to perform the part of the unfortunate Sinbad. Its legs are tied to its bearer's back by a sash, another sash being passed under its arms and around the neck of the carrier. Its general condition in this stage of its existence is one of somnolence, and when it does wake up it is to smile contentedly from out the corners of its diminutive lozenge eyes, which are more like two tiny curved lines of glittering ebony than anything else. It is too lethargic and apathetic in disposition to be unduly troublesome; but there are times when it will give vent to its injured feelings in tones as loud as those emitted from the lungs of the most boisterous Western baby. . . .

When Japanese children emerge from babyhood into childhood, they are of course (under the new régime) made to go to school, and there are few prettier sights to be seen in that land of spectacular beauty than a schoolful of girls with glossy black hair, and decked out in their dainty *kimonos* of brilliantly coloured silks or *crêpes*, with gaudy *obis* or sashes tied round their waists and fastened in immense bows behind. When they enter the schoolroom they remove their clogs and make a profound obeisance to the teacher. Their studies are not as yet made irksome for them. The Education Department in Japan deprecates a policy of "cram," and the girls are permitted to take their lessons in the quiet, easy, leisurely fashion in which they take their play. The Empress is a keen educationist, however, and she is particularly desirous of establishing a sound system of higher education for girls, whereby they may become mentally as efficiently equipped as their Western

sisters; but her enthusiasm is not shared by the nation, and the day seems far distant when the girls of Japan will be as intellectually vigorous as English girls.

Except in matters of etiquette, no great amount of importance is attached to their training, and in this respect they are much more neglected than the boys. They are early taught to regard themselves as inferior to their brothers, and invariably to defer to the latter. Ever since the reform movement took hold of the country and elevated it to a Power to be reckoned with in Eastern waters, no efforts have been spared to train the boys to the highest state of efficiency, so that they might be

and all the things that happened to me and were going to happen to me.

When I put out the light, the room would become luminous with cares and lurid with regrets. But it dawned upon me that a bed wasn't made for that sort of thing. It was made to sleep in; and I proposed to use it for that purpose. It was no easy task to overcome the evil habit which long indulgence in the luxury of bedtime worry had fastened upon me. But I did it. And now when I want to go to sleep, I can. I don't care what the trouble and fret, the irritation and the trial, the blunders and the disappointments of the day have been; I leave them at the door;

they are on the outside. They may lie in wait for me as I come out next morning, but they have to abide out in the cold and gloomy hall all night. They do not come to bed with me. And the next morning I am all ready for them, after a long, sound sleep.

But most of them die overnight from exposure and loneliness. Nothing requires more tender and constant nursing to keep it alive, than worry. You don't worry because you have to; you worry because you like it; you enjoy it. I used to myself; used to like to get away from people; used to be glad when bedtime came, so that I could worry over my troubles comfortably, without being interrupted. By and by I had some real troubles; then I learned to do better.

—R. J. Burdette.



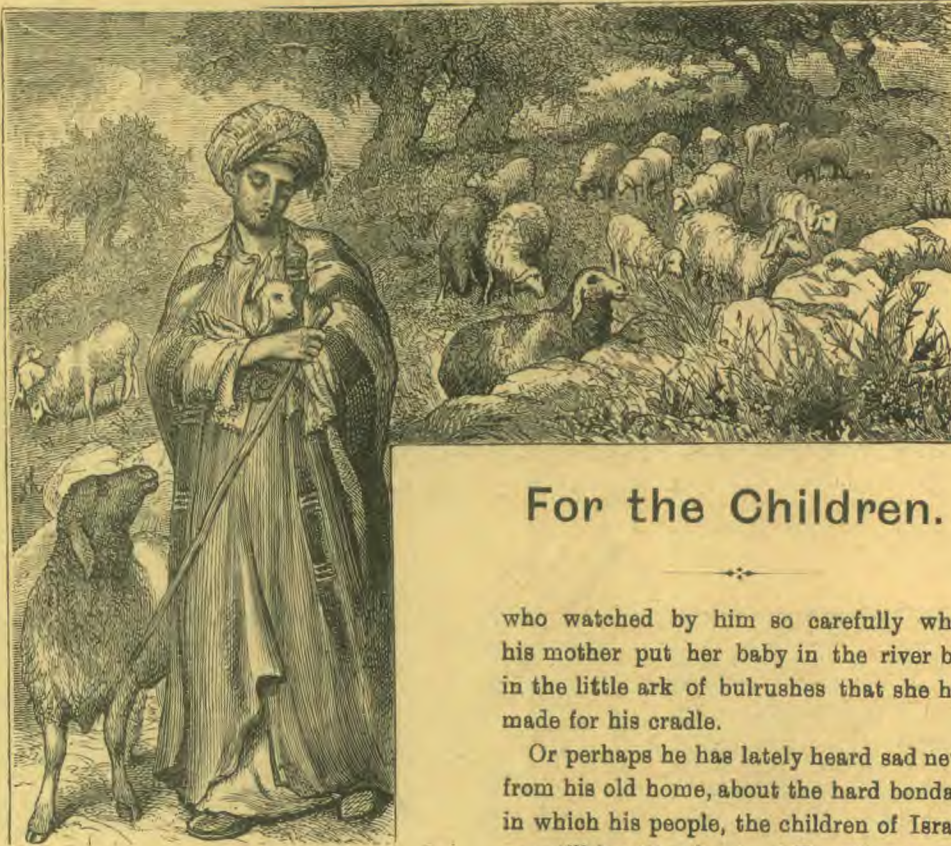
JAPANESE CHILDREN AT PLAY.

