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EDITED BY C. C. WALKER.

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C. C. WALKER, 21, HENDON ROAD, SPARKHILL.

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

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Vol. X.

A VISIT TO A BIBLE FAMILY—(Continued).

LAST visiting day, boys and girls, we met Jacob and his family journeying from Padan Aram to Canaan. You must imagine that after we left them Jacob travelled on to Succoth, and from there made his way in course of time, to Hebron, the favourite home of Abraham and Isaac. If you look at your maps it will be easy for you to trace Jacob's journey southwards. His resting places after leaving Succoth were Shechem, Bethel, Ephrath or Bethlehem, Edar, and lastly Hebron. Towards this last place let us now direct our steps. Do you remember when we were last at Hebron?

“Oh, yes, I shall never forget it. It was when Sarah was buried in the Cave of Machpelah.”

Ah, Mary, since then Abraham has passed away, and has been laid to rest in this same cave.

“I am glad he was not buried whilst we were there. I don't like funerals.”

It does not do to be guided solely by our likes, Bobby. It is good for us to be made sad sometimes. If we never thought about death and the grave, we should never be concerned about that glorious release from death which God has so mercifully arranged for those that love Him, and this would mean for us the loss of the joys of eternal life. When we are in the company of those who are always laughing we are likely to forget the serious side of life, and the necessity for redeeming the time as the Scriptures so constantly enjoin (Ps. xc. 12; Ecc. ix. 10; Eph. v. 16).

“That is, I suppose, why the Scriptures say that the wise go to the house of mourning and the foolsh to the house of mirth (Ecc. vii. 4)?”

Yes, Mary. But we need not be always in the house of mourning. We are to rejoice with those who rejoice. What we need to remember is that we must not always turn from scenes of sorrow. These have a place, and an important one, in forming our characters.

Do you remember something very notable that happened to Abraham at Hebron, Mary?

"Yes, three angels appeared to him."

"I thought the name of the place where they appeared was Mamre."

Mamre is a part of Hebron, Bobby. It is described as "Mamre which is in Hebron." But Jacob's tents are in sight. Let us find out whether the patriarch will receive us.

Our messenger returns and conducts us into Jacob's presence. Joseph, a bright intelligent lad, is standing by his father's side. After cordial greetings, Joseph begs to be allowed to stay and hear what Jacob may have to say to us. Assent is given, and Jacob enters on a long, but most interesting, narrative. He tells us that when he had served Laban for twenty years God bade him return to the land of Canaan. He says that owing to Laban's unfriendliness he feared he would be forced to leave Rachel and Leah behind him. So, Jacob says, he and his household started off, without saying they were going, and that they did this whilst Laban was away sheep-shearing. Jacob describes how Laban pursued him, but was prevented by a dream from God from doing him any harm. After Laban had gone back, Jacob says he was face to face with yet another trouble. This time it had to do with Esau. Jacob describes how, in order to pacify Esau, he sent a kind message to him, telling him of his whereabouts and prosperity. When the messenger came back Jacob was greatly alarmed, so he tells us, to hear that Esau was coming to meet him with four hundred men. Jacob says that he carried his trouble to God and asked him to deliver him from it. He also describes how he took from his cattle a very handsome present for Esau consisting of goats, camels, oxen, and asses. He says that once again God brought him safely through the danger, for Esau met him in a most friendly way and accepted the present.

But further trouble was in store for Jacob, so he tells us. He says it all arose through his

daughter Dinah going to visit the daughters of the Canaanites when he was living at Shechem. He tells us that the young Hivite prince, Shechem, took a great fancy to Dinah, and forcibly detained her and requested that he might be allowed to marry her. Jacob explains that he could not consent to his daughter marrying a Canaanite, however high his rank might be. So, he says, he talked the matter over with his sons, with the result that, later, Dinah's two brothers, Simeon and Levi, without his knowledge or consent, went and killed the young prince, and all the men of the city, and brought back their sister. This act of his sons, Jacob explains, put him in terror lest all the Canaanites, hearing what Simeon and Levi had done, should come down upon him and his household and kill them. Jacob says that God once more delivered him by filling the hearts of the Canaanites with fear to follow after him or molest him.

Jacob says he has one more sad occurrence to relate and then will turn to a brighter topic, the visits of the angels. The sad event, he says, was the death of his beloved Rachel just as they were nearing Ephrath. As he speaks to us about the matter Jacob is overcome with grief, and asks to be excused for awhile. Joseph follows in order to comfort him.

"Poor Jacob, what a sad life he had."

True, Mary, but Jacob's sorrowful history is very helpful to us. By pondering his troubles, and the way in which God provided ways of escape for him, we can take courage when we are in difficulties.

"Jacob brought a lot of his troubles on himself. If he had not allowed Dinah to go visiting the Canaanites Shechem would not have wanted to marry her."

No doubt, Bobby, we all bring trouble on ourselves at some time or another. But God's goodness extends even to helping us through difficulties caused by our own weakness and folly if we are striving to do what is right. How often has your father helped you out of a scrape when you have shown sorrow and willingness to listen to him! God is not less kind than a human parent. I think, however, you may be far from right in saying that the Shechem affair was due to Jacob's negligence. His children did not always wait for his consent in what they did. We see this from the conduct of Simeon and Levi.

C. H. J.

BIBLE HIDE AND SEEK.—No. 29.

A PERSON.

Hide.—I have thought of a person.

Seek.—Man or woman?—Man.

Old or New Testament?—Old.

Early or late?—Early.

Before or after the flood?—After.

Time of Moses?—Yes.

Was he old or young?—Young.

Was he married?—It is not recorded.

Was he a good man?—No.

Did he occupy a prominent position in Israel?

—He stood related to a very prominent position.

Did he ever succeed to it?—No.

Did he perform some notable act?—Yes.

A bad act?—Yes.

Was it a public act?—Yes.

Were the children of Israel affected by it?—
No.

Was anyone affected by it?—He was himself.

Is his death recorded?—Yes.

Did he die a natural death?—No.

Did he die on account of the act he performed?—Yes.

Did a younger brother of his perish in exactly the same way?—Yes.

A PLACE.

Hide.—I have thought of a place.

Seek.—Old or New Testament?—Old.

Was it a town?—Yes.

In Palestine?—Yes.

North or South?—North.

Was it an important place?—No.

Was some prominent person connected with the place?—Yes.

A king?—Yes.

An Israelitish king?—Yes.

Was it his birthplace?—No.

Did he live there?—No.

Was he king of Israel or Judah?—He reigned before the division of the kingdom.

Did he go there often?—We only read of him going there once.

Was a battle fought there?—Not in the time of this king.

Did he go there for a particular object?—Yes.

Was his visit of a public or private character?
—Of a private character.

Did he go alone?—No.

Did he go to see someone there?—Yes.

Someone of note?—Noted in a way.

Did he live there?—Who?

The man he went to see.—It was not a man.

A woman?—Yes.

Did she live there?—Yes.

Was Saul the king who visited the place?—
Yes.

A THING.

Hide.—I have thought of something.

Seek.—Old or New Testament?—Old.

Before or after the time of Moses?—After.

Time of the Kings?—No.

Before?—Yes.

Was it large or small?—"Large" is scarcely the term to apply to it. It was probably "long."

Was it light or heavy?—Rather light.

Is it mentioned in connection with one of the Judges of Israel?—No.

Had the Israelites anything to do with it?—
Yes.

All of them, or only a few?—Two of them.

Did it belong to either of them?—No.

Was it a peculiar thing?—No.

Was it useful or ornamental?—Useful.

An article of everyday use?—That would depend upon the use made of it.

Could it be used in several ways?—Yes.

Was it used in several ways?—It was used in two different ways.

By different people?—No, by the same people.

By the two Israelites?—Yes, and someone else.

Someone not belonging to the house of Israel?
—Yes.

A man or woman?—Woman.

Did they use it for a good or bad purpose?—
Good.

Were many people affected by its use?—
Several.

Was it employed to save their lives?—Yes.

Is its colour mentioned?—Yes.

THRESHING.

LAST time the simple ways of the East were compared with our Western ways in the matter of eating and washing, and the same might be done with the way of threshing grain, and in fact all the ways of agriculture, from ploughing to threshing. But the East is changing slowly as the purpose of God with the land ripens, and now we may

one you would hardly guess what it was. It is a long handle with a short piece of wood for a beater, attached by a leather hinge. It swings freely, and beats the wheat till the grain falls from the head. This was what Gideon was doing in secret, for fear of the Midianites (Judges vi.).

Another method mentioned in Scripture



PRIMITIVE THRESHING (CHINESE).

see modern reapers and binders and threshers even in the fields of Palestine.

In the picture is shown the ancient Chinese way of threshing grain. A little sheaf is held in the hands and beaten on the sloping frame till the grain has all been forced through the slats on to the ground below.

In Old Testament times the grain was threshed on a threshing floor with a flail, which is a thing scarcely to be seen now, and if you saw

was by spreading the grain in the ear on a flat surface, and driving oxen over and over it till the grain was trodden out. It is in this connection that we have the kindly command given, "Thou shalt not muzzle the ox that treadeth out the corn," which shows that "God *does* take care for oxen," and if so, shall He not take care of those who strive to please Him? Certainly He will.

In Isaiah xli. 15, there is yet another style

of threshing referred to by the prophet. This was a sort of sledge, *Morag*, as it was called by the Jews. It had sharp teeth or slats on the bottom, and it was driven over the corn. This was a wasteful and cumbersome way of working, as indeed all of these ways are in comparison with the thresher of to-day. Some of our little Australian and Canadian readers could tell us about that. What a noise and bustle! What a puffing and a whirring! And how the sun-tanned men work, and what awful quantities of tea they drink—bucket after bucket, and still they want more. And all the while the beautiful clean wheat is pouring out at one end of the great machine, and running into bags ready for stacking away. If Gideon could possibly have seen this, he would have been a good deal more afraid than he was of the Midianites; and the peaceful calm of the fields where generous Boaz blessed his reapers, and loyal Ruth gleaned among the sheaves, would have been rudely broken had one of these latter-day monsters of civilisation broken in upon them.

Threshing is a favourite figure in the Bible. God has declared that He will thresh the nations in His anger. His harvest is coming, and the wheat, though it be put through rough usage in the threshing time, yet will not be injured, but the chaff and waste will be burned up. In the beautiful words of the Revelation, the redeemed are spoken of as those who have come out of great tribulation. Let us all, young and old, so try to do our part in God's ways, that we may be the wheat of the garner, and not the chaff of the threshing floor.

C. A. L.

THE DESTRUCTION OF SENNACHERIB.

The Assyrian came down like a wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of his spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

Like the leaves of the forest when Summer is green,
That host with their banners at sunset were seen,
Like the leaves of the forest when Autumn hath
blown,
That host on the morrow lay withered and strown.

For the angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed,
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved and for ever grew
still.

And there lay the steed with his nostrils all wide,
But through them there rolled not the breath of
his pride;
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

And there lay the rider distorted and pale,
With the dew on his brow, and the rust on his mail:
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

And the widows of Asshur are loud in their wail,
And the idols are broke in the temple of Baal,
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord.

(Byron).

ANSWERS TO QUESTIONS.

155. Yes, in Psalm cx. 4; and nine times in Hebrews.

156. Melchizedek was King of Jerusalem, King of Peace, King of Righteousness, Priest of the Most High God, and combined in himself the offices of King and Priest. He blessed Abraham after the destruction of his enemies, and brought forth bread and wine. So Christ will bless the seed of Abraham, and they will sit at his table after the destruction of their enemies, when Christ is King and Priest at Jerusalem reigning in peace and righteousness.

157. To see the number of the stars, for so, God said, should his seed be.

158. Trust in a promise, as shown by a child to a loving, wise father who has never deceived it.

159. Genesis xvii. 20.

160. Abram means "Father of height," or "Exalted father"; Abraham means "Father of a Multitude"; Sarai means "God is Prince," and Sarah "Princess."

BIBLE HIDE AND SEEK.

May-June number (page 86).—

PERSON.—Eliab, David's eldest brother.

PLACE.—The Pool of Siloam.

THING.—The sword of the Philippian jailor.

A BRAVE GIRL AND A FLOOD.

THIS is an extract from a private letter, and is published without permission. Narrabri is in New South Wales, in Australia.

“Sunday morning, January 16th, I took Edna for her morning walk to the Narrabri Creek, just at the back of the town. I could see it was rising rapidly. At 6 a.m. that morning there was no sign of water from the creeks, but about 9 a.m. the water was half-way down our street, and people moving as fast as possible. There is another creek we can see from the front of our house, called Doctor’s Creek, and that also overflowed. After dinner, Glad, and I walked to the main street, but could not get to Harry’s shop, as the Narrabri Creek had overflowed. We came home, for the greater part of the way having to wade through water, and imagine our surprise to find our yard flooded, and the water all down the street. Fortunately, we had our floor coverings up and furniture up on bricks. . . .

“As Harry did not return, Dan and I had tea with our chairs in the water. I sat on my feet as they were very cold. I said I would go to bed, as we did not think the water would get any higher. On going to my room I heard splashing outside. It was the man next door trying to catch his horse. He called out: ‘Are you still there—you had better get away to safety or you’ll be drowned,’ but I said, ‘I don’t think so—if the water gets any higher Dan will saw a hole in the ceiling, and we will get there.’ Then Harry came home and asked us what we thought was best to be done, as it was too late to get away, and the flood was by this time a rushing torrent. Harry said to get bedding on the roof and stop there; so we took the mirror top off the sideboard, put it on the roof, and the cupboard on the table, then wire mattress and bedding, then drawers from wardrobe and dressing table, also machine, tin trunks, gipsy table, Primus stove, carpets, bikes, go-cart, and some boxes, nailed chairs to

the walls, took all food out of the dresser drawer, and the drawers out of that also, as it had the knives in it. By this time I was waist-deep in the water, and very cold. There was not a soul to be seen, but bulls, goats, and sheep were calling out in all directions. Last of all we got the fowls and the cat, and then we climbed up by the tank, the water being by this time 2 feet 4 inches in the house, and 6 feet deep in the streets.

