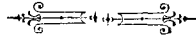


THE
CHRISTADELPHIAN
CHILDREN'S
MAGAZINE.



A MONTHLY PAPER,

EXCLUSIVELY INTENDED TO MAKE CHILDREN ACQUAINTED WITH
THE BIBLE AS GOD'S WORD,

In its bearing upon

The Life that now is, and that which is to come.

VOLUME III.

EDITED BY ROBERT ROBERTS.

BIRMINGHAM:
R. ROBERTS, ATHENÆUM BUILDINGS, EDMUND STREET,
1884.

CONTENTS.

MISCELLANEOUS ARTICLES—

	PAGE.
Bible men and fathers ...12, 58, 76, 92, (bro. Shuttleworth) ... 115, 163,	179
A visit from Aunt Ora27, 37,	59
Going a flower gathering	68
Another visit from Aunt Ora 99,	122
Going a flower gathering again	138
About the Sunday Schools and the Magazine (bro. Weldon)	147
Letters from Aunt Ora to one of her nephews 154,	186
Burning babies: dreadful! (A few words from Aunt Emily)	156
A month's Sunday School lessons at Bir- mingham 157, 173,	188
Letter from Aunt Ora to one of her Nephews (continued)	170
Out in the snow	172
A month's Sunday school lessons	173
Bells (Aunt Emily)	181
RIDDLES EXPLAINED—	
Pharaoh's fat and lean cattle	2
The rock in the wilderness	18
Long hair	34
The golden calf	50
The 144,000	66
The river Jordan	82
The trumpet	98
The fish with a piece of money in its mouth	114
Samson's lion	130
The crucifixion	146
Moses' rod	162
Pillar of salt	178
QUERIES ANSWERED—	
The covenants	2
The Apocalypse	18
Four questions	34
Various	50
Some things sinful, and some not	66
Christ, his past	82
Christ, his future	98
Enoch, Noah, Abraham, Moses	114
Moses	130
Moses and Joshua	146
Israel's entrance into Canaan	162
The war and division of the land	178
POETRY.	
The Tongue... ..	3
The Books of the Bible	19
A Pilgrim's Parable	35
A Gloomy Picture, but true	51

	PAGE
The Schoolboy's Dream	67
Do. do. do... ..	83
Jerusalem's woes	99
The Jew and the Bible	115
Out of the Ark	131
The Highest Lesson	147
Words and Deeds	163
Sunshine	179

LETTERS FROM BROTHER ASHCROFT—

Bible names: A	3
” ” B	20
” ” C	35
” ” D & E	51
” ” E	90
” ” E, G, H	102
” ” H, I... ..	131

BIBLE HIDE AND SEEK—

Abner:—The field where David and Jonathan made the covenant; the stone on which the Ark was set when brought back from the Philistines ...	5
---	---

CONVERSATIONS ABOUT THE TRUTH—

The Mosaic law	7
” ”	22
The tabernacle	39
The tables of stone and golden calf	53
The second tables of stone	71
Nadab and Abihu	85
The offerings of the princes and the order of the march	106
Spies sent to view the land; revolt of the congregation on receiving their report	118
Rebellion and destruction of Korah, Dathan, and Abiram	133
The plague of serpents; bringing water out of the rock	149
Israel's overthrow of Og and Sihon: Balak sends for Balaam	165
Balaam's curse turned into a blessing: Moses views the land and dies	182
Crossing of the Jordan	182

FACTS ABOUT CHRIST—

Aaron and Antipas, Messiah and Malachi Shiloh and Solomon, Zadok and Ze- rubbabel	14
Poor man and pope, conquered one and con- querer, one man and a multitude, bride and bridegroom	29
Son of Aaron and seed of the woman, Son of Abraham and rod of Jesse, Son of David and son of God, Son of Mary and reputed son of Joseph ...	45

	PAGE.
Persecuted baby, and crucified man, circumcised son and baptised brother, Firstborn of Mary and first begotten of God. Wisdom loving boy, and a wisdom teaching man	62
Faster and feaster, scourger and a scourged one, life-giver and a life-taker, a friend of sinners and an enemy of Satan ...	78
A minister and one ministered to; sorrower and a rejoicer; a cross-bearer and a cross imposer; a likeness of sinful flesh and an image of God ...	94
He has been both in heaven and hell; he was both accepted and rejected; he is both a cause and an effect; he came both by water and blood	110

ACROSTIC PUZZLES—

	PAGE	PAGE
Eastern Potentate—past and to come... ..	14 solution	31
Not easy	15 ..	31
Shadows of glorious things	29 ..	47
Only for a Season	45 ..	63
The Right Position	45 ..	63
Bitter against the Lord... ..	62 ..	79
A Good Resolution	62 ..	79
Sin-laden and Sin-freed... ..	78 ..	95
Even So, Come, Lord Jesus	78 ..	95
A Visible Token... ..	94 ..	111
A Believer's Response	94 ..	111
Scorned and Honoured	94 ..	111
Lest Israel Should Boast	110 ..	127
A True Bible Trinity	110 ..	127
The Beautiful in the True	110 ..	127
A Splendid Offer	111 ..	127
A Liar	111 ..	127
Saved from the Fire	111 ..	127
The Name Jesus gave Peter... ..	127 ..	143
Called and Not Called	126 ..	142
Most Important to Remember	126 ..	142
Deliverance and Praise	141 ..	159
"You Must Not Do It"	141 ..	159
Things and Men of No Use	141 ..	159
Light at Night	158 ..	175
Nothing So Beautiful	158 ..	175
The Lord Delivered Them	175 ..	191
A Comforting Assurance	175 ..	191
These and Those... ..	190 ..	(Next vol.)
Go Thou and Do Likewise	190 ..	(Next vol.)
A Beautiful Commandment... ..	191 ..	(Next vol.)
Two Notorious Prophets	191 ..	(Next vol.)
A very Hidden Name	191 ..	(Next vol.)
Light at night	158 ..	175
The Lord delivered them	175 ..	191

	PAGE.	PAGE.
SCRIPTURE DIAMOND PUZZLES—		
.. ..	15 solution	31
.. ..	30 ..	47
.. ..	46 ..	63
.. ..	63 ..	79

HALF-SQUARE PUZZLE—		
.. ..	15 ..	31
.. ..	46 ..	63
.. ..	142 ..	159

TRIANGLE PUZZLE—		
.. ..	79 ..	95
.. ..	142 ..	159
.. ..	191 ..	next vol.

SQUARE PUZZLE—		
.. ..	30 ..	47
.. ..	46 ..	63
.. ..	63 ..	79
.. ..	142 ..	159
.. ..	158 ..	175

HEXAGONAL PUZZLE—		
.. ..	127 ..	143
.. ..	158 ..	175

SUMMARIES OF CONVERSATION—		
Elizabeth Mackie's		48

MISCELLANEOUS PUZZLES—		
A Bible Calendar	30 ..	47
Concealed Comfort	30 ..	47
The reason why	45 ..	63
"How we know what sort he is"	45 ..	63
Concealed wisdom	63 ..	79
Name puzzle... ..	79 ..	95
A beleaguered city	79 ..	95
A precious promise doubly concealed	95 ..	111
Bible questions	95 ..	111
A Bible riddle	95 ..	111
Fourteen Bible questions... ..	127 ..	142
"Looks very difficult"	142 ..	159
Concealed instruction	141 ..	159
Missing letter Bible puzzle.. ..	159 ..	175

QUERIES—		
The book of Revelation		16
Apostolic exhortations		31
Night and day		47
Some things sinful and some not... ..		64
Christ, his past		80
Christ, his future		96
Enoch, Noah, Abraham, Moses		111
Moses		128
Moses and Joshua		143
The entrance into Canaan... ..		159
Conquest of the land		175
Setting up of the tabernacle		192

NAMELESS SCENE No.	PAGE.
No. 21	16
" 22	31
" 23	47
" 24	64
" 25	80
" 26	96
" 27	111
" 28	128
" 29	143
" 30	160
" 31	176
" 32	192

BIBLE RIDDLES—

No. 18 (The Rock in the Wilderness)	16
" 19 Long Hair	31
" 20 (The Golden Calf)	47
" 21 (The 144,000)	64
" 22 (The River Jordan)	80
" 23 (The Trumpet)	96
" 24 (The Fish with the piece of silver in its mouth)	111
" 25 (Samson's Lion)	128
" 26 (The Crucifixion)	143
" 27 (Moses' Rod)	159
" 28 (Pillar of Salt)	176
" 29 (For January answer)	192

NEWS FROM THE SUNDAY SCHOOLS—

Aberdeen	112
Abergavenny	128 160
Birmingham	31, 112, 143 160
Boston (Mass.)	31
Edinburgh	47
Halifax	32 112
Huddersfield	32
Kidderminster	128 144
Liverpool	112 160
Leicester	144
Mumbles	47
Nottingham	32
Swansea	32

ILLUSTRATIONS :—

Ephesus	1
Hearing an accusation before the Judges	8
Reapers and gleaners in Israel	9
Samuel rebuking Israel	17
Animals forbidden to be eaten by the law of Moses	24

	PAGE.
The people presenting gifts for the service of the Tabernacle	25
Bethany	33
The interior furniture of the Tabernacle	49
Constructing the Ark in the Wilderness	41
Ahab ordering the arrest of Micaiah	49
Moses and Joshua descending from Mount Sinai	56
The people worshipping the golden calf...	57
Gethsemane	65
Rearing up the Tabernacle and its Court	72
Nadab and Abihu struck dead for disobedience	75
Jonah prophesying to the Ninevites	81
The offerings of the princes	88
On the march—the Kohathites carrying the holy vessels	89
Cyrene	97
The Spies collecting the Fruits of Canaan	104
Arrest of the Sabbath Breaker	105
Elijah	113
The Altar of Burnt Offering	120
The Feast of Tabernacles in Modern Times	121
Pergamos	129
The Brazen Serpent and the Bitten Israelites	136
Aaron's Tomb on Mount Hor	137
The Jew's Wailing Place	145
Balak's Messengers imploring Balaam to Come	152
Balaam's Curse Turned into a Blessing	153
Jacob's Well	161
The Camp of Israel, as seen by Balaam	168
Moses Viewing the Land of Promise	169
A Place (?)	177
Mount Horeb	184
Mount Gerizzim	185

PICTORIAL ENIGMAS :—

Joseph	16
Elisha, (No. 1.)	32
The Creation and Fall of Man	48
Naaman	64
Ahab, and Naboth's Vineyard	80
Gehazi	96
Peter, (No. 1.)	112
Stephen	128
Jehu	144
Philip	160
Elisba, (No. 2.)	176
Who, What ?	192





Published Monthly: Annual Subscription, in Britain, 4s.; to the United States and Canada, One Dollar and a-Quarter; to Australia and New Zealand, 4s. 6d.; Single Copies, 4d., post free.

“DILIGENTLY TEACH THY CHILDREN.” “BRING THEM UP IN THE NURTURE AND ADMONITION OF THE LORD.”—Eph. vi. 4.

No. 25.

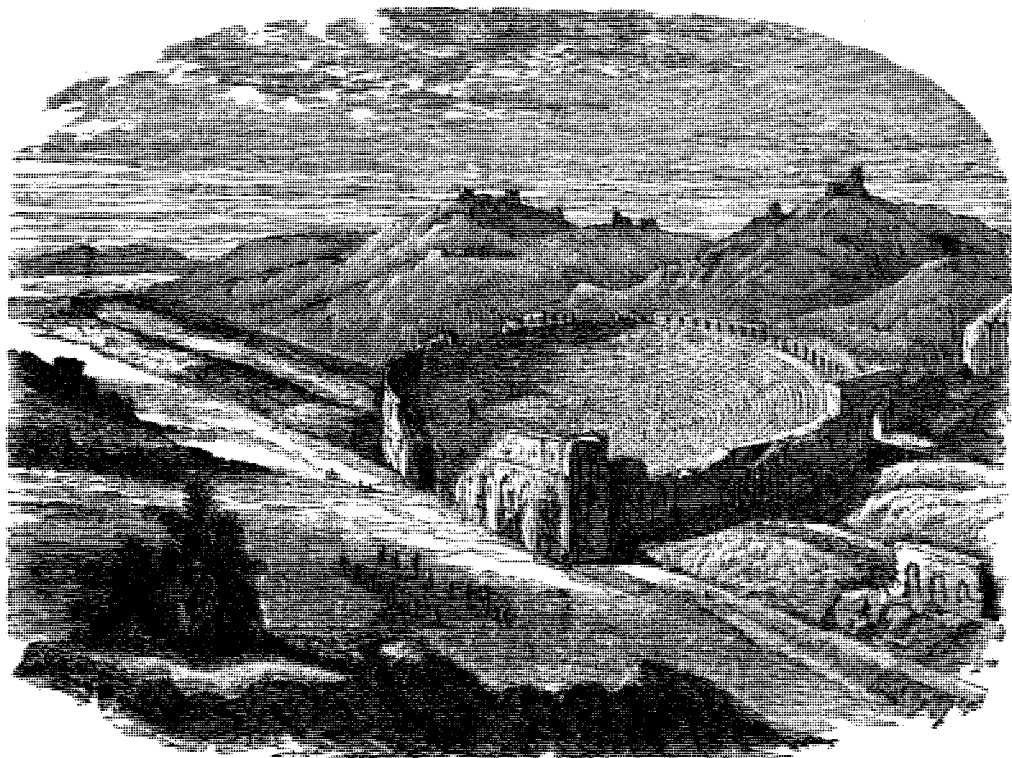
JANUARY, 1884.

Vol. III.

KING HEZEKIAH.

THE “Nameless Scene” last month represented King Hezekiah, with a very unwelcome document in his hand, and

the signs of great distress upon his face. The parchment was an impudent message, from Sennacherib, King of Assyria, threatening to



besiege Jerusalem, and making ridicule of the idea that God could do anything to prevent it. Hezekiah need not have been so much put about over this business, if he just remembered that God's honour was the chief thing which was concerned in this blasphemous threat. However, he repaired to the Temple, having previously consulted the Prophet Isaiah, who gave him to understand that God would surely avert the evil—and he spread the letter before the

Lord, and prayed earnestly for the promised deliverance. The result was, that an angel went abroad that very night, and destroyed 185,000 men of the Assyrian army, and thus Jerusalem was saved from the horrors of the invasion that seemed to be impending, and the pride of Sennacherib was brought low, and more than all, the honour of the God of Israel was exalted.

R. ASHCROFT.

LAST MONTH'S RIDDLE.

THE seven fat female cattle seen in Pharaoh's dream were seven sisters, of course. They were not exactly of heaven, though the vision of them came from God, and they certainly were not of earth, except in so far as their picture was contained in Pharaoh's brain. They existed only as an impression for a few moments during one night, and they perished in a very unusual mode, disappearing, cannibal fashion, at the

mouths of seven of their own kind. Notwithstanding their ephemeral character, and their quick and untimely end, they opened Joseph's prison through their effect on Pharaoh's mind, and thus prepared the way for Israel's deliverance from Egypt, and therefore the preservation of certain of their notable descendants, through whom, in the will of God, the salvation of the world will come.

LAST MONTH'S QUERIES.

1.—A covenant is to be distinguished from a mere promise in that it requires at least two persons to make it, whereas one only can make a promise. It has to be made *with* somebody, while a promise may be made *to* anyone, and be entirely unconditional. You agree with so and so to do certain things if he will do certain others. That is a covenant between you and him. But you pledge your word that, however he may regard you, you will never forsake, or cease to love and help him. That is a promise. God's promises are not made to depend upon the continued obedience of the Israelitish nation throughout all their generations, as some contend. It is not for their sakes (Ez. xxxvi. 22) that He will bring to pass all the glorious things that have been spoken of them.

2.—God made covenants with Abraham and David, and they are called covenants of *promise*, because that to which they related was not immediately to be realised. Paul says they died in faith, not having received the promises. The gospel which he preached was "promised afore by the Prophets in the Holy Scripture" (R-m.

i. 2). So that nothing remains but for us to wait in patience the day when God will "perform the truth unto Jacob, and the mercy unto Abraham, which He has sworn unto the fathers from the days of old" (Micah vii. 20).

3.—These "covenants of promise" all relate to a glorious state of things, which is to be established upon the earth when Christ returns to occupy the throne of David, and rule over all nations. By them, God guaranteed that Abraham and David should be raised from the dead, and be exalted to immortality, and honour amongst men. Abraham was to possess the land in which he sojourned as a stranger for an everlasting inheritance—which means, of course, that he should have an everlasting nature. And David's throne was to be established *before him* for ever, which also means that he would live for ever to see it done. This explains how that, though the word "immortality" does not actually appear in connection with the covenants, it was in reality implied and understood in them. By his resurrection from the dead, Christ made clear the way in which the promise of eternal life was to

be realised at the appointed time. The mystery (or secret) which had been hidden for ages, was then made manifest.

4.—We can get the benefit of these covenants, though they were not actually made with us, by becoming Abraham's seed, to whom, as

well as to himself, the promises were made (Gal. iii. 16). We are Abraham's seed if we belong to Christ, as Paul says. And we can only belong to Christ by being baptised into him in the way the apostles commanded.

R. ASHCROFT.

THE TONGUE.

Guard well thy lips; none, none can know
What evils from the tongue may flow,
What guilt, what grief may be incur'd
By one incautious, hasty word.

Be "slow to speak;" look well within,
To check what there may lead to sin;
And pray unceasingly for aid,
Lest unawares, thou be betrayed.

"Condemn not, judge not,"—not to man
Is given his brother's faults to scan,
One task is thine, and one alone—
To search out and subdue thine own.

Indulge no murmurings; oh, restrain
Those lips so ready to complain;
And, if they can be numbered, count
Of one day's mercies the amount.

Shun vain discussions, trifling themes;
Dwell not on earthly hopes or schemes;
Let words of wisdom, meekness, love,
Thy heart's true renovation prove.

Set God before thee; every word
Thy lips pronounce, by Him is heard;
Oh, could'st thou realize this thought,
What care, what caution would be taught!

"The time is short,"—this day may be
The very last assign'd to thee:
So speak, that should'st thou ne'er speak more,
Thou may'st not this day's words deplore.

Selected by JOHN ASHCROFT, Liverpool.

LETTERS FROM BROTHER ASHCROFT.—No. 13.

[IN WHICH BROTHER ASHCROFT TELLS THE CHILDREN OF THINGS THEY DO NOT KNOW, AND SOME THINGS THAT THEY DO.]

MY DEAR YOUNG FRIENDS,—A happy new year to you all—"if the Lord will." We have no right to wish one another even "happiness" unless He be pleased to let us have it. It is well we should quite understand this, so that we may not consider ourselves unfairly dealt with, if so be that we don't get just everything we should like. None of us are born into this world with a bill in our hand against God. He owes us nothing—while we owe Him a great deal more than we shall ever be able to pay. Therefore let us not murmur if it turns out that our lot upon this earth is one of evil. It is necessary that we be prepared to receive evil as well as good from the hand of God. Though we have really no claim upon any good

at all, yet He will not allow the evil to fill the whole of our experience.

In thus wishing you "happiness," I do not express the desire which went the round of so many friendly circles when the new year began. Worldly people wish each other happiness independently of God, and without the least respect to His commandments. It is very different with the people of God, and always has been. The first sin consisted in yielding to a desire to have something nice without regard to His will. "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat" (Gen. i. 6). That has more or less been the

way of human nature ever since. Mankind are influenced more by the look and the taste of various pleasures, than by anything God may have said, with regard to their indulgence. In fact, the great mass of people don't consider Him at all, but just do as they please; and very brutish they make themselves appear in the eyes of every truly enlightened person. It was a prominent feature in those who departed from the truth in apostolic times that they were "lovers of pleasures more than lovers of God" (2 Timothy iii. 4). With them the rule of life was just what it is with the multitude around us, they chose the things that were agreeable to the five senses, and with them "like" was law. No earnest and faithful Christadelphian would ever do this; he would never defend questionable habits and amusements on the ground that they ministered to his pleasure. He would first of all enquire whether or not they were forbidden, and if he conducted the inquiry in the light of the Scriptures (as he certainly would), he would find that he was shut off from most of the enjoyments in which the world indulges, such as theatre-going, tobacco-smoking, horse-racing, and indeed many less degraded forms of gratification. I want you very particularly to remember that when the day comes on which you render obedience to the truth in baptism, you will then cease to be guided by your natural desires as the law of your lives, and you will do things—not because they suit your inclinations, but because God has commanded them to be done. The "circumcision," of which you read so much in the Bible, really signifies the cutting off of all fleshly desires *as the ruling principle of action*. In baptism, Paul says, we are "circumcised with the circumcision made without hands" (Col. ii. 11). From that time we are expected to regulate our behaviour in all things according to the will of God, and this will entirely distinguish us from the uncircumcised Gentiles around us who are "self-willed" (2 Peter ii. 10), and governed wholly by their own inclinations.

Those who thus put God's authority aside, will be put aside by Him in due time; and it is very reasonable that they should be. For how can He be expected to take any interest in such as take no interest in Him, and desire not the knowledge of His ways?

It is remarkable how the fear of God prevailed in the nation of Israel. Their very names were

in many instances compounded with His, and meant something that bore a spiritual character. This is not the case with Gentile proper names. There is nothing divine in such a name as Roberts or Shuttleworth, or Ashcroft. And indeed many of the Jews in our day have nothing in their names that has any real Israelitish import. They seem to have fallen into the habits of their heathen neighbours in this respect. I might here be allowed to give you the meanings of some of the Bible names of persons, which will illustrate, in an interesting and instructive manner, what I have just pointed out. Abdiel, for instance, means—servant of God. Very few now-a-days bear this *character*, and perhaps a Mr. Abdiel is nowhere to be found upon the earth. Yet one called by this highly significant name is mentioned in 1 Chron. v. 15. Abiah, means—the Lord is a father. It is very proper that none of the Gentiles should have such a name as this, for they are, as Christ says of some of the Jews, "of their Father the Devil." But it would suit a true Christadelphian splendidly! Abiasaph, means—the father (*i.e.*, God) gathereth or protecteth. This, again, is a name that would only fit one who had become a child of God in the obedience of the gospel, for only around such does God engage to throw the mantle of His care, and them alone will He gather into His eternal fold. Adiah, means—the Lord adorneth. This name could only be appropriately used by those who believe in "the beauty of holiness," and are looking for the blessed hope of an incorruptible nature at the coming of Christ. The Lord will then certainly adorn his friends with matchless splendour such as the world has never seen nor dreamt of. Adonizedek, means—lord of righteousness, and would not suit a sinner at all. Perhaps Christ will honour some of his brethren by conferring this name upon them. All the saints, indeed, will be worthy of it, but possibly it may be given to some, as a mark of his special approbation. Abaziah, means—the Lord has taken hold. Inasmuch as God does not help the wicked, and will never take hold of them, except to punish them, none of them would probably care to be called by this name if they knew what it meant. It would fit any of the true children of Abraham, for it is of Abraham's seed that Christ has "taken hold" (Heb. ii. 16, as some render it), with a view to its deliverance from the power of death. Ahi, means—the Lord is a

brother, and none but Christadelphians in reality are worthy to be called by this name. A Mr. Ahi, who was ignorant and unbelieving of the gospel of the kingdom, would be a sad misnomer. Ahimeleck, means—brother-king, and would well fit as a prospective title, all who are walking according to the truth. There is a brother King at Nottingham, who bids fair to keep his name for at least a thousand years. Ahiram, means high brother, and its full significance will be known by a large fraternity in the earth by-and-by. Ahishabar, means—the brother (is) the early light. It is very suggestive of that brother whose reign David describes as like “the light of the morning, even a morning without clouds” (2 Sam. xxiii. 4). There is nothing of the nature of light, early or late, about the brotherhoods of ordinary humanity. Amariah, means—the Lord hath promised; and, as all who are obediently acquainted with God’s covenants, are “the children of promise” (Gal. iv. 28), and rest their hope upon what God has said he will perform, this name would do excellently well for them, in prospect of the day when, through belief and obedience of the promises, they will be “made partakers of the divine nature” (2 Peter i. 4). Ammiel, means—God is a kinsman. The last syllable of this name is the first of the word Elohim, by which we understand the angels. They are, indeed, the kindred of those who from among the sons

of men will be made immortal, for Christ says these are to be “equal unto the angels.” What glorious relatives they will have! Much superior to the uncles, and aunts, and cousins, whose friendship they had once to sacrifice for the truth’s sake. Anaiah, means—the Lord has answered; and, as a name, it would only befit those who, “by prayer and supplication, with thanksgiving, let their requests be made known unto God.” It would be mockery to give such a name to those who never pray, or who ask amiss, or who say that prayer is of no use. Ananiah (a name very similar to the last), means—the Lord covers over; and would be misappropriated by everybody except such as he whom David mentions in Psalm xxxii. 1, “Blessed is he whose transgression is forgiven, whose sin is covered.” It is a comforting fact that God has, in Christ, provided a covering for sin, and we rightly speak of him as a sin-covering name. Without such a covering we should be miserable and hopeless indeed. I trust you will not rest satisfied with your state until you have put him on.

I will resume this line of instruction next month, if God permit. Enough has been written for one letter, and it will show you how sadly behindhand the world is in all that relates to God, and how far he is from its thoughts, and names, and ways.—Faithfully yours,

ROBERT ASHCROFT.

BIBLE HIDE AND SEEK.—No. 12.

LAST MONTH'S ANSWERS — *The PERSON*: “*The man, Gabriel, who appeared to Daniel (Dan. ix. 21).*” *The PLACE*: *Peter’s prison.* *The THING*: *The candlestick on the wall of Belshazzar’s palace.*

A PERSON.

Hide.—I have thought of a person. *Seek*.—In the Old or New Testament?—Old. Man or woman?—Man. Rich or poor?—We are not expressly informed, but I should think rich. Prominent or obscure?—Prominent. Did he live in the time of the kings?—Yes. Before the division of the kingdom into two?—Yes, and, in a sense, after. Was he a prophet?—No. Was he connected with the king’s court?—I suppose he would be. Was he an Israelite?—Yes. Was he a good man?—Middling kind. Did he go to

Babylon with the captives?—No. Did he come back with them?—How could he come back with them if he did not go with them? He might have gone after them?—He did not go after them. Did he remain in the land?—What land? The land of Israel?—Yes. While the others went away into captivity?—No. Well, how could he be in a sense before the captivity and after?—I did not say before the captivity or after. Oh, I see, it was before the division?—Yes. In what sense could it be before and after the division of Israel into two nations?—Before the final division, but after an actual division that was afterwards healed. Oh, I see. Had he any communication from God?—No. Was he a servant at the court?—No.

Was he a king's counsellor?—He probably frequently gave counsel to the king. Was he a friend of Solomon?—No. Of his son?—No. Friend of Jeroboam's?—No. Had he to do with David?—Somewhat. Did he render him any service?—Not particularly. Is there anything recorded of him that he did do, particularly?—Yes, a good deal. In a public or private capacity?—Both, very. Did he occupy an official position?—Yes. Was it in the army?—Not exclusively. Did he hold a position in the army?—Yes. Was he a relative of David's?—No. Was he one of his mighty men?—No. Was he a relative of Saul's?—Yes, I am afraid he was. Jonathan?—No. Ishbosheth?—No. Was it another son of Saul's?—No. Was it Saul himself?—No. A relation of Saul's?—Yes. Does he appear prominently in connection with him?—Yes. In military matters?—Yes. He came to David once?—Yes. Wanted to be friends?—Yes.

(Answer found.)

A PLACE.

Hide.—I have thought of a place. *Seek.*—In the Old or New Testament?—Old. Is it mentioned very early in Old Testament?—Not very early. In the time of the kings?—Yes. Time of David?—Yes. Was it a place David frequented?—It does not say he did. Was it a place that had been built, or a place that did not require building?—It was a place that did not require building. A natural place, like a mountain or valley?—Yes. Did anything particular occur in it?—Yes. Was it something very important?—Not very. A battle?—No. Did the event recorded affect any one?—Yes. Did it affect more than one?—One in particular. Were there more persons than one connected with it?—Yes. But it affected one in particular you say?—Yes. For good or evil?—In a sense for good, but it had to do with evil. Was the occurrence the result of divine interposition or of human action?—Of human action. Was it something done by one person?—Yes. Was the actor a person in high position?—Yes. Was the person affected in a high position?—Yes. Were they both kings?—No. Either of them?—No. Did the occurrence take place publicly?—No. Was David aware of the occurrence?—Yes. Did it take place by his command?—Not exactly; it was with his knowledge. Were there many people present?—No. Were there

more than two individuals present?—Yes. Does the act or the place receive most prominence in the narrative?—The act. Was the act a violent act?—No. Did it hurt anybody?—No. Was it a transaction that took place by word or deed?—By deed. Was it an act of service to God?—No. Had the occurrence any relation to David's future life?—In a sense. Had Saul anything to do with it?—Indirectly. Was he glad about it?—He did not know about it. Had it anything to do with Jonathan?—Yes. Something in the way of a signal to David?—Yes.

(Answer found.)

A THING.

Hide.—I have thought of a thing. *Seek.*—In the Old or New Testament?—Old. Large or small?—Large. Hard or soft?—Hard. Could anybody lift it?—I should think not. Is it a thing for daily use?—No. Is it a thing in a natural condition?—Yes. Is it a thing that is plentiful in the world?—There are things of the same sort. Was it used for a special purpose?—Yes. Is the use of it recorded?—Yes. Was it used more than once?—The use I think of is only recorded once. Was it on a public occasion?—Yes. Was it used by a prominent individual?—Prominent in an official sense. Was there a special reason for using that particular thing?—No; any one of the same sort would have done. Did the using of it affect anybody?—No. Was it something that was done by command?—No. By freewill?—Yes. With any specific object?—No. Was it used out of doors?—Yes. Was it used by a great many people at once?—Yes. Did they stand on it?—No. Did they sit on it?—No. Did they go into it?—No. Did they handle it?—Some might have done. Was it in the time of the kings that it was used?—No. Before?—Yes. In the time of the Judges?—Yes. In the time of Jephthah?—No. In the time of Samson?—No. Is the name of the judge mentioned?—Yes. Was it used by a company of men, or were there women and children?—Men. How many men?—It does not say. Was it on a special occasion?—Yes. Were the men Israelites?—Yes. Was it a stone of some sort?—Yes. Was it set up for a memorial?—No. Was it set up for an altar?—No. Was it a stone upon which something was written?—No. Was it used to set something on?—Yes.

(Answer found.)

**CONVERSATIONS ABOUT THE TRUTH, BETWEEN A PAPA
AND HIS CHILDREN.—No. 25.**

PA.PA.—Should you like to know some of the laws that God gave to Israel by Moses?

Miss ECSTACY.—I don't think we should like it much.

Miss SAPIENTIA.—I don't think we should.

Miss GENTLE.—Perhaps it would be interesting.

PAPA.—I think it is very interesting.

Miss SAPIENTIA.—Oh, yes; you are sure to think so.

Miss GENTLE.—Perhaps you will think so when you hear.

Miss SAPIENTIA.—Perhaps.

Miss ECSTACY.—I am afraid not.

PAPA.—Well, we can try, and if you think it very dreary, we can go on to something else.

Miss ECSTACY.—Very well.

PAPA.—Well, if one man killed another, he was to be killed himself.

Miss SAPIENTIA.—That is how it is now.

PAPA.—Some people want to change that.

Miss ECSTACY.—Why? Would they let murderers go free?

PAPA.—They want to do away with hanging.

Miss ECSTACY.—Imprison them only?

PAPA.—Yes.

Miss ECSTACY.—They won't get their way, will they?

PAPA.—I do not know. It matters little. The time is at hand when the entire system of human law will be changed by Christ, and if they abolish capital punishment for murder, it will be restored.

Miss GENTLE.—I should think it would be best not to hang them.

PAPA.—God knows what is best, my dear; and it is his appointment that any man that takes a man's life, must himself be killed.

Miss SAPIENTIA.—But men will not commit murder when Christ reigns?

PAPA.—Sin of all kinds will be very much scarcer under the reign of Christ; but there will still be sin, and it will be dealt with very firmly. Christ will rule with a rod of iron. If men commit murder in those days, they will quickly be put to death.

Miss GENTLE.—I should have thought there would be no more dreadful things when Christ came.

PAPA.—At last, there will be no dreadful things on earth at all—no more curse, no more pain, no more death; but for the first thousand years after Christ comes, there will be evil of all sorts, only nothing like what there is now. All evil will be very much lessened. It will be an age of blessedness and peace.

Miss GENTLE.—I wish it were come.

PAPA.—It will be sure to come, and when it comes, it will never go away. We have only to wait.—Would you like to know another law?

Miss SAPIENTIA.—Yes.

PAPA.—If any man did any harm to his neighbour, he was to have the same done to him.

Miss ECSTACY.—How, papa?

PAPA.—Well, if he broke his neighbour's tooth, or put out his eye, or cut or burnt any part of him, or maimed his leg, the same thing was to be done to him. Life was to go for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.

Miss GENTLE.—Oh, that was really dreadful!

PAPA.—It was just.

Miss ECSTACY.—It was not merciful, was it, papa?

PAPA.—There is a time when mercy is out of place.

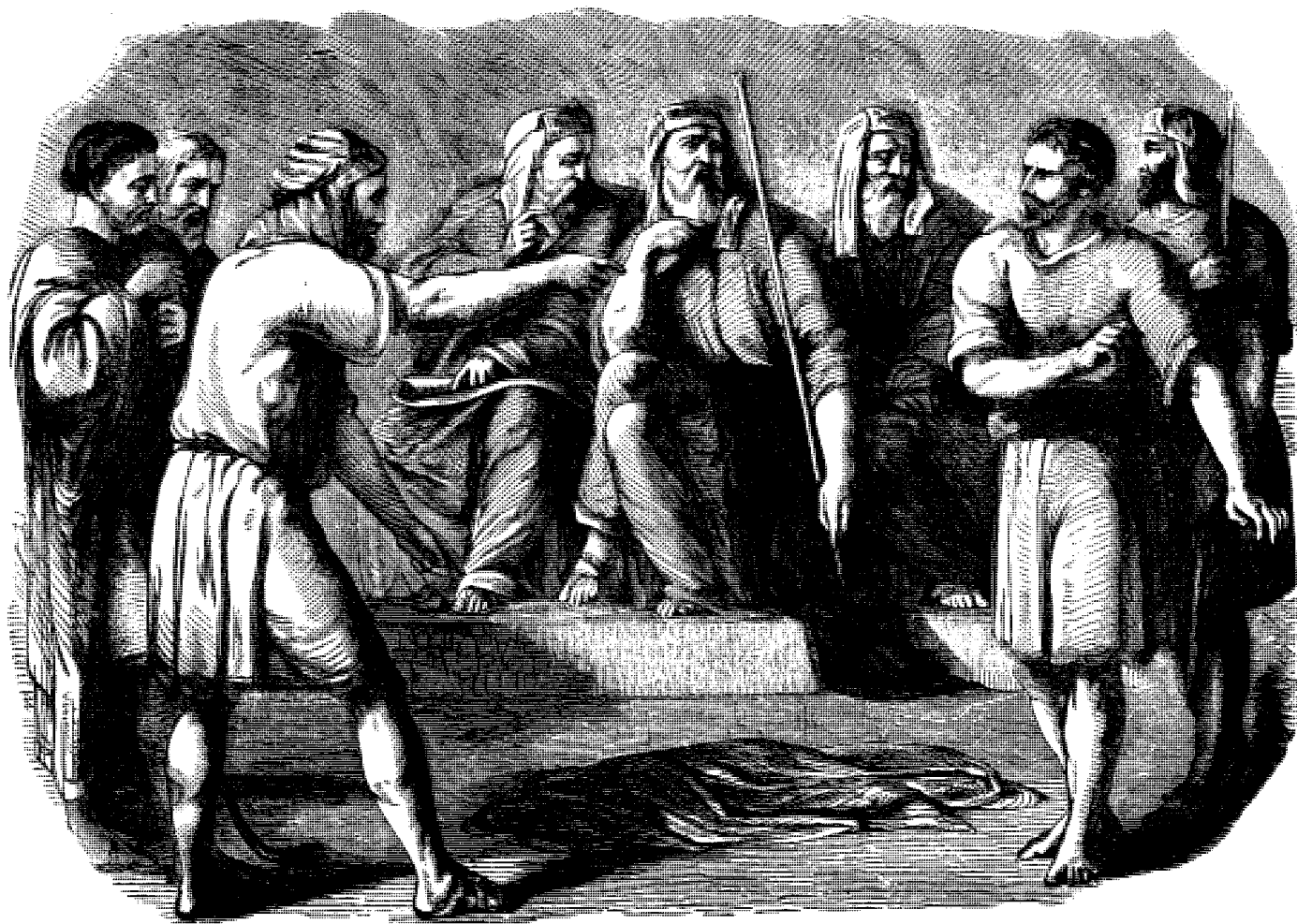
Miss SAPIENTIA.—Do you really think it was best to have evil returned for evil in that way?

PAPA.—At that time it was. You know, the children of Israel were in an almost barbarous state, and they had to be taught the law of right action by consequences. The law was called their "schoolmaster" (Gal. iii. 24). A schoolmaster keeps the boys in order with the cane, and teaches them the first lessons. A law that brought on the Israelites themselves the evils they inflicted on their neighbours, would make them very careful what they did to their neighbours.

Miss ECSTACY.—Yes, I see. But we are not allowed to do that now?

PAPA.—Oh, no; we are commanded to do the reverse now, not to return evil for evil at all; on the contrary, to return good for evil.

Miss SAPIENTIA.—That doesn't seem right, either.



HEARING AN ACCUSATION BEFORE THE JUDGES.



REAPERS AND GLEANERS IN ISRAEL.

PAPA.—It is right enough when the purpose of it is considered.

Miss SAPIENTIA.—What is the purpose of it?

PAPA.—To train us for the kingdom of God.

Miss SAPIENTIA.—How does it do that?

PAPA.—Well, it helps us to keep under all our natural resentments and to bring out all the kindly and merciful dispositions. It makes us humble; above all, it exercises us continually in obedience. No man would refrain from returning evil for evil—no man would do good to them that hated him—unless it were commanded. The doing of it is obedience, and obedience does us good, and makes us more noble than we should be without it.

Miss GENTLE.—It is nice to do good. How nice it would be if everybody was kind.

PAPA.—We shall see that yet, but it wou't be in this age. Christ must come and put the world into the hands of the kind men he has been getting ready by the gospel ever since he went away, and then we shall see kindness become the law of the world.

Miss SAPIENTIA.—Will the brethren of Christ return good for evil in the kingdom?

PAPA.—Well, not exactly. Of course, all that they do will be good and for good; but they will often have to use judgment against the evil. It will be their duty to do so. Returning good for evil only refers to this present time when the saints are in training. When they are trained and found ready for Christ's use at his coming, their business will be to rule the world, which is the very opposite of being ruled. Christ says they will rule with a rod of iron—that is, with great power that no man will be able to resist (Rev. ii. 26); and David and Daniel both say they will execute the judgment written (Psa. cxlix. 9; Dan. vii. 22). They could not do this if they returned good for evil then. The day for submitting to evil will be past when Christ returns.

Miss SAPIENTIA.—It is very hard to submit to evil.

PAPA.—No doubt of that; but the kingdom is very great and a place in it very precious. No wonder the way to it should be difficult. Perhaps you would like to hear another law.

Miss SAPIENTIA.—Yes.

PAPA.—The next law was as to how they were to do with thieves.

Miss GENTLE.—Put them in prison?

PAPA.—No, a better way than that. If a thief stole a sheep, he was compelled to pay four sheep back to the person the sheep was stolen from; if an ox, he had to pay back five oxen. If he was found in the act, then he had to put back double whatever he had stolen.

Miss ECSTASY.—But, pa, suppose the thief had nothing, how could he pay back?

PAPA.—Of course he could not pay back in that case.

Miss ECSTASY.—How then? Did he get off without any punishment?

PAPA.—Oh, no; he was then to be sold, and the money paid for him was to be given to the person he had stolen from, according to the value of what was stolen.

Miss SAPIENTIA.—How was that better than putting him in prison?

PAPA.—Well, when you put a man in prison, it costs a good deal to keep him, and the person he stole from is none the better, whereas, by making him pay back, or be sold for it, everybody was protected from the effects of robbery, and there was no cost in punishing the thief, except to himself.

Miss GENTLE.—But how dreadful to be made a slave of!

PAPA.—No more than being a slave in a prison. As somebody else's servant out of doors he would be more likely to come to right ways than by being shut up with a lot of other bad people, to be turned out of prison, after a time, worse than ever. And, however dreadful the consequences were, it was right that dreadful consequences should come from dreadful doings.

Miss GENTLE.—I hope there were some nicer laws than that.

PAPA.—You will think it a very nice law when you come to know how dreadful a place the world is. However, there were other laws that, I dare say, you would think would be very nice.

Miss GENTLE.—What laws were these?

PAPA.—Well, if anybody lent anybody anything, and it got damaged when it was lent, the person it was lent to had to make it good again.

Miss SAPIENTIA.—That was fair.

PAPA.—But if it was a case of hiring, such as a man bringing a mattock or plough to work in the field with, as a hired servant, and injuring the implement while working for the hirer, then the loss would come on the owner, and not on the hirer.

Miss ECSTASY.—That seems right.

PAPA.—Yes, the thing in that case came for its hire at the risk of the owner: and when the hire was paid, justice was done. Then they were not to vex or oppress any stranger that came to live near them.

MISS GENTLE.—That was nice.

PAPA.—And they were not to afflict any widow or fatherless child.

MISS GENTLE.—Oh, that was nice. I like that law.

PAPA.—There are others you will like. They were to lend to the poor, but not to make a profit by them.

MISS SAPIENTIA.—What does that mean?

PAPA.—Well, some people take advantage of the poverty of those who are in need, so as to make a great profit. They lend to them, but they make them pay all back again in a short time, and a good deal more besides: and, if they don't pay, they sell their things, and turn them out into the street.

MISS GENTLE.—Oh, how cruel!

PAPA.—There is a great deal of that done in our day, but the law of Moses forbade it. Not only so, but it commanded something for the sake of the poor that would be considered very foolish in our day to do.

MISS GENTLE.—What was it?

PAPA.—It commanded them, when the time came to gather the ripe grapes in the vineyards, or to cut down the ripe corn in the field, not to take all, but to leave a good deal in the corners, for the widows, and the poor, and the stranger to come and gather.

MISS GENTLE.—Oh, that was good.

PAPA.—And if they forgot a sheaf, and left it lying in the field, they were not to go back for it, but to leave it for the poor and the stranger who had nothing. They were even to do more than that. Every seventh year, they were to leave the land untilled, and the fruit and the corn that grew of itself, they were not to touch any of it, but to leave it all for the poor of the land to come and gather.

MISS ECSTACY.—But how would they do for themselves?

PAPA.—God promised that in the sixth year He would send a double harvest, so that they would be under no necessity to gather anything on the seventh, but leave it all to the poor.

MISS ECSTACY.—Oh, I see. It was a good law.

PAPA.—It was good on many other points besides. If they saw anything going wrong with the property of people they didn't like, they were not to leave it alone, but to put it right. If it was an ox or an ass straying, they were to drive it back. They were not to curse the deaf nor to play tricks with the blind. They were to honour old men. They were to honour father and mother. They were to listen to no false reports, and to join in no unrighteous deeds, however many people might be on the side of the wrong. They were to protect the innocent and the righteous, and to take no bribes.

MISS SAPIENTIA.—What is a bribe?

PAPA.—A gift to make you do some wrong thing to please the person that gives it. There were other beautiful laws they had. They were to rest every seventh day.

MISS SAPIENTIA.—Sunday.

PAPA.—Well, that comes from it, but Sunday is not the seventh day. It is the first. The seventh day is Saturday.

MISS SAPIENTIA.—Why is Sunday kept on the first day, and not on the seventh?

PAPA.—Well, Christ rose on the first day, and the early Christians used to meet on that day to break bread, and when there came to be a Christian emperor, he changed the rest-day from the seventh to the first. But the Jews rested on the seventh day, as God commanded. They do so to this day—many of them.

MISS SAPIENTIA.—Why don't we?

PAPA.—Because we are not under the law of Moses. We are under the law of Christ, and Christ has not commanded us to keep the Sabbath. Indeed Paul tells us we must not; that the Sabbath was one of many shadows which had its substance in Christ.

MISS SAPIENTIA.—Must we keep Sunday instead?

PAPA.—Not exactly. We break bread on Sunday, not as a keeping of the Sunday, but because the first disciples broke bread on that day, to bring Christ to remembrance. We are glad that day is a day of public rest, but it is not for us a holy day, such as the Sabbath was for the Jews.

MISS ECSTACY.—But it is good to have one day in seven for attending to the truth.

PAPA.—We attend to the truth all days.

MISS ECSTACY.—Yes, but I mean in a more particular way.

PAPA.—No doubt it is good : and when Christ reigns, there is no doubt the Sabbath law will be established again, not for the Jews only, but for all the world. It was a delightful and beneficial institution, if the Jews had only kept it truly.—Then, in addition to the Sabbath, they were to have three feasts in the year.

Miss GENTLE.—Oh, how nice.

Miss SAPIENTIA.—What sort of feasts ?

PAPA.—Well, three times in the year, the people were to gather from all parts of the land to Jerusalem, with everybody belonging to them. They were to bring plenty to eat and drink, and to spend a week or a fortnight as a holiday with gladness. It was to be part of their occupation to attend the temple, and offer sacrifice, and hear the priests explain the law. This part of it, I am afraid, you would not have cared so much for.

Miss ECSTACY.—Well, we are young, you know.

PAPA.—Quite so : but when you are old enough, and are able to understand all that this meant, you will see how glorious an institution this was, that required them to feast three times a year before the Lord in Jerusalem. It was for their health, and their joy, and their purity. There is no good institution like this among the Gentiles now. We have holidays that happen partly about the same time of the year : but they are poor affairs compared with the Jewish feasts. They are holidays mostly for the rich, and the mass of the people are poor, whereas in Israel it was the few that were poor. The mass of the people were well-to-do, because they all had their own farms that they did not have to pay rent for.—But I am afraid I will have to leave over the rest till next time.

BIBLE MEN AND FATHERS.

NOW, then, having got a little respite from the children, I must make my way to their homes, so as to have a few words with their mothers and fathers. So here, driver, here's the money ; take me first to Mrs. Nicemother. "All right, sir ; I'll drive you right to the door. Gee up !" O, that's capital ; what a rate he goes at, good animal ; ah ! poor things, they will be better treated in the age to come, when the wolf shall dwell with the lamb, and the leopard with the kid, and the calf with the lion, and the cow with the bear, and all so tame then that a little child may lead them forth without fear of harm. Yes, yes, and horses, too, will then be objects of interest and care beyond what they are at present : for, as it is written, "the righteous man regardeth the life of his beast" (Prov. xii. 10), and as we know the people will be all righteous then, (Isaiah lx. 21), it is a safe conclusion to come to, that all animals which God has given man to assist him in his labour will be treated with every kindness in return for their willing services. There will be no half-starved brutes to be seen in those happy days ; and, as to "societies for the prevention of cruelty to animals," there will be nothing for them to do. "Well, sir, I can tell you, you are the first man I ever heard talk about horses and cattle, and wild

beasts in that light ; I hope it will be as you say, but at present they require a deal of 'long corn' of them before they will do ought cheerfully." "Ah, my man, how would you like to work cheerfully on half rations of chopped straw and a few 'meal seeds ?'" "Well, do you see, I count I am a man, and my beast is a brute, and that makes a world of difference." "Ah, my good man, it is a question if you are not both brutes. Well, be that as it may, we must stop here, for we have reached the mistress you wanted." "O, glad. Thank you."

"Is this Mrs. Nicemother's ?" "Yes ; come in. O, you are the gentleman who has our children in charge. Well, to be sure, we are pleased to see you. I am not a sister in the truth, you know ; but I can tell you, I never learned such things in my young days as I am now learning out of the *Children's Magazine*, which my little girl gets. Why, it is beautiful now to think upon what grand things there are in the Bible—that once doleful old book. Well, mind you, I mean to be a sister yet, and I have now taken all my other children from the church school, and I teach them myself, for I cannot bear to have them taught lies every Sunday by the minister and teachers, who all tell them that they are immortal, and will become little angels, with wings on, in

heaven, if they die young; and, do you know, two of them were in the church choir, and beautiful singers they are, too, and it was a help to me to have them there, because, you see, they brought in a trifle towards their keep. But I don't care for that, now—I am not going to have the price of lies on my children's backs, I cantell you; no more beautiful lies forme." "You wax quite valiant, Mrs. Nicemother; shall be glad to hear of you becoming a sister some day, when your knowledge of the truth is sufficiently matured." "Well, well, you may be sure of that, for I am one now in heart; and I can tell you I have a treat for you in the other room, come in. These, see, are all sisters, whom I have invited to tea, and to spend the evening in conversation on the truth. Here's Sister Mindthebaby, and here's Sister Fondmother, and there is sister Takemeverwhere, and sister Spoilemall, and there is sister Givemalltheywant, and the three who are talking to themselves are sisters Teachemright, Truelove, and Whipemup; and here, in the corner, is brother Makemdo, brother Baitterem, and brother Softside; O, and I had forgot, we have Mrs. Likemtocry here, as well, and her niece, Mrs. Dontwhip—they are both interested in the truth, you know; and this is the brother, who has been speaking to us—his name is Dothe-right; ah! and I can assure you we should have had a very grand meeting if Mrs. Takem and Mrs. Spoilem had left their children at home, for, really, they are such restless, misbehaved things, that there is not a bit of peace for anybody where they are. Instead of sitting still and doing as they are bid, they get all round the house, and there's not a thing that they don't get their mischievous fingers on to. Then there was brother Slowtochide and sister Worshipchild came with their children; but they have had to go, for brother Makemdo, and sister Teachembetter (who just popped in for a few minutes), said it was a pity that the main objects of the meeting should be interfered with by the presence of such spoilt children, so they prepared to go; but just as they were putting on their things, and the children crying and bouncing about and saying they wouldn't go, in comes Mrs. Hightytighty, I mean sister, but she is so unsisterlike that I always call her Mrs. Well, sister Worshipchild immediately told her all about it; so Mrs. Highty says, 'eh, but if they don't have my children, they won't have

me. I am not going to have my children affronted, so come on, little dearies, we will go back: mamma won't have you put on, will she, dearies? O, and then they all set up such a yell in the house it was enough to deafen you; and what made it worse, sisters Spoilem and Givemall loaded them with caresses, and gave them the best things on the table, but the little infuriated vixens pitched it about like dirt; and stamped and roared till at last they had to be carried out by main force. Well, then, after that, we had a little peace, for even brother Slowtochide at last got so wound up that he gave his boy a good hiding, and the sisters followed suit, and there was such a boxing and beating, and screaming for awhile, that it seemed to upset everybody. However, when peace was restored, it was moved by brother Doright, and seconded by brother Makemdo, and supported by sisters Teachem, Truelove, and Whipem, 'that it be enacted that all future tea meetings, and all other meetings convened in the interests of the brethren and sisters, or the interested stranger, that babies and children are uninvited, and that over-indulgent parents are asked to consent to this restraint for the truth's sake; and that, on the other hand, that children's treats be provided and other meetings both for their instruction and entertainment, so that their parents can have no excuse for bringing them to meetings, where their presence is so decided an interference with all the higher objects for which the brethren are convened together. And, further, that for the sake of making no invidious distinctions, that this rule apply equally to mere children of all sizes, and to the good as well as the bad.' Well, after some little discussion with brother Softside and sister Fondmother, it was carried nearly unanimously. But I ought to say that the final carrying of the measure might have been a failure had it not been for brother Strongwill just coming in at the right moment; he made some trenchant remarks that soon put all opposition to flight. So I hope now there will be an end of this sort of thing, and that for the future we shall have peace and quietness." "Well, I hope you will; but I must speak to the sisters.

"Now, my sisters, I am glad to meet you here so opportunely, and I have no doubt you will all be glad also to hear about the welfare of your children whom you have entrusted to my care. Well, I can say that they are all well cared for

in the true sense. They are growing in the knowledge and love of God and His word, and are also making steady advances in the obedience and behaviour which becometh children. I may say that I have really no trouble at all with the children of sisters True-love, Teachemright, and brother Makemdo; it is quite a joy to have them. But, on the other hand, I have a good deal of trouble with the children of sisters Spoilemall and Worship-child, and also one belonging to a Mr. Doting-father, a friendly alien. These show traces of considerable defects in the home discipline. We have, however, by a judicious application of Solomon's rules, succeeded, to some extent, in reclaiming them from the sad consequences which but too early come of a mistaken and even sinful leniency with children.

"I am sorry to hear that you have had such an unpleasant scene to-night; but I am glad you have been brave enough to provide against its recurrence in the rule you have

now adopted, which I hope will prove a success. We have long taken strong ground on all such matters at Birmingham, with the most happy results; and, whenever needful, we don't hesitate to exhibit afresh the wisdom that dictates a course which secures certain exemption from distraction, and a consequent profit to all, which, under other circumstances, would be dissipated like gas. The truly wise are brave as well as wise; they can say 'no' to their children, as well as 'yes,' when wisdom calls for it; and they allow no crying or pouting about their decisions. They have no caresses for bad children, and they don't promise the punishment they never mean to give; and they don't give nice things to bad boys and girls to make them better. And they don't say they are good children when they are not. In a word, wise men and women will exercise a Bible sanity in these as well as all other matters. With these few words, adieu—for I must hurry back to the children."

F. R. SHUTTLEWORTH.

PUZZLES AND CURIOUS THINGS TO FIND OUT.

FACTS ABOUT CHRIST.

- As a JOSEPH (meaning fruitful) he was envied and hated of his brethren, and betrayed by one of them for silver, but will ascend to power both in Egypt and the Holy Land, and become the great Saviour of all his father Jacob's house.
- As a JOSHUA (signifying Yahweh saves) he is the appointed saviour of his people Israel from their sins and every foe, and the instrumentality by whom they will at last re-enter on the possession of their ancient estate.
- As a JUDAH (signifying Yahweh's praise) he is the "Lion of the tribe of Judah," and both an object of praise and a cause and medium of praise to Yahweh for all ages for Israel's finally saved sons.
- As a JONAH (Jonah ii. 2) he was three days and three nights in *sheol*, and came to light again the third day (Matt. xii. 40).
- As a SAMUEL (meaning asked of God) he was the desire of the faithful for ages before he appeared and will eventually be a veritable Samuel to Israel in the righteous administration of Yahweh's will in their midst.
- As a CYRUS (Isaiah xlv. 1) he is Yahweh's anointed, by whom the latter-day Babylon will be overthrown, and the Jews set free from every yoke, and restored to their own land (Rev. xvii. 14).

As a DAVID (signifying beloved) he is the Father's well-beloved son; the root and offspring of David, and the heir to his throne (Mark I ii. Jer. xxx. 9).

As a DANIEL (meaning judgment of God) he is "greatly beloved," as was the prophet; and is destined in due time to occupy the highest place of power and trust upon earth, and to dispense judgment to all mankind (Acts xvii. 31, Isaiah lii. 13).

F. R. S.

MORE FACTS ABOUT CHRIST.

(A Picture Card to each of the best three answers).

- | | |
|------------------------------------|--|
| He is both an Aaron and an Antipas | } Find out the pas-ages and explain the meaning. |
| „ a Messiah and a Malachi | |
| „ a Shiloh and a Solomon | |
| „ a Zadock and a Zerubbabel | |

AN EASTERN POTENTATE—PAST AND TO COME.

DOUBLE ACROSTIC.

First letters give an Eastern Potentate,
Last letters show his title and estate.

1. The proud shall fall, and the haughty cease,
But *these* shall inherit the earth in peace.
2. A stronghold whither David fled,
Among the rocks where the wild goats fed.

3. In this (a symbol), white and clean,
The righteousness of saints is seen.
4. Find a name for the jagged crest
Of rock, where the eagle makes her nest.
5. A little word the prophet used, to call
The thirsty, and the penniless withal.
6. A word quite insignificant in size,
Yet on it hang hopes, doubts, fears, destinies!
7. Just to see Jesus, was his earnest quest,
And Jesus went that day to be his guest.
8. The Saviour sighed and spake this word,
Straightway the deaf ears, opening, heard.
9. Three times a day, he kneeled to pray,
Heedless of "lions in the way."
10. *This* "for thy life! Look not behind thee,"
Oh linger not! lest the fire rain find thee.
11. Many have been, and are, but there's a stone,
Shall break them all, and one shall be alone.

My. C.

"NOT EASY"

- Who once stood up to tempt the Lord? "What shall I do?" *he* said.
- Who "faithful and beloved" was? *He* from his master fled.
- To what is man at best compared made subject *thereunto*?
- What Prophet early spoke of Christ, telling of coming *woe*?
- Who was it lived before the flood God's righteousness expressed?
- What was it Peter styled the law the fathers could not bear?
- What *name* the stones the High Priest did upon his shoulders wear?
- Of what relation to a queen was once a captive Jew?
- What was* in Israel *he* who heard "ye must be born anew"?
- What was it* Peter styled himself when *others* he addressed?
- What *was it* Peter said "I do," when writing the above?
- What letter centres in the name of some we're called to love?
- What upright centre letter in heart of "saint" is found?
- What *ends* the great commandment "love" and does in peace abound?
- What first appears in *sons* of God who this command obey?
- Read, mark, and learn, digest the text, and for these people pray.

C. M. H.

SCRIPTURE DIAMOND PUZZLE.

(A picture card to each of the best three answers.)

1. The first letter in the name of a tribe.
2. A harmless creature; also a person to whom "a crown should be for a memorial."
3. A name once given to Jesus, but which he says we should not accept.
4. A fertile mountain range.
5. A mountain where very important things happened.
6. A righteous man.
7. The last letter in the name of a tribe.

HALF-SQUARE PUZZLE.

(A picture card to each of the best three answers.)

1. The name of the great man who began in an ark and finished with a *o*.
2. A prophet who headed an army on a certain occasion.
3. That which roars but does not breathe.
4. The name of an altar that once made a great stir.
5. The first letter in the name of one of the sons of Jacob.

LAST MONTH'S PUZZLES.

GOD WITH MEN.—Tabernacle (in the) wilderness.
Thus:—TOW (Jud. xvi. 9); AI (Josh. vii. 1 to 12); Babel (Gen. xi. 1 to 9); Emerald (Ex. xxviii. 18); Rose (Isa. xxxv. 1); Nebuchadnezzar (Dan. iv. 29-37); Apollyon (or Abaddon) (Rev. ix. 11); Candace (Acts viii. 27); Lilies (Mat. vi. 28); Euphrates (Gen. ii. 14, and Rev. xvi. 12).

FOR GOD'S SAKE.—The two milk kine at Ekron—(with calves left at home)—tied to a cart containing the ark, and left to go as they liked, to settle the doubts of the Philistines as to the origin of the plagues that ravaged the country while the captive ark of God was with them (1 Sam. vi. 10-14).

A NICE TITLE.—Seasons of Comfort.
Thus: Sea (Num. xi. 31); Sons (Job i. 2); of (one little part of "offering"); Com (half common); "Fort" (being sought).

THE DIAMOND PUZZLES.

No. 1.

<i>Most frequently used</i>	E	<i>of all vowels.</i>
<i>Priest a little faithful</i>	E L I	(1 Sam. i. 9).
<i>Moses's grandson</i>	R A K E M	(1 Chr. vii. 16).
<i>Hannah's husband</i>	E L K A N A H	(1 Samuel i. 1).
<i>Daughter causing trouble</i>	D I N A H	(Gen. xxxiv. 1).
<i>Jacob's son</i>	D A N	(Gen. xxx. 6).
<i>Unavoidable consonant</i>	H	by itself.

No. 2.

<i>Most important</i>	I	<i>to most persons.</i>
<i>To get.</i>	A S K	(Matt. xii. 7).
<i>High Priest.</i>	A R O N	(Ex. xxii. 21).
<i>Great man.</i>	A B R A H A M	(Heb. vii. iv. v. vi. vii).
<i>His descendant.</i>	I S R A E L I T E	(John i. 47).
<i>Tall trees.</i>	P O P L A R S	(Gen. xxx. 2).
<i>God spoke.</i>	T W I C E	(Job. xxxvii. 17).
<i>First half of Athens.</i>	A T H	(Acts xvii. 15).
<i>Letter seen first in Evening.</i>	E	(Gen. i. 5).

PICTORIAL ENIGMA, QUERIES, RIDDLES, INTELLIGENCE, &c.

QUERIES FOR BOYS AND GIRLS TO ANSWER.

QUERIES FOR THIS MONTH.

(A picture card to each of the best three answers.)

- 1.—Who wrote the last book in the New Testament, called "Revelation?" Where was he when he wrote it? And why was he there?
- 2.—Who gave to him all the information that enabled him to write it? and in what way was the information sent to him?
- 3.—For what purpose was the information sent and written? and to whom did the writer first send the book after he had written it?
- 4.—What is the information about? and in what style or manner is it conveyed to us?

BIBLE RIDDLE.—No. 18.

(A picture card to each of the best three answers.)

Who can tell me? For I was not anybody, yet was I truly said to be the greatest among men. I had no ears, yet I heard. I had no mind to understand, yet I obeyed. I had no life, yet I imparted it, in giving that which I did not possess. I was motionless, yet I followed. I was badly used, yet not I, but God. I did not retaliate, yet great punishment befel him who did the wrong.

NAMELESS SCENES FOR BOYS AND GIRLS WHO KNOW THE BIBLE.—No. 21.

The picture last month will be found explained on the first page of the present number.

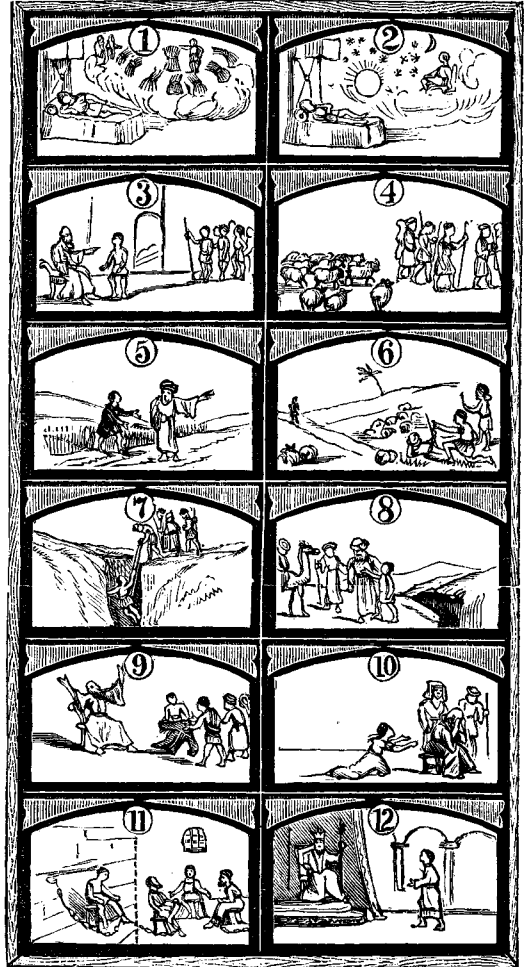
THE PICTURE THIS MONTH.—Here we have a place—not a transaction. It is a place as it now appears to those who journey by sea and land to look at it—in a state of ruin and dilapidation as you see. It was once a very fine and prosperous and largely populated city. We read a good deal about it in the New Testament. An apostle visited it; Christ sent a message to it; and Paul wrote a letter to the brethren who lived in it. There was once a stormy meeting in it (perhaps in the very building whose ruins you now see). The audience were determined that nothing about the truth should be heard, and they shouted till they were hoarse. Christ said pleasant words in the message to the ecclesia here. "Nevertheless," added he, "I have somewhat against thee." Now, every one surely will be able to tell what place it is.—Ed.

PICTORIAL ENIGMA.—NO. 25.

(PRIZES; best interpretation, three picture cards; second best, two picture cards; third best, one picture card.)

EXPLANATION OF LAST MONTH'S ENIGMA.—No. 1.—Eve and her two boys. No. 2.—Abel tents the sheep. No. 3.—Cain tills the field. No. 4.—Abel offers sacri-

fice, and Cain the fruits of the field. No. 5.—Cain quarrels with Abel. No. 6.—And kills him. No. 7.—God demands an account of his conduct from Cain. No. 8.—Cain is overwhelmed at his punishment. No.



9.—A mark set on Cain. No. 10.—Cain goes to the land of Nod. No. 11.—Gets a wife. No. 12.—And builds a city.

All communications and remittances must be sent to the Editor, ROBERT ROBERTS, Athenæum Buildings, Edmund Street, Birmingham, for whom the "Children's Magazine" is printed by J. G. Hammond & Co., at that place.

CHRISTADELPHIAN



CHILDREN'S MAGAZINE.

Published Monthly: Annual Subscription, in Britain, 4s.; to the United States and Canada, One Dollar and a Quarter; to Australia and New Zealand, 4s. 6d.; Single Copies, 4d., post free.

"DILIGENTLY TEACH THY CHILDREN." "BRING THEM UP IN THE NURTURE AND ADMONITION OF THE LORD."—Eph. vi. 4.

No. 26.

FEBRUARY, 1884

Vol. III.

EPHESUS.

THE ruins depicted in last month's "Nameless Scene," are those of Ephesus—a city of ancient splendour; so much so,

indeed, that a writer in the first century, called it "The ornament of Asia." During the reign of Tiberius, it was much damaged by an earth



NAMELESS SCENES FOR BOYS AND GIRLS WHO KNOW THE BIBLE.— No. 22 (See page 31.)

quake, and he repaired it at a great expense. In apostolic times, the Ephesians were given to the practice of "curious arts," such as magic, sorcery, and astrology—all of which amount to deception and fraud. They had an enormous temple, dedicated to the worship of Diana, whose statue was believed, by the ignorant multitudes, to have descended from Jupiter. The priests of this goddess, and the craftsmen, who got their living out of the superstition, knew better, no doubt, but it did not serve their purpose to let out all they knew. There are people just as bad as they at the present day, who feed and fatten on the popular ignorance, knowing it to be such.

The Temple of Diana is said to have been 425 feet long, 220 feet broad, and to have had 127 pillars, 60 feet in height, presented by as many kings. All the pomp which once attended this idolatry, has long since passed away, and the place is inhabited by a few Turks and Greeks, who live in a state of great degradation and misery. The circular

building which appears in the picture is the remains of an old Roman amphitheatre, some say the very theatre mentioned in Acts xix. 29. It would hold a vast concourse of people, as you may suppose by looking at the wood-cut. There was a tremendous uproar there on the occasion of Paul's first visit, and he was in peril of his life. But God had given him favour with some of the "chief of Asia" (Acts xix. 31). And the Town Clerk appears to have been anxious to get him and his two companions out of the hands of the multitude who, like wild beasts, were ready to tear them in pieces. The apostle, however, had some fruit of his labour there, as in other places; but the Ephesian believers, after a while, appear to have grown cold and indifferent; and in the message which Christ afterwards sent to them, through John, he charges them with having fallen, and left their first love. There is no ecclesia in Ephesus to-day. The threat mentioned in Rev. ii. 5 was carried out, and that light-stand was removed out of its place.

R. ASHCROFT.

LAST MONTH'S RIDDLE.

I WAS a rock in the wilderness of which Paul said, "That rock was Christ"—that is, it represented Christ. Moses spoke to me, and God made me hear and do the thing commanded. I yielded water, which, of course, was none of my property; it only came through me from below the ground. This gave life to the famishing Israelites, although I had no life to give them. Paul says, I followed them in the

wilderness, because the water I yielded did so. "They drank of that rock that followed them." Thus, though in my self motionless, I accompanied them. Moses, on a second occasion, smote me when he should have but spoken to me. This was an offence to God: and though I did nothing, God punished him by forbidding him to cross the Jordan into the land of Promise.—Ep.

LAST MONTH'S QUERIES.

1.—The last book in the New Testament was written by the Apostle John, while in the isle of Patmos, where he was banished in the year A.D. 94, on account of his testimony concerning Christ. Tradition says that he was compelled to toil in the mines and quarries of that desolate island as a slave under cruel taskmasters. It appears to have been used by the Roman Government as a penal settlement. In that case, the apostle, whom Jesus loved, would probably have to be chained during his work to brutal and degraded malefactors. No doubt he shed many

tears while there. It must, however, have been a great comfort to him to have a visit by Christ's messenger in the midst of his terrible misery.

2.—Jesus gave him all the information which the Apocalypse contains. He could never have invented so wonderful a book himself. But the Lord did not personally communicate to him this knowledge. He sent it by an angel. This shews us that God has made Christ higher than the angels, so that they are ready to do his bidding.

3.—The information was sent for the purpose of enlightening the friends of Christ, touching the events that were to transpire during his absence from the earth. The Scriptures would thus have been incomplete without it, for it covers the whole period between John's time and the time of Christ's second coming. The Revelation was sent in the first place to the seven ecclesias that were in Asia; because these presented features which made them representative of all the rest who then and afterwards might make profession of his name.

4.—The information is very varied, but mainly relates to the history of the Roman Empire, and the rise of the apostacy to political importance and power, together with the upspringing of the forces that God employed to bring about the decline and fall of Imperial Rome. The might and decay of Turkey are also clearly foretold: and all by means of symbols, which are partly explained in the book itself; and partly by the study and comparison of other parts of the Scriptures.

R. ASHCROFT.

THE BOOKS OF THE BIBLE.

(COMMIT THIS TO MEMORY: YOUR MOTHER WILL GIVE YOU SIXPENCE, PERHAPS.)

In "Genesis" the world was made, by God's creative hand.
 In "Exodus" the Hebrews march, to gain the promised land.
 "Leviticus" contains the Law, holy and just, and good.
 "Numbers" records the tribes enrolled, all sons of Abraham's blood.
 Moses in "Deuteronomy," records God's mighty deeds.
 In "Joshua," into Canaan's land, the host of Israel speeds.
 In "Judges" their rebellion oft, provokes the Lord to smite,
 But "Ruth" records the faith of one well-pleasing in His sight.
 In First and Second "Samuel," of Jesse's son we read,
 Ten tribes in First and Second "Kings" revolted from his seed.
 In First and Second "Chronicles" see Judah captive made;
 But "Ezra" leads a remnant back, by princely Cyrus's aid.
 The city walls of Zion "Nehemiah" builds again,
 While "Esther" saves her people from the plots of wicked men.
 In "Job" we read how faith will live beneath affliction's rod,
 And David's "Psalms" are precious songs to every child of God.
 The "Proverbs" like a goodly string of choicest pearls appear.
 "Ecclesiastes" teaches men how vain are all things here.
 The "Song of Solomon" exalts sweet Sharon's lovely Rose,
 Whilst Christ the Saviour and the King the rapt "Isaiah" shows.
 The warning "Jeremiah" apostate Israel warns,
 His plaintive "Lamentations" their awful downfall mourns.

"Ezekiel" tells in wondrous words the kingdom's mysteries,
 Whilst God's great kingdom yet to come "Daniel" in vision sees.
 Of judgment and of mercy "Hosea" loves to tell,
 "Joel" describes the blessed days when God with man shall dwell.
 Amongst Tekoha's herdmen, "Amos" received his call,
 Whilst "Obadiah" prophesies of Edom's final fall.
 "Jonah" enshrines a wondrous type of Christ our risen Lord.
 "Micah" pronounces Judah lost, lost but again restored.
 "Nahum" declares on Nineveh, just judgment shall be poured,
 When Christ our risen Saviour shall come to be adored.
 A view of Chaldea's coming doom, "Habakkuk's" visions give.
 Next "Zephaniah" warns the Jews to turn, repent, and live.
 "Haggai" wrote to those who saw the temple built again,
 And "Zechariah" prophesied of Christ's triumphant reign.
 "Malachi" was the last who touched the high prophetic chord;
 Its final notes sublimely show the coming of the Lord.
 "Matthew," or "Mark," or "Luke," or "John," the Gospel story shows,
 Describing how the Saviour came, and lived, and died, and rose.
 "Acts" tells how well the Apostles preached with signs in every place,
 And Paul in "Romans" shows how men are saved through faith by grace.
 The Apostle, in "Corinthians," instructs, exhorts, re-proves.
 "Galatians" proves that faith in Christ alone the Father moves.
 "Ephesians" and "Philippians" tell what Christians ought to be.
 "Colossians" bids us live for God, and from all sin be free.

In "Thessalonians" we are taught the Lord will come from heaven.
 In "Timothy" and "Titus" a shepherd's rule is given.
 "Philemon" marks a brother's love which only brethren know.
 "Hebrews" reveals Christ's priestly work, prefigured long ago.
 "James" teaches, without holiness faith is but vain and dead,

And "Peter" points the narrow way in which the saints are led.
 "John," in his three epistles, on love delights to dwell,
 While "Jude" gives awful warning of angels once who fell.
 The "Revelation" prophesies of that tremendous day,
 When all the kingdoms of the world, with noise, shall pass away.

Selected by J. W. L.

LETTERS FROM BROTHER ASHCROFT.—No. 14.

[IN WHICH BROTHER ASHCROFT TELLS THE CHILDREN OF THINGS THEY DO NOT KNOW, AND SOME THINGS THAT THEY DO.]

MY DEAR YOUNG FRIENDS,—In my last letter I promised to give you some more illustrations of the fact that the Hebrews blended the divine titles with their ordinary proper names. We got as far as Ananiah—the Lord covers over. This practice was not confined to the names of persons, but also was extended to the names of places. For instance, "Ariel," which means lion of God, was not only the name of one of Ezra's chief men (Ezra viii. 16), but is also applied to Jerusalem (Isa. xxix. 1), the chief city of Judah, whose emblem was a lion. Jerusalem's "chief man" in the age to come will be he who is spoken of as "the lion of the tribe of Judah." God has chosen that city, to put His name there, and Christ will be His name-bearer and representative. That a lion should have been chosen as the symbol of one so meek and lowly in heart as Jesus was, may seem a little strange at first. But it no longer appears so when we remember that He has a great and terrible work to do in the earth—to destroy the wicked and subdue kings and rulers of every degree, and establish God's authority everywhere. The time has passed for Christ to submit unresistingly to his foes; he will next stain his raiment with their blood, and introduce the day of Jehovah's vengeance.

The title "Baal," which means lord or husband, was often given to persons and places, even by the Israelites, though it seems to have originated among an idolatrous people, and to have been applied to false gods. We read of "baal-berith," covenant lord; "baal-gad," lord fortune; "baal-hanan," the lord is merciful; "baal-zebub," lord of flies. There was no such deity, of course, although at one time his priests and prophets were very numerous, and the

Hebrews often fell into the sin of worshipping him. It is so easy to conform to a general custom, however unreasonable and vain, and so difficult to do right when almost everybody around you is doing wrong.

There is one name however which unites "Baal" with "Yah," the title of the false with that of the true God. It is Bealiah (1 Chr. xii. 5), Jehovah is Lord. I wonder if the person who bore this name, in ancient times, ever thought much about its meaning, and whether he had any real and earnest hope of the day when "the Lord shall be king over all the earth" (Zech. xiv. 9). His name, itself, would have been much more instructive than many a modern sermon, for it was a glorious prophecy in a single word.

Benaiah, which means, "the Lord hath built," is the name of a person mentioned in 2 Sam. viii. 18. The full import of the word will be seen in the work which Christ will do when he comes. He will "build again the tabernacle of David that has fallen down." He will "build the temple of the Lord," described in the last chapters of Ezekiel (Zech. vi. 12, 13). Then, also, the temple of living stones will be completed, and all Christ's friends will be "a habitation of God, through the Spirit." God will thus dwell in them, and walk in them, which means that in nature they will be glorious and imperishable.

We next meet with one Beraiah (1 Chron. viii. 21), which means—Jehovah created. Wonderful things are suggested by such a name as this! It gives us the only true and reasonable explanation of the origin of the heavens and the earth. An atheist would not be content to be called by this name. It also reminds us of

another creation which Jesus called "the creation of God" (Rev. iii. 14). Of that creation he is the beginning. It will consist of a great multitude of immortal persons, redeemed from among men. I hope we shall all form a part of it. Then there is the somewhat remarkable name of Besodeiah, which we find in Nehemiah iii. 6. The meaning of it is—in the intimacy of the Lord. How few there are, or have ever been, who are worthy to bear a name like this! The Psalmist says, "The secret of the Lord is with them that fear him; and he will show them his covenant" (Ps. xxv. 14). There is no happiness to compare with that which arises from true friendship and communion with God, such as Enoch and Abraham, and all the prophets, had. Those who have this joy are able to look forward to the time when God will admit them to greater intimacy still, and reveal to them many things which the cleverest men of science will never be able to find out. He does not intend to keep them always at a distance, but to receive them into his very bosom. The friendship of the world is a very poor affair compared with "the intimacy of the Lord." Bethel means (as probably you already know)—the house of God. It is sometimes seen on chapels, which, however, are not God's houses, inasmuch as His truth is not taught in them. There is no real Bethel on the earth at present, except that which consists of enlightened and obedient persons, and these give the churches and chapels a wide berth. Bethuel, signifies—man of God, and could only fit one who takes delight in the things of God, and has made God's will the rule of his life. The earth will be full of such like people by-and-bye. The wicked will be cut off from it, and the transgressors rooted out of it (Prov. ii. 22). Bezaleel, means—in the shadow of God. A man is in a very safe state who is so near to God as this implies. When you see a shadow cast by the sun, you know that the substance of the shadow is not far off. God is very near to all them that put their trust in him, and he will see that they are protected and cared for. They are spoken of in one of the Psalms as "abiding under the shadow of the Almighty." This is true of them whether living or dead. Bithiah, means—daughter of the Lord. It is a name that would only suit such girls as have forsaken foolishness, and separated themselves from evil companions, by accepting and walking in the truth. To be one of God's daughters is a far

greater honour than to be the daughter of a prince or nobleman, and have no end of fine clothes and jewellery and ride out in a splendid carriage. No girl need hanker after such impossible luxuries who has "the Lord God Almighty" for her father. No member of His family will lack any good thing when the right time comes for Him to bestow what He has promised. The daughters of men are not to be envied, however grandly they may be attired and surrounded. In a few years they become old and withered, and all their beauty goes, and at length they pass away in death, and are forgotten. But the Bithiahs are destined for unfading beauty, and imperishable glory, for their Eternal Father will clothe them with His own incorruptibility, and give them charms and wealth that shall never be taken from them.

Now, I should recommend you to write these explanations of names in the margins of your Bibles wherever they occur. By the time we get through the list, you will have a good deal of interesting knowledge at your finger-ends. You will be astonished to find how much instruction the Scriptures contain, and how pleasant the reading of them becomes when once you begin to have correct understanding of them. There is perhaps hardly a duller book in the opinion of most children who are brought up in ignorance of the truth. It used to be a punishment in schools to give disobedient boys and girls ever so many chapters to read or write. I hardly think that Christadelphian children would consider this much of a punishment. If they make a proper use of their advantages, they will be more or less interested in all parts of the Book, and will become wiser and wiser year by year. You must not become impatient if you don't get to know all there is to know, at once. If you persevere, you will gradually increase in wisdom. And there will soon be a great difference between you and those who never give any attention to these things. There is a saying in one of those uninspired books that used to be bound up with the Bible, and which are called "The Apocrypha," which affirms that "He who despiseth little things shall fall by little and little." You must not neglect to use the little industry and attention that are required in order that you may become wise, nor give up the task, because you may not make such rapid progress as you would like. We don't see the grass growing, nor can we perceive the motion of the earth as it

turns completely round once in every 24 hours. But here, there is constant progress being made, though it does not look like it. So if you hold on to your Bible studies, you will see a difference after a while, and you will *feel* it too; for your mind will be stored with divine ideas, and you will perhaps at last be fit to take part with Christ

in the great work of bringing the world into that habit of acknowledging and fearing God, which was displayed by the Hebrews in their selection of the names we have been considering. With best wishes, I am faithfully, your friend,

ROBERT ASHCROFT.

CONVERSATIONS ABOUT THE TRUTH, BETWEEN A PAPA AND HIS CHILDREN.—No. 26.

PA.PA.—We had about the law last time!
Miss SAPIENTIA.—Yes; it was very interesting.

PAPA.—You thought it wouldn't be?

Miss SAPIENTIA.—Yes.

Master CLEVERBOY.—It wasn't just very interesting.

Miss GENTLE.—Oh, I think it was very interesting.

Miss ECSTACY.—It was a little interesting.

PAPA.—Shall we have any more? or shall we go on with the story of the wanderings of Israel in the wilderness?

Miss SAPIENTIA.—I think we might have a little more.

Master ROUNDFACE.—Oh, no, no, no—a little more story—poor Cock Robin.

Miss ECSTACY.—We weren't asking you, Master Roundface.

Master ROUNDFACE.—Me like story: I not know about laws—I know about Cock Robin.

Miss ECSTACY.—Oh, yes, I daresay, and Jack the Giant Killer; but we are not here to talk about such foolish things.

Master ROUNDFACE.—Oh, nice things—nice things—nice things.

Miss ECSTACY.—Now you must stop. Little boy must listen and not talk. He does not know what nice things are yet. He will know when he grows older.

Master CLEVERBOY.—Perhaps; and perhaps he won't. I know some big boys that don't know any more than he does.

Miss ECSTACY.—Perhaps so; that's because they are not taught, but just allowed to have their own way. But Master Roundface will be taught the right thing if he has enlightened parents.

PAPA.—One of the laws was about that. It was said they were to teach their children the

things which God had commanded,—and to teach them “diligently.” They were not to do it only at Sunday school, but always.

Miss SAPIENTIA.—Always?

PAPA.—Yes. What the law says is this (Deut. vi. 7): “Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”

Miss SAPIENTIA.—It would tire people to do it so constantly as that.

PAPA.—Well, it doesn't mean to talk literally all the time; but that the truth is always to be in the house as a matter of talk and instruction.

Miss SAPIENTIA.—They hadn't any Sunday schools in those days?

PAPA.—No; they had something better.

Miss SAPIENTIA.—What was that?

PAPA.—Well, their whole life was a life of instruction in the ways of God. The principal commandments were written each side of the door, so that nobody could go into the house without reading them. When a baby came, they had to take it to the priest and offer it to the Lord with sacrifice. The children at home were to be constantly instructed. If any member of the family committed sin, they had to go to the priest and confess, and offer sacrifice. Every seventh day, they had to stay within doors, and read and talk together of what was written in the law. Every month, there was a blowing of trumpets to remind them of God; and every three or four months, a great and gladsome feast, when all had to leave their houses and go a long distance off in the country, to where the tabernacle was, to worship God, and hear the law explained, as well as to eat and drink, and rejoice with one another.