able to discharge those multifarious duties to the State, which the new conditions of life demand from them. But with the girls it is different. It is impossible to convince the Oriental mind that women are justly entitled to the same privileges as men. They would be the last to subscribe to the belief that "the hand that rocks the cradle rules the world."—Condensed from the "Canadian Magazine."

#### WHERE TO LEAVE CARES OVER-NIGHT.

**I** SLEEP. That is good medicine. I used to be foolish enough to go to bed to think of my sins and my mistakes and my foolishness and my misfortunes,

We have need of patience with ourselves and with others; for the greatest things and the least; against sudden inroads of trouble, and under our daily burdens; in the weariness of the body, or the wearing of the soul; in every-day wants; in the aching of sickness or the decay of age; in disappointments, bereavements, losses, injuries, reproaches; in heaviness of the heart, or its sickness amid delayed hopes. In all these things, from childhood's little troubles to the martyr's sufferings, patience is the grace of God, whereby we endure evil for the love of God.—E. B. Pusey.



THE BETTER LAND.

I'll sing you a song of a city,  
Which mortals have never yet seen  
I'll sing you a song of a country  
Whose valleys for ever are green ;  
Whose murmuring streamlets and fountains  
The ransomed ones soon shall behold,  
The glorious light of whose mountains  
No tongue has ever yet told.

I'll sing of those beautiful mansions  
The Saviour has gone to prepare,  
I'll sing of the noontide of glory  
That lingers eternally there ;  
I'll sing of life's tree and life's river,  
I'll sing of the streets of pure gold :  
Though thousands have sung of these glories,  
The half has never been told.

—F. E. Belden.

## THE CALL OF MOSES.



ABOUT four thousand years ago, an Eastern shepherd was one day quietly leading his flock in the desert, seeking out a good pasture for them to feed in. Of what is the man thinking as he wanders alone with his sheep ?

Perhaps, of his childhood's home in the land of Egypt, from which he had been obliged to flee, forty years before,—of the loving mother who had carefully and tenderly taught him, as long as she could keep him with her, of the one true God, who made the heavens and the earth, the God of his fathers, Abraham, Isaac, and Jacob.

It may be his thoughts are of the play-mates who shared that home with him, his brother Aaron, and his sister Miriam,

## For the Children.

who watched by him so carefully when his mother put her baby in the river bed in the little ark of bulrushes that she had made for his cradle.

Or perhaps he has lately heard sad news from his old home, about the hard bondage in which his people, the children of Israel, are still kept by the cruel Egyptians. For "they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field."

And the thought of this would remind him of the promise that God had made to Abraham many years before, that he would give to him and to his seed, the land of Canaan, which because of this they spoke of as "the land of promise," or "the promised land."

At that time God had told Abraham that his seed should be strangers "in a land that is not theirs; and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance."

But now the years of their affliction, the time of which God had spoken, were nearly ended, and yet there were no signs of the promised deliverance; no sign of God's judgments coming upon their oppressors, or of His leading them out of Egypt with great riches. Instead of this, the bondage grew more bitter, and their tasks harder. "And the Children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And the Lord heard their groaning."

Yes; God had heard, and the answer was coming. He had not forgotten the children of Abraham His friend, and all that He had promised them. But the shepherd did not know how near was the answer to the cries and prayers of his

people. He did not know that that was the last time he would peacefully lead his flock in the desert, and that the Lord was about to make him shepherd over His people, to lead them like a flock through that same wilderness.

Whatever his thoughts were, they were suddenly put an end to by a great sight, which took all his attention, and made him turn aside to see. For he saw a bush in a bright and glorious flame, branches, leaves, and trunk, all burning.

Many a time you have seen a log of wood in a blaze, and what has become of it?—Even as you have watched, it has disappeared, for the flames have devoured it, and there has been nothing left but a little white ash.

But the wonderful thing about this bush was that although it was *burning* so brightly, it was not *burnt*, not destroyed, consumed, by the flames. Surely here was a great wonder, and Moses drew closer to the bush to find out the cause of it.