“When we got settled by making two beds and getting dry clothes on, we had our readings. It seemed very strange we should read that verse, ‘Where two or three are gathered together in my name there am I in the midst of them.’ Those words were very comforting, considering the plight we were in. At last we laid down to rest, but we had no sleep. We could see the water rising, as it was moonlight, till only the tops of the fences were out of the water, and the roaring of the rushing waters was louder than the sea.

“I think we must have dozed off towards morning, but at daybreak we could see the water had fallen about an inch. How thankful we were. It was a beautiful sight. As far as we could see, and further, it was one large sheet of water, four miles wide. As the sun grew hotter, we made a tent out of sheets and ropes, and covered the furniture over with rugs. We were quite a curious sight, with the people on the balconies of the hotels and on windmills looking at us. Harry took our photo, but it was a failure. We had two eggs, so I boiled them on the Primus, and made sandwiches and a cup of tea. About 9 o’clock Dan took a strong stick and walked and swam up to the hotel to relieve Glad’s mind, as she did not know how we were faring. He brought home some cakes. After dinner, Harry and Dan went away to take photos. The water had by this time gone down 18 inches. It was very hot up on the roof, and I had no shoes to put on, and no hat, so I climbed down and came inside the house, and when Dan came home I walked along the street with his help. After tea, we had our readings and laid down. Dan gave us some music on his mouth organ, and Harry and I

fell asleep, and never woke until next morning at daybreak, and the water by that time was only six inches deep. We got brooms and washed the mud out of the house. It was very hard and slippery work. We washed the tide mark off the walls also, then scrubbed the floors, and then proceeded to the kitchen. The stove was thick with mud, as the flood water came to the top of the stove.

"It is better now, and our house is straight again, carpets down, and all streets and yards dry. But washing day was the worst of all. All the white clothes were soaked in ready for washing on Monday. The water came right over the tubs, and the clothes were yellow instead of white. But after a lot of trouble, they are white again. Dan had some clothes thrown over the edge of the clothes basket. It was rolling about in the flood, and we could not find his clothes. But while he was scooping a lot of mud away from the door, his clothes came to light. We were very fortunate not to lose anything, but we stayed and looked after our house, instead of being frightened and running away to safety. I said the water would have to be very high to wash the house away, and if it reached the top, you could say good-bye to Narrabri.

"The people next door went to the railway station, and slept in the railway carriages. When they returned, their house, furniture, etc., were ruined. Chairs and the sofa were floating about in the water, and the piano was completely spoilt, as the water came up to the keyboard. Winter clothing that was put away was found in the mud. They certainly took the oilcloth up, and laid it on the bed, but the water came over the bed, so that it is not much good. The Creek Bridge that connects Dangar Village with the town has gone, but they have a rowing boat, and the fare is a penny each way. One can hardly imagine water doing so much damage. Fancy it carrying a massive bridge away; only two of the studs left, and the road (the approach to the bridge) is torn up, and looks like two quarries. We stood on the edge and looked down these immense holes. The railway line is built up high (viaduct style). The water washed the uprights away, which left the railway line hanging down each side of the bridge. You can imagine what a ruined city Narrabri looks. All the fences are either lying down or just about to fall."

THE BIBLE AS A PALACE.

THE Bible is a beautiful palace, built up out of sixty-six blocks of solid marble—the sixty-six books. In the first chapter of Genesis we enter the Vestibule, which is filled with the mighty acts of Creation. The Vestibule gives access to the Law Courts—the five books of Moses—passing through which, we come to the Picture Gallery of the Historical Books. Here we find hung upon the walls, scenes of battle-fields, representations of Heroic Deeds, and portraits of eminent men belonging to the early days of the world's history. Beyond the Picture Gallery we find the Philosopher's Chamber—the book of Job—passing through which, we enter the Music Room—the Book of Psalms—where we listen to the grandest strains that ever fell on human ears.

Then we come to the Business Office—the Book of Proverbs—where, right in the centre of the room, stands facing us the motto "Righteousness exalteth a nation, but sin is a reproach to any people." From the Business Office we pass into the Chapel—Ecclesiastes, or the Preacher in his pulpit—and thence into the Conservatory—the Song of Solomon—with the Rose of Sharon, and the Lily of the Valley, and all manner of fine perfumes, and fruits and flowers, and singing birds.

Finally we reach the Observatory—the Prophets—with their telescopes fixed on near and distant stars, and all directed toward the Bright and Morning Star, that was soon to arise.

Crossing the Court, we come to the Audience Chamber of the King—the Gospels—where we find four vivid, life-like portraits of the King Himself.

Next, we enter the work-room of the Holy Spirit—the Acts of the Apostles—and beyond that, the Correspondence Room—the Epistles—where we see Paul and Peter, and James, and Jude, busy at their desks, and if you would know what they are writing about, their epistles are open for all to study.

Before leaving, we stand for a moment in the outside Gallery—the Revelation—where we look upon some striking pictures of the Judgment to come, and the glories to be revealed, concluding with an awe-inspiring picture of the Throne Room of the King.

Selected.

THE COLUMN OF TRAJAN—ROME.

ABOUT a hundred yards east of the new and magnificent national memorial to Victor Emmanuel which has just been unveiled in Rome, stands the column of Trajan, as seen in the accompanying picture. It is right in the centre of the city, and is only a little distance north of the celebrated Forum Romanum.

It is a very interesting monument in many ways, and takes us back almost into the apostolic age. You can see from the level of the ground at the railings near the church in the background of the picture, how much ancient Rome has been buried in the course of some 1,800 years. This is the inevitable tendency of time and the forces of nature in the cases of all ancient cities. Here the Tiber overflowed from time to time, leaving deposits of mud when the floods subsided; and the dust of centuries, and the rain washings from the hills helped in the burial process. The Roman Forum is still deeper buried, as the excavations show. Of course, the sieges and plunderings of the barbarians helped greatly in the process.

Trajan was emperor from A.D. 98-117. He followed Nerva, who reigned 96-98. And before Nerva was Domitian, 81-96. In the latter year, A.D. 96, John received the Apocalypse. So we see how near the apostles we get when we look at this column.

There were great persecutions of the Christians in Trajan's days, and of this God had warned the brethren beforehand, in Christ's epistle to the Church in Smyrna (Rev. ii. 10). Christ promised a crown of life to those who were "faithful unto death." The victims were so many that the Roman Governor, Pliny, wrote to the Emperor Trajan to consult him as to what was to be done to suppress the rising "superstition," as he put it. And Trajan wrote him a letter approving his methods. These letters are among the most valuable Christian evidences extant. You may read them in *Eureka*, vol. i., pp. 254-255.

There was a Temple of Trajan beyond the column, on a spot now covered by the church and houses seen. And there was a Forum of Trajan reaching a long way back from the standpoint of the picture. The columns that are standing up from the excavated floor, are

those of the Basilica Ulpia, a kind of Town Hall bearing Trajan's family name.

The column is 127 feet high, and is formed of thirty-four blocks of white marble, twenty-three of which form the shaft. It was completed in A.D. 114, and, as Trajan died in the Parthian war, he did not live to see this monument that was to mark his fame so long. It is said that his ashes were buried in the base of the column by his successor, Hadrian.

The spiral sculpture on the column celebrates Trajan's wars against the Dacians. The figures at the base of the column are about two feet high; but as the height of the column increases the figures are likewise increased in height, so that at the top they are nearly four feet high. Thus they appear to be of the same height as seen from below. You may see casts of some of these in the South Kensington Museum. There are not less than 2,500 figures in these sculptures.

Dr. Forbes tells us that there are several references to this monument in the Latin authors:—"Dion Cassius says of Trajan: 'He erected in the forum that bears his name a vast pillar, as well to serve as a receptacle for his bones as to be a monument of his magnificence to posterity.' And again: 'The bones of Trajan were put into the pillar we have mentioned, and to reverence his memory, sports were celebrated for several years afterwards, which were called Parthica.'"

Originally a gilt bronze statue of Trajan stood on the top of the column. But it has long ago disappeared. The present statue is that of PETER, which was placed there by Pope Sixtus V., in 1588. "Peter" is eleven feet high. What would Trajan think if he could view the burial of his forum and the weather-beaten column, with its records of his exploits crowned with the statue of the Nazarene fisherman, whose "superstition" he vainly tried to suppress some 1,800 years ago?

But modern Rome cannot boast much over Trajan. The "superstition" of the Popes is quite as bad as that of the pagans. When Christ returns and Peter is on the scene again, we shall see real Christianity enthroned for the first time. And Jerusalem will arise from the dust of ages when Rome, with all her mighty monuments of vanished greatness, is swallowed up for ever.—Ed.



THE COLUMN OF TRAJAN—ROME.

THE GREAT DESIGNER—(Continued).

I WILL try to explain what I mean by "the balance of power" by an example. Some of you read the newspapers, and those of you who do not, hear what is going on in the world. Now you will find almost always a big fuss going on about some ambitious nation or another becoming too strong, or trying to become too strong, or endeavouring to master its weaker neighbour. When such things take place, you will generally find that the rulers of the other nations put their heads together and say the thing ought not to be, lest it should disturb the "balance of power"; in other words, lest the ambitious nation should become too powerful, and swallow up all the little nations. So you see the "balance of power" is maintained by one nation watching the other very closely, and keeping it in check.

Well, sometimes the ambitious nation says "I *won't* be kept in check; I *will* swallow up my weak neighbour." And perhaps he will try to make out that his weak neighbour is wicked and barbarous and deserves to be swallowed up; or perhaps he will try to show that his weak neighbour doesn't mind being swallowed up, and indeed rather likes it. Then there begins a terrible dispute, and perhaps the nations come to blows, and there is a long and frightful war. Generally it ends in changes that are scarcely improvements, and usually the "balance of power" is maintained; but sometimes it has ended in the ambitious nation being more powerful, till it goes on year after year, greedily adding fresh provinces to its empire. Such a state of things never lasts, but while it lasts it is very inconvenient and very burdensome.

Perhaps you now see how important this "balance of power" is, and how difficult it is to preserve it in the ways of men.

But in nature—that is in the works of God—it is very different. There the balance of power is quite as indispensable; for without it we

should now and then have all our houses blown down by a hurricane, all our fields burnt by the sun's heat, or all the inhabitants of the earth swept away by a deluge; for without speaking of the other forces of Nature, the winds and the sun and the rain would be quite strong enough to produce such results, if they were not kept in check.

Yet all the forces of Nature are so nicely balanced, that while each performs its work, it works without destroying. Now and then indeed there are slight, very slight, departures from the balance of power, but very soon it restores itself by some convulsion, affecting but a small part of the earth, such as an earthquake, a whirlwind, or a thunderstorm. These are destructive sometimes, but they are no doubt for the general good, evil though they may at the time appear to be. We know and see the good of a thunderstorm; perhaps we may some day see, when we have grown more clever, the good of an earthquake.

Be that as it may, the balance of power is the rule of Nature, and the exceptions above named, if carefully examined, will be seen to have for their object the enforcement of the rule.

Well, what do you think this proves? I know what your answer will be. I am sure you will say that the forces of Nature cannot have separate and independent rulers, as the kingdoms of earth have; that as all the forces of Nature pulling in different and sometimes opposite ways, and each performing different useful work, still balance one another *exactly*, there must be but One Creator who created these forces, but One who governs them.

And so you will believe in the unity and oneness of God.

N. S. JOSEPH.

(All those who have been interested in Mr. Joseph's delightfully interesting way of showing the proofs from Nature of the existence of One God, will be pleased to know he has written on the subject, "What we know about God." All being well, this will commence next time.)

YOUNG MEN OF THE BIBLE.

IT was to a young man—Timothy—that the aged apostle, Paul, wrote concerning the Holy Scriptures: They “are able to make thee wise unto salvation through faith which is in Christ Jesus.” Who does not want to be wise? Who desires to be without faith? Solomon says “If thou be wise, thou shalt be wise *for thyself*” (Prov. ix. 12): that is, you will reap the benefit. On the other hand, if thou scornest, thou alone shalt bear it; that is, its punishment will fall on you. It is written “Without faith it is impossible to please God.” So then, we require wisdom and faith, and we can obtain them from God’s word. For the Bible is a mine of wealth, a chart setting forth the characters of those who have lived in ages past. It sets before us the great and good, also the unholy and profane. In the words of one of our hymns, it teaches each “how he his life should frame.”

Look then on some of the young men of the Bible. Imitate the good, eschew the evil.

CAIN AND ABEL.—Although the record is brief, we see how Cain went on from evil thoughts to angry words and deeds of blood. He is to us the type of those who, sent away from the presence of the Lord at the judgment seat, shall seek death and not find it. Abel, though dead, yet speaketh, he exhorts us to have faith in God. The lesson to us is, Check your thoughts, restrain your words, control your deeds, beware of envy and jealousy. Life is the gift of God. It is for Him alone to give or to take. “Vengeance is mine, saith the Lord.”

ISAAC seems to have been of a quiet, gentle disposition. His infancy was embittered by Ishmael’s “mocking,” and no doubt the event at Mount Moriah when he was nearly offered up, and received back, as it were, from the dead, would leave its mark upon him. God is called the Fear of Isaac. A phrase full of meaning.