Miss ECSTACY.—They did not require Sunday schools.

PAPA.—No ; it is only in our barbarous days when people attend only to business and pleasure that Sunday Schools are necessary to help the children.

Master CLEVERBOY.—And magazines ?

PAPA.—Yes, and magazines. If it weren't for Sunday schools and magazines, the children would really have very little chance.

Miss ECSTACY.—But people cannot attend to these things now as they used to attend to them in Israel.

PAPA.—No : Things are so arranged that almost all are very poor, and are obliged to toil in such a way, and for such long times together, that they haven't it in their power to arrange things as they ought to be arranged.

Miss ECSTACY.—That will be altered when Christ comes ?

PAPA.—Oh, yes. We shall have the kingdom restored to Israel, and the ways of Israel will be spread over all the earth. The present system will be put a stop to ; and we shall have new and gladsome ways for all the world. Men everywhere will have plenty—both of time and money, and everything else : and they will be ordered how to use them, and any one refusing to obey, will be put to death.

Miss SAPIENTIA.—You were to tell us about the laws.

PAPA.—Yes, well, what I have been saying is about them.

Miss SAPIENTIA.—Not exactly, is it ?

PAPA.—Well, not exactly, perhaps. Let us have it exactly. They were not to eat certain kinds of beasts.

Miss SAPIENTIA.—Why ?

PAPA.—There were several reasons. All beasts that were a figure of good men, they were allowed to eat.

Miss SAPIENTIA.—A figure of good men ! How could beasts be a figure of good men ?

PAPA.—The whole law, we learn from Paul, was a figure, more or less, of good things to come. Clean beasts were part of the figure. There were clean beasts and unclean beasts. They were not to eat unclean beasts, which would teach us that we are not to learn of, or keep company with, men or books that are defiling to the mind, or take us away from God. If we do, we are as displeasing to God, as those who ate unclean beasts.

Miss SAPIENTIA.—What made the beasts unclean ?

PAPA.—God appointed them such by a rule ; and whatever He appoints, stands, you know.

Miss SAPIENTIA.—What rule ?

PAPA.—Well, every beast that did not chew the cud was appointed unclean.

Miss SAPIENTIA.—What is chewing the end ?

Miss ECSTACY.—Oh, Miss Sapientia ! Surely you know what that is. Haven't you seen the cows and sheep chewing the cud when we have walked through the fields ?

Miss SAPIENTIA.—I have seen them nibbling the grass.

Miss GENTLE.—But haven't you noticed them eating when they have been lying down ?

Miss SAPIENTIA.—I have seen them chewing.

PAPA.—Very well, that is it. What are they chewing ?

Miss SAPIENTIA.—The grass.

PAPA.—Yes, but when did they have the grass ?

Miss SAPIENTIA.—Haven't they had it just then ?

PAPA.—No : they have had it some time before. They bring it up after they have eaten it, and chew it all over again, and, in that state, it is called "the cud."

Miss SAPIENTIA.—I did not know.

PAPA.—Now, then, all creatures that did that, and had their hoofs divided into two or more parts, were clean. They were figures of good men.

Miss SAPIENTIA.—How ?

PAPA.—Well, chewing the cud stands for the working of the mind. People that take in knowledge and turn it all over from time to time are well pleasing to God : and the divided state of the hoof stands for sure-footedness, or men who walk in life with firm and certain step. Whole-hoofed creatures are liable to slip in rough places.

Miss SAPIENTIA.—What creatures couldn't they eat ?

PAPA.—Those that didn't chew the cud.

Miss SAPIENTIA.—Which are those ?

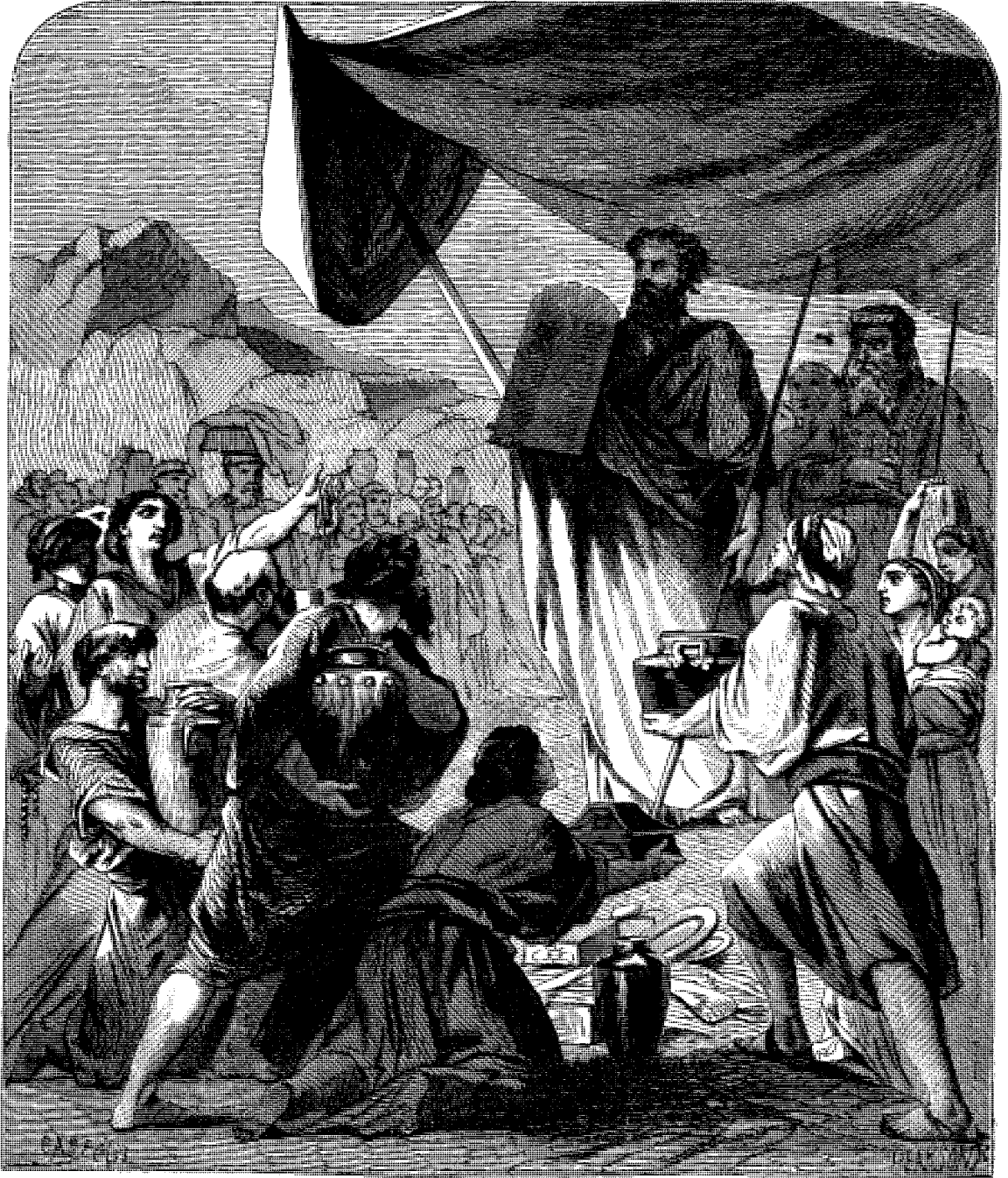
PAPA.—Oh, all sorts : lions, tigers, horses, pigs, jackals, and so on. (*Here is a picture of them : page 24.*)

Miss SAPIENTIA.—Would they be nice to eat ?

PAPA.—Well, no ; it so happens that the creatures that are unclean by God's rule are not



ANIMALS FORBIDDEN TO BE EATEN BY THE LAW OF MOSES.



THE PEOPLE PRESENTING GIFTS FOR THE SERVICE OF THE TABERNACLE.

nearly so wholesome to eat as those that are clean.

Master ROUNDFACE.—I like bacon.

PAPA.—Many people do; but a little of it is better than much.

Master ROUNDFACE.—Oh, piggywig! pig squeak!

Miss ECSTACY.—Now, Master Roundface; that is enough about that I should think. What else is there?

PAPA.—Well they were to be respectful to old people. They were to rise up before the grey head.

Miss GENTLE.—I like that.

PAPA.—There is not much reverence in our days.

Miss ECSTACY.—There is not much to reverence.

PAPA.—It is too true. The world is bad altogether just now. At all events, that is what the children of Israel were to do: and a beautiful law it was. Then, they were always to be just and true in all that they did. They were not to condemn the innocent because they were poor, nor to speak well of the wicked because they were rich. For this reason, they were to accept no presents.

Miss SAPIENTIA.—Accept no presents?

PAPA.—No.

Miss SAPIENTIA.—That seems a hard law.

PAPA.—It does not mean that people could not give things to one another privately, but that in the deciding of disputes between people, they were not to take gifts from one side or the other. The reason given was this: "A gift blindeth the wise, and perverteth the words of the righteous."

Miss SAPIENTIA.—Oh, I see.

PAPA.—They were to use true weights, and not pretend to be giving a pound of anything when perhaps it was only three-quarters of a pound.

Master CLEVERBOY.—Like the old man that sells the apples at the corner.

Master ROUNDFACE.—I like apples.

Miss ECSTACY.—Hush.

Miss SAPIENTIA.—And the old woman that calls at the door with potatoes. I have seen her push the scales down, and I am sure the weights are light.

PAPA.—Oh, so it is generally throughout the world; and will continue so till the judgment of God destroy all present ways when Christ

comes. It was not to be so in Israel. They were to have just weights and a just balance. God told them that unjust weights and measures were an abomination to Him. There were a number of other beautiful laws, but I am afraid we shall not have time to go into them all. The law of the jubilee was the most beautiful of all.

Miss SAPIENTIA.—What was that?

PAPA.—I am afraid you cannot understand its beauty till you have grown up and seen how things work among men and women out in the world. It was a law that every fifty years, people who had parted with their farms through poverty were to get them back again for nothing, and all debt unpaid was to be forgiven, and all bond-servants to go free. It was a year of great joy to all the inhabitants. No work was done in the fields. The fields were allowed to take care of themselves for a whole year. The jubilee prevented the people from getting poor, and gave everybody heart again to make a new start if they had been unfortunate.

Miss SAPIENTIA.—Is there nothing like that now?

PAPA.—Oh, no. People who lose their property never get it back again unless they can buy it. They cannot get money enough to do that, and so they go on getting poorer and poorer, until even if they work all the time, thousands of them cannot get enough to eat. There is never any day of release and gladness for the people under Gentile law.

Miss GENTLE.—Oh, I wish the Gentile law were done away with.

PAPA.—It will be done away with entirely when Christ comes.

Miss SAPIENTIA.—Shall we have the jubilee then?

PAPA.—Yes, and many other good things. The poor will be provided for without having to beg, and without having to feel they are dependent upon anyone but God.

Miss GENTLE.—That will be nice; I am so sorry for poor people. I wish the time was come.

PAPA.—It is not far off. Christ will be here shortly, but there will be much trouble first.

Miss GENTLE.—I don't like to hear of trouble.

PAPA.—We cannot escape trouble. The rich and the powerful and the great will not be willing to give up what they have.

Miss SAPIENTIA.—Will Christ make them?

PAPA.—Yes. They will try to prevent it. There will be war against Christ, but he will overcome them all, and set up a new order of things, when kindness and justice will be everywhere throughout the world..

MISS GENTLE.—Would you tell us of any other law? I like to hear about the laws.

PAPA.—We must not have any more about that this time. Another time, perhaps. We will just glance for a moment at what happened when the law was given. It was something very nice—not at all dreadful. Can any of you guess what it was?

Master CLEVERBOY.—The coming of the seventy elders to Moses.

PAPA.—No; it was something that had to do with all the people.

Master ROUNDFACE.—The manna came down.

PAPA.—I am afraid none of you will guess. There was a tabernacle to be made, and it required various nice cloths and precious stones to make it with. And what happened was this: God told Moses to send out a proclamation to all the people, letting them know about it, and asking them to bring whatever they had that was suitable, and give it.

MISS SAPIENTIA.—For nothing?

PAPA.—Yes, for nothing—to make a present of it to the Lord.

MISS SAPIENTIA.—Would they like to do that?

PAPA.—Some would, and some would not. Any reasonable man or woman would think it a great honour to be asked to give anything to God.

MISS ECSTACY.—We cannot give Him anything, can we?

PAPA.—In a sense, we cannot, for everything belongs to Him. But at the same time, when He asks us to give anything of our own, to be used for some purpose that He requires, then it is giving it to Him.

MISS ECSTACY.—Yes.

MISS SAPIENTIA.—Did they give something?

PAPA.—Oh, yes. You can read about it in the 35th chapter of Exodus. When the proclamation went out, great numbers of them got ready various things to offer.

MISS SAPIENTIA.—What sort of things?

PAPA.—Well, bracelets, and earrings, and pearls, and gold.

MISS SAPIENTIA.—Expensive things like that?

PAPA.—Oh yes; there was much gold wanted for the furniture of the tabernacle. They also brought silver and brass, and fine linen, and goats' hair, and badgers' skins, and various kinds of thread—blue, purple, and scarlet; also precious stones, and oil, and sweet spices.

MISS SAPIENTIA.—Did they bring them to Moses?

PAPA.—Yes. (*You will see a picture of this on page 25*). They kept on bringing till there was more than was wanted, and then a proclamation had to go out through the camp telling them to stop. Here we shall have to stop, too.

MISS GENTLE.—It is very interesting.

PAPA.—I am glad you find it so.

A VISIT FROM AUNT ORA.

SHE MAKES A SPEECH TO THE CHILDREN.

DEAR NIECES AND NEPHEWS (you see I claim you every one).—I thought, perhaps, you might like to know something of my "poet friend." She was a sweet and lovely young girl, who was my room-mate a while at college. I think she wrote remarkably well for one so young: not much older than the oldest who write the "Essays" in our magazine.

But the "Essays" are good also. I was quite astonished at them, and, thought I, "its a good thing for you, Aunt Ora, that the Uncle-Editor don't insist on grown-up folk writing 'Prize Essays,' for you would be in a pretty box if

some of the children should out-do you!" I have never been in a Christadelphian Sunday School, and had no idea young people could be made to get so much Bible knowledge into their dear little heads. Don't let it make you proud and boastful: that would spoil it all. Don't triumph, but feel sorry for other boys and girls who have not your good Sunday Schools, and your magazine to write essays for. Be thankful also that the dear Lord is so loving and kind as to let you have them.

I once heard a mother, who had learned some grand truths of the Bible, tell how her

boys hallooed out to a Methodist minister who was driving by in his buggy—"We don't believe in a sky kingdom; we don't believe in a burning hell." And that mother seemed to be quite proud of her boys' rudeness. It made me tingle with shame from head to foot. Speak very gently my little ones—let your young lips speak pure, sweet words of thanksgiving and praise, for the Father loveth good little children.

"But, Aunt Ora, were you never at Sunday school?" Oh, indeed! yes; to a great many, and of different kinds, but I am sorry to say there was not much Bible taught in them. Stories as wild and improbable as fairy tales was the way most teachers amused their classes (it could not be called instruction). The queerest Sunday-school I was ever at was a coloured one.

Now, all who have seen negroes, hold up your hands. Yes, I see, nieces and nephews in Virginia, Kentucky, and Texas have seen very many. Those in the Northern States, Canada, and England have seen but a few, and some not any. It seems wonderful, don't it, that God should have made some men white, and some yellow, and some red, and some black, but not more wonderful than that He should have made all the different kinds of beasts. Very wise and wonderful is Deity, and "His ways are past all finding out." "But have you seen Indians, Auntie? Real red Indians." That I have, my lads. "And in war-paint, and with feathers?" Yes, I have seen a few braves, or warriors, on the plains, all ready for the war-path. "Oh, don't tell us; it frightens us." But, my dear girls, there is nothing to tell. I didn't see them taking scalps, I am happy to say. When the train would stop, the poor squaws would gather about it, and hold out their hands and beg. One, with her little pappoose swung on her back, in a wicker-basket sort of thing, stopped at my window, and, looking up at me, muttered a few words, but I could not understand. I was told she wanted to sell me her pappoose (baby) for sixty-seven cents. You may imagine with what horror I looked after her, as she walked away. The little pappoose looked at me with black bead-like eyes, and I felt very sorry for it.

The squaws have a hard life of it, and one cannot blame them much for trying to get rid of their children. When they are on the move they have to carry the tent, kettles, and children,

whilst the braves ride along in fine style on their ponies, and do nothing but hunt. When they get to the camping place the squaw sets up the tent, gets the wood and water, builds the fire, and gets the supper. Then when the brave rides up she takes the saddle off his pony and leads it away to find good grass, while he goes in and eats his supper. He then lies down and goes to sleep, and she may eat what he has left of the supper. It is a slave's life, and very little in it except endurance. "They are wicked Indian braves, auntie, and we don't like them." I cannot say I do either, my dears. I never have had the hardihood to keep happy when I see, hear, or read of wickedness. But the Indians don't think they are doing wrong. Most of the people of the world are doing wrong, but many of them do not know it. Adam and Eve ate of the tree of knowledge, and after that they knew what was good and what was evil. Our tree of knowledge is the Bible, and we must eat it mentally—*i.e.* read and understand it—then we also will know what is good and what evil.

If the Bible says we must love God with all our hearts—must honour and obey our fathers and our mothers—must do unto others as we would wish to be done by, it is good, and we must do it. But if it says we must not lie, or steal, or envy, it is evil and we must not do it. If the Bible tells us of good men and women who pleased God, we must try to be like them. But if it also tells us of evil men and women who displeased God, we must take warning, and *not* be like them. If we always measure what we say and do by the Bible, we will always know if we are right or wrong. There is no other standard but just the Bible. The Indians know nothing about the Bible; then how is it possible for them to do right? There are a few left who still paddle their bark canoes on the still waters of the great lakes in the North; a few who still follow the trail of deer and elk in the vast solitude of the pathless woods; a few to scour the boundless plains in chase of the buffalo; a few among the more civilised Cherokees who still chant in their soft, low, guttural tones,

"This is our home, Oklohomu,

The home of the brave;"

and still another few who gaze, with longing eyes, on the swelling billows of the "sun-set sea," and seem to hear the knell of doom in

the thunderous roar of breakers, as they dash high on "the rock-bound coast," and to see the fate of their nation as the sun sinks low, and seems to bury himself in a watery grave—the broad Pacific. Poor Indians! they are a race fast passing away. They believe there is a "Great Spirit"—"Manitou"—who has made all that they see, and who watches over them. If they are good and brave—"great hunters," they think he will let them go to a "happy hunting ground," where they will chase the deer and buffalo for ever and ever. Poor Indians! But there is a good man coming (we know who), and he will see that everything is made right.

Not long ago, in Oregon, at the finishing of a railroad, "Iron Bull," the old war chief of the Crow Indians, made a very pretty pantomime speech, which, being interpreted, was as follows: "This is the last of it—this is the last thing for me to do. I am glad to see you here, and hope my people of the Crow nation are glad to see you, too. There is meaning in my part of the ceremony, and I understand it. We have reached the end of our régime, and a new one has come. The end of our lives, too, is near at hand. The days of my people are also numbered—already they are dropping off like the last ray of sunlight, which hung on the western sky. Of our once powerful nation, there is now but few left. Just a little handful, and we, too, will soon be gone.

After the savage, though, has given way to civilisation, the whites will come; they will enjoy the same bright skies; the same glad sunshine; the beauteous mountains, lakes, and rills, where once we, too, delighted to roam. They will probably live in it, populate it with the flowers of their race, but will they for ever remain in undisputed possession of this grand domain? Who knows but what some race at present unknown will make its appearance, and overpower and take away the land from them, too. Then, as the last chief of the pale nation stands before the conqueror, will he bid him welcome to his all, to his home, to be the life of his very soul, with more earnestness, and with as much sincerity as his red brother welcomes him now? True enough, chief, will he. You have spoken more truth than yourself and cheering audience are aware of. There is a people at present unknown, and a Conqueror, the mightiest the world has ever known, and the pale-face will have to yield dominion whether he like or no. Sons of righteousness, poor chief—creatures of light—will make this same earth of ours a habitation as superior to the pale-face civilization as light and joy, and happiness, are superior to darkness, sin, and death. Poor chief, if you were to live to see that day—what then?

(Aunt Ora will continue her speech another day).*

PUZZLES AND CURIOUS THINGS TO FIND OUT.

FACTS ABOUT CHRIST.

- As an AARON (Heb. v. 4, 5), he is the high priest over the "Israel of God;" and will in due time sustain the same relation to the restored Jewish nation (Zech. vi. 12, 13).
- As an ANTIPAS (signifying *against all*) he is against all the workers of iniquity (Rev. ii. 13; Isa. xxxi. 2).
- As a MESSIAH (Dan. ix. 26), he is Yahweh's anointed son, and the divinely appointed successor to Zedekiah on the throne of David (Ezek. xxi. 25-27; Acts ii. 30).
- As a MALACHI (signifying *my angel* or messenger), he is the messenger or angel of the new covenant, as was Aaron of the old (Mal. ii. 7; iii. 1).
- As a SHILOH (Gen. xlix. 10), he will yet gather his people Israel together as a hen gathereth her chickens under her wings (Matt. xxiv. 37-39).
- As a SOLOMON (signifying *peace*), he is the Prince of Peace, and will give his people Israel rest from all their enemies round about (Mic. v. 2, 5, 9, 10; Isa. ix. 6).

- As a ZADOK (meaning *just*), he is "that just one whose coming the prophets had foreshown (Act iii. 14; vii. 52; xxii. 14).
- As a ZERUBBABEL, he will lay the foundation of the future Ezekiel temple, and restore the sacrificial worship of Yahweh in the midst of the returned Jewish exiles (Zech. iii. 8; iv. 6-9; Ezek. xliii. 27.)

MORE FACTS ABOUT CHRIST.

(A picture card to each of the best three answers.)

- He is both a poor man and a Pope
- „ a conquered one and a conqueror
- „ one man and a multitude
- „ a bride and a bridegroom.

} Find out the passages and explain the meaning.

F. R. S.

SHADOWS OF GLORIOUS THINGS.

DOUBLE ACROSTIC.

The last upon the first had place,
Shadowed with glory, foreshadowing grace.

*Brother Shuttleworth's Address is in type, but there was no room this month.—ED.

- 1 This was a signal to all but three,
Who with the multitude could not agreeo.
- 2 Two women carried it away,
Wings of an unclean bird had they.
- 3 One to do this (saith David) must
Do so in fear of God,—being just.
- 4 What is it? they asked; but the track you'll strike
If you try to tell me what it was like.
- 5 In this yourself you will espy,
Though you will say that it is I.
- 6 My father built a city, at whose gate
For me death laid in wait.
- 7 Such news was brought that all the city cried,
One watching at the gates fell back and died.
- 8 I was the first, though not the best,
And I brought trouble on the rest.
- 9 One earned them as a curse. One carried them in
pain,
And won the right for ever to banish them again.
My. C.

A BIBLE CALENDAR.

(A picture card to each of the best three answers.)

The Jewish year into twelve months was spaced;
Now let these facts connected with each month be
traced.

Find what event occurred in month the first;
When sunshine after rain from heaven did burst.

Next, what great work began in month the second;
Four hundred and eighty years from bondage reckoned.

Then, where did Israel camp in month the third;
Where Yahweh made His awful thunders heard?

What prophet was it who, in month the fourth,
Beheld a whirlwind issue from the north?

What great priest fell asleep in month the fifth;
The type of that great priest who ever liveth?

Who, in the sixth month, and in Galilee,
Foretold the fact of Christ's nativity?

In the next month was held a glorious feast;
What feast was this, when joy and praise increased?

Month number eight—what prophet of the Lord,
Then first received the inspired prophetic word?

The ninth month—what two tribes did, trembling, meet,
And make confession in Jerusalem's street?

In the tenth month what maid found royal grace,
And queenly honours, tho' of a foreign race?

What testimony in the last month but one,
Was given to Israel, when their march was done?

What foolish search was made for a lucky day,
By one who sought the Jewish race to slay,
Until the twelfth month came and passed away?

Now find the texts, and keep in mind the dates,
Success crowns efforts where no zeal abates.

J. H. C.

CONCEALED COMFORT.

(A word taken from each of the following verses will give
one of the most comforting declarations the Bible
contains.)

1. Unto Thee, O Lord, do I lift up my soul.
2. And I will establish my covenant with thee.
3. Good were it for that man if he had never been
born.
4. Let me now leave with thee some of the folk that
are with me.
5. The Lord hear thee in the day of trouble.
6. Therefore the ungodly shall not stand in the judg-
ment, nor sinners in the congregation of the
righteous.
7. If his children forsake my law, and walk not in my
judgments.
8. But I trusted in Thee, O God. I said, Thou art my
God.

EVELYN ROE.

SCRIPTURE DIAMOND PUZZLE.

(A picture card to each of the best three answers.)

1. The first letter of the name of a precious ointment
used on Christ.
2. A land to which a murderer went.
3. Animals whose blood cannot take away sin.
4. A king who went astray in his old age.
5. An animal whose hair once served as a man's
dress.
6. It is said by a prophet that even these shall be
holy in Jerusalem, when Christ returns to
earth.
7. The last letter of the name of a man who was
noted as the wisest.

S. J. R. (GIRL).

SCRIPTURE SQUARE PUZZLE.

(A picture card to each of the best three answers.)

1. A grandson of Esau whose name continues in
Jerusalem.
2. A well of bitter water, yet a sweet name.
3. A son of Shem, of whom much is not heard.

4. A city of the tribe of Benjamin, mentioned prophetically in both Old and New Testament.

S. J. R. (BOY).

LAST MONTH'S PUZZLES.

EASTERN POTENTATE—PAST AND TO COME.—Melchizedek King of Salem.
 Thus: MeeK (Psa. xxxvii. 11); EngedI (1 Sam. xxiii. 29; xxiv. 2); LineN (Rev. xix. 8); CraG (Job xxxix. 27-8); H O (Isa. lv. 1); I F (Heb. iii. 14); ZaccheuS (Luke xix. 1-5); EphphathA (Mark vii. 34); Daniel (Dan. vi. 10); EscapE (Gen. xix. 17); Kingdom (Dan. ii. 44-45).

NOT EASY.—“Love your enemies.”
 Thus:—Lawyer (Luke x. 25); Onesimus (Col. iv. 9); Vauty (Psa. xxxix. 5; Romans viii. 20); Enoch (Jude xiii. 15); Yoke Acts xv. 10); Onyx (Exo. xxviii. 9); Ucle (Esther ii. 15); Ruler

(Jno. iii. 1); Elder (1 Pet. v. 1); Noah (2 Pet. ii. 5); Exhort (1 Pet. v. 1); eneMies, saInt, lovE, Sons.

THE DIAMOND PUZZLE.

Tribe	L	Levi.
Harmless Creature	H E N	(Zech. vi. 14).
Jesus, once called	R A B B I	(John iii. 2).
Mountain Range	L E B A N O N	(Deut. iii. 25).
Mountain	S I N A I	(Deut. xxxiii. 2).
Righteousman	L O T	(Gen. xix. 29).
Last letter in	N	Reuben (Num. i. 5).
		E. R. (girl).

THE HALF-SQUARE PUZZLE.

Great man	MOSES	(Ex. xi. 3).
Prophet	ODED	(2 Chron. xxvi. 9).
Roars	SEA	(Psalm xevi. 11).
Aitar	ED	(Josh. xxii. 34).
First letter (in Simeon)	S	(Ex. i. 1-2).
		L. R.

PICTORIAL ENIGMA, QUERIES, RIDDLES, INTELLIGENCE, &c.

QUERIES FOR BOYS AND GIRLS TO ANSWER.

The answers to last month's queries will be found on the second page of the present number.

QUERIES FOR THIS MONTH.

(A picture card to each of the best three answers).

What does Paul mean by telling us we are to offer our body a living sacrifice to God?

Also that we are to be “fervent in spirit; serving the Lord”?

Also, that we are to cleanse ourselves from all filthiness of the flesh and spirit?

Also, that we are to crucify the old man?

(Seeing these are part of the laws of righteousness, by which we are saved, it is very important for you to understand them.)

BIBLE RIDDLE.—No. 19.

A source of strength and a cause of pride;
 The means by which two brave men died;
 A thing of glory and a thing of shame;
 Seen when the human-locusts came,
 By Moses' law forbidden to priests;
 The disgrace of a King, who ate with beasts.

J. H. C.

NAMELESS SCENES FOR BOYS AND GIRLS WHO KNOW THE BIBLE.—No. 22.

(A picture card to each of the best three answers).

The picture last month will be found explained on the first page of the present number.

THE PICTURE THIS MONTH.—A faithful man is both angry and sad. He tells the people before him that they have committed a great sin in making a certain request of him, and that they will be sorry for it yet. To show them how greatly they had sinned, he called to God, who sent a great thunderstorm, although it was not at all the time of year for such a thing. The question is, who is he? where did the thing happen? who were the people? what was their request? how long ago is it since they made it? and has anything come out of it at all relating to the purpose of God on the earth?

NEWS FROM THE SUNDAY SCHOOLS.

BIRMINGHAM.—On Friday, December 28, the usual “Christmas treat” for the Sunday School came off. Over 300 scholars sat down to tea on the floor of the Temperance Hall at 4.30. After tea, they went up into the gallery while the floor was being cleared. Then they came down and took their seats for the distribution of the prizes which were spread in a long row on a narrow table in front, and looked very tempting in youthful eyes. The reading of the names, with the number of marks made by each scholar during the year, and also at the recent written examination, took a long time. Then the prizes were given, which also took a long time. There would be a good many over a hundred books to be carried away. About 200 fathers and mothers were in the gallery looking on. When the books were all given, the gas was turned down, and a number of beautiful pictures were shown on a sheet, from a magic lantern,—views of places in Egypt, America, and other parts of the world. When we got half through the pictures, the gas was turned up and oranges sent round, on a promise from the children that no skins would be thrown, and a threat to the unruly, that if they broke this rule, they would be turned out. By 9 o'clock, all was over, and those who were tired went home gladly to rest.

BOSTON (Mass.).—The school here held its annual examination and distribution of prizes a goodish while ago. The report has been sleeping on a shelf. (Shame, Mr. Editor.) There were 23 scholars present, also the brethren and sisters. The children acquitted themselves very well. The classes were examined separately by their respective teachers; the oldest by Brother Whitehead, and the younger by Sister Jennie Blair. Afterwards,

the children spoke portions of the Bible, &c., from memory, several brethren made some appropriate remarks, and after we all partook of the good things the Deity has provided for the natural man the children received their presents.—Since then, another meeting has taken place, of which brother Rileigh reports. There were 27 children present, besides the brethren and sisters. Besides an examination of the school, there were recitations by some of the children, and afterwards a distribution of presents from the parents, besides some bags, containing oranges, nuts, &c.

HALIFAX—Brother Hanson says the Sunday School here had their annual tea on New Year's Day, at which 212 sat down including brethren and friends. After tea, there were recitations and dialogues by the children, interspersed by the singing of hymns and anthems. Prizes were distributed, consisting of Bibles, Hymn-books, copies of *Ways of Providence, Visible Hand of God*, &c. The prizes were given for answers to Bible questions, and good attendance during the past year. The report showed an increase of eight scholars during the year, also that six have rendered obedience to the truth, by being immersed into the saving name of Christ, which is very encouraging to those who work in the Sunday School.

HIDDERSFIELD.—Brother Edwards reports that the annual tea meeting of the Sunday school was held on December 29th, when about 100 scholars, brethren, and sisters were present. After tea a very pleasant evening was spent, several hymns and recitations being given by the scholars.

NOTTINGHAM.—Brother Wm. H. Kirkland sends the news of the Sunday school here. They had their usual tea meeting on January 17th. After tea, prizes were distributed to all the children who had obtained a sufficient number of marks during the past year, which has been remarkable for the good attendance and behaviour of the majority of the scholars. Eight had not lost a single mark during the whole year. Four of these were in the first class—girls. The school, too, has increased in numbers, so that at the present time we have 100 regular attendants. During the past month, five of the elder scholars have allied themselves with the Lord Jesus by being baptised into his name. Altogether the teachers have every cause to be grateful for the progress of their work.

SWANSEA.—Brother Palmer says the brethren here are striving to educate their children in the way that leadeth unto life. The usual examination was held on Sunday, Dec. 16th (partly written and partly oral). The scholars partook tea with the brethren and sisters on Dec. 26th. The next day, however, was the great day for them, when, for the first time, a lime-light lantern was exhibited to them. The exhibitor took us all around the earth, and showed us some very beautiful and interesting spots upon its still beautiful surface. After this, came the distribution of prizes to the successful scholars. In order to encourage the scholars to take part in the *Magazine*, I hear that a prize will be offered to the Swansea scholar obtaining the highest number of marks in the *Magazine* competitions.

PICTORIAL ENIGMA.—NO. 26.

(PRIZES: best interpretation, three picture cards; second best, two picture cards; third best, one picture card.)

EXPLANATION OF LAST MONTH'S ENIGMA.—No. 1.—Joseph dreams of the sheaves making obeisance. No. 2.—He dreams of the sun, moon, and stars doing the same. No. 3.—His father sends him to his brethren at Shechem. No. 4.—His brethren, with their flocks, de-

part to Dothan. No. 5.—Joseph cannot find them at Shechem, but is directed to Dothan. No. 6.—His brethren see him coming, and plot mischief. No. 7.—They lower him into a pit. No. 8.—They afterwards sell him to the Ishmaelites. No. 9.—Jacob is shocked



on being shewn Joseph's coat rent and stained in blood. No. 10.—Jacob refuses to be comforted. No. 11.—Joseph, imprisoned in Egypt, becomes manager of the prison, and interprets the dreams of the butler and baker. No. 12.—He is sent for by Pharaoh.

All communications and remittances must be sent to the Editor, ROBERT ROBERTS, Athenaeum Buildings, Edmund Street, Birmingham, for whom the "Children's Magazine" is printed by J. G. Hammond & Co., at that place.

CHRISTADELPHIAN



CHILDREN'S MAGAZINE.

Published Monthly: Annual Subscription, in Britain, 4s.; to the United States and Canada, One Dollar-and-a Quarter; to Australia and New Zealand, 4s. 6d.; Single Copies, 4d., post free.

"DILIGENTLY TEACH THY CHILDREN." "BRING THEM UP IN THE NURTURE AND ADMONITION OF THE LORD."—Eph. vi. 4.

No. 27.

MARCH, 1884.

Vol. III.

SAMUEL REBUKING ISRAEL.

THE nameless scene last month, as many of our young readers have guessed, exhibits the anger and grief of Samuel at the sin of the children of Israel, in desiring to have a king to reign over them like the other nations. They were not satisfied to have the Lord Most



High as their sole ruler and governor. This was an insult to the majesty of heaven and earth, and Samuel knew it, and told them so. The thunder-storm which God sent on that occasion was not an ordinary one, but was intended as a signal mark of the divine displeasure at what they had done. It alarmed the people exceedingly, and, joined with what Samuel said, made them feel that they had done a grievous wrong. The neighbourhood of Gilgal had probably never before been visited by such a fearful storm.

God, however, over-ruled the event for the furtherance of His purpose in the earth, which is to give both Israel and all the nations a king in the line of the house of David. Saul, who was chosen as the first king of Israel, was afterwards rejected, and had to give place to "the man after God's own heart," of whose seed he has raised up the Lord Jesus, by whom he intends to rule all the world in righteousness. Thus great good for all mankind will eventually come out of what took place at Gilgal on that memorable day.

R. ASHCROFT.

LAST MONTH'S RIDDLE.

SAMSON'S unshaven head (strength), Absalom's flowing locks (pride), bring before us LONG HAIR,—a woman's glory, and a man's shame, seen on the locust symbols of the

Apocalypse, forbidden to the priests, but enforced on Nebuchadnezzar during his punitive exile among the beasts.

LAST MONTH'S QUERIES.

1.—By offering our bodies as a living sacrifice to God, Paul meant that we should cease to consider that we are at liberty to do just as we like. When an Israelite brought a sacrifice to the priest, he no longer regarded it as his own property; it was consecrated to a divine use. So the bodies of all true saints are not their own to be treated as the fleshly desires may suggest. They are to be ready to do things that are unpleasant and inconvenient, and are to abstain from that which ministers merely to fleshly gratification and impulse.

2.—To be "fervent in spirit" is always to be of an earnest mind as regards divine things, and not to be lukewarm or indifferent as many are. We can only be so by much reflection upon the Scriptures; for if they are neglected, we shall soon become cold and careless about the truth, and all that it requires of us. "Serving the Lord," simply means supreme and constant

regard to all the Lord has commanded, and that we seek to please him however we may offend others.

3.—We cleanse ourselves from all filthiness of the flesh when we abstain from all defiling customs, and whatever prevents us from keeping our bodies in a pure and healthful state. There are many practices common in the world which it is impossible to reconcile with this command. We can only purify our minds by continually guarding against evil thoughts and imaginations—by avoiding novel reading and evil communications, and by meditating upon God's testimonies day and night.

4.—"The old man" stands for the flesh with its affections and lusts, and these are to be crucified by all who seek to please God, by being subdued and conquered, so that they do not get the upper hand.

R. ASHCROFT.

A PILGRIM'S PARABLE.

(The Pilgrim begged pardon for increasing the contents of the was e basket. There the Pilgrim was mistaken).

There is a root that is also a vine.
 This vine hath twelve branches all pruned and made
 fine.
 This vine is descended from a vineyard of twelve ;
 The vine and his branches by the vineyard was felled.
 The root did this vineyard cut down and destroy ;
 The vine shall this vineyard again plant with joy ;
 The branches o'erspreading this vineyard shall grow,
 And the root to this vineyard pure blessing shall show.

A star of great glory o'er the vineyard appeared ;
 But the vineyard the glory denied with eyes bleared.
 The star from the vineyard departed in flame,
 To return to the vineyard in glory and fame.
 Twelve smaller stars still shone through the heaven,
 Reflecting the light by the great star given ;
 But the stars disappeared, the heaven passed away,
 And now we are waiting a new better day.

[The best essay in explanation of this parable by anyone under 18 will receive a copy of *Christentom Astray* as a prize.—EDITOR.]

LETTERS FROM BROTHER ASHCROFT.—No. 15.

[IN WHICH BROTHER ASHCROFT TELLS THE CHILDREN OF THINGS THEY DO NOT KNOW, AND SOME THINGS THAT THEY DO.]

MY DEAR YOUNG FRIENDS,—The list of Hebrew proper names which contain that of the Deity in one form or another, is quite long, and I hope you will not grow tired of the subject before we get through with it. The object of the *Children's Magazine* is not to amuse or merely to gratify curiosity, but to assist you to a right understanding of the Bible, and to make you really fall in love with it. And though what I am now writing about may perhaps not be quite so interesting as you like, yet it will be found very profitable to know of these things. Everybody is more or less disinclined to studies that require patience and perseverance, and we must not give up a good thing because we may find it rather irksome to us. Many things are good which are not exactly pleasant, and we know how true it is that many things are pleasant which are not good.

Last month we got as far as Bithiah. This name ends the B's, so that now we enter upon

the C's. This letter of the alphabet only supplies us with two names belonging to the class of which I am writing. The one is Chenaniah, and the other is Coniah. The first of these signifies—the Lord has planted. God is spoken of both by Christ and Paul as a planter or husbandman. Jesus said to his disciples “I am the true vine, and my father is the husbandman” (John xv. 1). And Paul (1 Cor. iii. 9) says “Ye are God's husbandry.” It was he who planted the face of the earth with all the vegetation it bears for the comfort and service of man. Otherwise, it would have been a naked and hideous waste ; for trees, and fruits, and flowers could not have sprung up of their own accord. By careful culture, man can produce wonderful varieties of these, but he could not do this unless he first had something of the sort to work upon. God made every plant of the field before it was in the earth, and every herb before it grew (Gen. ii. 5). Since then the number of

sorts has been greatly increased by careful grafting, and by crossing the different kinds. This is the work of man who has discovered the natural laws which govern the growth and propagation of vegetable life.

When Adam sinned, God ordained that part of his punishment should consist in the disposition of the soil to bring forth spiny and savage growths, such as thistles and thorns. He thus set the marks of his disapprobation of Adam's disobedience in the products of the ground, and this made it necessary that the earth should be tilled with very great labour and travail. The useless plants spring up everywhere in abundance, and they draw away the moisture and nourishment from the kinds on which man depends for his sustenance. When God has received man back again into his favour, the whole earth will be a scene of smiling beauty, and "instead of the thorn shall come up the fir-tree, and instead of the briar, the myrtle-tree," while the desert shall be fertilised with streams of water, and the howling-wilderness become as the garden of the Lord.

God also planted Israel in the land which He promised to their fathers. When by the hand of Moses He brought them forth out of Egypt, and through the Red Sea, they all sang together a very beautiful song in which occurs the following words:—"Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever" (Exodus xv. 17, 18.) The time came when through disobedience Israel was plucked up from that goodly land, and scattered among the heathen, but God has promised to re-plant them there. He will raise up for them a plant of renown, cause the evil beasts to cease out of the land, and they shall dwell safely in the wilderness and sleep in the woods (Ezekiel xxxiv. 25-29).

Jesus told his disciples that every plant which his Heavenly Father had not planted-should be rooted up. Unless we show ourselves to be "trees of righteousness, the planting of the Lord, that he may be glorified," we cannot hope to find an abiding place in the earth. "For the upright (only) shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the trans-

gressors shall be rooted out of it (Pro. ii. 21 22).

Coniah had two other names. He was called Jehoiachin and Jeconiah, the meaning of which is—the Lord maketh steadfast. It is singular that such a man as he was should have borne so significant a name. He was a bad man, and gave the Prophet Jeremiah much distress of mind. He, however, only reigned three months in Jerusalem, when God—so far from making him steadfast, delivered him into the hand of Nebuchadnezzar, King of Babylon. Jeremiah foretold that this would be his fate. "As I live, saith the Lord, though Coniah, the son of Jehoiakim, king of Judah, were the signet upon my right hand, yet would I pluck thee thence" (Jer. xxii. 24). And of him it is predicted in the last verse of the same chapter:—"Thus saith the Lord, write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." Nebuchadnezzar made Mattaniah, his father's brother, king in his stead, and changed his name to Zedekiah. The Jeckonias, whose name you find in the first chapter of Matthew as one of the ancestors of Christ, is no doubt intended for Jehoiachin—the father of this man Jehoiakim. For if Christ had descended from Coniah, the prophecy of Jeremiah would have made it impossible that he should sit upon the throne of David, as we know he will, in the age to come. For "the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke i. 32, 33). He will thus be the true Jehoiachin, for God will make him steadfast. No power will ever be able to stand against him, or to overturn his government, "His name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment, and with justice from henceforth, even for ever" (Isa. ix. 6, 7).

There is great unsteadfastness about everything that man takes in hand. The empires he builds up by wickedness and bloodshed may seem to flourish and be stable for awhile. But, by-and-bye, they pass away,

and are no more. A throne that is established by iniquity cannot endure. God has allowed the nations to have a long experience of this sort of thing, that they may learn to value the government of His Son, when once it becomes a fact upon the earth. It will be permanent, as are the ordinances of the sun and moon. And if we are well-pleasing in His sight, He will give us a place in His glorious house, and we shall belong to the things which can never be shaken or removed. Jesus says, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out" (Rev. iii. 12). Nothing will abide for ever, that is, not in one way or another connected with Christ. Every-

thing else is like the ugly scaffolding of a building which is taken down when the work is completed.

Next month I shall hope to get among the D's, and the first name we shall have to consider will be that of Daniel, who, as you know, was a "man greatly beloved" of God, and whose name means something that will be of the greatest interest and importance to us all.

In the hope that we all, like him, may become the special objects of God's love, and stand approved, with Daniel, in the end of the days,—I am, faithfully yours,

ROBERT ASHCROFT.

A VISIT FROM AUNT ORA.

SHE CONTINUES HER SPEECH TO THE CHILDREN.

NOW, the coloured Sunday School. You haven't told us of that yet?" "No, no, auntie; yellow people. What about them?" What, Chinamen? "Yes, yes; did you ever see Chinamen, Aunt Ora?" I should think I have—"a many" a one. A funny little folk they are, with their long single plat of hair dangling down their back. One with a vivid imagination might easily weave the most fantastic legends, making of them gnomes, dwarfs, or goblins of the most approved sort. "Please, Aunt Ora, you do it. We like that kind of stories." Not I. Do you know what the Uncle Ed. would say? Something like this: "You see here, Aunt Ora, I don't want my magazine children taught a lot of nonsense, improbable and impossible things. But if you have something instructive and truthful, well and good. If not, do use the waste basket." What a fate! "Well, then tell us of them as they are." But you I fear, will think me something of a coward, when I tell you I was just a little bit frightened the first time I saw them, for there were so many of them, and I was quite alone. "How was that? How could you be alone with a lot of Chinamen?" It was like this: we had just come much more than a thousand miles, from far away, o'er snow-capped mountains, and wide-stretched, drear, and desert plains, down to the "city by the sea," *i.e.*, San Francisco. Immediately on our arrival, we went aboard one of the large ocean steamers, bound for southern ports. We

found it so crowded that we would either have to go steerage or else have to sleep in the open cabins, for state-rooms were not to be had. Not liking this state of affairs, we determined to await the next ship, and accordingly went ashore. For my part I was not at all sorry to have a week in which to see something of the metropolis of the Golden State. The next morning, after our first night in the city, I started out alone (I always was venturesome, and besides, I had travelled much and long distances alone, to and from school, to make visits, &c.) to visit the city schools. I enjoyed myself so well going through the different departments of a large school, that I was taken by surprise when lunch time arrived. The teacher, in whose room I was at the time, invited me to stay and have lunch with them. I thought that would be nice. She, therefore, led the way to a pretty little sitting-room, where the teachers were bustling about, one laying the cloth, and another making the tea, others bringing the china from a nice little cupboard, and still others opening lunch baskets. I had been so much entertained in all that I had seen and heard, that I had quite forgotten my engagement to go to the "Woodward Gardens" (one of the sights of the place) that afternoon. When I thought of it, I was in fear lest I should be too late, if I stayed to lunch, and, therefore, excused myself and hurried away. I thought I would find no difficulty in going back the way I had come, but I

missed the right turning somewhere. Soon I had to acknowledge that I was lost. I felt no alarm about that, but supposed I would recognise something presently, when the first thing I knew, I was walking in a street that was full of Chinamen. I had wandered away into the very heart of Chinatown. My heart beat a little fast, and I looked eagerly about for some white person. After a bit, I saw a white man, who kindly directed me the way to my hotel. It was a relief I assure you when I got beyond the sound of their chattering magpie voices. Once when we employed Chinamen to do our laundry work (they wash and iron beautifully, much nicer than white people) I went to the wash-house to give some directions, but the young Chinaman I tried to talk with did pipe so shrilly and act so silly that I have never ventured to talk with any since. It is almost startling when at some of the city hotels and boarding houses, you ring for a maid to have the bell answered by a Chinaman. Wealthy Californians employ them for all sorts of work—to cook, wash, iron—as waiters, serving-men, and even nurses for the children. This last is considered dangerous by some, I believe. They are said to poison the little ones sometimes. You see they are fatalists—*i.e.*, if they do wrong they say they do so, because it was fated to *be* so, and that they could not have helped it had they tried. If they murder persons and are hanged for it, they think such was to be their destiny, and it was decreed by fate. If they do good, it is simply to serve their own interest for the time being, and not from a sense of right. Some white people are no better than that also. They say “Yes, I know it is wrong, but there won’t anyone know—it won’t be found out.” Or if they ought to do right, they say complainingly “What’s the use. There isn’t anyone that will think any the more of me for it. Indeed there are plenty who will say I am a fool for my pains. It won’t pay.” Boys and girls, you cannot begin too early in life to lay down *principle* for a foundation. To say “if it is *right*, I’ll do it—if *wrong* I’ll not do it, no matter what the cost.” “Now the colored S.S. we want that next.” Dear, dear, what children you are: you don’t let me keep to my subject at all. I started out to tell you of my dear little poet friend, but here I have been talking about Indians and China-

men, and all sorts of things instead. “Ha, ha, we don’t mean you to keep to your subject. But, now, please tell us of the black people.” You are little teases, everyone of you. Do you suppose I have been telling stories ever since I was a child myself and still don’t know how it is? It is always “please, one more” and “just one more,” as long as my tongue can wag. Oh, yes, I know all about it. But there, there, I am not much of a scold, and children find it out and impose upon me, shamefully,—the small tyrants. But after all, this world would be a dark place, indeed, without them. What *could* we do without their bright eyes and eager little faces? Dear little ones—dear *glad* little ones. I only wish I could tell better stories, for there is a very warm place in my heart for the child-nature with its innocent trust—never doubting—always believing. But the little darkies? Well, you see it had long been the habit among the students at college, to take charge of the coloured S.S. as an act of charity. One evening, a professor called me to his desk, and asked me to become a teacher in the school. I refused. He said if I would, he would go too. I still refused. The truth was, I thought a teacher in any S.S. ought to know a great deal about the Bible, therefore I didn’t think myself competent to teach. But I told my roommate about it, and she blamed me badly. “But,” said I, “you see I don’t know enough.” “Pooh!” said she, “all you will have to do is to use the lesson papers, and tell a story, perhaps.” I still tried to beg off, and still she insisted. She asked me to think how much good the professor’s influence would do, even if I could not do much myself. That made me yield, and the next day I told the professor that I would go. It was a long walk out in the suburbs, and might be called Negrotown, for no white people lived there. The meeting-house was a low, unpainted building. There was just one large room, with a desk for the Superintendent (a young gentleman student, twenty-four or five years old), and benches with backs, also a large heating stove in the centre of the room, red-hot nearly all over. There was snow on the ground, and these poor people, who were from the warm south, felt the cold very much. I was given a class of five or six little darkies. They were the ‘cutest little things you ever saw. They reminded me of so many timid rabbits, and I didn’t know what to do with

them. No, really I did not. I asked them to read from the lesson paper, and they just raised their small woolley heads and looked at me with their great wondering eyes and read never a word. I asked them if they *could* read, and they made no answer. The professor had not been given anything to do, and I felt he was looking at me. What *should* I do? I began to tell a story, but whether my pupils were understanding a word or not, I was at a loss to know. They sat quite still—there was no change of expression in their faces—and they never moved their eyes from my face. I didn't understand at all, at the time, but now think they must have stood a little in awe of me, for once afterward, in another city, I walked into a negro town to try to find a woman to do my washing. I came to a small, neat cottage, and asked some boys, who were playing near, where the woman of the house was. They all stared at me for a long moment, then one dashed away on a full run, and I walked in at the open door and sat down in a comfortable rocker and looked about me. Snow-white muslin curtains edged with lace were looped back from the windows. Spotless counterpane and dainty pillow-cases (not shams,

shams of every kind are falsehoods), were on the bed. Well selected, if cheap, prints were framed and hung on the walls; indeed, I have been in many white people's homes that were not half as clean and cosy as this. When the woman came, I could not get her to talk much. I had found difficulty also in getting the coloured girls in my sister's kitchen to talk to me. But one old auntie, who came to do the washings, was less modest. I would stand by her tub, snuffing the suds, and fairly feasting on the tales she told me of when she was a slave. I am very glad there are some people who can be made to talk about themselves, that we may see all the different phases of life, and have our sympathies broadened and kept active, and not narrowed and closed up like an oyster shell. The Bible is full of people who tell about themselves, and no one more than brave, noble, suffering Paul. He tells us of how he was beaten, and shipwrecked, and bound with chains, and many other things also, and we feel sorry for some things and glad for others, and we are better if we feel joy or sorrow for others.

(Aunt Ora will finish her speech another time.)

CONVERSATIONS ABOUT THE TRUTH, BETWEEN A PAPA AND HIS CHILDREN.—No. 27.

PA.PA.—Well, here we are again.

Miss ECSTACY.—I wonder how long these conversations will last?

PAPA.—Are you getting tired of them?

Miss ECSTACY.—No; I was only wondering.

Miss GENTLE.—I hope they will last a long time. I like them so much.

Miss SAPIENTIA.—They cannot last for ever.

PAPA.—Oh, no; everything has an end in this mortal state. By-and-bye, you will all be grown up, and you will look back on these conversations as a matter of memory.

Miss GENTLE.—I don't like to think about that.

PAPA.—There is a good deal that is sad to think about; but there is one thing that overcomes all the sadness.

Miss SAPIENTIA.—The truth?

PAPA.—Yes. You do not know much either about the sadness or the comfort of the truth just

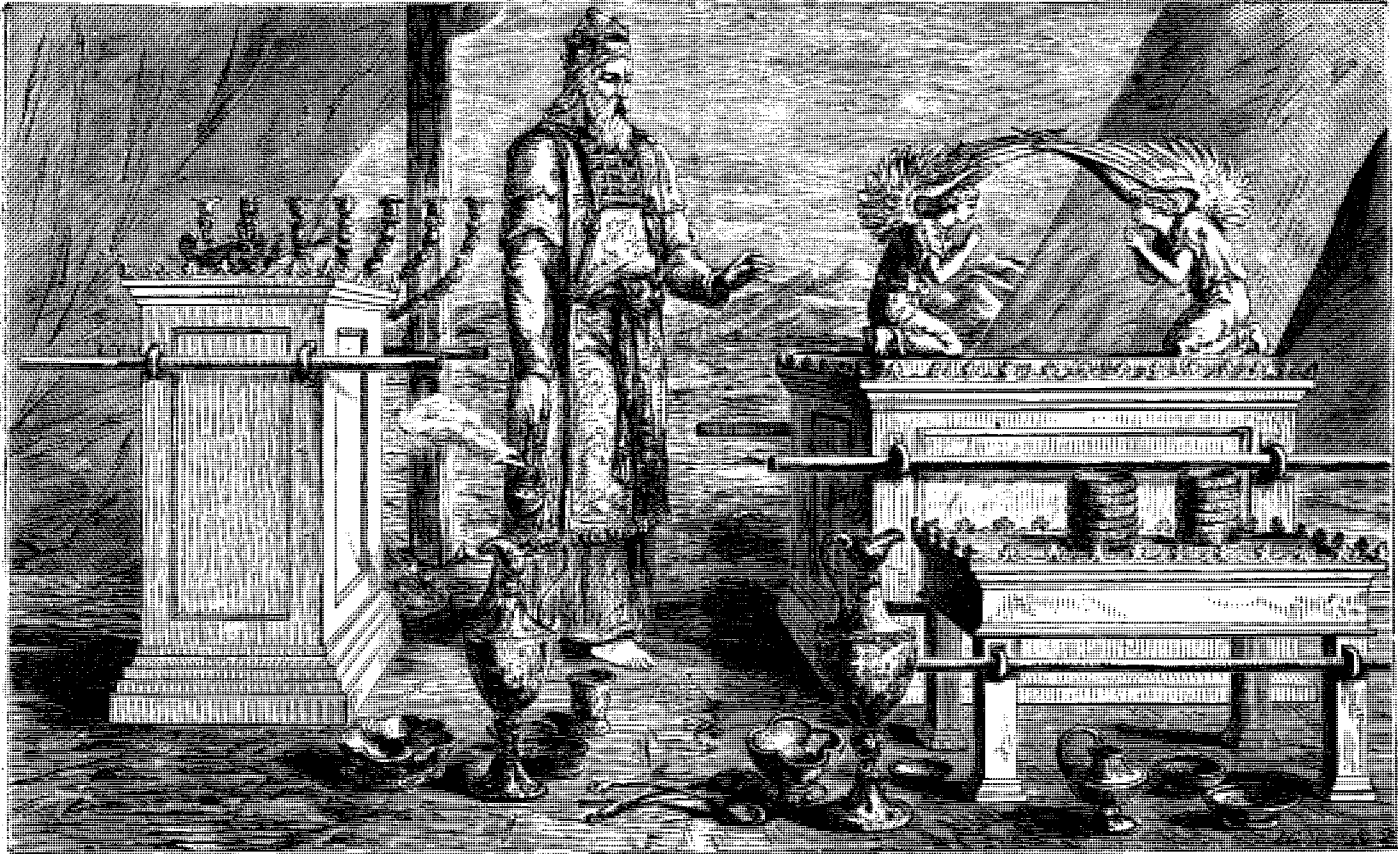
yet; but the day will come. The truth keeps the eye steadily forward on a future that will both be glorious and endless. There is nothing else that can do this. All other things keep the mind upon the present and among men; and there is no cure for the sadness there.

Miss ECSTACY.—You are always so gloomy, pa.

PAPA.—Ah, you will know the reason when you have known the present state sufficiently. Besides, it is not gloom; it is only seeing things as they are. And then, there is the perfect satisfaction we have in Christ about the whole matter. However, we must get to our subject. Let me see, what is it?

Master CLEVERBOY.—The making of the tabernacle.

PAPA.—Oh yes. God commanded Moses to make a tabernacle that might stand in the midst of the people as they lay encamped in their tents in the midst of the wilderness,



THE INTERIOR FURNITURE OF THE TABERNACLE.



CONSTRUCTING THE ARK IN THE WILDERNESS.

MISS SAPENTIA.—What is a tabernacle?

PAPA.—A kind of tent, only more solid than a tent—a sort of travelling pavilion.

MISS SAPENTIA.—Made of canvas?

PAPA.—No; made of board, covered with gold.

MISS GENTLE.—Oh, my! Covered with gold! What a quantity of gold it must have wanted.

PAPA.—Yes; it required a lot of gold. The boards were to stand on their ends—broad boards—more than two feet broad, and about twenty feet long.

MISS SAPENTIA.—How could they stand on their ends?

PAPA.—They were to be planted in silver sockets let into the ground—two sockets under every board. The boards also were to have rings on the back of them, and when they were all set up, bars were to pass through the rings all round, to hold it all firmly together.

MISS ECSTACY.—What would be the size of it when it was put up?

PAPA.—About fifty feet long, standing twenty feet high, and about fifteen feet broad. It was open at the eastern end.

MISS ECSTACY.—Had it windows?

PAPA.—No; there was no light inside, except what was given by the seven-branched candle-stick.

MISS ECSTACY.—Was it covered with a roof, then?

PAPA.—Not exactly a roof. There was a covering over it.

MISS ECSTACY.—What sort of covering?

PAPA.—A covering of various folds. There was first a curtain of very fine and beautiful work—made of fine linen and blue and purple and scarlet, and embroidered with figures of the cherubim. It was made in eleven large pieces, hooked together. Then there was an eleven-pieced curtain of goats' hair to go over that, and then a covering of red-dyed rams' skins, and, over all, a covering of badgers' skins.

MISS ECSTACY.—It would look very beautiful with its gold boards and bright curtains.

PAPA.—No doubt it would.

MISS ECSTACY.—What was inside of it?

PAPA.—Not much, but very beautiful. It stood longways, east and west—the open end towards the east.

MISS ECSTACY.—Was there no door?

PAPA.—There was a door, but not of wood. It consisted of a curtain hung on five pillars.

The pillars were of wood, covered with gold. You pushed the curtain a little aside and passed through between the pillars, and found yourself in the first compartment.

MISS ECSTACY.—Was there more than one compartment?

PAPA.—Yes; there was a vail at the further end hung on four pillars. This vail divided off the end of the inside of the tabernacle, and made two places, the first being the holy place, and the second the most holy place.

MISS ECSTACY.—What could you see inside?

PAPA.—Well, just when you entered from the outside—(but none but the priests were allowed to go in)—you saw the light of the seven-branched candlestick glancing against the gold on the walls. The candlestick stood against the wall on the left side, and opposite, on the other side, was a golden table. Before you, at the furthest end, close in front of the vail, was a golden altar. Inside the vail was the ark of the mercy-seat. (*You will get a good idea of the sizes and shapes of the various things in the picture on page 40. They are not in their proper order in the picture. They are grouped together anyhow, to give you an idea of their sizes and shapes.*)

MISS SAPENTIA.—What was it all for? Did Moses live in it?

PAPA.—No: the tabernacle was not for the use of man at all, but for God.

MISS SAPENTIA.—For God to live in?

MISS ECSTACY.—Miss Sapentia!

MISS SAPENTIA.—Well, I want to know.

MISS ECSTACY.—You know that God does not require any place to live in.

PAPA.—In a sense, that is true. He fills heaven and earth, as He said to Israel (Jer. xxiii. 23). As Solomon beautifully expressed it in the prayer he offered when he had finished the temple (1 Kings viii. 27), "The heaven of heavens cannot contain thee, how much less this house that I have built?" And, as Stephen said, "The Most High dwelleth not in temples made with hands" (Acts vii. 48). Still, in another sense, the tabernacle was a place for Him to dwell in in the midst of Israel.

MISS SAPENTIA.—In what sense?

PAPA.—Well, his presence was manifested there in a way that the people could see.

MISS SAPENTIA.—How?

PAPA.—When the building of it was finished, we read that "a cloud covered the tent of the

congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation because the cloud abode thereon, and the glory of the Lord filled the tabernacle" (Ex. xl. 34).

MISS SAPIENTIA.—But how would they know that that was God's presence among them? Perhaps the cloud all cleared away like smoke?

PAPA.—No: it stayed. We read that "the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeyings" (Ex. xl. 38).

MISS SAPIENTIA.—Was God in the cloud?

PAPA.—The angel of His presence was.

MISS SAPIENTIA.—Yes, I mean.

PAPA.—Yes, the angel was there; and when God wanted to say anything to Moses, Moses went to the tabernacle, and the cloud came down to the door. The people saw him when he went, and they all stood in the doors of their tents till he arrived. It says in Ex. xxxiii. 9, "And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked to Moses."

MISS SAPIENTIA.—Didn't Moses sometimes go inside?

PAPA.—At certain other times. Moses went inside, and then "he heard the voice of one speaking to him from off the mercy seat," inside the veil (Num. vii. 8, 9). You can see, therefore, how the tabernacle would become the token of God's actual presence among the people.

MISS SAPIENTIA.—Yes: did they require to see it?

PAPA.—To see what?

MISS SAPIENTIA.—Well, I mean, was it necessary for them to see God's presence among them.

PAPA.—Undoubtedly. The very object of God doing all that He did for Israel was that they might know Him, and have the fear and the love of Him before their eyes continually.

MISS SAPIENTIA.—We have nothing of that sort now?

PAPA.—No: except that the Bible is in every land; and the name of Christ is known. These are tokens of God's work in the earth.

MISS SAPIENTIA.—Yes, but not like a bright cloud and a voice.

PAPA.—Well, there is a time for everything. God's kingdom is dispersed to the winds just now. When Christ comes, it will be established again, and then we shall have something more distinct than the tabernacle and the cloud.

MISS ECSTACY.—The temple?

PAPA.—Something better than that: Christ and his immortal brethren, and multitudes of angels besides.

MISS GENTLE.—Angels upon earth!

PAPA.—Yes: they have been upon earth before, and they are coming in ten thousands with Christ.

MISS GENTLE.—I would like to see an angel.

PAPA.—So would we all, and so we shall, by-and-bye, that is if we are like the angels now, in delighting to know God's will, and to do it.

MISS SAPIENTIA.—People don't care anything about such things.

PAPA.—That is true. The whole account of what God did by Moses is uninteresting to them: especially anything about the tabernacle, or the priests, or the sacrifices. They don't see anything interesting in that at all.

MISS ECSTACY.—Not many people are interested in that. The children at school don't care for pictures about it.

PAPA.—It is so. They like pictures of animals or such like. We must be patient with them. People are interested in what they understand. When they understand about God, they will be interested in everything connected with His work among men. In fact they will get to feel that there is nothing comparable to it in interest. Moses no doubt was deeply interested in all the furniture of the wonderful tabernacle. Can any of you tell me which was the most important article in the tabernacle?

Master CLEVERBOY.—The mercy seat.

MISS ECSTACY.—It was the ark, wasn't it?

PAPA.—You are both right. The mercy seat was on the ark—the lid of it you might almost say—so that the ark and the mercy seat were both one.

MISS SAPIENTIA.—What was the mercy seat?

PAPA.—The top part or ornamental lid of the ark, with two cherubic figures, one at each end, standing face to face with out-spread wings.

MISS SAPIENTIA.—What was the ark?

PAPA.—You might call it a large box or chest, handsomely made, of shittim wood, but overlaid within and without with pure gold. (*The pic-*

ture on page 41 shews the children of Israel busy making it.)

MISS SAPIENTIA.—Was there anything in it?

PAPA.—Yes. Something was put in at last, namely, the two tables of stone on which the ten commandments were divinely written. A golden pot full of manna that God fed the children of Israel with, Aaron's rod that budded, and a copy of the law. Over all was the mercy-seat, made of pure gold, which covered them all in. The ark was placed within the veil, in the most holy place, and it was on the ark that the divine presence rested; and it was from between the two figures on the mercy seat that Moses heard the voice of God when he went into the tabernacle. No one was allowed to go into the holiest of all.

Master CLEVERBOY.—Except the priests.

PAPA.—Not even the priests. Only the high priest, and that only once a year; and then it was death to him if he came without blood.

MISS SAPIENTIA.—How could he come without blood? He would be dead without blood.

MISS ECSTASY.—Miss Sapientia!

MISS SAPIENTIA.—Well!

PAPA.—It was the blood of a slain lamb that he had to bring with him in a gold basin, and sprinkle it on the mercy seat.

MISS SAPIENTIA.—Why had he to do that?

PAPA.—Ah, that opens out a subject that I am afraid you could not follow very well.

MISS SAPIENTIA.—Perhaps I could.

PAPA.—I know you could not, my child. You must be older before you could understand the deep lessons of the law of Moses.

MISS GENTLE.—Perhaps we could understand them a little.

PAPA.—Well, as I told you (last time, I think), the whole matter was a figure of the truth concerning God and man. It was intended to teach Israel, as a schoolmaster teaches the first lessons. The pitching of the tabernacle in the midst of the congregation, was to tell them that God lived and was everywhere present, and that His service was the principal business of human life. The concealing of it all in darkness, was to show that God could not be seen by man, and that He must be worshipped by faith. The light of the candlestick inside, was to show that these concealed things could nevertheless be perceived by the light of what God has revealed by His Spirit in Moses and the prophets, Jesus and the apostles. The putting of a veil between the holy place where the candlestick was and the holiest where God's presence was, was to show that the present state (in which we become enlightened by the candlestick of God's truth) is an imperfect state, and that we have to get through the veil (that is to say, our present nature, which must be put away and changed) before we can enter into the truly holy state. The forbidding of any one but the priest to enter the tabernacle, was to show that none can approach unto God except in the way of His own appointment: and the requiring of blood, even at the hands of the high priest, was to show that mortal man could not attain to the immortal or divine state without the previous declaration of God's righteousness in death, by sacrifice. There are many other meanings that it is interesting to trace. All has been fulfilled in Christ. But, I am afraid, I am getting too deep for you. I see Miss Ecstasy is getting a little weary, so will break off the subject here till the next time.

PUZZLES AND CURIOUS THINGS TO FIND OUT.

FACTS ABOUT CHRIST.

AS A POOR MAN (2 Cor. viii. 9) he sacrificed every possibility of present possessions at the shrine of humble, loving service to the "poor of the world" (Phil. ii. 7; Matt. xvii. 27).

AS A POPE (Isa. ix. 6) he will be a "nursing father" in Israel in the coming age of their ingathering and final exaltation above all other nations (Isa. xlix. 23).

AS A CONQUERED ONE (Jno. xix. 10) he was prevailed against by Jewish hatred and Roman power, as the consequence of his faithful testimony, which he sealed at last with his blood (Acts iii. 13).

AS A CONQUEROR (Rev. xvii. 14), he will put down the mighty from their seats in all the earth, and shatter human power everywhere to shivers; and finally possess himself of every country under heaven (Rev. xi. 15).

AS ONE MAN (Rom. v. 15), he is the one mediator between God and man, through whom alone has come perfect obedience, the gift of life, and the resurrection from the dead (1 Cor. xv. 21, 22).

AS A MULTITUDE (Rev. vii. 4), he will yet be manifest in the whole number of his brethren by the power of the Spirit, by which also he will be united to them as the head to the body so making one multitudinous Christ for the ruling of the whole world in righteousness (Rev. iii. 21).

As A BRIDE (Rev. xxi. 2) he supplies himself the "rib" (so to speak) out of which his bride is formed, so that she is a member of his very flesh and bones: while, in final marriage union, they two become one spirit (Eph. v. 30).

MORE FACTS ABOUT CHRIST.

(A picture card to each of the best three answers.)

He is the son of Aaron and the seed of the woman	} Find out the passages and explain the meaning.
„ son of Abraham and the rod of Jesse	
„ son of David and the son of God	
„ son of Mary and the reputed son of Joseph	

ONLY FOR A SEASON.

DOUBLE ACROSTIC.

*Let them abide till time has tried them,
Then shall eternity divide them.*

- 1 This is precious, this shall be stored
In the garner of the Lord.
- 2 My son was taken in his own net,
And fell by the snare himself had set.
- 3 Here lived a woman wickedly wise,
Cunningly clever, skilful in lies.
- 4 One bringing tidings had death for his fee,
Tell me, what countryman was he?
- 5 See in the flame they shrink and quiver,
Burn for a moment—die out for ever.

MY. C.

THE RIGHT POSITION.

What *mountain* smoked when God came down, and made his precepts known?
Where was it, after seeking much, a mother found her son?
Who went before the camp of God, to guide, protect, and bless?
What *Prophet* once reproved a King of gross unrighteousness?
What was *she called* whom Peter raised, at Joppa on the sea?
What was *his name* of whom it is said, In him thy seed shall be?
What is the covenant *styled* by God, which Israel yet shall know?
What *Prophetess* of ripened age did to the temple go?
In what did John baptize the Lord, fulfilling righteousness?
What was *her name*, or her *abode*, who early did transgress?

Now a conjunction must come in to join these weighty words.

What is *it* makes the world rejoice, and light and heat affords?

What did the angel Jacob *name* when on his journey home?

Who shall receive the help they need, when Jesus Christ shall come?

Who was an Israelite indeed, in whom there was no guile?

What are Christ's brethren told to do, waiting for him the while?

At *what* wrought Paul with man and wife, working with his own hands?

Which, as a bright example there, upon the record stands.

C. M. H.

THE REASON WHY.

Each little reader bear in mind,
In each these lines one word you'll find;
Which, when all are found out right,
A glorious fact will bring in sight;
They tell the reason why we take
Such pains the *Magazine* to make.

1. The labourer is worthy of his hire.
2. Holy Father, keep through Thine own name those whom thou hast given me.
3. The Bereans searched the Scriptures daily, to see whether those things were so.
4. We are saved by hope.
5. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.
6. To him that overcometh will I grant to sit with me on my throne.
7. Him that overcometh will I make a pillar in the temple of my God.
8. Consider what I say, and the Lord give thee understanding in all things.
9. Be wise as serpents, but harmless as doves.
10. Come unto Me all ye that labour, and are heavy laden, and I will give you rest.
11. I am not ashamed of the gospel of Christ, for it is the power of God unto salvation.

CLARA'S MA (across the water).

HOW WE KNOW WHAT SORT HE IS.

INFORMATION TWICE CONCEALED.

This is by a little boy, ten years of age. It was sent in the puzzle competition. It is rather hard. The information concealed consists of 18 words to be found in 18 verses

—one word in each verse. Here you have—not the verses, but the references. You must turn these up, and see what you can make of them. As a small twinkle of a taper in the dark—just that you may not knock your heads against the jagged rocks overhanging the cavernous path in the dark, we may say it is about a child.

Double work, double pay: so here we shall say two picture cards each to the best three answers.

1. Psalms xxvi. 12.
2. Matthew v. 1.
3. Mark x. 15.
4. Matthew v. 12
5. 1 Kings xviii. 36.
6. Job xxviii. 9.
7. 2 Timothy ii. 19
8. Ezekiel xxxvi. 19.
9. Ezekiel ii. 5.
10. Psalms ciii. 21.
11. Romans ix. 28.
12. Hos. xiv. 6.
13. Rev. xxii. 1
14. Jer. xlix. 20.
15. 1 John iv. 1.
16. Isaiah xi. 10.
17. 2 Peter iii. 8.
18. 1 John iii. 7.

FRANK HARDY,
Birmingham.

SQUARE, HALF-SQUARE, AND DIAMOND.

SQUARE.

(The top and left side of the square will show the name of a THING not pleasant, except sometimes. A picture card to the best three answers).

1. Babylon was likened to this, when it was full of unclean people.
2. The name of a thing on which the ark was once set down.
3. A city built with the stones and timber of another city.
4. A grandson of Noah.

S. J. R. (a girl, 11).

HALF-SQUARE.

(The top and left side will show the name of a MAS who figured much in the beginning of the Mosaic system. A picture card to the best three answers.)

1. A noted high priest.
2. A king whom Saul ought to have slain.
3. The father of Aminudab.
4. One of the kings of the Amorites.
5. The first letter in the name of Saul's Grandfather.

E. R. (a girl in Yorkshire, 13).

DIAMOND.

(The horizontal and perpendicular centre lines show a thing which is descriptive of heaven, but is not heaven itself.)

1. The first letter in the name of a governor who trembled.
2. A tree often mentioned in the Scriptures, to which a prophet compared himself.
3. A gum used in embalming the dead, but also for the pleasure of the living.
4. A not-much-spoken-of descendant of Shem. (Find him within the first twelve chapters of Genesis.)
5. The thing we want.
6. A thing made to be kept, but often broken: has to do with Isaac and Abraham's children generally.
7. A bird forbidden to be eaten in Deut. xiv.
8. The name of a multitude: not arithmetic; yet so.
9. The first letter in one of the most comprehensive titles of Christ.

G. H.

(We have improved George a bit. We hope he will not be hurt. Likely not, from what we know of him. He sends 2s. worth of stamps to help to pay the prize cards. We thank him very much, but feel almost ashamed to accept them: not but what we can do with a little help in sending out such a flock of cards each month, but a poor boy's pence ought to go somewhere else. Perhaps George would say they could not be put to a better purpose. If so, we have no more to say. We could not argue against him here).

LAST MONTH'S PUZZLES.

SHADOWS OF GLORIOUS THINGS.—*Mercy Seat*.—*Cherubim*.
 THIS:—MUSIC (Dan. iii. 7-12); EPHAH (Zech. v. 9); RULE (2 Sam. xxiii. 3); CORIANDER (Ex. xvi. 31); YOU; SEBU (1 Kings xvi. 34); ELL (1 Sam. iv. 13-18); ADAM; THORN (Gen. iii. 18, Mat. xxvii. 29).

CONCEALED COMFORT.—“I will never leave thee nor forsake thee.”

THE DIAMOND PUZZLE.

<i>First letter in</i>	S	<i>Spikenard.</i>
<i>Land where Cain fled</i>	N O D	(Gen. iv. 16.)
<i>Whose blood cleanseth not</i>	B U L L S	(Heb. x. 4.)
<i>Erving King</i>	S O L O M O N	(1 Kings vi. 4.)
<i>Animal supplying dress</i>	C A M E L	(Mark i. 6.)
<i>Every, shall be holy</i>	P O T	(Zech. xiv. 21.)
<i>Last letter of</i>	N	<i>Solomon.</i>

THE SQUARE PUZZLE.

- | | | |
|----------------------------|------|--------------------|
| 1. <i>Esau's grandson</i> | OMAR | (Gen. xxxvi. 11.) |
| 2. <i>Bitter water</i> | MARA | (Jer. xv. 23.) |
| 3. <i>Son of Shem</i> | ARAM | (Gen. x. 22.) |
| 4. <i>Benjaminite city</i> | RAMA | (Josh. xviii. 25.) |

BIBLE CALENDAR.

- First Month.*—The Flood (Gen. viii. 13).
Second Month.—The Building of the Temple (1 Kings vi. 1).
Third Month.—The Wilderness of Sinai (Ex. xix. 1).
Fourth Month.—Ezekiel (Ezekiel i. 1).
Fifth Month.—Aaron (Numbers xxxiii. 38).
Sixth Month.—Gabriel (Luke i. 26).
Seventh Month.—Tabernacles (Levit. xxiii. 39).
Eighth Month.—Zechariah (Zech. i. 1).
Ninth Month.—Judah and Benjamin (Ezra x. 9).
Tenth Month.—Esther (Esther ii. 16).
Eleventh Month.—The Testimony of the Law (Deut. i. 3).
Twelfth Month.—Casting of Pur, or the lot (Esther iii. 7).

PICTORIAL ENIGMA, QUERIES, RIDDLES, INTELLIGENCE, &c.

QUERIES FOR BOYS AND GIRLS TO ANSWER.

(The answers to last month's queries will be found on the second page of the present number).

(A picture card to each of the best three answers).

1. Paul says *the day* is at hand. What does he mean by “the day?” (Quote passages to show that the time for Christ to reign on earth is called “the day”).
2. He says that believers are the children of *the day*. What does he mean by this?
3. He says the night is far spent. What night does he mean?
4. He says believers are not of *the night*. What is it to belong to the night?—Ed.

BIBLE RIDDLE.—No. 20.

(A picture card to each of the best three answers).

Pure was I and very precious,
 “Worth my weight in gold;”
 Naught was I and less than nothing
 (Values truly told).
 Born in the fire, I died in water,
 And at my death there rose great slaughter;
 Yet though I vanished, I am not banished,
 Hear what I say—
 Time has grown grey since I passed away,
 Yet the world worships me to-day.

Mr. C.

NAMELESS SCENES FOR BOYS AND GIRLS WHO KNOW THE BIBLE.—No. 23.

The picture last month will be found explained on the first page of the present number.

(A picture card to each of the best three answers).

This shows a village which was called the town of two women. It is on the top of a hill, though it appears to be in a valley. It exists to-day, but it is for what happened in it 1,800 years ago that it is noted. The best man and the worst were there together. Very nice ointment was poured out by loving hands, and the traitor croaked. At another time, a good man died here, women wept, but the good man was seen at the table again, and many came to have a look at him. There, now, you will be able to tell all about it.—EDITOR.

NEWS FROM THE SUNDAY SCHOOLS.

EDINBURGH.—Brother Black begs the pardon of the children for not sending word sooner that the children of the Edinburgh Sunday School took tea together, on the evening of New-Year's day. They occupied the seats ranged alongside the centre table, the brethren and sisters being at the other tables. After tea, and a few remarks by the Chairman, they sung a hymn, and then the centre table was cleared out, and the children arranged in classes, when they repeated Psalms and gave recitations. There was also a dialogue, by the girls, representing a supposed conversation between Moses and his mother, regarding the future of Israel; while another pair of girls gave (sympathetically) what might have been the subject of Joseph's meditation while in the pit. Another little girl repeated the 13th chapter of 1 Corinthians, with a clearness and precision quite surprising. An enjoyable evening was spent by both old and young.

MUMBLER.—Brother Davies says that on January 31st there was the annual school treat and distribution of prizes. That should have taken place at Christmas, but it was put off on account of the death of sister Minnie Jones, who frequently attended the class in connection with the school. The prizes consisted of Hymn books, *Ways of Providence*, *Trial*, Bibles, &c., and the little ones who cannot read, got Scripture text cards. Several brethren and sisters from Swansea attended, in addition to those of the Mumbles. Nine o'clock brought the meeting to a close.

SUMMARY OF LAST MONTH'S CONVERSATION.

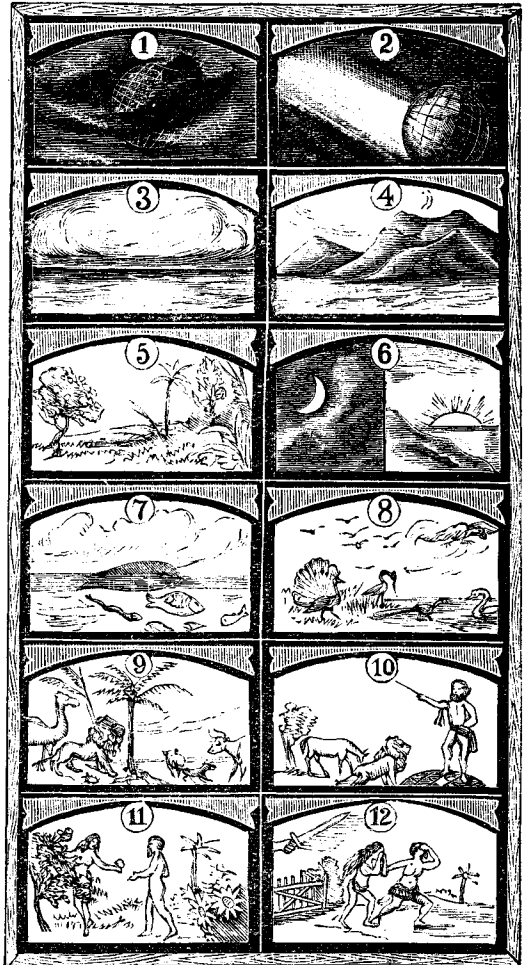
One of the laws of the Israelites was that they were always to teach their children diligently the things which God had commanded. They were to speak to their children about them when they walked by the wayside, and at all times. Although they had no Sunday Schools to teach the children in those days, they were well instructed in the word of God. The chief commandments were put on each side of the door, so that everybody could see them. They had to take their infants to the priest and present them to the Lord with offerings. If anyone trespassed, they had to go to the priest to confess their trespasses and then offer sacrifice. Every seventh day they had a conversation about the law; and trumpets were blown every month, so that they would remember God. There was also a joyful feast every three or four months at the tabernacle, where the people worshipped God and rejoiced. If it were not for Sunday Schools and magazines, children would have but little instruction, for people are so poor, and have to work for their daily bread, they lack the time to instruct their children. But when Christ comes to the earth and Israel is restored, there will be a new arrangement of things, and men will have everything they require, but will be commanded how to use it, and will have to obey on penalty of death. Paul says, the whole law was a figure of good things to come. They were allowed to eat all *clean* beasts, but not *unclean* beasts. This teaches us that we ought not to be in companionship either with men or books which will pollute the mind, lest God be angry or displeased with us. God appointed that every beast was unclean which did not chew the cud, that is, bringing the meal all up again, after it is eaten, and chewing it over again. All those who chewed the cud and had their hoofs cloven were clean, and also figures of good men. Thus, chewing the cud represents people who take in learning, and work it over and over in their minds; the cloven hoofs represent those who walk through life with firm and sure tread, not subject to slip. A few of the unclean animals were lions, tigers, horses, pigs, jackals, &c. These happen not to be so good as the clean animals for food. The Israelites were to be reverent to the old people. They were not to blame the innocent because they were poor, nor to justify the wicked because they were rich. They were to have just weights and a just balance. The law of jubilee was the best of all. Every fifty years, the poor who had been obliged to part with their possessions, got them back again, and all servants were set free; the fields had a year of rest—no work was done in them. Altogether, it was a year of great rejoicing to the people. There is nothing like that now; people go on struggling with poverty, and never get any time of jubilee. When Christ comes we shall then have the great jubilee, and many other things. The rich and great men will not give up their power and possessions, and there will be war between them and Christ, in which Christ will conquer and dispense judgment and justice in the earth. God commanded Moses to tell all the people that he was going to build a tabernacle, and to bring anything they had for a present to the Lord. They brought bracelets, earrings, pearls, and gold; also silver, brass, fine linen, goat's hair, badger's skins, and various other things, along with oils and spices. They brought so many things that at last they had to be told to stop.—ELIZABETH MACKIE (15), 20, Lower Viewcraig Row, Edinburgh.