But as he did so, a voice from the midst of the bush called his name: "Moses, Moses." Here was a greater wonder still, and with trembling Moses answered, "Here am I." And the voice said: "Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. . . . I am the God of Abraham, the God of Isaac, and the God of Jacob."

Then Moses hid his face, for he was afraid to look upon God. And the Lord said: "I have surely seen the affliction of My people which are in Egypt, and I have heard their cry by reason of their task-masters; for I know their sorrows. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey." "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people, the Children of Israel, out of Egypt."

God might have spoken all this to Moses without appearing to him at all, or He might have come in any other way that He chose. But He had special lessons to teach Moses and the Children of Israel; for they had been so long in the bondage of Egypt that they had almost forgotten the true God.

And we may be quite sure that God took the very best way to teach them just what He wanted them to know. Many precious lessons were shining forth from that burning bush, but we must wait until next week to talk over some of them.

## A SPELLING LESSON.

IT was at a private day school for little girls, and mother had told the teacher that Grace could spell all such words as "cat" and "dog" and "rat."

"and this is the noise they make, 'Que, que, que, que.'" ✓

"That is excellent," said the teacher. "Now, Rosalin, you may spell 'dog,' and tell me what kind of a noise he makes."

"D-o-g, dog," replied Rosalin; "and

"C-a-t, cat," said Sallie. "Sometimes she says, 'Mew,' sometimes she purrs, and when the dog bothers her she hisses at him."

"Splendid!" exclaimed the teacher. "Now, Grace, you spell 'love.'"

"O," laughed Grace, "I can spell 'love'!"

Then she ran up to the teacher, threw her arms around her neck, and gave her a sweet, loud kiss on the cheek.

"That is the way I spell 'love' at home," said Grace, while the teacher and all the little spelling class girls laughed.

"That is a beautiful way to spell 'love.' Do you know of any other?" asked the teacher.

"Why, yes, ma'am," answered Grace, looking round. "I spell 'love' this way, too." Then she picked a ravelling from the teacher's dress, brushed a fleck of dust from her sleeve, and put in shape the topsyturvy books on the platform desk.

"I spell 'love' by working for mamma, papa, little brother, and everybody when they need me," she said.

The teacher took the little girl on her lap, and said:—

"Grace, that is the very best way of all to spell 'love.' But who can spell 'love' the way the book has it?"

"Why, I can," said Grace. "L-o-v-e, love."

The teacher hugged her, called her a dear little girl, and then dismissed the class.—*S. S. Times.*

"THIS is My commandment, that ye love one another."



THE PYRAMIDS OF EGYPT, PROBABLY BUILT BY THE CHILDREN OF ISRAEL DURING THEIR BONDAGE.

Soon after mother had gone, the spelling class was called out.

"Phœbe," said the teacher, "you may spell 'pig,' and then tell us what kind of a noise little pigs make."

"P-i-g, pig," spelled Phœbe, correctly,

our doggie says, 'Boo-woo-woo,' and sometimes he growls very angrily when the cat comes around."

"Very good," the teacher said, "Sallie, you may spell 'cat,' and tell what noise she makes."



### USEFUL SNOW.

**I**F all the condensed moisture of the atmosphere were to fall as rain, and none of it as snow, hundreds of thousands of square miles of the earth's surface now yielding bountiful crops would be little better than a desert. The tremendous economic gain for the world at large which results from the difference between snow and rain is seldom realised by the inhabitants of fertile and well-watered lowlands.

It is in the extensive regions where irrigation is a prime necessity in agriculture, that the special uses of the snow come chiefly into view. All through the winter the snow is falling upon the high mountains, and packing itself firmly into the ravines. Thus in nature's great ice-house a supply of moisture is stored up for the following summer.

All through the warm months the hardened snow-banks are melting gradually. In trickling streams they steadily feed the rivers, which, as they flow through the valleys, are utilised for irrigation. If this moisture fell as rain it would almost immediately wash down through the rivers, which would hardly be fed at all in the summer, when the crops most needed water.

In all parts of the country the notion prevails that the snow is of great value as a fertiliser. Scientists, however, are inclined to attach less importance to its service in soil nutrition—for some regions which have no snow are exceedingly fertile—than to its worth as a blanket during the months of high winds. It prevents the blowing off of the finely pulverised richness of the top soil. This, although little perceived, would often be a very great loss.

In Nature's every form there is meaning.  
—Selected.

### KEPT WARM WITH ICE.

**A** DAILY paper recently described a new and peculiar method of heating. It consists in keeping out cold, not by the use of fire, but by the intervention of ice. Its object is the protection of perishable goods in transit.