JACOB.—It was when Jacob fled from home and lay with his head upon the stones of Bethel that God promised to be with him and bring him back in peace. From that moment, Jacob faithfully served God, and God cared for him and fulfilled His word. God asks us also to serve

Him. He has asked you by giving you the knowledge of the Truth. Make your choice. Be wise and serve the Lord. Let no man take thy crown.

JOSEPH opened his heart to his brothers and was hated for it. One of our earliest and bitterest experiences is to find our confidence misplaced; our secrets betrayed. We must set a guard upon our tongue. “A fool,” says Solomon, “uttereth all his mind, but a wise man keepeth it till afterwards” (Prov. xxix. 11). Joseph’s was a sad lot. Stolen away from home, sold into slavery, an exile, imprisoned and disgraced. Yet God preserved him, and we see him exalted, honoured, next to the King, permitted to see his much-loved father again, and to close his eyes in peace. His two sons, Manasseh and Ephraim, were included in the twelve patriarchs. He died in hope of the Kingdom. His bones rest in the hallowed soil of the promised land till the resurrection morning. Truly it is good for a man that he bear the yoke in his youth; and the day of one’s death is better than the day of one’s birth, for if it end well, then it is well.

NADAB AND ABIHU and HOPHNI and PHINEHAS teach us that God will be sanctified in them that draw nigh to Him, and that it is a fearful thing to fall into the hands of the Living God, for our God is a consuming fire.

MOSES.—His experience recalls the words of the Psalmist, “When my father and mother forsake me then the Lord will take me up.” Cast out on the Nile, brought up at the Court of Pharaoh, nursed by his own mother, he went forth in the strength of his manhood to deliver his groaning people. He was rejected by them, fled to Midian, led a lonely shepherd’s life for forty years. Called of God, he led Israel forth from Egypt, a stiff-necked, murmuring people. He died after a most eventful life of 120 years, the meekest of men, and is now idolised by that nation whose fathers wanted to stone him.

JOSHUA, SAMUEL, ELISHA, teach us that before honour cometh humility. We must learn before we lead.

C. A. BOWER.

(To be continued.)

CONVERSATIONS ABOUT THE TRUTH.

BETWEEN A FATHER AND HIS CHILDREN.—No. 31.

Father.—We broke off last time when we were talking about the wagons that the children of Israel offered, and which God told Moses to accept from them for the service of the tabernacle. They were free-will offerings.

Sapientia.—What is a free-will offering?

F.—A thing or things offered of free-will—not commanded, but given out of generosity to the work of God. The Princes had looked on 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.

Eva.—The weights they had to carry, you mean?

F.—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.

S.—That would take them all: did he give none to the other set?

F.—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 on to the sides of them. They did not require wagons. Now I suppose you would not like any more on that subject?

E.—I should think we have had enough about mere marching.

F.—It was not mere marching.

Robin.—Oh, march in good order.

E.—Now, Master Robin.

R.—We march at school—march, march, all in good order.

E.—But we don't want to hear about that just now.

Gertrude.—He likes to talk about what they do at school, poor little boy.

E.—But this isn't school.—Now, hush, Master Robin (*who was about to say something*).

F.—I was saying it was not merely marching.

E.—What was it then?

F.—There was much connected with it of a very serious character.

E.—I am afraid we don't understand that.

F.—Well, how long were the children of Israel engaged marching through the wilderness?

William.—Forty years.

F.—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?

E.—I never thought of that.

S.—How was it, father?

F.—I have no doubt you know something about it if you think.

W.—It was something connected with the spies, wasn't it?

S.—Oh, yes; spies were sent, and brought back an evil report.

R.—O, spy; I spy.

E.—Now, Master Robin, you don't understand. You must keep quiet. It is a different kind of spy we are talking about altogether.

S.—In a sense it is the same—to spy, to look.

R.—Me peep through spy-glass.

E.—Hush.

S.—Why were spies sent?

F.—You know why the children of Israel left Egypt?

S.—To go to the land of promise, wasn't it?

F.—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 Num. 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.

S.—Did they go ?

F.—Yes, they entered the land, and marched through from north to south.

S.—It is a wonder the people allowed them.

F.—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 Eshcol.

E.—I suppose the fruit would be very nice ?

F.—Very. It was some of the most splendid fruit ever grown upon the earth.

G.—Were the people glad when they saw it ?

F.—Yes, but they were very soon in a very sorrowful state.

S.—Why ?

F.—Because of what the spies said about the land.

S.—What did they say ? Did they say it was a bad land ?

F.—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.

E.—That was not right, was it ?

F.—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.

S.—Did they all speak the same way ?

F.—No : there were two of them spoke differently—Joshua and Caleb.

S.—What did they say ?

F.—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.

S.—What did the people say ?

F.—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.

S.—What made them cry ?

F.—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.

E.—It was wicked of them to talk like that.

F.—It was. But they did worse.

E.—What ?

F.—They said they would kill Moses and appoint another leader who should take them back to Egypt.

S.—Did they try ?

F.—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.

G.—Oh, I hope they didn't do anything.

F.—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.

S.—What did He say ?

F.—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.

E.—What did they people say to that ?

F.—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.

S.—Did they stay ?

F.—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.

G.—The poor Israelites !

S.—Well, they should have obeyed.

G.—I do feel so sorry for them.

F.—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.

G.—Surely God could help it.

F.—No : there are things He cannot help.

E.—I thought all things were possible with God.

F.—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.

E.—That is strange.

F.—Not so strange as it looks. Think. You have got some plants in pots 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 ?

E.—Yes, I could, of course.

F.—Would you ?

E.—No.

F.—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.

E.—Yes, I see.

F.—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.

S.—But couldn't He make people so that they should obey Him.

F.—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 Gertrude 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.

W.—And wandered forty years.

F.—Yes. Many interesting things happened during those forty years.

S.—And some dreadful ?

F.—Yes, and some dreadful.

BIBLE PUZZLES, ETC.

SINGLE ACROSTIC.

1. Name a man whom God elected
Chief of all his priests to be.
2. Name a man whose life-long blindness
Jesus cured, and made him see.
3. Name the favoured child of promise,
Sire of Israel's chosen race.
4. Name a noble heathen woman
Made a Christian by God's grace.
5. Name a maid of wondrous beauty
Who became a monarch's wife.
6. Name a child whose guilty father
God foretold should lose his life.
7. Name a prophet, brave and upright,
Who rebuked an erring king.
8. Name the maid whose songs of triumph
Made the dreary desert ring.
9. Name the youth who fell whilst sleeping—
Died; and was by Paul restored.

The initials of these answers
Give a saying of our Lord.

DIAMOND PUZZLE.

1. I begin trouble, but it may be
The beginning of sweet tranquility.
2. Some for destruction and some for bliss,
But the Lord in his wisdom knows them that are
this.
3. A race long doomed in the ways of pain,
But one of them brings it to joy again.
4. Sound it, sound it, and loud and free
Let the glad clang ring over Egypt's sea,
Where the waters of God in their judgment
poured,
Thus let all thine enemies perish, O Lord.
5. She laughed at the thought as a thing absurd,
Then contradicted the angel's word.
6. As she gathers her young ones and shelters them,
So Christ would have shielded Jerusalem.
Turn me around that all may see
His figure of sheltering charity.
7. Scorn me not for my low estate
For I from a word can a world create.

BIBLE RIDDLE.

We left our little ones at home,
And whither we went we did not know;
Yet for the people's good did roam,
And lost our lives for doing so.

Then walked we in a perfect road,
Before the wicked in full view;
We lived for men, and died to God,
Yet of religion nothing knew.

SQUARE WORD.

1. First of his wondrous works the Lord did here.
2. Into this governor's charge the prophet went.
3. Vainly one sought the fig-tree year by year:
4. This man his aid to faithful Abram lent.

QUESTIONS.

161. Why did Abraham have to buy a place of burial?
162. Why did Abraham send so far for a wife for Isaac?
163. Did Abraham marry again after Sarah's death?
164. How did Esau lose his birthright?
165. Why was Jacob's name changed?
166. What is the "hope of Israel"?

ANSWERS TO BIBLE PUZZLES.

Single Acrostic.—

"Eschew evil, and do good."—1 Pet. iii. 11.

- | | | | |
|-------|------------|-----|------------------------|
| 1. E | nhakkore | ... | Judges xv. 10. |
| 2. S | ennacherib | ... | 2 Kings xix. 6, 7, 37. |
| 3. C | enchrea | ... | Acts xviii. 18. |
| 4. H | aniah | ... | Jer. xxviii. 16, 17. |
| 5. E | li's | ... | 1 Sam. iv. 11. |
| 6. W | ay | ... | John xiv. 6. |
| 7. E | leazar | ... | 1 Sam. vii. 1. |
| 8. V | ashti | ... | Esther i. 11, 12. |
| 9. I | chabod | ... | 1 Sam. iv. 21. |
| 10. L | amech | ... | Gen. iv. 23, 24. |
| 11. A | hithophel | ... | 2 Sam. xv. 12. |
| 12. N | athanael | ... | John i. 49. |
| 13. D | aniel | ... | Dan. vi. 10. |
| 14. D | elilah | ... | Judges xvi. 5. |
| 15. O | thniel | ... | Josh. xv. 17. |
| 16. G | amaliel's | ... | Acts xxii. 3. |
| 17. O | mer | ... | Exod. xvi. 16. |
| 18. O | nesimus | ... | Col. iv. 9. |
| 19. D | athan | ... | Num. xiv. 31-33. |

Diamond Puzzle—

A
A N T
A N G E L
A N G E L I C
T E L E M
(E) L I M
C

Bible Riddle—

The Brazen Serpent (Num. xxi. 9; 2 Kings xviii. 4).

Square Word—

D O G S
O H E L
G E R A
S L A Y

(For "Answers to Questions" see page 5.)

THE CORNER.

This number, as promised last time, has the list of prize winners for the past year, and it is just about the same length as last time, but some of the third-prize winners of last year are found in the first-prize list this time. This is as it should be, and shows the value of experience. It also shows the value of what we were talking about last time—**PERSEVERANCE**, for some just lost a prize by a few marks, and some of these did not send in the last answers at all. Had they only answered one puzzle they would be in the Prize List. What a pity to lose a prize for the want of a little more endurance.

Several sent in suggestions for their prizes, and as far as possible all these have been followed, and we hope all will be pleased. Some offered to send money to make up the value, but never mind this; the Editor is quite willing to stretch a point, when he can do it without injustice to others. He cannot give a book worth six or seven shillings for a shilling prize to one little girl. If he did, what would the first-prize winners in the same family say about it?

Among those who chose their own prizes is **ELSIE WHITE**, who comes second in the first-prize list. She writes:—

DEAR MR. WALKER,—As you have so kindly asked the competitors who think they have a prize to say what book they would prefer, I am taking the opportunity. I think I have gained marks enough for a first-prize, and I should like, if possible, *Exposition Daniel* (Dr. Thomas), which will be very interesting, and very helpful on the truth which I hope some day to obey. It has given me great pleasure to compete for the prize; but it is not altogether the prize we work for, but for the knowledge of the Holy Gospel. Trusting the Magazine will continue and the competitors also increase. Your sincere friend, **ELSIE WHITE**.

Another little competitor writes from California:—

DEAR MR. EDITOR,—I like "The Corner" very much. I thought I would send in the little poem "The Bible a Divine Light," which I found in the back of my old Bible. I tried the summary this time, but I couldn't put that where it tells about the tribes in few enough words. We have had a nice little shower this morning, something quite unusual in Southern California at this time of year, and it has made everything look fresh and green. Hoping to win a prize this year, I am, your little friend, **HELEN C. STOCKS**.

THE BIBLE A DIVINE LIGHT.

How shall the young secure their hearts,
And guard their lives from sin?
Thy word the choicest word imparts
To keep the conscience clean.

When once it enters to the mind,
It spreads such light abroad;
The meanest souls instruction find,
And raise their thoughts to God.

'Tis like the sun, a heavenly light,
That guides us all the day;
And through the dangers of the night,
A lamp to lead our way.

Thy word is everlasting truth,
How pure is every page;
That holy book shall guide our youth,
And well support our age.

Helen is not the only one who approves of "The Corner," we are pleased to say, and her little poem from the old Bible is very suitable for it. She will find her hope of winning a prize realised this time.

DON'T WAIT.

Sometimes children think they can't do anything worth doing till they grow to be men and women. If you should say to your little right hand "I am not going to use you while you're small, I'll wait till I grow up and I'll save all your strength till then," by the time you grow up it would become quite useless. It would not have grown, it would have become so small and weak that it would be unable to do any work. That is what would happen to your mind and your heart, if you do not use them. Do what little good you can—that will make your heart and your mind stronger—able to do brave and noble things when you are men and women—even to do brave and noble things while you are but children. C. A. L.

INTELLIGENCE.

CARDIFF.—Our annual outing was held on Whit-Monday, June 5th, and we again visited Creigiau, a delightful little place about eight miles from Cardiff. We numbered about eighty, including visitors, and were blessed with beautiful weather, thus enabling both children and brethren and sisters to spend a most enjoyable time. Our visitors came from New Tredegar, Trealaw, Aberdare, Llanelly, Newport, Rhydfelan, and Bristol. May we all attain to that glorious day of rest, which remaineth for all the children of God, when we shall be blest with the everlasting sunshine of the divine love and presence, of which (as the speakers reminded us) our little gathering was but a foretaste.—A. R. MEAD, *Secretary*.

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TO THE CHILDREN.

That is to you Children who send, or wish to send, answers to the various questions propounded in the *Magazine*, under the heading of Bible Puzzles, Hide and Seek, Questions, and what not. It will be necessary for you to observe the following

RULES.

1. **SEND IN TIME.**—Be sure and send within 4 weeks after the publication of the *Magazine*. Any answer arriving in Birmingham after that day will be too late. (In Australia—Post answers within 2 weeks of receipt of *Magazine*).