PICTORIAL ENIGMA.—No. 27.

(PRIZES: best interpretation, three picture cards; second best, two picture cards; third best, one picture card.)

EXPLANATION OF LAST MONTH'S ENIGMA.—No. 1.—Dearth in the time of Elisha (2 Kings iv. 38). No. 2.—The sons of the prophets assemble in the presence of Elisha (do.) No. 3.—Elisha directs the setting on of the great pot (do.) No. 4.—One of the company gathers

herbs for the pot (r. 39). No. 5.—Shreds them into the pot on his return (do.) No. 6.—Serves the contents of the pot (do.) No. 7.—The men discover that the stuff is poisonous (r. 40). No. 8.—Elisha sprinkles meal in the pot (r. 41). No. 9.—The contents are



served out again, fit to eat (do.) No. 10.—A visitor brings a small supply of provisions (r. 42). No. 11.—The servant declares the supply inadequate for the company, which it truly was according to nature (r. 43). No. 12.—They all eat, nevertheless, and leave a quantity over, according to the word of Elisha (do.)

All communications and remittances must be sent to the Editor, ROBERT ROBERTS, Athenaeum Buildings, Edmund Street, Birmingham, for whom the "Children's Magazine" is printed by J. G. Hammond & Co., at that place.

CHRISTADELPHIAN



CHILDREN'S MAGAZINE.

Published Monthly: Annual Subscription, in Britain, 4s.; to the United States and Canada, One Dollar-and-a Quarter; to Australia and New Zealand, 5s. 6d.; Single Copies, 4d., post free.

“DILIGENTLY TEACH THY CHILDREN.” “BRING THEM UP IN THE NURTURE AND ADMONITION OF THE LORD.”—Eph. vi. 4.

No. 28.

APRIL, 1884.

Vol. III.

BETHANY.

ME had last month a picture of Bethany, as a good many of our readers have guessed. The name is said to mean “house of

dates,” just as Bethphage is “house of figs.” One of the greatest wonders ever performed upon the earth was done at Bethany. It was here that



Christ raised Lazarus from the dead. Jesus loved Lazarus and his two sisters, and they were always glad to welcome him into their quiet home on his visits to Jerusalem, which was about two miles off. He preferred to walk this distance instead of remaining all night in the great city, where he appears to have had no real friends.

Bethany is known as the town of Martha and Mary, and it would be pleasant if all towns were known for the love and service they have rendered to Christ. He is not at all connected with them at present, neither are the names of his friends those by which the cities and villages of the earth are generally recognised. When he reigns, all this will be altered, and towns will no

longer be known in connection with the wealthy sinners who may have lived in them and helped to build them.

Bethany is yet in existence, and is said to consist of about twenty miserable houses, in none of which we should care to spend a night, if we had anywhere else to go. What if Jesus should return to this very spot when first his feet tread the earth again? It was here where he ascended to the Father (Luke xxiv. 51). He will revisit all those scenes, we know, and this fact is the joy and comfort of all who wait for him, and look for his salvation.

R. ASHCROFT.

LAST MONTH'S RIDDLE.

I WAS pure gold, and therefore worth my weight in that metal; but gold is worthless to dying men, who need eternal life. It is sometimes worse than worthless: it prevents men attaining to life. I was made by melting, which required fire. I was afterwards ground to

powder, and scattered in water for Israel to drink. When this happened, the Levites slew many of the Israelites with the sword, because of their sin in having to do with me. I vanished, of course, but to this day, in another form, I am worshipped. I was A GOLDEN CALF.

LAST MONTH'S QUERIES.

1.—By "the day" Paul means the time for the rule of Christ over all the earth. This is called "the day of the Lord." Abraham saw it (in prospect) and was glad (John viii. 56). It will dawn upon the world unexpectedly, and fill the nations with dismay. Paul says—"The day of the Lord so cometh as a thief in the night" (1 Thess. v. 2). His friends know this, so that they will not be overtaken by surprise.

2.—In speaking of believers as "children of the day," Paul means that their time is yet to come, and that they must not expect their portion of joy and true well-being in the present state of things. They were to conduct themselves as those who expected the coming of the Lord, to do away with all the evil that has cursed the earth, and to bless mankind with righteousness and peace.

3.—The night which is far spent, is the night of Israel's dispersion, and of the power of the Gentiles. It has lasted more than 1800 years. During all this time God has hidden His face from the house of Jacob, and darkness has covered the earth. It is well to know where we are in the world's history, and how it is that God does not speak now as He did in ages gone by. His voice will be heard again as soon as this dreadful night is passed and gone.

4.—To belong to the night, is to have no part or interest in the good things that God has promised in connection with Christ's reign. It is to walk in the way of the Gentiles—to share their sinful pleasures, and with them to occupy at last a hopeless grave.

R. ASHCROFT.

A GLOOMY PICTURE, BUT TRUE.

(Here is a poem by a man of some ability and fame, now in his grave. His name was Shirley. The poem has been selected and sent by Master Thomas Riding, of Orm-kirk. It will not be quite clear in all points to little people. Whoever under 18 will send the best essay explaining its meaning, will receive a copy of "Christendom Astray."—Ed.)

The glories of our birth and state
Are shadows, not substantial things ;
There is no armour against death,
He lays his icy hand on kings.
Sceptre and crown
Must tumble down,
And in the dust be equal made,
With the poor crooked scythe and spade.

Some men with swords may reap the field,
And plant fresh laurels where they kill ;
But their strong nerves at last must yield,
They tame but one another still :
Early or late
They stoop to fate,
And must give up their murmuring breath,
When they, pale captives, creep to death.

The garlands wither on your brow,
Then boast no more your mighty deeds ;
Upon death's purple altar now,
See where the victor victim bleeds :
All heads must come
To the cold tomb ;
Only the actions of the just,
Smell sweet, and blossom in the dust.

LETTERS FROM BROTHER ASHCROFT.—No. 16.

IN WHICH BROTHER ASHCROFT TELLS THE CHILDREN OF THINGS THEY DO NOT KNOW, AND SOME THINGS THAT THEY DO.]

MY DEAR YOUNG FRIENDS,—The difference between Jehoiachim and Jehoiachin is so very slight that last month the printer put the one for the other, and made me say that the latter named person was the father of the former! It was just the other way about. You must have been puzzled by the statement—knowing, as many of you will, that the man whose name ends with an "m" was the father of him whose name ends with "n."

We come next to Daniel, which means—God is Judge. The name of one of the tribes of Israel is blended with one of the names of the Deity, to make a name for a very good man. The tribe of Dan early fell into the worship of idols, and there was an opinion held by the Jews, that on this account, God allowed it to die out, with the exception of a single family, named Hussin. We find that in 1 Chron ii, vi, the posterity of Dan, as well as of Zebulon, does not appear in the registers of these separate tribes. They seem either to have perished by war, or to have been reduced to so low a number that they could no longer be reckoned with the rest. It is said that after the captivity only a few families, excepting the tribes of Judah and Levi, preserved the registers of their

tribe and race with any certainty. God, however, knows where the scattered members of the whole house of Israel are to be found, and He will gather them together from all the lands of their dispersion at the appointed time. Though many of them may have lost all evidence of their connection with this tribe or that, He has not forgotten to what portion of the family of Jacob they belong, and He will give each tribe its inheritance in the land when the kingdom is restored to Israel.

There is a great deal to be said about Daniel, which I shall be obliged to pass over. He is said to have been "greatly beloved" of God. We should no doubt all like the same to be true of us. To have God love us at all, is a very wonderful thing; but for Him to love us "greatly," as He did Daniel, is worth more to us than a house full of silver and gold. But God's love to Daniel was due to the character he manifested in His sight. In Daniel, as a man, He was not especially interested. It was because of what this man was, as a saint and servant of God, that he was so greatly beloved. We find that he would not defile his conscience by eating of things put upon Nebuchadnezzar's table, which perhaps had been forbidden

by the law of Moses. Many a young man in Daniel's position would not have troubled at all about such a thing; but the fear of God was before his eyes. He never departed from the law of Jehovah to please the people he was with. He knew that what God had forbidden was sinful, no matter how trifling a thing it might seem. He could not be quite sure that the food which was prepared in the royal kitchen at Babylon was not "unclean" according to the law, and therefore he made up his mind that he would not taste it. This was one reason why God loved him so much. We may also be sure of His love, if we show the same regard to the things He has commanded.

Daniel also prayed and gave God thanks three times a day, and he did so in peril of his life. He thus put God before all, and did not (as many do) insult Him by attending to Him last and least. This is necessary if we would have God love us, that we make Him our chief consideration, that we set Him always before us, and heed not however people may threaten and laugh at us, and try to make our lot disagreeable. God's friendship and affection is worth infinitely more than theirs. They can do nothing for us when we come to die; but He can raise us up from the grave, and give us a nature like His own that will never decay nor die.

Then Daniel was very much concerned about God's purpose in the earth, and longed to know when all the misery and wickedness which prevailed would be put away, by the strong hand of him to whom God has appointed this great work. All who are beloved of God have shewn great interest in the things which concern His kingdom, of which there is so much to be learned by reading Daniel's prophecy. We cannot expect God to love us if we show no regard towards His revealed purpose to rule the nations of the earth by Jesus and his friends. The fact which is expressed by the name "Daniel"—the fact that God is Judge, and that His authority will one day be the only authority in all the earth, is indeed the gospel which whosoever believeth not shall be condemned:

The next proper name which has in it one of the titles of the Most High is—Delaiah—the Lord has set free. This name is found in Jeremiah xxxvi. 12, as the name of one of the princes of Judah. The man who bore it did not seem to know that instead of freedom, God was about to appoint unto the house of Judah a

seventy years' captivity, because of their great wickedness. It was like a sentence of penal servitude for life, for those who went to Babylon in middle life would not survive the exile; and those who were carried away as children would, at the end of the seventy years, be old men and women. The Lord, however, set Judah free from that bondage, as He will all His people from the evil which begets them when the time for His glorious kingdom comes. There will be many ready to shout a triumphant "Delaiah" in this, the day of His great power, for not even the gates of the grave will be suffered to prevail against His faithful ones, who shall hear His voice and come forth in eternal conquest over death.

Eleazar signifies—God helpeth; and many can testify that it expresses a great and a most comforting truth. There is a Gentile proverb which says:—"God helps those that help themselves," a cold, heartless saying, with just a little spice of truth in it. There are thousands who cannot help themselves at all. Many people don't like to think they are at all dependent upon God. They prefer to consider that all their successes have been due to their own exertions entirely. As they look round on their property they are ready to say, "My power, and the might of my arm hath gotten me this wealth." But where did they get the power from, which they call their own? Whose spirit has been in their nostrils all the time? Did they make themselves, and can they keep their own souls alive for a single moment? And are they able to get up out of the grave when once they are laid therein? These are questions which show the folly of those who make not God their trust. All truly enlightened persons rejoice to feel that He is their very present help, and are not as the fools who affect to disclaim His succour. They have again and again had experience of His goodness, and know that He is nigh unto all them that call upon Him in truth.

Eleazar was one of Aaron's sons, and together with his brother Ithamar "ministered in the priest's office in the sight of their father." It was an honourable but very laborious office, and we have reason to be glad that a less burdensome yoke is now borne by all who do the service of God. But whether our duty be easy or difficult, we all the same require God's help in the doing of it, for in our flesh there dwelleth

no good thing, and without Him we can do nothing.

We now come across the name Elhanan—God graciously gave. We find it in 2 Sam. xxi., 19. This person is spoken of as the Son of Jaare-oregim, a Bethlehemite, and he is said to have slain the brother of Goliath, the Gittite. No doubt the Lord “graciously gave” him permission and power to do it. There is that about God’s ways of giving which you don’t find about man’s. James says, “he giveth to all men liberally and upbraideth not.” When a man finds he has done wrong, and is troubled about it and repents of it, God is ready to receive him back again to His favour without remembering his transgression against Him. When we become

His children we can never come too often to Him with our requests. The kindest human friend would get tired of us if we trespassed on his generosity beyond a certain limit, but God has placed no bounds to the frequency and earnestness of our supplications. And although He has graciously given us all we at present possess, He is willing to grant us much more—even eternal life in His kingdom if we do those things which are well pleasing in His sight.

But I find that my space is exhausted, and I must reserve the further consideration of these Hebrew proper names till next month. Meanwhile I must, as usual, remain your faithful friend,

ROBERT ASHCROFT.

CONVERSATIONS ABOUT THE TRUTH, BETWEEN A PAPA AND HIS CHILDREN.—No. 28.

PA.PA.—Where do we begin this time?

Master CLEVERBOY.—Where we left off last time, I suppose.

Miss ECSTACY.—Those dry laws again?

Miss SAPIENTIA.—They are not dry.

Miss GENTLE.—I think they are very nice.

Miss ECSTACY.—They are a little nice. I suppose we will like them better when we have grown up to be old maids.

Miss GENTLE.—Oh, Miss Ecstasy, you will never be an old maid.

Miss ECSTACY.—I am not so sure about that. But I don’t think I will ever like these subjects as I ought.

PAPA.—I hope you are mistaken there, my dear. Nay, I am sure you are. If God spare your life, you will one day look back upon your present state of mind with pity. The things that are so interesting to you now—

Miss SAPIENTIA.—Plants and pictures and anti-macassars.

PAPA.—You shouldn’t break in.

Master ROUNDFACE.—Oh! dolls, and sucks, and jumping jacks.

PAPA.—You see you set him off.

Master ROUNDFACE.—Oh! And picture cards! Me like picture books, and oranges. Pussy likes fish. She try to catch the robins in the garden.

PAPA.—Now then, no more, just this time. We’ll have that another time. I was saying to

Miss Ecstasy that the things she liked so well just now will lose their interest for her as she gets older, and she will want higher and more serious things. Life will not always last, you know.

Miss ECSTACY.—Pa, you are sure to bring in some coffin.

PAPA.—Well, I am only sorry it is there to bring in. I don’t bring it in too much; just a little pinch is wholesome. It is absurd to keep it out of view as some people do. They live and talk as if life would always continue. It is only common sense to reckon on that which we cannot get away from.

Miss GENTLE.—We shall get away from death when Christ comes.

PAPA.—Oh yes; but I mean just now. We cannot get away from death. It is waiting for us all a little way ahead.

Miss SAPIENTIA.—Not all, perhaps. If Christ comes?

PAPA.—Oh, just so; of course, those of his people who are alive at his coming will never taste of death. But I mean if things go on as they are. Besides, if Christ come, what I was saying is all the stronger. The people who live and talk as if this life would last for ever are not likely to be very much at home with Christ at his coming. What we want to do is to make the acquaintance of wisdom while death is still at a

distance and Christ not come. Wisdom, you know, is perceiving what is true and acting in accordance with it. You are not too young to make this acquaintance, though it is doubtless easier for you to love merely natural things.— However, we must pass on.

Master CLEVERBOY.—To the dry laws?

PAPA.—Well, not exactly: Miss Sapentia says they are not dry, and I agree with her. But we don't want to make the conversation too heavy for Miss Ecstacy, so we will vary the matter a little, and consider what happened when God had finished giving the laws to Moses.

Miss SAPENTIA.—What was it?

PAPA.—Well, in the first place, God gave to Moses two tables, or slabs, of stone, on which were written the ten commandments.

Miss SAPENTIA.—Written on stone?

PAPA.—Yes.

Miss SAPENTIA.—How could they be written on stone? Stone won't take the marks of a pen like paper.

PAPA.—The writing was cut into the stone.

Miss SAPENTIA.—Oh! who cut it?

PAPA.—God.

Miss SAPENTIA.—God?

PAPA.—Yes: that is, the angel.

Miss SAPENTIA.—It does seem strange.

PAPA.—It is not really strange. The angels have greater power than man. They would not require to use a hammer and chisel. By the power of the Spirit they could more easily mark the letters in the stone than a man with an iron tool.

Miss SAPENTIA.—What kind of letters were they?

PAPA.—Hebrew letters.

Miss SAPENTIA.—Do the angels speak Hebrew?

PAPA.—Yes: and Christ speaks Hebrew.

Miss SAPENTIA.—We couldn't understand them, could we?

PAPA.—Not without a knowledge of Hebrew.

Miss SAPENTIA.—Shall we have that?

PAPA.—Oh, yes: the Spirit of God enabled the apostles to speak all languages on the day of Pentecost, and will enable us both to understand and to speak Hebrew when Christ comes.

Miss SAPENTIA.—I should like better to hear them speak English.

PAPA.—You feel like that just now.

Miss SAPENTIA.—I feel as if I should always feel like that.

PAPA.—You will yet see that your feelings are deceptive. When Moses got the two tables of stone, God told him that things had gone wrong among the people in the plain below, and that he must go down to them from the top of Mount Sinai, where he was.

Miss SAPENTIA.—Did he go?

PAPA.—Yes.

Miss SAPENTIA.—Did he carry the stones with him?

PAPA.—Yes.

Miss SAPENTIA.—They must have been heavy?

Miss ECSTACY.—Miss Sapentia! You ask such questions. You ask all the questions. Nobody else has a chance.

Miss GENTLE.—I like her to ask the questions. I cannot ask them.

PAPA.—If Miss Ecstacy would like to ask the questions, I have no doubt Miss Sapentia will give way.

Miss SAPENTIA.—I wouldn't ask them if anybody else asked them.

PAPA.—Now, then, Miss Ecstacy!

Miss ECSTACY (*a pause*).—I cannot ask any questions just now.

PAPA.—Perhaps you will by-and-bye. As Moses went down the mountain he met Joshua, who was waiting half-way down. Joshua said there was a noise in the camp like war—men shouting. Moses said it was not the shout of war, but of revelry. The two then went on. When they had got down to the foot of the mountain, and came near the camp, they saw the people dancing round a golden calf, which stood upon a pedestal in the middle, singing as they danced. (*See the pictures pp. 56 and 57.*)

Miss SAPENTIA.—What were they doing that for?

PAPA.—Well, they were worshipping the golden calf. It was an idol.

Miss ECSTACY.—Had they made the idol?

PAPA.—Aaron had made it.

Miss ECSTACY.—Aaron! Moses' brother?

PAPA.—Yes: it seems very extraordinary.

Miss ECSTACY.—I should have thought Aaron would not have done a thing of that sort.

PAPA.—Well, it was really the work of the people, though Aaron did it for them. Moses stayed so long in the Mount—

Master CLEVERBOY.—Forty days?

PAPA.—Yes—that the people grew tired wait-

ing, and thought Moses would never come back. They went to Aaron and said, "As for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. . . . Up; make us Gods, which shall go before us." Aaron was not inclined at all to listen to them, but the people grew turbulent; and he saw they would do mischief if he did not give in to them, and so he gave in.

MISS SAPENTIA.—He shouldn't have given in, should he, Pa?

PAPA.—No: but people that are not strongly set for God are liable to give in.

MISS GENTLE.—I should not have thought Aaron would have done such a dreadful thing.

PAPA.—Aaron was not so strong or faithful a man as Moses. He was overawed by the demonstrations of the people.

MISS ECSTACY.—What did he do?

PAPA.—He told the people to bring him all the gold earrings they had: and they did so. They broke off the gold earrings from the ears of young and old, and brought them to Aaron.

MISS GENTLE.—What a great quantity of earrings there must have been.

PAPA.—No doubt: it wanted a great quantity to make a solid idol of gold.

MISS SAPENTIA.—How did he make a solid idol, out of a lot of earrings?

PAPA.—He melted the earrings in the fire—no doubt in some kind of a large vessel: and then, having made a calf-mould of wet sand, or something of the sort, he poured the molten metal into the mould, and then, when the metal had hardened, they broke up the mould, and the metal was in the shape of a calf.

MISS ECSTACY.—It would be rather rough, surely?

PAPA.—Yes, just when it came out of the mould; but it was not left in that rough state. It was finished afterwards.

MISS ECSTACY.—How did they finish it?

PAPA.—Aaron took a graving tool, and a hammer, and cut it out all round, into the exact appearance of a calf.

MISS SAPENTIA.—It would take a long time.

PAPA.—Yes, perhaps Aaron did it to humour the people, hoping that before he was done, Moses would arrive. However he didn't arrive just then, and the calf was finished, and as all the people were eager to have it put up, Aaron had to set it up on a pedestal, and then prepar-

ations were made to have an idol worship feast like what they had been in the habit of having in Egypt.

MISS SAPENTIA.—Did they worship idols in Egypt?

PAPA.—Oh, yes.

MISS SAPENTIA.—The children of Israel?

PAPA.—Yes, the children of Israel. God tells us so (Ezek. xx. 6-8). This is why they so early fell back into idolatry when Moses was away from them. They were in the full swing of this feast when Moses arrived.

MISS ECSTACY.—What sort of a feast was it?

PAPA.—Well, the people first had a good feeding, and then they put off their principal clothes, and danced and sang before the idol till they had had enough. There were some in the camp that did not agree at all with what was done, and they stood back and looked on with indignation.

MISS SAPENTIA.—Was Moses sorry when he saw what was going on?

PAPA.—He was more than sorry: he was very angry. Though a very meek and quiet man usually (said to have been the meekest of men) he got into such a rage, as some people would say, that he flung the tables of the law out of his hand on the ground, and they broke with the fall. When the people saw him, they cowered and scattered to their tents in a shame-stricken way. Moses went straight to the calf in his anger, and gathered stuff to kindle a fire all round it. He lit the fire and when the fire had burnt all the beauty and shape out of the calf, he took a great hammer, and broke it to pieces and ground it to powder. Then he took the powder and mixed it with water, and forced the children of Israel to drink it.

MISS SAPENTIA.—Oh how nasty that must have been.

Master ROUNDFACE.—Oh, nackets, nackets! me not like nackets.

MISS GENTLE.—What does he mean?

MISS SAPENTIA.—He means nasty stuff.

Master ROUNDFACE.—Nacket castor oil—oh—oh—oh. Like jam and bikkits.

MISS ECSTACY.—Hush, hush, Master Roundface. You don't want me to take you out again!

MISS GENTLE.—He behaves very well.

PAPA.—Very well for a little boy; but he must be quiet just now. I was telling you

what Moses did with the calf when he had ground it to powder. He then scolded Aaron, and asked him how ever he had come to do such a thing as to make an idol for the people. Aaron asked him not to be angry with him. He reminded him what a difficult set of people the children of Israel were to deal with. "Thou knowest," he said,

Miss GENTLE.—I hope they didn't do anything terrible.

Miss SAPIENTIA.—I am afraid they did.

PAPA.—Yes, they did something very terrible.

Miss GENTLE.—Oh, I don't like to hear it.

PAPA.—Moses told them to get swords, every man a sword, and to go through the camp, from gate to gate, and each man to kill a man who



MOSES AND JOSHUA DESCENDING FROM MOUNT SINAI.

"that the people are set on mischief." This wasn't the end of it. When Moses saw that the people were naked, just like the heathen in their idolatries, his anger blazed up again so fiercely that he asked who was on the Lord's side. The Levites, who had stood apart from the worship of the golden calf, at once stood by him. Moses then made a terrible speech to them,

had taken part in the worship of the golden calf. And they did so. They marched through the camp, brandishing their swords, and killing each man an idol worshipper. In all, about 3,000 men were slaughtered throughout the camp.

Miss GENTLE.—Oh! How really dreadful. Why do such dreadful things happen?

PAPA.—They do happen, my child, and have

happened ever since man was separated from God, and they will go on happening till man is restored to God again, which he will be some day.

MISS GENTLE.—I wish the day would come.

PAPA.—It will come, but not till the time appointed. God's work with the children of Israel was really a preparation for that time.

PAPA.—Next day, Moses gathered the people and made a speech to them. He told them they had sinned a great sin, and that they must humble themselves in a special manner before the Lord, in order that they might be forgiven. He said he would go up to God and intercede for them.



THE PEOPLE WORSHIPPING THE GOLDEN CALF.

MISS SAPIENTIA.—It doesn't look very like it.
PAPA.—Not until you look at it in connection with the purpose aimed at. But we won't go into that just now.

MISS ECSTASY.—What happened after the slaughter?

MISS SAPIENTIA.—Did he do it?

PAPA.—Yes, he went up to Mount Sinai, and confessed the great sin of the people, and entreated God to forgive them.—What followed we must reserve till next time.

BIBLE MEN AND FATHERS.

“GOOD morning, children ; glad to meet you all again after my long journey. Your parents were delighted to hear of your welfare, and they send you very much love, and some nice little presents, and hope you will all continue to be good boys and girls. But what is the matter, children ? You do not seem so fair and well favoured as when I left you.” “O, there has been sad things since you went ; there has been a dreadful famine in the land for some time now, and we have scarcely had enough bread to eat. People have had to go down into Egypt to buy corn, and poor old Jacob’s sons have been down twice ; and the famine still continues to get worse and worse here, though they say there is abundance in Egypt. O, and how strange, we have heard that Joseph is still alive, and that he has become a great man, the very next to the king, and that he sells the corn to all who go. O, and can you believe it ? They say he has made himself known to his brothers ; yes, and they say he has actually sent quite a load of good things to his father ; and waggons, too, to carry him and all his house to Egypt. And do you see, it must be true, for it has become the talk of the country that Jacob is going to remove to Egypt ; and it looks very like it, too, for all Hebron seems to be astir with excitement. And they say there are such throngs of poor people go to see the patriarch to congratulate him on the good news he has received about his son ; and they weep and throw ashes on their heads at the thought of Jacob leaving the country ; for it is said that he has been quite a father to the needy both near and faroff. And they say he loved to teach them the knowledge of the true God, and to tell them about the land covenant which Yahweh had made with him, and with his father Isaac, and his grandfather Abraham ; and how all the families of the earth would at last be blessed when his promised seed should come into his inheritance of the land (Gen. xxviii. 13, 14). And they say he used to tell them that Abraham was the ‘heir of the world’ (Rom. iv. 13), and that he would one day rise from the dead and inherit the earth ; and that the promised Messiah would be born in the house of one of his children. O, and such things he used to tell them, they say, they never heard the like before. O, and about the

Messiah, he used to tell his countrymen that he would have the Most High God for his father, and that he would be slain for sin like a lamb, and rise from the dead to die no more. And when the poor people could scarce believe for joy the things which he said, they say he used to shew them that in Isaac they had the very picture of it all beforehand.”

“Well, well, children what strange revelations you greet me with on my return : why one would think you had been amongst Jacob’s foremost auditory. But what a curious combination of Gospel faith and famine your story presents : still not so strange after all, for there was Gospel faith and famine in Isaac’s history, and the same in Abraham’s case (Gen. xxvi. 1) ; and, indeed, a similar mixture of good and evil in the experience of all true lovers of God. Still, ’tis sad news about the famine : the best thing we can do will be to go at once and see old Jacob, for I daresay he will be able to advise us in the matter of procuring supplies from the land of the Pharaohs, for we need not perish while there is corn in Egypt, and a God in heaven. So on with your travelling things, children, and prepare you both quickly and amply for the journey ; for our errand may require us to stay a day or two, and especially as we shall hope to hear the truth, or otherwise, about Joseph, from the patriarch’s own mouth ; and indeed all about the interesting matter that we can get to know.”

“Now, teacher, we are all ready to start, and we are so glad you are taking us to father Jacob’s again, for we did so enjoy our last visit, that we shall scarcely ever forget it ; the dear old man ! It must be a joy to have such a father as he is ; how sad it seems that his beaming face should ever be furrowed with grief, or his grey hairs brought down with sorrow to the grave.” “Well, children, it is a sad thing, no doubt, from a merely natural point of view, that the very noblest specimens of faith in God, and love to man, should be trounced in the ‘waters of affliction,’ and fed with the ‘bread of adversity.’ But, as you grow older, and come to ‘put away childish things,’ you will find that the path of tribulation, which alone leads to the kingdom of God, is hallowed ground—ground that has been bedewed with the tears of the faithful, and impressed with the footprints of holy men for all

past time. For it is one of the wise and unalterable institutions of the gospel, that all true pilgrims to Zion shall be threshed as wheat, pruned as fruit trees, polished as stones, purified as silver, tried as gold, sheared as sheep, and beaten as the oil for light (Lev. xxiv. 2). In a word, dear children, it is only by the most agonizing endeavours, supplemented at times by a frowning providence, that we can ever hope to enter upon those celestial conditions which will belong to the life that knows no pain nor ending. The glory of this promised future life is so exceeding great, and so resplendent with every possible element of well-being; and, in a word, so wholly and supremely divine and holy, that it is impossible it can be entered at all by the ordinary run of mortals, and scarcely even by the most righteous, apart from those grievous chastenings by which, alone, the preparatory fruits of righteousness are wrought out.

"But look, you children, we are getting near to Jacob's habitation. See! what stirrings there are, and what a number of waggons, and the horses in them, as if they were about to go somewhere. Come! let us make haste, for the waggons seem to be loaded with people and provisions. Look you, sure enough there is Jacob himself, watching the proceedings with apparently great interest. O, how well and cheerful he looks to day; he looks quite 'revived' and happy. See! he is advancing towards us. Listen! he salutes us in Hebrew—'The blessing of *Ail Shaddai* be with you my daughters. Since it was my joy to see you this way before, the God of my fathers hath dealt very graciously with me; for He has permitted me the hope of seeing my long-lost son again. His brothers have brought me word that he is not only alive, but that he is lord of all Egypt; and that we might be the better able to credit so marvellous a story, he has sent all these wagons laden with

every necessary for the journey, which he wishes us to make into Egypt. So, under the guiding hand of our covenant-keeping God, we are making every preparation for an early departure. And now allow me to invite you to accompany us; you will need, you know, to go down to Egypt for corn, and you may do well to come with us;—for we have both room and provisions for the way, sufficient for you all. Say the word, and I will presently have one whole wagon specially provided for your own use, and replete with every necessary for the way. Surely, the God of Abraham hath directed your way unto me at this time. And now I can see that your face is toward Egypt, I will call my maidens and young men, and they shall render you any assistance you may require."

"Now my children, what say you to the patriarch's proposal?" "O, let us go, do let us go, we should so like to go down to Egypt, and so like to see Joseph, and the river Nile, and all the glory that has come to Jacob's long-lost boy." "Well, be it according to your mind, boys and girls, the wagon and attendants are now here, and a repast of bread and honey and milk is spread in the wagon, which we are to eat as we go along; for all is now ready to start and the drivers have already got the reins in their hands. Now, boys, quick and mount, for see, the first wagon is now moving on; now girls take your turn; dear me, how dexterous! you seem quite at home in mounting wagons. Now, children, we will give thanks to Abraham's God for the food which we now receive from His bountiful hand. And now good bye to famine and beautiful Canaan for a season. Oh, whoa, gee up."

F. R. SHUTTLEWORTH.

. In the December number Joseph was misstated to have been Jacob's youngest son; it should have been youngest but one; we were forgetting "little Benjamin."

A VISIT FROM AUNT ORA.

SHE CONCLUDES HER SPEECH TO THE CHILDREN.

THE old auntie's stories made me feel sorry for the poor slaves, and I was very glad that they were free. I kept chatting until I got the cottage woman more friendly also. We had quite a talk, and when I rose to go, she

smilingly told me that her boy, who had run to tell her that I was there, had said, "Oh, mum, my dar lady to de house, dat make your fortun." I laughed heartily, but nevertheless, as I walked away, I felt, somewhat sadly, that no doubt but

that the buxom washerwoman, with her neat home, was worth in goods and chattels more than the invalid student, who was spending her last cent in trying to get back her health. And *such* is life. Make up your minds, my children, to meet bravely whatever life may have in store for you. "Love to *do* right, dare to *be* true," then sing:—

"I've a heart for those who love me,
And a heart for those who hate,
And whatever sky's above me
I've a heart for any fate."

Only the weak and foolish give way before life's trials.—*Motto*: "Never give up."

"Never you mind the crowd, lad;
Or fancy your life won't tell;
The work is the work for a' that
To him that doeth it well.
Fancy the world a hill, lad;
Look where the millions stop;
You'll find the crowd at the base, lad;
There's always room at the top."

Courage, and faith, and patience,
There's space in the world yet;
The better the chance you stand, lad;
The further along you'll get.
Keep your eyes on the goal, lad,
Never despair or drop,
Be sure your path leads upward;
There's always room at the top.

God's kingdom, with Christ as King is the top.

And now what will you have? Come, don't be backward? "I like to hear of great conquerors—Alexander the Great, and Cæsar, and Napoleon." "And I of heroes, Wallace, and Bruce, and Arthur, with his round-table." "No, Aunt Ora, we girls like Christmas stories. Old Santa coming down the chimney with dolls, and toys, and things." "Pshaw! just like girls. We, boys, want to hear about the grizzly bears in the California mountains, and the great boa constrictor in South America, and sea-lions in the Pacific Ocean, and tigers and elephants in the India jungles, and—and" (Take breath, my dear boy, take breath—*do*)—"and wolves chasing travellers in Russia, over the snows—there." "I like trees and flowers, birds and bees." "And I wish you would tell about 'Jack with his Bean Stalk' and 'Jack the Giant Killer,' and 'Robinson Crusoe.'" "Please not, dear auntie (coaxingly), but tell elves, and sprites, and fairies. Please do."

Well you *are* a modest set of youngsters I

must say. I can tell you what it is, we had better come to an understanding. Now, I honestly believe I might spin for you the most marvellous clap-traps, chock full of hobgoblins, and fiery dragons, and prisoned princesses, and spurred knight-errants, and beautiful fairies turned into hideous toads, and witches waving their wands, &c., &c., but you see there wouldn't be a word of *truth* in any of it—not a word. If you cannot put up with my plain matter of fact stories, of what I have seen with my eyes, heard with my ears, and experienced with my understanding, we will have to call quits. "I know" (clapping her hands) "the poet friend. You haven't told of her yet." "Poet friend" it is. She is worth a thousand times more than the most gorgeous fairy that imagination ever created. In the Pres.'s English Literature class at college, all the papers he thought good enough to be so honoured were given to the city newspapers for publication. Many of Poet-friend's were printed. We were given the subject of intemperance to write on. I give you extracts from my essay and her poetry; both were published.

"The Bible speaks severely of intemperance. In one of the epistles, a drunkard is named among other evil-doers as one who *cannot* enter into the kingdom of God. Children of our magazine who live in large cities should shun temptation, shun the grog-shop. It is no place for boys, even if they do not drink. They cannot keep pure, clean thoughts in their heads, if they hearken to the bad men who talk in such places. "Evil communications corrupt good manners," and *true* good manners spring from a good heart, and are as spontaneous and natural as the graceful motion of the gazelle, or the songs of the birds. All that is artificial is a superfluity. The thing to do is to keep the heart right, and the manners will take care of themselves. The grog-shop nor the gilded saloon have ever yet had the power to keep the affections in a proper condition—quite the other thing. *Intemperance*—what are *not* the evils arising from this much dreaded enemy of mankind? They are many. First, poverty. Visit with me the drunkard's home, and what do we find; a home of plenty? Alas! no; bare walls, straw for beds, and no fire—cannot be called a home of plenty. Second, slavery. What chains of bondage can be more binding than those of an uncontrollable, insatiable, degrading appetite? Not stronger were the chains

binding the unhappy victims of the South to their cruel masters, shutting them out from a glorious land of freedom, than this cruel custom binds *its* victims to all that is low, degraded, and brutal, and prevents their enjoying any of the good, the true, and beautiful in life. This great and terrible evil is extant in our land, and, if the sky were a mirror, picturing to us the horrors of this evil, I think all would agree with me in saying a greater was never known. If by looking into the clear, beautiful depths above us, we could see how it is marching through our land; rearing poor-houses, jails, and asylums for its victims—see it night and day, with sleepless activity bringing sickness, sorrow, loss of intellect, idleness, and death to our fellows—see it raising the taxation by the cost of paupers made by, and insanity resulting from, it, and what is the result? One billion six hundred and fifty millions of dollars are annually expended in this country to support it. Now the question arises, how remedy this evil? We answer—First, all who love the light, “let your light shine.” Second, all who have good moral principles, stand boldly forth and proclaim the right. Third, all who would remedy this evil, use your influence against it, and do not hide the good you might do by indifference. (Christadelphians cannot do much, but could add their mite.) God has placed in our hands a clear and comprehensive guide, that we may know and do the right. This guide condemns the intemperate use of wine and strong drink. “Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise;” also “Woe unto them that rise early in the morning that they may follow strong drink;” also “Woe unto him that giveth his neighbour strong drink.” Drunkards *shall not* inherit the king-

dom of God. Oh! would that all nations might hear and understand. *No drunkard shall inherit the kingdom of God.* When the kingdom comes and Christ sends forth to invite the “wedding guests”—the pure, the just, and the righteous to inherit it, *no drunkard* will be allowed to partake of the tree of life and live for ever. *No drunkard* will be allowed to enter in at the gates of pearl. *No drunkard* will gaze with immortal eyes on the silvery waves of the beautiful river, for *death* will be his portion, the sentence pronounced by *God.* Now for an extract from the poetry.

If it be God's holy will, may no Christadelphian mother ever suffer the fearful retribution as portrayed in—

A MOTHER'S LAMENT.

“Once I held him in fond embrace,
His bright curls drifting o'er neck and face;
No earthly music so sweet to me,
As that merry laughter, that childish glee
In his life; his hopes were my only joy—
Oh! my passionate love for that fair-haired boy.
Now a dungeon echoes my darling's moan.
Had I but known! Oh, had I but known!

“I gave him *wine*, I never thought
With what poison and madness the draught was fraught.
They told me, but calm in my pride I smiled,
And said, as I gave the cup my child,
“Only false, weak natures have need to fear,
None loving and true, like my darling here.”
But the fiend I admitted no mercy has shown.
Had I but known! Oh, had I but known.

“I loved my darling with a worshipful pride;
He was my all since his father died—
So true, so ready to do and dare.
His eye so clear, his brow so fair,
Now on that stands the sweat of pain;
Now those hands bear the murderer's stain.
In a darkened world I stand alone.
Had I but known! Oh, had I but known.”

PUZZLES AND CURIOUS THINGS TO FIND OUT.

FACTS ABOUT CHRIST.

As the **SON OF ADAM*** (Luke iii. 23, 38), he was born of a mother descended from Adam, with an ancestry in the direct line of promise, thus reaching right back to its sin-stricken mortal head (Rom. viii. 3).

As the **SEED OF THE WOMAN** (Gen. iii. 15), he was born without any human father (Luke i, 27, 35).

* By a mistake of the printer, this was made last month to read “Aaron.”

As the **SON OF ABRAHAM** (Matt. i. 1), he was born in the channel of direct descent from Abraham (Gal. iii. 16).

As the **ROD OF JESSE** (Isa. xi. 1), he is a shoot growing from the stump left in the ground when the political tree or reigning house of Jesse had been cut down by Nebuchadnezzar (Ps. lxxxix. 39).

As the **SON OF DAVID** (Matt. xxi. 39), he was born in David's royal line according to the flesh (Rom. i. 3), and was the particular Son that God promised to him.

- As the SON OF GOD (Acts ix. 20), God was his true and only real father (Luke i. 35).
- As the SON OF MARY (Luke i. 30, 31), he was born of a virgin of the house of David. (*Vide* Mary's genealogy, Luke iii.)
- As the SON OF JOSEPH (Luke iii. 23), he was looked upon as such because Joseph was the husband of Mary, the mother of Christ, but in reality God was his father and not Joseph (Matt. i. 20, Luke ii. 48, 51).

MORE FACTS ABOUT CHRIST.

- He was both a persecuted baby and a crucified man.
- „ a circumcised son and a baptised brother.
- „ a firstborn of Mary and a first begotten of God.
- „ a wisdom-loving boy and a wisdom-teaching man.

BITTER AGAINST THE LORD.

DOUBLE ACROSTIC.

Between them there was fierce discord;
And both were bitter against the Lord.

- 1 This was left in the ground,
Brass and iron bound.
- 2 A wicked queen, most justly slain,
After a short and evil reign.
- 3 Here was an image set on high,
And the people must worship it, or die.
- 4 A brother seeking his brethren came,
Who called him, scornfully, by this name.
- 5 Beside a *river*, in a foreign land,
One had a vision none could understand.
- 6 On *him* the hand of God did wait,
"To open before him the two-leaved gates."
- 7 Two visions by two different seers,
This swift strong bird in both appears.
- 8 A woman of "unfeigned faith" was she,
Her sweet name means "good victory."
- 9 Unto the angel of this church it was said:—
"Thou hast a name that thou livest, and art dead."
MY. C.

A GOOD RESOLUTION.

What nation does Jehovah own,
Saying "You only have I known?"

What is it on the earth shall cease
When Jesus reigns, the Prince of Peace?

What only son was offered up,
In whom his father cherished hope?

What slew a prophet in the way?
What shall with him lie down some day?

Who came to Bethlehem again
At harvest time, to there remain?

What was the woman's grandson's name?
What may we buy? not sell the same.

What drove Naomi from the land?
What bird her eggs lays in the sand?

What is it that "a king shall" do
In righteousness? when peace shall flow.

What is it man gives up in death?
It's sometimes called "a puff of breath."

Where was it man his sentence heard?
What man was told to preach the word?

In what epistle do we find
That Paul, a lawyer bears in mind?

Where were some of the churches found,
When Paul sent salutations round?

When he did Timothy advise,
What did he say, let none despise?

When Abra'm said "I yonder go,"
What was it that he went to do?

What mountain did our Lord frequent,
The place that witnessed his ascent?

What widow to her mother gave,
And God the woman favour gave?

To where did masters bore the ears,
Of those who served them many years?

C. M.

TWO MEN WHO WILL BE IN THE KINGDOM.

BROTHER SANDERSON'S DOUBLE ACROSTIC.

(Slightly amended to bring it entirely into a scriptural channel).

1. Lord of the beasts, "made upright" at the beginning, but now "like unto vanity."
2. The father of a military captain whom Joab slew.
3. What Jesus told a disciple he should do to men.
4. A priest struck dead in the tabernacle for not doing as commanded.
5. One of three notable sons who received his father's curse.

(The first and last letters of the answers give the names of two men who, we have Christ's authority for saying, will be in the kingdom; yet he doesn't mention their names. Brother Sanderson sends three beautiful cards for the answers).

SOLID SQUARE SCRIPTURE PUZZLE.

(This is a very good one, what you would call a solid square. That is, it reads sense not only on all four sides, but through and through, instead of only two sides. The only flaw in it is the introduction of a word not to be found in the Bible. Makers of puzzles must always keep to the Bible. But for this, the puzzle would have been the very best that has appeared in the magazine. Even as it is, it is one of the best. On the top and right-hand sides is the ancient name of a glorious city: and on the bottom and right sides a measure to be used in that city in the age to come; and each line read up or down is the name of something.)

1. A city whose king was also a priest.
2. A river which a high personage once thought was better than Jordan.
3. The unkind uncle of a very noted person, with whom he made a covenant.
4. A word which signifies growing out. (As nobody would find this out, we must say what it is—*enaye*.)
5. A weight to be used in the age to come.

E. R. (A Yorkshire girl, 13.)

THE DIAMOND PUZZLE.

(A picture card to each of the best three answers.)

- 1.—The first letter in the name of a woman who was commended by Christ because she had chosen "that good part which shall not be taken away."
- 2.—A relation of Saul, whom we often hear of in his history.
- 3.—A man who was hidden, found, fondled, driven out, befriended, sent, and honoured.
- 4.—What every one will have to give in the day of judgment.
- 5.—A place where Abraham's family grave was and is.
- 6.—The land where Abraham originally dwelt.
- 7.—A place where the Israelitish army once put themselves in array against one of the tribes.
- 8.—One of ten brothers slain by the Jews when a plot for Israel's destruction was defeated.
- 9.—A man from whom Jacob once bought a field.
- 10.—A place to which the King of Assyria once carried the inhabitants of Damascus captive.
- 11.—A word which is both a letter and a word—the first letter in all languages.

E. R. (a Yorkshire girl, 13.)

CONCEALED WISDOM.

(Select one word from each sentence.)

1. A COMMAND.
1. Them that honour me I will honour.
2. Thy servant slew both a lion and a bear.
3. Thy father made your yoke grievous.
4. And Abijah set the battle in array.

5. Thy kingdom come.
6. They saw the young child with Mary his mother.

F. J. M. (a girl, 11).

2. A BLESSING.

1. Praise ye the Lord.
2. O, give thanks unto the Lord, for he is good.
3. I will bless them that bless thee.
4. If thy right hand offend thee cut it off.
5. Look unto me and be ye saved.
6. If ye love me, keep my commandments.
7. Whosoever shall compel thee to go a mile, go with him twain.

LAST MONTH'S PUZZLES.

"ONLY FOR A SEASON."—*Wheat and Tares*, thus:—Wheat (Mark xiii. 30); HammedathA (Esther iii. 1); EndoR (1 Sam. xviii. 7); AmalekitE (2 Sam. i. 13-15); TareS (Matt. xiii. 30).

THE RIGHT POSITION.—"*Stand in awe and sin not*" (Psalm iv. 4); thus: Sinai (Exodus xix. 18); Temple (Luke ii. 46); Angel (Exodus xxiii. 20); Nathan (2 Sam. xii. 7); Dorcas (Acts ix. 36); Isaac (Heb. xi. 18); New (Heb. viii. 8-13); Anna (Luke ii. 36-37); Water (Matt. iii. 13, &c.); Eve or Eden (Gen. iii. 20); and (Psalm iv. 4); Sun (Psalm xix. 4-5-6); Israel (Gen. xxxii. 28); Needy (Psalm lxxii. 12); Nathaniel (John i. 47); Occupy (Luke xix. 13); Tent making (Acts xviii. 1-2-3).

"THE REASON WHY" we try to make the children acquainted with the Bible.—"The Holy Scriptures are able to make thee wise unto salvation."

"HOW WE KNOW WHAT SORT HE IS."—"Even a child is known by his doings, whether his work be pure, and whether it be right."

THE SQUARE PUZZLE.

(This is good. Every line reads sense whether you take it up or down.)

- | | | |
|-------------------------|------|--------------------|
| 1. Babylon likened to a | CAGE | (Rev. xviii. 2). |
| 2. Stone named | ABEL | (1 Samuel vi. 18). |
| 3. A city built | GEBA | (1 Kings xv. 22). |
| 4. Noah's grandson | ELAM | (Genesis x. 22). |

THE HALF-SQUARE PUZZLE.

- | | | |
|------------------------|-------|----------------------|
| 1. High Priest | AARON | (Lev. viii.) |
| 2. King | AGAG | (1 Sam. xv. 9). |
| 3. Amnadab's father | RAM | (Ruth iv. 19). |
| 4. Amorite king | OG | (Josh ii. 10). |
| 5. First letter of Ner | N | (1 Chron. viii. 33). |

THE DIAMOND PUZZLE.

1st Letter in Felix	F	(Acts xxiv. 25).
Tree Hosea compared himself to	F I R	(Hosea xiv. 18).
Gum used for embalming	M Y R R H	(Matt. ii. 11).
Descendant of Shem	A B I M A E L	(Gen. x. 28).
Called Heaven	F I R M A M E N T	(Gen. i. 8).
Isaac called a child of	P R O M I S E	(Gal. iv. 23).
Unclean bird	G L E D E	(Deut. xiv. 12).
Number applied to a multitude	O N E	(Gal. iii. 28).
1st Letter in Christ's title as	T	The Truth (John xiv. 6).

PICTORIAL ENIGMA, QUERIES, RIDDLES, INTELLIGENCE, &c.

QUERIES FOR BOYS AND GIRLS TO ANSWER.

(A picture card to each of the best three answers.)

1.—God was angry with Saul for not killing Agag, the King of the Amalekites (1 Sam. xv. 7, 11): Why should he be angry at a man's life being spared?

2.—God was pleased with Abraham for being willing to kill Isaac (Gen. xxii. 10, 12): Why should he be pleased with willingness to do a thing which men would condemn as murder?

3.—Adam and Eve were condemned to death for eating fruit that was "good for food and pleasant to the eyes": Why should eating good fruit have brought death?

4.—What makes some things sinful and some things not: and how comes it that the same thing is sinful at one time and not at another?

BIBLE RIDDLE.—No. 21.

(A picture card to each of the three best answers.)

To find out how many will be saved when Christ comes: Multiply the number of Jacob's sons by the number of times which the Israelites compassed Jericho, and add to the product the number of measures of barley which Boaz gave Ruth; divide this by the number of Haman's sons; subtract the number of days Noah was in the ark before the waters of the flood were upon the earth; add the number of the Disciples who walked to Emmaus after Christ's resurrection; multiply by the number of days in the week in which the Israelites gathered manna; add the number of men who went to seek Elijah after he was taken to heaven; multiply by Joseph's age at the time he stood before Pharaoh; divide by the number of furlongs that Emmaus was distant from Jerusalem; multiply by the number of anchors cast out when Paul was shipwrecked; subtract the number of the symbolic living creatures seen by John in vision in Patmos; multiply by the number of men slain by Samson with the jawbone of an ass, and you will have the answer.

NAMELESS SCENE FOR BOYS AND GIRLS WHO KNOW THE BIBLE.—No. 24.

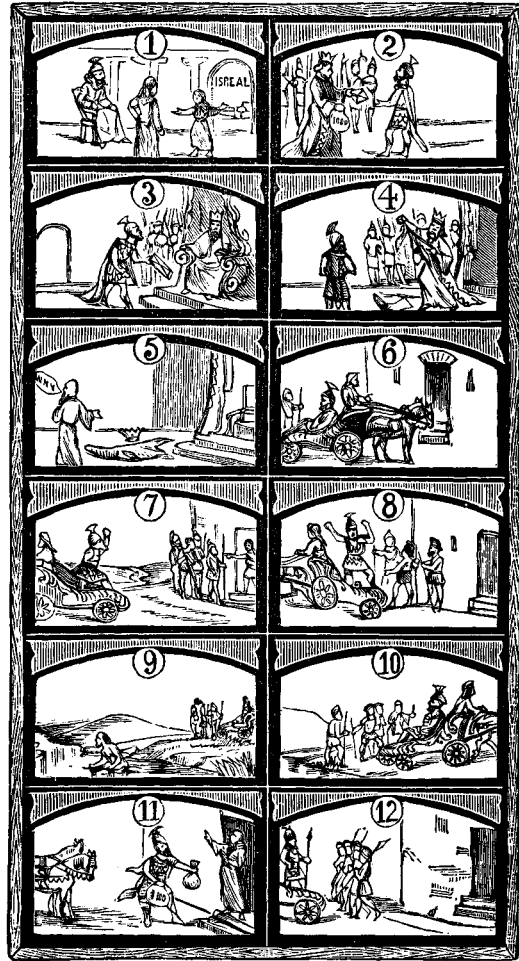
Here is a king in a state of excitement. He is ordering off a prophet to prison. There were many other prophets (not true ones) near by; but the king was pleased with them. He hated only this one. Why he hated him, the king himself told: because the prophet always spoke unpleasant things about him. Who was the king? Why did the prophet speak only disagreeable things? What became of the king shortly after he put the prophet in prison, and where will the prophet be seen at last?

PICTORIAL ENIGMA.—No. 28.

PRIZES: best interpretation, three picture cards; second best, two picture cards; third best, one picture card.

EXPLANATION OF LAST MONTH'S ENIGMA.—No. 1.—The Earth in darkness covered with water 6,000 years

ago. No. 2.—The light made to appear. No. 3.—The fog and vapour all gathered off the earth into clouds to form a firmament. No. 4.—The dry land appears. No.



5.—Plants and trees are made. No. 6.—Sun, moon, and stars are seen. No. 7.—The waters filled with fish. No. 8.—Birds of all sorts created. No. 9.—Also beasts. No. 10.—Then Adam to be lord of them all. No. 11.—Eve gives to Adam the forbidden fruit. No. 12.—Adam and Eve driven from the garden of Eden.

All communications and remittances must be sent to the Editor, ROBERT ROBERTS, Athenæum Buildings, Edmund Street, Birmingham, for whom the "Children's Magazine" is printed by J. G. Hammond & Co., at that place.

NEW SERIES.



Published Monthly: Annual Subscription, in Britain, 4s.; to the United States and Canada, One Dollar and a Quarter; to Australia and New Zealand, 5s. 6d.; Single Copies, 4d., post free.

“DILIGENTLY TEACH THY CHILDREN.” “BRING THEM UP IN THE NURTURE AND ADMONITION OF THE LORD.”—Eph. vi. 4.

No. 29.

MAY, 1884.

Vol. III.

AHAB ORDERING THE ARREST OF MICAIAH.

WE had, for the “Nameless Scene” last month, an incident in the life of wicked

recorded in 1 Kings xxii. Ahab’s ways were very crooked. It is doubtful if he ever did a

expressed in the Book of Revelations: and this number you get at by the process directed last month. The number is one hundred and forty-four thousand. There is more than an arithmetical meaning to this number. It expresses

tribes of Israel, twelve apostles. This is called the root-number of the house of God. Multiply the number by itself, and you get what is called the square of it—12 times 12 = 144. Thousands are added to express multitude.—ED.

LAST MONTH'S QUERIES.

1.—The reason why God was angry at a man's life being spared, was not that He has pleasure in the death of any, but that, in this particular case, He had expressly ordered that the man should be put to death. Disobedience of His commands is a far more serious matter than the destruction of those whom He directs shall be destroyed. People now-a-days think all human beings are of such great importance and value, however they may treat God, that they cannot abide the thought of His appointing any to death. They will consent to this when a judge sentences

a criminal to be hanged, but they find fault with the narratives which represent God as doing the same thing! He will have His commands attended to, whatever their nature, and is justly indignant when they are not. We must never forget that He will not allow men to trifle with Him, nor come down from His universal throne.

2.—On the same principle, he was pleased with Abraham, for his readiness to do what otherwise would have been murder. The obedience of His servant was put to the severest

of a man, whose whole life was one continuous history of perverseness and rebellion! "There was none like Ahab, who did sell himself to work wickedness in the sight of the Lord" (1 Kings xxi. 25). It was not to be expected that God would deal with a man of this sort as he would with others. It is written,—“With the forward thou will shew thyself forward” (Ps. xviii. 26). This was his manner towards Ahab. He induced him to go against Ramoth-gilead to battle in the hope of conquering it; and by this means, he allured him to his destruction. “The Lord hath put a lying spirit in the mouth of all these thy prophets.” The prophet Micaiah, who told him this, had to suffer for it. Ahab had always hated him, and his bad feeling towards him now came to a head. The king ordered him off to prison there and then, and gave special directions for his harsh and cruel treatment while there. “Put this fellow in prison, and feed him with bread of affliction, and with water of affliction, until I come in peace.”

That sort of diet would not taste very nice. It was no pleasure to the prophet to speak disagreeable things to the king. If he had been like the false prophets, he would never have done it. But it was his business as God's servant and message-bearer, to state the truth, whatever might be the consequences to himself. These he did not feel at liberty to consider. Micaiah had not been in prison very long before the dogs were licking up Ahab's blood. If we had to choose between his lot and that of this proud and sinful monarch, it would not take us long to make up our minds. “The time of the dead, when thou shalt give reward unto thy servants the prophets” (Rev. xi. 18), will come shortly. Another Micaiah won't regret having been so faithful to his trust. He will esteem very lightly all the affliction that Ahab put upon him, and will be glad that he was counted worthy to suffer in the way he did.—ED.

R. ASHCROFT.

LAST MONTH'S RIDDLE.

NO one knows the number that will be reckoned from among the human race;

the nature of the multitude. “In what way?” you ask. Well, twelve is the foundation number of the family of God upon earth, twelve



NAMELESS SCENES FOR BOYS AND GIRLS WHO KNOW THE BIBLE.—No. 25 (*See page 80.*)

test, and this was what was intended by the command that he should offer up Isaac as a burnt-offering. Abraham recognised God's right to command whatever He pleased. Men are slow to allow Him such right, and think He is bound by their notions of justice and goodness. He has, therefore, found it necessary to teach them some lessons on this point; and the narrative referred to in this second query, was designed to exhibit the truth of this matter, and nothing could have been better suited to such a purpose.

3.—Eating good fruit brought forth death, for precisely the same reason. God had commanded that this particular sort of good fruit should not be eaten, on pain of death. He would have acted unworthily of Himself if He had given a command, and then shown indifference as to the way in which His creatures treated it. The uni-

verse could not be successfully or reasonably governed on such loose and ridiculous principles.

4.—The will of God is the only consideration that can make some things sinful and others not. "Sin is the transgression of the law." And God is the lawgiver. This simple fact gives an importance to every precept, however apparently trifling, which many people do not perceive. And it explains how a thing may be sinful at one period, and not at another. It all depends upon what has been commanded, or prohibited. The commandments which God wrote on the tables of stone, Paul says, have been "done away" (2 Cor. iii. 7). The reason why we may not do some things mentioned in the ten commandments, is not because Moses gave those laws to Israel, but because Christ and the Apostles have said that we may not do some of those things.

R. ASHCROFT.

THE SCHOOLBOYS' DREAM.

(Elaborated from a slight incident in the schooldays of a successful competitor for prizes offered in the first volume of this Magazine.)

WRITTEN NINE YEARS AGO BY A MEMBER OF THE ZEBEDEE FAMILY, WHO IS ALSO A BROTHER OF SIMON PETER.

As I was going to school one day—
It might be in the month of May;
At any rate it was in spring,
When bright flow'rs bloom, and sweet birds sing,
When sunshine and alternate show'r
Combine to bring forth nature's pow'r,
So quickly that each day is seen
An increase of that matchless green,
Which clothes the landscape, once a year,
With hues that serve our life to cheer—
My thoughts were turned to future fame,
And how, 'mong men, to make a name.

I thought that I should like to be
A merchant great, with ships at sea,
Conveying goods from distant shores
To sell in England's busy stores;
Gold from this place, sugar from that,
Hides and furs, oil, timber, and fat,
Tea and coffee, cocoa and rice,
Flour and bacon, sago, and spice,
Alpaca, silk, cotton, and wool,
To keep the mills and markets full;
Fresh and dried fruits, fishes, and grain,
And lots more things in which there's gain.

I thought what heaps of cash I'd take;
How soon a fortune I should make.
I'd have an office fine and new,
In the East India Avenue,
With polished desks and marble floor,
Fittings of brass and walnut door,

Books of all sorts for goods and cash,
To guard against my way to smash;
And num'rous clerks to keep account
Of all my business at the fount:
The best of men I would engage,
Experienced, and mature in age.
By means like these I hoped to rise
A first-class merchant, rich and wise.

Thus I thought, and formed my plan,
To grow a great and wealthy man;
When, all at once, a gentle tap
Awoke me from my pleasant nap.
On looking round a well-known face,
Whose life had almost run its race,
My feet at once brought to a stand
To have a talk and shake of hand:
"He asked me what was in my mind—
Thoughts of weight, or light as wind?"
I told him what my brain had planned,
If I could but long life command.

Thus answered he, with solemn looks,
Resting one hand upon my books,
"Short-sighted boy, do you not know
That you will reap as you do sow?
You may make money, or may not,
For fortune cometh more by lot;
Who striveth most oft fails to gain
The prize his mind seeks to obtain,
While others, without stress or pain,
Live in a shower of golden rain.

"If your whole thought is to be rich,
 You may be thwarted by a hitch ;
 Panics may come, banks may go,
 Markets rise or fall below
 The price at which you've pledged your name,
 And then you may be brought to shame :
 At times like these what will you do,
 With bills to pay fast coming due ?
 Though quick your rise, yet you may fall,
 And in one day may lose your all :
 Your worthy name will then be gone
 And you'll have lost that which you won.

"A name that's based on sordid wealth
 Is worth far less than peace and health ;
 'Tis better not to rise at all
 Than rise and have a sudden fall.

"He who makes money all his aim
 Is like a man who seeks for fame ;
 Both may come, and both may go
 More quickly than a fall of snow ;
 The fight in each case may cause death—
 Then wealth or fame's not worth a breath.

"A mind that's bent on massing gold
 To all things else will be most cold,
 It's like a bouquet without smell,
 Or public clock without a bell ;

Or, like a half developed root,
 No power above the earth to shoot ;
 It loses half the joys of life,
 As man would do without a wife.
 A mind thus stunted ne'er can reach
 That truth expressed in simple speech,
 'Contentment is a constant feast
 To one and all from great to least.'
 When once the thirst for gold's commenced,
 One knows not when it will be quenched ;
 For each new draught but gives more strength
 To run a race of greater length,
 Not knowing when to make a stop
 Until compelled by death to drop.

"If you would live 'neath wisdom's wing
 Unto the wind your dream you'll fling :
 Restrain ambition's fruitless aims
 That you may not lose all your pains
 In running after this world's flow'rs
 Which seldom last man's transient pow'rs ;
 Here to-day, gone to-morrow,
 Short lived joys oft mixed with sorrow :
 Like blooming roses on the trees
 Sweet smell diffusing with each breeze,
 Enticing ev'ry passer-by
 To gratify the nose or eye,
 And take away in hempen bands
 Those summer gems not made with hands ;
 On nature's stem they thrive and bloom,
 Pluck them and then you fix their doom."

(The rest of this most wholesome rhyme, we hope to give another time).

GOING A-FLOWER GATHERING.

MY DEAR LITTLE FRIENDS,—I hope I shall not be intruding by writing you a letter through *The Children's Magazine*. I am much interested in the success of this little publication, and should not like to damage it by putting anything purposeless into it. I hardly know what part of it I like best, the puzzles or pictures, or letters or conversations. All are so good, and are admirably adapted to the end for which they are designed.

You know, of course, that everybody has an aim of some sort in what they do, and the reason of the issue of your Magazine is to lead you step by step to love the Bible, and by unfolding its treasures in an easy simple way, the Magazine helps you in this direction.

I had no idea until the last few years what a wonderful book the Bible is, and now that I have found out what it means and why it was written, I can't fully express to you how grand

and glorious a revelation it is. It becomes more and more beautiful the more I know it, and for this reason I want you to make it a close companion. At the start I little thought the unfailling joy it would be. Sometimes my brain would become a little weary, and I occasionally felt a hankering after other food than *manna*. I don't mind confessing this to you for two reasons : 1st, That God may have all the praise ; and 2nd, That you may not be discouraged if you feel the same to begin with, for by patiently digging to get the pearl of great price, you are sure to succeed in your aim.

I think I may, perhaps, better illustrate my meaning if I compare the Bible to a beautiful flower garden, and ask you to accompany me through the figure. We will suppose that we have been walking along a dry, dusty road, and unexpectedly get to know of a little gate, by which we may enter a shady re-

freshing grove, and be provided with cooling water and luscious fruits. Nothing loth, we enter; the only disadvantage at the time being that perhaps some friends are left behind with the crowd of toilers in the dusty road, who refuse to believe in the little gate and beautiful garden, so we say "good-bye" with a pang of regret, pass through, get refreshed, strengthened, and with some new acquaintances, begin our rambles among the flowers. At first we take what we consider a broad survey, and admire the prospect; *look* at the flowers; converse with our friends on their varied colour, shape, scent, and beauty. Then we begin to give them a closer inspection as they seem to require, not by any means tired now, but rather dreading lest we come too soon to the end of the garden. However, we go forward through the multitude of little paths, and, finding ourselves alone, we venture to *gather* a flower (up to this time we had simply *looked* at them). We then sit down quietly to examine it—what wonder! what delight! we feel. Oh, the brilliancy of colour, the potency of the perfume, the veining of the leaves, the texture of the petals, the graceful arranging of the whole! We mentally exclaim, "It is good to be here," and we ask, is each flower so beautiful? will each yield the same joy? Yes, my dear little friends, I can promise you that in the Bible Garden, each subject or flower will bear the same minute examination and yield the same joy. Moreover, there are no boundaries. You cannot reach an *end*, and you get stronger as you advance.

Perhaps you will ask, is the Bible written *merely* for present gratification? This is a most important question, and can be readily answered. No, the aim goes higher than that. The Bible is a book written under God's guidance for the purpose of setting forth to them that will see, *righteousness*, or *rightness*. The fact of such a book implies that we must be in a state of wrongness, and need to be set right. There was a time when the Bible was not required, because man was right with God, and acted in accordance with His ways; but you know what happened in the Garden of Eden—how Adam wrongly listened to the serpent, and acted on his advice instead of obeying God's command, and so fell into a wrong way of thinking and reasoning. In fact, from that time Adam's mind became subject to the same kind of working as that of the serpent, which you will easily see was "*a fall*."

If God had then left him, Adam and his descendants would never have known a difference between wrongness and rightness, or as we will now call it, *sin and righteousness*; but God with wonderful kindness came to the rescue, and through the angels, instructed him in the way he should get back to God's favour. But man had become so inferior to his first estate, that he might forget all the angels told him, and might make mistakes as to what God required him to know and do, so God, in addition to spoken instruction, commenced a beautiful system of worship involving the constant use of natural and familiar objects by which men would be reminded of their sinfulness and divine holiness. This was showing righteousness by *figure*, and when we read about Aaron and the priests and their dress and service, we know they were simply *patterns* or *figurative representations* of *real righteousness*.

By-the-bye, I find we have got right into the Bible Garden, and it is well nigh impossible to leave it without gathering a flower and examining it. There is such a choice. What shall we have? Let it be *Aaron's breastplate*. Well, the full consideration of it would take us all through the Bible; so, we must be content with one phase only, and try to concentrate our thoughts on the stones.

The breast-plate was composed of twelve precious stones, set in a case made of purple, blue, scarlet and gold thread. Precious stones are not only used as figures in the breast-plate, but in the building of the Temple, and as Peter speaks of the saints as "living stones," all who are, or wish to become saints, must be interested in knowing *how* precious stones serve to represent righteous people.

We must look into a few particulars concerning *precious stones*. Precious means valuable, rare, and durable, but these are not the only qualities necessary to make a stone precious. It must be capable of being made beautiful. We go into the roads and lanes and see plenty of stones that could never could possess any beauty: They might be chipped and scoured, but they would still be thick, dull, and uninteresting, useful in their way, but only calculated for very ordinary purposes. No one would use them to grace a royal crown or a lady's tiara, and a jewel casket would have no place for them. For such distinguished positions as these, men choose gems, clear, beautiful and lustrous, such as diamonds, rubies, amethysts, &c. If you take one of these fresh from the hands of the lapidary, you will

see that the surface has been cut into many little angles, and these angles reflect *all* colours, which you would think belonged to the stone, but the lapidary would say you were mistaken. You would perhaps be surprised to hear that the colours were not in the stone but in the light. Light contains three colours—red, yellow, and blue. These colours are called primary, because all other tints are but variations of these three. All these colours are shown by the precious stone, because the lapidary has so skilfully shaped the surface as to break the rays of light. This breaking of the light is termed refraction, and, by showing the *colours* of the rays, produces a most lovely appearance. Without the light, the stones would be lustreless, and without the stones, you would not know the light was so beautiful. Both are needed to produce the effect aimed at.

Now, if you could have seen the stones of Aaron's breast-plate, they would have been precisely of this nature, and the *living stones* which they symbolise must be of this nature too; that is to say, if they are to find a place in the kingdom, they must reflect every side of God's character. Unless there were living stones to do this, we might not be quite clear about righteousness, although it has been summed up in a few words, "Loving God with all our strength, and our neighbour as ourselves." *Still we almost need to see it exemplified in some one*, for no one is born with such inclinations any more than a precious stone when first dug out of the earth is an object of beauty. At this stage it does not seem better than the surrounding rubble, but the lapidary would know its value, and proceed to clear away the ugly old outer crust, and scour and clip and polish till it was ready for the use of a king. It is the same with God. He knows where to find living stones, and when separated from the surrounding mass as a wise and skilful lapidary, will prepare them for His use. But God has not merely given instruction, and shown it by figure—(this answered for a time as a schoolmaster, or training)—He has actually shown us His PROCESS of preparing gems and has left the pattern on record for our imitation.

A certain Living Stone was "cut out of a mountain without hands," which means that by the power of God, Jesus Christ was born a little babe and had God for his father, in a way that no one else

ever had. He grew to be thirty years of age, and from that time, we have an account of how he, as the "chief corner stone," was perfectly obedient, and so reflected the righteousness of God. Now, here comes the point; he *learned obedience by the things that he suffered*. His sufferings were the chipping and polishing of the stones of the breastplate. How hard it must have been for him meekly to submit to be poor, when he might have been rich; to have no place where to lay his head, when he might have had a king's palace; to endure hunger, when he could have turned the stones into bread. What a chipping it must have been to have had a mind full of knowledge and wisdom, and yet to have for his companions the ignorant and unlearned. Yea, but what was it to *love his enemies*, and do good to them that despitefully used him; to be buffeted, spat upon, to suffer every sort of indignity—when it was in his power to summon more than twelve legions of angels to his aid. Yet, when all this had been borne, he had not been proved in every point. There was still an angle, the greatest and most difficult, to be chiselled, for you know, "all that a man hath will he give for his life," and it was necessary for him to be obedient unto death, even the death of the cross. At last the time came for this, and we behold him in an agony, sweating great drops of blood, and saying, "Not my will but thine be done," and on the cross, in the last pangs of agony, saying, "It is finished."

Thus the first stone was polished. The breastplate requires others, and we are invited to fill in. All the selections will be made on the same principle. Shall we submit to the plan, and be among God's jewels? We are not called upon to resist unto blood, and we are not likely to have so many indignities heaped upon us as Christ had; but there are passions to be subdued, evil desires to be crucified, mere earthly ambition to be sacrificed, and in their place must appear—love, joy, peace, long-suffering faith. We have our pattern before us. In all things we must consider him; take him for our model, and we shall not fail to stand approved in that day when a scrutiny, as by fire, shall make manifest the rare, beautiful, and enduring character of "Living Stones."

Trusting you will not weary of culling the products of the Bible Garden.—I remain affectionately your friend,

A FLOWER GATHERER.

CONVERSATIONS ABOUT THE TRUTH, BETWEEN A PAPA
AND HIS CHILDREN.—No. 29.

PA.PA.—You remember where we left off last time?

Master **CLEVERBOY**.—The people worshipping the golden calf.

Miss **SAPENTIA**.—That wasn't where we left off. We had got past that.

Miss **ECSTACY**.—We left off where Moses was to go up to Mount Sinai to ask God to forgive the people.

Master **CLEVERBOY**.—Yes; that was it.

Miss **SAPENTIA**.—Did he go?

PAPA.—Yes; he went. He said, "Oh, this people have sinned a great sin, and have made them gods of gold."

Miss **SAPENTIA**.—Gods? I thought there was only one—the golden calf?

PAPA.—True, there was only one golden calf.

Miss **SAPENTIA**.—Did they make any other golden idol?

PAPA.—No; not at that time.

Miss **SAPENTIA**.—Why did Moses say "gods"?

PAPA.—Well, it was customary to use a plural term in describing any object of worship.

Miss **SAPENTIA**.—Why?

PAPA.—I am afraid you are asking too deep a question.

Miss **ECSTACY**.—She always does. She gets quite tiresome.

Miss **GENTLE**.—I don't think she is tiresome. I like to hear all the questions, though I cannot ask them myself.

Miss **SAPENTIA**.—I want to know.

Master **CLEVERBOY**.—You want to know things that nobody can tell.

Miss **SAPENTIA**.—Somebody must know.

PAPA.—There are some things we cannot be sure about; but probably the reason of a plural name being used to describe an object of worship would be that the name by which God was first known to men, was a plural name. Everything supposed to be God would naturally come to be spoken of in the same way.

Miss **SAPENTIA**.—Why was God's name plural?

PAPA.—Because He was first revealed in the form of the angels. When God spoke, it was by angels; and when God did anything—whether to put the world right at what is called The Creation, or to destroy Sodom and Gomorrah—it

was by the angels. David speaks of them as "His angels that excel in strength, that do His commandments, hearkening to the voice of His word." Because, therefore, the speakers and the doers of the words and works of God were many, the name describing them was a name of many.

Miss **SAPENTIA**.—What was it?

PAPA.—*Elohim*.

Miss **SAPENTIA**.—What is the meaning of *Elohim*?

PAPA.—Powerful ones, or, as translated in our Bible, "gods."

Miss **SAPENTIA**.—It looks as if the Bible taught many gods then, and not one; and yet it says there is but one God.

PAPA.—It looks at first sight a little contradictory, but it is not really so. Although it speaks of the *Elohim* (or God) doing this and saying that, yet in the Hebrew, the verb expressing what they do is singular and not plural.

Miss **ECSTACY**.—That makes it still more difficult to understand, doesn't it?

PAPA.—No.

Miss **GENTLE**.—It is too deep for me altogether.

Miss **ECSTACY**.—Why doesn't it make it more difficult?

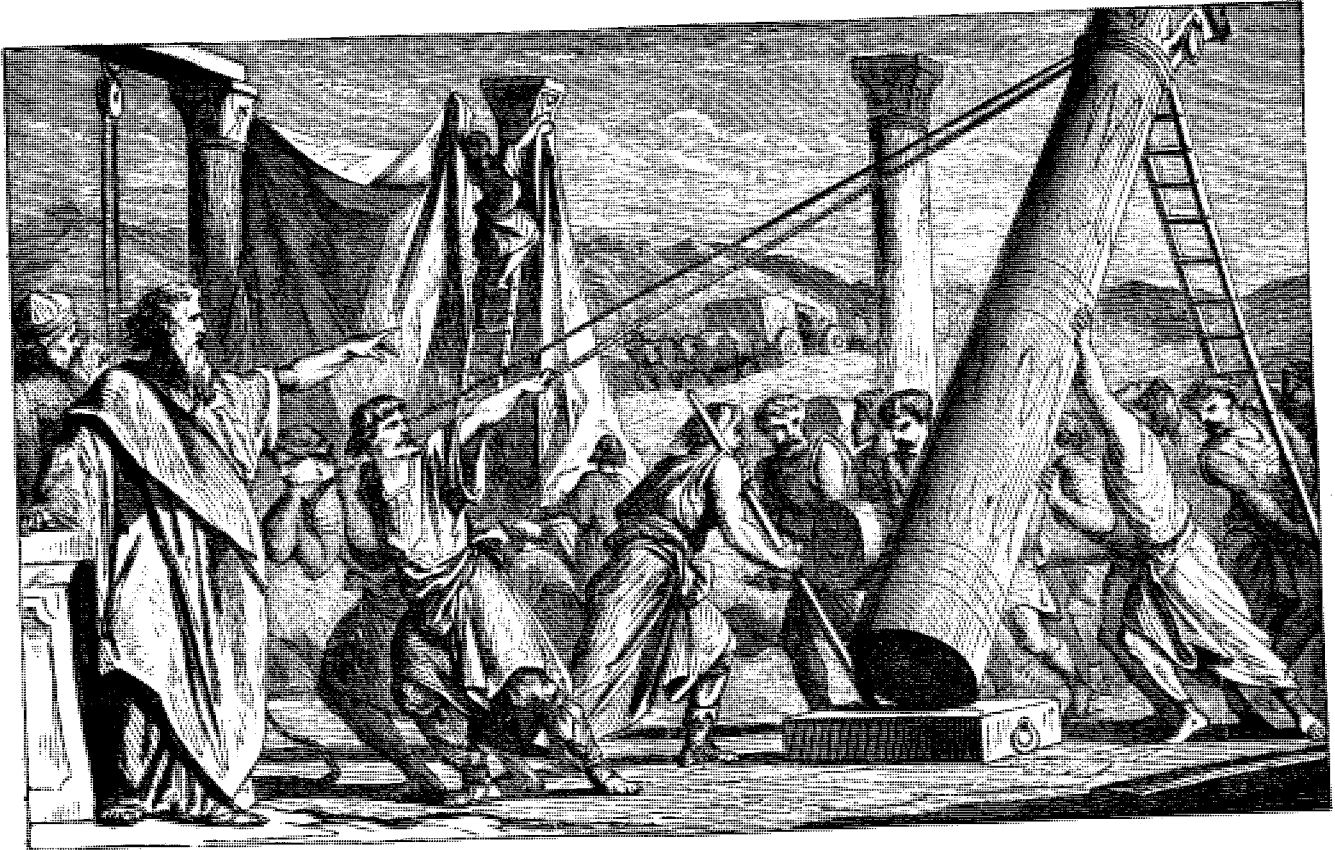
PAPA.—Well, you see, the teaching of the Bible is that there is one God working through many spiritual beings called Angels. It is His work they all do, and, therefore, the act performed is described as His act. Yet, really, the actors were His powerful servants or *Elohim*. His work was first known in the form of their work, and, therefore, their name came to stand for His name. This was probably why an idol was described by a plural name that stood at first for the true God.

Miss **SAPENTIA**.—Has God no name of His own that is singular and not plural?

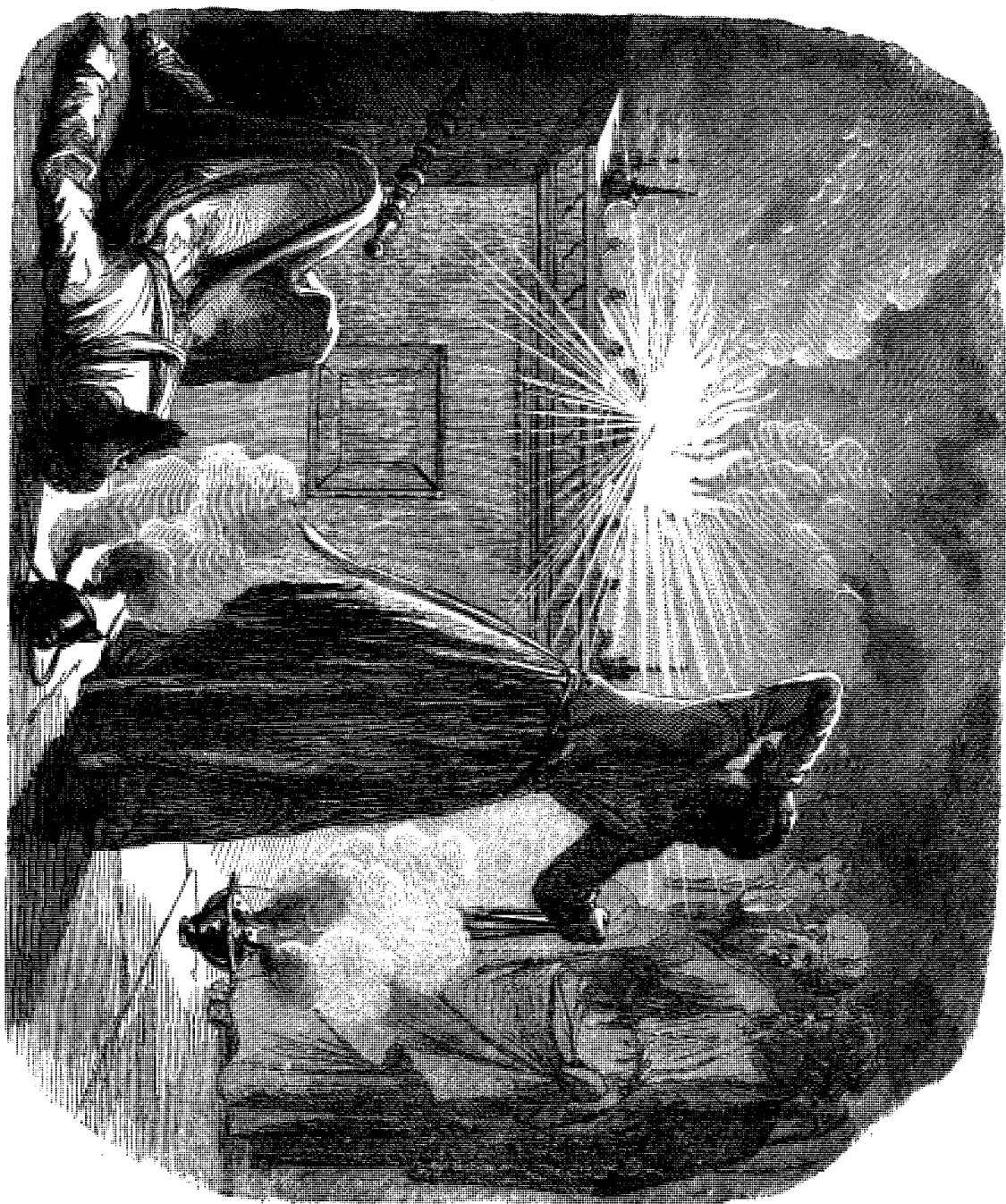
PAPA.—Yes! but there I am afraid we are going quite too deep. His own name was first revealed to Moses by the angel of the bush; but that we must leave at this time. He adopted *Elohim* as one of his names, because the *Elohim* were but manifestations of His own power and intelligence.

Miss **ECSTACY**.—I should think we have had enough about that.

Miss **SAPENTIA**.—I should like more.



REARING UP THE TABERNACLE AND ITS COURT.



NADAB AND ABIHU STRUCK DEAD FOR DISOBEDIENCE.

PAPA.—Probably Miss Ecstasy is right. We may have more another time. If we followed it out, it would take all the time, and we should not be able to finish what we began with.

Master CLEVERBOY.—About Moses going up to Sinai?

PAPA.—Yes: when he got up, he confessed the people had sinned a great sin in making the golden calf, and he asked God to forgive them.

Miss GENTLE.—Did God forgive them?

PAPA.—In a certain sense He did.

Miss SAPIENTIA.—What sense could that be? I should have thought they must either be forgiven or not.

PAPA.—Well, He forgave them in the sense that He did not immediately destroy them. He suffered them to live, and consented to lead and guide them still. But He told Moses that He would visit their sin upon them some day. He sent them an angry message.

Miss ECSTACY.—What was it?

PAPA.—That they were all to take off their ornaments, or else God would consume them in a moment for their wickedness.

Miss ECSTACY.—Had they ornaments on?