The car is double lined, and has at each end four galvanised iron cylinders reaching from the floor almost to the top. In sum-

mer these cylinders are filled with ice and salt in order to keep the car cool. The remarkable point, however, is that in winter they are filled with ice in order to keep the contents of the car from freezing.

Ice is nominally at a temperature of thirty-two degrees Fahrenheit, and it is a substance that changes its temperature reluctantly, and is a bad conductor of heat—or cold. Consequently when zero weather prevails without, the cylinders of relatively warm ice prevent the escape of heat; in other words, they maintain the temperature within the car.

Another novel device by which ice is employed for protection against cold consists in throwing upon the car when the weather is near the zero point a plentiful stream of water, which freezes at once, and forms a complete coat over the vehicle. The action of the ice is the same as in the other case.

A similar plan is frequently adopted in the transportation of bananas, a fruit which is particularly susceptible to cold. The fruit is put in paper bags, inside of heavy canvas bags, and covered with salt hay when the temperature is dangerously low.



—The Post Office telephone revenue increased from £20,000 in 1883 to £360,000 in 1900.

—Greenwich time has now been officially adopted in Spain, and the hours, on the railways especially, are to be numbered from one to twenty-four.

—It is said that "the great majority of the people in Rome" passed New Year's night "in dancing, eating, and above all, in drinking, to the new century."

—The storms that prevailed in the kingdom about the holiday season resulted in immense loss of property, while hundreds of people have been driven from their homes by floods.

—During the thirty-four years that Dr. Barnardo's Homes have been in existence, 41,699 children have passed through them, the number last year being 13,590. In addition, 50,719 nights' lodgings were supplied, and 86,196 free meals were given. The trained emigrants last year totalled 931, the largest number ever sent out in one year.

—Forty tons of plum puddings from England were sold in Paris for Christmas Day.

—Cape-Dutch, Zulu, and other African languages are henceforth to be regular subjects of instruction at King's College, London.

—The pieces coined at the Mint during the past year numbered 107,689,518—gold, 15,154,115; silver, 40,982,789; and bronze, 51,552,616.

—The meteorological weather forecasts in the last twelve months were successful on 201 days, and approximately successful on ninety-eight other days.

—An egg-shaped pearl, weighing 112½ grains, and valued at many hundreds of pounds, has been discovered in the pearl fisheries near Adelaide Harbour.

—By the furious gale last week, one of the huge, upright blocks of stone at Stonehenge was thrown down, and with it one of the cross stones which rested upon it.

—Japan has just passed a law forbidding the use of tobacco to those under twenty years of age, and making it a punishable offence for persons supplying anyone under that age.

—The Roumanian Minister of the Interior has issued rigid notice ordering that no foreigners may cross the frontier without a passport duly *viséd*. The regulation is directed against British and Americans who travel without these papers.

—There is a lady parish clerk at Edlington, who is in her ninety-fifth year, and who attends all ceremonies, such as weddings and funerals. In the absence of the churchwarden she collects the offertory, and when necessary blows the organ.

—The Belgian Government demand an indemnity of 4,000,000 taels for the destruction of the Pekin-Hankow Railway and the murder of numerous missionaries. The French and Russian Governments have stated their intention of supporting the claim.

—The past year was one of the sunniest on record. Excluding the first two and last two months, there was in London (Regent's-park) bright sunshine almost every day for eight months, making a total for the year of 1,359 hours. Rain fell on 167 days, the total being 23¾ inches.

—Patients suffering from arsenical poisoning, due to the consumption of contaminated liquor, continue to be admitted into the Crumpsall Workhouse and other institutions in Manchester. At the former place there are close on 100 persons under treatment. The coroners are also kept busy holding inquests on the bodies of victims.

—On New Year's Day a new international code of signalling at sea was introduced, which will undoubtedly prove a great boon to the mercantile marine of the world. By the new code 375,076 signals are possible, against only 34,319 by the old. The two codes will be used together for a year, but after January 1, 1902 only the new will be recognised.

—At the beginning of the nineteenth century it was illegal for workmen to strike. Sensible people will be likely to conclude that it would be well for workmen if it were still illegal, when they read that during the last ten years, 7,900 strikes have taken place, resulting in a loss of 105,000,000 days, equivalent to the loss of an entire year by 350,000 men, and that these strikes, as admitted even by one who favours them, "inflict much suffering on the workpeople directly or indirectly involved in them, and dislocate generally trade and industry." A cotton trade strike in Lancashire in 1878 against a proposed reduction in wages was accompanied by violent riots. Sixty-eight persons were tried and convicted. The loss from this dispute was estimated at £2,700,000. Yet in the face of such facts as these, workmen are still deluded into "striking for their rights."