2. **RIGHT SIZE OF PAPER.**—Write on note paper size (the size of this page folded in half), and write *only on one side of the paper*.

3. **PUT THE RIGHT HEADING AT THE TOP.**—Always state on the top of the paper what the thing is you are answering, and the page of the *Magazine* where it occurs.

4. **ONLY ONE THING ON ONE PAPER.**—Never answer more than one thing on the same paper. That is, if besides interpretation of Puzzles, you send answers to Hide and Seek, answers to Questions, &c., let each sort be all on a paper to itself. A new paper to each subject, and all paper the same size. Do not use bits and scraps. Write neatly, and leave good margins.

5. **YOUR NAME, AGE, AND ADDRESS AND DATE OF WRITING ON EACH PAPER.**—Write your name, age, and address, and the date of writing at the bottom of everything you send. Sign each paper in full,—name, age, address, and date.

6. **MARK OUTSIDE THE ENVELOPE.**—Up in the corner to the left, outside the envelope, write *Children's Magazine*, and then, just under, mention whatever you send.

7. **MUST BE YOUR OWN WORK.**—The answers must be your own work. You must not ask anybody. Unless you state at the end that you have done it without assistance (and, of course, you won't tell a lie), your work will not be noticed. *If you are under eight years of age, you can have help from others, and you need not write at the end that it is your own. But then your answers will not come into the same list with those that are eight and over.*

8. **MUST BE UNDER SIXTEEN.**—You must be under 16 to get a prize. Those between 14 and 16 will be allowed to send in a summary of the "Conversation," and marks will be allotted and prizes given for this bi-monthly as follows:—First Prize, book, value not less than 2s; Second, Book or Pamphlet, 1s.; Third, Book, 6d.

PRIZES.—Marks will be allotted bi-monthly, and the names of those earning them given, together with the number of marks gained, on the cover of the magazine.

At the end of the year the marks will be added up, and prizes given as under:—

First Prize, Book, value 2s. 6d.; Second Prize, Book, 1s. 6d.;
Third, Book, 1s.

To obtain a First Prize you must gain a good number of marks (more than three-quarters of the possible number). Three-quarters of the marks possible will gain a Second Prize. Half marks will gain a Third Prize.



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

No. 32.

SEPTEMBER-OCTOBER, 1911.

Vol. X.

A VISIT TO A BIBLE FAMILY—(Continued).

PAY attention, children. Jacob is about to continue his instructive narrative. He says that he had often heard his father speak of the visits paid by angels to Abraham, but that he (Jacob) had never seen any of these heavenly beings until they appeared to him in the vision of the ladder at Bethel. He tells us that although he felt very frightened at the time, the thought that God was watching over and caring for him largely removed his fear. He says also that the angels frequently appeared to him in dreams. He relates how, after Laban had returned from pursuing him, a number of these holy messengers met him, and that he marked the circumstance by calling the place where they were seen "Mahanaim," or two hosts or camps. Jacob says also that an angel visited him on the night before the coming of Esau and his four hundred men. He observes that on this occasion he wrestled with the angel, and would not let go until he had received a blessing. Jacob grows excited as he describes how he

clung to this divine messenger until the blessing was obtained, and how the angel used his supernatural strength upon him and with a touch lamed his thigh. In blessing him, Jacob says, the angel changed his name from Jacob to Israel. Jacob repeats the angel's words: "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed."

Jacob proceeds to narrate how, on reaching Bethel, after his return from Padan Aram, an angel again appeared to him, and confirmed both the changing of his name and the promise that he should inherit the land. Jacob speaks of how he set up a pillar in the place where this happened, and anointed it with oil in the same way that he did the stone on which he slept when first he passed through Bethel on his way to Laban. Jacob brings the interview to an end, and after wishing both Jacob and Joseph "Good-bye," we turn our faces homewards.

"Why don't angels appear now? Is it because we are so wicked?"

Your question is interesting, Bobby, but I don't think you have quite hit on the right reason for the non-appearance of angels. They truly did not come to Adam so often, and talk so freely, after he had sinned as they did before. At the same time we have to remember that since he sinned, they have appeared a great many times to different people. The reason why they never appear now may be because we have the Bible. In the Scriptures God's promises are revealed plainly and fully. And we are taught by them many things which the angels were sent to teach and assure Jacob and the others—things which, in our days, equally apply to the righteous. I am sure you elder ones will be able to think of the passages which will bear me out in this.

"In Gen. xxviii. 15 words are addressed to Jacob which are applied in Heb. xiii. 5 to all believers."

Quite right, Mary. Can you quote the apostle's words?

"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee."

Yes. And there is also another passage in Hebrews which teaches that although the angels do not now appear to any, yet they visit the earth and minister to the needs of the righteous. You had this text, Mary, as a proof a short time back.

"I remember—Are they (angels) not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"

Good. Yes, although we never see angels we know they minister on our behalf. The Scriptures tell us very much about angels. I would like each of you to try and tell me something about them.

"They got no wings."

Babs is quite right. How do we know that angels have no wings? True, because they have often been taken for men, which would not be the case if they had wings. Now, something else.

"They are always obedient to God."

"They are mighty, glorious, holy, wise, deathless."

Excellent, excellent!

"But please I want to ask why, if the angels are so strong, Jacob was able to hold one?"

The explanation is simple. The angel permitted Jacob to do it—just as many a persistent little boy is allowed to hang on to a kindly parent till he gets what he wants. Had the angel wished to do so he could have thrown Jacob aside or even killed him. But this angel was sent to encourage Jacob, not destroy him.

"I can understand it now."

I think the circumstance contains a beautiful lesson. Suppose Jacob had not made the effort he did to detain the angel what would have been the consequence?

"His name would not have been changed."

Quite so. And from this we gather that God is moved to respond when a righteous man puts forth all his energy to obtain his blessing. God is pleased and never angry when His children approach Him in a right way and ask for right things. I hope, boys and girls, you will one day be amongst God's children and then this incident concerning Jacob will be a great comfort to you.

"But the angel was not God."

He was God's representative. As we are told elsewhere God's name is in the angels, and He performs much by their means. When a king's soldiers do any great deed under his command the king is said to have done it. Angels far more closely represent God than soldiers do their king. But you will understand this better when you grow older, and even better still if you are permitted to become equal to the angels, which I hope may be the case some day.

"Angels are not flesh and blood like us, are they?"

No, Tots, they are of divine or spirit nature. And that is the nature to which we shall attain if we are obedient to the gospel.

"Why was the changing of Jacob's name so important?"

Because, Bobby, Jacob's new name expressed God's intentions regarding him. You know the meaning of "Israel"? Yes, it signifies "A Prince of God." For Jacob to receive this name, when he was only a stranger and a pilgrim in the land, was an assurance that he would one day become in God's kingdom one of His princes or rulers. This name is a help

(Continued on page 21.)

BIBLE HIDE AND SEEK.—No. 30.

A PERSON.

Hide.—I have thought of a person.
Seek.—Man or Woman?—Man.
 Old or New Testament?—New.
 Was he a prominent person?—Yes.
 Was he good or bad?—Good.
 One of the apostles?—No.
 Was he a Jew or Gentile?—Jew, probably.
 Was he married?—It is not recorded.
 Was he rich or poor?—Rich.
 Did he occupy an important position among the Jews?—Yes.
 Was he a ruler?—He is not so described.
 Do we read of him before Christ's ascension?—Yes.
 Did he come in contact with Christ?—Yes.
 Was he associated with one of his miracles?—No.
 Was he a young man?—We are not told.
 Is he mentioned by name?—Yes.
 Did he take a prominent part in connection with Christ's burial?—No.
 Do we read of him performing some act?—Yes.
 A good or bad act?—His act was the outcome of a good mind.
 Had it to do with Christ?—Yes.
 Was Christ affected by it?—No, except that he was pleased with it.
 Are we given any information in regard to his personal appearance?—Yes.
 Was he very short?—Yes.

A PLACE.

Hide.—I have thought of a place.
Seek.—Old or New Testament?—Old.
 Early or late?—Early.
 Before the time of Moses?—Yes.
 Before the flood?—No.
 Was it a large place?—No.
 Was it an important place?—No.
 Was it in Palestine?—Yes.
 North or South?—Somewhere about the middle.
 Was it a city?—No.
 A village?—No.

Was it a place to live in?—No.
 Was somebody of importance associated with the place?—Yes.
 A man?—Yes.
 A good man?—Yes.
 Did he go there?—Yes.
 Upon several occasions?—No, only once.
 Was he there long?—Not very long.
 Did he perform some important work while there?—No.
 Was he alone in the place?—Yes.
 Did he go there of his own accord?—No.
 Did God command him to go there?—No.
 Was he taken there against his will?—Yes.
 Did he die there?—No.
 Would he have died if he had been left there?—Yes.
 Was he put there by some of his relatives?—Yes.

A THING.

Hide.—I have thought of something.
Seek.—Old or New Testament?—New.
 Was it large or small?—Large.
 Hard or soft?—Hard; at any rate, for the most part.
 Was it movable or stationary?—Movable.
 Could it be lifted by one man?—No.
 Is it mentioned before or after Christ's ascension?—After.
 Did it belong to one of the apostles?—No.
 To some prominent person?—Yes.
 A believer?—Yes.
 Was it an article of use or ornament?—Of use.
 Was it used by the person to whom it belonged?—Yes.
 For a good or bad purpose?—For a good purpose.
 Was anyone else connected with it?—Yes.
 Many people?—Only one other person is mentioned in connection with it.
 Was he a believer?—Yes.
 Did he have to do with it at the same time as the other person?—Yes, but not for nearly so long a time.
 Did they use it together?—For a little while.
 And then one went away and left the other with it?—Yes.
 Was it something which was used to convey a person from one place to another?—Yes.

BIBLE GEOGRAPHY.

VII.

AFTER THE FLOOD: THE NEW WORLD.

AND the ark rested upon the mountains of Ararat" (Gen. viii.). Noah waited till the waters had subsided and then came forth with his companions, and offered sacrifice and thanksgiving to God; and there and then began a new world. Those "eight souls"—1 Pet iii. 20—(Noah and his wife, and Shem, Ham and Japhet, and their wives), being "saved by water," were the making of the new world and of all subsequent geography.

Of course, you will recognise the distinction between "earth" and "world" in this connection. The "earth" was not destroyed by the flood in the sense of this material world; it was only "the world of the ungodly," and the animals under their dominion. The Bible tells us nothing concerning the age of this material world, except that God created it "in the beginning," and that before the "creation" of which Genesis speaks it was "without form and void," or "waste and void." So that when some point to the rocks and say: "These are evidently much more than six thousand years old," we can only say: "That may be, but it does not affect the truth of the Bible record, which allows for a great age of the earth."

And then again, some point to water-worn pebbles and sand that were apparently produced by the action of the sea on the beach, but are now high and dry among mountains, and say: "These appear to be the remains of the flood, but they are evidently much more than four thousand years old." To these we can only say: "You are mistaken, for Noah's flood only lasted a year, and it is not to be expected that any such traces of it would be produced in such a time, and last to this day." Perhaps there might be some great accumulations of bones, as men and animals sought the

mountain tops before the rising waters; but we do not know of anything definite in this line.

Then again, there is the question of the extent of Noah's flood. It was certainly universal, as concerning "the world of the ungodly," but is it to be understood that countries such as Greenland and Australia were at the same time overwhelmed? Perhaps not, for the expression, "all the earth," is used in the Bible with different degrees of extension corresponding to different degrees of population and exploration. This will show you how careful we must be in our interpretations of what we read; and how we ought not to jump to conclusions, but patiently study all the facts of the case; and if we find some difficulties that we cannot explain, just leave them alone, and say, like the woman of Samaria (John iv. 26), "I know that Christ cometh: when he is come, he will tell us all things."

But concerning the expression, "all the earth." Speaking on Rev. vi. 4, Dr. Thomas says, in *Eureka*, vol. ii., p. 155: "'It was given to him (the rider) to take the peace from the earth.' 'The earth,' in this place, cannot be the earth wherever men dwell, comprehending what we term Europe, Asia, Africa, America, and Australasia. The last two were unknown to the ancients, and may, therefore, certainly be excluded from 'the earth,' having relation to events being transacted in their time." And Dr. Thomas goes on to point out the obvious limitation of "the earth" to the Roman Empire.

So again, in his *Exposition of the Prophecy of Daniel*, when speaking at the commencement of "the kingdom of men," Dr. Thomas points out a similar limitation with reference to times much nearer Noah's day than the apocalyptic matters. He says: "Nebuchadnezzar had grown and become strong, 'for his greatness had grown and reached unto heaven, and his dominions to the end of the earth' (Dan.

iv. 22). In this testimony 'the end of the earth' is defined by the extent of the dominion of the Kingdom of Men. It does not extend to the entire globe, for an immense proportion of it has ever been beyond the limits of this kingdom. All Europe, America, and China were beyond 'the end of the earth' when Nebuchadnezzar sat upon the throne of the Kingdom of Men. But when the brazen-coated Greeks, under Alexander the Macedonian, established themselves in Babylon, the limits of 'the earth' were enlarged; for, in speaking of the 'third kingdom of brass,' Daniel revealed to Nebuchadnezzar that it should 'bear rule over all the earth.' When this was accomplished, 'the end of the earth,' advanced into Europe, and was defined by the western limit of Alexander's Macedonian Kingdom. But 'the end of the earth' was not yet fixed even then; for when the Iron Kingdom annexed the brazen dominions to a considerable extent, it removed 'the end of the earth' to the Atlantic Ocean. The present constitution of the Iron Kingdom has enlarged 'the earth' far beyond the shadow of the Assyrian tree when it represented the greatness of the Kingdom of Men under the Chaldean dynasty."—pp. 5, 6.