PAPA.—Oh, yes.

Miss SAPIENTIA.—What sort?

PAPA.—Oh, all sorts—bracelets, earrings, chains, nosejewels, headbands, ornaments of the legs and arms, and so on. They were just as fond of wearing ornaments in those days as people are now.

Miss GENTLE.—Some people.

Miss ECSTACY.—Most people.

PAPA.—Yes; most people. There would be fewer ornaments if wisdom were more common.

Miss SAPIENTIA.—Was it wicked for the children of Israel to wear ornaments?

PAPA.—Not exactly wicked; in fact, to a certain extent, it was permissible and even commendable.

Miss SAPIENTIA.—Why was God angry with them then?

PAPA.—About their idolatry—their forgetfulness of Him. He would not have been so hurt about their ornaments if they had been faithful and obedient. It was not the thing for wicked people to be decking themselves up.

Miss SAPIENTIA.—Did they take off their ornaments?

PAPA.—Yes, they stripped themselves of their ornaments and mourned.

Miss ECSTACY.—Why did they mourn? Was it because they had to put off their ornaments?

PAPA.—Not altogether. God had said in His angry message that He would not go with them in their journey to the land of promise, because of their stubbornness and insubordination. "When they heard of evil tidings they mourned." At the same time, they put off their ornaments.

Miss SAPIENTIA.—Was God pleased with them then?

PAPA.—A little. He said He would see what He would do with them.

Miss SAPIENTIA.—What did He do?

PAPA.—He told Moses to get them ready to depart on their journey to the land that He had promised to Abraham, Isaac, and Jacob. He said He would send an angel before them, but He himself would not go with them. Moses was very sorry for this, but God said His presence would go with them.

Miss ECSTACY.—I suppose they would get ready to march then?

PAPA.—Not just immediately. It was some time before they marched. Moses had to go up to Mount Sinai again, and be away another forty days before marching time came; and even then it didn't come just at once. When he came down from the mountain the second time, he had to tell them all the laws that God gave him, and they had to make the tabernacle and all the things connected with it according to the commandment that came from God.

Miss ECSTACY.—They would have a lot to do.

PAPA.—Yes; it would take some time.

Miss ECSTACY.—Some months?

PAPA.—Yes, several months. You recollect we had before about the people bringing stuff to make the various things that were required.

Miss ECSTACY.—Yes.

PAPA.—You would be astonished at the quantity. Gold for instance.

Miss ECSTACY.—How much gold?

PAPA.—Over a ton and a half.

Miss ECSTACY.—What a quantity! And how much silver?

PAPA.—Over five tons; and of brass about three and a half tons.

Miss ECSTACY.—Dear me! What a heavy thing the tabernacle must have been. I always thought it was a light wooden structure.

PAPA.—That is a mistake. The boards you must recollect were overlaid with gold; and then every pillar of the sanctuary (a hundred in num-

ber) had a socket of silver, placed in the ground, weighing over a hundred-weight; and every pillar of the court, a socket of brass, besides the silver and brass required for the hooks and fillets of the pillars, and the altar and its vessels.

MISS ECSTACY.—It would take a long time to make all these things?

PAPA.—No doubt.

MISS ECSTACY.—How would they know how to make them?

PAPA.—God inspired one or two special men to understand the plan that Moses gave them; and they directed others in the work.

MISS SAPIENTIA.—How did Moses know about it?

PAPA.—God shewed him the pattern of all things on the mount, and told him he was to be sure to make all things according to that pattern. Moses explained it all to the men that God inspired—Bezaleel and Aholiab: and they guided many others in the making of the things. At last, all the work was finished, and Moses came and looked at it, and said it was all right, and thanked them for having done exactly as God had commanded.

MISS SAPIENTIA.—What happened then?

PAPA.—A day was appointed to set up the tabernacle—namely, New Year's Day—the first day of the second year after they were come out of Egypt.

MISS ECSTACY.—I suppose the people would like the setting of it up?

PAPA.—Yes. People are always interested in a new affair. No doubt the children of Israel would all cluster round and watch the work of rearing up the tabernacle with pleasure. (*The picture on page 72 shews the process.*) They set up the tabernacle and put in the ark, and the candlestick, and the golden altar all in their proper places as directed. Then they set up the curtained court all round the tabernacle, and set up the hanging of the court gate that did instead of a door. Then Moses went round and put a little of the anointing oil upon everything.

MISS SAPIENTIA.—What was that for?

PAPA.—It was to sanctify or make holy all the things connected with the tabernacle.

MISS SAPIENTIA.—How did it make them holy?

PAPA.—Well God had appointed it so,—that everything touched with the anointing oil should be considered sacred—so much so that any stranger touching or coming near them would be struck dead.

MISS SAPIENTIA.—That would be dreadful, Miss Gentle.

MISS GENTLE.—It would indeed. I hope no one was struck dead?

PAPA.—By-and-bye, but not for that offence. It was for something else. We shall see about it directly. We were speaking of the anointing oil.

MISS ECSTACY.—What sort of oil would that be, pa?

PAPA.—A special sort that was made for the purpose. God told Moses how to make it. Several spices were used—myrrh, sweet cinnamon, cassia and calamus; and these were all beaten together in certain proportions with olive oil. It made a very sweet-smelling composition. It was forbidden to any man to make or use the like of it. Also a perfume was made of a refreshing odour peculiar to the sanctuary alone. No one was allowed to make it for any other purpose.

MISS SAPIENTIA.—I should think it must have smeared and dirtied the things to have them touched with the oil.

MISS ECSTACY.—Miss Sapientia! Such things you do say!

MISS SAPIENTIA.—Well! I only want to know.

PAPA.—There would not be much smearing. It would only be a touch, and a pleasant sweet-smelling oil like that would not be objectionable. At all events, all the things were anointed. Then Aaron and his sons, who were to be the priests by God's commandment, were brought to the door of the tabernacle and washed and then dressed in the beautiful robes that had been got ready.

MISS GENTLE.—We have not heard about the beautiful robes.

PAPA.—No, not particularly. It will be sufficient to say that beautiful dresses were got ready by God's commandment for the priests to do their work in. They were now dressed in them and anointed, and directed what to do. It was here where the dreadful thing happened.

MISS GENTLE.—Oh, I don't want to hear it.

MISS SAPIENTIA.—We must hear all.

MISS ECSTACY.—Perhaps it is not very dreadful.

PAPA.—It was the duty of Aaron's sons to offer incense in the course of their service. To do this, they were ordered to light their censers at the fire that was burning on the altar. Instead of this, two of them, Nadab and Abihu, used

common fire; and when they presented the incense in the sanctuary, they were struck dead

on the spot (*See the picture on page 73.*) Here we must stop till next time.

BIBLE MEN AND FATHERS.

COME, my children, cheer up! we are now rapidly approaching our destination, and Jacob has just dispatched Judah to Joseph, to tell him that his father will be glad to meet him at Goshen (Gen. xlv. 28). You will not soon forget, children, what happened at Beersheba, our first halting place. Jacob, like Christ, you may have observed, is priest over his own house (Gen. xlv. 1), and therefore, like Job (i. 5), he offered up burnt-offerings on behalf of himself, and his entire family, one for each, according to the number of them all. This will explain to you how it was that Jacob brought such a large flock of sheep with him. They were not intended for food, merely, you see, but for "sacrifice unto the God of his father, Isaac." With Jacob, it is easy to see, that God is his first thought, and to do His will his chief concern. What modern shepherd or cattle owner would think of offering a whole flock of sheep to God (supposing that he now required such sacrifices)? Why, outside of those who "believe and know the truth," we should not know where to look for another Jacob in the whole three continents. The un-Israelitish capitalists of our day, whose dinner table is their only altar, and mammon the only god they truly worship, could not possibly be supposed to appreciate or honour a law that required the first and best of all their increase to be given to the God of Israel. As David said of the same class in his day, "God is not in all their thoughts;" it is just a pure distress to think of them at all. These are not the men that God has given us to look at; except by way of contrast with the true and loving service which He desires, and which is so eminently exhibited to us in this God-fearing Jacob, whose faith and love was not merely in word, but in deed and in truth.

But do you know, children, that whilst we tarried at Beersheba, Jacob received an angelic visitation during the night when we were all asleep; for he heard a voice calling to him and saying, "Jacob, Jacob;" so he said, "here am I;" and when he had thus said, the voice spake again saying, "I am God, the God of thy

Father; fear not to go down into Egypt; for I will there make of thee a great nation, I will go down with thee into Egypt, and I will surely bring thee up again; and Joseph shall put his hand upon thine eyes" (xlv. 2-4). Now, here is an instructive coincidence: God allows Jacob to proceed some twenty miles or more upon his journey of faith and love, and then so fittingly steps in with these sweet assurances of His guiding presence and purpose, just during the little recess that Jacob had so early provided for sacrifice and worship. There can be little doubt but that it occurred in answer to Jacob's prayer, as well as for the confirmation of his faith and work. Just look, children, how many interesting little matters are contained in this divine communication to Jacob: first, Jacob's family are to grow into a great nation whilst they are in Egypt, just as Joseph has grown into a great man; second, that Yahweh has sent His angel to accompany Jacob into Egypt, and to remain with him upon his arrival; third, Jacob will die in Egypt in the comforting presence of Joseph; and fourth, Jacob is assured that when he dies, God will see to it that he is brought up again out of Egypt, to be buried in the grave which he has had digged for himself in the land of Canaan (i. 5). So putting all this together, children, we have an explanation of all that seems so divine in Jacob's proceedings; for, like Abraham, he believes God, and that is the very beginning of righteousness, as well as wisdom (Gen. xv. 6).

Look you, children, we have now reached the fertile country of Goshen, the very best for pastoral purposes in all the land of Egypt (Ch. xlv. 5, 11). Truly, what rich and luxurious pasturage we have here; with what a joy-inspiring colour God has clothed the grass of the field, and how beautifully he has garnished it with gay flowers, which children so love to gather; and how complete the peaceful happy picture, when the verdant meadows are studded with herds of cattle and flocks of sheep, and in its season with the little frisky gambolling lamb.

How cheerful along the gay mead,
The daisy and cowslip appear ;
The flocks as they carelessly feed,
Rejoice in the spring of the year.

Then, how much the deep blue sky, and the glorious shining sun, adds to the beauty of the scene beneath our feet, when heaven and earth seem to unite to produce one of those typical "mornings without clouds;" when the whole atmosphere is instinct with happy life and merry praise of the beneficent Creator; and when man, too, catching up a little of nature's universal joy, for a while surrenders himself to the entrancing scene, in which again he revels like a little boy. What little boy or girl is there that does not love the beaming sun, who, though so high up in the heavens, yet condescends to look in upon our humble dwelling upon earth, and to gladden even our home-life with his shining countenance, in all of which he but speaks to us of the radiant love of Him of whom we sing so truly—

God is love, His mercy brightens
All the path in which we rove.

In ancient times people used to worship the sun as god. This, of course, was wrong, because we are not permitted to worship even what God has made, any more than what man has formed with his own hands; but, on the other hand, we can say with the hymn—

I sing the almighty power of God,
Which made the mountains rise ;
Which spread abroad the flowing seas,
And built the lofty skies.

Or again, children, when we come to think how dark the world is in every moral and divine sense; and how naturally liable we all are ourselves to walk as other men walk, and to live as other boys and girls live, shall we not take a lesson from the sun, each seeking to be a little light-bearer in the midst of the universal gloom; and may we not usefully encourage ourselves to this in the language of self-applied exhortation, saying in the words of another hymn:

Awake my soul, and with the sun,
Thy daily stage of duty run ;
Shake off dull sloth and early rise,
And pay thy morning sacrifice.

Now, children, there seems to have been a wonderful providence about this Goshen: it is said by many eminent writers to have been occupied before this time by certain warlike shepherds of the military house of Cush, who at one time lorded it over the whole of lower Egypt: they are known in profane history as the

Hycsos or Pallie Shepherd-Kings. Now it is said on apparently good grounds that these atrocious invaders who had occupied this part of the country for some hundreds of years were at last expelled by Joseph's Pharaoh; thus opening up the way for the present easy settlement of Jacob's family in this now vacant pasture land, which at present is only sparsely occupied as you see by the King's cattle. And not only so, but it is said (by Faber) that a little thing occurred again when the ten tribes were carried captive to another Goshen, or Gozan, in Media, or Mesopotamia (2 Kings, xvii. 6); from whence it appears a branch of the same Cuthite people had just previously been expelled or exterminated by the Assyrian Kings; so making room again for the subdued and expatriated Israelities (2 Kings xix. 12). And this Assyrian Gozan is a place of pasture (as its name signifies) and, therefore, as equally suitable to the pastoral requirements of the children of Israel as the Egyptian Goshen we are now pressing with our feet. It is in this and other ways that God has provided for Israel's preservation and prosperity all through, even in the lands of their captivity; as it is written "He made them to be pitied of all those that carried them captives" (Ps. cvi. 46.)

O, look you, children, see what is coming along in the distance, splendid chariots drawn by fine prancing horses; O, how beautifully they speed along compared with our slow oxen teams. Surely this is Joseph coming to meet us in all the glory which God has given him. O, sure enough it is Joseph, for here is Judah leading the way at full gallop. See, Jacob is in communication with him! Now, see, they are assisting him to dismount, and Joseph's officers are already on the spot forming a grand military avenue through which Joseph is to pass from the chariot into the presence of his father. See! here he comes, with leaping steps! Now, the climax is reached, and Joseph (for a moment forgetting his dignity) presents himself to his father, as if his beloved parent were the very King of Egypt himself. Truly, children, what an affecting scene this is!—reunion after twenty-two years' of bitter and hopeless separation! This explains the loud wailing, weeping joy that we hear, and the prolonged embrace of renewed paternal affection. Truly, the glad-hearted old man may now say in the words of the parable, "This, my son, was dead, and is alive again; he was lost, and is found."

Now the thrilling meeting, see, is concluded, and Jacob's cup of joy is full to the brim; and now, says he, "let me die, since I have seen thy face, because thou art yet alive." But this is not the end of the matter, for Joseph is only now

departing for Pharaoh's court, with a view to preparing the way for his father's presentation to the King himself (Gen. xlv. 31.)

F. R. SHUTTLEWORTH.

PUZZLES AND CURIOUS THINGS TO FIND OUT.

FACTS ABOUT CHRIST.

- As a **PERSECUTED BABY** (Matt. ii. 16-20) he was the object of Herod's wrathful mandate, decreeing the slaughter of all the children in Bethlehem under two years of age (Jer. xxxi. 15).
- As a **CRUCIFIED MAN** (John xix. 11) he was the subject of the destroying hostility of Jewish hatred and Roman power, in connection with the purpose of God, which required him thus to be made an offering for sin (Acts ii. 22).
- As a **CIRCUMCISED SON** (Luke ii. 21) he was subjected by his Jewish mother to the requirements of the law of Moses, under which he was born; and which enacted that a male child should be circumcised the eighth day (Lev. xii. 3).
- As a **BAPTIZED BROTHER** (Matt. iii. 13-17) he received immersion at the hands of John the Baptist, in common with as many others of his Jewish brethren as thus sought to fulfil all righteousness (Heb. ii. 11).
- As a **FIRST-BORN OF MARY** (Luke ii. 7) he was the fulfilment of the prophecy which said, "Behold a virgin shall conceive and bring forth a son" (Isa. vii. 14).
- As a **FIRST-BEGOTTEN OF GOD** (Heb. i. 6) he is the first-born and head of the family of sons which God is developing for Himself from the human race (Rom. viii. 29).
- As a **WISDOM-LOVING BOY** (Luke ii. 46-49), he exercised himself supremely in his divine "Father's business" from his youth upwards; astonishing even the doctors of the temple by the wisdom of his questions and answers (Luke ii. 52).
- As a **WISDOM-TEACHING MAN** (Mar. vi. 2), he instructed men in the knowledge and work of God; and taught them the commandments by which alone they can enter into life and inherit the kingdom (Matt. vii. 29). F. R. S.

MORE FACTS ABOUT CHRIST.

- | | |
|---|--|
| He was both a faster and a feaster | } Find out the passages and explain the meaning. |
| " a scourger and a scourged one. | |
| " a life giver and a life taker. | |
| " a friend of sinners and an enemy of Satan | |

"SIN-LADEN" AND SIN-FREED.

DOUBLE ACROSTIC.

Year by year on *that great day,*
This, sin laden, was sent away.

- 1 His mother looks out through the lattice in vain
 His chariot carries; its rider is slain.

2 Many a one has been made and broken,
 That stands sure which the Lord has spoken.

3 Why make ye this *tumultuous* weeping?
 The damsel is not dead, but sleeping.

4 A bird of the wilderness,
 Symbol of loneliness.

5 A sort of service to the saints forbidden.
 Before their master, nothing can be hidden.

6 The mountain, where they stood to bless
 Those who would follow righteousness.

7 *This* is better than all slain lambs,
 And "to hearken, than the fat of rams."

8 The curse peeled forth from the mountain side,
 And all the people *thus* replied.

9 The Valley of Slaughter, a fearsome spot
 Where the flame burns on, and the worm dies not.

MY. C.

"EVEN SO; COME, LORD JESUS."

A PLACE with two names; both which you must hold,
 A mighty one born there, the prophet foretold.

A woman of note gave birth to a seer;
 She brought him while young a coat every year.

The name of a tree, in which it is said,
 A prince was hung up by the hair of his head.

The father of two by labour acquired,
 Who for fourteen years the labourer hired.

When speaking of sheep our Lord in his day?
 Said, I am the—Ah! but what did he say?

And now I would ask the fond letter write down,
 That's very much used and called a pronoun.

A man of old time, a wicked one, too;
 To all of his class the Bible says, Woe!

A word that is used at the breaking of bread;
 Paul uses it saying 'twas what the Lord said.

Who is it we're told to trouble is born?
 Where seen is the sun at the earliest dawn?

A worker to whom the sluggard is sent?
 Whose time is in idleness wickedly spent.

A name once applied to one then adverse ;
Who Jesus denied with an oath and a curse.

An indefinite article now appears,
And yet a very significant meaning it bears.

Where was it a garment with Carpus was left ?
At a time when the writer was sadly bereft.

Who was it Paul said had erred from the truth ?
Who was it we read was wild from his youth ?

What time will the Son the kingdom give o'er,
And to whom will he give it when death reigns no more ?

C. M. H.

NAME PUZZLE.

a a a a a h h u u p p z a n d t e

No name of nation or of place
I by these letters mean,
But if you do them rightly trace,
And put each letter in its place,
A man's name will be seen,
A well known man I mean.
Yet you must now be keen
To find him out I wean,
For though he oft appears,
And sometimes shedding tears,
Yet when you have searched the Scriptures round,
This name will only once be found.

A BELEAGURED CITY.

(Aunt Ora offers a Card for the best explanation.)

The morn is breaking, its early light falls on a sleeping city,
In the cold gray dawn is no sympathy, in its dews no tear of pity.
No pity for him—that startled soul, who coming forth from his dwelling,
Hath bent his gaze on the valley below, while his heart with fear is swelling.
Back, back he runs to his master's side, bearing his evil tidings ;
But the master's spirit is not dismayed, and he greeteth not with chidings
His timid servant ; but words of cheer go straight to the drooping heart ;
And the prayer that rises up to God, bids every terror depart.
It is as if the earthly mists drop from before his eyes,
And a marvellous vision vouchsafed by heaven fills him with glad surprise.
And the foes may cry and shout, but the Lord can the tide of fury stem ;
For the hosts that guard those two lone men are more than there be with them.

SELECTED.

SOLID TRIANGLE PUZZLE.

(That is to say each side of the triangle exhibits the word wanted, which is a word of sacred things but not of a Scriptural sacredness though spoken of (but not much) in the Scriptures. The answers will give the word.)

1. The name of the things in question about which there was once a great tumult.
2. A descendant of Judah, not much spoken of, but to be found mentioned in the fourth chapter of 1 Chron.
3. A beautiful and refreshing thing in nature—used as an emblem of exuberant blessing.
4. A Hebrew name appearing in the English Bible signifying my husband.
5. The name of a person whose son was prominent in the conquest of Canaan.
6. First two letters in the name of a slimy fish pronounced unclean by the law of Moses.
7. Last letter in a name that is above every name.

D. E. (DERBY), Amended.

LAST MONTH'S PUZZLES.

"BETTER AGAINST THE LORD."—Sadducees and Pharisees. Thus Stump (Dan. iv. 15); Athaliah (2 Kings xi. 1-16); DurA (Dan. iii. 1); Dreamer (Gen. xxxvii. 19); Ulal (Dan. viii. 2); Cyrus (Isa. xlv. 1); Eagle (Ezek. i. 10); Eunice (Rev. iv. 7); Sardis (Rev. iii. 1.)

A GOOD RESOLUTION.—"I will not forget Thy word" (Psa. cxix. 16).—Thus: Israel (Amos iii. 1, 2); War (Psa. xvi. 9); Isaac (James xi. 21); Lion (1 Kings xiii. 24); Lamb (Isa. xi. 6); Naomi (Ruth i. 19); Obed (Ruth iv. 1); Truth (Prov. xxiii. 23); Famine (Ruth i. 1, 2); Ostrich (Job xxxix. 13, 14); Reign (Isa. xxxii. 1); Ghost (Job xiv. 10); Eden (Gen. iii. 10, &c.); Timothy (2 Tim. iv. 2); Titus (iii. 13); House (Col. iv. 15); Youth (1 Tim. iv. 12); Worship (Gen. xxii. 5); Olives (John viii. 1; Acts i. 12); Ruth (i. 14); Door (Exo. xxi. 6).

TWO MEN WHO WILL BE IN THE KINGDOM.—Micah and Nahum (two of "all the prophets, of whom Jesus said that they would be seen with Abraham, Isaac, and Jacob in the kingdom of God." Thus:—MaN (Isaiah xxxviii. 11), IehrA (2 Sam. xvii. 25), CateH (Luke v. 10), AbihU (Levi x. 2), HaM (Gen. ix. 22, 24).

THE SOLID SQUARE PUZZLE.

City of a Priest	SALEM	(Gen. xiv. 18.)
River of Damascus	ABANA	(2 Kings v. 12.)
Unkind Uncle	LABAN	(Gen. xxix. 10.)
"Growing out of"	ENAYE	
A weight	MANEH	(Ezek. xlv. 12.)

THE DIAMOND PUZZLE.

First letter in Mary	M	(Luke x. 42.)
Relation of Saul	N E R	(Sam. xiv. 50.)
A man driven out, &c.	M O S E S	(Ex. ii. 2.)
What we have to give	A C C O U N T	(Matt. xii 26.)
Abraham's grace	M A C H P E L A H	(Gen. xxiii. 19, 20.)
Abraham's native land	M E S O P O T A M I A	(Acts vii. 2.)
Place of battle	B A L T A M A R	(Judg. x. 33.)
Son of Haman	P O R A T H A	(Esth. ix. 8.)
Jacob's neighbour	H A M O R	(Gen. xxviii. 19.)
Place of captivity	K I R	(2 Kings xvi. 19.)
A letter and a word	A	

CONCEALED WISDOM.—1. A Command.—Honour thy father and thy mother. 2. A Blessing.—"Lord bless thee and keep thee."—(Num. vi. 24)

PICTORIAL ENIGMA, QUERIES, RIDDLES, INTELLIGENCE, &c.

QUERIES FOR BOYS AND GIRLS TO ANSWER.

(A picture card to each of the best three answers.)

1. Why was Christ born ?
2. Why did Christ die ?
3. Why did Christ rise ?
4. Why did Christ go to Heaven ?

BIBLE RIDDLE.—No. 22.

(A picture card to each of the three best answers.)

I went a very tortuous journey. I am always going the same road, but some people are threatening to stop me. You may know where I come from, but nobody can find out what becomes of me when I have ended my travels. I have seen wonderful things ; in a sense, no one can see me. And I have done things utterly out of my power. I was the best of doctors on one occasion, but the man had to see me more than once, and I did not charge him anything though he wanted to pay. Another time I glorified God and added to a man's renown, though such things are foreign to my nature. Still later, I received into my bosom the worst and the best, and acted the part which priests lyingly pretend belongs to them. I am to be found on earth, though having had much to do with heavenly things.

NAMELESS SCENE FOR BOYS AND GIRLS WHO KNOW THE BIBLE.—No. 25.

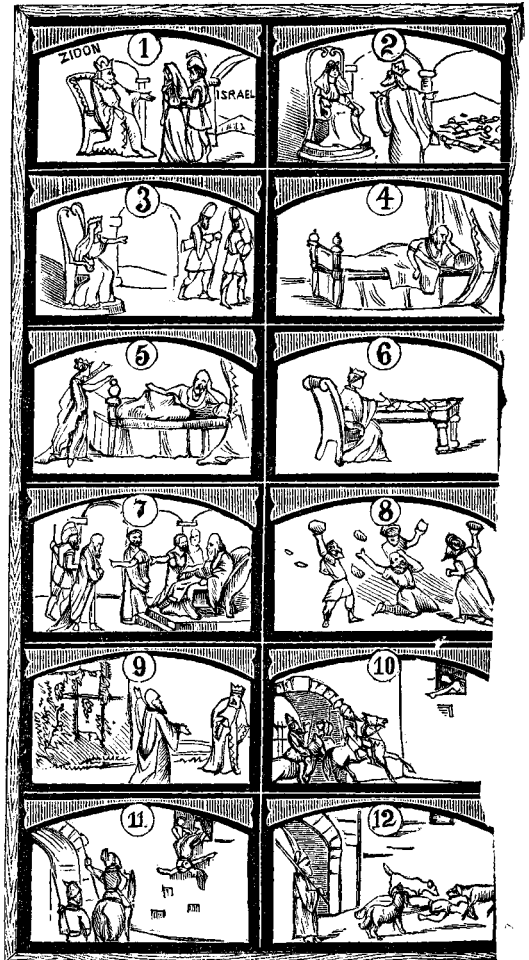
Here is all that is left of a once extensive and beautiful garden, which was situated in a valley at the foot of a hill, outside the walls of a great and ancient city. The name of it is known and spoken of in almost every language spoken upon the earth. The reason of this is because of something that happened in it. It did not take long to happen—not so much as sixty minutes, on one particular dark night, when it was cold. It happened with one particular man. If it had happened to any other man, the name of the garden would, likely, never have been heard of. There were other men there : but it was the one particular man being there that night, that makes people, all the world over, interested to see the picture of this garden. No doubt, you will now be able to tell the name of the garden, and what it was that happened in it, that has made many people cry, and will yet make multitudes shout for joy.

PICTORIAL ENIGMA.—No. 29.

PRIZES : best interpretation, three picture cards ; second best, two picture cards ; third best, one picture card.

EXPLANATION OF LAST MONTH'S ENIGMA.—No. 1. The Jewish captive maid tells her mistress of the prophet in Israel who could cure her master, Naaman, of his leprosy (2 Kings v. 3).—No. 2. Naaman having mentioned the matter to his king, the king sends him to the King of Israel with a present and a letter, asking for Naaman's cure.—No. 3. Naaman presents the letter to the King of Israel.—No. 4. The King of Israel rents his clothes on being

asked to do an impossible thing.—No. 5. Elisha, the prophet, asks why the King of Israel has rent his clothes, seeing there is a prophet in Israel.—No. 6. Naaman, sent by the King of Israel to Elisha, arrives at Elisha's door.—No. 7. Elisha, instead of coming himself, sends a message to Naaman, who is angry at the indignity, and goes away in a rage.—No. 8. Naaman's servants reason with



him, and entreat him to take Elisha's advice, and dip himself seven times in the Jordan.—No. 9. Naaman complies with this counsel, and is healed.—No. 10. Naaman departs to return Elisha.—No. 11. He implores Elisha to accept a present.—No. 12. Elisha declines, and Naaman departs.

All communications and remittances must be sent to Editor, ROBERT ROBERTS, Athenæum Buildings, 1 Mund Street, Birmingham, for whom the "Children's Magazine" is printed by J. G. Hammond & Co., at place.



Published Monthly: Annual Subscription, in Britain, 4s.; to the United States and Canada, One Dollar-and-a Quarter; to Australia and New Zealand, 5s. 6d.; Single Copies, 4d., post free.

"DILIGENTLY TEACH THY CHILDREN." "BRING THEM UP IN THE NURTURE AND ADMONITION OF THE LORD."—Eph. vi. 4.

No. 30.

JUNE, 1884.

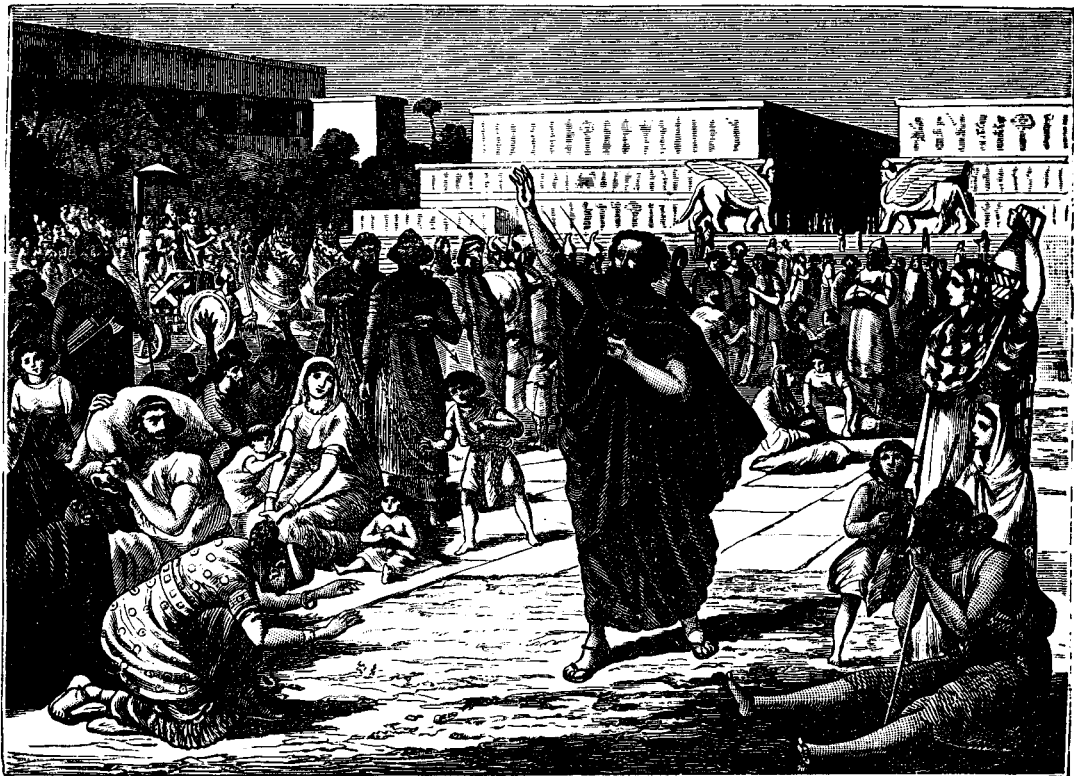
Vol. III.

GETHSEMANE.



UR readers will have had no difficulty in discerning a picture of the garden of Gethsemane, in the last month's "Nameless

Scene." The name signifies the place of oil-presses. The gnarled trees—a few of which are standing there, are olives. In ancient times these



trees were numerous in that locality, and very fruitful. Large quantities of olive oil were produced there. This oil was used in Palestine by the Jews for a variety of purposes. It was an important article of food and medicine both. In fever cases the body of the patient was well rubbed with it, and it generally gave great relief—its effects being cooling and agreeable.

The olive tree looks very beautiful at this time of the year, for it is in the month of June that it puts forth its charming white blossoms which grow in rich luxuriant bunches. The fruit trees of the Holy Land are, however, not so striking a picture now as once they were. Blight and desolation are upon the whole land, and the olives have shared the heat of God's great anger spoken of in Deut. xxix. 24.

Jesus often resorted to Gethsemane with his disciples, but there was one occasion of very sad and special interest on which he did so. It was "the same night on which he was betrayed." He knew what dreadful things were going to happen to him. He was in great mental agony and excitement, and prayed to God "with strong crying and tears." That anguish of his has caused Gethsemane to be heard of by people who, otherwise, would never have known there was such a place. But for it there could have been no end to the sorrows and pains of human-kind. It was part of a process which, when completed, will banish all misery from the earth, and fill it with peace and joy and smiling beauty, and enwrap it from pole to pole with the glory of God.

R. ASHCROFT.

LAST MONTH'S RIDDLE.



A WINDING river that a company has been formed to blot out by letting in the water of the Mediterranean into its valley. It comes from a spring in Lebanon, and empties itself into the Dead Sea, which never gets any deeper for receiving it. No one understands this. They think there must be an escape into the bowels of the earth at the bottom of the sea. The river has witnessed wonderful works

of God in the earth. Water is a colourless transparency; therefore, in a sense invisible. This water cured Naaman, and in dividing asunder generations previously, glorified Joshua in the eyes of Israel; yet God was the doer of these things. It received crowds in baptism for the remission of sins (the publicans and harlots), and also Jesus, who did no sin—the JORDAN.—ED.

LAST MONTH'S QUERIES.

1.—Matthew tells us that Jesus was born in order that a certain prophecy in Isaiah might be fulfilled. There was none among the sons of men by whom God could perform the work of redemption that needed to be done. "All had sinned and come short of the glory of God." He therefore raised up a son and a Saviour in the person of Jesus, who was thus not a mere man, though he "was of the seed of David according to the flesh." By him it was possible for God to do that which from the beginning He had determined to do. He was born and sent into the world to be "the light of the world" and to bear witness unto the truth, as he himself told Pilate. There was no

one else who could have taken his place. He was entirely separate from sinners.

2. Christ died because his Father had commanded him to lay down his life (John x. 18). It was a necessary part of his obedience—necessary to his own deliverance from the mortal state which he inherited from Mary his mother—and necessary to the salvation of his friends from the same perishable nature. His death was a vindication of God's majesty in requiring that the body of sin should be destroyed. He did not die to save immortal souls from hell, as people now-a-days teach. Nor did he die *instead of* others, for in that case they would never die, and he would have remained dead.

3. Paul says he was "raised again for our justification." The grave could not retain its hold upon a sinless man. God would not suffer His holy one to see corruption. One single offence would have kept him a prisoner in the tomb: but he always did those things which pleased the Father. He was raised that he might give eternal life to his brethren, which he never could have done if he had remained in the grave himself.

4. He went to Heaven that he might make intercession for all those who belong to His house, and be the medium of their approach unto God. "No man cometh unto the Father but by him." God hears those who draw nigh unto Him in Christ's name. Prayer and praise otherwise presented are simply a waste of wind.
—R. ASHCROFT.

THE SCHOOLBOY'S DREAM.

(Elaborated from a slight incident in the schooldays of a successful competitor for prizes offered in the first volume of this Magazine.)

WRITTEN NINE YEARS AGO BY A MEMBER OF THE ZEBEDEE FAMILY, WHO IS ALSO A BROTHER OF SIMON PETER.

(Continued from page 68.)

"The best of all our earth-born joys
Are unto us as children's toys:
What we have not we want the most,
We get it and at once we boast
Of our good fortune; by and bye
Its freshness fades, we droop and sigh
For other pleasures, which, in turn,
Cease to charm us; then we learn
To rest content with our condition,
And put to sleep our vain ambition.

"This bunch of flow'rs I'll hand to you,
With its mingled shades from red to blue
In hope that it will serve to teach
The truths I'm trying now to preach:
Most beautiful it is just now,
Fit to adorn a maiden's brow,
As charming to the natural sight
As your bright dream to fancy's flight.

But e'er you bird sleeps in its nest,
Or you upon your pillow rest,
Its leaves will droop and look quite dull
As if of grief and sadness full,
To think that its short life is done,
Its brightness and perfume are gone;
A few days more and then that smell,
Which now doth please your nose so well,
Will so be changed that with disgust
You'll throw what's left to lifeless dust.

"Flow'rs are good as occasional joys
For men and women, girls and boys,
But, not the things to occupy
Man's whole time until he die.
Your dream's a flower of brilliant hue,
But yet it's far from being new.
Dreams like yours others have had,
Thinking that wealth would make them glad;

But when come true what has been found?
That they were worse than empty sound;
And even when like pleasant song,
Their melody was not for long;
For soon rude death hath swept away
All that made mortal life so gay.
So your bright dream will fade away,
And then you'll be inclined to say,
'I wish that I had spent my strength
On that which lasts for greater length.'

"Would you from others wisdom learn?
From schoolboy dreams henceforth then turn;
Seek not for greatness, aim to be good,
Live not for self, live unto God;
Whate'er in life your station be,
At home, abroad, on land or sea,
Strive to do the best you can
To be a wise and useful man,
Faithful to all whom you may serve,
From path of duty never swerve.
In such a course you'll truly find,
A mine of wealth for virtuous mind,
A mine more rich than gold can make,
E'en though sought not for its own sake.

"Perhaps you think when you have made
A name that will not bear the shade,
You then will give your last few days
To God's pure truth, and thus Him praise.
But then you'll be too late, and find
That you have lost that power of mind
Which now you have to turn to things
Of greatest moment: when the wings
Of your ambition reach that height
You so desire, the mental sight
For things unseen will be so dull,
The heart for love of world so full,

That you'll not wish to see or know
The way to future life to go.

- “The mind's a garden which will grow
Flowers or fruit as you may sow ;
Gay flowers for simple ornament,
Sweet fruit for health and nourishment.
A garden full of nought but flowers,
With mossy banks and pretty bow'rs,
The eye to gratify or please,
Affords no room for fruitful trees ;
Its beauty comes with summer sun ;
When that has ceased its use is done.
Not so with trees of solid worth,
With roots that spread far 'neath the earth,
Whose fruits conduce to human health
And add somewhat to social wealth ;
These serve to cheer the wintry gloom
When frost supplants the autumn bloom.
- “ You look at life from youthful May,
But I from old October's grey ;
Your summer sun has yet to shine,
But mine has been and passed the line
Which separates the young from old,
Bright Spring from Autumn, heat from cold.
If you the winter of your life
Would spend without remorse or strife
In satisfaction's peaceful home,
With no desire abroad to roam,
With wholesome thoughts stored in the mind
Of God's goodwill to human kind,
Discard all hope of this world's praise
Whose words are like unto its ways,—
Empty, hollow, all for show,
No matter where you turn or go.
- “ This busy world is based on sin ;
The how and when it entered in
You know full well, for it is told
In holy oracles of old.
It grows bright flowers and also fruit,
The mind to please, the eye to suit ;
But such as will not do to keep
When it has ta'en its endless sleep :
Decay is writ on every root
E'er leaves or twigs begin to shoot.
- “ There is a world, the world to come,
Whose voice as yet is almost dumb,
Whose flowers and trees will ne'er decay,
Their life being an eternal day.
Their seed is mostly 'neath the soil,
Waiting for hands which know no toil
To bring them forth from starless night
To fructify in endless light.
As long as that world's sun doth shine,
Its trees will live mid light divine :
No Autumn chill or Wintry blast
Will injure them while e'er they last.

One endless Summer they'll endure,
With bliss as perfect and as sure.

- “ For your ambition here's a prize
More real than this world can devise.
There's but one way it can be won,
The Christian race must well be run.
- “ For school rewards you work so hard
To get a medal, book, or card,
That oft your brain must nearly swim
And pain be felt in every limb :
Suppose, perchance, another boy,
As much as you a mother's joy,
Succeeds in getting what you sought,
Why, then, you lose it, and get nought.
- “ The School of Christ is not like this,
Where all but one are sure to miss ;
The prize there given's for each and all,
The young, the old, the great, the small.
True some succeed, and some do not,
But then it must not be forgot
That that is not for want of prize,
But of attention to be wise.
- “ Of those who gain the great reward
That's offered through the Righteous Lord,—
The pow'r to live for endless days
The God of Abraham to praise—
Some, greater honours will receive,
According as they did believe
The glorious things in God's own word,
And with them did in act accord.
As all the stars the sky that line,
With varied strength of light do shine.
So those who've best of scholars been
With great distinction will be seen.
- “ Unlike the school where you sojourn,
In which you've naught to do but learn,
The school of Christ requires of each,
When they've been taught that they shall teach.
In doing this they find full scope
For all their strength and time to cope
With ignorance on every hand
About God's gift of life and land ;
And if they find they don't succeed
In rooting up much noxious weed,
They have the comfort that their toil,
In sowing seed in barren soil,
Though lost on those for whom it's meant,
Is gain to those by whom it's spent.
- “ The task for each doth ne'er exceed
His pow'r of faith, of love, and deed.
If one instructor or one rod
Do wean him not from sin to God,
He's sent to tutors sterner still,
To learn to do his Master's will.
If he succeed he gains the prize,
Becomes a king, and never dies !”

**CONVERSATIONS ABOUT THE TRUTH, BETWEEN A PAPA
AND HIS CHILDREN.—No. 30.**

PA.PA.—Well, what is the subject this time ?
Miss SAPIENTIA.—We cannot tell till the conversation is past.

PAPA.—You can tell by what it was last time.

Miss SAPIENTIA.—We shan't have last time over again, shall we ?

Miss ECSTACY.—You know what pa means.

PAPA.—Where did we leave off ?

Miss SAPIENTIA.—We left off with Miss Gentle feeling very dreadful.

Miss GENTLE.—You should not say that.

Miss SAPIENTIA.—Well, it was so : Nadab and Abihu were struck dead.

PAPA.—Why were they struck dead ?

Master CLEVERBOY.—They offered strange fire.

Miss SAPIENTIA.—Why should they have been struck dead for that ? It seems strange. Fire is the same in one place as another. Why shouldn't any fire have done ?

PAPA.—For a reason that you will appreciate better when you are older. God was making Himself known to Israel, and the first lesson of all that He wanted to teach them was that obedience to Him was the highest virtue and the best thing, and that He was too great and holy to be approached in a light way. Reverence and obedience He wished to establish by all the appointments of the law amongst them. Not only so, but the things He commanded them to do were an allegory, or parable, of the true state of things between God and man. All the appointments of the tabernacle had a meaning. It was most essential, therefore, especially at the start, that the priests should do exactly as they were told. Therefore, you can see what a great sin it was for Nadab and Abihu to light the censer with strange fire instead of kindling it from off the altar.

Miss SAPIENTIA.—Yes.

Miss ECSTACY.—I suppose Aaron, their father, would be very sorry when they were struck dead ?

PAPA.—Yes, very. It made him unable to do what he ought to have done.

Miss ECSTACY.—What ?

PAPA.—He ought to have eaten the flesh of the sin offering that was being offered in the

tabernacle at the same time ; and he didn't do it. He burned it instead.

Miss SAPIENTIA.—Was God angry ?

PAPA.—He would not be pleased.

Miss SAPIENTIA.—Why didn't He strike Aaron dead, the same as Nadab and Abihu ?

PAPA.—The cases were different. God is not unreasonable. There was no excuse for Nadab and Abihu ; but how could Aaron eat anything acceptably in the state of grief he had been thrown into by the death of his sons ?

Miss ECSTACY.—It would have been cruel to expect him to eat.

Miss GENTLE.—Poor Aaron ! I wish he had not lost his sons.

Miss SAPIENTIA.—Will he get them again ?

PAPA.—Do you mean at the resurrection ?

Miss SAPIENTIA.—Yes.

PAPA.—It is scarcely likely ; but we do not know. There will be many sins forgiven to men of faith in the day of Christ. If Nadab and Abihu were men of faith, it may be well with them.

Miss ECSTACY.—It does not look as if they were. They would not have disobeyed if they had been men of faith ?

PAPA.—No : faith and works generally go together. There was a very interesting scene on the day that Moses had fully set up the tabernacle and anointed it.

Miss ECSTACY.—What was it ?

PAPA.—The princes came and made presents to the tabernacle.

Miss ECSTACY.—Who were the princes ?

PAPA.—The heads of the tribes. There were twelve tribes, you know, and over each tribe there was a head, under Moses.

Miss SAPIENTIA.—That is like the apostles of Christ.

PAPA.—So it is. Christ will be head over all Israel in the day of restoration, and he has promised the twelve apostles that they shall sit with him in that day on twelve thrones, judging the twelve tribes of Israel.

Miss SAPIENTIA.—A girl at our school says it does not mean that.

PAPA.—She has not been taught any better. Christ does not make promises that he does not

mean.—Well, as I was saying, these twelve princes of the tribes came with presents when the tabernacle was finished.

Miss ECSTACY.—I thought the presents were made before the tabernacle was commenced.

PAPA.—There were presents or offerings made before the tabernacle was commenced. In fact, it was out of the materials then offered that the tabernacle was constructed (in which there is one of the many lessons contained in the law of Moses; for it is out of materials supplied by the human race that God purposes at the last to construct the tabernacle upon earth that will never be taken down—a tabernacle composed of redeemed multitudes, in whom He will dwell).

Master CLEVERBOY.—We cannot understand that yet.

PAPA.—The sooner you hear about it, the sooner you will understand. As I was saying, the offerings made before the tabernacle was commenced were the offerings of the people; when the tabernacle was finished, it was the turn of the princes.

Miss ECSTACY.—They would be too late wouldn't they?

PAPA.—No.

Miss ECSTACY.—How was that?

PAPA.—Because the things the princes offered were not for the making of the tabernacle but for the working of it.

Miss ECSTACY.—What sort of things?

PAPA.—Well, wagons and oxen and silver bowls and larger vessels, and spoons, besides various animals for sacrifice. (*You will see a picture of them on page 88*).

Miss SAPIENTIA.—What would they do with wagons and oxen in the sanctuary?

PAPA.—For carrying things when they journeyed from one place to another.

Miss SAPIENTIA.—Oh, I see.

PAPA.—Many of the things were very heavy, such as the pillars, and sockets, and bars, and gold-plated board. It would not have been possible to carry them about without wagons to carry them in.

Miss SAPIENTIA.—How many wagons were there?

PAPA.—Six wagons, and two oxen to each wagon.

Miss SAPIENTIA.—I suppose that would be enough to carry all?

PAPA.—Yes.

Miss SAPIENTIA.—Did they have to journey often?

PAPA.—They journeyed often sometimes, and sometimes they stayed long in a place. It was all according as God directed.

Miss SAPIENTIA.—Did He tell them when to go?

PAPA.—Not exactly; it was by signal.

Miss SAPIENTIA.—What signal?

PAPA.—The cloud.

Miss SAPIENTIA.—What cloud?

PAPA.—You recollect the pillar of cloud that went before them to guide them when they came out of Egypt—a pillar of cloud by day, which changed to a pillar of fire by night?

Miss SAPIENTIA.—Yes.

PAPA.—Well, when the tabernacle was made this cloud rested upon it, and became a signal as well as a screen from the heat of the sun.

Miss SAPIENTIA.—How was it a signal?

PAPA.—When God wanted the children of Israel to journey, the cloud was lifted. So long as it rested, they were to stay; and so long as it remained lifted, they were to go on. Sometimes the cloud was taken up in the morning, and sometimes in the evening. Sometimes it remained only one day, sometimes two days, sometimes a month, sometimes a year, and they stayed or journeyed accordingly. "At the commandment of the Lord, the children of Israel journeyed, and at the commandment of the Lord they pitched; as long as the cloud abode upon the tabernacle, they rested in their tents."

Miss SAPIENTIA.—I suppose the people would watch the cloud to see when they were to go?

PAPA.—No doubt they would: they would never know when they might be called upon to pack up.

Miss ECSTACY.—There would be great bustle and confusion when they had to go.

PAPA.—No; it was all done on a beautiful plan.

Miss ECSTACY.—How did they do it?

PAPA.—Well, they all camped in a certain order. The tabernacle stood in the centre. In front of the tabernacle, Moses and Aaron pitched, with their families. All round on the other sides were the Levites, according to their families. Then, outside of these camps of the Levites, on all four sides of the tabernacle, were the children of Israel, according to their tribes, in four camps: on the east side, Judah, Issachar, and Zebulun; on the south side Reuben,

Simeon, and Gad; on the west side, Ephraim, Manasseh, and Benjamin; and on the north side, Dan, Asher, and Naphtali. Now what happened, when the time came to march, was this: the cloud having risen, and all the people having prepared, the sons of Aaron blew, with a loud sound, with two silver trumpets, and the three tribes on the east side marched. When these had got well on their way, then the sons of Aaron blew the trumpets again, and the three tribes on the south side followed. Then the Levites marched, carrying the tabernacle; then the tribes on the west side, and lastly, the tribes on the north side. It was all done in a beautiful orderly manner without any confusion. And so it was, when the time came to pitch, the tribes of the eastern camp pitched first; then the tribes of the southern camp; then the Levites and the tabernacle in the centre; then the tribes of the western camp; and lastly, the tribes of the northern camp. There was a beautiful arrangement also about the tabernacle.

Miss ECSTACY.—What was it?

PAPA.—Certain families of the Levites, who lived round the tabernacle, had charge of certain parts during the march. The Gershonites, who numbered 7,500 men, had charge of the tent and the coverings, and the hangings of the doors and court—everything in the shape of cloths and cords. The Kohathites, who numbered 8,600 men, had charge of all the furniture—the ark, the table, the candlestick, the altars, and all the vessels of service. The Merarites, who numbered 6,200, had charge of the boards and bars of the tabernacle, and the pillars, and sockets, and pins, and everything connected with the inner structure. You see it was a beautiful division of labour.

Miss ECSTACY.—Yes; but it is not so interesting as some things.

Miss GENTLE.—Oh, I think it so interesting.

PAPA.—It is considered very interesting by all grown people who understand the matter. When the time came to prepare for march, Aaron and his sons went into the tabernacle, took down the veil of the holy place, covered all the holy things with the tabernacle coverings, and with blue cloths. None but the sons of Aaron were allowed to look upon the holy things. Then the Kohathites came in and carried out the holy things. Then the Gershonites came in, and took down the curtains and the hangings of the door and court, and got ready to

bear them on their shoulders. Then the Merarites took out the bars of the tabernacle, and unfastened the boards, and took down the pillars, and lifted the sockets, and put all in the wagons. When the eastern camp had marched, the Gershonites and the Merarites, with the boards, bars, and sockets, curtains, &c., marched. Then the Southern camp marched, and after it the Kohathites, bearing the holy vessels, &c.; then the western and northern camps. By the time the Kohathites arrived, they found the pillars, boards, bars, &c., all up, and ready to receive the ark, lightstand, and holy vessels which they carried.

Miss ECSTACY.—It would be very interesting to those who did it, but it is not interesting to us.

Miss GENTLE.—Oh, I think it is very interesting.

Miss SAPIENTIA.—Yes, it is rather interesting.

Master CLEVERBOY.—I like to hear about it very well.

Miss ECSTACY.—I like it pretty well, but not so well as some things.

PAPA.—You will like it better when you are older. It is interesting as showing how practical the wisdom of God is in dealing with even little matters; also as throwing light on the Kingdom. It shows us how excellent all the arrangements of the Kingdom of God will be when the wisdom of God (in Christ, the saints, and the angels) lays hold of all the earth to manage and guide and bless.

Miss ECSTACY.—But there won't be travelling in the wilderness then.

PAPA.—Not in the wilderness; but there will be much journeying through the earth when the people go up from year to year to worship the Lord at Jerusalem.

Miss GENTLE.—Is there anything more about the marching before we stop?

PAPA.—Not much. When the princes brought the wagons to Moses, God told Moses to accept of them.

Miss SAPIENTIA.—Hadn't they been told to bring them?

PAPA.—Apparently not; they were evidently free-will offerings.

Miss SAPIENTIA.—What is a free-will offering?

PAPA.—A thing or things offered at free will—not commanded, but given out of generosity to the work of God. The princes had looked on



THE WAGONS, OXEN, AND OTHER THINGS OFFERED BY THE PRINCES.



ON THE MARCH—THE KOHATHITES CARRYING THE HOLY VESSELS.

as the tabernacle was being made, and considered what would be necessary, and arranged among themselves to make a free-will offering of these six wagons and twelve oxen. The offering was accepted; and Moses distributed the wagons among the Levites according to what they had to do.

MISS ECSTASY.—The weights they had to carry you mean?

PAPA.—Yes. To the Merarites who had charge of the pillars and sockets and boards and bars, he gave four wagons. To the Gershonites, who looked after the tabernacle coverings and

court hangings and curtains, he gave two wagons.

MISS SAPIENTIA.—That would take them all: did he give none to the other set?

PAPA.—None to the Kohathites, because the things they had to carry were light, and were mostly carried on staves resting on the shoulders. The holy vessels were carried in the hand, and the ark, altar, and such like, on the staves that were fitted to the sides of them. They did not require wagons. (*The picture on page 89, will show them on the march with these.*)

LETTERS FROM BROTHER ASHCROFT.—No. 17.

[IN WHICH BROTHER ASHCROFT TELLS THE CHILDREN OF THINGS THEY DO NOT KNOW, AND SOME THINGS THAT THEY DO.]

MY DEAR YOUNG FRIENDS,—The next Hebrew name which has God in it, is Eliah, which means—God is a father. Some tell us that the fatherhood of God was a fact unknown to Israel before Christ taught his disciples to pray—“Our Father who art in Heaven.” They would not so contend if they were better acquainted with the Old Testament Scriptures. The fact that God was regarded as a father in those remote times is clearly shown by such passages as these:—“Like as a father pitieth his children, so the Lord pitieth them that fear him.” (Ps. ciii., 13.) “He shall cry unto me, Thou art my Father, my God, and the rock of my salvation.” (Ps. lxxxix., 26.) “Doubtless Thou art our Father, though Abraham be ignorant of us, and though Israel acknowledge us not.” (Isa. lxiii., 16.) There was a sense, of course, in which Christ was a special revelation of this great truth—a sense which enabled him to say, “He that hath seen me hath seen the Father.” None of the prophets could say that of himself—no! not even Moses, nor John the Baptist, whom Jesus styled “A prophet, yea, and more than a prophet.” God was not manifested in them as he was in Christ, although he spoke through them and was with them. He is not the father of every human being, except in that general sense in which all things are out of Him, and in Him have their being. This sense gives no guarantee of immortal life to those creatures to whom it applies. It is only by becoming related to him, “through the adoption that is in Christ Jesus,” that he becomes our Father in a way that will

be of everlasting advantage to us. It is a very serious mistake that people make, when they suppose that God regards them as His children, just because they happen to have been born. Jesus said to the Jews—“Ye are of your father the devil.” He evidently did not consider that they, at any rate, were sons of God. He told them they were “from beneath.” An earthly origin was all they were really able to boast of. And this is all the great mass of mankind can lay claim to. We can only become children of God by being born of water and of spirit—the water-birth now, and the spirit-birth at the resurrection. Our natural-birth does not qualify us for immortality. “That which is born of the flesh is flesh;” and “the flesh profiteth nothing.” It is well that we should look these facts squarely in the face.

Eliada, is another name that expresses a highly important truth. It means—God taketh notice. When we consider how great He is, and how small and insignificant we are—when we gaze upon the countless worlds which He governs, and think of the myriads of pure and glorious beings who do Him homage—man, “an atom of dust, dancing in a sunbeam; a little spray, from the waters of time, dashed against the rock of eternity”—when we consider God’s heavens, the work of His fingers, the moon and the stars, which He has ordained, we are ready, as David was, to ask, “Lord, what is man that thou art mindful of him? And the son of man, that thou visitest him?” That He should take notice of us at all is wonderful—mere specks as we are! But it is far more

wonderful that He should regard us with a view to our eternal companionship and friendship with Himself. Some have tried to account for this on the ground that though man is so small, he is yet an immortal being, and as such greater and of vastly more consequence than the earth or the sun. But this we know to be an unscriptural view of him. The Bible speaks very differently, and says that "all nations are counted unto Him as less than nothing, and vanity." He only takes notice of man in proportion as man takes notice of Him. Though He dwells in the high and holy place, yet He looks to the man that is of a humble and contrite heart, and that trembleth at His word. In others He is not interested. "He delighteth not in the strength of the horse; He taketh not pleasure in the legs of a man." We must come within the range of His observation in the way He has appointed, if we would have Him regard us. It is surely a great thing to know that our way is not hid from Him, and that He guides our affairs, and is mindful of our needs. Paul told the Athenians that God winked at all the preceding times of Gentile ignorance. Eliada could not have been said of those ages and nations. Mankind were allowed to pass away in the vanity of their minds—alienated from the life of God—unknown and unnoticed by Him, because of the ignorance and blindness of their hearts.

There is both comfort and admonition to be found in the fact which this name announces to us. Jesus told his disciples that even the very hairs of their heads were all numbered. He said that, to give them some idea of the perfection of God's care towards them. It embraced the smallest details of their existence. Not even a sparrow could fall to the ground without their Father, and they were of more value than many sparrows. The Creator and upholder of the boundless universe was yet able to tell how many hairs were growing on Peter's, John's, or James's head! If He can do that He can do everything that He has promised to do for those who put their trust in Him.

Do not let us imagine that we can deceive Him. When a certain man went with his boy into a field to steal some turnips, he looked this way and that way to see if anybody else was near; but the lad reminded him that he hadn't looked upward to see whether God was watching him! When we are tempted to do wrong let us not forget that "Thou God seest me," and

that "The eyes of the Lord are in every place, beholding the evil and the good." This thought will keep us out of mischief, and prevent us from doing that for which we should afterwards be sorry.

We come now to another very interesting and instructive name—Eliakim—God will raise up. There is a great deal of raising up to be done—there is so much that has fallen down. The tabernacle of David has fallen down, but God will raise it up and build it again. He will raise up unto David a righteous branch, and a king shall reign and prosper, and execute justice and judgment in the earth. He will raise up the tribes of Jacob, and restore the preserved of Israel. By his command "they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations" (Isa. lxi. 4). He will also raise up from the grave those who have been lying asleep there for centuries, and give all who have loved and obeyed Him, the joy of an endless life. His power to raise up has already been manifested upon the earth. He raised up unto Israel that "prophet like unto Moses," whom also he raised up from the dead. In this we have a sure pledge and token of his ability to do all the rest. Eliakim thus was a glorious prophetic title which it was a great honour for any man to wear. God does not intend that ruin and desolation and death shall for ever be the order of the day. We must not judge of what is to be from what we see around us now. The divine work has not all been done in the earth. The foundation has been laid in Christ, and it is a sure foundation. We must try to get a place in that building before it is completed. There will be no wood, hay, or stubble about it. All will be gold, silver, and precious stones—durable and valuable and tested materials.

There is only one who can raise us from the dust of death. In none other than Christ has God placed this mighty power. People are not aware of this, or they would give Christ more attention than they do. When once they lie cold and lifeless in the coffin who but he can bid them rise and make them stand again upon their feet?

Here I must again take my leave of you, my dear young readers, hoping next month to resume my remarks. Ever faithfully yours,

ROBERT ASHCROFT.

BIBLE MEN AND FATHERS.

GOOD morning, children; health to you, and blessing from Jacob's God. You seem rested and all aglow with excitement again; your looks seem to say, What next? what next? Well, we will not keep you long in suspense; for there is news which you will be pleased to hear; but don't excite yourselves too much at the beginning of the day, for we may have much to go through before sunset. Well then, now I see you are more composed; the news is this: After the memorable interview between Joseph and his father, Joseph had another special meeting with his brethren, which when all the brotherly embraces were concluded assumed a more business character, for Joseph then proceeded to make known to them his plans and arrangements, first with respect to their approaching introduction to Pharaoh, and next with regard to their settlement in Egypt: from the character of which you will presently see that they are all laid in wisdom, a feature so eminently characteristic of all the children of God; and the truth, you know, even makes Sunday School children wiser than other children in the true and eternal sense. True wisdom takes in God, His purpose, His love, His commandments, and their bearing upon the matter in hand. Now for Joseph's plans: well, at the meeting we are speaking of, he instructed his brethren as to the course things were going to take; first of all telling them that he was going straight away to see Pharaoh on their behalf; to communicate to the king the fact that his father and brethren had arrived in the country with a view to settlement; and to tell him where they were come from, and what their occupation was; then as the counterpart to this he thought well to advise them beforehand as to what answer they should return to Pharaoh's questions; so when the King should ask them what their occupation was, they were to say they were shepherds, and had been accustomed to cattle all their life. Joseph's object in this is to secure to them a suitable settlement in the beautiful pasture land of Goshen. The scheme is well laid, Joseph knows what he is about, as we shall presently see.

Now for the sequel: we have special permission from Joseph to accompany his brothers, and his princely father, to Pharaoh's court, where the interview is to take place. The royal palace is

said to be "within an easy drive" from Goshen, which agrees with the message that Joseph sent to his father, saying, "thou shalt dwell in the land of Goshen, and thou shalt be *near* unto me." (Gen. xiv. 10), so we are happily situated in not having very far to go upon the present occasion; and permanently so, if the King be pleased to grant us a place of sojourn so accessible to his royal residence as this Goshen; and so nicely isolated from the mass of the Egyptian population. Well, Judah will be our guide for the journey, as he now knows the way; so now "follow your leader" children, and we shall soon have the happiness of beholding the object of our visit. Besides which, we shall hope to see Joseph's two little boys that were born to him before the famine. Manasseh will now be about six or seven years of age, and Ephraim about five or six; for Joseph was married when he became thirty years old; he is now about thirty-nine years of age, and this is now the second year of the famine. When these children were born, Joseph had just begun to lift up his head after thirteen years of very trying experiences. Hence the names which he bestowed upon his two children are memorial of this change for the better in his circumstances: so he called the first-born Manasseh (meaning to forget), because said he, "God had made me forget all my toil, and all my father's house;" then he called the second one Ephraim (signifying fruitful), for said he, "God hath caused me to be fruitful in the land of my affliction" (Gen. xli. 51-52). Here then are two living monuments of Joseph's returning prosperity, which you will notice he regards as having come to him from God; both the prosperity and the monuments of it. Then we shall hope to see the mother of the two Hebrew boys, her name I understand is Asenath, she was the daughter of the priest of On, which has the repute of being one of the oldest capitals in Egypt. On and Memphis are also mentioned in very early inscriptions as the two principal seats of justice in Egypt; sometime later Thebes was added to the list of centres, from whence justices of the peace issued forth to all the surrounding districts. These were styled "the three seats of justice in both Egypts." It is said that On was famed for learning, and that it was the ecclesiastical metropolis of Lower Egypt, where all the Greek historians and philosophers

obtained their information about Egypt. It is here that Plato is said to have studied, which would very well account for his heathen doctrine of the immortality of the soul: for all such doctrines at the first came from Egypt and Babylon, and other such like seats of superstition. For outside the messages that have come to the house of Jacob by the ministry of Yahweh's prophets all is darkness and void. But these nations and countries shall at last come to the brightness of Israel's rising star, and be enlightened all of them in the true and life-giving ways of the Lord, in which Joseph has been so providentially led hitherto. By the way when Joseph came to be Prime Minister, some nine years ago, the king bestowed upon him a long Egyptian title commemorative of his great services to Egypt and the throne. His title is Zaphnath-Paaneah, which is interpreted in the margin of our Bibles to mean "revealer of secrets," but which is now considered, with greater likelihood, to mean "Saviour of the world," "preserver of the age." So Joseph is now second to none but the king, and when he rides forth in his chariot of state, arrayed in his royal robes, the people run before him, crying, "Bow the knee" (xli. 43), or, according to some renderings of it, they saluted him as "Tender father;" from which it would seem as if he lived in the affections of the people; as all the Josephs will finally do in a much larger and lasting sense when God's glorious purpose has ripened into full and vigorous fruition in all the earth; and when "love, joy, hope, like flowers, shall spring in its path to birth."

But see! Judah is waving his hand, we have reached the vicinity of the palace; see! we are

much in the rear of the rest, we must pull up quickly. Now, look you, Judah is issuing forth from the gates again and beckoning us on, and signalling us that all is right; so come along: O, here is Joseph again once more saluting his aged parent with tokens of affection and peace. Hark you, the whole place is astir, it has got noised abroad that Joseph's brethren are come to see him. Now for the climax: there is Joseph, see you, selecting five of his brethren for presentation to Pharaoh.

Now, children, listen, the great King is speaking: Oh, he is asking them their occupation, and hear you, they answer in the manner they were told to do. Now, He addresses Jacob—He is asking his age—listen, now, to Jacob's answer. Ah, he is one hundred and thirty years old, hear you, yet not so old as his pilgrim fathers. How brave the old man conducts himself before the King—but so it is written "The righteous are bold as a lion;" and such is Jacob. Now he concludes, hear you, lifting up his voice in blessings on the royal majesty that has thus honoured his son, and now permits his aged parent and family to find favour in his sight and a resting place for the sole of their foot in times of famine (xlvii. 9, 10). The ways of the Lord are perfect, and His counsels are the life and light of all His children, both old and young. Let Jacob's faith, and Joseph's purity, be ours, and then at last we may hope for a similar, but much more glorious presentation before the son of Jacob's God, when he shall reign over Egypt and all other lands.

F. R. SHUTTLEWORTH.

PUZZLES AND CURIOUS THINGS TO FIND OUT.

FACTS ABOUT CHRIST.

As a **FASTER** (Matt. iv. 2), he abstained from pleasure and wept with those who weep and who hunger and thirst after righteousness (Ps. xxxv. 13, lxix. 10).

As a **FEASTER** (John vii. 10), he rejoiced in the doing of the will of God. He kept the memorial feasts appointed by the law of Moses, and ate at the festive table with those who rejoiced before the Lord (Luke v. 29, 31).

As a **SCOURGER** (John ii. 15), he showed his righteous indignation in the expulsion from the temple of the profane and exorbitant money-changers and sellers of doves. He will scourge the enemies of God on a larger scale at his coming.

As a **SCOURGED ONE** (Matt. xxvii. 26), he was smitten for the transgressions of Jehovah's people. He submitted unresistingly to all the evil put upon him by his enemies, in obedience to the will of God (Heb. xii. 2, 3).

- As a **LIFE-GIVER** (John x. 28), he will bestow the blessing of life for ever more on all his faithful brethren at his appearing and kingdom (Rev. ii. 10).
- As a **LIFE-TAKER** (Luke xix. 27), he will destroy all those who disobey God, and who desire not that he should reign over them (2 Thes. ii. 7, 9).
- As a **FRIEND OF SINNERS** (Matt. xi. 19), he came to give knowledge of salvation, by the remission of sins, to heal the broken-hearted, to preach deliverance to the captives, and the gospel to the poor.
- As an **ENEMY OF SATANS** (Matt. iv. 10) he was opposed to everything that opposed itself to the knowledge of God, or sought to obstruct the obedience which God required. He will finally bruise Satan under his feet, and destroy the devil from the earth in every shape and form (Matt. xiv. 23. 1 Cor. xv. 25).

F. R. S.

MORE FACTS ABOUT CHRIST.

- | | |
|---|--|
| He was both a minister and one ministered to. | } Find out the passages and explain the meaning. |
| „ a sorrower and a rejoicer. | |
| „ a cross bearer and a cross imposer. | |
| „ a likeness of sinful flesh and an image of God. | |

A VISIBLE TOKEN.**DOUBLE ACROSTIC.**

*A visible token, even in these dark days;
What God hath spoken, standeth true always.*

- 1 Our thoughts, and actions, are like seed sown.
What shall we do when the seeds are grown?
- 2 The Man of God, in blessing thee,
Said, "As thy day, thy strength shall be."
- 3 His visions were against a king
Who had made Israel to sin.
- 4 "The burden of Moab,"—whose cry is great,
Then shall *these waters* be desolate.
- 5 This one brought beds, and vessels, and meat,
That the weary, and hungry, might rest and eat.
- 6 They grew in Egypt, and were eaten there;
And Israel wept, to lose such savoury fare.
- 7 Many shall be sorely tried,
Made *thus*, and purified.

Mv. C.

A BELIEVER'S RESPONSE.

A word to one alone applied,
Whose name for ever shall abide.

That which Christ will take some day,
On those who disregard his way.

The name that Ahab once applied
To man of God whom he espied.

For how much did a nation sell
Themselves, with whom it went not well?

What city was destroyed by fire?
The first *two letters* I require.

By what name were disciples known,
By such as did not Jesus own?

What was given with *free good will*?
That which the Lord requireth still.

What publican obeyed the Lord,
And gives of him a true record?

When James his famous letter wrote,
He said do not—the answer quote.

Behold the—John the Baptist said,
Say what it was; of him you've read.

That which expresses joy or pain,
No word at all if cut in twain.

A witness God has always used;
Ev'n when his name has been abused.

A tempter fair the strong o'ercame;
One shrunk the work—can tell his name?

That which a man lost by the sword,
And gained again from Peter's Lord.

A name that to our Lord is given,
Connected both with day and heaven.

What man was slain through wickedness,
In which a king did much transgress?

What son of this, the best of kings,
Wrote many wise and witty things?

C. M. H.

SCORNED AND HONOURED.

A city where a famous Jew was born,
Who fought, then preached, the faith that all Jews scorn.

The place to which and whence our father came,
When God's great promise set his faith aflame.

A lovely spot where all delights that grew,
Scented the air, and charmed the wondering view.

A mountain brook whose waters blushed with blood,
Of wicked priests who Israel's God withstood.

A patriarch whose wife was sought among
The race to whom his father did belong.

A fearless prophet not afraid to bring
Home-thrust of accusation to a king.

A land despised yet honoured much to be,
The home-land of the Son of Deity.

The judge who first the people Israel led,
When Joshua was numbered with the dead.

A word in Genesis which means the sky,
Where the clouds linger and the birds do fly.

A youthful brother blessed with gifts and grace,
Whose faith through generations back we trace.

The Epistle where the law is chiefly seen
A picture of the future to have been.

The second judge, who, when the first had died,
Rescued the people Israel when they cried.

A King, whose leadership in Israel's crimes
Became a bye-word of the after times.

A city where a goddess-worship made
It bad for truth, but very good for trade.

A woman whom the gentle Christ made glad,
By raising from the dead her only lad.

Jerusalem—that city's ancient name
Ere it had grown to bad historic fame.

Now write each word, and reading each initial,
A title springs, hung up by Rome's Official.

J. H. C.

A PRECIOUS PROMISE DOUBLY CONCEALED.

1. A word of emphasis often used by Jesus, 8, 14, 13, 3, 5, 10.
2. Things over which Isaac's herdmen once strove about 2, 14, 5, 4, 15.
3. The name of a king who sent his son to bless a king, 16, 11, 7.
4. A king who had an iron bedstead, whose land Moses took, 11, 6.
5. One who was chief among the sons of Kohath when David brought the ark to Jerusalem, 12, 13, 1, 9, 4.

E. R. (a Yorkshire girl of 13.)

(Wanted, a sentence of 16 letters. Make a line of 16 figures, beginning 1, 2, 3, &c., up to 16. Then get the answers, and write them letter by letter under the figures appearing opposite each line above. When you have filled them all in you will see the promise.)

FOR THE NICE LITTLE BOYS AND GIRLS UNDER EIGHT.

BIBLE QUESTIONS.

To whom did angels first announce the birth
Of the young child, the Lord of all the earth ?

What wicked king had all the infants slain,
And hoped to kill the Saviour, but in vain ?

Where to escape from this, their dreaded foe,
Did Joseph, Mary, and the Infant go ?

Who was so cruel to deny his Lord,
And treat with such contempt his warning word ?

What animals with Pharaoh's host were found,
When in the deep Red Sea they all were drowned ?

What was the name of that sad weeping mother,
Whose son, so base and cruel, slew his brother ?

Who met with Abraham's servant at the well,
And heard the pleasant tale he had to tell ?

Who from the ways of God soon turned away,
Because he loved the trifles of a day ?

Who at his house the Saviour asked to meet,
But did not offer water for his feet ?

BIBLE RIDDLE.

Wisdom sat on its ivory throne ;
While Love and Guile drew near ;
Love pleaded for its dearest own,
"O wisdom, to me give ear ;"
(But Guile could only sneer ;)
Then wisdom drew its glittering blade,
And justice flashed in the light it made.

J. H. C.

LAST MONTH'S PUZZLES.

SIN-LADEN AND SIN-FREED.—*Scap-Goat Atonement.* Thus :—SiserA (Judges v. 28) ; Covenant (Heb. xiii. 20) ; AdO (Mark v. 39) ; Pelican (Psa. cii. 6) ; Eye serviceB (Col. iii. 22) ; Gerizim (Deut. xxvii. 12) ; Obedience (1 Sam. xv. 22) ; AmeN (Deut. xxvii. 13-26, and Jas. viii. 33-35) ; Tophet (Jer. vii. 31-32).

EVEN SO, COME LORD JESUS.—*Behold I come as a Thief.*—Thus : Bethlehem Ephratah (Micah v. 2) ; Hannah (1 Sam. ii. 18-19) ; Oak (2 Sam. xviii. 9) ; Laban (Gen. xxix. 2) ; Door (Jno. x. 7) ; I ; Cain (Gen. iv. 8) ; Off (1 Cor. xi. 25) ; Man (Job xiv. 1) ; East (Isa. xli. 2-25) ; Ant (Prov. vi. 6, &c.) ; Satan (Matt. xvi. 23) ; A ; Troas (2 Tim. iv. 13) ; Hymenæus (2 Tim. ii. 17) ; Ishmael (Gen. xvi. 11, 12) ; End (Rev. xvi. 14, &c.) ; Father (Acts i. 7).

NAME PUZZLE.—*Zaphnath-paaneah*, the name given to Joseph by Pharaoh (Gen. xli. 45). (The "n's" were unfortunately printed "u's" ; but the printer is scarcely to blame, as the copy supplied by the sister who sent the Name Puzzle had the "n's" written exactly like "u's." If anyone is to blame it is the Editor for not keeping a sharper look out.)

A BELEAGURED CITY.—*Dothan* (2 Kings vi. 15-17).

THE SOLID TRIANGLE PUZZLE.

<i>The word wanted</i>	S H R I N E S	(Acts xix. 24.)
<i>Judaité</i>	H O D I A H	(1 Chr. iv. 19.)
<i>Emblem of Blessing</i>	R I V E R	(Ps. xxvii. 8.)
<i>Hebrew name (my husband)</i>	I S H I	(Hosea ii. 16.)
<i>Joshua's Father</i>	N U N	(Exod. xxxiii. 11.)
<i>First two letters ofeel</i>	N E	(Lev. xi. 12.)
<i>Last letter</i>	S	in Jesus,

PICTORIAL ENIGMA, QUERIES, RIDDLES, INTELLIGENCE, &c.

QUERIES FOR BOYS AND GIRLS TO ANSWER.

(A picture card to each of the best three answers.)

1. Why will Christ come?
2. Why will He make war?
3. Why will He reign?
4. Why will He at the end give up the kingdom to God?

BIBLE RIDDLE.—No. 23.

(A picture card to each of the best three answers.)

In time of battle and in time of peace,
I gave direction and proclaimed release;
At time of feasting and in time of prayer,
My voice I raised in solemn gladness there.
Prophetic vision shows me much employed
In judgment bringing and in men destroyed;
When last and loudest my strong voice is heard,
The dead will move and ancient graves be stirred.

NAMELESS SCENE FOR BOYS AND GIRLS WHO KNOW THE BIBLE.—No. 26.

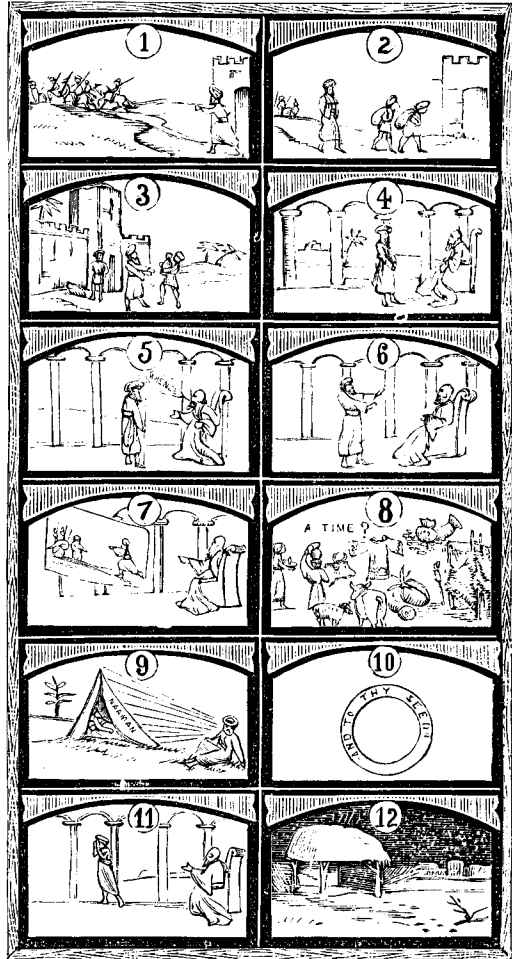
A prophet makes an exciting proclamation in a very large city. The winged bulls and the style of architecture will tell most of you what city it is. It was a city of much larger size than any city now on earth, and had great and strong walls so thick that chariots could drive on the top. The prophet's proclamation received great attention, and caused a great change in all the people. The change in the people prevented the proclamation from turning out true, at which the prophet was greatly chagrined, for which God rebuked him. The prophet is mentioned by Christ as a sign and a type of himself. No doubt you will all now be able to tell his name.

PICTORIAL ENIGMA.—No. 30.

PRIZES: best interpretation, three picture cards; second best, two picture cards; third best, one picture card.

EXPLANATION OF LAST MONTH'S ENIGMA.—No. 1. Ahab marries Jezebel, daughter of the King of Zidon (1 Kings xvi. 31).—No. 2. Ahab afterwards tells her of the slaughter of the prophets of Baal by Elijah on Mount Carmel (xix. 1).—No. 3. Jezebel sends a threatening message to Elijah.—No. 4. Ahab disconsolate because of Naboth's refusal to part with his vineyard (xxi. 4).—No. 5.—Jezebel rouses Ahab on the subject, reminding him he is king of Israel, and telling him she would get the vineyard for him.—No. 6. Jezebel writes letters to

Naboth's townsmen, ordering his accusation.—No. 7. Mock trial of Naboth. No. 8. Naboth stoned. No. 9. Ahab encountered by Elijah in Naboth's vineyard. No. 10. Jezebel saluting Jehu from the castle window



on his arrival in revolt against Ahab. No. 11. The eunuchs throwing Jezebel out of the window in obedience to Jehu.—No. 12. The dogs devouring Jezebel.

All communications and remittances must be sent to the Editor, ROBERT ROBERTS, Athenæum Buildings, Edmund Street, Birmingham, for whom the "Children's Magazine" is printed by J. G. Hammond & Co., at that place.

NEW SERIES.

CHRISTADELPHIAN



CHILDREN'S MAGAZINE.

Published Monthly: Annual Subscription, in Britain, 4s.; to the United States and Canada, One Dollar-and-a Quarter; to Australia and New Zealand, 5s. 6d.; Single Copies, 4d., post free.

“DILIGENTLY TEACH THY CHILDREN.” “BRING THEM UP IN THE NURTURE AND ADMONITION OF THE LORD.”—Eph. vi. 4.

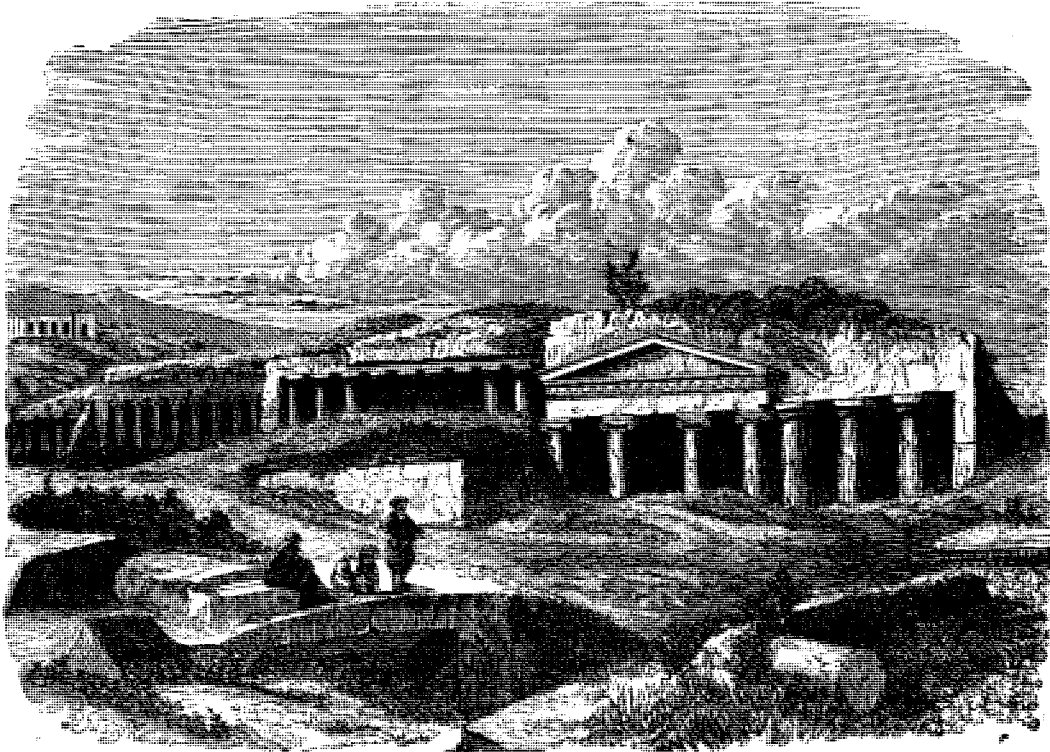
No. 31.

JULY, 1884.

Vol. III.

THE “Nameless Scene” last month was one of the easiest we have had. Few could have mistaken it, especially after reading the

Editor’s hints about it. Jonah is astonishing the Ninevites by telling them that in forty days their splendid city would be overthrown. It was not



NAMELESS SCENES FOR BOYS AND GIRLS WHO KNOW THE BIBLE.—No. 27 (See page 111.)

a very pleasant work he had to perform, and like most people who are required to do very disagreeable things, he shrank from it, and tried to escape the dreadful task. But a wonderful Providence followed him and brought him back to his duty. People never like to have evil tidings brought them, and Jonah was probably afraid that the men of Nineveh would kill him for delivering such a message in their midst. Their city was one of the largest and most magnificent in all the earth. The buildings were very fine indeed, and the surrounding walls high, and broad, and massive. There were enchanting gardens, and all sorts of means for procuring pleasure in the place, and the inhabitants were given up to wickedness and folly of every kind. God had therefore determined to destroy Nineveh, and He sent Jonah to tell them what He intended

to do. They listened to the voice of His messenger, and repented in sackcloth—the covering for the dead. On this God spared the city, and then Jonah was very angry, as if it was as though he had been at all his trouble for nothing! This shows what a poor reasoner he was, and God had to help his logic somewhat. These Ninevites are to rise in the judgment against the Jews to whom Christ was sent. They repented at the preaching of Jonah who wrought no miracle among them, and who only came to them with a message of warning and wrath. The Jews scorned the ministry of Christ, which was much longer, more persuasive, and better attested than that of Jonah; and they ended by putting him to death. Their case was, therefore, much worse than that of the Ninevites.