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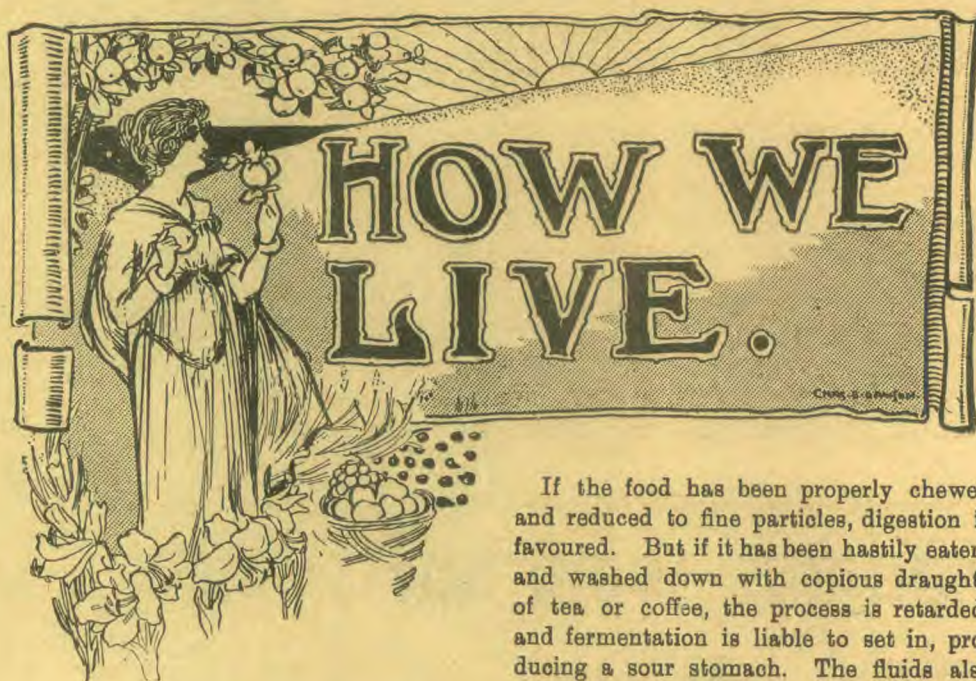
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### EVERYDAY PHYSIOLOGY.

#### GASTRIC DIGESTION.

**T**HE digestion of starch, which begins in the mouth, continues under favourable conditions from fifteen to thirty minutes in the stomach. But it is soon stopped by the acidity of the gastric juice which is inimical to salivary activity.

In the juices of the healthy stomach two ferments are found, *pepsin*, which digests proteids, and *rennin*, which curdles milk. Unlike ptyalin, pepsin acts *only* in the presence of an acid, and as soon as the acid is neutralised it ceases to act. It is almost constantly present in the stomach in health or disease. Nature has provided hydrochloric acid to assist the pepsin, and the two acting together carry on gastric digestion, the changes of which may be tabulated as follows:—

Proteids or albumens acted on by pepsin and hydrochloric acid.

Acid albumen.

Albumoses.

Peptones.

The process is essentially an hydrolytic one, that is, water is added to the molecules which are then broken up into smaller molecules, and thus simplified. Proteids are not capable of absorption, and albumoses only to a slight degree, but peptones are readily absorbed and taken into the system, although while undergoing this process they are again changed.

To bring about these digestive processes, the food must be brought into contact with the juice as it is poured out upon the walls of the stomach from numberless minute glands. This is accomplished by a sort of churning process, and the food is made to pass backwards and forwards from one extremity to the other. By this motion new particles of food are constantly coming in contact with the stomach wall, thus facilitating digestion.

If the food has been properly chewed and reduced to fine particles, digestion is favoured. But if it has been hastily eaten, and washed down with copious draughts of tea or coffee, the process is retarded, and fermentation is liable to set in, producing a sour stomach. The fluids also dilute the pepsin and neutralise the acid, thus prolonging the process.

Under favourable conditions stomach digestion requires from three to four and one-half or five hours. The time depends chiefly on two factors, first, the quality and preparation of the food, and second, on the activity of the stomach. The amount of food taken at a meal must also be considered. Overcrowding the stomach weakens the organ, and protracts the process. The same is true of iced drinks and foods, which chill the stomach, and stop digestion until the food has been warmed again.

Exercise after a meal is beneficial if light, but if severe interferes with the process, by drawing the blood from the organs of digestion to the muscles. The practice of lying down and even sleeping after a hearty dinner is a bad habit that should not be indulged in.

A. B. O.

### PHYSIOLOGICAL REMEDIES.

**T**HE most important measures which can be employed in dealing with the sick may be said to be baths, exercise, and diet. The chronic invalid can be made well only by being reconstructed. The sick man must be transformed into a healthy man by a process of gradual change. Little by little the old tissues must be torn down and new tissues built in their place. By means of exercise the movement of the blood is accelerated and the old diseased tissues are broken down and carried out of the body. Exercise always diminishes weight. Warm baths increase the elimination of waste substances, and cold baths stimulate the destruction of tissues, increase the activity of the heart and of all the tissues, encourage the formation of the digestive fluids, and increase the appetite for food. A dietary consisting of pure food substances of a character to be easily digested and assim-

lated is the proper material with which to construct a new and healthy body. Thus baths, exercise, and a natural dietary constitute a therapeutic trio, each member of which is a complement to the others.