So that when we read in Gen. ix. 19: "These are the three sons of Noah, and of them was the whole earth overspread," we easily understand that Moses means "the whole earth" as far as it was populated and subdued at the time he wrote, some fifteen hundred years before Christ.

According to the Bible, Noah's flood occurred some two thousand five hundred years before Christ, and therefore we need not expect to find any trace of geography or history before that time. But many now say: "Oh, that is all nonsense, there was a king in Egypt seven thousand years before Christ." We ask his name. Menes, is the reply. When did he live? And here we get different answers. Professor Owen hinted at "seven thousand years"; Mariette said B.C. 5004; Brugsch, 4400; Lepsius, 3892; Bunsen, 3623, but later, 3059; Stuart Poole, 2717; G. Wilkinson, 2691. And a recently published *Atlas of Ancient Egypt* in a Chronological Table of the Egyptian Dynasties warns us that "the uncertainty for the early period is very great; but the date assigned to the XVIIIth Dynasty is believed to be correct within one century." Now the XVIIIth

Dynasty is put at B.C. 1592, or about the time of Moses. So that when the best authorities admit that they may be a hundred years out at that date; and when there is a difference between some of them of *above two thousand three hundred years* as to the earliest date, we may well leave them alone, and stick to the Bible.

[These things are not exactly "geography," but they have to do intimately with the tenth chapter of Genesis, which tells how "the nations were divided in the earth after the flood."—ED.]

(Continued from page 18.)

to our faith also. As long as there are Jews upon the earth the name "Israel" and its origin cannot perish.

"I can't see what the Jews have to do with Jacob's change of name."

Tell me the name most frequently applied to the Jews in the Scriptures, and I think that will give you the answer.

"Do you mean 'Hebrews'?"

They are called Hebrews certainly, but there is another name used more frequently than that. Think, children, for I am sure you know it.

"'Israelites'" or 'children of Israel.'"

Quite so. And whenever we hear this name our minds are carried right back to Jacob's interview with the angel who changed his name.

C. H. J.



PRAYER ON THE HOUSETOP.

YOUNG MEN OF THE BIBLE—*Continued.*

SAMSON seems to picture for us the modern athletic young man, full of life, health, and vigour. He rejoices in feats of strength, but gives too little attention to the moral side of his training. It sometimes seems as though it is a struggle: morals versus muscle with young men to-day. Remember the words spoken to Paul, "My strength is made perfect in weakness." "Bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Beware of Philistines and their Delilahs: "Can two walk together unless they are agreed?" Who wants a traitor for a companion?

SAUL.—Here we have a man spoiled by prosperity. He turned away from God, ruined his house, and died by his own hand. Beware of disobedience and fits of ungovernable fury. Be slow to wrath and beware of self-glorification.

Remember the word of God to Baruch, after he had written the scroll at Jeremiah's dictation: "Seekest thou great things for thyself? Seek them not" (Jer. xlv. 5).

DAVID is called the man after God's own heart. He made some mistakes, and fell into dreadful sin, and the enemies of the Bible take care that we shall not forget that. He suffered for it, and was forgiven. Let all young men keep away from temptation, and pray fervently to be kept from sin.

In the Psalms we have David's inmost thoughts and feelings laid bare. There we see his love for God, his delight in His word and works, his desire for forgiveness and favour. The youngest son, the sheep minder, he seems to have been looked down upon by his brothers. He was hated of Saul, the outlawed leader of a very miscellaneous band, the indulgent father of ungrateful sons. We have read that unselfish parents make selfish children, and we believe it. The husband of proud Michal, the king over captains who were too hard for him

(the sons of Zeruiah), compelled to play the madman before a Philistine in order to save his life; his own followers once thought of stoning him. On the other hand, he was the anointed of the Lord, the darling of the people, the hero of whom they sang: "Saul hath slain his thousands, and David his tens of thousands," a mighty warrior, a kindly man, loving justice, the sweet Psalmist of Israel, the greatest Jewish king, the ancestor as concerning the flesh, of Messiah, great David's greater son. His sorrows are all over now, he rests in peace, awaiting the great awakening, the morning without clouds, and says he, "I shall be satisfied, when I awake, with thy likeness." Young men, remember his words—"When thou saidst, Seek ye my face, *my heart* said unto thee, Thy face, Lord, will I seek" (Psalm xxvii. 8).

ABSALOM.—He is a warning to us to beware of over-rating outward beauty, remembering "the Lord looketh on the heart." He had no blemish from the sole of his foot to the crown of his head. This only shows what a foul mind a fair face sometimes conceals.

SOLOMON had wisdom (that wisdom which enabled him to govern Israel) given him of God; but he was left to rule his own heart how he would, as we all are. He experimented in every direction to find out what was good for man to do all his life; late in life he discovered that the whole duty of man consists in fearing God and keeping His commandments.

HEZEKIAH, the reformer, did not want to die; he prayed that he might live, and had fifteen additional years granted him. He made a pool and a conduit, and brought water into Jerusalem, a much-needed blessing; nevertheless, he was lifted up at the visit of the Babylonian ambassadors, and was warned of the coming visitations of wrath. We can picture his delight as he expatiated on his treasures, and how his face would fall when the message of God came to him. Like a good man he patiently submitted, thankful that peace and truth would outlast his days.

JOSIAH was a model. Coming to the throne at 8, he sought the Lord at 16, purged Jerusalem at 20, repaired the Temple and kept the

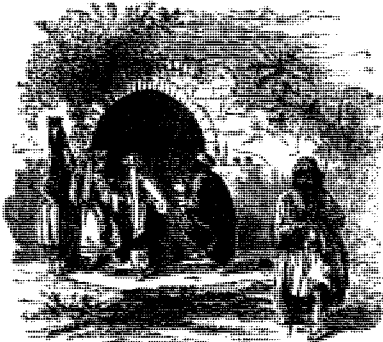
Passover at 26. In his days the book of the law was found, and Josiah was deeply affected at the threatened outpouring of God's wrath upon his people. It was made known to him that the curses should not come in his lifetime. He interfered between Pharaoh Necho and Nebuchadnezzar, and was slain at Megiddo. An example in all respects but one. We must hold aloof from other people's quarrels.

DANIEL was a self-sacrificing, faithful, prayerful exile, his heart, like his window, was open towards Jerusalem. What trials befel him—all night in the lions' den, an exile, yet a prince, a servant of the heathen. What honours God bestowed upon him. To interpret the king's dreams, to have visions shown him, and the angel Gabriel's visit to him, to be told when Messiah should be born, above all, to receive the promise: thou shalt stand in thy lot at the end of the days.

In whatever portion our lot is cast now, may we have the answer of a good conscience and be granted a place in the Kingdom of God.

The secret of all success seems to lie in our willingness to serve the Lord, and to help forward His work, but there must be none of self and all of God to make our work perfect.

You can see what young men have achieved, what a grand thing for you to help forward the work; even if you are not yet called upon to fill important offices you can strengthen the hands of elder brethren, and often turn the scale on the side of right dealing, justice, and mercy, and so find approval before Him whose eyes run to and fro in the earth beholding the evil and the good.—C. A. BOWER.



WOMEN AT THE WELL.

THE LAST PLAGUE OF EGYPT.

How brightly does the sunlight fall
On Temple, tower, and princely hall!
Wild gleams afar the mighty Nile,
As if each wave had learned to smile;
And every light and stealing breeze
That loves to grave the morning hours,
Hath dallied with the spicy trees
And kissed the young and rising flowers.

Yet there is gloom in Memphis now,
A cold despair on every brow;
From him who toils his life away,
The victim of a tyrant's sway,
To him who from his gorgeous throne
Looks down on Egypt as his own.
All shudder, as the morning sun
Reveals a woe they may not shun;
That sun in mockery resteth now
On pallid lip and rigid brow
On manhood's features, harsh and grim,
The beamless eye and pulseless limb;
The cold, pale lips of childhood wear
The last faint smile that quivered there,
And beauty's raven locks are thrown
O'er features fixed as sculptured stone.

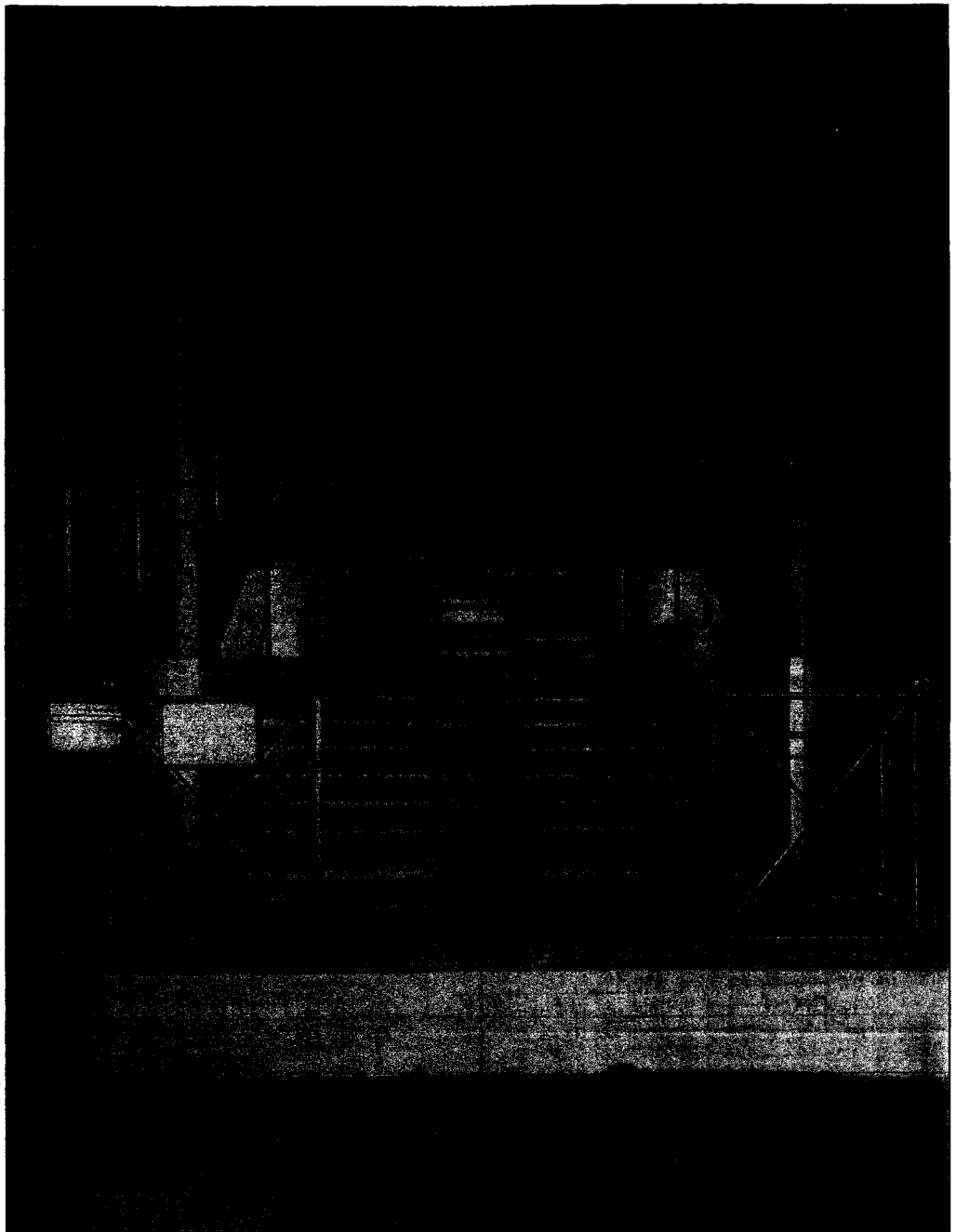
Wild, deep, and long, the wail is made
Above the unregarding dead;
The loud lament for glory gone:
The wail for Egypt's elder-born;
The monarch from his eye of pride
Hath dashed in scorn the tear aside,
And checked within himself the groan,
When fell the heir of Egypt's throne!
The princely hall, the humble shed,
Have each their own devoted dead;
Each hath the mourner's thrilling cry,
The mother's tear, the father's sigh.

Groans Israel 'neath the spoiler's tread;
Rises his wail above the dead?
Not so; from bondage, chains, and toil,
The tyrant's jest, the heathen's spoil,
Unharm'd by all the plagues that bowed
The spirits of the stern and proud,
With cymbal tone, and minstrel lay,
His joyous thousands pass away;
And brightly in their pathway rise
The grateful fires of sacrifice.

THE SCALA SANTA—ROME.