R. ASHCROFT.

LAST MONTH'S RIDDLE.

IN directing the march of the army to battle; in proclaiming the arrival of the year of jubilee; in signalising the feasts and announcing the time of prayer; in exhibiting to John in Patmos the approaching judgments of

God; and to the saints the resurrection of the dead at the coming of Christ,—**THE TRUMPET** blows, as probably every child has been able to understand.—Ed.

LAST MONTH'S QUERIES.

1.—Christ will come, because God has promised to send him, and because if he did not, there would be no salvation for those who look for him; and the work he did when on earth before would be incomprehensible, useless, and incomplete.

2.—He will make war at his coming, because the kings of the earth and their rulers will refuse to acknowledge his authority, and to give up their crowns and sceptres to him. They will gather themselves together to oppose him, and will seek to prevent him from establishing his Kingdom. He, however, will overcome them, and take possession of their thrones. To do this he must needs make war.

3.—He will reign for the purpose of delivering the nations from all the evils which now afflict them, and in order to fill the earth with the knowledge of God. Most of the miseries from which mankind suffer are due to bad government, and it will never be different until Christ comes to exercise universal power and dominion.

4.—He will give up the Kingdom at the end, "that God may be all in all." The object of his government will then be attained, and a sufficient number will have been prepared to become partakers of the divine nature and possess the earth for ever and ever.

R. ASHCROFT,

JERUSALEM'S WOES.

Fallen is thy throne, O Israel,
 Silence is o'er thy plains;
 Thy dwellings all lie desolate,
 Thy children weep in chains.
 Where are the dews that fed thee
 On Elam's barren shore?
 The fire from heaven that led thee
 Now lights thy path no more.

Lord, thou didst love Jerusalem,
 Once she was all thy own;
 Her love thy fairest heritage,
 Her power thy glory's throne,
 Till evil came and blighted
 Thy long-loved olive tree,
 And Salem's shrines were lighted
 For other gods than thee.

Then sank the star of Solyma,
 Then passed her glory's day,
 Like heath that in the wilderness
 The light wind whirls away.
 Silent and waste her bowers,
 Where once the mighty trod;
 And sank those guilty towers,
 Where Baal reigned as God.

"Go," said the Lord, "ye conquerors,
 Steep in her blood your swords,
 And raze to earth her battlemen's,
 For they are not the Lord's.
 Tell Zion's mournful daughter
 O'er kindred bones she'll tread,
 And Hinnom's vale of slaughter
 Shall hide but half her dead."

Selected by Jessie Ellen Blount, Dudley.

ANOTHER VISIT FROM AUNT ORA.

SHE HAS A TALK WITH THE CHILDREN.

NOW, I expect, my nieces and nephews will think I have got rather a whimsical notion into my head. This is how it came about. Not long since, I was rummaging an English lady's library, when I came upon an old English atlas. I saw at once it was much more minute in detail than any American atlas I have ever seen in regard to the British Isles. So I brought it off home to try to find where my brothers and sisters and nieces and nephews all live in that far away land. It seemed to me I would feel just a little closer to them if I knew just where they have their homes. Well, then, I thought I would personify—calling the children by the names of the places in which they live. Don't you think that will be a cute (a Yankee word) way to have a conversation?

I will begin with you, Aberdeen, my dear. I have found where you live, away up north, there at the mouth of the Dee. Lord Byron lived in your city when a little boy. Didn't he? Well you may tell me what Scriptural country begins with the letter A.

Aberdeen.—"Abyssinia, I think."

Aunt Ora.—"No, not under that name. Can you tell, Abergavenny?"

Abergavenny.—"Assyria, was it not?"

Aunt Ora.—"And you can tell me something of what the Bible says about the Assyrians?"

Abergavenny.—"They were enemies of the children of Israel and went to war with them."

Aunt Ora.—"God sent them to punish His people, because they had become sinful and forsaken the way of the Lord. Who was the founder of Assyria?"

Aberdeen.—"One of the sons of Shem—Ashur, was it?"

Aunt Ora.—"Yes. And Shem was the oldest son of righteous Noah, you remember. The first Assyrian Empire lasted till less than 900 years B.C., when it was overthrown. Do you know who was king at the time?"

Aberdeen.—"Sardanapalus."

Aunt Ora.—"What became of him?"

Aberdeen.—"When he saw he could not save the capital city—"

Aunt Ora.—"Which was the capital city?"

Aberdeen.—"Nineveh."

Aunt Ora.—"Yes."

Aberdeen.—"When he saw he could not save Nineveh, he made a funeral pyre of his palace and burned himself up."

Aunt Ora.—"Was that the last of them as a people?"

Aberdeen.—"O, no. It was after that they went to war with Israel."

Aunt Ora.—"Who were the warlike kings who went to war with them?"

Aberdeen.—"Shalmanezzer and Sennacherib."

Aunt Ora.—"Did you ever read Byron's poem on the overthrow of Sennacherib? It would be nice for you to learn for the purpose of recitation. It is a great pity that such a gifted poet did not always make as good use of his pen. Very little of what he has written is at all fit for girls and boys to read, or, indeed, for any one who wishes to serve the Lord. Of the earth—earthly. When were the Assyrians last overthrown?"

Aberdeen.—"About 600 B.C."

Aunt Ora.—"By whom?"

Aberdeen.—"The Medes and Chaldeans, who destroyed the great city Nineveh."

Aunt Ora.—"Yes, that is right. And now, Abergavenny, you may tell me of some Bible city, with your initial letter?"

Abergavenny.—"Athens?"

Aunt Ora.—"Athens is found in the Bible—yes, and has a large place in history. But it is not the city I have in mind."

Abergavenny.—"I can think of no other."

Aunt Ora.—"Where is Alexandria spoken of?"

Abergavenny.—"I can't remember to have seen Alexandria spoken of at all."

Aunt Ora.—"Well, it hasn't a very prominent place. In the 18th of Acts, it speaks of an Alexandrian Jew, and in the 28th, it tells of how Paul and his companions, who had been shipwrecked on the 'island called Melita,' departed, after three months, in a ship of Alexandria. It was a great commercial and maritime city in those days. Do you know how long before it had been founded?"

Abergavenny.—"More than three hundred years."

Aunt Ora.—"And by whom?"

Abergavenny.—"Alexander the Great."

Aunt Ora.—"Yes, Egypt was one of Alexander's conquests, and the people gave him a right warm welcome. For you see, they were very glad to get from under the oppressive Persian rule. He had taken and destroyed the Phœnician city—Tyre—just as the Prophet Ezekiel foretold that it should be destroyed,

first, by Nebuchadnezzar, and then after it had been rebuilt, and became as great or greater than before, by Alexander. Thus it is, men, as blind as moles, won't believe what God has spoken, and are overwhelmed with fearful calamities. It is *they* who are to blame, for God is just, and always gives fair warning, but they will not turn from their wicked ways, and so they deserve to suffer. Well, Alexander having destroyed Tyre on his way to Egypt, he founded Alexandria to take its place as a great commercial and maritime centre. I once read that whilst in Egypt, Alexander was present when a native king sat in judgment on a case in hand. It seems that one of the disputants had sold the other's land, and the other had found hidden treasure on his new possessions. He took it to the man who had sold him the land, and told him it was his. 'Not so,' said the other, 'I did not know it was there, so that makes it yours.' As they could not decide the matter between themselves, they brought it to the king for judgment. When he had heard all the facts in the case, he said to the man who had sold the land, 'You have a son,' and to the man who had bought it, 'You have a daughter. Let them marry and give them the treasure for a dower.' He then turned to Alexander and asked if he would have decided like that. 'No,' said the great conqueror, 'in my country, the king would have taken the treasure for his own use.' The king was greatly astonished, and asked 'Does it rain in your country, and does the sun shine there?' 'Certainly it does.' 'And are there birds of the air and beasts of the field there too?' 'Yes, assuredly there are.' 'That is it, then. That is why God lets it rain and lets the sun shine. It is for the beasts and birds, and not for the king and people.' Whether the native king knew who the true God is, or no, he had a much truer sense of justice than did Alexander."

Abergavenny.—"Was not Alexander a good man?"

Aunt Ora.—"No. The worldly great are seldom good. To gain the approbation of the world, one must do as the world does, and the world is all wrong, for it don't do what God has told it to do. But I wish to tell you of another judgment very similar to that given by the native king. It was in the city of Alexandria, and about 600 years afterwards. It is told how the door of a large room was opened to admit three men, who respectfully approached a fourth. He

greeted them with dignity, but yet with friendliness, and rolled up a scroll which he had been reading. The man with the scroll was a judge, and the others came for his verdict in their case. They were all three old and poor, but some good man had left them the use of a piece of land. During the seed-time, one of them, a fine old man, with long white hair, had been ill, and had not been able to help in the harvest either. The two men in health had taken a third part of the corn to the house of the sick man, but he would not take it. He said he had neither helped to sow or reap, and he wanted the judge to tell the other two that he had no right to the goods he had not earned. The judge had kept silent all along, but now he raised his kindly face and asked the old man, 'Did you pray for the others and the increase of their labours?' 'Yes,' said the other, 'I did.' 'Then,' said the judge, 'you helped them. The third part of the corn is yours, and you must keep it.' The old man bowed, and he and his friends shook hands, and then the judge was left alone again."

Abergavenny.—"Who were they, Aunt Ora?"

Aunt Ora.—"Early Christians. The judge was Eusebius, a good Presbyterian."

Abergavenny.—"And is it quite true?"

Aunt Ora.—"Oh, I cannot vouch for that; but even if it did not happen just as I have told it, yet history will show that it is just the way the early Christians would have acted in such a case. It is not the way such things are done in our day. Everyone is grabbing all he can get, and it don't matter much how he comes by it. If a poor man and his family are turned into the street to gratify the avarice of a rich man, the law upholds the rich man, and the poor one must not complain. The boys and girls of this Magazine must make up their minds that if they wish to please the Lord, they must be content to remain poor all their lives long rather than wrong anyone out of the least."

Abergavenny.—"But you have not told us much of the city yet, Auntie."

Aunt Ora.—"No. At the beginning of the Christian era, it seems to have been a city of great magnificence with baths, theatres and games in the arena, such as throwing the discus, etc. There were also great structures to secure the coast from the inroads of the sea. There was the tall Pharos with the far-shining fire, the strong bridges, churches, palaces and temples, with their obelisks, pillars and beautiful paved

courts. Then there was the Cæsarium a grand pile, the court of which was to be decorated with twenty granite lions. There is said to have been more than thirty artists who competed for this work, but the prize was given to a gifted young sculptor, son of a Christian stone cutter who had quarries in the Holy Mountain. His blocks of granite were to be transported along the canal of Trajan which joined the Nile with the Red Sea. I am speaking of the time of Constantine. It was busy times in the East in those days."

Abergavenny.—"And it is not so now?"

Aunt Ora.—"Nothing like it. We never hear of any great work going on there now. They show the ruins of their former greatness; but that greatness is for ever passed away. The Bible tells why. It is to make room for a new and vigorous people who will make the East surpass in splendour anything the world has ever seen. Indeed, the whole world will share it all in good time. Now Bilston, my boy, what Bible country begins with your letter?"

Bilston.—"I cannot think of any."

Aunt Ora.—"Can any of you?"

Bootle.—"Was it Babylon?"

Aunt Ora.—"Babylon was a city, but the country of which it was capital was sometimes called Babylonia. What was the more familiar name?"

Birmingham.—"Chaldea, was it not?"

Aunt Ora.—"Yes, but that is not the country I wish to talk about; but Bithynia. Where is it spoken of in the Bible?"

Bilston.—"We don't know."

Aunt Ora.—"Then you will all look it up, please. When I was a school girl, I would remember a thing much better if I went to Encyclopedia, Gazetteer, or dictionary than if a teacher told me all about it. But what do you know of Bithynia? The Bible merely mentions it."

Bilston.—"We don't remember much about it."

Aunt Ora.—"I can't say that I can tell much about it myself. It and Thrace made one of the divisions into which the Grecian Empire was divided after the death of Alexander. Do you know what Alexander said when asked to whom he left his vast empire?"

Bilston.—"No."

Aunt Ora.—"He said, 'To the most worthy,' which is a very noble sentiment, had he known in a true sense who the most worthy were. Very

few have ever known or appreciated the most worthy. It will not always be so."

Bilston.—"But what more about Bithynia?"

Aunt Ora.—"Very little more. When the Carthaginian general, Hannibal, was defeated by the Roman general, Scipio (also called Africanus), he fled to the court of the King of Bithynia, who was about to give him up to the Romans, when he ended his own life by taking poison."

Bilston.—"Why, I say, Aunt Ora, that was a shame. I have read of Hannibal, and such a brave man ought not to have been treated like that."

Aunt Ora.—"It certainly is not the way they do things nowadays. Now, officers are given pensions, titles, and decorations; but in those days the greatest of their scholars, statesmen, and soldiers were sent into exile, assassinated, or driven to take their own lives. It is a great weariness to read of it all."

Aberdeen.—"Then why do you?"

Aunt Ora.—"Because we must to rightly understand the Bible."

Aberdeen.—"Oh! yes; we cannot very well understand Dr. Thomas' works without knowing history."

Aunt Ora.—"That is true, and Dr. Thomas simply shows what the Bible teaches. So

you see it is really the Bible, and not, or as well as, Dr. Thomas, that requires the study of history. But man at best is but a pigmy; and the study of him and his doings is only one of the many branches of the widespreading tree of knowledge. The more we get a true insight of what the Bible teaches, the more of wisdom and knowledge we find it contains. When you leave school, if you think your education is finished, and that you need not study any more; that will be a sign that you know almost—nothing. Those who have gained something of a height in the paths of knowledge will tell you they know nothing compared with the quantities and quantities left unknown. You see they have got far enough along to look far and wide in many directions, and they know life is not long enough, and that man has not the brain power to grasp all that can be seen on the outside, but can never be seen into. If ever you hear any one talk in a boastful way, as though he knows a very great deal, *you* may be sure he knows scarce anything. The truly wise are always humble. The wisdom makes them see how small and pitiful is *man*, and how great and supreme is God.

(*Aunt Ora continues her talk next month.*)

LETTERS FROM BROTHER ASHCROFT.—No. 18.

[IN WHICH BROTHER ASHCROFT TELLS THE CHILDREN OF THINGS THEY DO NOT KNOW, AND SOME THINGS THAT THEY DO.]

MY DEAR YOUNG FRIENDS.—In 2 Sam. xxiii. 34, we meet with the name—Eliam. We don't know anything about the person so called. He is just mentioned along with a lot of others, "thirty and seven in all," who were David's mighty men. The name signifies—God is a kinsman. This expresses a very deep and joyful truth. The Eternal Spirit was in Christ, and thus condescended to become the relative or "kinsman" of the seed of David with a view to its redemption.

Eliasaph is mentioned in Num. i. 14. He was "head of the house of his fathers"—the military representative of the tribe of Gad. "God hath added" is the meaning of his name, and it stood for a great fact in the history of Israel. That nation increased and multiplied

and subdued its enemies because God was with it.

Eliashib—God will bring back—occurs in 1 Chr. iii. 24. This name has had its illustration often in God's dealings with His people. He brought Jacob back to the land of his fathers, and his descendants from their long captivity in Babylon; and He will yet again cause their posterity to return from all the countries of the Gentiles whither they have been scattered, and "make them one nation upon the mountains of Israel." This divine work has indeed already begun.

Eliathah was a prominent musician of the time of David. He was one of several who were appointed to "prophesy with harps, with psalteries, and with cymbals." That was a kind of service which some of us would like very

much, for it is a pleasant and comely thing to praise the Lord with instruments of music. The word "phophesy" does not always mean to foretell future events, but sometimes meant any kind of audible service for God. In the future age all the music will have a prophetic character—that is, it will all be devoted to the celebration of Jehovah's praise. At present there is very little of it so consecrated. Of the musical companies of the Gentiles it may be said—"The harp and the viol, the tabret and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands" (Isa. v. 12.) Eliathah signifies—God hath come. When He *does* come, as He will in Christ, these pleasant things will all be holy unto Him.

Eliel (1 Cor. xi. 46), another of David's body-guard—was honoured with a name which contains a reduplication of one of the divine titles. It means—God is God. It is not necessary for us to be reminded of this, but in Israel there were those who set up false gods, such as Baal and Ashtaroth, as the rivals of the one living and true. It was useful for a man to have a name that would remind him, at all events, of a fact it was so important he should constantly remember.

Eli ezer—God is help—was the name of one of the sons of Moses, born to him during his sojourn in Midian. It no doubt expressed the strong conviction of his father that God would in some way or other interfere for the help and deliverance of His people in Egypt. The help thus expected came not long after.

Eliud (Matt. i. 14), was one of the ancestors of Christ, and means—God is majesty. This will be seen and acknowledged by all nations when Christ comes.

Elimelech (Ruth i. 2)—God is king, preaches "the Gospel of the Kingdom," and so expresses the great fact of the future—when "the Lord shall be King over all the earth, and His name shall be one."

Eliphaz (Job ii. 2) means—God is swift. The justice and goodness which man has it in his power to administer are often, for various reasons, too long on the way. Criminals sometimes escape, and poor people starve before law and benevolence can get at them. It will be different when Christ comes. His movements will be rapid as the lightning's ray, for God himself will be manifested in him.

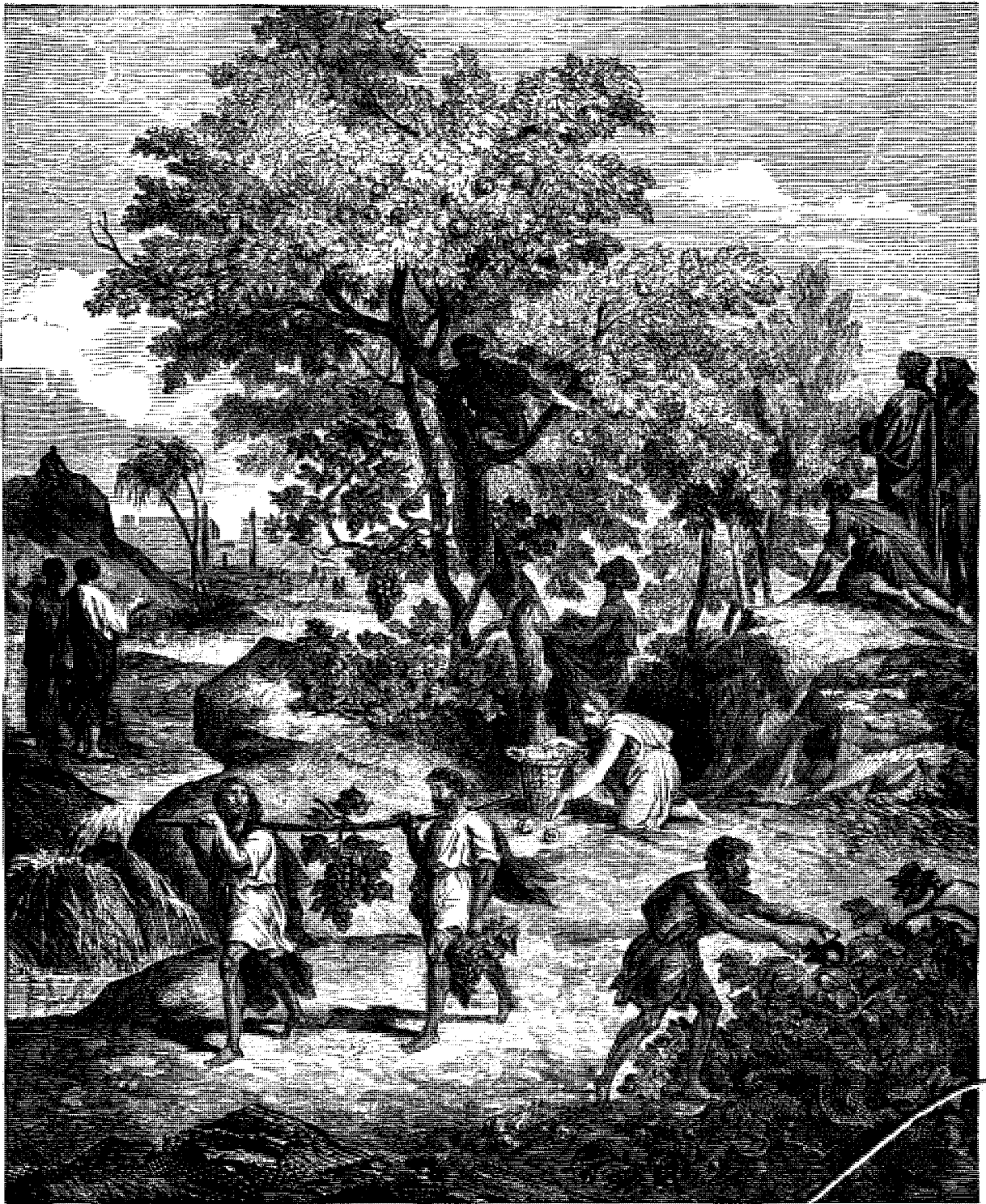
Elisha—God of welfare, was the name of a holy prophet, with whose history you are no doubt familiar. There can be no true well-being in the earth apart from God. This is seen in all that has happened since the day when Adam and Eve were driven forth from His presence in the garden of Eden. The nations of mankind cannot succeed in the endeavour to make themselves happy. God does not intend they shall, so long as He is not in all their thoughts.

Eli zaphan, signifies—God hides or protects. The name is found in Num. iii. 30. The person so called was "chief of the house of the father of the families of the Kohathites." There is only one class of people to whom the truth here expressed can apply. "The angel of the Lord encampeth round about them that fear Him and delivereth them." Those who have no fear of God before their eyes, cannot expect Him to shield and defend them in the time of danger and trouble.

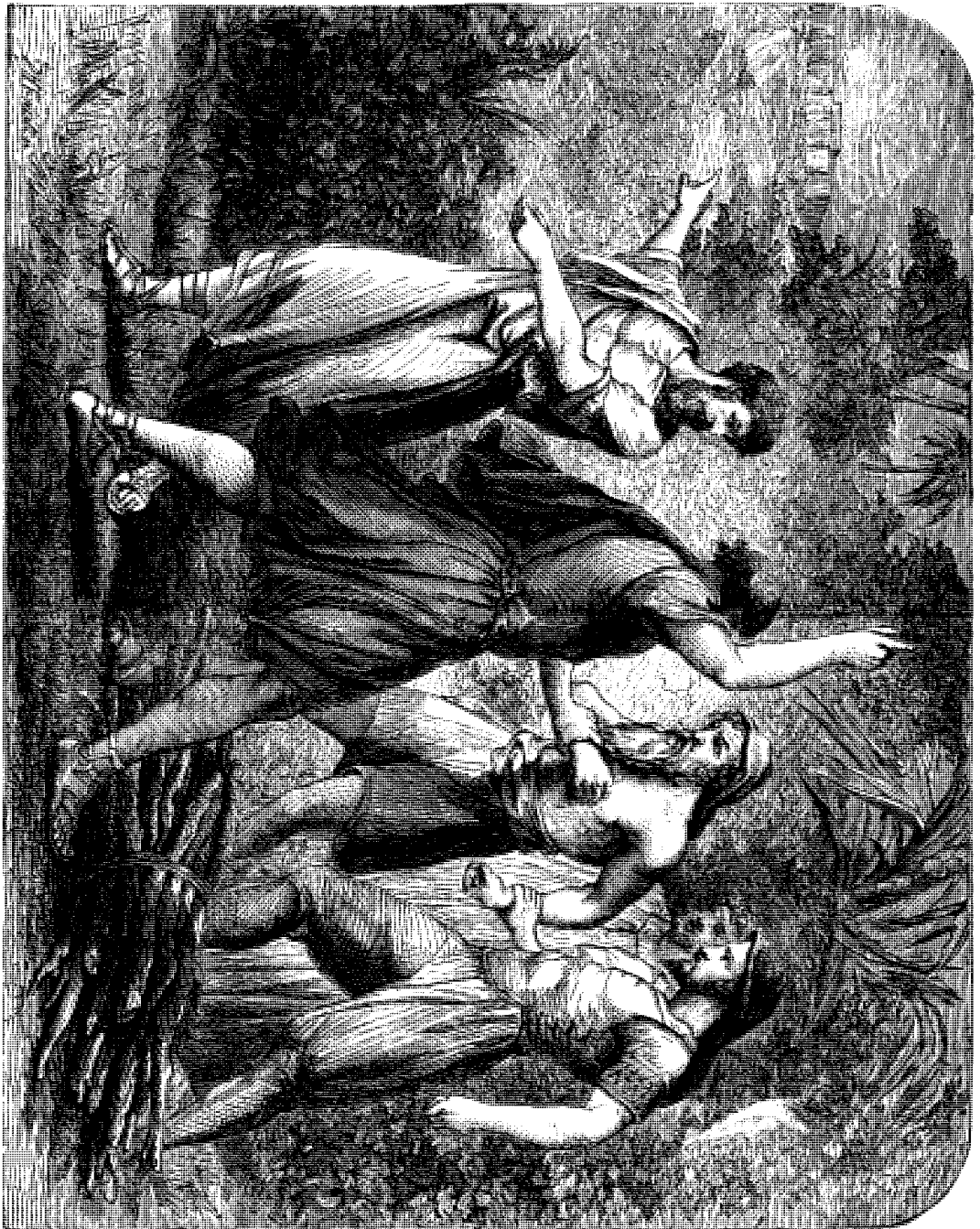
Ezekiel—God will strengthen, was, as you know, the name of a prophet who saw his people in weakness and exile from their land. He uttered many prophecies which contain the glorious truth conveyed in the very name he bore. The nation to which he belonged will one day be so divinely strengthened that no other will be able to withstand its power. "The nation and kingdom that will not serve Israel shall perish; yea, those nations shall be utterly wasted."

Gabriel—hero of God, is the name of a mighty angel, who was sent to comfort Daniel, and to tell him how greatly God loved him. The prophet was highly honoured in receiving such a message from such a messenger. A visit from Queen Victoria, or the Prince of Wales, would not be worth mentioning on the same day as a call from the glorious and powerful Gabriel. God does not send such visitors to any of His servants now so that we can see and talk with them. These are "the times of the Gentiles," when it does not agree with His purpose to draw aside the veil which hides His hand.

Gaddiel—(Num. xiii. 10)—God is the bringer of fortune, was the name of one of "the heads of the children of Israel." The word "fortune" is generally understood as some good that happens to a man by chance. He is called "fortunate" who succeeds in business, or has a lot of money left him. God has often nothing to do



THE SPIES COLLECTING THE FRUITS OF CANAAN.



ARREST OF THE SABBATH BREAKER.

with fortune of this sort. It happens without Him, for He is not interested in the affairs of worldly people. To those who keep His commandments He will bring the best and most enduring fortune by-and-bye. He will bring them perfect health and boundless wealth, with every form of satisfaction that a pure and enlightened heart can conceive. All this He has promised in Christ.

Gamaliel—God is a rewarder—was the name of the eminent teacher of the law at whose feet Paul was brought up. Unless we believed in a God who is “a rewarder of them that diligently seek him,” we should not be able to endure tribulation. Jesus himself was strengthened and upheld by the prospect of “the joy that was before him,” and his brethren are exhorted to take solace in the same way. God has fixed a time when He will give reward to all who have feared His name. They do not go to it when they die; He will bring it to them at the revelation of Jesus Christ, and bid them enjoy it for ever upon the earth, which will then be altogether in their hands.

Hasadiah—the Lord is merciful (1 Chr. iii. 20)—is a name of comfort, and the fact contained in it was often illustrated in the history of Israel. They often departed from God’s laws, but they never repented, and returned to Him to find Him unwilling to receive them and pardon their transgressions. There is encouragement in this for all who have gone astray and desire reconciliation with him. “He *delighteth* in mercy.” It is not something that has to be wrung out of Him with great difficulty. He is only too glad (as we say) to find that it is possible for Him to exercise mercy and to

forgive. He is very pitiful and full of compassion, and loving kindness. If he were not, none of us might hope.

Hashabiah (1 Chr. vi. 45) the Lord purposeth, was the name of one of those whom David set over the service of song in the house of the Lord. He had to take his place in due order and sing before the tabernacle of the congregation. There will, no doubt, be splendid companies of singers appointed to conduct “Divine Service” in the temple of the future age. That which goes by this title in churches and chapels has not been appointed by God, and the people who engage in it, are often choke full of worldliness and pride, and have no real sympathy with what they do. No one is qualified to offer acceptable worship to God, either in prayer or praise, who has not first become an Israelite in the way God has ordained for Gentiles. This is the reason why no Christadelphian can take part in the performances I have mentioned. “The Lord purposeth” to fill the earth with his praise, and to empty it of all the formality and “will worship” which now prevails. Mankind will then serve Him with one consent, and there will no longer exist the various religious sects which simply suit themselves in the matter and manner of their praise. There is much more than this included in the scope of God’s purpose. It is a comfort to know that He has a plan for the world’s future which will remedy all its evils, and transform it into a habitation of righteousness and purity and truth, in which nothing that defiles will be permitted to abide.

In the hope that we may be allowed a share in this promised goodness, I again subscribe myself, your affectionate friend,

ROBERT ASHCROFT.

CONVERSATIONS ABOUT THE TRUTH, BETWEEN A PAPA AND HIS CHILDREN.—No. 31.

PA.PA.—Last month, our conversation was nearly all about the marching of the children of Israel. I suppose you would not like any more on that subject?

Miss ECSTACY.—I should think we have had enough about mere marching.

PAPA.—It was not mere marching.

Master ROUNDFACE.—Oh, march in good order.

Miss ECSTACY.—Now, Master Roundface.

Master ROUNDFACE.—We march at school—march, march, all in good order.

Miss ECSTACY.—But we don’t want to hear about that just now.

Miss GENTLE.—He likes to talk about what they do at school, poor little boy.

Miss ECSTACY.—But this isn’t school.—Now, hush, Master Roundface (*who was about to say something.*)

PAPA.—I was saying it was not merely marching.

Miss ECSTACY.—What was it then ?

PAPA.—There was much connected with it of a very serious character.

Miss ECSTACY.—I am afraid we don't understand that.

PAPA.—Well, how long were the children of Israel engaged marching through the wilderness ?

Master CLEVERBOY.—Forty years.

PAPA.—How came they to take such a long time to go a distance that an ordinary man could walk in about a fortnight or three weeks ?

Miss ECSTACY.—I never thought of that.

Miss SAPIENTIA.—How was it, pa ?

PAPA.—I have no doubt you know something about it if you think.

Master CLEVERBOY.—It was something connected with the spies, wasn't it ?

Miss SAPIENTIA.—Oh, yes ; spies were sent, and brought back an evil report.

Master ROUNDFACE.—O, spy ; I spy.

Master ECSTACY.—Now, Master Roundface, you don't understand. You must keep quiet. It is a different kind of spy we are talking about altogether.

Miss SAPIENTIA.—In a sense it is the same—to spy, to look.

Master ROUNDFACE.—Me peep through spy-glass.

Miss ECSTACY.—Hush.

Miss SAPIENTIA.—Why were spies sent ?

PAPA.—You know why the children of Israel left Egypt ?

Miss SAPIENTIA.—To go to the land of promise, wasn't it ?

PAPA.—Yes, very well ; when they arrived on the borders of the land of promise, it was suggested to Moses that he should send men into the land to see what sort of a land it was, that they might get to know the country, and be able to guide the host afterwards when they should all enter. Moses thought the idea an excellent one and chose out twelve men—one man from each tribe. You will find their names in Numb. xiii. 4-16. These men departed to look at or spy the land ; so they were called spies. They were to find out whether the people living in the land were few or many, strong or weak, and what sort of towns they had, whether huts or tents, or strongholds ; and what sort the land was, whether fat or lean, fertile or barren, bare or wooded. And they were to bring specimens of the fruit it produced.

Miss SAPIENTIA.—Did they go ?

PAPA.—Yes, they entered the land and marched through from north to south.

Miss SAPIENTIA.—It is a wonder the people allowed them.

PAPA.—Well, they couldn't prevent them very well. The spies would, no doubt, go through the quiet part of the country, avoiding the towns, except to have a peep at them. The people would not know who they were ; and as they marched in a band of twelve, they would let them alone. It took them forty days to march through the land. Then they came to Moses in the camp of Israel, carrying specimens of the fruit, principally grapes, from Eshchol. (*You will see them shown gathering the fruit and bearing it homewards in the picture on page 104.*)

Miss ECSTACY.—I suppose the fruit would be very nice ?

PAPA.—Very. It was some of the most splendid fruit ever grown upon the earth.

Miss GENTLE.—Were the people glad when they saw it ?

PAPA.—Yes, but they were very soon in a very sorrowful state.

Miss SAPIENTIA.—Why ?

PAPA.—Because of what the spies said about the land.

Miss SAPIENTIA.—What did they say ? Did they say it was a bad land ?

PAPA.—No : they said it was a good land ; but they said the cities were so strong, and the inhabitants so tall and powerful and well-armed, that it would be impossible to overcome them ; and that, in fact, if the children of Israel attempted to enter, they would be sure to be overthrown and destroyed.

Miss ECSTACY.—That was not right was it ?

PAPA.—No : it was altogether wrong. God had told them He would be with them, and that the Canaanitish people would not be able to stand before them. And they had seen by what He did to the Egyptians, that He was able to perform His word. And, therefore, the spies ought to have believed God, and encouraged the people to go up. It was very faithless and dishonouring to God for them to speak as they did.

Miss SAPIENTIA.—Did they all speak the same way ?

PAPA.—No : there were two of them spoke differently—Joshua and Caleb.

Miss SAPIENTIA.—What did they say ?

PAPA.—They said it was true the cities were strong, and the Canaanite soldiers powerful, but

that God was stronger than all, and that as He had promised to be with them, they ought not to fear, but to march boldly into the land and attack them.

MISS SAPIENTIA.—What did the people say?

PAPA.—The people would not listen to Caleb and Joshua. They believed the other ten, and got into a very desponding mood. In fact, they were so downcast that they cried all that night.

MISS SAPIENTIA.—What made them cry?

PAPA.—Well, you see they had been in the wilderness for a year or more, and were very weary of it, and of the poor food they had. And they had been hoping to get into the land of promise very easily and very shortly, where they would find rest and refreshment and good things. But this report of the spies had taken away all their comfort, and made them feel as if they were in a very dangerous position. They complained against Moses and against God for having brought them there. They said they had been brought into the wilderness to be destroyed by the sword and by want. They said it would have been better for them if they had never left Egypt, or if they had all died in the wilderness after they came out.

MISS ECSTASY.—It was wicked of them to talk like that.

PAPA.—It was. But they did worse.

MISS ECSTASY.—What?

PAPA.—They said they would kill Moses and appoint another leader who should take them back to Egypt.

MISS SAPIENTIA.—Did they try?

PAPA.—Moses and Aaron fell down before them not knowing what to do, and Joshua and Caleb ran in amongst them and told them how good the land was, and that God had deserted the inhabitants, and that He was with Israel, and that if they would only be obedient, He would take them safely in. Then the people raised a cry "Stone them! Stone them!" And they began to gather stones to kill Moses, Aaron, Joshua and Caleb.

MISS GENTLE.—Oh, I hope they didn't do anything.

PAPA.—They would have done it, undoubtedly; but just at that moment, the glory of the Lord blazed forth from the tabernacle, and frightened the people out of their purpose. It was then that God spoke to Moses, and said something that explains why the children of Israel were so long marching to the promised land.

MISS SAPIENTIA.—What did He say?

PAPA.—He said, because the congregation had been so unbelieving and rebellious after having seen all the miracles He had done for them in Egypt, He would cause their own words to come to pass to them. They had said they wished they had died in the wilderness: and it would be so. In the wilderness they should die. He would not allow them to go into the land they had despised. They would have to march back into the wilderness, and wander there, from place to place, as many years as they had taken days to search the land—forty years—each day for a year—till all the men over twenty years of age were dead; and then their children should go into the land.

MISS ECSTASY.—What did the people say to that?

PAPA.—They were dreadfully vexed: oh, more vexed than they could express. They did not know what to do with themselves. They came to Moses, and said they would now be obedient: they would march into the land, notwithstanding the strong cities and the giants and the powerful soldiers. Moses said it was no use now. God had ordered them to go back into the wilderness, and back into the wilderness they must go. If they marched into the land now, it would be disobedience. They must stay.

MISS SAPIENTIA.—Did they stay?

PAPA.—No: they said they would go. Moses said they had better not go, because God would not be with them, and the Canaanite soldiers would be sure to get the better of them. But they would not listen. Away they went, a great army of them, with great energy, to get to the top of the hill where the Canaanites were; but before they could get there, the Amalekites and the Canaanites came down and fought them, and overthrew them, and made them flee back to the camp, after killing a number of them.

MISS GENTLE.—The poor Israelites!

MISS SAPIENTIA.—Well, they should have obeyed.

MISS GENTLE.—I do feel so sorry for them.

PAPA.—We cannot help being sorry for all the evil there is in the world. At the same time, what God requires is right and the only right; and if men set themselves against it, they are sure to come to evil. It can no more be helped than the burning of your hand if you put it into the fire.

MISS GENTLE.—Surely God could help it.

PAPA.—No: there are things He cannot help.

Miss ECSTACY.—I thought all things were possible with God.

PAPA.—That is true only as a question of power. He is able to do anything, but there are some things He will not do, and in that sense, cannot do.

Miss ECSTACY.—That is strange.

PAPA.—Not so strange as it looks. Think. You have got some plants in pot in the greenhouse, and some water-colour drawings that you have just made, and some photographs of friends in your album. Could you pull the plants out of the pots, and fling them in the ash-tub, and tear your pictures and photographs all to pieces, and throw them in the fire? Could you?

Miss ECSTACY.—Yes, I could, of course.

PAPA.—Would you?

Miss ECSTACY.—No.

PAPA.—If anybody were to ask you to do it, you would say "I could not do that." Your meaning would be that although you could do it as a matter of physical power, you could not do it as a matter of what you would like to do, or thought ought to be done.

Miss ECSTACY.—Yes, I see.

PAPA.—It is just so with God in the matters we have been speaking of. He *could* prevent the evil so far as power to do it goes, yet He cannot do it as regards what He knows is needful for the highest good at last. He must be obeyed: and if He is disobeyed, there must be evil. It would never do to have it otherwise.

Miss SAPIENTIA.—But couldn't He make people so as that they should obey Him.

PAPA.—Yes, He could make living machines with no will of their own. How would you like to be a machine of that sort? He makes man free, with a will of his own: and the result will be very glorious at last, though it brings much evil at present. But I fear we are getting too deep. We must get back to "the poor Israelites," as Miss Gentle called them. After their defeat, they found there was nothing for it but to submit to Moses, and go back into the wilderness. And they went.

Master CLEVERBOY.—And wandered forty years.

PAPA.—Yes. Many interesting things happened during those forty years.

Miss SAPIENTIA.—And some dreadful? (*Looking at Miss Gentle.*)

PAPA.—Yes, and some dreadful.

Miss GENTLE.—You shouldn't.

Miss SAPIENTIA.—Tell us some of those dreadful things.

Miss GENTLE.—Oh, you naughty!

PAPA.—One day a man was found gathering sticks on the Sabbath day, and they brought him to Moses. (*The picture on page 105 will shew you the man being taken.*) Moses was sorry, and likely asked him if he did not know better than break the commandment. Moses did not know exactly what to do with him, and ordered him to be kept close in a tent till God should direct what was to be done. Then Moses enquired in the tabernacle what they were to do with the man who had been found gathering sticks on the Sabbath day.

Miss ECSTACY.—What did God say?

PAPA.—He said the man must be put to death, and that the whole congregation must see it.

Miss GENTLE.—Oh, it is too dreadful.

Miss SAPIENTIA.—Did they see it?

PAPA.—Yes. When Moses told them what God's answer was, they all came to where the man was kept in the tent. The man was brought out and led away out of the camp, the whole congregation following. When they got to a certain spot they made a ring and put the man in the middle, and then Moses gave orders that every one should throw a stone at him. And they did so, and the man was not long alive. It was very dreadful, but it made the whole congregation feel how important it was to keep the commandment God had given to do no work on the Sabbath day?

Miss SAPIENTIA.—Must we do no work on the Sabbath day?

PAPA.—It is well for us to rest one day in seven; but we are not under the law that God gave to Israel by Moses. We have been made free from the law by Christ who took away the law in his death. There were other dreadful things happened in the wilderness, but we must leave them to another time.

PUZZLES AND CURIOUS THINGS TO FIND OUT.

FACTS ABOUT CHRIST.

- As a **MINISTER** (Heb. viii. 2) he went about doing good : also he was the mediatorial confirmer of the promises ; and now performs the duties of the sanctuary as a priest over his own house (Rom. xv. 8).
- As a **ONE MINISTERED TO** (Luke viii. 3), he accepted of the services of love, which from time to time were rendered him when his unspoken need afforded to his friends the opportunity of supplying his wants (Matt. xxvi. 7).
- As a **SORROWER** (Matt. xxvi. 38) he came through bitter grief himself, and bewailed the evil heart of unbelief in his nation, and the consequent judgments by which the holy city was by-and-by to be made desolate (Matt. xxiii. 37 ; Mar. i. 41).
- As a **REJOICER** (Luke x. 21) he intensely appreciated the Father's purpose, and kept his heart fixed on the joy set before him, in the light and hope of which he endured the cross, despising the shame (Heb. xii. 2).
- As a **CROSS BEARER** (John xix. 17) he endured the constant contradiction of sinners in the loving performance of his Father's will, and was finally and literally nailed to the tree (Heb. xii. 13).
- As a **CROSS IMPOSER** (Matt. xvi. 24) he counselled others as they valued eternal life, to bear the cross and follow in the footsteps of his sufferings (Matt. xx. 22-23.)
- As a **LIKENESS OF SINFUL FLESH** (Rom. viii. 3) he was a partaker of the sin-stricken flesh and blood of those he came to redeem (Heb. ii. 14.)
- As an **IMAGE OF GOD** (2 Cor. iv. 4) he was the likeness of the Father's glory in wisdom, holiness, truth, and kindness (John xiv. 8-9.)

MORE FACTS ABOUT CHRIST.

He has been both in Heaven and Hell. He was both accepted and rejected. He is both a cause and an effect. He came both by water and blood.	}	Find out the passages and explain the meaning. F. R. S.
---	---	---

LEST ISRAEL SHOULD BOAST.

DOUBLE ACROSTIC.

A trumpet blast, and a flashing light
 See this put that great host to flight.

- 1 One of a wicked three,
Who to hinder a builder, did agree.
- 2 Four and twenty lots they cast
See upon whom the fourth lot passed.
- 3 A shepherd leading his flocks to fold,
A skilled musician, a warrior bold.
- 4 Here by the once salt sea shall the fishers stand
When the river of healing water flows through the land.
- 5 One of three precious fragrant and chosen spices
Sacred, and not be used for man's devices.

- 6 His servants chide their master's pride,
He heeds them, and turns to the river side.

My. C.

A TRUE BIBLE TRINITY.

- The first of those whom Paul recounts, where faith is foremost found ?
- The second letter in *His* name whose blood spake from the ground.
- The name of her who perished not, with many thousands slain.
- The father of a multitude, a dweller in a plain.
- A better country—tell its sort—by early pilgrims sought.
One of rebel three who on themselves destruction brought.
- Who chose to suffer with God's folk ? who pleasure's sins forsook ?
- By what name is His nation called in all God's holy book ?
- What called they him, the man who killed and did for refuge flee ?
- What high priest died when he had lived years C and twenty-three ?
- The second letter in his name who carried Aaron's rod.
- What was it went before the camp and represented God ?
- Who was the leader of the hosts that entered Canaan's land ?
- Before whom Canaan quailed, and none could his great might withstand ?
- In what was Aaron's rod laid up to Israel as a sign ?
- The place where Jesus showed his power, and made the water wine.
- What animals did Jesus drive from out the temple court ?
- What other temple spake he of to Jews in veiled retort ?

C. M. H.

THE BEAUTIFUL IN THE TRUE.

My beautiful first is found in the second,
 I am sure I am right, for I have reckoned.

- A people whom King David smote,
Then, unto him their gifts they brought.
- A man of Judah you must find,
Whose son was filled with wisdom's mind.
- The Lord, with *me*, would Israel smite,
If in his word they'd no delight.
- A city of Benjamin's tribe is next,
In Joshua xviii. find the text.
- A Queen whose servant did obey,
Then went rejoicing on his way.

R. S.

A SPLENDID OFFER.

TWO GOOD THINGS THAT GOD OFFERS WITHOUT COST.
THEY ARE FIGURATIVE, BUT THE MEANING IS
GLORIOUS.

(Aunt Ora promises a Card for the best answer.)

- 1.—That which never comes and for which we are bidden to take no thought.
- 2.—A son of Ribai out of Gibeah, of the children of Benjamin.
- 3.—A mighty beast slain by Samson, the cause of his famous riddle.
- 4.—Messengers from the Philistines, unconscious prophets of the Lord.

(The first and last letters of the answers will spell the two good things.)

FOR THE NICE LITTLE BOYS AND GIRLS UNDER EIGHT.

AN ACRSTIC, SHEWING A LIAR.

- 1 Think of the looking power in men.
- 2 Its double organ, think of then.
- 3 What most befits the weary, think ?
- 4 Then, into what did Joseph sink ?
- 5 Think of Abel's mother's name.
- 6 What pierced Christ's hands and feet in shame ?
- 7 What were his fellow-sufferers, tell ?
And mark the *initial* letters well.
These show who told a deadly lie,
And made a crowd of people die.

SAVED FROM THE FIRE.

- 1 First name a place (begins with L)
Received Christ's sharp reproof.

- 2 Next find out him, who glad received
God's ark beneath his roof.
- 3 And last, a youth, instructed well,
By parent's tender care,
Once honoured by the apostle Paul,
His work of love to share.

LAST MONTH'S PUZZLES.

A VISIBLE TOKEN.—*Rainbow-Promise.*
Thus:—ReaP (Gal. vi. 7, 8); AsheR (Deut. xxxiii. 24, 25); IdIdO (2 Chron. ix. 29 and 1 Kings xiv. 16); NimriM (Isa. xv. 16); Barzillai (2 Sam. xvii. 27 to 29); OnionS (Numb. xi. 5); White (Dan. xii. 10).

A BELIEVER'S RESPONSE.—“*Even so, come Lord Jesus.*”
Thus:—Eternal (1 Tim. i. 17); Vengeance (2 Thes. i. 8); Enemy (1 Kings xxi. 20); Nought (Isa. lii. 3); SOlomon (Gen. xix. 24, &c.); Christians (Acts xi. 26); Offering (Exo. xxv. 2); Matthew (Matt. ix. 9); Err (James i. 16); Lamb (John i. 29); O (Psalms); Rain (Acts xiv. 7); Delilah (Judges xvi.); John (Acts xv. 37, 38); Ear (Luke xxii. 50); Sun of Righteousness (Mal. iv. 2); Uriah (2 Sam. xi.); Solomon (Proverbs).

SCORNED AND HONOURED.—*The King of the Jews.*
Thus:—Tarsus (Acts xxii. 3); Haran (Gen. xii. 4); Eden (Gen. ii. 8); Kishon (1 Kings xviii. 40); Isaac (Genesis xxiv. 4); Nathan (2 Sam. xii. 7); Galilee (Matt. iv. 15); Othniel (Judges iii. 9); Firmament (Genesis i. 7); Timothy (2 Timothy i. 5); Hebrews (Heb. x. 1); Ehud (Judges i. 15); Jereboam (2 Kings xv. 9); Ephesus (Acts xix. 27-29); Widow (Luke vii. 15); Sebusi (Josh. xviii. 28).

A PRECIOUS PROMISE DOUBLY CONCEALED.—*I will give you rest.*
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16
I w i l l g i v e y o u r e s t
Thus 8, 14, 13, 3, 5, 10—Verily (Jno. x. 7); 2, 14, 5, 4 15—Wells (Gen. xxvi. 18); 16, 11, 7—Ioi (2 Sam. viii. 9-10); 11, 6—Og (Numb. xxxii. 33); 12, 13, 1, 9, 4—Uriel (1 Chron. xv. 5).

THE BIBLE QUESTIONS FOR BOYS AND GIRLS UNDER EIGHT.—1, Shepherds; 2, Herod; 3, Egypt; 4, Peter; 5, Horses; 6, Eve; 7, Rebecca; 8, Demas; 9, Simon.

BIBLE RIDDLE.—Solomon's decision about the dead child.

PICTORIAL ENIGMA, QUERIES, RIDDLES, INTELLIGENCE, &c.

QUERIES FOR BOYS AND GIRLS TO ANSWER.

(A picture card to each of the best three answers.)

1. Why was Enoch translated ?
2. Why did Noah build an ark ?
3. Why did Abraham leave his native country ?
4. Why did Moses refuse to be considered a member of the royal family of Egypt ?

BIBLE RIDDLE.—No. 24.

I was in my place in the water, but I took part in a transaction on the land. I did not do it willingly—I was forced. If I had known, I would not have required forcing. Yet it brought me to grief. It all came from my doing what many children do—what do you think ?

Eating what I ought to have left alone. Yet I could not leave it alone: am I not to be pitied ? Yet it was honouring to me above many: for though it was to my own hurt I was made the succourer of the poor, and the most honourable of all the poor when a servant of the rich came asking what he had no right to have, and what will have to be given back sevenfold, for the wealth of the sinner is laid up for the just.—ED.

NAMELESS SCENES FOR BOYS AND GIRLS WHO KNOW THE BIBLE.—No. 27.

When Christ was condemned by Pontius Pilate, the soldiers dressed him in mock robes of royalty, and made sport of him in a very cruel manner—hitting him, and spitting upon him, and yet pretending to bow down to him to do him reverence. When they had done this long enough to satisfy their brutal appetite for horse-

play, they took off his mock robes and put on his own clothes again, and led him out towards Calvary to crucify him. On the way, they met a strong man coming out of the country into Jerusalem; and as Jesus was not able to carry the cross on which he was to be crucified, they took this man and forced him to carry it. This man, carrying the cross, walked first, and Jesus walked after him, and all the soldiers and people next—a most melancholy procession. Our picture shows the place where this man belonged to. Wanted, the name of the man and the place?

NEWS FROM THE SUNDAY SCHOOLS.

ABERDEEN.—Brother Craigmyle sends word that the annual tea meeting of the Sunday School was held on the 31st of May. There were 170 present at the tea; 170 children? No; that would be a large school for Aberdeen. There were 170 altogether, including fathers and mothers, brethren and sisters and friends, &c. After tea, four hours were spent before the meeting was over, and the children were not tired. How was that? Well, because the meeting was so nice. There were speeches and singing, besides the things they had to eat. There was one grey-headed and not very old sea captain present, called Arthur Roberts, and he made a speech to the children, which very likely pleased them very well. They don't report his speech, but he couldn't speak without making the children smile—both old and young. The Sunday School examination and distribution of prizes took place on the Sunday before. Bro. Craigmyle says: "We found the list of books suitable for prizes given in the *Christadelphian* of last year to be useful. Might it not be well if brethren at any time would give publicity to such books when they come upon them? A new system was adopted this year in the school examination, appointed brethren not connected with the school to examine the various classes, which was found to be very satisfactory."

BIRMINGHAM.—The usual midsummer holidays have been put off for a month.—They usually happen in July; but they are put off till August this year, owing to the Temperance Hall having to be closed during the month for cleaning and re-painting. This will put off the "treat" till September 3. We are all sorry for this; but it cannot very well be helped. Some of the children don't like Sunday holidays at all. They would like to go to school all the year round. Others would like holidays all the time. The best way is to have a little holiday, and the rest of the time at school.

HALIFAX.—Bro. Hanson says the scholars here had their treat on Whit-Monday, the weather being all that could be desired, and the children assembled at the meeting room shortly after dinner, and proceeded as quickly as possible to a field at Mount-farm, Warley, a country village about two miles away. The younger scholars were conveyed in a large wagon; and the others walked. On arriving they found a number of brethren and sisters and friends in the field. Buns and coffee were served round, and a pleasant time was spent until dusk. During the evening oranges and sweets were distributed. Having spent a very enjoyable afternoon and evening, all returned home at a late hour.

LIVERPOOL.—Bro. J. Ashcroft tells of the beginning of a Sunday school here. He says: "On Sunday morning, June 22nd, we held a Sunday school in connection with this ecclesia, in the Temperance Hall, commencing at 9.30. A hymn was sung and prayer offered, after which a chapter was read. The lessons were taken from the first chapter of Genesis, and the children were very attentive throughout. The attendance was not so good as we should have liked it to be, but we hope it will improve as we go on."

PICTORIAL ENIGMA.—No. 31.

PRIZES: *best interpretation, three picture cards; second best, two picture cards; third best, one picture card.*

EXPLANATION OF LAST MONTH'S ENIGMA.—No. 1. Gehazi runs after Naaman the Syrian, whom Elisha, his master, had just sent away without accepting presents. Gehazi lyingly says Elisha has changed his mind and wants something (2 Kings v. 20-21).—No. 2. Two of Naaman's servants are sent back with Gehazi, bearing

treasure.—No. 3. Gehazi takes the treasure off them and stores it in the tower.—No. 4. Gehazi stands before Elisha.—No. 5. Elisha asks Gehazi where he had been.—No. 6. Gehazi protests he has not been anywhere.—No. 7. Elisha informs him his spirit went



with him when he ran after Naaman.—No. 8. He asks him if it was a time to be receiving good things when the land was sunk in idolatry.—No. 9. He tells him the leprosy of which Naaman had just been cured would cleave to Gehazi.—No. 10. And to his seed for ever (for ever is represented by the circle).—No. 11. Gehazi departs from Elisha's presence.—No. 12. "As white as snow."

All communications and remittances must be sent to the Editor, ROBERT ROBERTS, Athenæum Buildings, Edmund Street, Birmingham, for whom the "Children's Magazine" is printed by J. G. Hammond & Co., at that place.

NEW SERIES.



No. 32.

AUGUST, 1884.

Vol. III.

CYRENE.

THE children could scarcely fail to make out the name of the place shewn in last month's Nameless Scene. It is Cyrene to

which belonged that Simon who was compelled by the Roman soldiers, who were escorting Christ to crucifixion, to carry the cross of Christ.



It may surprise the children how this could happen. The fact is, it was the custom of the Romans, when any one was to be crucified, to force him to carry on his shoulders the cross on which he was to be nailed. They did this to Christ; but Christ, in the exhausted state produced by the previous night's sufferings—aggravated by scourging—was too weak to do it. He tried it, but fell under it: so says tradition, which seems reliable in this particular, as the circumstance of Simon being compelled to carry it for him would not otherwise be quite intelligible. Simon was "the father of Alexander and Rufus," two men who were afterwards prominent and active disciples of Christ. How

his sons became believers is not known. Perhaps it was due to this very occurrence of their father being compelled to carry the cross of Christ. Simon would be sure to have a deep interest in Christ after this, especially when the proclamation of his resurrection went throughout Judæa. Cyrene is now in ruins, as you saw by the picture. It was once a great and prosperous city. It was situate in North Africa, not far from Egypt. There were many Jews there in the days of Christ, and they often went to Jerusalem at the time of the feasts. It was this that brought Simon to Jerusalem at the time of Christ's crucifixion.—ED.

LAST MONTH'S RIDDLE.

WHAT is in its place in the water but a fish? And what ought a fish not to eat but a piece of money? And what is the payment of taxes but a transaction on land? Peter hauled the fish to land and paid the money for Christ and himself. Of course, if the fish had understood the matter, it would have been glad to give up its life in Christ's service. But it did not understand. It was

forced to do it; but in this, it was honoured above all the other fishes who were merely caught to supply men's dinners. The wicked now possess the earth and bear rule and collect taxes, even of the Lord's people, on whom they have no claim; but when Christ comes, all will be taken from them, and the earth and all that it contains, given to the friends of God.—ED.

LAST MONTH'S QUERIES.

1.—Enoch was "translated that he should not see death" because he pleased God by a life completely in accordance with what God requires. God requires that we remember Him always, and love Him, and believe His promises, and obey His commandments, and love our neighbour as ourselves, but not be friends with those who are the enemies of God. Enoch did all this, therefore God did not permit him to die.

2.—Noah built an ark, because God told him He was about to send a flood of waters to destroy all the inhabitants of the earth. Noah would not have known to build an ark if God had not told him; and even though God told him, he would not have done it unless he had believed. So God's message gave him knowledge which formed faith within him; and his faith caused him to

obey: and his obedience led to his salvation. This is how it is with us. God has told us, by prophets and apostles, of coming judgment from which He asks us to escape by entering into Christ in the obedience of all that He commands. We are happy in this knowledge which causes faith, leading to obedience and salvation.

3.—Abraham left "Ur of the Chaldees," to which he belonged, because God commanded him so to do. God gave Abraham this commandment because He purposed to give him a better country in another age "afar off," when all families of the earth should be blessed in Him. Because Abraham desired this better country, he did not go back to Chaldea, although he had the opportunity, but stayed in the country of Canaan, where he was

a stranger. God had told him to go to this country, which was the country He promised to give him for ever. Thus Abraham, like Enoch and Noah, obeyed God through faith, caused by the knowledge that God gave to them. We also shall be saved, if we believe and obey.

4.—Moses refused to be considered a member of the Royal Family of Egypt, because he knew the Egyptians were not the people of God, and that it was among the Hebrews, God's chosen people in bondage among them, that God would

manifest His great goodness and glory in the earth, as promised to Abraham, Isaac, and Jacob. He chose rather, therefore, to suffer affliction with them, than to enjoy the pleasures of idolatrous and sinful Egypt. He knew that the salvation that God would shew to Israel, through Christ, would, when it came, be for ever, whereas the riches and honours of Egypt would be but for a season. He "esteemed the reproach of Christ greater riches than the treasures of Egypt." We are called upon to do as he did, though under different circumstances.—Ed.

THE JEW AND THE BIBLE.

Scattered by God's avenging hand,
Afflicted and forlorn ;
Sad wanderers from their pleasant land,
Poor Judah's children mourn ;
In Gentile countries, very few
Think thoughts of pity for the Jew.

Yet, children, if you truly love
The Bible's precious page,
You'll let your heart with kindness move
To Israel's heritage.
Who traced those lines of love for you ?
Each heaven-moved writer was a Jew.

As years have rolled and ages passed,
As nations rose and fell,
Though clouds and darkness oft were cast,
O'er captive Israel,
The oracles of God for you
Were kept in safety by the Jew.

And when the great Messiah came,
To take away our sin ;
He did not take an angel's name,
But bore a Hebrew's kin.
Jesus, who gave his life for you,
The great Messiah, was a Jew.

And, though his own received him not
And turned in pride away ;
Whence is the Gentile's happier lot ?
Are you more just than they ?
No—God in pity turned to you,
And will have pity on the Jew.

Go, then, ye Gentiles, kneel and pray,
For Israel's scattered race ;
Ask Abraham's God, yes, every day,
To call them by His grace.
Go—for a debt of love is due,
From every Gentile to the Jew.

Selected by C. C. Ellis, Nottingham (and amended).

BIBLE MEN AND FATHERS.

NOW, my boys and girls ; it is to be hoped that you are beginning to feel a little more at home in your new country by this, for we may find it necessary to stay a good while, seeing that there are yet other three years of famine to look forward to. What a happy providence it is that the seven years of plenty came first. What immense harvests there must have been to enable Joseph to store up so much in excess of the consumption. They say he "gathered corn as the sand of the sea ;" more than could possibly be numbered or measured (Gen xli. 49). They say "the earth brought forth by handfuls"

(verse 47) : this description enables us to see what the Psalm means which (lxxii. 16) says "There shall be an handful of corn on the top of the mountains," signifying that there will be no famine during the reign of the Messiah, but on the contrary, that there will be a thousand years of plenty, as it is said, "Ye shall eat in plenty and be satisfied" (Joel ii. 26) ; or as our prophet and brother Isaiah (xxx. 23) puts it, the "bread and increase of the earth shall be fat and plenteous." There will be no poor half-fed, half-clothed and unschooled children in those happy times ; for he who said "suffer

the little children to come unto me" will not be less the friend of children when he reigns on Zion's Hill, than when he walked the streets of Jerusalem and Samaria in the days of his pilgrimage. At present, however, dear children, nearly all creation groans under conditions of the sorest evil; from which even flowery childhood is not exempt. For if you look around in the children's world, you will see enough to yield thoughts of sadness in the unhappy experiences that you will observe fall to the lot of so many in the juvenile part of the community. The children's hospitals are filled the year round with poor little sufferers; tossed on beds of pain through wearisome nights and days; and some of them die, poor things! Do you ever send them a few flowers, or spare a half-penny out of your little gift money, putting it privately into the street hospital box when no one is looking at you but God? If you do this you are happy children, very early in training for the service of him who went about everywhere doing good, not even omitting the children, whom he took in his arms and blessed. Or do you ever think about the thousands of boys and girls whose parents are too poor to either clothe or feed them properly, or to provide for them any of the more civilised joys of childhood? 'Tis not sufficient, my children, to merely feel thankful that we were not born, as thousands are, in the midst of squalor, and utter misery, and poverty. There are many things that even you might do towards alleviating the miseries of other children; you have toys you have done with, which you could share with your little neighbours; you have sometimes little articles of clothing that you have done with, which with Ma's consent, you could bestow on some little ragged urchin, and you have many other things under your own power, if you will bethink you, wherewith you might send a ray of cheer into many a little brother or sister's lot, whose more humble form of life does not admit of the privileges which so many of you enjoy. Now, my children, I think you will see that, in the presence of so much that is distressing in the experience of others, both old and young, it would ill-become us, either as "young men and maidens, or old men and children;" it would ill-become us to be taken up wholly with things that minister only to our own gratification. Take the words of our Great Master, dear children, and ponder them: they were not spoken to

children at first, but the facts they record, and the lessons they teach, you will find to be as good a law of life for you, in your "day of small things," as you may afterwards discover them to be in your maturer years. Let us hear, then, what Christ says: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbours; but call the poor, the maimed, the lame, and the blind" (Luke xiv. 12-14). Now, why should not children act on these very beautiful precepts of the Lord, as well as the brethren and sisters? You have your little feast days, you know,—your birth-day treats and other little gatherings; whom do you invite on these occasions? Why, my children, it is the rule in the world to ask those only whom they know will ask them back. And so, when they have their children's parties, they just think of all the boys and girls that have well-to-do parents, and who can therefore afford to educate them, and send them out respectably attired. This is the world, but it is not Christ at all. How very different all he did and said, and all he enjoined upon others.

See the Kind Shepherd: Jesus stands
And calls his sheep by name;
Gathers the feeble in his arms,
And feeds the tender lambs.

Little shepherdly sons and daughters are beautiful to see, but mere selfish instincts are no joy either to the eye or the heart. But we know that you cannot always help what you are, and what you do. In some cases your parents are more to blame than you. They make you vain by decking you out in costly array; the tendency of which is to make you feel that you are much better than others, and no amount of instruction to the contrary will prevent such results with those children who are naturally vain-glorious. To strengthen the natural with one hand, and the spiritual with the other, is only a "drawn battle" at the best. Besides, my children, if your attire is excessively fine and loud, you make the poorer dressed children with whom you mingle to blush for very shame at the thought of their shabby clothes; and in this way you erect an ugly barrier, or gender envy and mixed feelings of pride and nausea where sweet innocence should reign. And the evil does not end here, children, for your mothers and fathers, anxious that their family should not suffer by comparison with others, are tempted to strain every nerve to keep up

appearances to an extent that leaves them less and less power to help the truth.

Then, in some cases, your parents unwittingly teach you to be saucy, disobedient, irreverent, covetous, and selfish. They don't tell you to be so, of course, but the principles they observe in your training inevitably lead to these results. Children who are allowed their own way, in time become impatient of restraint: children who are permitted to treat their parents' wishes with trifling concern, soon learn to treat still more sacred things in the same way: children who are not trained to any daily, useful, and obligatory service soon conceive the idea that the world exists for them: children who are allowed to be rude at table, or to disquiet the whole house, soon learn to disregard and defy every restraining obligation: children who are pettishly decoyed into an obedience they incline to resent, soon feel themselves to be masters of the situation: children who are allowed to intrude their ordinary every day toys and noise upon your attention on the day that you consecrate more than other to the more direct and undistracted service of God, soon come to regard their own petty pleasures as the highest thing in creation: children who are allowed to tear and impair, and break, and destroy, and waste with impunity, soon become like a scourge of locusts wherever they go. But truly happy and delightful children they, who show their love of Pa and Ma by keeping their commandments in a prompt and cheerful and reverential way. This, dear boys and girls, you will find to be the very life and soul of all excellence; and, next to the higher service of God, the stepping-stone to every conceivable blessing. So deem it not a joy, dear children, whenever your parents surrender themselves the undignified slaves of childish whims and whines, for assuredly their reward at last will be as great as it will be richly merited in those foul and undreamt of returns for their mistaken kindness, which must inevitably be the harvest to such a sowing of "wild oats," and such a weak and unprofitable administration of the family government. For it cannot be gainsaid, dear boys, that the numerous cases of headstrong youths who fight their mothers, and at last treat all parental authority with contempt, are the outcome of a relaxed and pandering training that vitiates every noble and generous trait in the character. Whereas the Word of God, on the one hand, and Solomon's

rod on the other, coupled with a robust and inflexible discipline, intersected with true parental pity (Ps. ciii. 13) will yield, in the end at least, if not all the way through, the most beneficent and peaceful results to both parent and child.

Happy the child that leaps to loving duty with a nod;
Happy the mother who despises not true wisdom's rod;
Happy the father who walks in ways that prophets trod;
Happy the family that revels in the word of God.

But now, "my beauties," it just occurs to me that since our last conversation I have had a letter from brother Thirtle, in which he reminds me of what I had read before, but in the effort of the moment I could not recall the exact words, so I had to content myself with the two renderings of Joseph's title of which I spoke to you. But, as he well says, these are now out-of-date authorities; the real meaning not having been a matter of certainty until within the last few years; it is now ascertained that the title means, "father of the King" (or land or kingdom), in exact accord with the words of Joseph himself, "God hath made me father to Pharaoh" (Gen. xlv. 8); about which brother Thirtle further observes that "in many oriental countries to-day, the chief adviser of the king, the prime minister, or grand vizier, is called 'the father of the king.'" This reminds us that the Spirit speaking by Isaiah, bestows a very similar title upon Christ as defining his future administrative position on earth; the title in question is "the everlasting Father," or "father of the age," as some render it. How appropriate in view of what he said of himself in the words, "he that seeth me seeth the Father," whose manifestation he was and is, and still will be throughout the illimitable future of blessedness which is yet to come on all the earth. And how appropriate also in view of the fact that he will yet be more than a second Joseph to the house of Jacob in delivering them from this eighteen-century "famine of the word" (Am. viii. 11), and otherwise providing for their comfortable and permanent settlement "in the best of the land" of Judah, and under the loving recognition and mightier protection of the God of Jeshurun, who rideth upon the angel-heavens in the help of Israel, and whose excellency is in the sky; and in fulfilment of whose word Jacob shall be happy for evermore, and Israel shall be saved with an everlasting salvation (Deut. xxxiii. 26-29). But meanwhile that this tarries, it

will help you in the accomplishment of every little word and work to remember that Jesus (once a little boy himself), has lost none of his power to bless little children, where it comes

within the scope of his purpose, and where a child's work is "pure and right" in his sight (Prov. xx. 11). His blessing be with you.

F. R. SHUTTLEWORTH.

CONVERSATIONS ABOUT THE TRUTH, BETWEEN A PAPA AND HIS CHILDREN.—No. 32.

PAPA.—We are not yet out of the wilderness.

Miss SAPENTIA.—You mean the forty years' wandering?

PAPA.—Yes: I suppose you will be glad when we are done with it, like the children of Israel?

Miss SAPENTIA.—Not very, I think: it has been rather interesting.

Miss GENTLE.—Oh! I think it has been so interesting.

Miss ECSTACY.—Yes: but not the dreadful parts.

Miss SAPENTIA.—The dreadful parts are the most interesting.

Master CLEVERBOY.—Yes, for you.

Miss ECSTACY.—Miss Gentle does not like the dreadful parts.

Master CLEVERBOY.—No more do I.

Miss SAPENTIA.—There is some more to come, isn't there?

Master ROUNDFACE.—Me like dreadfuls—cut heads off—kill people!

Miss GENTLE.—Oh, Master Roundface, you must not be like that. God is good and kind.

Miss SAPENTIA.—He is something else as well.

Master ROUNDFACE.—Me good and kind, give pussy some milk, and penny poor man.

Miss ECSTACY.—You must not say anything more, Master Roundface. You don't know how to behave yet.

Master ROUNDFACE.—Me behave: uncle speak in meeting: me not speak in meeting.

Miss ECSTACY.—That will do: don't say any more.

PAPA.—We shall have to look at one or two more dreadful things: but they all ended off well at the last, so Miss Gentle may keep her composure.

Miss SAPENTIA.—That is how it will be with all the dreadful things at last, isn't it?

PAPA.—Yes; at the last, there will be nothing but good on the earth to man; and the present evil will be one thing that will lead to it.

Miss ECSTACY.—A gentleman that visited our day-school said that there always had been evil upon the earth, and that there always must be evil, so long as the earth existed; that wasn't right, was it?

PAPA.—Well, no,—not without what we call qualification.

Miss ECSTACY.—What is that?

PAPA.—A something added to explain.

Miss ECSTACY.—He said that the crust of the earth showed that there had always been war among the creatures—that even the very animalculæ ate one another—and that so far as we could see, it always must be so.

PAPA.—Supposing it were so, it would not interfere with what I am saying. The good that is promised is good to man, and this would only refer to the state of animal life upon earth in so far as it affects him. There will be a suppression of evil creatures and hurtful conditions, but the condition of the earth in its mineral, vegetable, and animal constitution will substantially remain what it is. Man himself will cease to be corruptible. To him there will be "no more pain and no more death." What goes on among the lower creatures is of little moment. They have not the consciousness and susceptibility of man. They are, as it were, mechanical forms of life.

Miss ECSTACY.—Do they not feel pain?

PAPA.—Doubtless the more highly-organised creatures feel pain, and the lower ones, too, more or less; but none of them are capable of feeling with the acuteness and self-consciousness of man, with his highly-developed and complex brain and nervous system. The earth, with all its tribes of creatures, was made for man, and man exists for God. It is the condition of things in relation to man we have to think of when we speak of all evil vanishing. Man is subject to

much evil at present which will vanish from his lot when the purpose of God is accomplished, but many of the conditions of creature life will remain unaltered.

MISS ECSTACY.—Won't the lions be tame?

PAPA.—Yes, lions will be tame, and all creatures that could injure man will be restrained, or changed, or destroyed; but the birds will no doubt continue to live on insects; moles on worms and caterpillars; fishes on the small fry of the waters; and the animalculæ on one another. These things are not evil in the sense of what is evil to man. They are part of the economy of things working out good.—But we must not enlarge on this theme. It would take up all the time if we went into it. We were to speak of some of the other dreadful things that happened in the wilderness. The first was shortly after the stoning of the man for gathering sticks on the sabbath.

MISS SAPENTIA.—What was it? (Cheer up Miss Gentle.)

MISS GENTLE.—I shall be able to bear all the dreadful things by-and-by.

PAPA.—There was a mutiny amongst the children of Israel against Moses and Aaron.

MISS SAPENTIA.—What is a mutiny?

PAPA.—A rising up against authority: a refusal to obey any longer.

MISS SAPENTIA.—Why did they do that? I should have thought they had enough of that when the spies were killed.

PAPA.—You would have thought so: but where people are not wise for themselves, the impression of everything wears off with time. However, it was not the people so much as certain men amongst the people that led them the wrong way.

MISS SAPENTIA.—Who were they?

PAPA.—Well, they were high people that you would have expected better things of—princes in the congregation—men who were priests, some of them. They wanted to get higher than they were. They wanted to be where Moses was. They said to Moses that he was putting himself too far up: that they had as much right to be head as he or Aaron. They gathered together quite a large company of the chief men of the congregation—between two or three hundred—and came to Moses and complained to him that he was taking too much upon him.

MISS ECSTACY.—What did Moses say?

PAPA.—Moses was a very meek man, and did

not want to put himself up. He said it was God's doing—not his; and it would be for God to decide the dispute they had raised. He asked them to come next day to have it decided. He told them to take censers and bring fire in them, and God would show whom He had chosen.

MISS SAPENTIA.—What are censers?

PAPA.—Swing-vessels with a grating for burning sweet-smelling spices in, and spreading a pleasant fragrance through the air. You hold the censer with a cord and swing it in the air when the fire is lit. It was part of a priest's work to burn incense.

MISS ECSTACY.—Did they bring their censers?

PAPA.—Yes, about 250 of them—a large company under the leadership of a priest named Korah. There were other two men that took a principal part along with him; but they would not come up.

MISS SAPENTIA.—Why?

PAPA.—Well, I suppose they thought it would be deferring too much to Moses. They stayed talking and grumbling in their tents, and, instead of coming up, they sent a nasty message.

MISS SAPENTIA.—What did they say?

PAPA.—They said Moses had brought them up out of the good land of Egypt into a desert to kill them, and, not contented with that, he had made himself lord over them as well, and they would have nothing further to do with him.

MISS GENTLE.—Poor Moses! what did he say?

PAPA.—He was angry, and told God he had not done any harm to any of them to make them speak so. Then he told Korah and all his men to be ready. So they came, the whole company of them, and stood round the tabernacle, with their censers in their hands. Behind them were thousands and thousands of the Israelites, backing them up against Moses and Aaron.

MISS ECSTACY.—What happened?

PAPA.—While they were standing, drawn up in this way, God suddenly told Moses and Aaron to separate themselves from the whole congregation, and He would consume them all in a moment.

MISS GENTLE.—Oh, dreadful!

MISS SAPENTIA.—But it didn't happen.

PAPA.—Moses threw himself on the ground before God, and implored God to spare the congregation, as they were misled by a few men. Then

God said the congregation must stand away from the tents of Korah, Dathan, and Abiram, because they would be swallowed up if they didn't.

Master CLEVERBOY.—And they did.

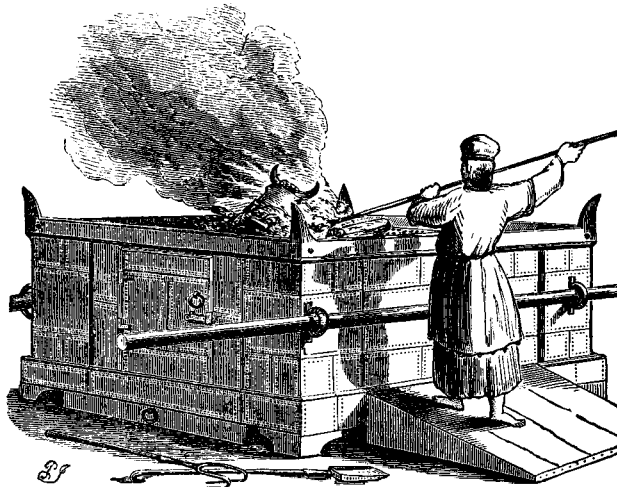
PAPA.—The people got away up from the tents of Korah, Dathan and Abiram on every side. Dathan and Abiram came out and stood in the door of their tents with their wives and children, to defy Moses, as it were. Moses then spoke to the people, and said they would see by what would happen that it was not out of his own mind that he had done and said all the things that he had done among them, but that it was by God's appointment

struck dead the 250 men on the spot, that were holding censers. There they lay,—corpses scorched and blackened.

Miss GENTLE.—Oh, it is too dreadful! I cannot bear it.

PAPA.—It was very dreadful. As Paul says "It is a fearful thing to fall into the hands of the living God." That is, it is a dreadful thing to have Him become our enemy. But it would be far more dreadful, my dear, if God allowed lawless men to have their way without check. There would soon be nothing but desolation and ruin.

Miss ECSTACY.—I suppose the people would be very humble and obedient after that?



THE ALTAR OF BURNT OFFERING.

and command, and that these men—Korah, Dathan, and Abiram—had provoked Him greatly to anger. When he had done speaking, there was a loud crack, and the earth opened under the tents of Korah, Dathan, and Abiram. A large rent was made, and they all fell into the rent with a loud cry. Then the earth closed again, and the place was as before, only that the tents of Korah, Dathan, and Abiram were gone. The people were terribly frightened and ran away in all directions, for fear they also would be swallowed up.

Miss SAPENTIA.—I suppose Korah, Dathan, and Abiram would not live long when the earth closed upon them?

PAPA.—Oh no; they would quickly be suffocated. At the same time, a fire flashed forth from the Lord's presence in the tabernacle, and

PAPA.—Not so much so as you might have expected. Next day, they came in crowds to Moses and Aaron and complained against them that they had killed Korah, Dathan, and Abiram, and the 250 princes.

Miss SAPENTIA.—What foolish people.

Miss GENTLE.—I suppose they thought Moses had done it.

PAPA.—Evidently they thought something of that sort, but the Lord was displeased with their perverseness and stubbornness. He sent a plague among them which destroyed nearly 15,000 of them in all the congregation.

Miss GENTLE.—Oh, poor people!

Miss SAPENTIA.—Well, it served them right, I should think.

PAPA.—It is a terrible thing to fight against God. It might have been worse had not Moses

ordered Aaron, as soon as he heard the plague had begun, to fill his censer with fire off the altar and run to the congregation, and make an atonement for them. Aaron stood between the living and the dead, and the Lord accepted the offering and destroyed no more of the people.

Miss SAPIENTIA.—Was that the end of it?

PAPA.—Nearly. The people became very much afraid of God.

Miss ECSTACY.—No wonder.

PAPA.—There was no need for fear if they had only known to be obedient. God wished them to know that the priesthood and all the ordi-

for the burning of the bodies of beasts offered in sacrifice. (*You will see a picture of it on page 120.*) God did another thing to convince Israel that the priesthood was in Aaron's family alone. I daresay some of you may remember.

Master CLEVERBOY.—Water out of the rock?

PAPA.—No.

Master ROUNDFACE.—Quails—serpents—frogs: me know.

Miss ECSTACY.—No you don't: be quiet.

Miss SAPIENTIA.—You mean about the rods?

PAPA.—Yes. He ordered Moses to gather twelve rods—a rod from each tribe—and to write the names on them, and Aaron's name on



THE FEAST OF TABERNACLES IN MODERN TIMES.

nances of the sanctuary were of His appointment. For this purpose He ordered Aaron to gather the censers of the rebellious priests, who had been struck dead, and to make out of them a brazen covering for the altar, that it might be known to everyone afterwards who saw the brass covering that none but the family of Aaron were allowed by God to come near to do the office of a priest.

Miss ECSTACY.—Which altar would it be? There were two altars were there not?

PAPA.—Yes; the altar of incense, and the altar of burnt offering. It would be the altar of incense which was much smaller and more costly than the altar of burnt offering. The altar of incense was made of gold. The altar of burnt offering was large, and made of brass. It was

the rod for Levi. When he had collected them he was to lay them up in the Tabernacle before the Ark in the evening, and leave them all night, and in the morning take them out; and whichever tribe's rod budded, that was to be the tribe out of which God chose the priesthood, according to the name on it. Moses did so: and in the morning, when the rods were brought out, the only rod that had budded was the rod of Aaron for the tribe of Levi. All the others were just as they were put in.

Miss SAPIENTIA.—What does it mean by the rod budding?

PAPA.—Well, just as if it had been planted in the ground and taken root and grown like a plant. Aaron's rod was clothed with

branches that bloomed and yielded almonds. The men of the tribes all stood round and saw that only Aaron's was budded, and from that time they ceased their murmurings against Aaron.

Miss GENTLE.—It is a pity they murmured.

PAPA.—Yes. There has been a great deal of murmuring from first to last : but it will be all over one day. The Jews are now scattered and their land desolate because of their murmurings. But in the day of restoration now near at hand, they will repent all their murmurings, and rejoice in the feast of tabernacles. This used to be a very joyful feast when Israel were in their land ; but it will be far more joyful when they are brought from their dispersion

and established as a glorious nation in the land under Christ.

Miss SAPENTIA.—Don't they have the feast of tabernacles now ?

PAPA.—Yes, in a sort of a way : but it is a very poor affair compared with what it was appointed to be under the law. There is no national gathering and rejoicing in the open air. Families meet together in private and do the best they can (*as shewn in the picture on page 121*).

Miss SAPENTIA.—It is better than nothing.

PAPA.—Yes : but we want something better than nothing.

Miss GENTLE.—And we shall get it.

PAPA.—And we shall get it.

ANOTHER VISIT FROM AUNT ORA.

SHE CONCLUDES THE TALK WITH THE CHILDREN WHICH SHE COMMENCED LAST MONTH.

AUNT Ora.—“It is your turn now, Birkenhead. We will take up for discussion the City of Babylon, for there is much said of it in the Bible. What was its first name ?”

Birkenhead.—“Babel.”

Aunt Ora.—“Why was it called so ?”

Birkenhead.—“Because of the confusion of languages.”

Aunt Ora.—“Who caused the confusion ?”

Birkenhead.—“God.”

Aunt Ora.—“Why ?”

Birkenhead.—“So that the people would stop building a tower, that should reach up to heaven they claimed.”

Aunt Ora.—“But it never would have done so. Then why should God have stopped them ?”

Birkenhead.—“We don't know.”

Aunt Ora.—“No more do I.* But it seems to me it must have been out of God's great kindness and mercy to them. They could only have injured themselves, don't you see, had they kept on. So also it is with us oftentimes. We build what we call castles in the air, and think we are going to do great things. But if we become true children of Deity, He with the sword of Truth (which is the Bible) demolishes our Bables, and

teaches us that we must become very simple, meek and lowly people, indeed, if we would please Him. It seems hard to us to have it so. Doubtless those who were building the great tower were greatly dismayed when they saw their mighty undertaking come to nought. But it was a mercy to them, and it is also a mercy to us. God could just let us go on building our Bables, until at last we would perish in the ruins.”

Birkenhead.—“But it don't seem like kindness and mercy to make people suffer.”