Health-getting, for the chronic invalid, is simply a matter of training, of health culture under favourable conditions, which include the discarding of all disease-producing habits, such as the use of tobacco, tea, coffee, and all irritating, indigestible, and disease-producing foods.—*Good Health.*

### THE RAPID INCREASE OF DISEASE AMONG ANIMALS.

**T**HAT disease is rapidly increasing among animals is a clearly recognised fact. It is only comparatively recently that hog cholera, swine plague, and other epidemic diseases have come to be recognised as of sufficient importance to require governmental attention and the co-operation of different communities in stamping out these maladies. The rapid spread of tuberculosis among cattle is also a recently recognised fact. Within late years it is not uncommon to hear of the destruction of entire herds of extremely valuable cattle by this disease.

The occurrence of hog cholera has come to be so common and the extended epidemics so frequent that it has been sought to combat the disease by vaccination, just the same as smallpox in human beings is combated. It has been found possible by this means to save alive eighty per cent of animals exposed. Inoculation with the poison produced by hog cholera, if the dose is small, makes the animal slightly sick, but not sick enough to destroy its life, and when the animal recovers, it is found to be able to resist the germs which give rise to the disease, at least for a certain length of time.

Numerous other diseases from which animals suffer, have been likewise increasing. This is the natural result of the association of animals with man, and the herding together of enormous numbers of animals under unnatural conditions.

#### THOROUGH COOKING NO PROTECTION AGAINST DISEASED MEAT.

The notion that thorough cooking is a complete protection against injury through the use of the flesh of diseased animals, though widely prevalent, is wholly erroneous, and has doubtless often led to grave injury and great suffering, if not fatal sickness. Cooking will destroy both animal and vegetable parasites which are dangerous to human life, but the most thorough cooking will not destroy bacterial poisons. The fever and other symptoms and ultimate death resulting from microbial infection of the body, such as gives rise to various infections and contagious diseases, are not the direct result of the germs infecting the

body, but of the poisons which they produce. Each germ produces its own subtle and marvellously potent toxin. These toxins, even in very minute doses, are capable of reproducing in an animal into which they may be injected, the same symptoms of the disease which are rife when the animal is inoculated with the original germ from which the poisons are derived.

This is true even when the greatest care is taken to avoid infection of the body with the germs. A sufficient dose of these poisons will produce death. As before intimated, the poisons are active even in very minute doses. The presence of these poisons has been demonstrated very clearly, not only with reference to maladies from which human beings suffer, but with reference to the diseases of animals as well, as in tuberculosis, hog cholera, and various other diseases prevailing among warm-blooded animals and even shellfish. Oysters, because of the presence of this poison, as shown by Brieger, may give rise to symptoms of very violent poisoning. Urticaria following the use of shellfish is produced in this way. In Russia, cases of death are reported from the use of canned sturgeon, even though the canned fish is found to be entirely free from bacteria or any evidence whatever of decomposition. The symptoms are doubtless the result of poisons present in the flesh, which have been produced by some bacterial infection from which the fish was suffering when caught.

These poisons are not affected by boiling. Having a fixed chemical composition, the same as common salt or sugar, they do not undergo any chemical change in the ordinary process of cooking. It is evident, then, that cooking is not a complete safeguard against the use of the flesh of diseased animals. Cooking destroys the germs, but not the poisons which the germs have previously produced, and which are stored in the tissues. The only way to avoid the dangers from the use of flesh food is to avoid flesh food.—*Dr. J. H. Kellogg.*

#### EFFECTS OF ALCOHOL ON THE MIND.

ACCORDING to the Swiss physiologist, Professor Forel, alcohol exerts its most destructive effects upon the mind. In a recent lecture he stated that "alcohol affects the brain more than any other organ. All the alcoholic beverages cause more or less disturbance of the mind and of the nervous system, much the same as the blood permeates every organ of the body. That the manifestations of the mind become impaired, can be proved by the symptoms of intoxication, and by the effect upon the ethical, the esthetic ideas of the good and beautiful. This injury is

not necessarily limited to the regular drunkard, but is common in the moderate drinker, and is seen in this way: He becomes less truthful than he used to be; his interest in the family grows lukewarm; he is careless about the future of the family and the children, and already, at a comparatively early age, shows symptoms of serility; he becomes more irritable; he may often be jealous, always thinks he is right, fights for his rights, and exhibits many other signs of failure."