THIS picture, though not much to look at, is interesting from various points of view. It represents the Scala Santa, or Sacred Stairs down which Christ walked from the judgment-seat of Pilate. For, *it is said*, that these stairs once belonged to the Roman Governor's Palace in Jerusalem, and were brought to Rome by the mother of Constantine. There are 28 marble steps, but these are now covered with wood, because the multitude of worshippers has worn them out so with their knees. You see in the picture that two or three persons are ascending the stairs on their knees. This is the only way permitted, and the penitents, by this action, and by the offerings which accompany it, think to atone for their sins. The photograph is not very clear, for it was taken under difficulties—the editor of this magazine standing with his back to a priest, while Mr. Jannaway secured the picture. And it was a wet morning besides. The planks have had to be renewed three times since the middle of the eighteenth century, so you can imagine the multitudes that go crawling up these steps. It is said that the blood of Christ, from the wounds made by the crown of thorns, fell upon certain of these steps, and the penitents kiss these steps in their ascent. "A thousand years' indulgence" is said to be secured to those who perform this action. Luther, it is said, was ascending these steps in this manner, when he suddenly turned round and walked down them. He said he heard, as it were, a voice whispering to him: "The just shall live by faith." Be this as it may, it is certain that the monstrosities of Papal indulgences, ministered by John Tetzel, drove Luther into rebellion, and brought about the "Reformation." The pity is they did not go far enough in the reformation; but Christ will purify the world by judgments that will "Reform" all religions. At the top of the stairs there is a Sancta Sanctorum, or so-called Most Holy place, where only the Pope himself can enter and officiate, and that only once a year. We can see whence he has taken the idea—namely, from the Law of Moses

concerning the Day of Atonement. Christ is the true antitype of all this—the true High Priest. The Pope is only an unauthorised imitator, and cannot really "bless the people" at all; but only delude them and get them into trouble. It would seem incredible to the poor deluded people that crawl up these stairs if one told them that they and their pastors would make war upon Christ if he came back again! And yet that is only the simple truth, proclaimed beforehand in Rev. xvii. 14. "These shall make war with the Lamb." "These" are "the ten kings" who, in the latter days, are in league with Rome, "that great city which reigneth over the kings of the earth" (verse 18). At the top of the stairs, and veiled from view, there is a so-called miraculous picture, *Acheiropetion*, that is made without hands. It is said to have been drawn by Luke, and "before he commenced to fill the colours in was found finished by invisible hands." Such is the stuff with which ignorant Catholics are fed at Rome. This Scala Santa is one of the saddest monuments of superstition in the whole world. The little building that contains it is a short distance N.E. of the celebrated Church of S. Giovanni in Laterano (St. John, Lateran), which is declared in a Latin inscription on the front of the great Eastern entrance to be "THE MOTHER AND HEAD OF THE CHURCHES OF THE CITY AND OF THE WORLD." When they put this up they did not think of what Christ had revealed to John in Patmos concerning this "MOTHER" of "the great city." Read Rev. xvii. 5, 18. The Lateran was the palace of the Popes from the time of Constantine to 1377, when Gregory XI. transferred the Papal residence to the Vatican. This was when the Papacy came back from Avignon in France, for it was exiled from Rome for many years. At the foot of the stairs, to the right and left (and not visible in the picture), are beautiful statuary groups representing "The Kiss of Judas" and "Christ bound." There is also a bust of Pius IX., the Pope who proclaimed the Infallibility dogma in 1870, and was immediately overthrown. A brother gave us a coin of his the other day. There are no more coins issued now with the "image and superscription" of the Pope. He is no longer King and Priest in Rome.—Ed.



THE SCALA SANTA—ROME.

CONVERSATIONS ABOUT THE TRUTH.

BETWEEN A FATHER AND HIS CHILDREN.—No. 32.

Father.—We ended abruptly last time, with the apprehension of something “dreadful.”

Gertrude.—I don’t like to hear about these dreadful things.

Sapientia.—We must have them. Tell us of some of these dreadful things.

G.—Oh, you naughty!

F.—One day a man was found gathering sticks on the Sabbath day, and they brought him to Moses. 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.

Eva.—What did God say?

F.—He said the man must be put to death, and that the whole congregation must see it.

G.—Oh, it is too dreadful.

S.—Did they see it?

F.—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?

S.—Must we do no work on the Sabbath day?

F.—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 at his death. There were other dreadful things happened in the wilderness, but I suppose you will be glad when we are done with it all, like the children of Israel?

S.—Not very, I think: it has been rather interesting.

G.—Oh! I think it has been so interesting.

E.—Yes: but not the dreadful parts.

S.—The dreadful parts are the most interesting.

William.—Yes, for you.

E.—Gertrude does not like the dreadful parts.

W.—No more do I.

S.—There is some more to come, isn’t there?

Robin.—Me like dreadfuls—cut heads off—kill people!

G.—Oh, Robin, you must not be like that. God is good and kind.

S.—He is something else as well.

R.—Me good and kind, give pussy some milk, and penny poor man.

E.—You must not say anything more, Robin. You don’t know how to behave yet.

R.—Me behave: uncle speak in meeting: me not speak in meeting.

E.—That will do: don’t say any more.

F.—We shall have to look at one or two more dreadful things: but they all ended off well at the last, so Gertrude may keep her composure.

S.—That is how it will be with all the dreadful things at last, isn’t it?

F.—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.

E.—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?

F.—Well, no,—not without what we call qualification.

E.—What is that?

F.—A something added to explain.

E.—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.

F.—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.

E.—Do they not feel pain ?

F.—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.

E.—Won't the lions be tame ?

F.—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.

S.—What is it ? (Cheer up, Gertrude.)

G.—I shall be able to bear all the dreadful things by-and-bye.

F.—There was a mutiny amongst the children of Israel against Moses and Aaron.

S.—What is a mutiny ?

F.—A rising up against authority : a refusal to obey any longer.

S.—Why did they do that ? I should have thought they had enough of that when the spies were killed.

F.—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.

S.—Who were they ?

F.—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.

E.—What did Moses say ?

F.—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.

S.—What are censers ?

F.—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.

E.—Did they bring their censers ?

F.—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.

S.—Why ?

F.—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.

S.—What did they say ?

F.—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.

G.—Poor Moses! what did he say?

F.—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 the censers in their hands. Behind them were thousands and thousands of the Israelites, backing them up against Moses and Aaron.

E.—What happened?

F.—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.

G.—Oh, dreadful!

S.—But it didn't happen.

F.—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.

W.—And they did.

F.—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 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.

S.—I suppose Korah, Dathan, and Abiram would not live long when the earth closed upon them.

F.—Oh no; they would quickly be suffocated. At the same time, a fire flashed forth

from the Lord's presence in the Tabernacle, and struck dead the 250 men on the spot, that were holding censers. There they lay, corpses, scorched and blackened.

G.—Oh, it is too dreadful! I cannot bear it.

F.—It is 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.

E.—I suppose the people would be very humble and obedient after that?

F.—Not so much 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.

S.—What foolish people.

G.—I suppose they thought Moses had done it.

F.—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.

G.—Oh, poor people!

S.—Well, it served them right, I should think.

F.—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.

S.—Was that the end of it?

F.—Nearly. The people became very much afraid of God.

E.—No wonder.

F.—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 ordinances 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.

JAPAN.

PERHAPS we would not call these young Japanese ladies beautiful, but this is a matter of taste, and in their own country, and by their countrymen, they would be thought very pretty indeed. The girls are looking interestedly into a book, and this is, in a sense, what the whole Japanese nation is doing. They are waking up, or have already awakened, to the knowledge that has been for

Japan is not mentioned in the Scriptures, but the phrase, "islands of the sea," certainly includes it, and surely we may believe that God used this new-grown power to punish Russia for its ill-treatment of His chosen people, the Jews.

Japan bears the same geographical relation to Asia as Britain does to Europe. Both are islands of the North, and both are Maritime



JAPANESE MAIDENS.

so long confined to the Western nations. They have taken their place among the Powers, and are running swiftly in the evil footsteps of the "arming nations." The world woke up to this great fact with startling suddenness when, in 1904, Japan declared war on mighty Russia, and, in 1905, utterly destroyed the Russian fleet, and in that year made peace on advantageous terms. You will all remember the terrible story of the siege of Port Arthur.

or Sea Powers. In area and population, Japan and its islands are far larger than little Britain, but Japan has no great Colonial possessions as Britain has. In the coming time of the worldwide Kingdom of God Japan and its people will be blessed and freed from the present evil state, and the beautiful land of the chrysanthemum will be a place of righteousness and rejoicing.

C. A. L.

WHAT WE KNOW ABOUT GOD.

IF you had a friend living a long way off, whom you had never seen, but who had always been very kind to you, frequently sending you presents, and paying you great attention in various ways, you would, I think, be very desirous of knowing all about this unseen friend.

You would try to find out what his likings and dislikings were, so that you might do something to please him. And if you had some idea that one day or another this unseen friend intended to send for you, and that if he then were pleased with you he would make you very happy, you would, I am sure, be most anxious to get all the information you could about this good friend.

You would enquire whether he received any news of your sayings and doings, and would endeavour to discover every peculiarity of his character. You would, moreover, try to find out some person who had seen this friend, so that you might learn all about him, but if you could not discover any person who had seen him, you would endeavour to find out his character in another way. You would think over all the presents he had sent you, and the manner in which they were sent, and the quantity in which they were supplied, and the purpose of each, and you would thereby be able to arrive at a pretty good guess of what your friend's character was like.

All this is supposing that you had never received from him any messages or letters, which would save you the trouble of guessing in the way I have described.

Now you and I have such a friend, and His name is God, and I have already shown you that we have only one such friend. Neither you nor I have ever seen Him, but we receive presents from Him every day.

I daresay that you feel grateful to this good friend, and would like to please Him, and you therefore would like to act in such a way that

you will stand well in the opinion of this great friend—the one and only God.

But before you can do this, you feel that you ought to know something about His power, His nature, His character, His likings and dislikings. This is what we mean when we talk about the *attributes of God*.

Well, let us see if we can find some of the information we want from the splendid gifts this great friend has sent us. We shall afterwards see that He has sent us messages in various ways, and that from them we can learn still more. But we will talk of the messages another time, and just now think only of the gifts.

God has given us the earth to live upon. What a magnificent present! Of how many thousand presents does it consist! If we lived hundreds of years, we should never be able to count the treasures it contains, never grow tired of the beauties it exhibits. Well, I believe we shall conclude after thinking a little about this splendid present that He who gave it to us is good, kind, wise, and merciful. Let us try.

What a beautiful world it is! There is everything to charm the sight. The face of nature is so fair that we never tire of it. The fields and the forests, the heavens and their hosts, the glorious sea—the grandest thing on earth—all delight our senses, whether we look broadly over the whole, or minutely into each little part.

Think of the flowers so sweet to the smell, so charming to the sight, filling our houses with fragrance and cheerfulness! Think of the food so bountifully supplied—necessaries of life, but yet so agreeable to the sense of taste as to render the satisfying of hunger one of the great pleasures of life! Think of the fresh air of heaven, how balmy, how grateful to the senses, as we breathe it without an effort, or as its gentle breezes play upon our faces, enliven our limbs, and fan the flame of life! Think of the joys of the heart and of the soul, the emotions of love, of gratitude, of realised hope, and the proud sense of right in a conscience satisfied. It is a splendid place this world of ours!

N. S. JOSEPH.

(To be continued.)

BIBLE PUZZLES, ETC.

SINGLE ACROSTIC.

1. What man let slip salvation's golden hour ?
2. Who saved God's Prophets from king Ahab's power ?
3. Who conquered Kirjath-sepher for his wife ?
4. Who was the second to take human life ?
5. What Syrian captain fell by woman's hand ?
6. Who saved her husband 'gainst her king's command ?
7. What man wished neither rich nor poor to be ?
8. The treacherous town whence David had to flee.
9. The negro eunuch who God's prophet saved.
10. What priest, for David's sake, king Saul's wrath braved ?
11. What king in sheep and lambs his tribute gave ?
12. Who forbad Israel Judah to enslave ?
13. What youth took David for his father's sake ?
14. Who, for his second wife, did Abraham take ?
15. To whom did David flee from Saul's pursuit ?
16. What labourer in Christ did Paul salute ?
17. What man cursed David in his hurried flight ?
18. What prophet silenced Hezekiah's fright.
19. Who some great remedy had vainly sought,
And scorned the means by which his cure was wrought ?

Fools mock at sin !
But time will show
How much he gains
Who boasts himself God's foe.

DIAMOND PUZZLE.

1. I for a Roman hundred stand.
2. I am a mocking cry.
3. I am a herb the Pharisees'
Taxation passed not by.
4. "Come with me," said the grateful king,
"And thou my guest shalt be."
"My lord, I am too old," he said,
"Take thou my son with thee."
5. The mother's mistress named this babe,
When he to Jacob came.
6. The God who planted me can hear
Men call upon His name.
7. Cut me in half, and strange to say,
Straightway a thousand stands,
And twice you may behold my face
In studying commands.

SQUARE WORD.

1. Through me in hot and flaming blast,
2. The children wailing to me passed,
3. I run through towns but never move,
4. Find me, reverse me, or you me will prove.

BIBLE RIDDLE.

I in a river lost a thing,
That I from foreign parts did bring ;
Which gave to me great pleasure.
Soon after this I understand,
There was a man upon dry land
Who found it, seeking treasure.

QUESTIONS.

167. Did Abraham, Isaac, and Jacob all live at the same time ?
168. Who are "the Fathers" ?
169. Who are "the saints" ?
170. Is this saying to be found in the Bible—
"In all things consider the end" ?
171. Give two verses that teach that God hates lying.
172. What was "the promised land" ?

ANSWERS TO BIBLE PUZZLES.

Single Acrostic—

"Abide in me."

1. A aron..... Exod. xxviii. 1.
2. B artimeus..... Mark x. 46—52.
3. I saac..... { Gen. xxi. 5—12.
Rom. ix. 7, 8.
4. D amaris..... Acts xvii. 34.
5. E sther..... Esth. ii. 17.
6. I chabod..... 1 Sam. ii. 34 ; iv. 21.
7. N athan..... 2 Sam. xii. 7.
8. M iriam..... Exod. xv. 20, 21.
9. E utychus..... Acts xx. 9—12.

Diamond Puzzle—

T
H I S
H U M A N
T I M B R E L
S A R A H
N E H
L

Bible Riddle—

The two milch kine (1 Sam. vi. 9-15).

Square Word—

C A N A
A M O N
N O N E
A N E R

(Answers to Questions—see next page.)

THE CORNER.