Aunt Ora.—“It don't seem kind when a surgeon amputates a man's limb, for the suffering is terrible ; but it saves the man's life. Now, God wishes to save all men from their graves if they will do something. Do you know what ?”

Birkenhead.—“No.”

Aunt Ora.—“Just what *He tells them*. That is very simple, is it not ?”

Birkenhead.—“And the Bible teaches what He says to do.”

Aunt Ora.—“True. It is God speaking to us, and we must listen. But to get back to our subject. Who was the founder of Babylon ?”

Birkenhead.—“Nimrod, the mighty hunter before the Lord.”

Aunt Ora.—“Correct. But who was Nimrod ?”

Birkenhead.—“Grandson of Ham.”

Aunt Ora.—“And Ham was another son of

*The children who are capable of understanding the Scriptural reasons, will find an account of them in chapter vi. of *The Visible Hand of God*, commencing at page 53.

the righteous Noah. In the conversation with Aberdeen we found how Assyria was overthrown by the Medes and Chaldeans. Now the Chaldean or Babylonian Empire was erected on the ruins of the Assyrian monarchy. Who was the great king of Babylon that the Bible speaks of?"

Birkenhead.—"Nebuchadnezzar."

Aunt Ora.—"What did he do to the Jews?"

Birkenhead.—"He conquered Jerusalem."

Aunt Ora.—"And what else did he do?"

Birkenhead.—"He carried the Jews away into captivity."

Aunt Ora.—"For how long?"

Birkenhead.—"70 years."

Aunt Ora.—"What was it they asked of the poor Jews to please them?"

Birkenhead.—"Sing songs of Zion."

Aunt Ora.—"Did the Jews do it?"

Birkenhead.—"No; they wept to think of Zion, and hung their harps on the willow trees and would not sing."

Aunt Ora.—"The Jews returned to their own land at the end of 70 years as foretold. But since that time they have been scattered to all parts of the earth. Will it always be so?"

Birkenhead.—"No, for the Bible says they will be returned yet again to their own land."

Aunt Ora.—"Do they believe it? You see it is so much more than 70 years this time. Such a long weary while that they have been wanderers among the nations."

Birkenhead.—"Some of them believe it, don't they?"

Aunt Ora.—"Doubtless many of them believe it. But here, in this far-away western world, my aged father—(a dear little Christadelphian sister, when writing to him would always call him 'Dear brother grandpa.' I thought it quaint and pretty in her, so you may call him Uncle Grandpa). Well, Uncle Grandpa was talking to a young Jew, and telling him all the wonders of the restoration—how his people were to be gathered back to their own land—how the Prince, their Messiah, was to become King at Jerusalem very soon now—and how, after a while, the whole earth should be blessed in his presence. The young Jew was greatly astonished. 'And do you really believe it will be so?' he asked. 'There is nothing else I believe in as strongly,' said Uncle Grandpa. 'Well,' said the

Jew, 'you are a man in a thousand, nay, ten thousand. Very few American Jews any longer believe that the Messiah is going to come at all.' I also read in San Francisco papers that the Rabbis of the synagogues there are getting much alarmed at the scepticism of their people. But it matters not whether the Jews believe it or no, the Messiah *will* come.

"Their tuneful harps, that hung so long
Upon the weeping-willow stem,
Will swell again old Zion's songs,
Within thy gates Jerusalem."

"But we must get back to our great city of Babylon which stood on both sides of the Euphrates, and was of great power and magnificence. Can you tell me about the walls?"

Birkenhead.—"They were more than 300 feet high and nearly 90 feet thick, and had 100 brass gates."

Aunt Ora.—"What else did the walls have besides the gates?"

Birkenhead.—"Many high towers."

Aunt Ora.—"And what was the great wonder of Babylon?"

Birkenhead.—"The hanging gardens."

Aunt Ora.—"Yes. They must have been very wonderful indeed. Some historians say that Queen Semiramis had them made. But others that it was King Nebuchadnezzar. We don't know for certain, but I think it must have been Nebuchadnezzar, for we read in the Bible how 'he walked in the palace of the kingdom of Babylon,' and 'the king spake and said, "Is not this great Babylon that I have built for the house of the kingdom by the *might of my power* and for the honour of my majesty?"' He must have done some really great work in the sight of men, else he never would have vaunted like that, and brought upon himself the just punishment of the 'Most High,' who 'ruleth in the kingdoms of men.' But what became of this proud city?"

Birkenhead.—"Cyrus the Great overthrew it and took the last king Belshazzar, who was feasting and defiling the sacred vessels of the Jews, and put him to death."

Aunt Ora.—"Well said. But how could he storm a place with such thick walls?"

Birkenhead.—"He turned off the Euphrates into a new channel which he had dug, and entered the city by the old channel."

Aunt Ora.—"That was strategy worth while. But did he destroy the city?"

Birkenhead.—"No, it was Darius who destroyed it."

Aunt Ora.—"Why?"

Birkenhead.—"Because it rebelled against him. He put to death 3,000 of the inhabitants: had the hundred gates torn down and the walls demolished."

Aunt Ora.—"And does the Bible say anything about its destruction."

Birkenhead.—"Yes, but I don't remember where."

Aunt Ora.—"You will find it in the 51st chap. of Jer., 'Thus saith the Lord of Hosts, the broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire,' etc. God's will was done."

I feel quite well acquainted with you, Birmingham, my love, I should think you would be glad to get away from the 'thick smoke,' 'dingy flame,' the 'clank of steam engines' the 'rumbling of cars and vans,' 'the rattle of canal boats loading and disloading' with the 'hum of men' away out into the 'green woody lanes' or 'commons' for it must be such a rest after all the noise. Lone Aunt Ora has not what you have: brothers, and sisters and nieces and nephews, who can all meet together to praise the Lord. She often feels she would just like to slip in like a little mouse, quiet, and without anyone seeing her, and just listen. But you see the Lord didn't give all his good gifts to any one people, and so Aunt Ora has something you have not—a most delightful climate. I have been wanting to tell you about it ever since Uncle Asheroft seemed to think the climate in the east part of America nice. That made me smile. California is the Italy of the United States, with great vineyards and groves of orange, lemon, and figs. But I must let it pass for this time. You will please tell me, Birmingham, of a god the Bible speaks of a good deal. What god?"

Birmingham.—"Baal?"

Aunt Ora.—"Yes, Baal. Now let us try to find out something about this thing that caused Israel to sin so much. In 2nd Judges, it says the children of Israel forsook the Lord God of their fathers, and followed the gods of people who were round about them, and 'served Baal.' Now who or what was this Baal?"

Birmingham.—"An image."

Aunt Ora.—"I think it must have been, for in Jer. ii. it says, 'For according to the number of thy cities, were thy gods, O Judah! and according to the number of the streets of Jerusalem, have ye set up altars to that shameful thing, even altars to burn incense unto Baal.' In our day, all over Italy, which is a most Catholic country, there are altars and shrines, for those passing to worship the 'Virgin and Child,' as they call it. They don't believe they are idolators, but they are. When they kiss the Pope's great toe, they are worshipping the 'Holy Father,' as they call him, and not the Heavenly Father."

Birmingham.—"Why do they do it?"

Aunt Ora.—"Because they are not allowed to read their Bibles. The priests tell them that the 'Holy Father' can forgive their sins, and they, poor things, believe it. We can only pity them. It will be hard, indeed, for the children of this *Magazine* to think it can be true, the utter foolishness that even grown-up folk among the Catholics can believe. It won't do you any harm to know something of evil as well as good. If we know not what is evil we cannot shun it. The Bible teaches both. Well, I was lately reading how they keep 'All Saints' Day' among the French-Canadians. They all come together, one bringing a 'turnip' and another 'a pair of woollen socks, or a salted eel, with such odds and ends from the farm, the house, or the sea.' Then they have a sale. One of them explained to the writer, whom I cite, 'That we sell whatever anyone can spare from his household, and the money we give to the priest to pay for masses, at twenty-five cents a piece, to be said for the souls in purgatory. That is the way we help them out, for it's a poor place to live in.'"

Birmingham.—"What is purgatory?"

Aunt Ora.—"A place where the Catholics think the souls of the dead go, and are purified by burning, though they never burn up. It is very similar to the orthodox hell."

Birmingham.—"Yes, I see. And what are masses?"

Aunt Ora.—"The Roman Catholic service or prayers. Well, when the sale began, 'The auctioneer on the platform took an astonished fowl by the legs, and holding it up to gaze of all,' said, 'A cock for the souls in purgatory; he's fat,

gentlemen, and as good as ever you tasted in your mortal lives. How much am I offered? Six sous—six sous—six. And remember, lads, he's ready for the spurs. Just look at that eye! For the souls in purgatory. A fine fat cock. How much? Twelve sous, M. Dubi? Yes, sir. Eighteen—eighteen—eighteen. Come, now, you fowl people, what's the matter this year? You don't seem half alive. A shilling, M. Gagnon—one shilling—one—one. Thirty sous, M. Dubi—thirty sous once, t-h-i-r-t-y sous twice, thirty sous three times. Sold to M. Dubi for thirty sous.' 'Then a turnip was put up for sale, and raised to the price of three thirty-sou pieces.' 'But that's very dear for a turnip—the price of a whole bushel,' said the writer. 'Yes, sir; but we don't mind the expense for a soul,' was the reply. Now, it seems to me such a mock of religion as that is almost as bad as the worship of Baal must have been. From what people did Israel get Baal?"

Birmingham.—"We don't know."

Aunt Ora.—"Josephus says that Baal was the god of the Tyrians. But in a history that seems to have been written by an American Jew, 'tis said that Nimrod was deified for his great actions, and worshipped as Baal. Both may be true, for Nimrod's fame must have spread all over the Orient. It is claimed that all the gods of ancient mythology are prominent personages deified: such as Hercules worshipped for fabulous strength—Vulcan for marvellous skill as a smith—Minerva as goddess of wisdom, and so on. Did you know we speak the names of Pagan gods almost every day in Anglicised language?"

Birmingham.—"Do we?"

Aunt Ora.—"Yes, in the days of the week. Sunday, from idol of the sun; Monday, from idol of the moon; Tuesday, from Tuisco, one of the most ancient and popular gods of the Germans; Wednesday, from Woden, who was a valiant prince among the Saxons. His image was prayed to for victory. Thursday, from the Scandinavian god—Thor; Friday, from Friga; and Saturday, from Seater. This god (or image) has the appearance of great wretchedness. He is thin-visaged, long-haired, and with a long beard. He carries a pail of water in his right hand, wherein are fruit and flowers. So you see, the Romish Church has not got very far away from Paganism, after all. Both worship images—one, of their deified great, the other of their canonised saints."

Birmingham.—"What is a canonised saint?"

Aunt Ora.—"When a member of the Romish church has lived what is considered a good and saintly life, they, at his death, enroll him among the saints as one to be remembered and worshipped. It is just so in the Greek Church, also."

Birmingham.—"Which is the Greek Church?"

Aunt Ora.—"The Church of Russia. It may be called the other half of the Romish Church, for they were once one. I believe Dr. Thomas teaches they are to be again united under the sway of the great Prince Gog. When Paul visited the people of Athens, he saw that they were 'greatly devoted to the worship of gods.' If he could visit St. Petersburg to-day, I think he would say the same thing. They have numerous churches. The 'St. Isaac's Cathedral' is said to have cost millions of money, and in the Kazan Cathedral is an image or picture of the 'Virgin,' covered with fine gold and precious stones, valued at many thousands. Besides the churches they have little chapels in the most public places, and what they term sacred pictures at the corners of streets, on steamers, and in stores and public rooms. Many Russians when passing these take off their hats and make the cross on their forehead or breast. When a street-car passes a chapel or picture the passengers on top doff their hats and all go through the motions together. Poor things! Poor things!"

Birmingham.—"And do they believe all the foolish things the priests tell them, Aunt Ora?"

Aunt Ora.—"The most of them do doubtlessly. 'Tis true that it is hard for us who have the Bible at hand to realise how it *can* be so. Yet why should we wonder so much, when God's own chosen people should have believed what the priests of Baal told them. In 1 Kings ii. 21, 'Then said Elijah unto the people, how long halt ye between two opinions? if the Lord be God follow him, but if Baal then follow him, and the people answered him not a word.' Then you remember how Elijah had to convince them by asking God to send fire to burn his sacrifice. Jeremiah shows how the people had been taught to swear by Baal instead of 'the Lord liveth.' All this is a warning to the true children of Deity to-day. There are those who 'think to cause my people to forget my name—for Baal' or other falseness."

PUZZLES AND CURIOUS THINGS TO FIND OUT.

FACTS ABOUT CHRIST.

- In **HEAVEN**, Christ is, and has been, for 1,800 years past, standing in the Father's presence, as a priest and intercessor for His people.
- In **HELL** (the Bible hell, not the place of everlasting torment believed in by the common people, but the grave), Christ lay for three days, at the end of which, he was raised to life, and came forth to die no more.
- ACCEPTED**, he was well-pleasing to the Father who sent him, whose will he did in all things, and thus opened the way of life, where Adam had brought death.
- REJECTED**, he was hated of his own countrymen, the Jews, because he told them their works were evil. In their hatred, they slew him, but God over-ruled their malice, and made the death of Christ a great step in our salvation.
- As a **CAUSE**, he has produced strife and bloodshed in the earth, by reason of the division of mind among men with regard to him. He is also the cause of eternal life to all his people.
- As an **EFFECT**, his appearing was due to the entrance of sin into the world, and also to the Father's love who sent him, that we, in our unhappy state, might attain to favour and life through him.
- By **WATER**, he was manifested to Israel in his baptism in the Jordan, and carried on his work in the making of disciples for himself.
- By **BLOOD**, in his death, he confirmed the covenants made with the fathers, and laid the foundation for the remission of our sins.

CALLED AND NOT CALLED.

DOUBLE ACROSTIC.

*I went not, being called, and lost my place.
I went, not being called, and yet found grace.*

1. Thus did an archer draw his bow
And laid the king of Israel low.
2. Sleep had deserted his kingly head,
So he had the book of the records read.
3. Such was the word by angels spoken,
Such is the one hope sure unbroken.
4. A captive orphan raised to fame,
Known better by another name.
5. The fear of God is clean, enduring ever,
His judgments thus, and righteous altogether.
6. This there was none for Israel's nation,
Therefore the Lord's arm brought salvation.

MY. C.

MOST IMPORTANT TO REMEMBER.

What *was it* once prevailed so sore,
When God by prophet spoke no more ?

When found, the two first letters hold,
Then say what without works we're told,

Is dead, the three *last* letters see,
Or write the whole word, as you choose.

Who gave her all unto the Lord,
While others of their plenty poured ?

The two first letters are required,
And now a promise is desired.

Of letters four to give a clue,
In Bible used instead of you.

What is a parent told to do,
That children in the right may go ?

When Jacob leaned in rev'rence there,
What did he *do* in faith and prayer ?

The first *three* letters in the word
You'll add, unless you will have erred.

Two Bible books each have *one* name
The common people cannot claim.

The *title* write, and now take heed,
The letters *first* and *last* you need.

Who was it blessed the younger son,
Thinking it was the elder one ?

The first and second letter here,
Will in their proper place appear.

It is recorded in the Word,
A certain class praise not the Lord.

The answer quite correct obtain,
And all the word at once retain.

C. M. H.

FOURTEEN BIBLE QUESTIONS.

(A picture card to each of the best three answers.)

1. Whence cometh the well-known saying, "The heart knoweth its own bitterness?"
2. What constellations of the northern hemisphere are mentioned in the Book of Job?"
3. "Whom the Lord loveth, he chasteneth." Quote a parallel passage from the Book of Job.

4. Give the name of the Jew who became Prime Minister of a great foreign nation.

5. Quote the words of Job in which he sets forth the need of a mediator for man.

6. Which of the prophecies of Isaiah has the date of its delivery given?

7. "On all their heads shall be baldness, and every beard cut off." What custom is referred to in this passage?

8. What class of Jews was forbidden the use of these outward signs of grief?

9. What ceremonial of the Jews was referred to by our Lord in the words, "Every sacrifice shall be salted with salt?"

10. On what occasion did Jesus, when casting out an evil spirit, forbid it to enter into the person again?

11. What miracles did Paul perform at Ephesus? Quote passage.

12. How many times is the word "conscience" used in the New Testament, and by whom?

13. In what book of the New Testament do we find those well-known words, "Behold I stand at the door and knock?"

14. Quote a passage in which Paul speaks of the manna in the wilderness as "spiritual food?"

(Selected by Aunt Ora.)

HEXAGON SCRIPTURE PUZZLE.

1. A land much mentioned in the Bible and much spoken of at the present time.

2. Where Jesus took ship to after doing a great miracle.

3. A bitter name and the name of one of the cities burnt by Joshua.

4. The son of a Moabite woman, who had known trouble, but who found rest in Israel; and the state of a man from infancy healed by Paul.

5. What every true saint possesses.

6. The name which the two and a half tribes gave a memorial altar by the Jordan; and one of Solomon's scribes.

7. The name of Appolyon in Hebrew, and a word of command used at the breaking of bread.

8. Through which a king fell, causing fatal sickness.

9. The name of a faithful prophet and servant acknowledged of the Lord.

[When you have got the answers, and written them with the centres under one another, you will have a six-sided puzzle, each side showing a Scripture word: on

the top, a noted land; at the bottom, the name of a faithful man; to the left, on the upper slope (read downwards), the father of some men of whom a sepulchre was bought; on the downward slope (read downwards), what a king once thought to set David over; to the right, on the upper slope (read downwards), something to which Jesus likened a certain class; on the downward slope, what a prophet was commanded to put off.]

[Competition Puzzle (M. S., Huddersfield).]

FOR THE NICE LITTLE BOYS AND GIRLS UNDER EIGHT.

1. What was he called, that man of faith, whose servant Jesus healed?
2. And name the fiery prophet who on Carmel's mount appealed.
3. What was Paul, before he preached, before his name was Paul?
4. And what his office, who, with blood, atonement made for all?
5. What were the Twelve, and what was Paul, when he had seen the Lord?
6. And what those hypocrites whose guilt the Saviour so abhorred?

Of these six words the initials take, and you shall quickly see,
The name that Jesus Peter gave, to show what he should be.

LAST MONTH'S PUZZLES.

"LEST ISRAEL SHOULD BOAST"—Gideon smites Midian with 300 men.

Thus:—GesheM (Neh. vi. 1); IzrI (1 Chron. xxv. 11); DaviD (1 Sam. xvi. 11 and 18); EugeD (Ezekiel xlvii. 10); OnychA (Exodus xxx. 34, 38); NaamaN (2 Kings v. 13, 14.)

A TRUE BIBLE TRINITY.—Abraham, Isaac, and Jacob.

Thus:—Able (Heb. xi. 4); Rahab (Heb. xi. 31); Abraham (Gen. xiii. 18); Heavenly (Heb. xi. 16); Abiram (Num. xvi. 3); Moses (Heb. xi. 25); Israel Slayer (Josh. xx. 3); Aaron (Num. xxxiii. 39) (a.); Cloud (Exo. xl. 38); Joshua (i.); Ark (Heb. ix. 4); Cana (Jno. ii. 11); Oxen (Jno. ii. 15); Body (Jno. ii. 21).

THE BEAUTIFUL IN THE TRUE.—Music—Bible.

Thus:—MoaB (2 Samuel viii. 2); UrI (Ezodus xxxi. 2); ScaB (Deut. xxviii. 27); Irpeel (Joshua xviii. 27); CandaeE (Acts viii. 27, 30).

A SPLENDID OFFER.—Milk and Wine.

Thus:—MorroW, IttaI, Lion, KinE.

FOR THE NICE LITTLE BOYS AND GIRLS UNDER EIGHT.—A Liar—The Serpent.

Thus:—Sight, Eyes, Rest, Pit, Ever, Nails, Thieves.

SAVED FROM THE FIRE.—Lot.

Thus:—Iadicea (Rev. iii. 14-22); Obed-Edom (2 Samuel vi. 10); Timothy (Acts xvi. 1-3).

PICTORIAL ENIGMA, QUERIES, RIDDLES, INTELLIGENCE, &c.

QUERIES FOR BOYS AND GIRLS TO ANSWER.

(A picture card to each of the best three answers.)

1. What idea in the mind of Moses was it that led him to kill an Egyptian in Egypt, and chide a Hebrew wrong-doer?
2. Why did he return to Egypt after fleeing the country, and after having been away so long?
3. Why did he again leave the country at the head of the Israelitish host?
4. Why was he not allowed to enter with them into the land of Canaan?

BIBLE RIDDLE.—No. 25.

Fierce, strong, agile, loud, bright—but this time, not one of these. Had they let me alone, all would have been well. I could do no more. But they quarrelled about me; and I was thus enabled to bring fire and sword, bitterness and hate, blood and dead bodies—far more than I could have done by myself. The killed killer killed; the dwelt in dweller burnt the dwelling; the food-yielding feeder, with many others, became meat for the birds of prey.—Ed.

NAMELESS SCENE FOR BOYS AND GIRLS WHO KNOW THE BIBLE.—No. 28.

No doubt there will be a crowd of answers to this month's picture. The youngest child will probably be able to tell who this is, sitting by a lonely brook, getting fed by birds: and how he came to be there: what his business was: and what became of him at last. Also they will be able to tell where he is now, and whether we shall ever see him on earth again, and what for.

NEWS FROM THE SUNDAY SCHOOLS.

ABERGAVENNY.—Brother Beddoes writes:—"I have pleasure in reporting that the School is progressing favourably, and the scholars are attaining to a fair knowledge in the first principles of Bible truth. On Sunday, July 20th, eleven prizes, consisting of Bibles, Hymn Books, &c., were given to those children who had been most attentive and made best progress during the previous twelve months. Brother W. Beddoes delivered a suitable address on the occasion, after which the school broke up for the usual holiday until the first Sunday in September."

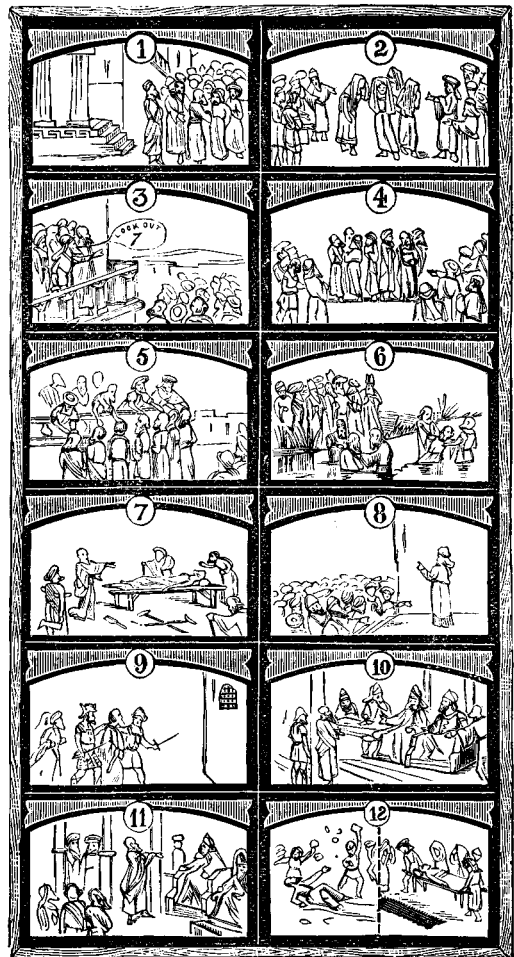
KIDDERMINSTER.—Brother Winbury writes:—"We have progressed but very little in regard to numbers, but as regards knowledge, our scholars have taken a long stride forward, which is most encouraging to those with whom the responsibility of teaching rests. We now number twenty-six—fifteen girls and eleven boys, all but five being children of the brethren. It is only four or five in advance of our number some twelve months ago."*

PICTORIAL ENIGMA.—No. 32.

PRIZES: best interpretation, three picture cards; second best, two picture cards; third best, one picture card.

EXPLANATION OF LAST MONTH'S ENIGMA.—No. 1.—"Peter passed throughout all quarters" (Acts ix. 32). No. 2.—Coming to Lydda, he finds Eneas palsied, who had kept his bed for eight years (33). No. 3.—Peter cures Eneas of his palsy (34). No. 4.—All who dwelt

in the place, hearing of it, turn to the Lord (35). No. 5.—At Joppa, lived Dorcas, full of good works, a maker of garments for the poor (36). No. 6.—Dorcas falls sick and dies (37). No. 7.—Two men are sent for Peter (38). No. 8.—Peter returns with the messengers (39). No.



9.—The widows, weeping, show him the garments Dorcas had made (39). No. 10.—Peter puts them all forth and kneels down and prays (40). No. 11.—He turns to Dorcas, gives her his hand, and she comes to life (41). No. 12.—Peter calls the saints and widows and presents Dorcas alive (41).

All communications and remittances must be sent to the Editor, ROBERT ROBERTS, Athenaeum Buildings, Edmund Street, Birmingham, for whom the "Children's Magazine" is printed by J. G. Hammond & Co., at that place.

* The rest of the report next month.

THE ADVENTURE

CHRISTADELPHIAN



THE MOUNT OF OLIVES AS SEEN FROM JERUSALEM.

CHILDREN'S MAGAZINE.

Published Monthly : Annual Subscription, in Britain, 4s. ; to the United States and Canada, One Dollar-and-a Quarter ; to Australia and New Zealand, 5s. 6d. ; Single Copies, 4d., post free.

"DILIGENTLY TEACH THY CHILDREN." "BRING THEM UP IN THE NURTURE AND ADMONITION OF THE LORD."—Eph. vi. 4.

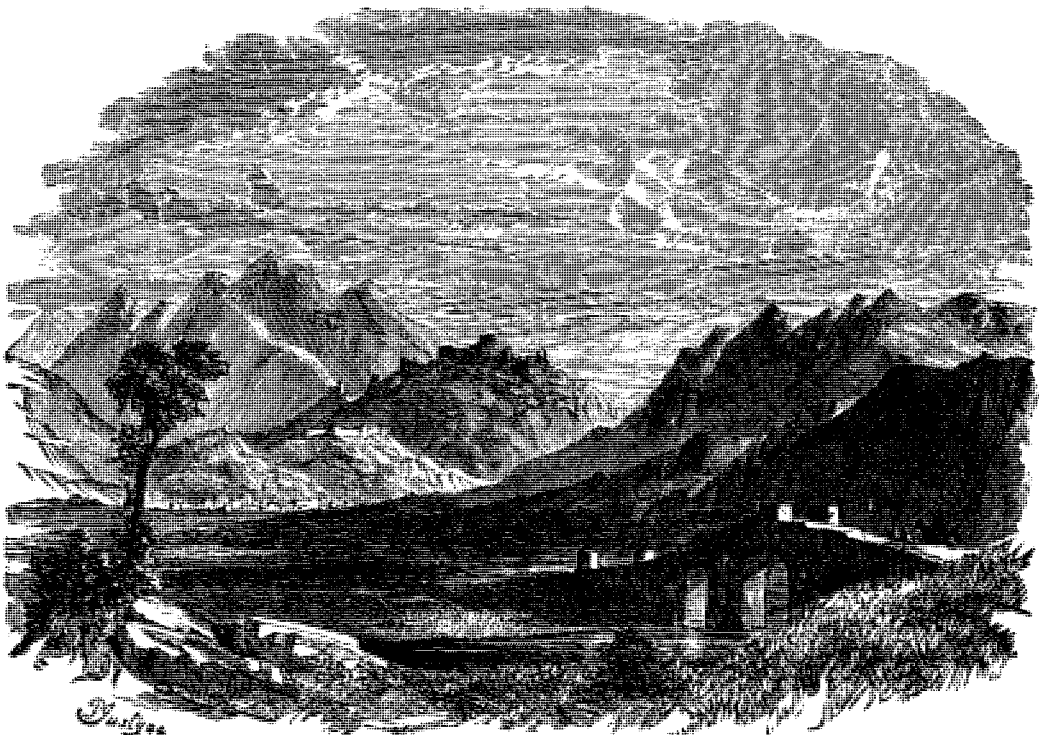
No. 33.

SEPTEMBER, 1884.

Vol. III.

ELIJAH.

Tis as we expected : Everybody recognised last month's nameless scene. Who has not heard of Elijah, the prophet of God, who was sent to bring back the ten tribes from their idolatry ? Who has not heard of the rain being stopped because they would not reform ?



and who has not heard of the provision God made by which His servant should be fed by the ravens while he lived by the running brook Cherith? They must be benighted people (and, alas, there are such!) who have not heard of these things. But the day is coming when their

benightedness will cease. When that day comes, Elijah himself will be here: for he is coming again to work with Christ and all the saints, in chasing away the darkness from the minds and ways of men, and filling the earth with the glory of God.—Ed.

LAST MONTH'S RIDDLE.



A KILLED lion, in which bees dwelt in the days of Samson. He was bright-eyed, as well as the other things during his life, but not in death. Samson's riddle on the subject led to Samson killing a number of the Philistines, and led also to the Philistines burning the house of Samson's wife's father, after which, Samson "smote them hip and thigh with a great slaughter." In a sense, then, the dead lion

brought about all these things, which would not have happened if it had been let alone. Thus, the killed lion (which was a killer when alive) killed; the dwelt in (by the bees) dweller (in the forest) burnt the dwelling of Samson's wife's father; and the honey-yielding eater, with all the men who came to their death by the quarrel, became meat for the vultures which devour dead bodies.—Ed.

LAST MONTH'S QUERIES.

1.—The idea that prompted Moses to kill an Egyptian and to chide a Hebrew wrong-doer in Egypt was the conviction in his mind that he was raised up as an instrument to deliver Israel from Egypt. He "supposed his brethren would have understood" this (Acts vii. 15). Why Moses should have had this idea, we may understand if we recollect that the time of the promise was near, and that Moses had been saved from the water as a baby, and adopted as a son of the king of the country. His mother who nursed him for Pharaoh's daughter would very likely tell him that all these things showed that God intended to deliver them by him.

2.—Moses who fled the country when his killing the Egyptian was discovered, returned to Egypt at the end of 40 years, because God appeared to him by an angel in a burning bush that did not burn away on Mount Sinai, and told him to go back and deliver the children of Israel from bondage. Moses was unwilling to go at first: because he felt unable to speak properly, and he was afraid that neither Pharaoh nor the children of Israel would listen to him. But God enabled him to perform miracles that would convince the children of Israel that God had spoken to him: so he went.

3.—He afterwards left Egypt again, at the head of the immense company of the Israelites, because God told him to do so, and to take them to the promised land. Pharaoh, the king of the country, would not allow them to go at first; but God sent ten dreadful plagues on the country, that forced the Egyptians to consent. But after this, they changed their minds, and gave chase to Israel, to bring them back. They came up with them at the Red Sea. The Lord opened a way in the Red Sea, and let Israel through to the other side: and when the Egyptians tried to get through after them in the same way, the Lord brought the waters together, and drowned them: so Israel got free.

4.—Moses took the children of Israel to Sinai, and all through the desert, but he was not allowed to enter the land of promise with them, because he took the glory of a certain miracle to himself and Aaron, and did not do exactly what God told him to do. The miracle was the bringing of water out of a rock by speaking to it, at a time when the congregation was like to die for thirst. Moses was angry with the people because of their murmurings, and he struck the rock instead of speaking to it, and said, "Hear

now, ye rebels, must we fetch water out of this rock?" He ought to have spoken to the rock, and said that God would give them water out of it. For this sin, he was not allowed to enter the land, but he was forgiven, and will be in

the land in the far more glorious time to come, when Israel will return to the land, and behold "Abraham, Isaac, and Jacob, and all the prophets in the Kingdom of God."—ED.

OUT OF THE ARK.

"Come thou, and all thy house into the Ark" (Gen. vii. 1.)

They dreamt not of danger, those sinners of old,
Whom Noah was commanded to warn,
By frequent transgressions their hearts had grown cold,
They laughed his entreaties to scorn.
Yet daily he called them, 'Oh, come, neighbours, come,
Believe and prepare to embark,
Receive ye the message, and know there is room
For all who will come to the Ark.'

He could not arouse them; unheeding they stood,
Unmoved by his warning and prayer;
The prophet passed in from the oncoming flood,
And left them to stand faithless there.
The floodgates were opened, the deluge came on,
The heavens as midnight grew dark,
Too late, then they turned; every foothold was gone,
They perished in sight of the Ark.

O children, the voice of God's mercy implores,
He cries like the patriarch "Come;"
The Ark of salvation is moored to your shores,
Oh, enter while yet there is room.
The storm cloud of justice rolls dark over head;
And when by its fury you're tossed,
Alas, of your perishing lives 'twill be said,
"They heard—they refused—and were lost."

Then come, come, oh come,
There's refuge alone in the Ark,
Receive ye the message, and know there is room,
For all who will enter the Ark.

Selected by Jessie Ellen Blount (13), Dudley.

LETTERS FROM BROTHER ASHCROFT.—No. 19.

[IN WHICH BROTHER ASHCROFT TELLS THE CHILDREN OF THINGS THEY DO NOT KNOW, AND SOME THINGS THAT THEY DO.]

MY DEAR YOUNG FRIENDS,—You will, no doubt, have been much struck with the difference between Gentile and Jewish proper names. Many of the former, indeed, seem very *improper*, for they don't appear to mean anything at all, much less to be suggestive of any divine ideas and associations. It is, I think, a very good proof that the Bible has come from God, that it contains so many names of persons in which He is mentioned in one way or another. You might search all through profane history, but you would not find God in the names that figure so prominently in it. *Romulus, Cicero, Pindaros, Cleopatra, Gladstone, Napoleon, Cetewayo, Smith, Brown, and Robinson*—arrange them as you like, with

or without regard to chronological or geographical order, you don't begin to find the least speck of divinity in them. Whereas, as we go through the Bible names of people, we are continually meeting with something that makes us feel that God was very closely connected with the affairs of the Israelitish nation. The more He was feared and loved and obeyed, the more numerous and common became the proper names with which His own name was blended. This is a very remarkable fact, and worth remembering as long as you live. There must have been something out of the common way to account for it. For why should Israel have been so unlike other nations with their *Fergusons, and Gilmores, and Dorricotts, and Ashcrofts,*

unless in this as well as other respects, the Most High was specially identified with the house of Jacob? Your English, French, German, and American histories, are not characterised by this interesting feature, for the simple reason that God has allowed these nations to walk in their own ways, to fight their own battles, to choose their own pleasures, and to make their own laws. "He sheweth his own word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments, they have not known them. Praise ye the LORD" (Psalm cxlvii. 19, 20).

In my last letter we got as far as Hashabiah. We now pass on and come to Hiel (1 Kings xvi. 34)—which, like Jehiel (1 Chron. xv. 18), means, God liveth. As time went on a change seems to have occurred in the way in which the Hebrew fathers and mothers named their children. In the earlier part of Israelitish history the more usual component of these names was *El* and *Eli* (God); but from the days of Samuel the Prophet and onward, what would be called Jehovistic names—*i. e.*, names beginning or ending with the first syllable of this memorial title of the Deity, *Je* or *iah* (the latter pronounced *yah*) become more numerous and prominent. If you cannot quite take this in, please request your parents or friends in the truth to explain. They will perhaps also tell you why it was so. We have an instance now before us of this sort. In the one case *El* is the affix of the name, while in the other *Je* is used as a prefix. As I have said, these two names may be understood as signifying God liveth. How frequently he is mentioned in the Scriptures as "The Living God!" His existence as a living personal being is the foundation of the oath which he swore concerning Israel, and of all His promises. "As truly as I live, all the earth shall be filled with my glory." "As I live, saith the Lord God, I have no pleasure in the death of the wicked." This should help us to understand what Paul means in Eph. iv. 18, where he says that the Gentiles are "*alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts.*" There can surely be no possibility of such people living for ever. Those who teach "the immortality of the soul" are thus proved to go against the Apostle Paul, besides taking all the meaning out of the above-mentioned oath of God. For why should he be

specially called the *living* God, if every human being could claim equality with Him in this respect? In Deut. xxxii. 40, Jehovah says, "I lift up my hand to the heaven, and say, I live for ever." But if all men are immortal in any sense, any boy or girl in the street may do and say the same thing? And thus God would be made to use a needless emphasis. Jesus also (Rev. i. 18) says, "Behold, I am alive for evermore!" The word "behold" as used in Scripture, shows that some uncommon announcement is about to be made. But if the popular teaching were correct, there would be nothing extraordinary in Christ's declaration, then everybody might just as truly say—"Behold, I am alive for evermore!"

A remarkable incident is recorded of Hiel. He built Jericho; and it is stated that "he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun." That is to say, God smote his eldest son when he was starting the work, and his youngest when he was finishing it, and they both died. So Hiel was made to smart for his disobedience. He should not have contemned the counsel of the Lord given in Joshua vi. 26. Joshua adjured them at that time saying, "Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it." God will have His authority treated with due respect. "There are many devices in a man's heart; nevertheless the counsel of the Lord *that shall stand.*"

The next name we notice is Hodaiah (1 Chr. iii. 24). The meaning of it is—Give thanks to the Lord. This is a pleasant thing to do, where it is done properly. It had better not be attempted unless. God has no delight in the sacrifice of fools, nor does He want the thanks of wicked men. They often say—"For what we are about to receive the Lord make us truly thankful," but it's a waste of wind, and a scandalous insult to the bountiful Giver of all good. Such a piece of senseless mumery, outrages every enlightened feeling of propriety, and those who use it had better go straight to the trough at once. How very different are the forms of thanksgiving which the holy men of old used! When they felt thankful (as they always did) they said so, and expressed their gratitude in suitable language.

By-and-bye all men will offer unto God the sacrifice of praise continually, the fruit of their lips, and the homage of their whole hearts, giving thanks unto His name—not as if they were muttering an incantation, but as if they really knew what they were about. Then, indeed, the whole earth will resound with the strains of joy and praise, and be filled with thanksgiving and the voice of melody.

Hoshama, like Ishmael, means—God (Jehovah) heareth. “He that formed the ear shall he not hear?” What a neat and unanswerable bit of logic! If all living creatures were deaf, we might conclude the same of their maker, but not unless. Those of you who have heard two men talking with each other through the Telephone at a long distance apart, will know how possible it is for the author of the universe to hear what is going on, all over the earth. “The eyes of the Lord are in every place”—his *ears* too. There is both encouragement and admonition in this great fact, for all who fear His name.

Isaiah, means—the Lord is salvation, and was a very appropriate name for the prophet to have, who inquired and searched so diligently, and spoke so ravishingly of the glorious purpose of God. The salvation of God will be seen by all the ends of the earth. It has nothing to do with the stars; the stars are all right, for anything we know to the contrary. This planet is the one whose foundations are out, of course, and God has a scheme in mind which, in due

time, will remedy all the mischief. Anything that man can do to improve the condition of his fellow-creatures, is but a miserable tinkering of that which is hopelessly out of repair. The whole work has been committed to Christ, and he has every qualification for it that wisdom, and strength, and goodness can give him. People curl their lips in scorn of the idea, but those who know can afford to abide and wait. It will be no trifling thing to have a body that will be a stranger for ever to weakness, and dullness, and pain; and to see all mankind leading pure and contented, and healthy and rational lives, and rejoicing in all the manifold blessing which will appertain to the rule of universal righteousness and peace. This is all included in the prophetic name of Jeberechiah (Isa. viii. 2)—*the Lord will bless*. Some think that his real name was Berechiah, and that the first letter has been inserted by mistake. Even if it were so, the error would not be of any moment, nor would it make Berechiah unfit to be classed among those whose names have something divine in them; for the last syllable *iah* would still entitle him to a place on our honourable and interesting list.

Desiring that all our names may be written in heaven, and that we may have something in our *characters*, if not in the *names* by which we are now known, that will savour of God, I am, once more,

Your affectionate friend,
ROBERT ASHCROFT.

CONVERSATIONS ABOUT THE TRUTH, BETWEEN A PAPA AND HIS CHILDREN.—No. 33.

PAPA.—I think we left off last month with the silencing of Israel's discontents about the priesthood by the budding of Aaron's rod. I am sorry we are not yet done with Israel's murmurings. There was more of it, even after the budding of Aaron's rod.

Master CLEVERBOY.—But not about the priesthood?

PAPA.—No; there you are right—not about the priesthood. The priesthood question was settled for ever by the engulfing of Korah, Dathan, and Abiram, followed by the budding of Aaron's rod. But there were other causes of murmuring.

Miss SAPIENTIA.—Not really.

PAPA.—Well, not really—that is, had the children of Israel been perfectly reasonable, they would have seen there was no cause for speaking against God, whatever their troubles might have been.

Miss ECSTACY.—What did they murmur about again?

PAPA.—About the want of water.

Miss ECSTACY.—Had they no water?

PAPA.—No. They were in a part of the wilderness where there were no springs or brooks: and they were like to die for thirst.

Miss GENTLE.—It is no wonder they murmured, poor things.

PAPA.—It was no wonder they were distressed; but they ought not to have done what they did.

Miss SAPIENTIA.—What did they do?

PAPA.—They gathered themselves together against Moses and against Aaron, and spoke angrily to them. They asked them why they had brought them up out of Egypt to die in the wilderness.

Miss SAPIENTIA.—What did Moses and Aaron say?

PAPA.—They did not know what to say. They saw it was no use speaking to the people in the state of mind they were in: so when the people had spoken all their angry words, Moses and Aaron walked away from them towards the tabernacle. When they got to the tabernacle they threw themselves on their faces and cried to God. The glory of the Lord then shone forth in answer to their voices, and God spoke to them.

Miss SAPIENTIA.—What did he say?

Miss GENTLE.—I hope it was nothing very bad this time.

PAPA.—It might have been, considering the temper of the people. As it was, it was good. He told Moses to gather all the people round a certain rock, and, with the rod in his hand, to speak to the rock, and out of the rock would come an abundant stream of water for the supply of all the congregation, both themselves and their cattle.

Miss GENTLE.—Oh, that was nice.

Master ROUNDFAÇE.—Oh, cows, Moah—drink; me see cows drink puddle.

Miss ECSTACY.—Hush, Master Roundface.

Master ROUNDFAÇE.—Water—rush—dogs drink—drown. Oh, bad boys.

Miss ECSTACY.—Now, stop it, Master Roundface: I will have to take you out of the room.

Master ROUNDFAÇE.—Out of room—no: me stay—good.

Miss ECSTACY.—You shall stay if you behave.

PAPA.—It was nice, as Miss Gentle remarked, to get such a message as that about water, when they were all so dry. The people were all delighted to hear there was going to be water: but it was turned to sadness directly, for Moses.

Miss SAPIENTIA.—How was that?

PAPA.—Moses gathered all the people to the rock, as he was commanded: but instead of

speaking to the rock, as God told him to do, he spoke to the people, and he spoke sharply. He said, "Hear now, ye rebels, must we fetch you water out of this rock?" Not only so, but with the rod in his hand, he struck the rock twice.

Miss ECSTACY.—Was that wrong?

PAPA.—Yes.

Miss SAPIENTIA.—Why?

PAPA.—Because God did not tell him to strike the rock, but to speak to it.

Miss ECSTACY.—He did tell him once to strike it; I have read it (Ex. xvii. 6).

PAPA.—Yes: but that was at another time. This time he was to speak. He should only have done that. He should not have struck.

Miss SAPIENTIA.—I should have thought if it was right to strike the rock at one time, it would be right to strike it another time as well.

PAPA.—It all depends upon what God commands. That only is right which He appoints. If He commands a thing at one time, and forbids it another, it is right the first time, and wrong the second. This time, Moses was not commanded to strike the rock, but to speak to it.

Miss ECSTACY.—What happened? Did the water come?

PAPA.—Yes.

Miss ECSTACY.—I should have thought the water would not have come as Moses had done wrong.

PAPA.—God did punish Moses, but not in that way. To have withheld the water would have been to punish Israel for Moses' sin. It would also have dishonoured God's name by making Him appear to have failed of His promise. The water came abundantly, and man and beast revived as they drank the cooling stream. Moses was punished afterwards.

Miss ECSTACY.—How?

PAPA.—By not being allowed to enter the land.

Miss SAPIENTIA.—Did God tell him that?

PAPA.—Yes; he said, "Because ye believed me not to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."

Miss GENTLE.—Did it trouble Moses to have that said?

PAPA.—Very much. He afterwards besought the Lord that he might be allowed to go over

Jordan and see the good land that the Lord had appointed for his people, but the Lord said, "speak no more unto me of this matter."

MISS SAPENTIA.—It seemed a severe sentence. Moses had not been very wicked, had he?

MISS GENTLE.—No, poor Moses; he was not wicked at all, I think.

MISS ECSTASY.—He should have obeyed.

MISS SAPENTIA.—Yes, but see how provoking the people were.

PAPA.—It was not only a lack of perfect obedience to what was commanded. There was something more than that. There was unbelief.

MISS ECSTASY.—How was that, pa? What didn't he believe?

PAPA.—God said "Ye believed me not to sanctify me in the eyes of the children of Israel" (Num. xx. 12).

MISS ECSTASY.—What does that mean?

PAPA.—To sanctify God in the eyes of the people was to honour Him. It would have been more honour to God in the eyes of the people for the rock to quietly open by God's command at the word of Moses than to have it apparently broken open by the angry strokes of the rod, accompanied by such words as Moses uttered, "Must we fetch you water?" Moses stood between the people and God here so that the people could not see God's act in the matter, but only that of Moses. This was a great offence.

MISS ECSTASY.—Yes, I see. But you said something about not believing.

PAPA.—That is what God said, "Ye believed me not."

MISS ECSTASY.—I do not understand that.

PAPA.—Well, very likely Moses thought it was not enough to speak to the rock: that the water would not come if he only spoke—that he must strike as well.

MISS ECSTASY.—I see.

PAPA.—When you come to understand how great God is and how insignificant is man whom He has made, you will see how great a sin it is to disbelieve and dishonour Him, as Moses publicly did on this occasion.

MISS GENTLE.—But he didn't mean it.

PAPA.—Perhaps, not in a deliberate way: but the effect was the same: the sin was great. The sentence would not seem severe if you just quite understood how dreadful a thing it is to sin against God. You will understand better as you grow older.

MISS SAPENTIA.—We understand a little now.

PAPA.—Yes, a little.

MISS SAPENTIA.—Perhaps more than you think.

PAPA.—I hope so.—Aaron was more directly punished than Moses. When they got a little way on, and were come near Mount Hor, by the border of the land of Edom, God told Moses that Aaron must die because of his rebellion against His word at the water.

MISS SAPENTIA.—Was he to be stoned?

MISS GENTLE.—Oh, I hope not.

PAPA.—He was to be taken up to the top of Mount Hor and quietly die there.

MISS SAPENTIA.—Who took him?

PAPA.—Moses. He took also his son Eleazar.

MISS SAPENTIA.—Aaron's son?

PAPA.—Yes.

MISS SAPENTIA.—Why?

PAPA.—Eleazar was to be Aaron's successor in the priesthood: and God told Moses that when they got to the top of the mountain, he was to strip Aaron of his priestly robes and put them on Eleazar, and that Aaron should die.

MISS SAPENTIA.—Did he do it?

PAPA.—Yes: Moses and Aaron and Eleazar climbed the mountain in the presence of all the people who stood looking on. When they reached the top, Moses did as commanded, and Aaron died quietly. God took his breath away—probably without pain.

MISS GENTLE.—It was very sad.

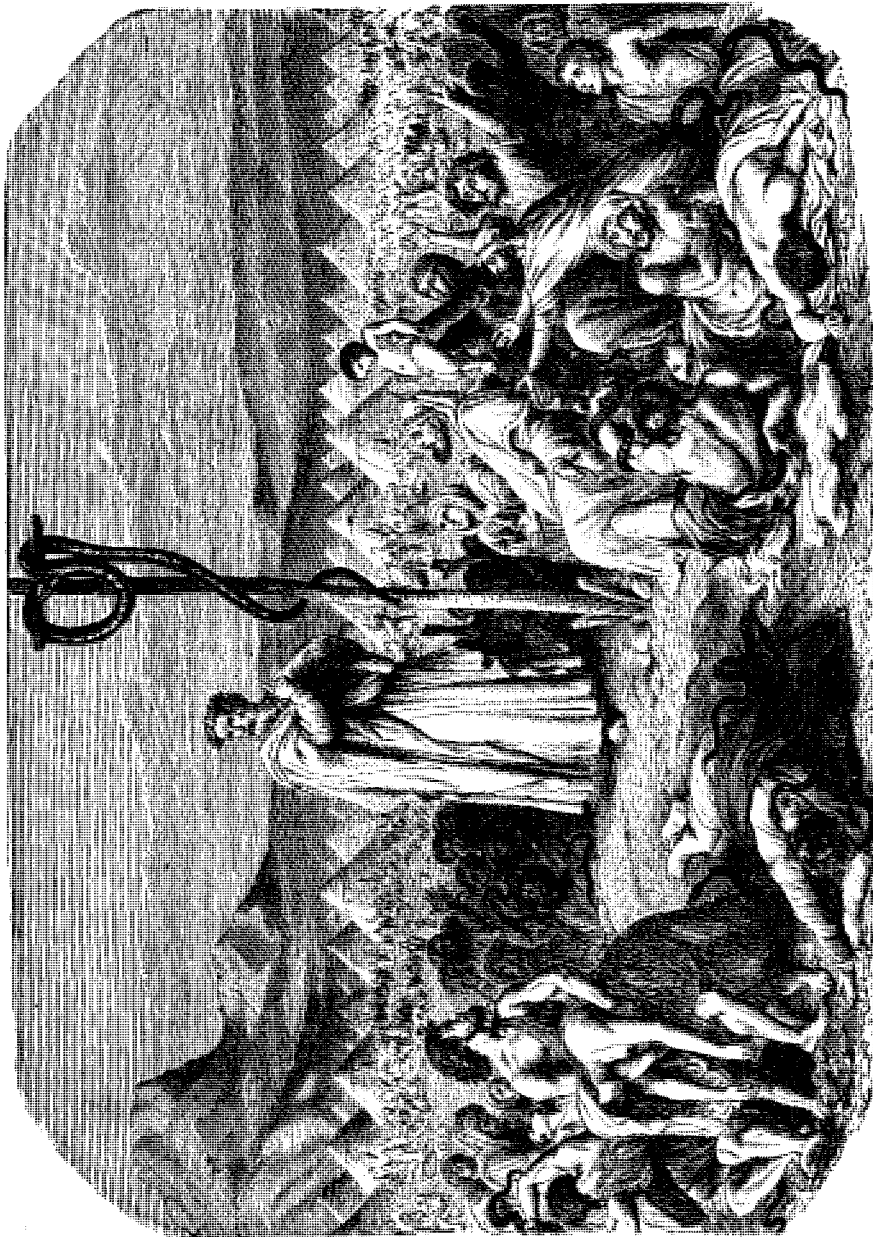
PAPA.—It was. All the people were very sad for they liked Aaron. They mourned for him thirty days. Afterwards a tomb was erected on the spot in his memory. How long afterwards we cannot tell: and whether it was on the exact spot it is impossible to say: but at all events, somewhere near the place on the top of a hill, in the border of Edom, there is to be found at the present day a ruined mausoleum, which is said to be "Aaron's tomb." (*On page 137 you will find a picture of what you would see if you were to visit the spot.*)

MISS SAPENTIA.—Would Aaron's body be in it?

PAPA.—That is very unlikely. Even if Aaron's body had been placed there at the beginning, it must have mouldered to dust ages ago.

MISS SAPENTIA.—Perhaps it was embalmed.

MASTER ROUNDFACE.—Oh, coffins—skelegals—we saw skelegals—grave stones—in the churchyard.



THE BRAZEN SERPENT AND THE BITTEN ISRAELITES.

Miss ECSTASY.—Now, Master Roundface, remember.

Master ROUNDFACE.—Me remember—bones—oh, skulls—worms—dust.

Miss ECSTASY.—Hush, hush!

PAPA.—It is very improbable that Aaron was embalmed. We do not read about embalming-physicians in the camp of Israel. Even if it were embalmed, it would not make much difference. However, we must pass on.

Miss ECSTASY.—Perhaps the children of Israel passed on?

a while; a tlast they lost heart, and began to break out against Moses for bringing them into such a place. They said there was no water and no bread—nothing but the manna, which they were sick tired of. “Why had he brought them from Egypt to die in the wilderness?”

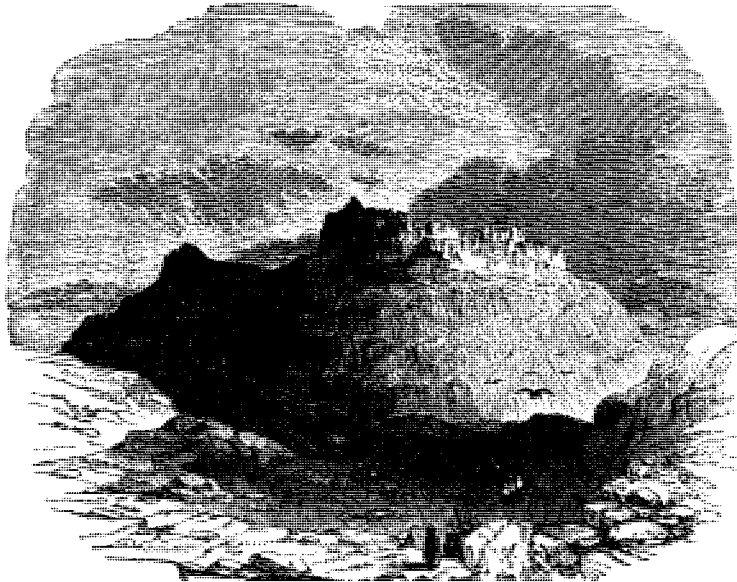
Miss SAPIENTIA.—Was God angry?

PAPA.—Yes.

Miss SAPIENTIA.—What did He do?

Miss GENTLE.—I am afraid to hear.

PAPA.—He sent fiery serpents among the



AARON'S TOMB ON MOUNT HOR.

PAPA.—They did. They passed on to get round the border of Edom, and they got into a very dreary part of the journey—a stern and barren land—not only barren, but rocky and waterless—no roads or even paths, but rough ravines, through which the people had to thread their way among broken stones.

Miss GENTLE.—I hope they did not murmur again.

PAPA.—I am afraid they did. It is written that “the soul of the people was much discouraged because of the way.” They bore it for

people, and they bit the people, and many of them died from the bites.

Miss GENTLE.—Oh dear! I do feel sorry for the people. They could not help grumbling at such a dreadful place.

PAPA.—It was natural for them to be distressed. God would not have been displeased with them for being distressed. But they ought not to have murmured against God and against Moses. They had had many proofs of God's power, and of His faithfulness to fulfil His promises. They knew they were on the march to a

good land. They ought therefore to have been patient and resigned under the difficulties. It was insulting to God to break out in the way they did. Their punishment was not unjust. It brought them to their senses.

Miss ECSTACY.—What did they do ?

PAPA.—They came to Moses when the serpents were committing their ravages through all the camp, and said, “We have sinned : for we have spoken against the Lord and against thee : pray unto the Lord that he take away the serpents from us.”

Miss GENTLE.—Oh, that was nice.

Miss SAPENTIA.—What did Moses do ?

PAPA.—He prayed for them according to their request.

Miss SAPENTIA.—Did God take away the serpents ?

PAPA.—Yes, but not straight away. It was done more interestingly than that. He made the people do something as a condition.

Miss SAPENTIA.—What was that ?

PAPA.—He told Moses to make the figure or image of a serpent, and to set it on the top of a pole, and to tell every one that had been bitten by a serpent to look upon the made serpent, and they would be healed. And Moses did so. He made a serpent of brass, and fixed it on the top of a pole, and every one that looked upon it who had been bitten was cured at once. (*You will find a very good representation of it in the picture on page 136.*)

Miss SAPENTIA.—Did it make the dead people come alive that had been bitten ?

PAPA.—No ; dead people could not look : it was only for the living.

Miss GENTLE.—What a pity that the serpent was not set up before any died.

PAPA.—If you had your way, there would be no evil at all.

Miss GENTLE.—I am sure there would not.

PAPA.—That would not be wise.

Miss SAPENTIA.—I should have thought it would.

PAPA.—Yes, it is natural for you to think so ; but you would think differently if you could take a larger view.

Miss SAPENTIA.—We cannot understand that.

PAPA.—No, you cannot ; but you will, by-and-bye. You will see that evil is necessary for the right bringing about of good. You can at least see that there is evil now ; and you must allow that God is wiser and more good than any of us.

Miss SAPENTIA.—Yes.

PAPA.—You must have faith for the rest, though you cannot see. Multitudes of Israel were cured by looking at the serpent. There is a parable in this that you will understand by-and-bye—a very beautiful parable—concerning Christ.

Master CLEVERBOY.—Oh, I know : “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.”

PAPA.—That is it. We are all sin-bitten and dying ; and it is only by lifting our eyes and looking by faith upon Christ crucified and risen, that we can get cured and made perfectly alive and well for ever more.

Miss ECSTACY.—By resurrection ?

PAPA.—Or change if we are alive when Christ comes.

GOING A-FLOWER GATHERING AGAIN.

MY DEAR LITTLE FRIENDS,

SINCE last I wrote to you, I have taken many rambles in the Bible Garden, and have sometimes thought of you, and wondered if you were gathering some of the sweet blossoms. You see, if *this* garden were like ordinary ones, I should not be so anxious to get the flowers picked, for the more you had, the fewer would be left for others. But in the garden under our notice, the rule is (and you will find it so if you persevere), the more you

gather, the faster they grow. The supply is simply inexhaustible—splendid profusion and endless variety—“without money and without price,” the only requisite being steady, daily seeking on our part.

A little while ago, I was very much occupied in examining a flower that I shall call “The robe of righteousness.” This is a garment that God has provided and offered to clothe us with, and made eternal life conditional on the care we take of it. Job says “I put on righteousness

and it clothed me,"—but how can righteousness be called clothing? How comes it that principles, conditions of mind, characteristics, are represented as articles of dress? I think this difficulty can be removed if you recollect that Moses was instructed to make garments for Aaron "for glory and for beauty" of gold, blue, purple, scarlet, and finelinen thread. The material of the garments was, no doubt, beautiful, but if this were all, God would hardly have given such special and minute directions about them. He intended these as a pattern of principles that should be embodied in Jesus. The gold represents a tried, precious faith; blue, a cleansing principle; purple, the flesh; scarlet, sin; and fine linen, righteousness.—Aaron wore these representations *upon his person*: Jesus bore them *in himself*. Now, the point to be observed here is, that of taking hold of, and appropriating certain principles that don't naturally belong to us; and this is why the Bible uses the figure of putting on a robe. We constantly come across allusions to "a covering of sin;" a "hiding of transgression;" a "clothing of nakedness," by which we see that the mind as well as the body needs to be covered.

You ask, how did we get into this condition? Well, we have to trace the cause far back, even to the time of our first parents. Through disbelief and disobedience, Adam and Eve placed themselves and their descendants in a state of mental and physical shame. God had distinctly said if they ate a certain fruit, they should die. The subtle serpent said, "If ye eat, ye shall not surely die," and they believed the serpent, and obeyed his suggestion, and ate. Now, "God will not lie nor repent, for He is not a man that He should repent," but what was to be done? Was the race to be left to die out and the world become empty? No; God could not revoke His sentence it is true, but He at once proceeded to arrange a plan by which man would be prevented from *remaining* dead—a plan such as a loving, pitiful father would make for an erring child,—not a wrathful infliction of pain—not contempt for mere organised dust,—not a withholding of freedom of action,—not a contracting of the intellect, but one that should ultimate in God's glory and man's immortality, and by which God and man became co-labourers to promote everlasting blessedness.

Now, we come to the very heart of the flower. These explanations are merely the outer petals that have to be pulled to pieces and

seen in order to accustom ourselves to the beautiful structure of the infolded core. God's plan of deliverance from death is this: sin had to be hidden out of sight; and to do this He designed a garment of holiness consisting of *things to be believed and commands to be obeyed*, and counted compliance with these conditions, for righteousness. We put on this robe, if we receive divine instruction obediently. Our minds may be said to be *attired in wisdom*, and folly kept out of sight, and we can say with Job, "I put on righteousness and it clothed me," and being found at the judgment *clothed*, we "shall be made equal to the angels and shall not die any more."

There is rather a peculiarity about this garment which we should note; it assumed different sizes at different periods of the world's history. When offered to Adam and Eve, it was quite small, and merely required them to believe that sin in mankind, which has been generated by the serpent (and called serpent-seed) should one day be destroyed by a righteous son, that God should send through a woman, and because through a woman, called "the woman's seed." Meanwhile there would be conflict between the two, and God's son should suffer temporary death. This earliest matter of belief (the Adamic covenant) was signed or sealed by the sacrifice of animals. Thus, faith would be so far perfected by works—and Adam and Eve would be reminded of their death-stricken nature and deliverance from it by "the pouring out the life unto death" of the woman's seed. At this time our first parents' minds were exceedingly infantile, they could know nothing about populated countries, nations and kingdoms, because they did not exist, so the robe of righteousness when offered to them did not contain reference to such matters. By the time Abraham came on the scene, however, things had changed, and he could understand, and was required to know that the woman's seed should come through him and have the land of Canaan for an everlasting possession, and nations should serve him. That the seed should first die, was communicated in type when he perfected faith by obedience in preparing to slay Isaac. This Abrahamic covenant was quite a large fold added to the garment. Time and circumstances had increased men's mental capacity, and God enlarged the robe to fit. As time went on, the world grew and exercised their senses in the development and uses of the earth's treasures; and when David

appeared, civilisation had so far set in that a king could be surrounded by wealth, luxury, and beauty, and the covenant made with Adam and Abraham received a further addition, viz., that the seed, after suffering the stripes due to the children of men (death), should be a king on David's throne. At this time, the robe had assumed quite an ample scope, and David, amid his honor and greatness, would have had in its folds glimpses of the power and majesty of the seed that should have the uttermost parts of the earth for his possession.

The robe continued in this form for over 1,000 years, when the promised seed appeared—Christ came. We put on the robe of righteousness by believing the things that were written concerning Him, and by doing *always* those things that pleased the Father. Being the Son of God, and the Son of Mary, He naturally partook of the characteristics of both parents. From his mother he inherited the impulses and desires natural to man, and from his father that purity of sentiment and power of resisting evil which enabled the writer to the Hebrews to say, "He was tempted in all points, like as we are—yet without sin." He came as the messenger of the covenants to tell Israel that *he was the seed*, and suffered death for the testimony, thus embodying those principles prefigured in the Aaronic robe. From the time he ascended into heaven till now, the robe that we are offered consists of a knowledge of the covenants, of the appearing of the seed, and of his testimony, and that we set our seal to these things by being immersed. In this way we put on Christ as a robe, and do the same as Aaron, only by a different and more comprehensive figure.

Now, supposing we accomplish this, is it the end of the matter? Are we sure to *keep the robes on?* or keeping it on, are we sure to pre-

serve it *unspotted?* This should be the all-absorbing question for saints. We are liable to put aside the garment by "letting slip the things we have heard," by neglecting to "walk as Christ walked," and by being the friends of the world, or we may get it spotted by being "carried away by every wind of doctrine," and by being "boastful, proud, covetous, despisers of those that are good." Such a state of spiritual nakedness will place us in the same forlorn, speechless position as the guest who appeared at the marriage feast without a wedding garment; while those who are found watching and keeping their garments "shall walk with Christ and be clothed in white raiment." This means, that our character being found pure and unstained, our bodies shall be changed to correspond. Having at our immersion put on Christ as the gold, blue, purple, scarlet, and fine linen robe, at the resurrection we put him on as white raiment—"our body shall be fashioned like unto his glorious body." Instead of corruptible flesh and blood, every fibre will be charged with spirit; we shall be *enwrapped* with it; swallowed up of it; "clothed upon with our house from heaven." Then will be given to us "beauty for ashes, the garment of praise for the spirit of heaviness"—we shall be "clothed with the garment of salvation," "covered with the robe of righteousness as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels."

Affectionately your friend,

A FLOWER GATHERER.

P.S.—Excuse a P.S. My letter is so long already, but since, writing I have thought that perhaps by the time you reach the end, you will have forgotten how *gradually* God has unfolded His purpose to man. His method has been just like ours. We first go to school with a small book of A B C, and finish with quite a library.



PUZZLES AND CURIOUS THINGS TO FIND OUT.

DELIVERANCE AND PRAISE.

DOUBLE ACROSTIC.

Here was a great deliverance given ;
And I sang praise to the God of heaven.

1. Here Israel cried, being thirsty ; here as well
Came Amalek, and fought with Israel.
2. He ordered not his household well,
Therefore, his sons in battle fell.
3. There is a word to lighten darkened eyes,
Until the day dawn—until *this* arise.
4. He cursed the king in a day of strife,
And, seeking his servants, lost his life.
5. From *hence* there came a man to worship God,
And found great treasure on his homeward road.
6. A place of lamentation,
Named from the mourning of a nation.

My. C.

“ YOU MUST NOT DO IT.”

What was it came direct from Heaven,
By Moses to the people given ?

What will the foolish virgins *say*,
When in despair, “ *Lord, Lord,*” they pray ?

What *unto faith* must added be ?
No fruit of the wild olive tree.

What are we called upon to *do*,
E're we the *narrow way* pursue ?

What *city* was it where the Lord,
The widow's *only son* restored ?

“ Have put — the old man with his deeds,”
What word is missing, as it reads ?

What *was* the *man* upon the coast ?
Simon was there, Simon the host.

“ *Who is it* secrets will reveal ?
While faithful men the same conceal.”

What *is it first*, then honour next ?
In Proverbs you may find the text.

Where saw the wise Messiah's star ?
What soon the earth no more shall mar.

What *tree* near Shechem once was found ?
Where gods were buried under ground.

Paul speaking says, “ I therefore so—,”
Supply the word which I forego.

What *new* commandment is enjoined ?
What is its name ? the reference find.

One answer more, add D, well *done*,
The winners now their prize have won.

C. M. H.

THINGS AND MEN OF NO USE.

(*This being a double acrostic will show the answer in
the first and last letters of the things required.*)

1. When Paul was in danger, **THIS** was of use,
To let him out of a dangerous noose.
2. Samuel lived and worshipped **HERE**,
And here he ended his career.
3. To **HIM** the men of understanding went,
For temple ministers ; by Ezra sent.
4. **THAT** which made the Lord king Uzzah smite,
The priests appalled, him hurried out of sight.
5. A **ROCK** to which the Benjamite survivors fled,
When thousands of their smitten tribe lay dead.
6. **THOSE** whom Jesus came to freely call,
Not the men who think they've known no fall.

[*Competition puzzle amended (Emily Heywood, 13,
Huddersfield).*]

CONCEALED INSTRUCTION

AS TO WHO ARE THE FRIENDS OF CHRIST.

(*Select one word from each sentence.*)

1. I would that ye all spake with tongues (1 Corinth.
xiv. 5).
2. Ye are the light of the world (Matthew v. 14).
3. My sheep hear my voice, and I know them (John
x. 27).
4. Wealth maketh many friends, but the poor is
separated from his neighbour (Proverbs xix. 4).
5. If thy right hand offend thee, cut it off (Matthew
v. 30).
6. Wherefore look ye so sadly to-day ? (Gen. xl. 7).
7. Sirs, what must I do to be saved ? (Acts xvi. 30).

8. Ask of me whatsoever thou wilt, and I will give it thee (Mark vi. 22).
9. I indeed baptise you with water unto repentance (Matthew iii. 11).
10. If thou be the Son of God, command this stone that it be made bread (Luke iv. 3).
11. Ye have the poor always with you (Matthew xxvi. 11).

HALF-SQUARE, SQUARE, AND TRIANGLE SCRIPTURE PUZZLES.

1.—HALF-SQUARE.

The answers placed with the first letters under each other will show the name of a man (top and side) who was a rock.

1. The man who denied his master but repented and was forgiven and greatly exalted.
 2. The man who sold his birthright for a little food when he was hungry.
 3. That which Luke tells us all the world had to pay to Augustin Cæsar.
 4. The first two letters in the name of Timothy's mother who knew how to bring him up.
 5. First letter of the name of Jacob's firstborn.
- [Competition puzzle amended.—G. E. E. (14), Halifax.]

2.—SQUARE (SOLID).

(The answers placed one over the other will show five Bible things, whether read horizontally or perpendicularly).

1. A man of Lydda restored by Peter.
2. An alkaline substance, which Solomon compares to a man in affliction.
3. A wise Ezrahite.
4. The present name for Ishmael's descendants.
5. That which certain men gave the Jews that they might understand the reading.

[Competition Puzzle, D. A. E. (17), Derby.]

3.—TRIANGLE.

(The answers, placed with their centres one under another in a straight line, will make a triangle, showing on all sides the Hebrew name of a man who became famous in Bible story by a name in another tongue.)

1. The original name of the first of Daniel's three companions in Babylon.

2. The name of a king who was powerfully impressed with Paul's discourse.

3. A prophet who rebuked king David.

4. The sea in which Paul was driven about in tempest.

5. The city of the widow's son restored to life by Christ.

6. A grandson of Benjamin mentioned in 1 Chron. vii.

7. The first and last letters of a shout John heard in Patmos from a multitude of people.

8. The last letter in the name of the last prophetic book but one.

[Competition Puzzle amended, D. A. E. (17), Derby.]

FOR THE NICE LITTLE BOYS AND GIRLS UNDER EIGHT.

Looks very difficult but is very easy.

Arrange these letters in the order of the figures that are over them (1, 2, 3, &c.), and you will read a truth, which you must always remember and act on :

13	1	8	22	4	2	20	10	3	23	6	27	11
U	A	S	Y	F	S	W	E	O	W	A	H	R

12	21	14	16	18	19	7	25	5	15	26	24	9	17
T	A	R	E	H	A	N	A	T	N	T	R	W	T

Competition Puzzle.—Lilian Roe (11), Keighley.

LAST MONTH'S PUZZLES.

“CALLED AND NOT CALLED.”—*Vashti and Esther.*

Thus:—VenturE (1 Kings xxii., 34); AhaseruS (Esther vi. 1); StedfasT (Heb. ii. 2 and vi. 19); HadassaH (Esther ii. 7); TruE (Psalm xix. 9); IntecessoR (Isa. lix. 16).

“MOST IMPORTANT TO REMEMBER.”—*Faith without Works is Dead.*

Thus:—Famine (Amos viii. 11); Faith (James xi. 26); Widow (Mark xii. 42); Thou: Train (Prov. xxii. 6); Worshipped (Heb. xi. 23); Kings: Isaac: Dead (Psa. cxv. 17).

FOURTEEN BIBLE QUESTIONS.—THE ANSWERS.

1. Prov. xiv. 10.

2. Arcturus, Orion, and Pleiades.

3. “Happy is the man whom God correcteth” (Job v. 17).

4. Joseph in Egypt; Daniel in Babylon; or Mordecai in Persia.

5. "He is not a man as I am ; that I should answer him and we should not come together in judgment (33). Neither is there any daysman (or umpire) betwixt us ; that might lay his hand upon us both" (Job ix. 32).

6. Several: to wit, vi. 1 ; xiv. 28 ; xx. 1 ; &c.

7. The custom referred to is that of shaving in sorrow for the dead. The Jews used to cut off their hair and beards.

8. The Nazarites during the days of separation.

9. The putting of salt into every meat offering (Lev. i. 13).

10. On the occasion of a father bringing his son to Christ, saying he had asked the disciples to cure his son, and they could not.

11. God wrought special miracles by the hand of Paul at Ephesus, "So that from His body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them" (Acts xix. 11-12).

12. "Conscience" is mentioned 30 times in the New Testament—26 times by Paul ; 3 times by Peter ; and once by John.

13. Rev. iii. 20.

14. 1 Cor. x. 3.

THE HEXAGONAL PUZZLE.

1.	E	G	Y	P		(Ex. xiii. 8.)							
2.	M	A	G	D	A	(Matt. xv. 39.)							
3.	M	A	R	A	H	A	Z	O	R	(Ruth i. 20. Jos. xi. 11, 13.)			
4.	O	B	E	D	C	R	I	P	P	L	E	(Ruth iv 17. Acts xiv. 8.)	
5.	R	I	G	H	T	E	O	U	S	N	E	S	(Gen. xv. 6.)
6.	E	D	E	L	I	H	O	R	E	P	H	(Jos. xvii. 34. 1 Kings iv. 3.)	
7.	A	B	A	D	D	O	N						(Rev. ix. 11. 1 Cor. xv. 26.)
8.	L	A	T	T	I	C	E						(2 Kings i. 2.)
9.	M	O	S	E	S								(Numb. xii. 7.)

FOR THE NICE LITTLE BOYS AND GIRLS.—Cephas, a stone.

Thus:—Centurion (Matt. viii. 13) ; Elijah (1 Kings xviii. 9-21) ; Pharisee (Acts xxvi. 5) ; High-priest (Heb. ix. 7) ; Apostles (1 Cor. xv. 7, 8) ; Scribes (Matt. xxiii. 25).

PICTORIAL ENIGMA, QUERIES, RIDDLES, INTELLIGENCE, &c.

QUERIES FOR BOYS AND GIRLS TO ANSWER.

1. Did Moses die ? If so, where was he buried ? and if buried, how came he to appear on the mount at the transfiguration of Christ ?

2. What were the leading positions that Moses filled during his life-time ? and in what sense was he the greatest of all the prophets that appeared before or after him ?

3. Who was the successor of Moses in the leading of Israel into the land of promise ? and what study did God tell him he must diligently pursue in order to obtain success ?

4. In what way did God show to the children of Israel that He was with Joshua as He had been with Moses ; and what other purpose, as regards all the people of the earth, was served by the same means ?

BIBLE RIDDLE.—No. 26.

It was night, yet the sun was there ;
 There was flight, yet a crowd was there ;
 It was right, yet the wrong was done ;
 There was fight, yet the peace was won.
 One was true, yet a falsehood said ;
 Another false, yet the truth he spread ;
 One but crew, and the ripe hour spoke ;
 One but looked, and a strong heart broke.—ED.

NAMELESS SCENE FOR BOYS AND GIRLS WHO KNOW THE BIBLE.—No. 29.

Here are the modern remains of a place where once Christ had friends and Satan had a seat. Antipas, Christ's faithful witness, was put to death here. The rest of Christ's friends were not frightened by this. They held fast the name of Christ, and did not deny his faith. Still, there were some among them who fell aside to wrong doctrines and practices. Christ was displeased with them on this account, and sent word to them threatening what he would do if they did not reform. He said something about a sword. At the same time, he sent comforting words to all the obedient: about manna to eat and a white stone to keep. Who will be able to give the best explanation of all these things ?

NEWS FROM THE SUNDAY SCHOOLS.

BIRMINGHAM.—The usual midsummer treat and prize distribution took place on Wednesday, September 3rd. This was an unusually late time ; but we could not help it, owing to the closing of the Temperance Hall for re-decorating, during August. We were afraid we might have a bad day owing to its being so late, but we had nothing of the sort. On the contrary, we had a very good day. It was fine all the time, and better for being a little cooler than it was during July. Between 320 and 350 of us went by train, starting at 9.35 a. m. to

Sutton Park, which is a sort of wild and wooded moorland of some miles in extent, about eight miles from Birmingham. Here the children had various exercises until one o'clock. Then they assembled for dinner (each from his own parcel, on the grass), after which, they rambled and romped till 4-30, when we re-formed and marched to the station a mile off. Here we got into the train and started for Birmingham at 5-20. We arrived at six o'clock, and went straight to the Temperance Hall (only five minutes walk). Here we had tea, after which, prizes were distributed to those who had made the highest number of marks at the winter and summer examination. All was over by 8-30.

KIDDERMINSTER.—“We held our half-yearly examination on June 22nd. The result was not so satisfactory as the Christmas examination, on account of the questions being rather more difficult than usual, embracing from Exodus 32 to Joshua 19. Out of the twenty who entered for examination, fourteen managed to pass, but none reached high enough to pass well. We hope for better results next time. The prizes will be distributed the first Sunday after our month's vacation. The Saturday before that date we have our annual treat, This time (if the Lord will) we shall drive to Abberley Valley, remaining there to tea.”—BROTHER WINBURY.

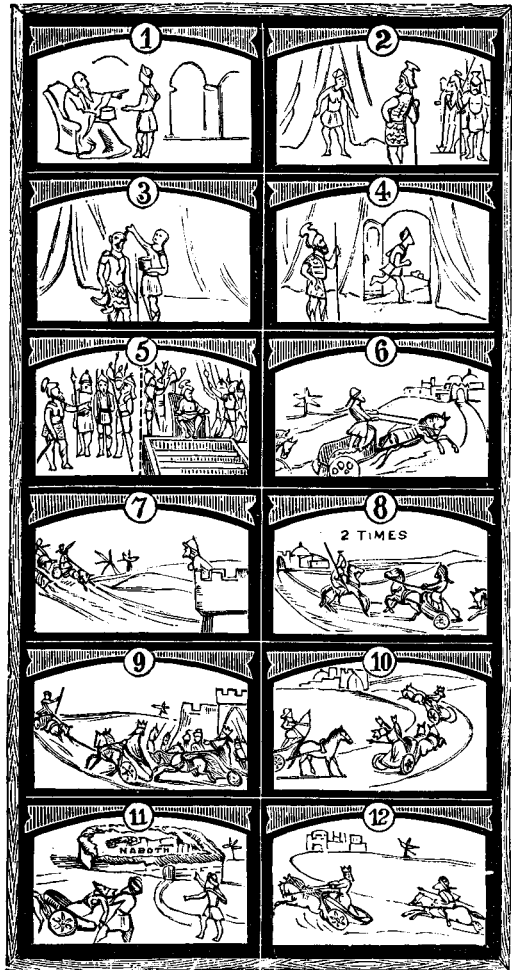
LEICESTER.—The Sunday School children had their annual treat on Thursday, August 14th. The brethren by means of special collections had provided an additional pleasure for them by arranging for a visit to Bradgate Park, which is about five miles from the town. The scholars and teachers assembled at the Central Hall at 2 p.m., where they were joined by a goodly number of brethren and sisters, making in all a company of about eighty. Waggonettes were in readiness to convey them to their destination and the drive through the pleasant country lanes, along by fields of golden corn was thoroughly appreciated. Tea, etc., was ready at four o'clock; this was served on the grass. Afterwards the scholars, accompanied by their teachers, climbed the hills and visited many points of interest in the Park, which is rich in trees, rocks, and streams, forming a delightfully picture-que whole. All started home about 7.30, and the drive was made still more enjoyable by the singing of the songs of Zion. The happy company dismounted at the Central Hall, where buns were ready for the children, and after a few kindly words of exhortation from the Superintendent and other brethren with singing and prayer, the little band separated for their homes with a feeling of deep gratitude to the Giver of all mercies for His bounteous goodness and preserving care.

PICTORIAL ENIGMA.—No. 33.

PRIZES: *best interpretation, three picture cards; second best, two picture cards; third best, one picture card.*

EXPLANATION OF LAST MONTH'S ENIGMA.—No. 1.—“The number of the disciples was multiplied” (Acts vi. 1). No. 2.—“There arose a murmuring . . . because the widows were neglected” (Ib.). No. 3.—The apostles advised the appointment of seven brethren to look after

such things (3). No. 4.—The brethren chose seven accordingly (5). No. 5.—The apostles laid their hands on them (6). No. 6.—“A great company of the priests were obedient to the faith” (7). No. 7.—Stephen did great wonders and miracles of healing (8). No. 8.—He disputed with the opponents of the truth (9, 10). No.



9.—They arrested him (12). No. 10.—And brought him to the council (Ib.). No. 11.—Set up false witnesses against him, to whom he replied in answer to the question of the high-priests (13, vii. 1). No. 12.—He was stoned, and carried with lamentation to his burial.

All communications and remittances must be sent to the Editor, ROBERT ROBERTS, Athenaeum Buildings, Edmund Street, Birmingham, for whom the “Children’s Magazine” is printed by J. G. Hammond & Co., at that place.

CHRISTADELPHIAN



THE MOUNT OF OLIVES AS SEEN FROM JERUSALEM.

CHILDREN'S MAGAZINE.

Published Monthly: Annual Subscription, in Britain, 4s.; to the United States and Canada, One Dollar-and-a Quarter; to Australia and New Zealand, 5s. 6d.; Single Copies 4d., post free.

"DILIGENTLY TEACH THY CHILDREN." "BRING THEM UP IN THE NURTURE AND ADMONITION OF THE LORD."—Eph. vi. 4.

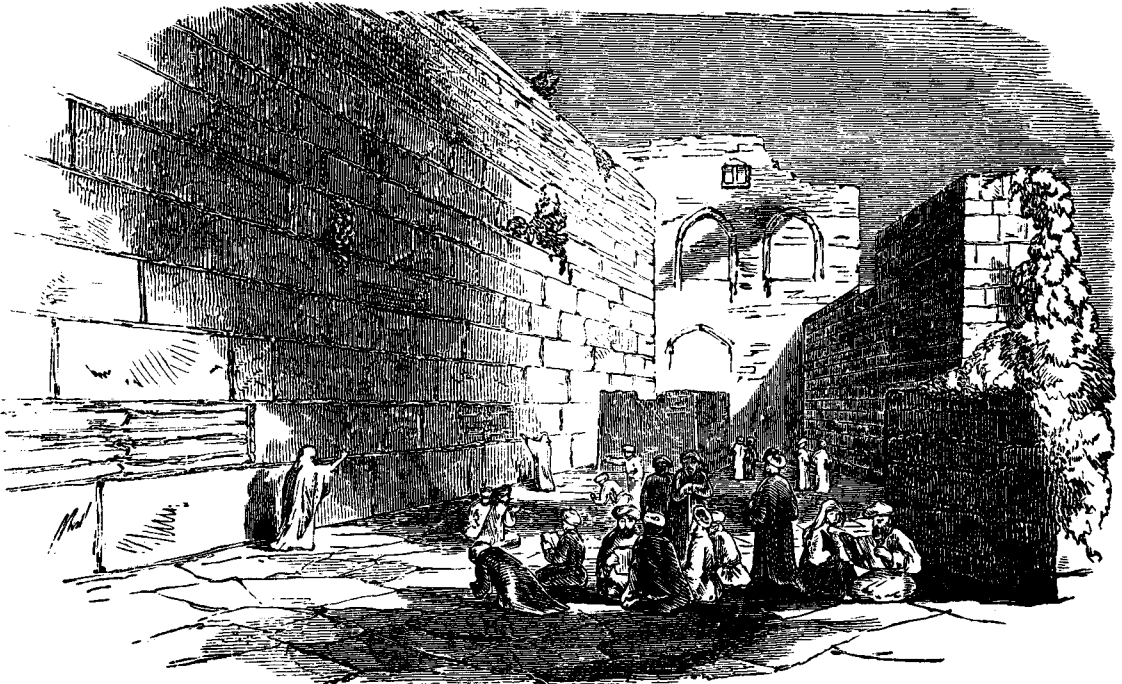
No. 34.