#### EATING AND READING.

"Is it advisable, for the sake of saving time, or is it prejudicial to health, to read while eating?"

Much depends on circumstances. If the meal is not a time of enjoyment it is certainly prejudicial to health, whether one talks, or reads, or does nothing. The chief objection to reading while eating is that it is unsociable; but this evidently does not apply, if one dines alone. It is usually taken for granted that conversation will be pleasurable, and thus favour digestion; but if the talk be of a disagreeable nature, it will have the opposite effect; so that while pleasant conversation during meal-time is always to be commended, it may happen that talk will be worse than silent communion with one's own thoughts. Still if one is dining in disagreeable company, the silence to which one has recourse as a relief from conversation is not likely to be wholly free from the shadow.

Now since one object of talking at meal-time is to assist digestion by enlivening the mind, it is plain that pleasant reading will have the same effect, when one dines alone; only the matter read should be something easy of comprehension, and not that which requires study. The best thing of all, however, whether one talks or reads, is to think upon the source of the food received, so as to recognise the life that is manifested. What more opportune time is there for thinking of the marvellous mystery of life, and the wondrous ways in which the Creator conveys it to us? In every meal we should discern the Lord's body, so that the meal shall be a means for our sanctification.

#### PLANTS AND ANIMALS AS FOOD PRODUCERS.

THE question of food values is always an interesting one, and the following table prepared by Dr. W. H. Riley presents the subject in a simple yet comprehensive manner:—

#### PLANTS, AND FOODS FROM THE VEGETABLE KINGDOM.

1. Plants are food producers. They manufacture food out of substances which are not food for man and animals.

2. Plants build up highly complex food substances out of simple elements, and store up energy.

3. Nature teaches us that the natural source of food is the vegetable kingdom.

4. Man cannot live without the vegetable kingdom to furnish food.

5. Food products from the vegetable kingdom contain all the chemical elements that are found in the body.

6. Food substances produced by plants contain, more abundantly than animals, all the food elements which are necessary for the nourishment of the body, such as starches, sugars, albumens, oils, salts, etc.

7. Food elements from the vegetable kingdom are free from poisons and waste substances.

8. Albumens and fats of the vegetable kingdom, when properly cooked and properly prepared, are more easily digested than albumens and fats of the animal kingdom.

9. Foods of vegetable origin are for the most part free from disease, which if present, is readily detected.

10. Thousands of individuals who have discarded the use of flesh foods have experienced a marked improvement in health, strength, and vigour.

#### ANIMALS, AND FOODS FROM THE ANIMAL KINGDOM.

1. Animals are not food producers, but food consumers. They do not manufacture foods out of substances which are not food for man.

2. Animals break down highly organised food substances into simple elements, and liberate energy.

3. It is contrary to nature's plans for man to get his food from the animal kingdom.

4. The animal kingdom is not necessary to furnish food for man.

5. Food products from the animal kingdom do not contain any chemical elements but such as are found in foods of plant origin.

6. Food substances produced by animals do not contain any food elements that are not found in foods of vegetable origin. In fact, one important class of foods, carbohydrates, represented by starch and sugars, is largely absent from flesh foods.

7. Food elements from the animal kingdom always contain waste matter, which, to a greater or less degree, is harmful.

8. Albumens and fats of the animal kingdom, as usually prepared for food, are not so easily digested as albumens and fats of the vegetable kingdom.

9. Foods of animal origin are very likely to be diseased, and the disease of animals is not always easily detected.

10. It is an established fact that the use of animal foods produces many diseases, such as rheumatism, gout, diseases of the kidneys, cancer, tuberculosis, etc.

ONE of the proofs that the taste of flesh is not natural to mankind is the indifference which children exhibit for it.—*Rousseau.*

\* \* \*

TOBACCO impairs the natural taste and relish for food, lessens the appetite, and weakens the power of the stomach.—*Dr. J. C. Warren.*

## The Present Truth.

"I am the way, the truth, and the life." "And lo, I am with you alway, even unto the end of the world."

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In addition to the cases of poisoning by arsenic in the beer, the papers state that the number of patients treated at various hospitals for alcoholic neuritis shows a decided increase. What a pity that people will deliberately ruin their bodies and destroy their souls for a mere sensual gratification! Yet how many are there who can consistently reprove such ones? Whoever eats or drinks anything, however harmless it may seem, the use of which he can defend on no other ground than that "I like it," stands on exactly the same ground that the drunkard does.

It is written of Christ when He was in His own country, "He did not many mighty works there because of their unbelief." Matt. xiii. 58.

THERE are people in these days, who profess to do mighty works, but they cannot do anything unless all present are in sympathy with them; if there are persons in the room, who do not believe in Spiritism, but are opposed to it, the *séance* will be a failure. Was it so with Christ. Could not He do a mighty work, if unbelievers were present?