Buzz, buzz! hum, hum! tinkle, tinkle! clatter, clatter! I stopped in amazement in my quiet walk up Temple Street. Whatever is this going on in the dignified Temperance Hall? And for those who don't know the place, I may say that this hall is in Birmingham, and lies midway between the two great railway stations that send their trains in all directions from this great central Midland city. Many times had I been in this hall, and many times passed its doors, but never had such sounds come to my ears before. I determined to see what it was, and ran up the steps and looked in. What a scene! What a noise! Instead of the usual neat rows of seats, and the grave orderly people, there were long white tables running up and down the whole length of the Hall, and seated at these were hundreds of boys and girls, with teachers in charge, all hungry, all happy, and all talking; and now and again a bell would ring from the platform, and some directions would be given. The tables were covered with cake and bread and butter, and cups and saucers and plates were waiting to be used. I found out that this was the annual treat of the Sunday School, and that they had all just come back from a day in Sutton Park. But at this point I was seized by a business-like man in a white apron, who bestowed on me a huge copper teapot, which burnt my fingers sadly, and asked me to help to serve. Tinkle went the bell, and the Superintendent thanked God for the pleasant day and for His good gifts. All were very reverent and very quiet while this was done, but they made up for it afterwards. We with the teapots poured for dear life, rushing to and fro from the great urns on the platform and at the door right down the tables, and when the cups were filled at one end of the table, they were empty at the other, and cake plates got empty, and bread and butter disappeared in masses. We dropped our teapots, and ran upstairs with empty plates, and here there was another strange scene. At one end of the large table was a sort of saw mill arrangement, and at it toiled the before-mentioned energetic man in the white apron, cutting—not timber, but slices of bread. Swish, swish, like the guillotine in the terrible days of the Revolution, and at every stroke the big white and brown slices fell and were buttered and packed on plates at high speed by a party of ladies, young and old, some of whom also were cutting up cakes at a rate that dazzled the eyes. Down again, and cups were empty, and waiting, and more and more cake was called for, but at last the enthusiasm began to slacken, and the teapot men

confided to each other that it had been a hard race, but that they had beaten those Sutton appetites at last.

Then, while the tables were cleared, and seats arranged, and the stewards had their tea, the children marched into the galleries and sang hymns.

Soon all was ready, and the children, all bright and expectant, sat waiting for the prize-giving. The editor of the *Children's Magazine* sat behind a table, and by him Mr. Bower, Mr. Dryhurst, the superintendent, and Mr. Reed, and, by special permission, the writer, who was anxious to see some of the readers of this Magazine that he only knew by name. The table was covered with piles of books, and such books. One felt almost sorry not to be a scholar again. Bibles and hymn books were there, books of travel and adventure, of history, of bird and beast life, and biography. The selection was really a fine one, and a credit to the selectors. Class by class the winners came up to get their prizes and honour certificates. Tiny tots of girls, and young maidens in early womanhood, and boys of all ages up to young manhood. It was a beautiful thing, and from many a parental heart went up a prayer that these young lives would be consecrated to the service of God, and win the prize of Life Eternal.

C.A.L.

(Continued from page 31.)

ANSWERS TO QUESTIONS.

161. Because he possessed no land of his own, but was a stranger in his future inheritance.
162. Because he believed what Paul was to write centuries afterward, that it is right to marry "only in the Lord."
163. Yes; Keturah (Gen. xxvi. 1).
164. Not rightly valuing his privileges, he sold them to Jacob for a meal (Gen. xxv.).
165. Jacob means "Supplanter," and Israel, "a prince with God." God changed the name in prophetic promise of the glorious future of Jacob's descendants. In his own strength he had been weak and erring, in God's strength he will be made strong.
166. The "hope of Israel" is the prospect of restoration to their own land, under the world-wide rulership of Jesus Christ, their Messiah.

BIBLE HIDE AND SEEK.

July-August number (page 3).—

PERSON.—Nadab.

PLACE.—Endor.

THING.—Rahab's Scarlet Thread.

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TO THE CHILDREN.

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RULES.

1. **SEND IN TIME.**—Be sure and send within 4 weeks after the publication of the *Magazine*. Any answer arriving in Birmingham after that day will be too late. (In Australia—Post answers within 2 weeks of receipt of *Magazine*).

2. **RIGHT SIZE OF PAPER.**—Write on note paper size (the size of this page folded in half), and write *only on one side of the paper*.

3. **PUT THE RIGHT HEADING AT THE TOP.**—Always state on the top of the paper what the thing is you are answering, and the page of the *Magazine* where it occurs.

4. **ONLY ONE THING ON ONE PAPER.**—Never answer more than one thing on the same paper. That is, if besides interpretation of Puzzles, you send answers to Hide and Seek, answers to Questions, &c., let each sort be all on a paper to itself. A new paper to each subject, and all paper the same size. Do not use bits and scraps. Write neatly, and leave good margins.

5. **YOUR NAME, AGE, AND ADDRESS AND DATE OF WRITING ON EACH PAPER.**—Write your name, age, and address, and the date of writing at the bottom of everything you send. Sign each paper in full,—name, age, address, and date.

6. **MARK OUTSIDE THE ENVELOPE.**—Up in the corner to the left, outside the envelope, write *Children's Magazine*, and then, just under, mention whatever you send.

7. **MUST BE YOUR OWN WORK.**—The answers must be your own work. You must not ask anybody. Unless you state at the end that you have done it without assistance (and, of course, you won't tell a lie), your work will not be noticed. *If you are under eight years of age, you can have help from others, and you need not write at the end that it is your own. But then your answers will not come into the same list with those that are eight and over.*

8. **MUST BE UNDER SIXTEEN.**—You must be under 16 to get a prize. Those between 14 and 16 will be allowed to send in a summary of the "Conversation," and marks will be allotted and prizes given for this bi-monthly as follows:—First Prize, book, value not less than 2s; Second, Book or Pamphlet, 1s.; Third, Book, 6d.

PRIZES.—Marks will be allotted bi-monthly, and the names of those earning them given, together with the number of marks gained, on the cover of the magazine.

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

No 33.

NOVEMBER-DECEMBER, 1911.

Vol. X.

A VISIT TO A BIBLE FAMILY—(Continued).

AS we once more make our way to Jacob's home I would like you to tell me whether you remember what we have already seen and heard. Tots, can you give the number of Jacob's sons ?

“Twelve.”

Good. Now, children, repeat their names. Slowly—one at a time.

“Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, Benjamin.”

Quite correct. In these twelve sons of Jacob we see the founders of the Israelitish nation. Each of these men became the head of a tribe—hence the twelve tribes of Israel. But see, Jacob's encampment is in view.

We make our way to the patriarch, and ask after his welfare and that of his sons. He tells us that his sons have gone some distance away to find fresh pasture for their flocks. He adds that he is feeling concerned about them, and has sent Joseph to see how they are getting on. He says Joseph went off instantly

and cheerfully. Jacob, however, appears a little uneasy as to whether his favourite will be kindly received by his brothers. He begins to contrast the dutiful, upright conduct of Joseph with the evil ways of some of his other sons. Their bad conduct, he remarks, has been the matter of many a sad conversation between himself and Joseph. He explains that Joseph has often told him of his brethren's wrongdoing in order that he (Jacob) might admonish and reprove them. On this account, so Jacob says, his sons grew very angry with Joseph. He adds that their hatred has been further kindled by a present which he (Jacob) has just given to Joseph. The gift, he explains, was a coat of many colours which he gave to Joseph as a token of his special affection. Jacob goes on to describe how still more trouble arose out of two dreams which Joseph had, dreams which seemed to signify that circumstances would lead to Joseph's brethren bowing down before him, as also his father and mother. Jacob relates the dreams as follows :—

Joseph dreamt that he and his brethren were binding sheaves in a field, and that his sheaf arose and stood upright, and that his brethren's sheaves stood round about and made obeisance to his sheaf. And he further dreamt that the sun and moon and eleven stars made obeisance to him. Jacob says he spoke rather sternly to Joseph, and asked this question: "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" Jacob says he had thought a great deal about these dreams, because it occurred to him that there was a possibility that they might have come from God. Jacob falls into a reverie. We gently arouse him by saying that we should like to see Joseph. He points out the direction which the lad took, and scans the horizon, but Joseph is nowhere to be seen. He thinks that we shall not be able to overtake him, but that we may meet him returning. We part from Jacob, and walk in the direction indicated.

"Jacob seems very grieved about his sons."

Yes, evidently he has cause for grief, Mary. A father can have no greater sorrow than to see his children flout his instructions. And to find them showing envy and hatred to one who is striving to be dutiful is an added trouble. Joseph's brethren are acting the part of Cain over again. Now, dear children, try and learn a lesson from Jacob's sons, and strive to follow Joseph's example. If you are bidden to do anything, go at once and perform it willingly and cheerfully. This will be pleasing to your parents and also to God.

"But don't you think that the gift of the coat of many colours was enough to provoke Joseph's brothers?"

But suppose, Mary, the coat was given as a little encouragement to Joseph for his dutiful behaviour, what then? You know that your mother often rewards you by a little gift. And when you were a little girl I have seen her punish you by refusing to give you birthday cake which your brothers and sisters were sharing. Now you did not hate your brothers and sisters because they had cake and you had none. You were very sorry for what you had done, and took care to act better in the future. There would not be much encouragement for well-doing, either in home or school life, if the well-behaved and badly-behaved were treated alike.

"And then to hate people because they have something more than we is to covet, is it not?"

Quite true, Bobby. But the great sin of Joseph's brethren seems to have been envy. They envied him because he stood aloof from their evil ways, and in consequence secured his father's love and confidence.

"It's very hard sometimes not to feel envious."

That is because of our sinfulness, Bobby. The best way to overcome envy is to acknowledge that God has forbidden us to be envious, and then to fight against the feeling. You can do a lot by not giving way to wrong impulses. Do you remember how Jack once took your sweets and ate them? Has he ever done so since?

"No, because mother talked to him very seriously, and showed him that it was stealing to take what belonged to another."

Just so. He has learned that thieving is a very wrong thing, and now he would be quite ashamed and fearful to take what belongs to another. This is how we have to take in hand the feeling of envy. We must recognise that God forbids us to cherish it, and make efforts to control our thoughts.

"Don't you think Jacob loved Joseph because he was younger than the others?"

No doubt this would have been so in the first instance. But Joseph would not have retained his father's great love and confidence had he been badly behaved.

"Did God make Joseph dream those two dreams?"

We may be quite sure He did. He was preparing Joseph for a great work by and bye.

"Does God send our dreams?"

No, Tots. Our dreams come from a troubled mind, a weak state of health, and many other causes. But the dreams which God sent were caused by His Spirit, and were given to instruct. Many future events were made known to the prophets by means of dreams.

I would like you elder ones to remember that Joseph's life is not only given to us as an example but also as a figure, or type. Do you know what I mean by that?

"Why, that Joseph was a sort of pattern of someone else."

Just so. What happened to Joseph was more or less arranged by God with a view of foreshadowing a greater than Joseph, and that one was Christ.

C. H. J.

BIBLE HIDE AND SEEK.—No. 31.

A PERSON.

Hide.—I have thought of a person.
Seek.—Man or woman?—Woman.
 Old or New Testament?—Old.
 Before or after the time of Moses?—After.
 Time of the Kings?—No.
 Before?—Yes.
 Was she a prominent person?—She occupies a prominent place in the Scriptures.
 Was she young or old?—Young.
 Good or bad?—Good.
 Rich or poor?—Both, at different times.
 Was she married?—Yes.
 Had she any children?—She had one son.
 Was her husband a righteous man?—She had two husbands.
 Were they both good men?—We read very little about the first one.
 Was he an Israelite?—Yes.
 Did he die a violent death?—We are not told how he died.
 Was her second husband a good man?—Yes.
 Was he a judge?—No.
 Was he a person of note?—Yes.
 An Israelite?—Yes.
 Was the woman an Israelite?—No.
 Did she live in Palestine?—Not at first.
 She removed there?—Yes.
 Was it her faith in God that caused her to do so?—Yes.

A PLACE.

Hide.—I have thought of a place.
Seek.—Old or New Testament?—New.
 Was it in Palestine?—Yes.
 North or south?—North.
 Was it a town?—I believe so.
 Is it mentioned many times in the New Testament?—Not very many.
 Did Christ ever visit it?—Yes.
 Did he live there?—We are not told so.
 Did he go there often?—He went there more than once.

Did some notable person live there?—Yes—
 at any rate his name is associated with the
 place.

Was he a disciple?—Yes.

Did anything remarkable happen in the
 place?—Yes.

Was a miracle performed there?—Yes.

By Christ?—Yes.

Was the disciple connected with the miracle?
 —He is not mentioned in connection with it.

Was it a miracle of healing?—Christ did
 perform a miracle of healing while there.

Did he perform another of a different kind?
 —Yes.

Was his mother present on the occasion?
 —Yes.

A THING.

Hide.—I have thought of something.

Seek.—Old or New Testament?—Old.

Early or late?—Early.

Before or after the flood?—After.

Time of Moses?—Yes.

Was it large or small?—A fair size.

Hard or soft?—Probably both.

Was it of great value?—No.

Was it a remarkable thing?—No, but it
 figured in a remarkable transaction.

Was it a transaction in which Moses was
 concerned?—Yes.

Did he use it?—No.

Did he touch it?—I should not think so.

Did he see it?—Yes.

Could he have touched it if he had wished?
 —It would not have been safe to do so under the
 circumstances.

Was it a weapon?—No.

Had anyone else to do with it besides Moses?
 —No human being.

Do we read of it only in connection with that
 one event?—Yes.

Was Moses in Egypt at the time?—No.

Was it something made by man?—No.

Something that grew?—Yes.

WHAT WE KNOW ABOUT GOD.