OCTOBER, 1884.

Vol. III.

PERGAMOS.

THIS was the place represented in last month's nameless scene, or rather so much of it as exists at the present day. It is now called Bergamo. It is a mean and wretched place, mostly inhabited by Turks. It stands among the mountains of Asia Minor, about twenty miles



NAMELESS SCENES FOR BOYS AND GIRLS WHO KNOW THE BIBLE.—No. 30 (See page 160.)

from the sea-coast, on the north-west. In John's day, it was a large and populous city, in which a considerable ecclesia flourished, and where also the enemies of truth (styled "Satan") were established. The enemies of the truth were allowed to persecute the brethren, and even to kill some of them; but the brethren were not moved from the faith. Christ sent a message to them through John (see Rev. ii. 12) saying that he was well pleased with their steadfastness, but that at the same time he was displeased with some among them who taught wrong things. He

advised them to reform, on pain of his becoming their enemy and overthrowing them. He said if they did not repent, he would fight against them with the word of his mouth, which was a figure of speech used because John saw him in symbol with a sword coming out of his mouth. It meant that the word of his unfriendly command would go forth against them and put an end to their prosperity. To those who were faithful he promised hidden manna (a figure for life eternal) and a white stone with name engraved (a figure for everlasting and holy friendship).—Ed.

LAST MONTH'S RIDDLE.

THE night of the crucifixion was dark and dreadful, but the Sun of Righteousness was there. The disciples fled, leaving Christ in the hands of a crowd. It was God's will that Christ should die, but it was wickedness in the men who killed him. There was fighting, but Christ in his death became God's peace for man. Peter was a true disciple, but in the weakness and distress of the hour, he

denied that he knew Christ. Judas was false but he said and spread the truth when he threw down the thirty pieces of silver with the agonising words, "I have slain the innocent blood." The cock crew when the hour of Peter's denial foretold by the Lord had arrived. The Lord looked at Peter, and Peter was overcome with grief at himself; "he went out and wept bitterly."—Ed.

LAST MONTH'S QUERIES.

1. Moses did die; but no one knows where he was buried. He died on the top of Pisgah, on the eastern side of the Jordan, opposite Jericho. Probably he was buried where he died. We are informed that the Lord buried him. (Deut. xxxiv. 6). We are not told why the Lord buried him. It was probably to conceal his body from the Israelites who would have been in danger of making an idol of it. Moses afterwards appeared on the mount of transfiguration, either because God made him alive again, or because he was caused to appear there in vision to the eyes of the disciples.

2. Moses was first the adopted son of an Egyptian Princess; then son-in-law to a Prince of Midian; then an ambassador to the court of Pharaoh; then the head of a nation (the Israelites); then the leader of a marching host; then the mediator of a covenant between God and Israel: then priest and intercessor: then

lawgiver to the people: then general of an army: then a prophet. He was the greatest of all the prophets (except Christ) in this, that he was the most zealous and faithful: did the greatest work, and saw God face to face in the communication he received.

3. The successor of Moses in the leading of Israel into the land of promise was Joshua, who was a servant and companion to Moses while he lived. When Moses was dead, God told Joshua that in order to be successful, he must be a daily and diligent student of the law which Moses had delivered, and that he must be faithful in doing all that was commanded in that law. In fact he was to be a daily reader of so much of the Bible as was written at that time. Joshua's Bible would consist of the five books of Moses.

4.—God showed to the children of Israel that He was with Joshua in the same way as He had been with Moses, by opening a way through the

river Jordan for all the host to pass over, and by miraculously throwing down the walls of Jericho when they had been simply marched round for seven days. The other and greater purpose served by these marvels, was the showing of

God's existence and power, both to Israel and all the nations of the earth who heard of them. He will, by-and-bye, do greater things when Christ comes, for the same purpose.—Ed.

THE HIGHEST LESSON.

(Bro. Firth, of Halifax, sends this, cut from a paper. It expresses, in a complete and pretty way, the highest lesson that children can learn, or men and women too. It is the highest lesson of the life of Christ. When it is thoroughly learnt, the learner is ready for the kingdom.—Ed.)

Not asking how or why,
Before Thy will,
Oh Father, let my heart
Lie hushed and still!

Why should I seek to know?
Thou art all-wise;
If thou dost bid me go,
Let that suffice.

If Thou dost bid me stay,
Make me content
In narrow bounds to dwell
Till life be spent.

If Thou dost seal the lips
That fain would speak,
Let me be still till Thou
The seal shall break.

If Thou dost make pale Pain
Thy minister,
Then let my patient heart
Clasp hands with her.

Or, if Thou sendest Joy,
To walk with me,
My Father, let her lead
Me nearer Thee!

Teach me that Joy and Pain
Alike are Thine,
Teach me my life to leave
In hands divine.

ABOUT THE SUNDAY SCHOOLS AND "THE MAGAZINE."

DEAR BRO. ROBERTS.—In compliance with your request, I will now give you my ideas upon the working of our Sunday Schools in connection with the magazine. Some time ago, I suggested to the teachers of our Sunday School that we adopt the Birmingham plan, which was agreed to, and which worked very well whilst we had access to the means of knowing what each Sunday's lessons, &c., were at Birmingham.

We were sorry and disappointed when from the stopping of the lessons we could not see where we were, for want of tables or programmes. We felt more like working order when we could look at the tables and see where to read and what to sing, when to recapitulate, and when to examine the children and when to give them the prizes, &c. Sometimes we have been supplied with notes on the lessons and sometimes the supply has fallen off, so that we have not been

able to do as we should like. We found the notes very useful and instructive, but unless the substance of them could be given in a more concise form, I should say we had better manage without them than take up so much valuable space in the *Christadelphian*.

Even with the disadvantage I have named, we have found the plan a decided improvement upon the old anyhow style. But we would like things in better form if we could have it. If the rules and operations of the Birmingham school could be marked out in programme or tables, reaching over twelve months for the use of other schools, I think teachers everywhere would very likely soon fall in with the plan, and we might soon be in systematic working order on one plan the world over.

As brethren of Christ, we are responsible for our children's ignorance of the Scriptures of truth, if they remain ignorant. What a grand

privilege that we are able to teach them the "truth." Nothing will be likely to bring more real good to ourselves and our children than devoted attention to the matter. It is no less important that we teach our children "the things we most surely believe" than it was for Israel to constantly remind and teach their children what God had done, and what He had commanded. But we cannot do this successfully without plan and order. The more perfect we are in that respect, the more success will attend the labour—a fact illustrated around us in a thousand ways. It seems to me that one thing we are in need of in these latter days is a perfect system for working our Sunday Schools from one centre. I believe we should do more good in our schools, and that in much less time. At any rate, the idea of union and system is worth our consideration.

I understand that brethren everywhere almost have adopted the system of daily reading the Scriptures by the "*Bible Companion*," and of dealing with the week's readings at week-night meetings, and of reading the day's readings on first day mornings, and of basing the exhortation thereon. This is proof that brethren are alive to the value of system. Our schools might profit greatly by the experience of the Birmingham School. Some of our brethren and sisters there must have had much experience in the work, and, by this time, must have brought it as high perfection as the present working of things will allow. So far as I can see, there only wants a good arrangement for the lessons upon a simple plan, in connection with the Birmingham rules, to form a system which might be adopted throughout all our schools both at home and abroad.

My idea is that we could not do better than make further use of the *Bible Companion*, and let the lessons be taken from the week's readings. Without any set rule upon that point, each teacher might choose that portion they might see best suited to their own class. But all children must be set something to do at home during the week, for Sunday's lessons and all must be done in connection with the daily reading according to the companion. Teachers would have no difficulty in finding suitable reading for each class. Upon this simple plan, all would be at work close together in the same field, and all would turn the whole field over once in twelve months. We could then better dispense with the "notes on the lessons." Children and

parents would have the matter before them every day, and many, if not all, brethren and sisters would thereby be made more familiar with the Scriptures with very little extra effort. How often we could speak to our children on anything while our reading is fresh in our mind each day. I like the Birmingham rule that gives a mark every Sunday to those children who have done the daily reading.

But to make the daily reading more useful, I would suggest that the Editor of the *Children's Magazine* confine the matter each month as much as possible to the matter found in the reading for the month. Let him show the children a picture of something in connection with the said reading. Let him connect the riddles and puzzles and acrostics, &c., as much as he can with the same portion of the Scriptures. I think all who help the Editor would soon fall in. The teachers could then make free use of the magazine to great advantage. In this way the value of the magazine would be greatly increased both at home and at school. The combined efforts of teachers and parents in this way would be much more likely to keep the children interested in the magazine, and in their lessons, and so in the Scriptures.

You will easily see what would be required in order to carry out the plan completely, and you will judge as to whether the ideas are worth anything. I take comfort in the thought that at least they may be suggestive of something better. The work is the Lord's, and he will not fail to mete out the reward to those who have done their best.

Yours, waiting for the Lord,

R. WELDON

(Late of Leicester, now of Australia).

(The suggestions of the foregoing letter are original and good, but they are not all practicable. The daily reading will be found too extensive to afford a basis for Sunday School tuition. The most we can hope to accomplish in the Sunday School is to impart that acquaintance with the historic structure of the Scriptures which will lay a foundation for an after acquaintance with them. This might no doubt be done better than it is. Monthly progressive lessons, with a programme, would doubtless be a help. We are trying to arrange for such a thing, and hope to commence the next volume of the magazine with something of the sort.—Ed.)

CONVERSATIONS ABOUT THE TRUTH, BETWEEN A PAPA
AND HIS CHILDREN.—No. 34.

PAPA.—Where did we finish last time ?

Master CLEVERBOY.—At the plague of the serpents, and the brazen serpent on the top of the pole.

Miss ECSTACY.—Yes, and whoever looked at the brazen serpent was cured.

Miss SAPIENTIA.—It was strange that looking at a piece of brass should cure them.

PAPA.—It was not the looking at the brazen serpent that cured them.

Miss SAPIENTIA.—I thought it was.

PAPA.—No.

Miss SAPIENTIA.—You said so.

PAPA.—I said everyone that looked was cured.

Miss SAPIENTIA.—That is the same thing.

PAPA.—No. A man might have looked all his life without being cured if God had not appointed the matter. It was God who performed the cure on those who obeyed His appointment.

Miss SAPIENTIA.—Oh, I see.

PAPA.—It is the same with a good many other things—especially the most important of all things—salvation. Men will not be saved because good works can save them, but because God has appointed a certain way for sinners to be saved. That way is to believe the gospel and obey the commandments of Christ. Human wisdom sets this aside, but we must not listen to human wisdom in opposition to God.

Miss SAPIENTIA.—Pa, you are preaching.

Miss ECSTACY.—I was thinking—that is not what the conversation is about.

PAPA.—It is all in place by turns. The principal purpose of this conversation is to acquaint you with divine wisdom.

Miss ECSTACY.—Yes. I am afraid we don't care so much for that.

Master CLEVERBOY.—They like to hear about battles and dreadful things.

Miss GENTLE gives a quick glance, with a slight blush.

PAPA.—The best state of mind is that which is interested in everything at the right time and place. But of course your minds are not yet developed as they will be. You are just now more interested in the story part than in the meaning part.

Miss SAPIENTIA.—I like to know the meaning of the story part.

Master CLEVERBOY.—Is there any more story part ?

PAPA.—Oh yes ; it will be a long time before we get done with that.

Master CLEVERBOY.—I am glad.

Master ROUNDFACE.—Me glad—like stories—lions—break all their bones.

Miss ECSTACY.—Oh, I daresay ; you would like stories all the time.

Miss SAPIENTIA.—Not all the time. I daresay he would get tired.

Miss ECSTACY.—Not very soon, I think.

Master ROUNDFACE.—Not tired—go to bed no—stay up play—jumping jacks and kittens.

Miss ECSTACY.—You must not say any more. Remember, I had to carry you out.

Master ROUNDFACE.—Not carry out—look at the pictures—frogs and cows—moah.

PAPA.—I am afraid Master Roundface cannot be much interested in our conversation. We cannot expect it. He will be some day. But we must get on. By-and-bye, the serpents all died away and the children of Israel marched past Edom, halting at several places, and at last got close to the promised land.

Miss GENTLE.—They would be glad ?

PAPA.—Yes ; but there were still some difficulties in the way. It was necessary for them to march through the land of Sihon, King of the Amorites : and they sent to that King, asking leave to march through. They said they would not tramp on the fields or vineyards, but only march through on the roads : if they wanted anything they would pay for it. But Sihon would not hear of it.

Miss SAPIENTIA.—Was he cross ?

PAPA.—Worse than that : he got ready his army and brought it out to fight against Israel to drive them back into the wilderness again.

Miss GENTLE.—Oh, that was very bad.

Miss SAPIENTIA.—Did he drive Israel back ?

PAPA.—No : when Sihon's army came, Moses got ready Israel's army, and there was a battle : and Israel's army overcame Sihon's army, and the Amorites fled.

Miss ECSTACY.—What did Israel do then ?

PAPA.—They pursued the Amorite soldiers as they scattered about the hills and valleys, and caught them and killed them. Then they en-

tered into all their cities in the hills and put all the people to death that they found there, and took possession of the cities for themselves.

MISS SAPIENTIA.—A gentleman who visited our school said the Israelites had no right to kill the Amorites in that way, and take their cities. He said it was murder and robbery.

MISS ECSTACY.—There does seem something strange in it.

PAPA.—There is nothing strange in it, my dear, when you remember that God commanded them to do it.

MISS ECSTACY.—Did He?

PAPA.—Yes.

MISS ECSTACY.—Why?

PAPA.—“For the wickedness of those nations” (Deut. ix. 4, 5).

MISS ECSTACY.—Were they wicked?

PAPA.—Very. There is an account of it in Lev. xviii. see verse 24; also xx. 23. God, who made all things, can do as He pleases, and order any one to be slain and have his things taken from him. He ordered Israel to slay the Amorites, and take all their cities. It was, therefore, a righteous work for Israel to do, and not a wicked work.

MISS ECSTACY.—Yes, I see.

PAPA.—After this, Og, king of Bashan (a neighbouring country) became alarmed on hearing what Moses had done to Sihon, and gathered his army, and came out to fight with Israel, but it happened the same to him as to Sihon, king of the Amorites. Israel overcame him in battle, and slew all his soldiers, and took possession of all his cities, after killing the inhabitants.

MISS SAPIENTIA.—How did they kill them?

PAPA.—With swords and stones and clubs, and whatever they could get hold of, I suppose.

MISS GENTLE.—Oh, it is such a dreadful work. It makes my head bad to hear of such things.

MISS SAPIENTIA.—You mean your heart, Miss Gentle.

MISS GENTLE.—I feel it in my head.

MISS SAPIENTIA.—Poor dearie! I am sorry for you.

PAPA.—Miss Gentle will be right in the kingdom. There will be no trouble or sorrow there.

MISS GENTLE.—I wish it were come.

MASTER ROUNDFACE.—Me go kingdom—get figs.

MISS ECSTACY.—Oh, you foolish little boy.

MISS SAPIENTIA.—That is not so foolish. There will be figs in the kingdom, I suppose.

PAPA.—Oh, yes; and everything else.

MISS ECSTACY.—Yes, but he seems to think the kingdom is a place for getting something to eat.

MASTER ROUNDFACE.—Eat plums and strawberries!

MISS ECSTACY.—No more just now.

MASTER ROUNDFACE.—And sugar!

MISS ECSTACY.—Hush.

MASTER ROUNDFACE.—And pies!

MISS ECSTACY.—Now.

PAPA.—He must stop now.—There was another king who grew very much frightened when he heard how Israel had put to the sword all the people of Sihon and Og.

MASTER CLEVERBOY.—Balak, king of Moab.

PAPA.—Yes.

MISS SAPIENTIA.—What did he do? Did he get his army ready, too?

PAPA.—Yes, but he did something else as well.

MISS SAPIENTIA.—What was that?

PAPA.—He sent for Balaam to come and curse Israel.

MISS SAPIENTIA.—Who was Balaam?

PAPA.—He was a soothsayer living to the east of Balak's dominion at a place called Pethor.

MISS SAPIENTIA.—What is a soothsayer?

PAPA.—A man who professed to be able to foretell future events, and to bring curses on people—a kind of man-witch.—Balak sent messengers to him, saying, “Behold, there is a people come out from Egypt: they cover the face of the earth: they are encamped on our frontiers. Come, curse me this people: peradventure I shall prevail that we shall smite them, and that I may drive them out of the land.”

MISS SAPIENTIA.—Did he come?

PAPA.—Not at first. When the messengers arrived at his house, he told them to come in and stay with him till the morning, and then should see what God would say to him—whether he was to go or not.

MISS ECSTACY.—But I thought he was a false prophet. God would not speak to a false prophet.

PAPA.—Well, he was a sort of mixed character. He certainly was a soothsayer who wanted to make money. At the same time he knew

God, and in a superstitious way attributed the powers he had to God. On this occasion, God spoke plainly and directly to him.

MISS SAPIENTIA.—What did He say?

PAPA.—He forbade him to go with the messengers, telling him that the people who had come out of Egypt were not cursed, but blessed.

MISS SAPIENTIA.—Did he go?

PAPA.—Not then. He told the men that God refused him leave to go with them, and that he must not go, so he sent them away. When the men told Balak, Balak was vexed, and sent other messengers more honourable than the first. These messengers pressed him very hard. They told Balaam that Balak would make a great man of him and give him plenty of money if he would come. (*The picture on page 152 shows the messengers imploring Balaam, and exhibiting to him the fine things he would have.*) Balaam told them that if Balak would give him his house full of silver and gold, he could not go beyond the word of the Lord.

MISS ECSTACY.—That was right, wasn't it?

PAPA.—Yes, if he had stopped there. But, instead of that, he pressed the men to stay with him another night, and applied to God again to know whether he might go. This was wrong. The fact is, he was very anxious to go for the reward that Balak had promised him.

MISS SAPIENTIA.—What did God say?

PAPA.—He told him he might go, but he was only to speak what God should say to him.

MISS ECSTACY.—I suppose he was very glad?

PAPA.—Oh very: the vision of the gold and the rewards would be very pleasant to him. He very quickly got ready, and saddled his ass and went. But he had not gone far when God was angry at his going, and sent an angel to block the road for him.

MISS ECSTACY.—Why was God angry with him for going when he gave him leave?

PAPA.—He was angry with him at the eagerness with which he went off to get Balak's reward. Balaam did not seem to have the least care about God's wish or will in the matter, but was bent on getting the honour and the reward: so when he started, God was angry.

MISS ECSTACY.—Oh, I see.

MISS SAPIENTIA.—What did the angel do?

PAPA.—He went forward in the narrow road that Balaam was riding along, and stood right in the middle, but held Balaam's eyes so that he

should not see him. But the ass saw and was afraid at the brightness, and went off the path into the field. Balaam then struck the ass hard with a stick to bring it back into the path. Then the angel went forward and stood in another part of the path where there was a wall on each side. Here the ass was so frightened that it crushed Balaam's foot against the wall. And he smote her again. Then the angel went further and stood in a narrow place, where there was no way to turn. Here the ass fell down and would not go another inch. Upon this, Balaam who did not know what could be the matter with the animal, fell a-beating it very violently. While he was beating it, God enabled the ass to speak. It said, "What have I done unto thee that thou hast smitten me these three times?" Balaam answered that it had mocked him; and that if he had had a sword, he would have killed it. The ass said, "Am not I thine ass upon which thou hast ridden ever since I was thine unto this day? Was I ever wont to do so unto thee?" Then the Lord opened Balaam's eyes, and he saw the angel standing in the way, and he was afraid and fell on his face on the ground. The angel asked him why he had beaten his ass seeing it had really saved him from destruction. Balaam answered that he was not aware the angel was there. The angel said that Balaam's way was perverse in going with the men. Balaam said he would go back if it displeased him. But the angel told him to go and speak what should be said to him.

MISS SAPIENTIA.—How curious for an ass to speak.

PAPA.—We should not think it so if asses were in the habit of speaking.

MISS SAPIENTIA.—No.

PAPA.—It seems curious only because we are not accustomed to it. Parrots talk: we are accustomed to that: therefore we don't think it curious.

MISS SAPIENTIA.—But you see asses don't.

PAPA.—No: but God could make them do it.

MISS SAPIENTIA.—Yes.

PAPA.—He did so on this occasion for the purpose of rebuking the madness of the prophet, as Peter tells us (2 Pet. ii. 16).

MISS ECSTACY.—I suppose Balak would be very glad to see Balaam when he arrived?

PAPA.—Oh, yes. But Balaam told him although he had come, he had no power to say

anything. It would all depend upon what God put into his mouth. Next day, Balak took Balaam out to various high parts of the hills that he might see Israel as they lay encamped in the valleys in their tents.

MISS SAPIENTIA.—What did Balaam say?

PAPA.—We are not told all he said, but very likely he would admire the beautiful spectacle

MISS SAPIENTIA.—Did he do it?

PAPA.—Yes. (*The picture on page 153 is probably a pretty correct representation of the group that would gather near the altars.*) Balaam then went away for a little by himself and God spoke to him. In a short time he returned and found Balak and all his princes gathered round the burnt offering. They looked at Balaam very



BALAK'S MESSENGERS IMPLOING BALAAM TO COME.

of a numerous people encamped in an orderly way all over the face of the low country. Balak told him he must curse them. Balaam said he would see what could be done. But Balak must build him seven altars on a high place and prepare for sacrifice seven oxen and seven rams. And then he (Balaam) would go and pray and see what God would say.

eagerly to hear what he would say. They saw that he had had a message. Balaam said, "Balak, King of Moab, hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, come, defy Israel. How shall I curse whom God hath not cursed? or how shall I defy whom the Lord hath not defied?"—Here we must stop till the next time.



BALAAAM'S CURSE TURNED INTO A BLESSING.

LETTER FROM AUNT ORA.

(IN ANSWER TO ONE FROM MASTER SYDNEY ANDREW, OF LONDON.)

MY DEAR YOUNG NEPHEW,—I like your letter very much. It shews it was written by a *real* boy. I love a real boy. One who can ask questions—*i.e.* if the questions be sensible ones, with something in them. Once a little nephew of mine turned from the window where he had been watching the clouds floating away and away in the summer sky, and asked he, "Papa, what holds the clouds up?" Was not that a strange question for a little fellow only four or five years old to ask? His papa said, "You wait till you see Aunt Ora, and ask her; she will tell you."

About three months after, I went to visit his mamma. I had just gotten comfortably ensconced in a big easy-chair, and was chatting away to mamma, when little Eddie came up to me very gravely, and said he, "Aunt Ora, what holds the clouds up?" I was quite taken aback by the suddenness of such a question. As soon as I could recover myself, I answered, "the air holds up the clouds." "But how?" Then I saw I was in for it, so drawing him to me I explained the matter to him as well as I could. "If you put a feather chip or little toy boat on the water, they float on the top, didn't you know?" "Yes." "That is because they are lighter than the water. But if you try to put a rock on the water it won't float, but sinks to the bottom. That is because it is heavier than the water. Now we cannot see the air as we do the water. Still, it has weight. It is lighter than some things, and heavier than others. It is heavier than the clouds, and so the clouds float on it as the feather did on the water. Do you see?"

"But how did the clouds get there?"

"Did you ever notice when the tea-kettle was put on the stove that as the water grew warm steam would come out of the spout and go floating away on the air like a tiny white cloud. The warmer and warmer the water would get the more and more the steam would be. Did you ever see that?"

"Yes."

"Well, it was the heat of the fire that made the water grow warm, and when water grows warm, it gets lighter than the air, and floats away in

vapour and steam. Leave the tea-kettle on long enough and all the water will boil away, *i.e.* be turned into steam, and float away on the air. Now, there are creeks, rivers, lakes, and great oceans all around the earth. The sun's rays strike upon all the surface of all this water and warms it. Then the heat makes it lighter than the air, and so it floats away in such lots and lots of vapour. When the vapour gets high up in the sky, we call it clouds, but when it keeps close down to the ground, we call it fog."

"But what becomes of the clouds, Aunt Ora?"

"You are not old enough to understand that."

Some months later, when I asked him "what holds the clouds up?" he could tell me pretty well. He is now a great overgrown youth of fifteen. About a fortnight ago, he drove down 50 miles with Aunt Lou, Sister Gran, and little cousins Arthur, Oscar, and Willie, to pay me a visit. I had not seen Edwin and Grace since they were small children, and did not know them at all. Edwin is taller than grandpapa, papa, or any of his uncles. He is doing what you say you wish to do—farming, *i.e.* he helps his papa on the farm (or ranch, as it is called in this country) when not at school, which he is most of the time. He has a fine riding-horse, all his own. But, best of all, he loves to have books and loves to read them. Two or three years ago I sent him a "Life of Washington," and as I came down this time, I obtained a "Child's History of England" (by Dickens) for him. "Oh! Aunt Ora," said he, "you could not bring me any other present that I would like so well as a book." Without more ado, he sat down and read for a long time. When he laid it aside he wrapped it carefully in paper, so that it should not get soiled.

Edwin's papa and mamma, as well as Aunt Lou, are all Christadelphians, and he himself likes to talk about the truth, but grandpa thinks he is only curious. Well, curiosity is better than indifference. Don't you think so?

But now these questions of yours. You know we have been told again and yet again that this magazine is just for one purpose—to make us

understand and *love* the Word of God. This is a great and grand purpose, if it lead to great and grand results, which, I hope and trust, it will. Still you see there are so many who have so much more of Bible wisdom and knowledge, and can tell it so much better than your humble Aunt Ora, that—

“Why do you try to write then, Auntie?”

“Why indeed? Well, my lad, it is just like this—if everyone were to become discouraged, and give up trying, just because they could not do things as well as they liked, why I greatly fear that things would come to a bad pass.”

“Why, I know people who are always pleased with what they do.”

“So do I, but what that kind of people do never amounts to much, in the best sense. It is always those who try to do better and better that do the most good. But as I was saying, since there are those so wise and learned to write about the Bible, perhaps Uncle Editor won't think it so very dreadful (nor Miss Gentle either, for that matter) if I sometimes write you of other things.”

First, then, I wonder, if I visited London whether you could be little gentleman enough to escort me to the “Sunday-school,” and the “Treats” and “Magic Lantern” exhibitions, the “Tea,” and for a ride in the “vans” (which is something I have never seen). More, I wonder if we might see Westminster Abbey, London Bridge, the Tower—only I would not wish to be served as was another American Auntie at the Tower. The guards or guides (whichever they were) had shown her into Sir Walter Raleigh's cell, and she was just losing herself in trying to think how Sir Walter felt, what his thoughts had been, and all that, when in came another party of tourists. Presently, they all went out again, but one boy. The Auntie turned about to have a talk with him, and in the conversation which followed, she asked his name. He said it was So-and-so, and that he was the son of Judge So-and-so, of Cincinnati, Ohio, the leader of the party who had just gone out. He then asked what her name was? She replied that it was “Aunt Sophia” to the children that read such a magazine. “Oh! are you Aunt Sophia?” cried the

boy, and with that he made a rush, threw his arms around her, and gave her a kiss. The act was so impetuous and unlooked for that “Aunt Sophia” lost footing on the uneven floor, and over she tumbled. The boy tumbled too. They both scrambled to their feet as fast as they could. Aunt Sophia laughing till she could scarce get her breath; but the boy covered with confusion. He pleaded most humbly that she would not tell his party, else he would never hear the end of it, &c., &c., and &c.

You ask me questions. First.—Is there a Sunday-school where you live? No. Your papa is quite right that there are very few Christadelphians in California. I could count on my fingers every one that I know of in the State. Indeed, I could count on my fingers all the brothers and sisters I have ever known. There is no such thing as a Christadelphian Sunday-school in California that I know anything about. I once read that in early times England was not a good place for a pure, truthful, and simple religion to thrive in, because people could get rich too easily. I think that must be the matter here. Only a short while back men would come to this state very poor, and in almost no time would be just rolling in wealth as it were. That time is passed and gone. Rich men grow richer, and poor men grow poorer every year. The rich strive and strive to be richer; and the poor strive and strive to be rich too, and so the dreadful struggle goes on. They don't have time to think of God, His word, or His works. They never look *up* and let their thoughts soar away to the clouds and the stars, but are always looking *down*, for they are of the earth, and all the enjoyment they have (and a low, gross enjoyment it is) is in earthly matters. What a strange thing to say that such a people go to heaven when they die. They would not enjoy heaven if they could get there. It would be a punishment for them. They won't enjoy the kingdom when it comes, but will strive with King Jesus and “will not that He shall reign over them.” It is no injustice but absolute kindness for that kind of folk to be allowed to rest quietly in their graves.

(More another time.)

BURNING BABIES: DREADFUL!

A FEW WORDS FROM AUNT EMILY.

IN reading our portion for the 10th September, I was much impressed, my dear children, with King Ahaz making his son "pass through the fire," and I thought I should like to ask you to take a very solemn warning.

I dare say you have been told that there was a large image called Moloch, which was heated inside by fire. It was very large, with outstretched arms; dreadful, consuming arms; for parents who wished to offer up their children would place them on these red-hot arms, and then to drown their cries of agony a drum was beaten. Can we imagine people looking at such a dreadful spectacle with satisfaction? Perhaps you will each exclaim, "Well, I really don't see that a dark, deluded, wicked king burning his own son can be a lesson to me. None but very wicked persons could act like that." Ah! I'm not so sure. Indeed I think a great many *called good*, very good, would do it in the present day if they had the teaching of king Ahaz. If he were living now, no doubt he would "go over to Rome," and instead of consuming his son *speedily*, would bury him alive in some austere monastery, perhaps at "La Trappe," where the monks never speak, making known their wants by sign, as if this self-imposed, dungeon-like torture can be pleasing to God.

He would be called a religious, zealous king, and applauded by his subjects, and had his "life" been written by an ordinary historian, it would have been as gratifying to his family as the biographies of to-day. If God causes a history of the Gentiles, from the first to the second coming of Christ, to be recorded, their idolatry will be shown to be as great as that of the nations of the past.

Let us beware, error is so illusive that however the heart may desire to do right, the head will lead wrong.

If we were to take off the gloss that poor, self-deceived man daubs on error, we should find it very much the same in all generations,—like whitened sepulchres, the exterior beautiful, ornamented, polished; the interior loathsome, repulsive, polluted.

You may say, "One of God's chosen nation, with priests and prophets, ought not to have

yielded to error." Shall we trace its origin? From whence did it spring? From Eden, the very paradise of God! Can we wonder, then, at Israel? Beware! The danger is no less now. Beware!

God declared at the beginning that if Adam and Eve were obedient, they should live, if disobedient, they should die. Eve had "never lost a friend," and, in the consciousness of perfect health, thought herself superior to death, and feared not to disobey.

The sentence went forth—a man must die; but God's plan of life through obedience was not frustrated, only changed to meet man's changed condition. *One of man's own family, sustained by the Spirit to withstand temptation, to lead a spotless life, and then offer it up a sacrifice, how and when, God should command a life given to redeem life!*

God saw that this terrible error of being superior to death would taint the whole human race, and gave them ordinances to continually remind them that they are but dust and ashes. O, the wisdom of God in instituting the sacrifice of animals! Not merely pointing forward to the Lamb of God to be slain on Calvary, but always proclaiming death; that as the beast dies, so they must *die*.

Has man been humble ever since? No, he has clung to the delusion in some form, and thought that though the body dies, he has something superior to death, and that he must live for ever. Hence people are more ready, like Cain, to present a thank offering than, with the faith of Abel, to comply with God's ordinances. With a knowledge of "the truth" we see the meaning of the divine institutions, and the necessity of obeying them; but slide into error, and man changes them to fit his creed, though retaining a semblance of what God has appointed.

What would an earthly monarch say to his subjects rushing into his presence where and how they please? Such familiarity would soon breed contempt. Think then what anger God, the Creator, must feel when the sinner sets aside His appointments, and "worships" as he chooses.

God had commanded His people to go up to Jerusalem to present their offerings ; how offensive the zeal that multiplied their sacred places ! Though "high" and beautiful in situation, cool and refreshing in leafy shade, such assemblies were an insult to the King of Kings. The altar made after the divine pattern was valued less by the spiritually blind Ahaz than one of human invention seen at Damascus. How busy and generous people want to make themselves !

In human arrogance (mistaken for self-devotion) we can understand how it would be argued that if a beast was accepted in sacrifice, much more one of their own children. Or the brain, imbued with Eve's error, hearing of the command to

Abraham to offer Isaac, and the promise of salvation through the woman's seed, confusing type with antitype, and understanding neither, would think that they could propitiate God by offering their offspring, forgetting that, as the Creator of all, He can claim all, and that we can offer to Him only what He first says He will accept. There are many now like Ahaz, very busy, and very generous, insulting God by offering Him what He has not commanded, and withholding what He has. Beware, leave not a crevice through which error may creep ; beware. A right faith, a right life ; a right life, a right eternity.

E.

LAST MONTH'S SUNDAY SCHOOL LESSONS AT BIRMINGHAM.

BY ONE OF THE TEACHERS.

THE monthly summary of Sunday School lessons is intended as a help to teachers elsewhere, who have not the advantage of weekly meetings for study. The sketch will be merely suggestive, each teacher can elaborate according to the requirements of his or her class. It was lately casually mentioned by a Sunday School teacher, that he feared doctrine would get swallowed up in history. Very often the lesson hardly admits of a doctrinal point. A digression would be better than continued silence on first principles.

2 SAM. CH. 15 TO VER. 23.

Absalom, smarting under the supposed injustice of a two years' exclusion from court, initiates a revolt from the king. Proud, ambitious, and arrogant, his first step is to impress Israel with the idea that splendour, a fine retinue, and costly equipages, are a guarantee of wisdom—a trap into which poor human nature is only too liable to fall. His next step is to ingratiate himself in the affections of the people by stratagem, slander, and insinuating condescension, measures bound to work mischief if unchecked, for man naturally is exceedingly tenacious of his *rights*, and readily falls a prey to the honour and approval of the great.

It is not surprising to find that Absalom gets

permission to visit Hebron *under a cloak of piety*, attended by a suite of 200, who apparently obeyed the royal behest with unquestioning loyalty. Hebron lies south of Jerusalem 20 miles or thereabout, and was a city full of interesting associations, well suited to inspire the rebel army with romantic devotion to the cause of Absalom, and sufficiently distant from Jerusalem to give freedom to the emissaries in the prosecution of their unrighteous design. It would seem a bold step for Absalom to send for Ahithophel, David's counsellor ; but the fact of his usurping the office of priest (see Exodus xxviii. 1) at Giloh (see Lev. xvii. 4, 5, 6), while the ark was at Jerusalem, and the tabernacle at Gibeon, shows him to have been indifferent to God's commands, and probably a man quite ready to join the winning side. In view of his end, one sees in him a type of Judas, and we can understand David's bitterness of spirit in Ps. xli. 9 and 55, 12 to 14.

So far did the rebellion succeed that roughly speaking, "the men of Israel" were after Absalom ; and David, with his household, and a little band of 600 warriors fled from Jerusalem. Ittai, the most prominent of these Philistines, but doubtless representing the allegiance of the whole, furnishes a beautiful example of unselfish love. The passage across the Kedron gives ample scope for imagination. (This, merely a beginning.)

Remarks.—VER. 4, explain the office of judge, why and when the office was established; VER. 7, “forty” a wrong rendering, it should probably be “four;” VER. 9, find a few references to Hebron; VER. 12, Giloh a city in the lot of Judah; VER. 19 to 21, give Ruth as an illustration. Also elaborate the desirableness of following Paul’s precepts (Romans xii. 10).

NEXT MONTH, we shall hope to give a complete month’s review and table of lessons and hymns, and to continue the same from month to month, for the sake of schools away from Birmingham.

PUZZLES AND CURIOUS THINGS TO FIND OUT.

LIGHT AT NIGHT.

DOUBLE ACROSTIC.

*They said to each other, “Let us thither go,
And see this thing which the Lord hath made us know.”*

1. His army broken, he turned him home again ;
And in the temple of his god was slain.
2. There are that stand in a slippery place,
But unto *these* the Lord gives grace.
3. They went *there* with gladness, they wearily toiled
there,
The people were troubled, the heathen were spoiled
there.
4. Two vessels named alike, yet not to be confused ;
And *this*, in making both, was freely used.
5. Slain by his *servant*, a king lies dead,
And the servant reigns in his master’s stead.
6. As a *bird* that hasteth to the prey,
Said one, my days are passed away.
7. Here was a voice heard, mourning for the dead,
Bitterly weeping, not to be comforted.
8. Over an empty, silent, land she’s flying ;
Back to her home she comes when the day is dying.
9. Hither (being sent) one darkly groped his way ;
He went to see, and saw to come away.

(One of these words is spelt differently in different places, and the children will probably find the wrong one first.)

MY. C.

NOTHING SO BEAUTIFUL.

Isaiah seeks the ear to gain,
He shouts the word : the whole retain.

Paul says he would not boast in this
Another man’s—What ? do not hiss :

It means a *rule* by which to go,
Add on the whole, if now you know,

Seek and attain to holiness,
In this case adding *S* to *S*.

What letters placed before word “done”
Expresseth well a wretched one.

The syllable of letters two
You hold, and add another “*to*.”

What name did the Apostle Paul,
Some female busybodies call ?

Isaiah, chapter fifty-third,
Reveals an oft-used precious pronoun word.
(The whole you need) not used for nought,
The subject of the whole “report”

“Of me its written in the word,
I come to do Thy will, O Lord.”

Supply the word that’s missing here,
And let it in your line appear.

In what are racers said to run ?
One other word, and this is done.

C. M. H.

COMPETITION PUZZLES.

SQUARE.

1. The name of a book in the Old Testament in which a king says that the Lord God of heaven had given him all the kingdoms of the earth.
2. From what time did a seer tell a king of Judah he should have wars ?
3. What kind of a house was Ezekiel told to call the children of Israel ? (When you have found it, reverse the last two letters).
4. A principal word in a question asked of Joseph by Pharaoh about his brethren.
5. What kind of a commandment did Christ call that which he gave to his disciples ? And the name of the country into which Sennacherib’s sons fled when they killed their father.
6. The son of one, who, when tried, was found faithful ; also, a king of Midian.
7. The name of a kind of caterpillar sent by God as a curse upon Israel.
8. The mother of six sons in Israel, and the name of a son of Hosea.
9. A title given to Philip.
10. The description of an Old Testament woman, whose son was raised from the dead.

BIBLE HEXAGON.

1. Israel’s food in the wilderness (Ex. xvi. 15).
2. A province of Asia where the ark rested (Isa. xxxvii. 38).
3. One you are not to bear false witness against (Ex. xx. 16).
4. A name which it was foretold Christ would be called, but you cannot find it in the prophets ; also the

three-lettered name of a city in the tribe of Benjamin to be found in the first eight chapters of 1 Chron.

5. A symbolical discourse by which Hagar and Sarah are said to represent the two covenants; also a man hung on a gallows he had prepared for another.

6. An article of priestly raiment, which is also the name of a piece of defensive armour.

7. A running match, and one who saved her life by entertaining spies.

8. A descendant of Aaron mentioned in 1 Chron. vi. 4.

9. That which rocked and flamed and the children of Israel were not to touch.

D. A. E. (17), Derby.

MISSING LETTER BIBLE PUZZLE.

T*E*E*O*E *L* T*I*G* W*A*S*E*E* Y* W*U*D
*H*T *E* S*O*L* D* T* Y*U *O *E
*V*N *O *O *H*M.

Supply the missing letters, and you will have a sentence in the Bible which contains the essence of many commandments.

E. H. (13), Huddersfield.

LAST MONTH'S PUZZLES.

"DELIVERANCE AND PRAISE."—At the Red Sea, the song of Miriam.

Thus:—Rephidim (Ex. xvii. 1 and 8); Eli (1 Sam. iii. 13 and iv. 11); Day star (2 Peter i. 19); Shimel (2 Sam. xvi. 5 and 1 Ki. ii. 3:46); Ethiopias (Acts viii. 27 to 39); Abel-mizraim (Gen. i. 11).

YOU MUST NOT DO IT.—Love not the World:—

Thus:—Law (Ex. xix., xx., Jno i. 17); Open (Matt. xxv. 11); Virtue (2 Peter i. 5); Enter (Matt. vi. 13); Nain (Luke vii. 11); Off (Col. iii. 9); Tanner (Acts x. 6); Talebearer (Prov. xi. 13); Humility (Prov. xv. 33); East (Matt. ii. 1); War (Isa. ii. 4); Oak (Gen. xxxv.

4); Run (1 Cor. ix. 26); Love (Jno. xv., 1 Jno. ii. 8) Done (Matt. xxv. 23).

THINGS AND MEN OF NO USE.—*Briers and Thorns* (literally and figuratively):—

Thus:—Basket (Acts ix. 23 to 26); RamaH (1 Sam. vii. 17 and xxv. 1); IddO (Ezra viii. 17); EroR (2 Sam. vi. 7); RimmoN (Judges xx. 44 to 48); SinnerS (Matt. ix. 13).

CONCEALED INSTRUCTION.—*Ye are my friends if ye do whatsoever I command you.*

HALF-SQUARE, SQUARE, AND TRIANGLE SCRIPTURE PUZZLES.

1. Denied his master PETER (Luke vii. 56-57.)
2. Sold his birthright ESAU (Genesis xxvii. 34-36.)
3. All the world paid TAX (Luke ii. 1.)
4. Timothy's mother (2 Pet EU (2 Timothy i. 5.)
5. First letter in Reuben R (Genesis xxv. 23)

1. Man of Lydda ENEAS (Acts ix. 34.)
2. Mentd. by Sol. NITRE (Pro. xvi. 20.)
3. Wise Erahite ETHAN (1 Kings iv. 34.)
4. Ishmael's desdts. ARABS
5. Scribes gave the SENSE (Neh. viii. 8.)

1. Hebrew name of Shadrach HANANIAH (Daniel i. 7.)
2. King impressed AGRIPPA (Acts xvi. 1.)
3. Rebuking prophet NATHAN (2 Sam. vii. 2.)
4. Tempest-tossed sea ADRIA (Acts xxvii. 27.)
5. Widow's city NAIN (Luke vii. 11.)
6. Grandson of Benjamin IRI (1 Chron. vii. 7.)
7. 1st & last of 'Alleluia' AA (Rev. xix. 1-6.)
8. Last letter of Zechariah H (Zechariah i. 1.)

FOR THE NICE LITTLE BOYS.—*A soft answer turneth away wrath.*

PICTORIAL ENIGMA, QUERIES, RIDDLES, INTELLIGENCE, &c.

QUERIES FOR BOYS AND GIRLS TO ANSWER.

(A picture card to each of the best three answers.)

1. Why were the children of Israel fed with manna in the wilderness? for how long a time? and when did it stop? and why did it stop when it did?
2. What was the first city of the Canaanites taken by the children of Israel after they had crossed the Jordan? In what way did they get possession of it? Who escaped from the slaughter of its inhabitants, and why?
3. What small city, shortly afterwards, repulsed Israel's attack? Why was Israel defeated in that case, and in what way was the cause removed?

4. What Canaanitish city was attacked by five Canaanitish kings? and why did Joshua go to its help; and how was it he was able to spend over 24 hours in one day in destroying the immense Canaanitish host?

BIBLE RIDDLE.—No. 27.

Humbly meant, I on large business went,
Without my will, to foreign land was sent
An o'd man's help became a nation's power,
A helpless thing made other nation cover.
Straight in myself I twisted many things,
And motionless, I gave vast numbers wings;
Lacking life, I made dead things to live,
Guided by life, I death was used to give;

Senseless, I works of matchless wisdom wrought,
Guided by sense, the wise to wit's end brought.
To find me, you must early Bible scan,
I'm mostly to be found in hand of man.

**NAMELESS SCENES FOR BOYS AND GIRLS WHO KNOW
THE BIBLE.—No. 30.**

Here you have part of a building often mentioned in the Bible. This is how it looks at the present day to those who go to see it. It is known now by a name that you do not find in the Bible, though the Bible often enough foretells that the Jews would do that which gives it its name. Those great stones are many of them rubbed quite smooth with kissing. How is this? What brings people kissing stones. No doubt you have read about the place in the books of Eastern travellers, and will be able to tell what place it is; where; how it comes to be as it is; how it comes to have the name it has; and whether it is likely to be used always as it now is.

NEWS FROM THE SUNDAY SCHOOLS.

ABERGAVERNENY.—Bro. Beddoes says:—"Our Sunday School is progressing favourably. On Saturday, 30th August, the children had their annual out-door treat, and accompanied by a number of the brethren and sisters, took tea at a cottage on the side of the Derri mountain, overlooking the town. The usual recreative exercises were engaged in until the evening, and by the liberality of the brethren the children were regaled with sweets, nuts, biscuits, &c., &c., and enjoyed themselves very much."

BIRMINGHAM.—School resumed rather late this year—September 7th; and the quarter-day address (by bro. Roberts) came rather quick. However, there was matter enough in three weeks reading to allow of an hour's recital. Strange, the children laughed when bro. Roberts told the children about David crying.—There was the annual meeting of the ecclesia on October 2nd, and a report of school affairs was made. Bro. Roberts told all about what had been done with the money (in buying prizes, railway tickets, tea, bread and butter, &c.); and Bro. Powell spoke about the school getting on well, increasing in numbers and intelligence. He mentioned, however, about one little boy behaving so badly that he had to be carried out at the prize meeting.

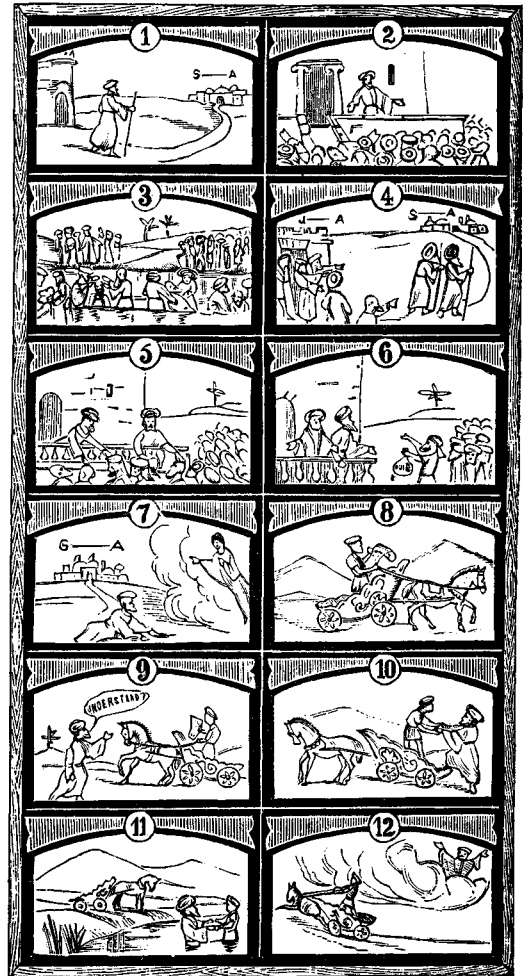
LIVERPOOL.—Bro. J. Ashcroft says the school here, recently started, is making fair progress. There is a little increase in numbers, but perhaps more in knowledge of the Scriptures, which is the principal thing.

PICTORIAL ENIGMA.—No. 34.

PRIZES: best interpretation, three picture cards; second best, two picture cards; third best, one picture card.

EXPLANATION OF LAST MONTH'S ENIGMA.—No. 1.—Elisha sends one of the sons of the prophets to anoint Jehu King over Israel (2 Kings ix. 1). **No. 2.**—The messenger arrives in the tent of the captains at Ramoth-Gilead for the purpose. **No. 3.**—He privately anoints Jehu. **No. 4.**—Opens the door and flees. **No. 5.**—The

captains proclaim Jehu king. **No. 6.**—Jehu rides to Jezreel to kill Joram, king of Israel. **No. 7.**—Joram's watchman sees Jehu coming. **No. 8.**—Joram twice sends a messenger to ask Jehu if he means peace, but the messenger fails to return both times. **No. 9.**—Joram



and Ahaziah (King of Judah, who was visiting Joram) then go out to meet Jehu. **No. 10.**—Jehu kills Joram. **No. 11.**—Orders Joram's body to be thrown into Naboth's vineyard. **No. 12.**—Then gives chase to Ahaziah, who gets away, but dies of his wounds.

All communications and remittances must be sent to the Editor, ROBERT ROBERTS, Athenæum Buildings, Edmund Street, Birmingham, for whom the "Children's Magazine" is printed by J. G. Hammond & Co., at the place.

NEW SERIES.



Published Monthly: Annual Subscription, in Britain, 4s.; to the United States and Canada, One Dollar-and-a-Quarter; to Australia and New Zealand, 5s. 6d.; Single Copies 4d., post free.

“DILIGENTLY TEACH THY CHILDREN.” “BRING THEM UP IN THE NURTURE AND ADMONITION OF THE LORD.”—Eph. vi. 4.

No. 35.

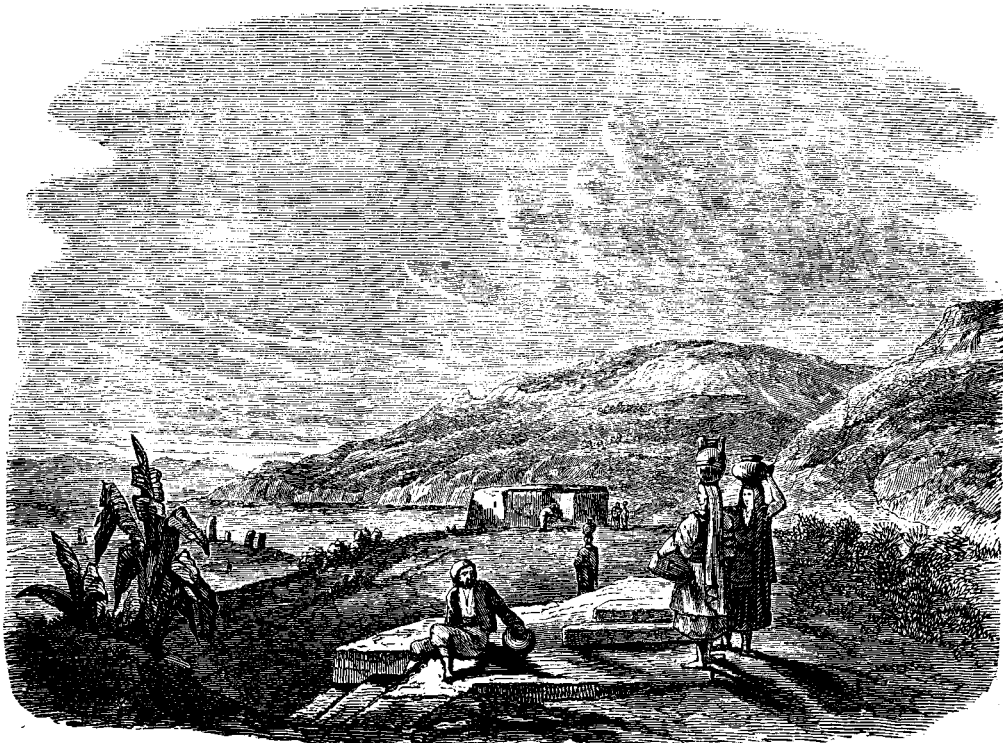
NOVEMBER, 1884.

Vol. III.

THE JEWS' WAILING PLACE.

THIS was what was shown in last month's Nameless Scene. It is a place in Jerusalem where the Jews meet once a

week to bewail the departure of their glory. It is a part of the ancient underground wall of Solomon's temple which has become exposed by



excavation in modern times. The stones are very large and very carefully laid together. They have been rubbed smooth by the tears and kisses of the Jews who assemble regularly to bewail their calamities. These wailings will last till Christ comes, but no longer. Then, the nation will be restored, and get to a far higher

state than they ever knew before. Even now there are signs of this time drawing nigh. Every true believer of God's word prays for the returning peace of Jerusalem. May you become a partaker therein when it comes—(Read Isaiah lxvi. verses 12, 14).—EDITOR.

LAST MONTH'S RIDDLE.

MOSES got himself a staff to help him in walking about the valleys of Sinai while tending the flocks of Jethro. One day, walking along with it, the angel of God appeared to him in a burning bush on the mountain side, as you know; and when he went to the bush, he was told to throw down the staff and it became a serpent. This was done in order to make him sure that it was God appearing to him. He was then told to go to Egypt to deliver Israel—you remember. The

humble staff was sent with him; and with that lifeless staff, God wrought many wonders in Egypt, entangling Egyptian affairs, summoning into being vast numbers of living things as plagues, and inflicting death on many of the Egyptians. Its operations confounded the wise men of Egypt, caused their nation to cower, and brought out Israel triumphantly from their midst. God was the worker of it all, but the staff was made use of in the hands of Moses.—EDITOR.

LAST MONTH'S QUERIES.

1. The Children of Israel were fed with manna, in the wilderness, first, because there was no ordinary food in that region; secondly, that God might make them humble, and might bring them to find their chief interest and pleasure in His service. It came down every morning (except on the Sabbath days) for forty years. It stopped when they arrived in the Land of Promise, because it was no longer necessary, there being plentiful supplies of all kinds in Canaan.

2. The first city taken by the children of Israel, after crossing the Jordan, was Jericho. They obtained possession of it, not by fighting, but by marching round it seven days, (and on the seventh day, seven times), in obedience to God's command. When they had marched round it for the last time, they all gave a shout, and God made the walls fall down. The slaughter of the inhabitants followed, because they were wicked. Rahab and her family escaped because she believed the word that God had spoken about it.

3. Shortly afterwards, the children of Israel attacked a small city, called Ai, and were driven back by the inhabitants. The children of Israel were surprised, and Joshua was dismayed. They did not know the cause till God told them that there was a man among them who had taken forbidden stuff from Jericho. This man was found out and stoned to death, and then matters prospered with Israel.

4. After that, the Canaanitish city of Gibeon made peace with Israel, and entered into a league with Joshua. Upon this, five Canaanitish kings, with their armies, joined together and attacked Gibeon. Because of the league, Joshua went to its assistance with the whole Israelitish army, and routed the five kings. It took longer than one day to destroy the immense host of the enemy. Joshua prayed to God to have the day prolonged, and God stopped the progress of the sun and moon in the heavens for twenty-four hours, which made that day double the length of ordinary days.

EDITOR.

WORDS AND DEEDS.

Bro. Firth, of Halifax, sends this. He copied it from a paper. We have taken the liberty of altering it somewhat to make it better for the children.—EDITOR.

Some do the least,
 Who talk the most ;
 Whose good designs
 Are all their boast !
 Let words be few.

Some do the most
 Who talk the less,
 Whose sterling stamp
 Is righteousness.
 Let deeds be true.

Let heart be free,
 And deeds be good,
 Then life will be
 Just what it should,
 Words few, deeds true.

BIBLE MEN AND FATHERS.

GOOD morning, children ; I hope you are all well : it seems quite a little age since our last conversation. By this time, Pharaoh has become the sole owner of Egypt as well as the sole ruler. For such has been the soreness of the famine, that when the people had spent all their money on corn, they appealed to Joseph to save them from perishing, so he gave them corn in exchange for their cattle : then in response to a later appeal, he gave them more corn for their lands ; and in this way he has now actually bought the whole country for Pharaoh. But as the fields must still be sown in order to provide sustenance for the people, Joseph has supplied the people with seed, so that they may sow the land. This arrangement will bring in an immense revenue to the King's treasury, because Pharaoh is to have the fifth part of the increase, and the children of Israel the other four parts for food, and seed in after years. So now every thing belongs to Pharaoh, all the money, all the cattle, all the land, and all the people. The only land that Joseph has not bought is that in possession of the priests, but, then, that was Pharaoh's property already, for what they possessed was the gift of the King (Gen. xlvii. 23). Now all this riches and greatness has come to the King as the result of this famine, and the great wisdom that God has given to Joseph. Had it not

been for such a providence, Jacob's family might all have been numbered with the dead before this. For this is Joseph's own view of the case : speaking to his brethren at the very first he said to them, " God sent me to preserve you a posterity in the earth, and to save your lives by a great deliverance " (xlv. 7). And besides, as we were told before, God blessed the Egyptian's house and all that he had in the field for Joseph's sake (xxxix. 5). And now, dear children, as the result of it all, Joseph's lordship over all Egypt will no doubt be confirmed to him in the king's renewed honour and regard for a man now so indispensable to the prosperity and welfare of his kingdom. So while Joseph and the present Pharaoh lives at least, there is quite an inviting prospect for Jacob's family.

This is what we call Providence, children, the over-ruling of common-place events by the divine hand, with a view to the extrication of His people from peril, and the glory of His own great name. It rests with God to exalt both men and nations when His purpose requires it, or to overwhelm them with disaster and destruction, where they fail to realize the objects for which He has given them existence.

Joseph has now made it a law, children, in all the land that Pharaoh is to have the fifth part of the produce of the soil ; and the people themselves seem very pleased with the new arrange-

ment ; for they said to Joseph, "Thou hast saved our lives ; let us find grace in the sight of my lord, and we will be Pharaoh's servants" (xlvii. 23). Now, all these things are favourable to our peaceful and happy settlement in the country until such times as it may appear wise to return to the "land flowing with milk and honey," or to our own less genial climate in Britain. Of course, a change in the reigning family may any time bring changes for the worse ; still, should such things come, we know that the God of Jacob keeps His hand upon the helm of affairs, and will surely guide our feet in the way of peace. At any rate, for the present, the interesting companionship of the dear old patriarch and his twelve sons and their families, is a thing not to be despised ; for the world is but a waste howling wilderness ; filled, 'tis true, with pomps and vanities, but what are all such things compared with the true sweetness that belongs to the worship of Jacob's God, and the real and lasting joy that comes of exercising ourselves in the understanding of His precious promises, and the cheerful performance of all the little duties of love and faith, which He has asked at our hands ?

Every right-minded little boy and girl will thank the good God of Abraham for the story of Joseph, and all the incidents which make it both so interesting and useful. What a great-hearted brother he is : how his face beams with benevolent purpose : and what wisdom and noble bearing attends all his steps. A good-hearted boy, a discreet and chaste young man, and now a well-matured and generous and righteous administrator of the affairs of this ancient and renowned "laud of the Pharaohs," as it has come to be called.

It is well, dear boys and girls, to set your hearts upon these things : for God has given us such as Isaac and Joseph and Samuel as pattern boys, and such as Joseph and David as pattern young men, and such as Sarah, and Ruth, and Esther, as pattern girls, daughters and mothers, and such as Abraham, and Job, and Jacob, and Joseph, as patterns of fathers. And we can never begin too early to learn the lessons which the sweet story of their lives is designed to teach us. And one of those lessons is beautifully expressed in one of our hymns.

Whate'er we fondly call our own,
Belongs to heaven's great Lord,
The blessings lent us for a day
Are soon to be restor'd.

'Tis God that lifts our comforts high,
Or sinks them in the grave ;
He gives ; and when He takes away,
He takes but what He gave.

This is a lesson, dear boys and girls, worth learning, the proper learning of it brings peace to the mind, and adds grace and divine charm to the whole life. It is a thorough cure for that contagious social malady called pride, which so frequently dates its beginning from the maturer days of girlhood and boyhood, just at the age when they are "neither man nor boy," but verging on the period of life when so many people begin to take what are called "airs," or little sprigs of consequence and self-importance. This is very undivine, dear children : its effect is to obscure the divine image of true excellence, which God has given us in these men, and to give us false views of life, and duty, and destiny. Wax models are beautiful in their way, and so is a peacock ; but God is not taken up with mere external appearances, either natural or acquired : His pleasure lies in other directions, and consists in other things. His word to you, boys, is, "My son give me thine heart." "My son let thine heart keep my commandments." And what He says to you, boys, He says to all, for He asks us to separate ourselves from every work of darkness, and to become His thanksgiving and rejoicing sons and daughters in light and love. "Children of light" is His own description of His own true and loving children. So you see, boys and girls, if you should happily take wise courses of life, you will never cease to be happy children : first in your present natural privileges, and next in your adoption, in due time, into the family of God. And this is the only family where the Father never dies, and the only family that will at last eternally survive the dominion of sin, death, and the grave. So if you live for God, and Christ, and noble duty, my sons and daughters, yours will be the prospect at last of being introduced to the living and immortal companionship of both Joseph and Jesus, and all the excellent of the earth, in the kingdom of God. Adieu !—F. R. SHUTTLEWORTH.

CONVERSATIONS ABOUT THE TRUTH, BETWEEN A PAPA
AND HIS CHILDREN.—No. 35.

MISS SAPENTIA.—You stopped very suddenly last time.

MISS GENTLE.—Just as we had got to a very interesting part.

MISS ECSTACY.—Master Roundface would not think it very interesting.

Master CLEVERBOY.—He would like about the ass speaking.

Master ROUNDFACE.—Oh donkey!—me saw donkey—not speak—ee-haw! ee-haw! ee-haw!

MISS ECSTACY.—Oh, just so: I thought we should be having that.

Master ROUNDFACE.—Ee-haw!

MISS ECSTACY.—Now that will be enough.

Master ROUNDFACE.—Boys hit donkey—sticks—kicks—poor donkey.

MISS ECSTACY.—That will do about the donkey. We must get to the subject.

Master CLEVERBOY.—He thinks that is the subject.

MISS SAPENTIA.—So it is in a certain way.

PAPA.—Yes, only in a certain way. I don't think that is the part that Miss Gentle considered the interesting part.

MISS SAPENTIA.—It was interesting.

PAPA.—Yes: but it was not that that we broke off at. We stopped, I think, at the message that Balaam began to deliver before King Balak and his princes at the top of the hill.

MISS GENTLE.—Yes, that was it.

MISS SAPENTIA.—Oh yes, I remember, and Balaam could not curse, but blessed. The king and princes must have been surprised at the message.

PAPA.—They were. The king was amazed and angry. He said, "What hast thou done? I brought thee to curse mine enemies, and behold thou hast blessed them altogether."

MISS SAPENTIA.—What did Balaam say?

PAPA.—He said he could only speak what God put into his mouth.

MISS ECSTACY.—I dare say he was sorry he could not speak as he wanted.

PAPA.—No doubt. Balak said that perhaps if Balaam would shift to another place, he might be able to curse.

MISS SAPENTIA.—What could the place have to do with it?

PAPA.—Balak imagined that the word of God was a natural faculty of Balaam's, like mind in other men, and that it would be acted on differently by different sights. Where they were standing, Balaam could see the whole encampment of Israel. You recollect, three or four months ago, I told you about the orderly way God appointed for the Israelites to encamp, with the tabernacle in the centre, and the tribes all round.

MISS ECSTACY.—Yes.

PAPA.—Very well; where Balaam stood he could see this beautiful array. (*You will get an idea of the sight from the picture on page 168.*) Balak imagined that it was the noble spectacle of Israel encamped that made Balaam admire and bless them. He thought that if he saw but the tail end of the camp, he would be able to curse them. So he proposed that they should shift to another place.

MISS SAPENTIA.—Did they do it?

PAPA.—Oh yes. Balaam was quite ready to do anything that might give him a chance, after all, of getting Balak's promised reward. So he went with Balak to a place where only a small part of the camp was visible. Here he told him to build seven altars as before and to offer a bullock and a ram on each altar. When all was ready, he told Balak to stand by the altar while he (Balaam) went to see what God would say to him. Balak did so, and Balaam went away to a solitary corner of the hill, where God spoke to him. He was away a little while. Balak and his princes were full of hope that there would be a different message this time. By-and-bye, Balaam came. Balak and the princes were all attention. Balak said to Balaam, "What hath the Lord spoken?" Balaam then became very solemn, and stretching forth his hand, said, "Rise up, Balak and hear: hearken unto me thou son of Zippor. God is not a man that he should lie; neither the son of man that he should repent. Hath he said and shall he not do it? Hath he spoken and shall he not make it good? Behold I have received commandment to bless, and he hath blessed, and I cannot reverse it." Then Balaam went on with a long

speech, declaring what great things God had appointed Israel to do.

MISS GENTLE.—Balak must have seen it was of no use.

PAPA.—Balak grew quite impatient. He said to Balaam, "Neither curse them at all, nor bless them at all."

MISS SAPIENTIA.—What did Balaam say?

PAPA.—He reminded Balak that he had told him that he could only say what God spoke. I daresay he said this in a sort of kind and sorrowful way: for Balak immediately proposed to try it once more. He took Balaam to another position on the hill, and having made all the needful preparations, he waited to see the effect. Balaam knew it was no use. Therefore, he did not go away to a quiet place to ask God for a curse, as he had done the other times; but stood still where he was, waiting for the word of God to come to him.

MISS SAPIENTIA.—Did it come?

PAPA.—Yes. He burst out: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!—as the valleys spread forth—as gardens by the river side—as cedar trees beside the waters. . . . Blessed is he that blesseth thee, and cursed is he that curseth thee!" At this, Balak's patience fairly gave way. He flew into a rage at Balaam. He struck one hand into another in a violent way, and told Balaam to be off as quick as possible. He said, "I called thee to curse mine enemies, and behold thou hast altogether blessed them these three times." Balaam answered, "Did I not say to the messengers you sent me that if you gave me your house full of gold and silver, I could not go beyond the word of the Lord."

MISS ECSTACY.—Balaam seemed to have been a nice sort of man after all.

PAPA.—It is only an appearance. He was obliged, you know, to say something in excuse for himself to Balak. He really wished in his heart to curse Israel; but God did not allow him. He shewed his real character before he went home.

MISS SAPIENTIA.—How?

PAPA.—He whispered to Balak that though God would not allow him to curse Israel, he (Balak) himself might bring God's curse on them by leading them into sin.

MISS GENTLE.—Oh how dreadful!

PAPA.—It was dreadful indeed—diabolical! None but a very evil man would have suggested such a thing.

MISS ECSTACY.—Did Balak try it?

PAPA.—He did. He sent the most beautiful Moabite women he could find to make friends with the Israelites in their camp. God had forbidden Israel to marry Canaanitish women; and had specially commanded them to detest their idols. The Israelites, therefore, ought to have refused to have anything to do with them. Instead of this, they became chatty with these women, and made friends with them, and went with them to their idol worship. Some of the highest of the princes were the principal offenders. By their example multitudes of the common people were corrupted.

MISS SAPIENTIA.—Did God's curse come?

PAPA.—Well, not the curse that Balak wanted. Balak wanted the destruction of Israel. God did not destroy Israel: but he was greatly displeased with them, and punished them.

MISS SAPIENTIA.—What did He do to them?

MASTER CLEVERBOY.—Something dreadful, Miss Gentle.

MISS GENTLE.—Don't.

MISS SAPIENTIA.—Poor dearie!

PAPA.—God ordered all the head men to be hanged, and in addition to this, he sent a plague into the camp, which killed off the people in thousands.

MISS ECSTACY.—It was dreadful, wasn't it?

PAPA.—That wasn't all. Moses assembled the judges, who were a numerous body of Israelites, and told them that Israel's sin was so great that the plague would not stop till the leading offenders had been put to death. He ordered them to go through the camp and kill every man that they found had been guilty.

MISS SAPIENTIA.—Did they do it?

PAPA.—They would be sure to do what Moses commanded. In all, about 24,000 Israelites perished as the result of the trap that Balaam laid.

MISS ECSTACY.—He must have been a very bad man.

PAPA.—He was. He suffered for it at last. He was killed in the war that Moses conducted against the Midianites, among whom Balaam lived, with all the kings and princes and great men of the country.

MISS ECSTACY.—Did war begin immediately?

PAPA.—Not just immediately, but very soon. When the plague was over and all things had settled, God told Moses to count the number of the Israelites in the camp according to their families and tribes.

Miss SAPIENTIA.—I thought that was done before

PAPA.—So it was—about forty years before.

Miss SAPIENTIA.—Was it all that time?

PAPA.—Yes; they were numbered when they came out of Egypt, and they were numbered again at the end of the forty years' wandering in the wilderness, just before entering the land of promise.

Miss ECSTACY.—There would be many more the second time than the first time?

PAPA.—No, the number the first time was 603,550; and the second time it was 601,730.

Miss ECSTACY.—Less the second time than the first

PAPA.—Yes, 1,820 less.

Miss ECSTACY.—How was that?

PAPA.—Well, there had been many losses from destroying judgments at various times on account of the murmurings of the people. In addition to that, Moses said that God's hand was against all the men over 20 that had refused to go up into the promised land at the beginning of the 40 years "to destroy them from among the host." (Deut. ii. 14-15). At the second numbering, there was not one of them left except Caleb and Joshua. In the natural course of things, there would have been many more at the second numbering than at the first. As it was, there was less.

Miss ECSTACY.—When the numbering was finished, I suppose they were ready to march?

PAPA.—Yes, they marched into the land of the Midianites, as I told you when speaking of Balaam's death. The whole host did not march—only one thousand out of every tribe. They were entirely victorious. They destroyed the whole of the men of Midian, and returned to the camp with a great quantity of booty, and without one man missing from their ranks. After this, Moses received a sad message from God.

Miss SAPIENTIA.—What was it?

PAPA.—That he was to die.

Miss GENTLE.—Oh, that was sad.

Miss SAPIENTIA.—Why was he to die?

PAPA.—Well, all men have to die; and Moses was now 120 years old.

Master CLEVERBOY.—But that was not the reason?

PAPA.—Not exactly. The time was at hand for the children of Israel to cross the Jordan, and enter upon the inheritance of the land of Canaan. The land of Canaan was a beautiful

land, and Moses was anxious to go with Israel into it. The message was that he should not live to go over with them.

Miss SAPIENTIA.—Was there a reason? Why didn't God keep him alive to go over?

PAPA.—You recollect what happened in connection with the striking of the rock? We had it two months ago.

Miss SAPIENTIA.—Oh yes, I remember; about striking the rock to bring water out, instead of speaking to it.

PAPA.—Well, at that time, God said to Moses that he should not enter the promised land with the people. And now, at this time, he reminded him of that, and said that because Moses rebelled against God's commandment, and failed to honour Him in the eyes of Israel, he must die, and leave to Joshua the work of taking Israel over.

Miss GENTLE.—I should think Moses would be very sorry.

PAPA.—Very. He implored God to change His mind, and allow him to "go over and see that good land beyond Jordan." But God would not listen to it. He said, "Let it suffice thee: speak no more unto me of this matter."

Master CLEVERBOY.—He did let him see the land, though.

PAPA.—Yes. He told him to go up to Mount Abarim, close to Nebo, and look at the land as far as he could see.

Miss SAPIENTIA.—Did Moses go up?

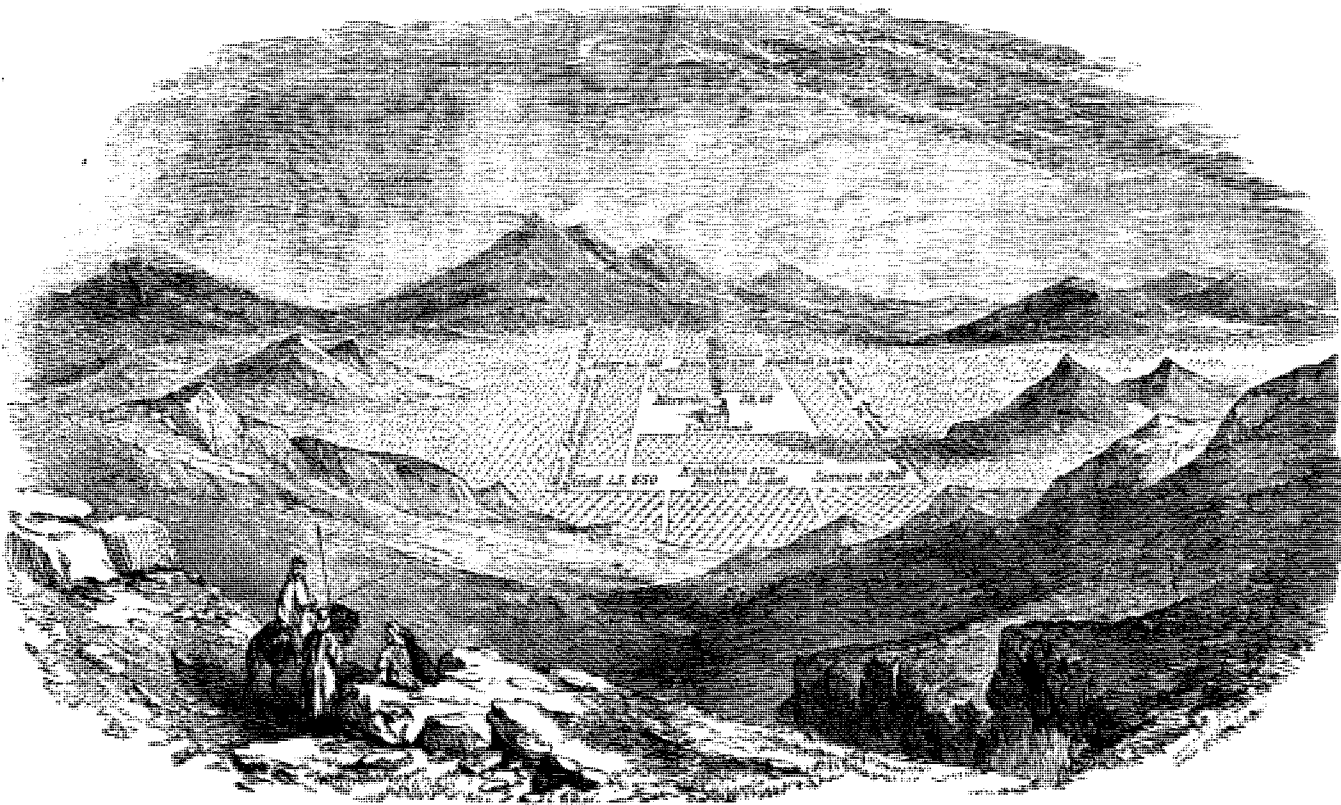
PAPA.—Yes; the mountain is on the east side of the Jordan, opposite Jericho. From the top of it "The Lord showed him all the land of Gilead, unto Dan, and all Naphthali, and the land of Ephraim and Manasseh, and all the land of Judah, and the south . . . unto Zoar. And the Lord said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob." (*The picture on page 169 shows Moses in the act of viewing the land.*)

Miss SAPIENTIA.—Could Moses see so much land as that from the top of Abarim?

PAPA.—His view would take in the principal parts. No doubt God assisted his vision. If you were showing a view to a friend who could not see so well as you, you would give him glasses wouldn't you, if you had them?

Miss SAPIENTIA.—Yes.

PAPA.—Well, it was God that was shewing the land to Moses; and he could easily make him see much more clearly than a man could see with unassisted eyes.



THE CAMP OF ISRAEL, AS SEEN BY BALAAM.



MOSES VIEWING THE LAND OF PROMISE.

Miss S^APENTIA.—Yes.

PAPA.—Moses having seen all the land, then turned aside to a quiet place on the top of the hill, and lay down and died.

Miss G^EN^TL^E.—How very sad.

PAPA.—Very: but it will all be forgotten when Moses is in the glorious kingdom that will be established shortly in the very land that he saw with his eyes.

Miss G^EN^TL^E.—Yes, it will all be forgotten then.

PAPA.—His dying beforehand was a punishment: still, it was not a sore punishment, because

Moses would seem to sleep for a moment and open his eyes to find the kingdom come.

Miss S^APENTIA.—The girls at our day school say he went to heaven.

PAPA.—We need not trouble with them. It would have been a curious punishment to take him to a better Canaan than the one he was prevented from entering.

Miss S^APENTIA.—Yes. I suppose the children of Israel were sorry when Moses died?

PAPA.—Very. They wept and mourned for him thirty days. After that, Joshua began to take his place. But we must leave that to another time.

LETTER FROM AUNT ORA.

(IN ANSWER TO ONE FROM MASTER SYDNEY ANDREW, OF LONDON.)

(Continued from last month.)

SECOND.—You say, “I have looked on the map for California, and know where it is. I would like to know whether it is a pretty country?” California. To the remotest regions of the earth, her fame has gone forth. From the cold barren steppes of Siberia, where an exiled world lies prone at the feet of a tyrant, to the fair Isles of the South Sea, sleeping “like Orient gems amid the blue expanse,” have been heard the wonders of the new El Dorado—the Empire of the West. What is the result? From all the nations of the earth have flocked a multitude to our shores, as though, like the children of Israel of old, they sought a land of promise. From the sunbright valleys of France and the Rhine’s dark rolling waters; Erin’s verdant isle, and Britain’s mountains and streams; the vast regions of Russia, and broad plains of China, with her hordes of teeming millions; and, also, from the rugged rock-bound coast of New England, and the wide boundless prairies of the West—all acting in concert, moved as by some potent spell, bade farewell to the lands of their nativity and came to populate our fair State, and make homes for their children. The *spell* was *gold*.

Is California a “pretty country?” It is very much more. It is without doubt one of the most beautiful and favoured countries on the globe. But now I am in a great dilemma. Two months ago, I lived north of San Francisco, and now I am six or seven hundred

miles south of there. I kept notes of travel, but I fear they are not cast in a mould suited to children. Still, perhaps if some things be beyond your reach a little, you can get papa or mamma to explain. For all who serve the Lord, and fit themselves for his use when he comes, will have a part ownership of the whole globe, and I for one cannot learn enough of all the different lands and peoples. This is the most cosmopolitan of all nations, because it is made up of all other nations. All languages, all religions, and all politics are to be found here. But you will perchance wish me to go back some years to when I first came to California. I will find help in—

LEAVES FROM MY JOURNAL.

On reaching the Rocky Mountains (you can find them on the map), the first object of interest is the One Thousand Mile Tree, which told us we were 1,000 miles from Omaha, a city of the far west it is called, yet we are a 1,000 miles farther. The O.T.M.T. is a graceful pine, which we are told was used for a sign long before the hardy Mormon passed down that wild gorge—Weber Cañon, in which it is situated. “It stood a lonely sentinel, when all around was desolation—when the lurking savage and wild beast claimed supremacy, and each in turn reposed in the shade of its waving boughs.” Whilst going through this Weber Cañon the platforms and windows were crowded with pas-

sengers eager to see the most delightful scenery along the whole road. I stood on the platform for hours together but it is impossible for the most skilled pen to fully delineate its wonderful grandeur, how much less mine, who can only remember its beauties as though it were some fairy dream. Those mountains up, up, far up—towering so high above us, that their snow-crowned heads were almost lost in the blue of the skies. I was spell-bound. Lost to myself and all around me. In silent rapture I gazed, as it were a vision, at those glittering tops, with their deep chasms in which the clouds nestled and reposed as a babe on its mother's bosom. A most wonderful freak of nature is what is called the Devil's Slide. It is composed of two ridges of rocks reaching from the river at the bottom of the cañon nearly to the summit of the mountain. They are narrow slabs of rock from 50 to 200 feet high, and standing on edge as though forced out of the mountain side. The two ridges run parallel with each other and about 10 feet apart. It looks like a great caterpillar slowly creeping up the mountain side—if I may be allowed so uncouth a simile. The next point of scenery is the Devil's Gate. It is a wild scene. I was on the platform when we passed through. The seething waters of the river was 50 feet below us; the massive rocks were rearing their crested heads over us; and the black and threatening clouds over all. I stood with bated breath, vainly striving to analyse my feelings, in which awe, wonder, and admiration were blended. His Satanic majesty must hold high revel in these mountains, since so many places are named for him. That those who gave the names should have been more reminded of the orthodox devil than the great powerful and glorious Deity shows the total depravity of mankind as the word exists upon the earth. I still stood on the platform until we had passed out on to the sunlit plains, hoping to catch a view of Great Salt Lake, but did not. That eve we arrived at Ogden, where we changed cars. The only really beautiful place we passed through between the Rocky and Sierra Nevada Mountains was a town called Battle Mount. I was almost willing to stop there. It was so warm and pleasant after our cold journey over the mountains. At a hotel in a large public room were great cases reaching to the ceiling filled with the most beautiful minerals I had

over seen. They scintillated, and radiated, and reflected every colour of the rainbow. It reminded me of what I had read of stalactites and stalagmite seen in caves. The assistant Pres. of our college one night when making a speech at our literary society told in a most weird manner how he had once visited a great cavern in the Rocky Mountains. He said it was formed like a vast amphitheatre. There were the seats all around, and a great desk-like eminence near the centre, all of solid rock. There was also something about it that made him think of the large assembly-room at Yale College. This impression so grew upon him that he sprang into the high pulpit-like desk, and called out in stentorian tone, "Mr. Speaker." The effect was startling to the last degree. Those two words went resounding and reverberating, round and round, and higher, higher, until the echoes seemed a thousand voices hallooing back "Mr. Speaker." Also, at Battle Mount, I saw, for the first time, an artesian well, though I have seen very many since, here in California. They are made by boring down into the very bowels of the earth almost. Metal pipes are put down as they bore, and, when they reach the water, up it comes with a rush. Sometimes it just runs smoothly over the tops of the pipe; but other times it shoots up into the air 10, 20, 50, and some, I have been told 100 feet, which must truly be a frightful thing to witness, as it is said to be. The highest I ever saw must have been 30 or 40 feet high, I should think. It arose in a solid column of water as large as a man's body. At the top was a smooth and perfect curve, then all divided into a shower, and falls with splash and splutter. It was very like a celebrated spring I went to see when once I was on a visit in the south. It burst out of the mountain side in a horizontal column instead of a perpendicular one. It curved over and fell far down the mountain and made quite a stream below in the valley. But if I stop to tell you all I have seen in my travels, I will never get on. A life of "perpetual motion" is the sort I have lived, with never two years under the same roof, until five, just before I came down here. Life, from the stately city residence to the hovel, and from the fine country mansion to the back-woods' cabin, I have seen. I was just as happy in the cabin as in the mansion; found better people among the poor than among the rich. Travel on splendid

steamboats like floating palaces, that make highways of the great inland rivers, and ferryboats, lightning express and caboose of freight train, costly hired carriage and stage coach, ocean steamers, and pioneer covered-wagon. The wagon *best* of all. Yes, I have seen much, and my pen *will* run away with me sometimes. Some people find it difficult to say *enough*. All the other way with me, how *not* to say too much, of such as it is. Now we must get on, my lad. "But why do they make the artesian wells, Aunt Ora, you didn't tell me that?" To irrigate. Ditches are made through great fields of grain, and orchards, and vineyards, for the water to run in. They by reason of this take off many crops off the same land in the year, for we have no winter. Some make great reservoirs to hold the water, and I have seen some of these as large as small lakes, with skiffs on to row. There is considerable risk in sinking these wells, as they sometimes overflow many acres of good arable land, making it of no use. I heard of one throwing up with terrific force not only a great volume of water, but large-sized rocks, and fish without eyes, and—"Fish without eyes?" Yes, such as is caught out of the streams in caves, don't you know? It is dark in underground streams, and eyes would

do them no good, you see. There is a wonderful economy in nature, and God is the God of nature. The well at Battle Mt. rose only 4 or 5 feet above the top of the pipe, and fell in beautiful spray like a fountain. In the basin were queer red fish, such as I had never seen before, and have never seen since. But onward. When reaching the Sierra Nevada Mountains, one felt relieved as when awakening from a weary dream. The desert was so dreary—such a desolate waste. Bones whitening in the sun, far as the eye could reach, on one broad strip, where there was no water. It was a perilous thing for teams to attempt to cross. Many, many times the poor beasts would famish for water, and the people would have to go on (leaving their goods) on foot. Sometimes all would perish together. One woman told me she walked 40 miles one day through the burning sand, and without a mouthful of food or drink. Oh! but I assure you, the pioneers who opened up this great country were the bravest of the brave. There was sage-brush and hot springs on the better parts of the desert, but I did not see the springs very closely.