Yes, Christ could and can still do many mighty works in the presence of Satan himself, and in spite of his opposition. There was unbelief in Nazareth, yet He did *some* mighty works, though not many. Many of His miracles were wrought in the presence of murmuring scribes and Pharisees. When the palsied man was made to take up his bed, and walk, there were hard-hearted and unbelieving Pharisees and doctors of the law sitting by, "and the power of the Lord was present to heal them." Luke v. 17. A mighty work was done, but they were not healed.

WE see now that the unbelief that prevented Christ's mighty works in His own country was the unbelief in the hearts of those who stood in need of the mighty works, and not the unbelief of others.

The unbelief of the Pharisees and doctors of the law did not keep the Lord from doing a mighty work in the palsied man, but it kept them from being healed. No unbelief can keep God from working in us to will and to do of His good pleasure, except the unbelief in us, that shuts Him out of our lives. No matter how many there are standing by, who reject Him, to as many as receive Him, even to all who believe on His name, He gives power to become the sons of God.

**Papers and Pills.**—The other day the directors of a religious newspaper in America met to discuss its future. One of them objected to the appearance in its columns of advertisements respecting pills. To his objection a director who knew more about newspapers than most men said, "A religious newspaper has to take pills or die!" To which one might add that a good many of them die in spite of taking pills.—*The Sun*.

To this it might still further be added that papers that "take pills" deserve to die, whether they live or not. No fountain can send forth at the same time both sweet water and bitter, and so the patent medicine frauds that are advertised by so many religious journals, vitiate all the rest of the paper, and weaken the expression of truth.

### REAL and PRETENDED AUTHORITY

IN the Papal Allocution at the Secret Consistory, December 17, the Pope made "a vigorous protest against usurpation," saying, among other things:—

"A source of grief in particular is it that the same force which deprived the pontiff of his just and legitimate temporal sovereignty, with which was bound up the freedom of his sacred office still persecuting, continues to hold him subject to an alien power, and an alien domination. Our sense of the bitterness of this injustice was recently renewed by what we saw taking place in the Italian State—that is, when the government of the city, which was wrongfully secured, was passed on from one to another, as if it had been obtained by right. Suffering under these serious hardships on every hand, and moved by the consciousness of duty, we complain of the continuance of the grievance."

It is a pitiful wail, and a humiliating confession of impotence, from the one who poses as the "Vicar of Christ." The Apostle Peter was not deprived of the freedom of his sacred office, even when bound in prison. On two different occasions he was set at liberty, in order that he might preach the words of life; but then he had the words of life to give. The humblest Christian, who is a Christian indeed, because of personal acquaintance with the Lord, has a sovereignty of which no power on earth can deprive him.

Whoever is risen with Christ, is set with Him—not in an earthly palace—but in the heavenly places, "far above all principality, and power, and might, and dominion." Eph. i. 19–21; ii. 4–6. By his complaint that the King of Italy, in depriving him of his temporal dominion, has also deprived him of the freedom of his "sacred office," the Pope admits that he has not and never had any real spiritual freedom or authority. It is only usurped pretended authority, that can be taken away from one by human force. He who has real authority from God can hold it in spite of all the powers of earth and hell, so long as he is faithful to Christ.

### SHAKESPEARE, OR THE BIBLE.

RECENTLY there died a man in the United States, Mr. Ignatius Donnelly by name, who had occupied public office, but who was known chiefly by his theory, vigorously maintained, that the works attributed to Shakespeare were not written by Shakespeare at all, but by Francis Bacon. In a notice of his death the Chronicle says:—

His arguments ranged from more or less plausible premises, such as Shakespeare's alleged ignorance of Courts, down to childish anagrams. Given plenty of leisure and a taste for acrostics, it would be possible to prove on Dr. Donnelly's principle that Shakespeare was written by Milton, let us say. Dr. Donnelly, in fact, was the farcical outcome of that school of destructive criticism which conclusively showed that Homer could not possibly be the work of a single original genius. But Dr. Donnelly selected an object for his attack too near to our own day and too dear to the national heart to be easily displaced.

Yet by arguments much less plausible, and theories much more finely spun, than those advanced by Mr. Donnelly, the so-called "Higher Criticism" professes to prove that very few of the books of the Bible were written by the men to whom they are attributed, and also that most of the things recorded as facts never happened nor could have happened; and ministers of the Gospel by thousands, and nearly all theological professors, are accepting the conclusions. Shall we conclude that the Bible is so far from our own day and so inconsequential to the professed Christian heart that it is easily displaced? Is it so, that the Bible holds a lower place than Shakespeare in the minds of professed Christians, so that they care little what is done with it, while they treat with silent contempt any meddling with the authenticity of Shakespeare?