(*More another time.*)

OUT IN THE SNOW.

WHO does not enjoy the sight of the beautiful snow? To watch the feathery flakes so gently falling, falling; or whirling and eddying into nooks and crannies; or balancing gracefully on leafless twigs; and who has not been amazed at the soiled and dingy look of everything we use (that we call white) in contrast to the exceeding whiteness of the snow? It is impossible to conceive of anything more spotlessly, brilliantly white, and God takes our highest embodiment of purity to show us how perfect will be the righteousness and incorruptibility of the saints. When Christ was transfigured, his raiment became shining, exceeding "white as snow" (Mark ix. 3). Daniel, in vision, saw all the thrones occupied by feeble, mortal kings, cast down, and the King of Kings had arrived, whose garment was "white as snow" (Daniel vii. 9). The angel who rolled away the stone from Christ's sepulchre was clothed "white as snow" (Matt. xxviii. 3). The redeemed are promised to walk "in white" (Rev. iii. 4).

Let our constant prayer be "Wash me, and I shall be whiter than snow" (Psalms li. 7).

In England the thaw commences so quickly; but in frost-bound lands the air is clear and bracing, the sun shines brightly on the sparkling, glittering mantle which envelopes everything, making the whole scene fascinating and fairy-like. What is most keenly enjoyed is the sleighing; to glide along amid such beauty so swiftly, so silently, in a world of dazzling pearly whiteness. Were we to mingle with the wealthy pleasure-seekers of a large city, what a scene would burst upon us! Sleighs here, sleighs there, sleighs everywhere, drawn by handsome powerful-looking horses, which, as they dash by and toss their proud heads, break the silence by the merry jingle of their bells. The monotony of quiet in the midst of so much life would become oppressive to hearts brimful of mirth, and what so pleasing to the ear as the melody of bells? But what all this? Is God in all their thoughts? If not, let us away, for the

laughter of such is like the crackling of thorns under a pot. Wait awhile! The day is coming when the Great King shall have a city that shall eclipse earth's proudest city. There beauty and harmony shall be alike sanc-

tified to Him, and the Great Maker's name be stamped on everything even on the bells of the horses (Zech. xiv. 20; Psa. lxxxvii. 3.)

(To be continued.)

A MONTH'S SUNDAY SCHOOL LESSONS.

BY A TEACHER.

2 SAM. xv. 24 TO xvi. 11.

ZADOK, the descendant of Eleazar, and Abiathar, the descendant of Ithamar, with the Levites, accompanied David, bearing the Ark, which had a few years before been recovered from its 20 years' seclusion in Kirjathjearam. After passing the brook, David seems to have remembered that it would be safer in Jerusalem; he knew not what fresh dangers were in store for him. The ark would be an additional care, and God could protect it, whatever might happen to the city, so the two priests carried it again to Jerusalem. A strong point in David's character comes out here; his previous history shows that he was not a slothful man, to sit down and say "there is a lion without, I shall be slain in the street" (Prov. xxii. 13), but with strong confidence in God, he uses the means available for delivering himself from the meshes of Absalom. Jerusalem would surely fall into the hands of Absalom, the priests would be in the city, and Zadok being a seer (1 Sam. ix. 9) perhaps God would reveal to him what should be done—at any rate they would be in a position to know something of Absalom's movements, and could convey the news to David through their sons, Ahimaaz and Jonathan. The plan was agreed to, and David with his mourning company ascended the Mount of Olives, on their way to the wilderness, little thinking that on the same spot, about 1,000 years after, his great antitype would be the subject of a somewhat similar scene. Intelligence now arrives that Ahithophel had joined the conspirators, and David, in his brief simple prayer, shows that he knew God was able to control human ideas or counteract their effects, and when Hushai appears with the usual Eastern indications of abandoned grief, uses him as an instrument of relief. Some may think that the stratagem undertaken by Hushai on David's behalf was not quite the right thing to do, but we must recollect that no evil was intended to Absalom nor the

slightest hurt to any of his followers, but good in the highest and most general sense would result from David's restoration to his throne. The plan would really be fulfilling the *spirit* of the law. Such tactics should not be urged on anyhow, for no one stands in David's position at present; it is some of the strong meat that must be handled with enlightenment. As David is descending the mountain, Ziba the servant of Mephibosheth meets him with sustenance. The account he gives of his master provokes David to bestow on him the estates which had previously been given to Mephibosheth. After this, we have a very touching incident. A beloved but unfilial son obliged David to flee from his city and home; weary and faint, he is met by Shimei, who curses him and taunts him with his calamities, being the due reward of his reigning in Saul's stead. A purely natural man would have been quite ready to accept the proffered services of Abishai, but the man after God's own heart saw in it the partial fulfilment of God's message through Nathan and meekly bore it, till at last he arrived at Bahurim.

Remarks.—If possible use maps; CH. xv. VER. 24, mention some of the places where the Ark had been; VER. 29, only the priests to touch the Ark; NUMBERS iv. 15, God's anger at disobedience see the incident of Uzza, a Levite; 1 CHRON. xiii. 9-10; CH. xv. 11 to 15; VER. 30, show the relative position of Mount of Olives to Jerusalem; CH. xvi. 1, Mephibosheth; see 2 SAM. ix. VER. 9, Zeruiah—David's sister—her three sons, Asahel, Abishai, and Joab.

2 SAM. xvi. 15 TO xvii. 17.

Meantime Absalom and his party had come from Hebron to Jerusalem and Ahithophel had also arrived from Giloh. Evidently the king had left the city not a moment too soon; it is difficult to conjecture what might have happened had David remained inside, as many would, to see what God would do; but God helps those who help themselves. Hushai obtains an audience of the rebel

king, and greets him right royally, to the surprise of Absalom who reminds him of his friendship to his father, and naturally asks "why wentest thou not with thy friend?" The reply is clever, evasive, and truthful. Hushai no doubt would serve him whom the Lord chose, and as he had been faithful to David, would be faithful to the *highest interests* of his son. It would not have benefited Absalom to be assisted in a wicked design. Our real friends will seek our future welfare even at the cost of present advantages. In verse 23, we get a glimpse of the high esteem in which Ahithophel was held, "his counsel was as if a man had enquired at the oracle of God." This seems to hint at the probability of non-access to a "most holy place," and notwithstanding David's well-arranged system of worship (see 1 Chron. xvi. ch.) the separation of the Ark from the Tabernacle might preclude the High Priest from such a privilege. True—there was Urim and Thummim; Zadok was a seer, and God had revealed His will through Naman, but we may believe that Ahithophel's deep penetrating judgment might almost pass for divine inspiration, and his counsel to pursue after David that very night with 12,000 men, while weary and weak-handed, was sound practical advice, which, if followed must have resulted in the capture of David, and the flight of his followers. However, "Smite the shepherd and the sheep shall be scattered, and I will turn mine hand upon the little ones," was to be the experience of a greater than David. In God's Providence, Ahithophel's advice was not taken until Hushai's opinion had been invited, and he in a grand scheme that seemed impossible of failure, suggested that David would be in hiding, and the overthrow of any of his men might, in the darkness, be mistaken for the slaughter of Absalom's party, and a panic ensue to the discomfiture of the 12,000. Now, time for the possible increase and organisation of David's little army was the very thing necessary, and this could be done while "all Israel from Dan to Beersheba" were being gathered to Absalom. This advice of Hushai was taken, and, according to arrangement, Zadok and Abiathar (by the aid of a young woman apparently friendly to their cause) conveyed the news to Jonathan and Ahimaaz, who had not ventured with their father into the city, but remained at Enrogel, and they went and told King David.

REMARKS. — CH. 16, VER. 23, "The oracle of God," identical with Most Holy or God's speaking-place—mention some particulars connected with it. CH. 17, VER. 9, "A man of war"—bring to bear Christ's future work of subduing the nations, with David's subjection of enemies, previous to his peaceful possession of the kingdom. VER. 11—Point out the geographical position of the tribes, and why Manasseh and Dan had two portions each—JOSH. 17. CH., 1 to 6 VER., JUDGES 18 CH.

2 SAM. xvii. 18 TO xviii. 17.

A lad, perhaps one of Absalom's spies, saw Ahimaaz and Jonathan quickly leaving Enrogel and reported their movements to Absalom, and we next find a repetition of the incident of Rahab helping the two spies sent to Jericho (see Josh. 2 ch.). It is interesting to note how varied are God's ways of helping His children—at one time using as an instrument one full of zeal for His honour or fearful of His power, at another, one whose human sympathies outweigh every other consideration. Whatever was the young woman's motive in the present case, Ahimaaz and Jonathan got safely to David and delivered the warning from Hushai to get quickly over Jordan lest he be swallowed up. The advice was carried out, and by the morning not one was left behind. Ahithophel's wounded vanity prompted self-destruction—"he made a pit and digged it, and is fallen into the ditch which he made"—(Ps. vii. 15)—a fair description of the end of the wicked. David came to Mahanaim, and Absalom in hot pursuit passed over Jordan and came into Gilead. As soon as David arrived at the city where his former rival to the throne—Ishbosheth—had been crowned (see 2 Sam. ii. 8), he elevated his nephew, Amasa, to the position of general of the army, in the place of Joab (this seems to have been meant only as a temporary promotion). After getting providentially provisioned from three great men of the country, he proceeds to organise his forces. During the interval of flying from Jerusalem and arriving at Mahanaim, large numbers must have rallied round his standard, who, in their loving devotion and wisdom, reckoned the king's life to be worth more than that of 10,000 men. The three divisions of the host, under the captaincy of Joab, Abishai, and Ittai, passed through the gate, and heard the king's solemn charge concerning his son. The battle became scattered, Absalom was defeated, and in hasty retreat, his hair (in which, doubtless, he greatly prided himself) was the occasion

of his falling into the hands of Joab, who, probably thinking that the king's paternal affection must be sacrificed to the interests of the nation, cruelly and unjustly slew him. His ten young armourbearers, not knowing how effectually his dart had done its work, continued to lacerate the body, and the people, hearing the trumpet's certain sound of victory, left off the pursuit. The rebel army fled every one to his tent, and their murdered leader was dishonourably thrust into a pit in an obscure wood, a sort of burial that both

in ancient and modern times has always been esteemed with horror or contempt.

2 SAM. xviii. 18 to xix. 10.

Absalom's erection of a memorial pillar seems to have been premature, although it is possible that the sons mentioned in ch. xiv. 27 may have died. God's true children will not thus seek to perpetuate their names among vanishing races, but rather to be a pillar in the temple of God (Rev. iii. 12). It would seem from the

(The finish of this will be found inside the cover.)

PUZZLES AND CURIOUS THINGS TO FIND OUT.

THE LORD DELIVERED THEM.

TRIPLE ACROSTIC.

(A picture card to each of the best three answers.)

1. Hither came lions and the people slew
Until the worship of the Lord they knew.
2. Here burned the fire that yet burned not,
Here waters flowed in a thirsty spot.
3. Thus did a wicked servant call his lord,
His master held him judged by his own word.
4. This said the wise man, shall riches be,
If they are gotten by vanity.
5. Israel forsook the Lord of the wonder-working rod :
To worship Moloch, "and the star of" another god.
6. Come ye together, "and ye shall be broken in
pieces,"
Yea, "gird yourselves, and ye shall be broken in
pieces."
7. The son of Cush spoke of coming hills,
"The noise of a cry from the fish-gate," this from
the hills.
8. One sat in the gate until his friend passed by,
Then used this little word to call him nigh.

(The first and last letters of the answers will spell the names of two who were joined with a third in a transaction that became notorious throughout the world. The name of the third also will be found hiding about the middle of the answers—one letter from each answer.)

A COMFORTING ASSURANCE.

A little word is first required,
Three-lettered, definite, desired.
Then tell who shall the earth possess,
When Christ shall reign and mankind bless.
What was it God's beloved son,
Could say, not mine, but thine, be done ?
A pronoun comes in order next,
Which tells the man pleased or perplexed.
What is it in the Word we see,
God with His eye will be to thee ?
A preposition now comes in,
Which helps the winner surely win.
Where must believers all appear,
For weal or woe their case to hear ?
In order now to save the ground,
Repeat the first four answers found.

What was it Paul would not allow
The women in the Church to do?
Another pronoun here you need,
Possessive this correctly read.
In storm or sunshine, come what may,
The Lord will have his—you must say.

Each answer found, each word retain,
Then ponder o'er the whole again:
And if you would the subject be,
"Take on my yoke and learn of me."

C. M. H.

LAST MONTH'S PUZZLES.

"LIGHT AT NIGHT."—The Shepherds at Bethlehem.
Thus:—Sennacherib (2 Kings xix. 35-37); Humble James iv. 6); Egypt (Gen. xvi. 6, Ex. i. 13, Ex. xii. 33-36); Pitch (Gen. vi. 14, Ex. ii. 3); Hazael (2 Kings viii. 8 to 15); Eagle (Job ix. 25-26); RamaH (Jeremiah xxxi. 15); Dove (Gen. viii. 11); Siloam (John ix. 7).

"NOTHING SO BEAUTIFUL."—Holiness unto the Lord.
Thus:—Ho (Isaiah lv. 1), Iine (2 Cor. x. 16), Holiness (Heb. xii. 14); Undone (Isaiah vi. 5), to, Tattlers (1 Tim. v. 13); HE (Isaiah iii.); LO (Heb. x. 9); Race (1 Cor. ix. 24); Done.

SQUARE AND HEXAGON BIBLE PUZZLES.

1. Cyrus Proclamation in CHRONICLES (2 Chron. xxvi. 23.)
2. Wars from HENCEFORTH (2 Chron. xvi. 9.)
3. House of Israel REBELLIOUS (Eze. iii. 2, 5.)
4. Pharaoh's enquiry OCCUPATION (Gen. xlvii. 3.)
5. Commendment: country NEW ARMENIA (John xvii. 34, 2 Kings xix. 37, Is. xxxvii. 35.)
6. Abraham's son, Midian's king ISAACREKEM (Heb. xi. 17, Num. xxxi. 8.)
7. Worm sent CANKERWORM (Joel i. 4.)
8. Israel's mother: Hosea's son LEAHLOAMMI (Gen. xxx. 13, Hos. i. 3, 8, 9.)
9. Philip's title EVANGELIST (Acts xxi. 8.)
10. Son raised from the dead SHUNAMMITE (2 Kings iv. 32, 36, 37.)

1. Israel's food MANNA (Ex. xvi. 15.)
2. Ark rested ARMENIA (Is. xxxvii. 35.)
3. At peace with NEIGHBOUR (Ex. xx. 16.)
4. Christ's title: Benjamite city NAZARENE (Matt. ii. 23; 1 Chron. [viii. 12].)
5. Hagar and Sarah: man-hung ALLEGORY HAMAN (Gal. iv. 24; Ex. vii. 9.)
6. Raiment and armour BREASTPLATE
7. A run: an hostess RACE RAHAB (1 Cor. ix. 24; Josh. ii. [1, 24].)
8. Descendant of Aaron ABISHUA
9. Israel not to touch MOUNT (Ex. xix. 13.)

MISS-LETTER PUZZLE.—"Therefore all things whatsoever ye would that men should do to you, do ye even so to them" (Matt. vii. 12).

PICTORIAL ENIGMA, QUERIES, RIDDLES, INTELLIGENCE, &c.

QUERIES FOR BOYS AND GIRLS TO ANSWER.

1.—Did any cities of the Canaanites make peace with Joshua besides Gibeon? How was it the others did not submit, but brought utter destruction upon themselves?

2.—How many kings were overthrown in the war; and what became of the people who were their subjects?

3.—What did Joshua do with the land when he had taken it from its Canaanitish possessors? and why was the tribe of Levi not included in the distribution?

4.—Who claimed Hebron as his share, and why? and what was his age and state of health after all the journeyings in the wilderness, and the wars of Canaan?

BIBLE RIDDLE.—No. 28.

The first we read of long had stood,
And yet it once was flesh and blood;
The next to us a type is given,
When Christ shall come again from heaven.
The first was caused to mark God's anger,
The second used where man in languor
Lay down to rest.
Of many such the Bible speaks,
And happy is the one who seeks
And loves God best.
For they shall see a glorious sight,
When Christ shall come in pow'r and might,
To dwell in Israel's land.
What once was flesh and blood shall be
Like first and second then you see,
And shall for ever stand.

BESSIE M. T.

NAMELESS SCENES FOR BOYS AND GIRLS WHO KNOW THE BIBLE.—No. 31.

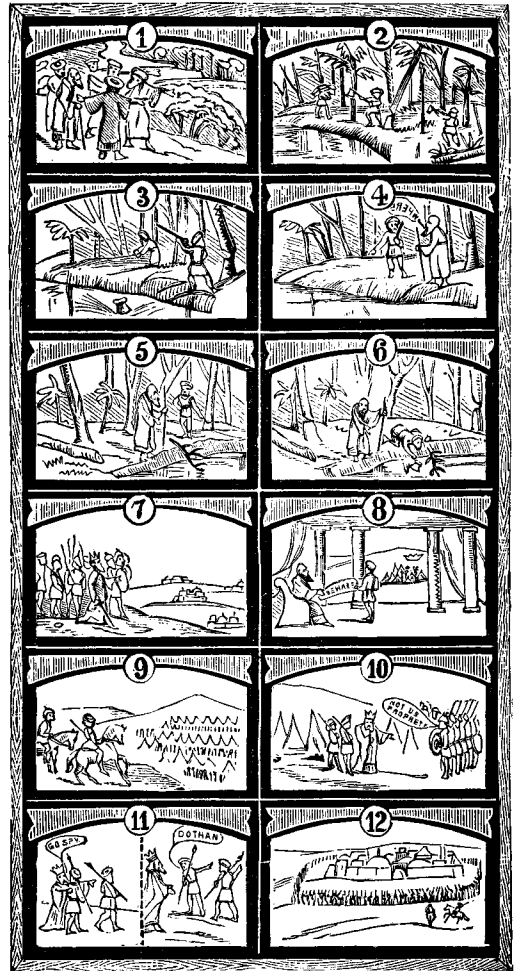
This shows us (a place outside a town) where Christ once sat for a while alone. He was tired and thirsty. Water was near, but he could not get it. A woman came and let down her bucket to carry water to her house. Christ asked for some. The woman was astonished he should ask water of her. Why? Perhaps you can tell. Then he talked with her. While they were talking, the disciples came, and the woman went away into the town and told the people about Christ. The people were so interested in what the woman said that they came out to see Christ for themselves and asked him to stay with them, for a little, which he did for two days. Everyone, surely, will be able to answer this.

PICTORIAL ENIGMA.—No. 35.

PRIZES: best interpretation, three picture cards; second best, two picture cards; third best, one picture card.

No. 1.—Philip goes down to Samaria (Acts viii. 5). No. 2.—He preaches Christ to the people of the place. No. 3.—The people are baptised when they believed the things concerning the Kingdom of God and the name of Jesus Christ (verse 12). No. 4.—The brethren at Jerusalem (Judæa) hearing of it, sent Peter and John to Samaria. No. 5.—They put their hands on the believers who received the gift of the Holy Spirit, enabling them

to speak with tongues. No. 6.—Simon Magus offers them money to get from them the power of bestowing the Holy Spirit on others, but Peter refused with a strong reproof. No. 7.—An angel tells Philip to go down to Gaza. No. 8.—Finds an Ethiopian eunuch of high position returning to his country after having been to



Jerusalem; he was reading Isaiah. No. 9.—Philip asks him if he understands what he is reading. No. 10.—The eunuch says "No," and helps Philip into the chariot that he may explain. Philip explains to him about Christ. No. 11.—Philip baptises the eunuch. No. 12.—The Spirit catches away Philip and the eunuch goes on his way rejoicing.

All communications and remittances must be sent to the Editor, ROBERT ROBERTS, Athenæum Buildings, Edmund Street, Birmingham, for whom the "Children's Magazine" is printed by J. G. Hammond & Co., at the place

THE ADVENTURE

CHRISTADELPHIAN



THE MOUNT OF OLIVES—AS SEEN FROM JERUSALEM

CHILDREN'S MAGAZINE

Published Monthly: Annual Subscription, in Britain, 4s.; to the United States and Canada, One Dollar and Quarter; to Australia and New Zealand, 5s. 6d.; Single Copies 4d., post free.

"DILIGENTLY TEACH THY CHILDREN." "BRING THEM UP IN THE NURTURE AND ADMONITION OF THE LORD."—Eph. vi. 4.

No. 36.

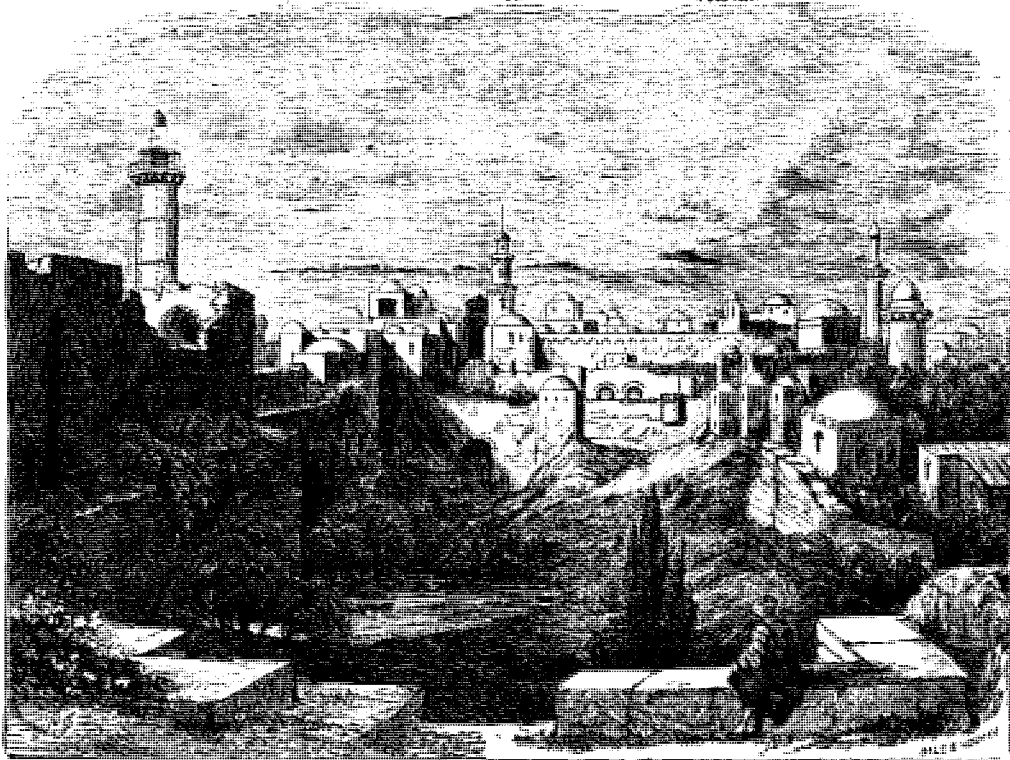
DECEMBER, 1884.

Vol. III.

JACOB'S WELL.

FEW of the children can have had any difficulty in recognising Jacob's Well as the subject of last month's Nameless Scene.

What an ancient well it is—more than 3,500 years old! It is to be found at the present day on the very spot where Jacob made it, when he



bought the field near Shechem, that he afterwards gave to Joseph. Of course, it is in a ruined state now—mostly filled with rubbish—no wonder. Once a church was built over it, but was destroyed more than a thousand years ago, during the wars that have desolated Palestine. A well does not seem of much value to us, who live in towns supplied with water in pipes by the waterworks: but in the East in ancient times, a well was a very precious thing. Jacob having bought the field, did not think it com-

plete without a well: so he dug one to a great depth, which has given water for many generations. Only to think of Christ having sat on it for a while, and having drank of its water! Very interesting is this; but it will shortly be swallowed up, with a great many other things, by a much more interesting event shortly to happen, namely, the actual return of Christ to the very land where the well is, to begin a work that will fill all the earth with glory and joy.

EDITOR.

LAST MONTH'S RIDDLE.

THE pillar of salt (into which Lot's wife was changed), had stood a long while near the Dead Sea (where travellers say it is still to be seen), when a pillar of stone was reared up by Jacob in memory of the vision he had of coming days of glory. Anger caused the first; grateful memory, the second. Of

many pillars we read in the Scriptures—the last the most interesting of all, namely, those symbolic pillars which Jesus says his faithful people will become in the house of God at his return. Men and women, once flesh and blood, will thus become everlasting pillars in a higher sense than that of Lot's wife or Jacob.—Ed.

LAST MONTH'S QUERIES.

1. No city of the Canaanites made peace with Joshua except Gibeon. The Scriptures declare that the reason of this was that the Lord hardened their hearts to come against Israel in battle, that they might be destroyed, as He had appointed, because of their wickedness.

2. Thirty-one kings were destroyed in the war that took place. All their people were scattered and destroyed: only fugitives survived here and there, in the corners of the land.

3. When the inhabitants were subdued, Joshua divided the land by lot to the tribes of the children of Israel. The tribe of Levi received no part in the distribution, because it was set apart for the work of the law among the other tribes. Certain cities, scattered among all the other tribes, were given to them, and they were appointed to be maintained by the other tribes contributing to them a tenth part of the produce of the field and vineyards. Thus, because the work of God was their portion, to Levi God said, "I am your

inheritance." (The priesthood of the Roman Catholic church pretends to be in the same position as the Levites; but this is a human invention. God has nothing to do with it. And even if it were true, they do not act according to the law on which they profess to be founded, for they take the lands wherever they can get them. At one time, nearly a half of the lands of Europe was in the hands of the priests).

4. It was Caleb who claimed Hebron at the division of the land. He reminded Joshua of a special promise on the subject that Moses had made to him 45 years before, when he and Joshua among the 12 spies brought back a good report of the land. He was now 85 years of age and as strong in health and faculty as he was when Moses sent him with the spies at the age of 40. Joshua remembered the promise, and now complied with Caleb's request and gave him the mountain of Kirjath-arba, which was the name of Hebron when the Canaanites had it.—Ed.

SUNSHINE.

I like the sun's ray,
On a cold winter's day,
When it falls on the earth, else so dreary ;
And it beams forth awhile,
With a touch of its smile,
When with dark days the heart has grown weary.

And 'tis welcome in Spring,
When the birds gaily sing,
And flowers from their earth-bed are peeping ;
When the air is astir,
With a chirp and a whirr,
And nature is roused from her sleeping.

In the soft summer time,
When its beams brightly shine,
That we seek for a nook cool and shaded ;
Though scorching its rays,
We have longed for the days,
When with all that is fair we are laded.

But the sun I like best,
Autumn's sun in the west,
Purple, crimson, and gold richly glowing ;
When the soft summer time
Its long days doth resign,
And cool zephyrs softly are blowing.

For it seemeth to say
Now death and decay,
Fill our hearts with sorrow and sighing ;
But there cometh a time
Sure promised, sublime
Without sin, or sorrow, or dying.

Dear children, you know
Of what I speak so,
'Tis of God's coming kingdom I'm speaking ;
Let our thoughts then engage
In the theme of that age,
The true sunshine all should be seeking.

BESSIE M. T.

BIBLE MEN AND FATHERS.

GREETING to all. There is sad news to-day, children: a messenger has just reached Joseph's palace with the news that his father is sick (Gen. xlviii. 1). You will think, I dare say, that this only means that he is poorly; well, that would still be bad news; but alas, children, it means more: it means that the time has come for him to die, due to the infirmities of age, for the old patriarch (or chief father as the word means) is now 147 years of age. He had, a little while ago, prepared Joseph for the circumstances now reported to him, for he had sent for Joseph (xlvii. 29), and conveyed to him his earnest wishes respecting his burial; making Joseph give him a very solemn promise that he would not bury him in Egypt; but that he would carry him up to dear old Canaan, and bury him in the burying place of his fathers, Abraham and Isaac. Well, children, Joseph is now on the way to see his father for the last time in this mortal state. We will go if you like, children, and see if we can obtain a fare-

well look at the dear old man's face. He will not be displeased with us; for he extends a gracious recognition to all who are in love with the promises, and the God of his fathers. So, now my boys and girls, on with your things, and we will lose no time, if you please, lest the beloved man should be no more before we arrive. Joseph has already despatched a fleet messenger to his father to say that he is on the way; so he will be quite prepared for the visit. Very likely Joseph will go in his chariot of state, so he will reach Jacob's residence before us.

Now boys, get your musical apparatus into form, and you girls too, for it is proposed that we have a hymn or two as we journey; it is a good suggestion, for it will help us to redeem the time in both a profitable and pleasant way. Here is a hymn then that will just suit the occasion; page 132; we will read the first verse:

O house of Jacob, come,
 And walk with us in light ;
 No more bewildered roam
 Like wanders in the night ;
 The hope of Israel calls you near,
 And Abraham's shield, and Isaac's fear.

Well, that is beautiful! it is however, like singing the Lord's songs in a strange land; but people and nations will not always be so strange to one another as they are now; and neither will the children of God always be pilgrims and strangers in the earth, with no continuing city; for we know that the whole earth will at last be their "everlasting possession;" and that Egypt and Assyria and Israel, will all be one in their recognition and service of the true God (Isa. xix. 22-25), and that all the nations will be knit together in the bonds of brotherhood and peace, and the lasting friendship of the Creator. How bright your prospects, children, if you should happily go on to know the Lord, to that perfection which He desires concerning you. To know God is the highest kind of knowledge we are acquainted with; and to believe His prophets is the surest way to final prosperity when the present race of sinners will exist for themselves no more, but will give place to an order of men that will live for God and the well-being of one another. In those days, there will also be a different class of children to what there is now. Profane boys and girls will no more disturb the peaceful scene with their ribald jests and their unworthy behaviour; it will no longer be a source of fret and torment to have a large family of children, but the very opposite, for it will then be said again, "happy is the man that hath his quiver full of them." But see, we are nearing the weary pilgrim's abode; we shall just have time, however, to have that last beautiful verse over again. Now let us hear it before we enter. I will read it over, and then you need not open your hymn books again:—

Rise Jacob from thy woes.
 Thine own Messiah see,
 He whom thy fathers chose,
 Waiteth to pardon thee :
 At his command we bid thee come ;
 Lost Israel, hasten to thy home.

Oh, look you, we are heard, for some of Jacob's family are come out of the house to see what there is to do. Halt! hats off, boys; here is Joseph's interpreter approaching; hail, Prince of Pharaoh, the God of Israel be with thy

master Joseph. If we have found favour in the sight of my lord, let it be granted unto us to see the face of the dying patriarch. Now, wait a moment, children, till the man brings us permission to enter. Many more besides us seem to have been brought together by the mournful news. Look, you! here they come; quite a guard of honour. Now listen, the interpreter salutes us: The great Prince Zaphnath-paaneah, the father of the king, sendeth greetings of peace, and makes you welcome to a sight of his father: if you press in at once you will have a good view, for he is now sit up in bed (xlvi. 2), and is just about to deliver himself of his "last words." Now my little sons and daughters, just open your ears as well as your eyes, for Jacob, hear you, is now addressing Joseph (xlviii. 3) with reference to the promise of the land of Canaan which God had made to him at Luz (another name for Bethel). And now, hark you! the old man is adopting Joseph's two sons—Manasseh and Ephraim—henceforth as his own. Hear you how he blesses them: "The Angel which redeemed me from all evil bless the lads;" and mark his prophecy (for Jacob is a prophet) of their final exodus from Egypt, when God shall have multiplied them into a great nation. And did you ever hear such blessings as he pronounces on all his sons (ch. xlix). You never did, children, and never will again, outside the testimonies of the Lord's anointed (1 Chron. xvi. 22). These remarkable prophecies concerning his sons have reference to what is to befall them in the "last days" (xlix.) and to the coming of Shiloh, the gatherer of Israel, as Jacob calls the Messiah. Why, children, we have heard the "very gospel of the kingdom" in these wonderful disclosures. Well might the Egyptians say of the son of such a man, "can we find such a one as this is, a man in whom the Spirit of God is?" (xli. 38). But hush, the word of inspiration through Jacob has ceased till the resurrection; we must now withdraw for he is gathering up his feet for a temporary sur, render to the power of death. Hush, Jacob yields up his mortal breath to him who gave it. What sacred grief now overwhelms the bereaved family; and, not least, Joseph, who, forgetting for a brief moment his great rank, mingles his loud sobs in the general lamentation of his shepherd-brethren. "Sorrow may endure for a night," my children, "but joy cometh in the morning"—the morning of the resurrection, when God shall wipe away all tears, and sorrow

and sighing, as we so often sing, shall flee away. Mind you read your Bibles, for they are able to make all the little Timothy-minded children wise unto salvation (2 Tim. iii. 15), against the time when Jacob and all his grave-eaten sons and daughters

of faith shall renew their youth like the eagles, and walk the earth for evermore, girded with the strength of angels, clad with the garments of praise, and anointed with the oil of joy unspeakable and full of glory.—F. R. SHUTTLEWORTH.

BELLS.

[BY AUNT EMILY.]

(Continued from last month, when it appeared as "Out in the Snow.")

BUT the idea of bells is associated principally with the parish, or State Church, and truly beautiful their sound when situated by a river, or sheet of water. Sometimes bereaved relatives present a bell in memory of a deceased member of their family. Truly a fitting gift if the "immortal soul" had by the assistance of that church been conveyed "to realms of bliss," and while "the disembodied spirit is joining in hymns above," those chimes are surrounding the worshippers below! Such delusions may please the carnal mind, but God's law is not a kaleidoscope that we can shift any way to suit our wishes; death is not a removal from one locality to another, not life under new circumstances, but death is *death*,—a turning back (Psalms xc. 3). Man was first moulded, shaped, or formed; then caused to live (Gen. ii. 7). A return is, first, the going back of life: after the loss of form, the being dust again.

Do we ever long to join the crowded congregations in these lofty, spacious temples? Better, far better meet in silence, and obscurity in the truth! If we sigh for beauty and harmony in worship, let us wait awhile. Christ is to be priest as well as King, and his temple in Jerusalem shall far, far outshine earth's richest, noblest edifice (Zech. vi. 12, 13).

It has been suggested by one writer, that as bells were "used by the Romans to signify the hours of bathing, they were naturally applied by the Christians of Italy to denote the hours of devotion and summon the people to church."

Such a bond of union runs among "the brethren of Christ" that they do not need the bellman to draw them together; nor have they been under the protection and favour of the state as to hardly permit of public assemblies, much less of being convened by the clangour of a bell. Nominal Christianity is always in the noon-day of popular sunshine. Let us be thankful that open

persecution is no longer allowed; nay more, if we wait awhile, only a little while, Christ will return to publicity and universally acknowledge his servants.

In the Roman Church, where every part of the building is *imagined* sacred, the ceremony of baptising the bells is attended with great pomp and superstition. Before they are hung they are washed, crossed, blessed, anointed with chrism (consecrated oil), and named by the bishop. Counterfeit coin is an imitation of good; so error ever seeks the appearance of truth. God gave commands for the construction of the tabernacle,—afterwards for the building of the temple, and these were minute and exact even to the smallest detail; the whole was rendered holy by the manifestation of His presence. Even the garments of the priests were not left to choice, and we learn that the blue robe worn by the high priest was adorned by pomegranates and bells (Exod. xxviii. 33-35). Here we have the *sound* of the bell made sacred by God; can we wonder at its introduction into all systems of error?

When the Roman priest before the high altar holds up the "host," or wafer (unleavened bread, ignorantly believed to be converted into the divine substance or body and blood of Christ), a bell is rung that all may bow in adoration. A poor substitute for the bright cloud on the mercy-seat, or the personal presence of Christ in the future age (Ezek. xlvi. 35). We are told that in Russia bells are as much a part of the worship as the organ is in other countries, and when the poor benighted pilgrims reach Moscow, the holy city of the Greek Church, and their deep tones fall on their ear, they prostrate themselves and worship God. In this city of bells is the largest in the world, and not only have they the largest, but the richest, for gold and silver is thrown into the bell metal

and in the Ivan tower, there are two bells made entirely of silver. We can easily understand how, labouring under the delusion of being immortal, they think these rich, *silvery* chimes lift their souls to heaven. "The emperor Bodis Godunnf gave a bell of 288,000lbs., to the cathedral of Moscow, but he was surpassed, Dr. Hook says, by the empress Anne (some think Alexis) at whose expense one was cast 443,772lbs., 21 feet high, 67 feet 4 inches in circumference at the bottom." "A fire having burnt the beam to which it was hung, it fell, and a fragment being broken off towards the bottom, the aperture was large enough for two persons to enter abreast." Perhaps you wonder how they can ring them. Not as they do in England; they are *fixed* to the beam, a

rope is fastened to the clapper and pulled sideways, so they are able to give a certain number of strokes to tell those without which part of the service is beginning. "When the hymn to the Virgin is about to be sung, they cease work, cross themselves, and repeat silently the verse sung in the church."

Let us pray that God may hasten the time when the Gentiles shall come to Him and say, "Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. 16-19).

Do we envy the wealth and profusion laid on the shrine of error? Yet a little while, the shrine and its votaries will be swept away, and the whole earth shall be filled with the glory of the Lord. Then may we be whiter "than snow."

CONVERSATIONS ABOUT THE TRUTH, BETWEEN A PAPA AND HIS CHILDREN.—No. 36.

MISS SAPIENTIA.—I should think we must now be nearly through with the history of the children of Israel

Master CLEVERBOY.—I hope so.

Miss GENTLE.—Why? I should think you would be sorry.

Master CLEVERBOY.—It is such dry kind of stuff.

Miss SAPIENTIA.—I do not think it is dry exactly.

Miss GENTLE.—Oh, I think it is very interesting.

Miss ECSTACY.—Yes, it is rather interesting.

PAPA.—I agree with Miss Gentle that it is very interesting. There is no history so truly interesting.

Miss ECSTACY.—Oh, of course, you would be sure to think so, Pa.

PAPA.—You will think so when you grow older and wiser.

Miss ECSTACY.—I suppose so.

Miss SAPIENTIA.—What is it that makes some people interested in one thing and some in another?

PAPA.—It would take a long time to answer that question.

Miss SAPIENTIA.—I should have thought they would have been all interested in the same thing.

PAPA.—So they would if they all liked the same things.

Miss SAPIENTIA.—That is the same, isn't it?

PAPA.—Not exactly. People are interested where there is a connection with what they like.

Miss SAPIENTIA.—I don't understand that.

PAPA.—Well, for example, you are interested in the post office and the postman, because you like letters. You would not be interested in them if it were not for the letters. You are interested in garden tools because you like flowers; and in colours, pencils and brushes because you like pictures. It is your likes that cause your interests: they are not exactly the same thing.

Miss SAPIENTIA.—I see.

PAPA.—It is so among men: those who love money are interested in everything connected with the making of it. Those who love sculpture are interested in artists and art galleries and art publications. Those who love God are interested in the Bible and Bible things, because the Bible reveals God to them as nothing else does.

Miss SAPIENTIA.—Why don't people love the same things then?

PAPA.—That is a deeper question still. We need not trouble with it. It is the fact that people do not love the same things. All wise people do.

Miss SAPIENTIA.—But all are not wise?

PAPA.—No: few are.

Miss SAPIENTIA.—Why?

PAPA.—Do not press that, dear. It is facts we have to deal with ; not the reasons of facts. We cannot always get at them ; and often it doesn't matter. We don't say, why do we require warmth in our bodies to keep well? We say, do we require it? And as the answer is yes, we provide clothing.

Miss SAPIENTIA.—Yes.

PAPA.—We are getting somewhat away from the subject. We were speaking about the history of Israel. Most people find it dry because they have no love for the things inside of it, as we might say.

Miss SAPIENTIA.—What is inside of it?

Miss ECSTACY.—Miss Sapientia! you have always such a lot of questions to put.

Miss SAPIENTIA.—Well! I want to know.

Miss ECSTACY.—I should have thought you would have known all by now.

Master CLEVERBOY.—No: we can never know all.

PAPA.—True. Miss Sapientia's question is quite reasonable. That which is inside the history of Israel is this: God: what He intends doing: what He wants us to do: what His purpose was in putting man upon the earth: how He wants man to occupy himself while alive, and His reason for making him subject to evil, and His intention with him in the ages that are to come. Now, one reason why young people find the history of Israel dry is because they have no love for these things. They are not to be blamed altogether. They are to be borne with and instructed. Experience will show them how short-lived and unsatisfying all the things are that belong merely to present human pleasures: and they will begin (some of them) to want to know and understand the higher things of life.

Miss ECSTACY.—You are preaching, pa.

PAPA.—Not exactly: I am explaining how it comes that Master Cleverboy finds the history of Israel such dry kind of stuff, and what we may hope for him in days to come when he gets older and wiser.

Master CLEVERBOY.—I shall know a lot then.

PAPA.—Not so much as you know now!

Master CLEVERBOY.—No? how's that?

PAPA.—You will know so much more that you will see that you know less than you now think you know.

Miss SAPIENTIA.—He will really know more?

PAPA.—Yes.

Miss SAPIENTIA.—You said he would know less.

PAPA.—In a sense—however, we must be getting on. We must get to the history. When we stopped last time, we had got to the borders of the land of promise. The children of Israel had had a long march of forty years, from Mount Horeb to Kadesh Barnea, although the distance is only eleven days' journey. Mount Horeb is part of the Sinaitic range—the peak upon which God descended in the presence of Israel. (*You will see a picture of it on page 184.*) We shall have something to say by-and-bye about another mount—Gerizzim; meanwhile, you must be content to see a picture of it (*on page 185*). When Moses was dead, preparations were made to cross the Jordan. Who took Moses's place as leader, you know?

Master CLEVERBOY.—Joshua.

PAPA.—Yes.

Miss SAPIENTIA.—He did not "take" it.

PAPA.—Well, no: you are right. I did not mean it in that sense. He was appointed. God appointed him before Moses died. Moses, by God's command, put his hands upon Joshua, and the spirit that was upon Moses came upon Joshua. When Moses was dead, God told Joshua of it, and commanded him to begin preparations for leading the people across. God told him He would be with him as He had been with Moses: but at the same time, it would be necessary for him to be very courageous, and also to be a diligent student of the law that God had commanded Moses to write.

Miss SAPIENTIA.—What did it mean "being with him"?

PAPA.—Well, that an angel would go with him to help him if he did his part: that God, by His Spirit would protect and uphold him, also.

Miss SAPIENTIA.—Would he see the angel?

PAPA.—Not always.

Miss SAPIENTIA.—Sometimes?

PAPA.—It mentions once—outside Jericho while the host was encamped: he saw him and spoke to him. Joshua did not know at first whether he was an angel or an Amorite captain.

Miss ECSTACY.—But that was after the crossing of the Jordan?

PAPA.—Yes.

Miss ECSTACY.—We are not across yet.

PAPA.—We are just going. After God had spoken to Joshua, Joshua gave orders to all the people to pack up and get ready. When they had done so, they began to move towards the river.

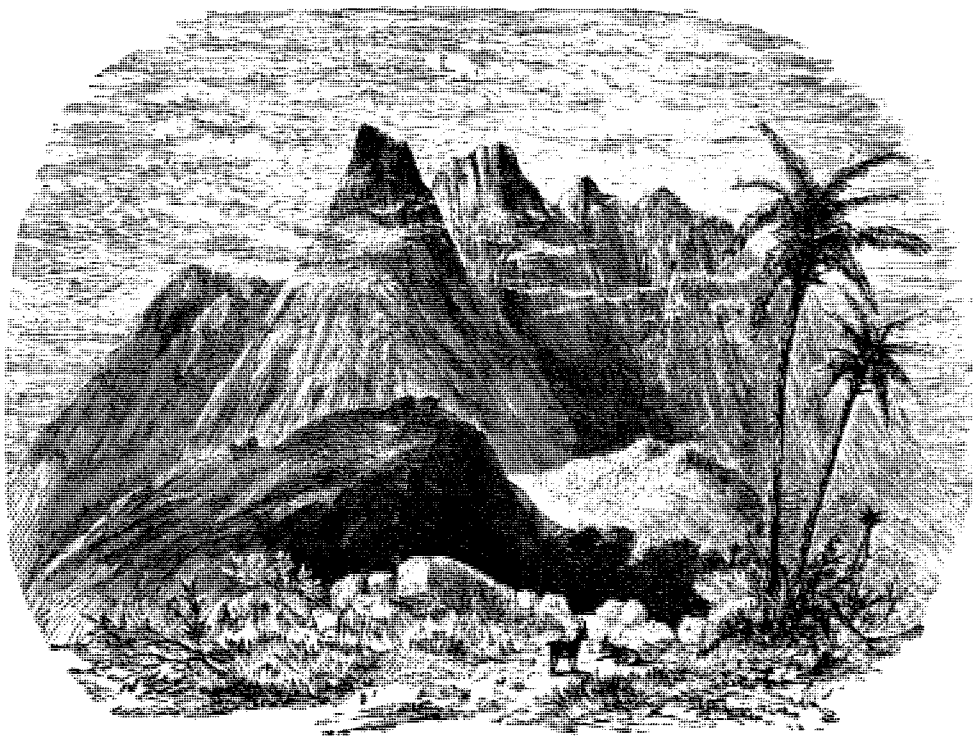
Miss SAPIENTIA.—Was it deep?

PAPA.—Deep enough to drown them all.

Miss SAPIENTIA.—How did they get across?

Master CLEVERBOY.—Oh, I know.

PAPA.—Because it was necessary that the immense congregation should see where to go. If they had not left a good distance between themselves and the priests who were leading them, the bulk of the assembly would not have seen which way to go, and there might have been crowding and confusion. The priests were to go forward in the sight of all the assembly, to the brink of the river, and when the river opened, they were to



MOUNT HOREB.

PAPA.—We are coming to that. The day before the crossing, Joshua made a speech to the people. He told them God was about to do wonders for them. He would open a way through the river. But before He did so, they would have to do certain things. They must choose one man from every tribe to go before the rest. The priests would go first, bearing the ark; and the rest would come after them, about half-a-mile behind the priests.

Miss SAPIENTIA.—Why were they to be so far behind?

follow them. The river would not begin to divide till the feet of the priests touched the water. When the river divided, the priests bearing the ark were to go down into the middle of the empty bed of the river, and stay there and all the people were then to cross, marching past the priests. And the twelve men chosen from each tribe were then to take each man a large stone from where the priests stood in the bed of the river and carry it to the opposite bank.

Miss SAPIENTIA.—Why?

PAPA.—To make a sort of pillar-memorial of

the event, for the children of after generations to see.

MISS SAPIENTIA.—Couldn't they have heard of it without that?

PAPA.—Yes, but Joshua was anxious they should see something as well as hear, so that they might keep it in their memory that God had delivered them.

MISS ECSTASY.—I suppose they did all the things you say?

PAPA.—Yes; it was all carried out according to the directions. As soon as the feet of the priests touched the brim of the water, the current of the river was stopped above that point, and the water below it soon drained away and

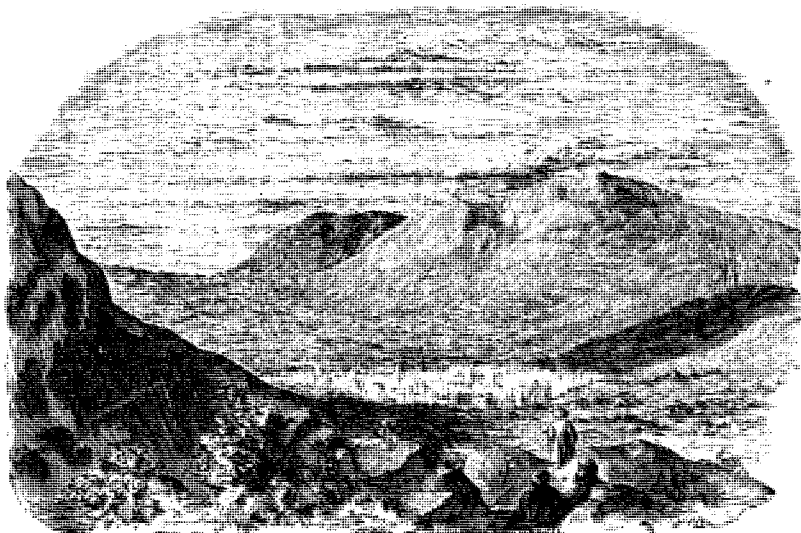
PAPA.—No; but being there, the place could be pointed to, and perhaps, when the river was low, they might be seen. Perhaps they may be discovered yet. The history says "there they are unto this day." The other twelve stones Joshua set up in Gilgal.

MISS SAPIENTIA.—Couldn't they have built a bridge to get across?

PAPA.—No doubt they could; but such a large multitude could not have got across quick enough on a bridge.

MISS SAPIENTIA.—They might have made several.

PAPA.—Yes, but the principal object of the



MOUNT GERIZZIM.

left the bed of the river dry. The water in the upper part of the river gathered up in heaps and remained in heaps, restrained by the power of God till Israel were all across. When they had all marched across, Joshua not only had twelve stones brought from the bottom of the river to the banks, but had twelve stones taken from the bank to the bottom of the river, and placed where the priests had stood with the ark.

MISS SAPIENTIA.—Why did they put stones at the bottom of the river?

PAPA.—I suppose as an additional memento.

MISS SAPIENTIA.—They could not be seen when the water covered them.

whole arrangement would not then have been accomplished.

MISS SAPIENTIA.—What was that?

PAPA.—That Israel might know that God was still among them, though Moses was dead, and that all the people of the earth might be made aware that God lived, and that He was powerful. If Israel had built a bridge or bridges, there would have been no particular meaning in their getting across; but when Israel saw and all the heathen heard that the water of the river was dried up before them, as the Red Sea had been forty years before, then they felt and knew that Almighty power was with them.

MISS SAPIENTIA.—Yes.

PAPA.—When the crossing began, the people made great haste to get all across.

MISS SAPIENTIA.—Why?

PAPA.—I suppose they were afraid that the water gathered in heaps in the upper part of the river would burst and rush down upon them.

MISS SAPIENTIA.—God would not allow that.

PAPA.—No; but the people had not learnt to have perfect faith. Some of them were faithful; but the bulk were without faith, as Moses had told them—so they hurried across. When they were all across, and the priests had come up from the bottom of the river, the water heaps began to flow, and the channel soon filled, and the river was as before.

MISS GENTLE.—The people would be glad when they were all safely across.

PAPA.—Yes. Everybody wasn't glad.

MISS ECSTACY.—Who wasn't glad?

PAPA.—The Canaanites.

MISS ECSTACY.—Oh, no.

PAPA.—The news soon spread through the whole country between Jordan and the sea, that the dreaded Israelites had walked across the river and were actually in the land of Canaan. The heart of all the kings and their people melted at the report. They had hoped the river would be an obstacle that the Israelites could not surmount.

MISS SAPIENTIA.—Why were they so afraid?

PAPA.—Because they had heard what Israel had done to the inhabitants of Midian and the kingdom of Bashan, on the other side of Jordan; and it was reported among them that God had

sent them to drive out the Canaanites as well. When they heard of the crossing of the Jordan, they knew it meant their own destruction.

MISS ECSTACY.—No wonder they were afraid.

MISS GENTLE.—No; poor Canaanites! I feel sorry for them.

PAPA.—We must not be sorry for those whom God has appointed to destruction. He tells us we must have "no pity" upon such. (Deut. vii. 16).

MISS GENTLE.—I feel as if that was wrong.

PAPA.—That is a little feeling that you will learn to get the better of. All things belong to God, and it is wrong to oppose His will in any thing. He does not give over men to destruction without a good reason. If you could have known those Canaanites, you would have seen for yourself that their destruction was righteous.

MISS ECSTACY.—Were they very wicked?

PAPA.—Yes: If you look at Lev. xx. 23, and then read the verses before, from the beginning of the chapter, you will see into what a vile state they had sunk. God took them away by Israel's sword. He is to do the same thing again on a large scale shortly. The world is now in a wicked and godless state, and when Christ comes, there will be a great destruction of life all over the world.

MISS GENTLE.—I don't like to think of that.

PAPA.—We must think of truth, my child, however rough it may be. You don't like to think of the butchers killing the sheep for your dinner, or of the wild beasts catching rabbits and other creatures for their prey. But there the facts are, and we must have them, whether we like them or not.

LETTER FROM AUNT ORA.

(IN ANSWER TO ONE FROM MASTER SYDNEY ANDREW, OF LONDON.)

(Continued from last month.)

IN the Sierra Nevada Mountains, the great point of interest is what is called Cape Horn. The railway track climbs to a very high point. You get a very good view from the cars. On the platform is Aunt Ora once more. She sees, away below her 2,500 feet, a river dancing along, looking like a winding thread of silver laid in the bottom of the chasm. Men, houses, and trees away below there look no larger than toys, yet making a most lovely picture. This is said to be one of the grandest scenes on the American Continent, if not in the world. 'Tis also said that ladies often faint when rounding this Cape Horn. I once read of a raw countryman who, when taking his first ride on the cars in the

Alleghany Mountains, grew wildly excited when he saw the tops of the trees below him. He thought they (the cars) were flying. Had he come around the Cape I fear the poor fellow would have gone stark mad. Oh! how cold it is as we pass over the mountains—45 miles of snow-sheds—but it is all passed in one night, and with the morning light comes the western slope. The change is great: from frozen death to blooming life. Daylight broke on fields of ice. The sun arose o'er living green. Again are the platforms crowded, and at every stopping of the train to take in wood or water, group after group get off to gather flowers, I see some pressing them in books to send to friends. Here comes

a stranger young gentleman with his hands full of clusters of most lovely white flowers. My sister and another married lady almost put out their hands for them, so eager is their expectation. But he quietly passes them, and with a low bow, that Lord Chesterfield might have been proud of, presents them—to whom do you think? No other than your humble auntie. I divided most generously to quiet noisy tongues, but, dear me! I sometimes think people favored and successful in this life have a harder time of it than those who are neglected and a failure. Some of the flowers I have in my scrap-book were gathered in the very edge of the snow. It was one of the prettiest sights imaginable to see the sweet little beauties peeping with their clear bright faces out of the edge of the snow. Why did God wish them there do you suppose? Why are there so many flowers where no one ever sees them? I was reading in a conversation something that seems to explain it. It is as follows:—"A thing of beauty is a joy for ever." (*Tupper*). "Then this ought always to be a happy neighbourhood. But it seems to me that there is a great deal of beauty wasted." "How wasted?" "You know the familiar lines,

Full many a gem of purest ray serene,
The deep, unfathomed caves of ocean bear,
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

Ages and ages before man was created, the world was full of beauty. It is full of beauty now in places inaccessible to man. Even here, the wilderness has for thousands of years blossomed like the rose with no eye to admire it, if we except now and then a stray wild Indian. "He that formed the eye shall he not see? He that formed man to enjoy the beautiful, shall he not enjoy it?" "Do you mean that God enjoys the beautiful in the sense in which man enjoys it?" I don't know how else to express it. Man was made in God's image; he was made like God. As there exists in man, in a limited degree of development, a faculty which perceives that property of matter, which we call beauty so infinite perception of beauty may exist in the divine mind. As man in a limited degree experiences satisfaction in contemplating the beautiful in God's work, so God may experience infinite satisfaction in contemplating the beautiful in His own works. Creation is but a written expression of the divine idea. One of the most eminent of naturalists, after describing some of the beautiful forms of the early animal creation preserved in the Silurian rocks, speaks in this wise: "When one has become by long study of nature, in some sense intimate with the animal creation, it is impossible not to recognise in it the immediate action of thought and even to specialise the intellectual faculties it reveals. It speaks of an infinite power of combination and analysis of reminiscence and prophecy of that which has been in eternal harmony with that which is to be; and while we stand in reverence before the grandeur of creative conception, as a whole there breaks from it such lightness of fancy, such richness of invention, such variety and vividness of colour, nay, even the ripple of mirthfulness—for nature has its humorous side also—that we lose our grasp of its completeness in wonder at its details, and our sense of unity is clouded by its marvellous fertility. There may seem to be an irreverence in thus

characterising the creative thought by the epithets which we derive from the exercise of our mental faculties, but it is nevertheless true that the nearer we come to nature the more does it seem to us that all our intellectual endowments are merely the echo of the Almighty mind, and that the eternal archetypes of all manifestation of thought in man are found in the creation of which he is the crowning work. (Agassiz.)

But here we are in California at last. Down grade with accelerated speed, and with a grand sweep we are in the great Sacramento Valley (or San Joaquin, I don't know which it is called just here). No houses are anywhere in sight, but sometimes a wire fence that seems to have no end. One field (or rather pasture) must contain thousands of acres. Large herds of sleek and prosperous looking horses, cattle, and sheep are dispersed in picturesque groups under widely scattered (as I call them) moss-oaks. I never saw anything like it before. Long streamers and graceful festoons drape the trees from topmost to lowest boughs. Now, the capital of the state (Sacramento) comes into view as we wildly sweep on. The Capitol building is the first object that meets the eye when approaching the city from the East. A very fine showing it makes, and is (as I suppose) a credit to the State. The city is situated on the Sacramento River, a large stream navigable for steamboats, I don't know how many hundred miles. You ask "Does it rain much?" We have just two seasons, wet and dry, like in the tropics. In some parts of the State great anxiety is felt because of lack of rain, but this river has had too much rain sometimes, causing it to overflow its banks, dikes and what-not, destroying much property, and sometimes life. Once when it was flooded a young brother of mine was passenger on one of the river steamers. He said the turbid water was full of debris, and presently with other things a Chinaman astride a log, and holding on for dear life. Some men on board called out, "Where you go, John?" (all Chinamen are called John.) The poor fellow answered, with chattering teeth, "No, sabe," which means "I don't understand," but the men took it as a huge joke, and turned it to mean that he did not understand where he was going to. No more did he, for none of them tried to save him. Which were more heathen I wonder, the well dressed gentlemen (?) on the gilded steamer or the half-drowned Chinaman on the log? What constitutes a true gentleman? Is it dress, rank, wealth, or position? or is it *principle* which dictates kindness, gentleness, and compassion? Which? One more night on the train, and the next forenoon we reach Oakland, eight miles from San Francisco, which we reach by crossing an arm of the bay on a ferry-steamer. Arrive at San Francisco on Saturday, the day on which the steamer starts for Los Angeles. We immediately enter coaches and drive to the wharf; go on board, but just as we are starting, Mr. H. and family, as well as our party, get off because the ship is full to overflowing. A coach is standing ready to take us to the American Exchange Hotel. Very magnificent in its appointments, and *first-class* in both fare and *price*. So much so that we exchange for the New Atlantic, where the fare is much better, with only *second-class* price. What was that I heard not long ago? "Nothing now-a-days is made for *wear*, only to *sell*." True. All *show*, no *substance*. But my little nephew (he didn't tell me his age) and honoured correspondent, asks, "Are there

towns with streets, or is it all country?" Well, my dear, San Francisco is pretty well, according to my experience. I have no statistics at hand to give you the exact size and population, but I guess it will compare very well with Cincinnati, Ohio, St. Louis, Missouri, Davenport, Iowa, and Chicago, Illinois. I have never seen any larger, but many smaller. Never far enough east to see New York, nor far enough south to see New Orleans, but even they are small when compared to London and Paris. But you must recollect that the oldest settlements in this country are young when measured by Europe. The English here call England the "mother country." The German always speaks of Germany as the "Father-land." The Irish of Ireland as the "ould counthry," etc. History states "Sir Francis Drake was a famous sailor. In one of his expeditions on the Isthmus of Panama, he climbed to the top of a lofty tree whence he saw the Pacific Ocean. Looking out on its broad expanse, he resolved to "sail an English ship on those seas." Returning to England, he equipped a squadron. He sailed through the Straits of Magellan, coasting along the Pacific shore, to the southern boundary of Oregon. He wintered (1578-9) in *San Francisco* harbour, returning home next season by the Cape of Good Hope." "He was the first Englishman who explored the Pacific coast." Yet England was at that time more than 1000 years old in history. America is young, fresh and vigorous. A child in years, and in some respects a precocious child. Precocity is not always pleasant. In 1835-6 there was a youth who from injury to his eyes from too much study, left Harvard College, Mass., and came a common sailor to this coast. He kept notes of all he saw and did. He afterwards published these notes in a book called "Two years before the Mast." It is an entertaining and instructive book in its way, and to be found in our school libraries. California, at that time, belonged to Mexico and not to the United States. San Francisco at that time was called Yerba Buena, and consisted of the Presidio (Mexican fort) and mission

buildings. Ruins of these "Mission," church, or convent edifices are to be found all along the coast. Spanish Catholic priests founded them for the conversion of the Indians to their superstition. Well, in 1839, less than 25 years after his first visit, Richard H. Dana (author of the book spoken of) came again to the coast—not this time as a sailor before the mast, but as a ripe scholar having completed his college course—and become established in a learned profession. Thus he writes after second visit:—"In 1836 all around was the stillness of nature. In 1839 the superb steam ship, Golden Gate, gay with crowds of passengers and lighting the sea for miles around with the glare of her signal lights of red, green and white and brilliant with lighted saloons and state-rooms, bound up from the Isthmus of Panama, neared the entrance to San Francisco, the great centre of a world-wide commerce. Miles out at sea, on the desolate rocks of the Farallones, gleamed the powerful rays of one of the most costly and effective light-houses in the world. As we drew through the Golden Gate (entrance to the bay) another light-house met our eyes, and in the clear moonlight of the unbroken Californian summer, we saw on the right a large fortification protecting the narrow entrance, and just before us the little island of Alcatraz confronted us—one entire fortress. We bore around the point toward the old anchoring ground, and there covering the sand-hills and valleys, stretching from the water's edge to the base of the great hills, flickering all over with the lamps of its streets, and houses lay a city of 100,000 inhabitants. I awoke in the morning and looked from my window over the city of San Francisco with its store-houses, towers and steeples; its court-houses, theatres and hospitals; its daily journals; its well-filled learned professions; its fortresses and lighthouses; its wharves and harbours with its thousand-ton clipper ships, more in number than London or Liverpool sheltered that day; and itself one of the capitals of the American Republic and the sole emporium of new world—the awakened Pacific."

(More another time.)

A MONTH'S SUNDAY SCHOOL LESSONS.

BY A TEACHER.

2 SAM. 19 CH. VER. 11. TO VER. 40.

IT would seem that the men of Judah were excluded from the tribes of Israel of ver. 9; indeed a party distinction is implied throughout the chapter—*Judah versus Israel*—the latter had distinguished themselves from the former in the beginning of David's reign, by their adherence to Jchbosheth (ch. ii. 10). We find David sending a message to the priests at Jerusalem, urging them to enquire of the elders of Judah why they were the last to wish the king restored. Zadok and Abiathar, being in Jerusalem, would be better able to communicate with the royal tribe than David who was away in Gilead. The affectionate reminder of David's connection with Judah, and the promise to make Amasa's promotion permanent had the desired effect, the unanimous verdict was, "Return, thou and all thy servants," and Judah (chosen representatives probably), went to Gilgal to give the king an escort befitting his

dignity. The rule is pretty universal that "men will praise thee when thou doest well to thyself" (Ps. xlix. 18), and Shimei's conduct was no exception. At the head of 1,000 men of Benjamin he hastens to join the men of Judah in their reception of the king. His craving for pardon met with a kindly response from the king, and the ancient custom of sparing enemies in the day of victory (see 1 Sam. x. 27, and Chron. xi. 12, 13), procured for him a respite, but it was probably not in David's power to permit the curse to go unpunished (1 Kings ii. 8), for the sin of cursing God's anointed was in a sense cursing God. The events of verses 24 to 30 took place in Jerusalem, and should have come between ver. 2 and 3 of ch. xx. This mode of relating events out of chronological order is of frequent occurrence in Scripture; the upshot of the explanations from Mephibosheth was that he and Ziba should divide the land as David had ordered at the first (ch. ix. 10),

Ziba should occupy, and pay his master's rent. In Barzillai's refusal to accompany David to Jerusalem, we get a glimpse of one of the pleasures of the court, "the singing men and singing women." The young shepherd harpist evidently retained his love of music and doubtless had surrounded himself with the choicest and most skilled musicians of the kingdom. What an elevating and entrancing recreation! We do not forget that David's reign was a shadowy representation of future splendour. From Jer. xli. 17, we suppose Chimham (pronounced Kimham) had some estates near Bethlehem, perhaps some of David's paternal property.

REMARKS.—Ver. 28.—Dead men—or men appointed to death. A reference to the prevailing custom of a king of a new dynasty generally putting to death surviving relatives of the old. Ver. 35.—Singers. Solomon's testimony of one of the delights (Eccles. ii. 8). The use David made of his talent. 1 Chron. xv. 27-28 : ch. 25. Prophetic, Ps. xxviii. 4, 5, 6 ; Rev. xv. 3, ver. 20. The house of Joseph—ten tribes, represented by Ephraim, son of Joseph, find passages.

2 SAM. CH. 19, VER. 41 TO CH. 20.

We now come to a period, the importance of which is sometimes overlooked: that in which the germ of the rupture between Judah and Israel was planted. The full development did not occur till David's grandson came to reign, but perhaps the seeds of contention may be traced to this epoch. The cause was jealousy. Judah had ignored Israel in the matter of restoring the king to his city, and the latter, under the headship of Sheba, revolted. We should imagine from ch. xx. ver. 5 that Judah was not so loyal as they might have been. Three days were not long enough for Amasa to rally them round David's standard, so Abeshai was despatched. Joab, ever irrepressible, follows with his mighty men, and comes up to Amasa at Gibeon. Amasa there takes the lead, having been made commander-in-chief instead of Joab, and we have another sad result of jealousy. Joab subtly and barbarously kills his rival, and immediately, by the help of one of his favourites, takes his place, and leads on the forces in pursuit of Sheba, till they come to Naphtali. Here, at Abel-beth-Maachah, they overtake him. This well-fortified city must have had at one time a reputation of wisdom, and was the common referee of the country. Sheba's revolt was not so successful as it at first promised to be, it looks as if his followers had all deserted him, and he, after rambling throughout all the tribes at last either by force or with consent, finds himself in this place. Joab draws all his force against the city—one wonders where the elders are, for only one woman offers to treat with Joab and her wisdom saved the city. She pleads that it was a city famous for wisdom, that the inhabitants were peaceful and faithful, and that it was a part of the inheritance of the Lord. Joab assures her that the quarrel is not with the city, but with the traitor that was harboured among them, whereupon she uses her influence with the citizens and persuades them to cut off Sheba's head. Next comes an account of David's Court after his restoration. We cannot help being struck with his Methodical and well-organised constitution. In glancing through the record of his rulers we find a place for every one and every one in his place,—just what will obtain under his great antitype.

REMARKS.—Attention might be directed to the orderly arrangement of the kingdom: Orders of Priesthood, (1 Chron. xxiv. 4, 5), Choir of 288 for praise, under 24 teachers, (1 Chron. xxv.), 24 Orders of Levites to wait on the Priests, (1 Chron. xxiv.), 4 Orders of Levites in charge of the gates of the House of the Lord, (1 Chron. xxvi.), 12 courses of officers, (1 Chron. xxvii. 1), each tribe had a ruler (1 Chron. xxvii.).

2 SAM. CH. XXI.

For the history of the Gibeonites, see Joshua 9th. Their name in David's time came to be Nethinims (*i.e.* given to God) Ezra viii. 20. We have no account of the injury that Saul had done them; perhaps they shared in the wholesale slaughter of the priests (1 Sam. xxii. 19) as their office was to do the menial part of the service connected with the altar (Josh. ix. 27). The oath, by which God had been made an immediate party to the cause, entitled them to the protection of the nation, and, although the violation of the solemn oath had remained long unpunished, the time had now come for an account to be rendered. Saul was dead—but his house was a BLOODY HOUSE, and with them God would reckon—much suffering, doubtless, was entailed on Israel by the three successive years of famine, but God knows when and how His people need purging, and at one stroke can effect many results. David was obliged to ask God the reason of so unnatural an occurrence, and, being informed, refers the matter to the Gibeonites, who could not find satisfaction by money—probably they knew the law. Blood for blood (Gen. ix. 6; Numbers xxxv. 31 to 33.) David took care that Mephibosheth should not be among "the seven men of his sons," five were grandsons, the sons of Merab, and thus Saul's treachery to David (1 Sam. xviii. 19), was punished. The Gibeonites say, "We will hang them up to the Lord," *i.e.*, to satisfy His justice, not *only* for our reputation, and in Gibeah as it were before their own door, they expiated the guilt of the house of Saul. Rizpah gives us a picture of devotion and patient submission, making a tent of sackcloth, she protects the dead bodies until God's anger is turned away, and rain falls, probably the watching only lasted a few days. David, so far from being displeased, accorded them honourable interment, with Saul and Jonathan, whose bones were brought from their obscure burial place (1 Sam. xxxi., 12, 13.) This kindness was another proof that David was a man who only shed blood by force of circumstances. The account of David's engagements with the Philistines show, that there was no hope of peace as long as they had giants for champions. David began his glory by the conquest of one giant, and concludes it with the conquest of four.

REMARKS.—Refer to the binding nature of an oath (Ex. xxii. 11; Num. xxx. 2); some occasions of its use (Gen. xxviii. 20, Judges xi. 30, 1 Sam. i. 11); God has bound Himself by an oath (Ps. cx. 4, Heb. vi. 17 to 20.)

Ver. 10.—*Time* of harvest, not that there was harvest.

It would be interesting to glance at the different ways in which David was brought in contact with the Philistines.

2 SAM. CH. XXIII.

We arrive at the last prophetic words of the greatest poet that ever lived. Perhaps they are the concluding

words of the previous chapter, and contain the pith and marrow of the whole purpose of God, expressed partly in metaphor, by which so much more meaning can be conveyed than by a literal form of speech. David alludes to the meanness of his origin—the son of Jesse—that he was raised upon high. His elevation was of God, and, although his house at that time did not quite answer to the description of ver. 4 and 7, he knew that in a “great while to come” an offshoot would spring forth that would combine those attributes. The passage, “the man must be fenced (or filled) with iron and the staff of a spear,” was fulfilled when Christ was pierced (John xix. 34). None of God’s promises can fail. We do well to follow David’s advice (1 Chronicles xvi. 15). The list of mighty warriors that assisted in the subjugation of the nations and protected David on his throne, is divided into three ranks, all equally serviceable, if not equally great, which reminds us of the usefulness of all the members of Christ’s body, explained by Paul (1 Cor. xii. 14 to end). The list is headed by those who had done the greatest exploits—Adino, the Ezhlite, Eleazar, the son of Dodo, and Sham-mah, the son of Agee. Wonderful feats are recorded of

each. Next in honourable mention are those captains over a little company of 30, who went with David to the cave of Adullam—Abishai was the foremost among them, but even he did not attain to the rank of the first mentioned three. Next to Abishai is Benaiah. The third is not named, inferior to the second three, but of great note are thirty-one others, whose surnames were taken from the place of their birth. Some of them we find mentioned in 1 Chron. xxvii., as appointed to serve the king in any matter of business. Joab is not named among any, either he was so great that he did not need to be, or so bad he did not deserve to be.

REMARKS.—A very great deal may be said of first 7 verses; explain metaphor (Deut. xxxii. 2; Is. xl. 6, 7; Mal. iv. 2.)

Shew that Christ’s brethren and sisters have all to perform exploits that need courage and resolution and only those who maintain that attitude to the end will be admitted to a share in the future government of the nations.

PUZZLES AND CURIOUS THINGS TO FIND OUT.

THESE AND THOSE.

DOUBLE ACROSTIC.

Those by these were given,
These by those are known.
These in those still live and speak,
Though these themselves are gone.

1. A widow pleading, “Do *this* for me,”
Prevailed by her importunity.
2. “Can good come out of Nazareth?”
“Come and see,” he answereth.
3. Two men strove for the ten tribe throne,
Till this one prevailed, and reigned alone.
4. The oxen ploughed, and the asses beside them fed,
These took them away, and left the servants dead.
5. ’Twas silver, ’twas gold, ’twas a leaden weight;
Now ’tis ability small or great.
6. A king, who into proverbs wrought
The wisdom which his mother taught.
7. I was the first, although the last,
Dark the shadow by me cast.
8. These are stretched out in the evening cold and grey,
But when the day breaks these will flee away.

My. C.

“GO THOU AND DO LIKEWISE.”

Rise, Peter, kill, the voice proclaimed;
Write the next *act* in order named.

What was it once a prophet told,
Good men to do in days of old?

Two words are here required, take heed,
When found, retain, for both you need.

A people great, sat down to eat,
What else did they? Then rose to play

Again two words are needed here,
And both must in your line appear.

What were a people told to drink?
Two words again, add link to link.

Now a conjunction add thereto,
And this will teach you what to do.

A people ate and drank with mirth,
And praised the God of all the earth

’Twas done when Ezra was the priest,
By whose command they kept the feast.

What else were they enjoined to do?
That others might rejoice also.

The sentence found, produce complete
Where this is done the joy is great.

Here is a text for Christmas time,
For any age or any clime.
When acted on, the heart is glad,
The poor are warmed, and fed, and clad.

C. M. H.

COMPETITION PUZZLES.

ACROSTIC.—A BEAUTIFUL COMMANDMENT.

What did a great Apostle say,
 We must "*wherefore put away*"?
 A precious stone you now require,
 A sister of the blue sapphire.
 What was it Peter thought he saw,
 When being rescued from the law?
 The mother of a faithful son,
 Who, in the truth was taught to run.
 Name of a *Mount* in Holy Land,
 On which the Lord stood and shall stand.

(Here there is a hiatus in the composition which the Editor must supply as follows:—)

A guileless Israelite appears
 Whom Christ with words of welcome cheers.
 Next we want a word that mean.
 The firstborn, yet has other sense.
 Next a little word a link
 'Twixt any two things that we think.
 Next the name for net in use,
 But not as suare or gin or noose.
 The next made Israel murmur so,
 The want of it, that is, you know.
 And now the name of Abraham's Pa
 Will give you something ending, "ah!"
 After that pray find out where
 Go!-called men, aye, said they were.
 And now write down our Master's name
 And Isaac's wife of early fame.

The first letters of the answer will give you a beautiful commandment.

MS. largely amended—necessarily.

A VERY HIDDEN NAME.

- 1 The place from which the Philistines came.
- 2 An enemy of the Jews in the days of the Persians.
- 3 A god of the Ammonites.
- 4 The grandfather of one of the kings of Israel.
- 5 A queen who lost her place.
- 6 Creatures that plagued Israel.
- 7 A man to whom Paul sent greeting.
- 8 A mother who was noted for the indwelling of faith.
- 9 A Beth-elite in whose days a curse on Jericho was fulfilled.

(When you have found the answers to these questions, take a letter from each of them (not the first or last) and in the order of the answers, spell a name of a very noted land.)

DOUBLE ACROSTIC.

(TWO NOTORIOUS PROPHETS.)

1. A descendant of Esau not in the chronology.
2. A king whose mother taught him words of prophecy.
3. A Hebrew word in the English Bible which signifies my husband.
4. One of the men who withstood Moses.
5. A son of David, who tried to get the throne when David was old.
6. A prophet, who married a bad woman by divine command.

(The first letters of the answers and then the last letters will give you the names of two of the most eminent prophets that God sent to Israel.)

TRIANGLE PUZZLE.

1. The name of a book which is also the name of a covenant.
2. A wise man than whom Solomon was said to be wiser. (WANTED: not his personal name but his national name.)
3. The form in which the first fruits of the barley harvest was brought into the temple.
4. The name of the highest weight among the Jews.
5. The name of a mountain range mentioned in the Song of Solomon.
6. The larger half of Mammon.
7. The mother of all living.
8. The central letters in the name of a prophetess.
9. A letter which also has the sound of a word.

(The answers, placed one under the other with their centres in a line, will give you a triangle spelling the same word on each side, namely, the name of one of the most precious things at present upon the earth.)

LAST MONTH'S PUZZLES.

"THE LORD DELIVERED THEM."—*Shadrach, Meshach, and Abednego.*

Thus:—*Samaria* (2 Kings xvii. 26); *Horob* (Exod. iii. 1-2, and xvii. 6); *AusterE* (Luke xix. 21); *DiminishE* (Prov. xiii. 11); *RempheN* (Acts vii. 43); *Associate* (Isa. viii. 9); *CrashinG* (Zeph. i. 10); *HO* (Ruth iv. 1).

"A COMFORTING ASSURANCE."—*The meek will he guide in judgment: the meek will he teach his way* (Psa. xxv. 9.)

Thus:—*The meek* (Matt. v. 5); *Will* (Luke xxii. 42); *He Guide* (Psa. xxxii. 8); *in Judgment* (2 Cor. v. 10); *The meek will he teach* (1 Tim. ii. 12); *His way* (Nah. i. 3).

PICTORIAL ENIGMA, QUERIES, RIDDLES, INTELLIGENCE, &c.

QUERIES FOR BOYS AND GIRLS TO ANSWER.

(A picture card to each of the best three answers.)

1.—Where was the Tabernacle first set up after the children of Israel had subdued the inhabitants of Canaan ; and what was the first business Joshua proceeded to attend to after it was set up ?

2.—Where was the business done and who helped Joshua in the doing of it ? What place was given to Joshua at the division of the land ?

3.—To what tribes were cities given out the portions of all the other tribes, and why ? and to what particular additional purpose were six of those cities appointed ?

4.—Which of the tribes were dismissed to the eastern side of the Jordan by Joshua at the close of the war ? and how came it to be necessary for them to be dismissed more than the other tribes ?

BIBLE RIDDLE.—No. 29.

Backwards, and forwards, exactly alike,
Such a word cannot often be found ;
For if you behead me, and then me curtail,
I've still very much the same sound.

Not only so, but my meaning remains
Very much the same in both cases ;
I am first a mother, who deeply complains,
And then one who trust in God places.

BESSIE,

(Of whom the Editor begs pardon for emendation).

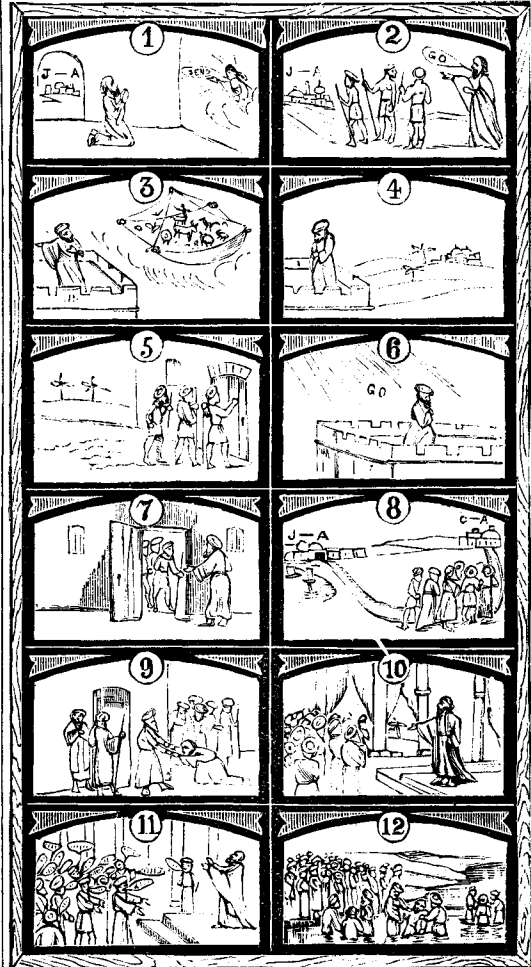
NAMELESS SCENES FOR BOYS AND GIRLS WHO KNOW THE BIBLE.—No. 32.

A pool, as you see ; not a natural pond, but a built place for holding water. It is very ancient ; it is near a city—an ancient city in an ancient land (in a sense, all lands are ancient, but all lands have not an ancient history as this has). Round the pool were porches. In the days of Christ, sick folk used to assemble in these porches for the sake of the healing power of the water when stirred by an angel. Christ visited these porches once, and healed a man without the water. There, that is enough to enable all the boys and girls who know the Bible to say what the picture is.

PICTORIAL ENIGMA.—No. 36.

No. 1.—The sons of the prophets ask Elisha to go with them to take up his abode at the Jordan (2 Kings vi. 1-3). No. 2.—They come to the Jordan and cut down wood to make a house. No. 3.—While felling the timber, a man's axe-head flies off and falls into the water. No. 4.—The man in trouble (for the axe was borrowed) applies to Elisha, who asks him where it fell. No. 5.—Elisha casts a stick into the water at the place, which causes the axe head to float. No. 6.—The man reaches out his hand and takes the axe out of the water. No. 7.—The King of Syria invades the land of Israel. No. 8.—Elisha sends word to the King of Israel where the Syrians have pitched, with advice not to go near. No. 9.—The King of Israel sends messengers to see, and finds the Syrians exactly where Elisha had said. No.

10.—This happening several times, the King of Syria demands of his soldiers who it is that is sending word to the King of Israel : they tell him it is none of them, but Elisha who knows what the king says in his



bedchamber. No. 11.—The King of Syria sends the messengers to find out where Elisha is : they return with the report that he is at Dothan. No. 12.—The King of Syria arrives at Dothan, and surrounds it with an army.

All communications and remittances must be sent to the Editor, ROBERT ROBERTS, Athenaeum Buildings, Edmund Street, Birmingham, for whom the "Children's Magazine" is printed by J. G. Hammond & Co., at that place