WE spoke last time of the beauties and pleasures of the earth, and said "It is a splendid place, this world of ours." But you say, "Pray stop, do not go on so fast." I fancy you reminding me that you have heard of such things as disease, want, suffering in many frightful forms, hatred, crime—many, many shocking things that will hardly bear thinking about. I fancy you reminding me, too, that though the mountains look so beautiful, there are such things as volcanoes, pouring out devouring torrents of liquid fire; that though the sea is so grand, so splendid a sight, there are such things as shipwrecks; that though the birds sing so sweetly, and though their plumage is so lovely, there are such things as vultures and eagles who live only by the death of other animals.

Well, well! you are quite right to remind me of all these things. We shall never get on if we shut our eyes to the truth. Now listen. This world is a place of preparation for the future; here we have to make ourselves fit for the enjoyment of everlasting life, and our enjoyment of the next life will depend on our conduct in this. This is perhaps as deeply implanted in the mind as is the main idea of a future state. The most savage nations think that their heroes who die in battle—according to their ideas the most noble end—will have the rewards dearest to them in the world to come; and in civilised communities even the most uneducated and neglected of human beings, who perhaps never think of a God ruling the world, yet have some vague idea that their crimes will be punished in a world beyond this.

You and I believe in a future state in which we shall be rewarded or punished in accordance with our conduct. If this present state be regarded as preparation for the next, there is not much difficulty in accounting for the presence of so much evil. Let us try to account for it by a familiar illustration.

Suppose that at school you were not compelled to learn, but were allowed to do whatever you liked, so that if you felt inclined to talk, or to have a game, or to go out for a walk during school hours, you could do so without your master finding fault with you; Would the master who so indulged you be really kind? Silly and thoughtless children might think he was, but you know better. You know that you

go to school for the purpose of learning those things that will be useful to you when you grow older. If you attend to your studies at school you will get on in the world; you will become clever and good, and people will respect and love you.

It is therefore the duty of your master to see that you do attend to your studies. The good master will always do this. Sometimes he will encourage you with fair words and smiles, and by presenting you with prizes; at other times he may find it necessary to speak angrily to you, to frown at you, or perhaps even to punish you. Now the sensible master who occasionally frowns and punishes you is your best friend; while the foolish instructor, who always indulges your fancies and your frolics, is in fact your enemy.

I know it is difficult for you to see this at first. While you are being punished you feel angry with your teacher, and think him too harsh; but the time will come when you will see things in their true light. When you have left school, you will feel thankful to him who checked your indolence by wholesome punishment, and will despise him who encouraged it by his indulgence.

Now if you consider this life as a time of preparation for a happier and better life, you must regard the world as a school in which you are to be educated and trained to fit you for a happy destiny. Thus it is that God acts towards you as a wise instructor. He calls into activity noble impulses, and checks evil tendencies. Sometimes He causes the light of His countenance to shine upon us, showering down blessings upon us; and prospering our undertakings; at other times He finds it necessary to frown upon us, to disappoint our hopes, to afflict us with disease, loss of property, or other misfortunes. But all is done for our own good. You may depend upon it that God knows how to teach us the all-important lesson, how to prepare for the future life—that He knows when to encourage, and when to chasten. As if to convince us of this, God has from time to time allowed a few individuals in high positions to enjoy almost unlimited power and wealth. History shows us that nearly in every such instance the individuals so gifted were spoiled by their good fortune.

N. S. JOSEPH.

(To be continued.)

WOMEN AND GIRLS OF THE BIBLE.

I SHOULD like to speak about some of the girls and women of the Bible, but let me begin by saying a few words about infants. Babes are rarely mentioned in the Bible. It is beyond contradiction that we nowhere read of christening or baptising infants. The allusions to babes are mostly metaphorical. As babes desire milk, so let us desire the word of God.

There are only three places where the word babe is used of literal persons. No doubt in several cases where the word child is used a baby is intended. We can scarcely doubt that the children whose mothers came before Solomon were only a few days old (1 Kings iii. 16-28).

There must also have been many helpless infants among the children of Bethlehem, whom Herod slew, when Rachel wept for her children and would not be comforted for they were not (Matt. ii. 16-18). The infants specially mentioned are:—

1.—Moses (Exodus ii. 6). What a mingling of motherly love, sisterly care, womanly yearning and faith in the Almighty the infancy of Moses brings before our eyes. Even the daughter of haughty Pharaoh had a woman's heart: "Behold the babe wept," and the heart of the Princess could not but be touched. One touch of pity makes the whole world kin. She longed for something to love, to care for, to watch over, and see it grow. Under her protection Moses was safe.

2.—The prophet like unto Moses, Jesus the Saviour (Luke ii. 16). The shepherds found him in a manger, that is, a receptacle for the food of cattle. The manger was usually made of small stones and mortar, in the shape of a box, or kneading trough, cleaned up and whitewashed. It may not be generally known that the mince pies eaten at Christmas were originally made to represent Jesus in the Manger and were what we would call oblong in shape.

What a contrast, the Lord of Glory, the heir of all things, King of the Jews, and yet there was not room for him in the inn! There is not room in the world now, but there is room in the hearts of his faithful people. Cast out at his birth, cast out at his death, his grave was in the rich man's tomb, his cradle in the feeding trough. His life was marked with poverty, that he might sympathize.

3.—Luke xviii. 15. Infants were brought to Jesus that he might touch them, and breathe a blessing o'er their little heads. You know the disciples rebuked their mothers. Perhaps you remember how we used to sing together:

"When mothers of Salem their children brought to Jesus,

The stern disciples drove them back, and bade them depart;

But Jesus saw them ere they fled,

He sweetly smiled and kindly said,

'Suffer the little children to come unto me.'"

Let us remember the lesson—"Whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein."

C. A. BOWER.

(To be continued.)

THE WORDS OF THE BIBLE.

Its decisions are immutable (Isa. viii. 20).

Its doctrines are holy (Psa. xix. 8).

Its precepts are binding (Deut. vi. 6).

Its histories are true (Isa. lv. 11).

It has light to direct you (Psa. cxix. 105).

It has food to nourish you (1 Pet. ii. 2).

It has comfort to cheer you (Psa. cxix. 50).

It is the traveller's map (Isa. xxx. 21).

It is the pilgrim's staff (Isa. xli. 10).

It is the soldier's sword (Eph. vi. 17).

It is the pilot's compass (John xvi. 13).

It is the river of pleasure (Jer. xv. 16).

It is a mine of wealth (Psa. xix. 10).

Read it to be wise (Isa. lv. 4).

Believe it to be safe (John v. 24).

Practise it to be holy (2 Cor. vii. 1).

Let it fill the memory (2 Tim. iii. 4).

Let it guide the feet (Psa. lxxiii. 24).

Let it rule the heart (Rom. x. 10).

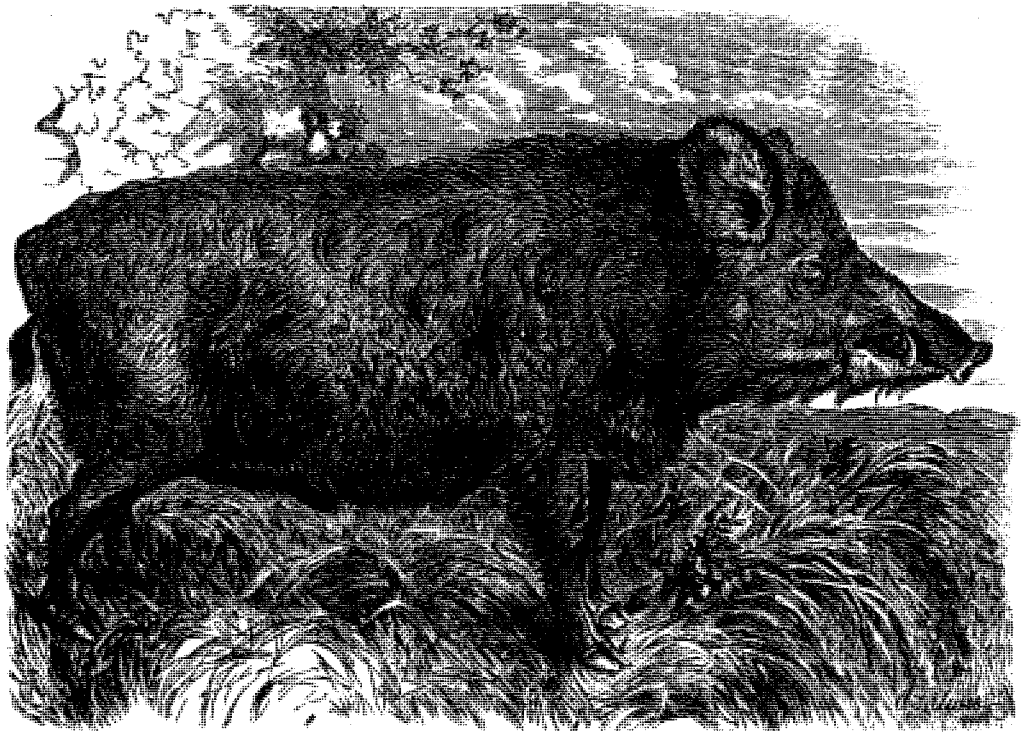
(Selected by **ELSIE WHITE.**)

SCRIPTURE NATURAL HISTORY.

THE WILD BOAR.

ALTHOUGH the domestic pig is often mentioned in the Bible under the name swine, the wild boar is only once referred to, and this is in Psalm lxxx. 13, where, speaking of Israel under the figure

Jordan Valley, and they defy all efforts of men and dogs to dislodge them during the dry season, but when "Jordan overfloweth all its banks in time of harvest," the wild pigs are flooded out, and come into the more open country, where they make great havoc in the fields of



WILD BOAR.

of a vine, the writer says: "The boar out of the wood doth waste it, and the wild beast of the field doth devour it."

But even this brief reference tells something of the destructive power of these dangerous and ugly creatures. They are plentifully found even yet in the tangled woody ravines of the

rice and the root crops. They work like steam ploughs with their great tusks and sensitive snouts, and damage far more than they eat, by treading it down and wallowing in the damp earth. The natives build watch fires and sit around them, and whenever they hear a crashing of the bushes, fire guns in the direction

of the sound, thus trying to keep back the hungry invaders.

The boar is common in nearly all European countries, and also in Africa. In India as well as in other places it is hunted by spearmen on horseback. It is a dangerous and exciting sport, in which many lives of men and horses have been lost. The boar is a terrible adversary when it turns to bay. It was common in England once, and Shakespeare, in his poems, has given one of the best descriptions of the brute.

The picture of the boar charging shows the Indian variety, which is swifter and not so shaggy as the wild boar of the Holy Land and Europe. In nature and habits they are the same, and in both the young pigs are prettily striped like little zebras. These stripes fade away as they grow older.

The scriptures show us the wild boar as a symbol of heedless wasteful destruction, and the ordinary swine as a figure of those who are ignorant despisers of God's word. We are



WILD BOAR CHARGING.

... a churlish swine,
Whose tusches never sheathed, he whetteth still
Like to a mortal butcher bent to kill.

On his bow-back he hath a battle set
Of bristly pikes that ever threat his foes ;
His eyes like glow-worms shine when he doth fret ;
His snout digs sepulchres where'er he goes ;
Being moved, he strikes whate'er is in his way,
And whom he strikes his cruel tusches slay.

His brawny sides, with hairy bristles armed,
Are better proof than thy spear's point can enter ;
His short thick neck cannot be easily harmed,
Being ireful on the lion he will venture,
The thorny brambles and embracing bushes,
As fearful of him, part, through whom he rushes.

bidden not to "cast pearls before swine." Such are unclean and hateful in God's sight, and will vanish for ever in the great day of the earth's cleansing.

C.A.L.

ADVICE TO THE YOUNG.

My son, be this thy simple plan :
Serve God, and love thy brother man ;
Forget not, in temptation's hour,
That sin lends sorrow double power ;
Count life a stage upon thy way,
And follow conscience, come what may ;
Alike with earth and heaven sincere,
With hand and brow and bosom clear,
"Fear God, and know no other fear."

CONVERSATIONS ABOUT THE TRUTH.

BETWEEN A FATHER AND HIS CHILDREN.—No. 33.

Father.—We were talking last time about the meeting of Korah, Dathan, and Abiram, and their company, and how God punished them. Where did we get to?

William.—We got to where God told Aaron to gather up the censers of the dead priests, and make with them a brazen covering for the altar.

Eva.—Which altar would it be? There were two altars, were there not?

F.—Yes; the altar of incense, and the altar of burnt offering. The altar of incense 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 for the burning of the bodies of beasts offered in sacrifice. It would be for this altar that the brazen plates were made. God did another thing to convince Israel that the priesthood was in Aaron's family alone. I daresay some of you may remember.

W.—Water out of the rock?

F.—No.

Robin.—Quails—serpents—frogs: me know.

E.—No you don't: be quiet.

Sapientia.—You mean about the rods?

F.—Yes. He ordered Moses to gather twelve rods—a rod for each tribe—and to write the names on them, and Aaron's name on 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.

S.—What does it mean by the rod budding?

F.—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.

Gertrude.—It is a pity they murmured.

F.—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.

S.—Don't they have the feast of tabernacles now?

F.—Yes, in a sort of 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.

S.—It is better than nothing.

F.—Yes: but we want something better than nothing.

G.—And we shall get it.

F.—And we shall get it. But we are not yet done with Israel's murmurings. There was more of it, even after the budding of Aaron's rod.

W.—But not about the priesthood?

F.—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.

S.—Not really.

F.—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.

E.—What did they murmur about again?

F.—About the want of water.

E.—Had they no water ?

F.—No. They were in a part of the wilderness where there were no springs or brooks ; and they were like to die for thirst.

G.—It is no wonder they murmured, poor things.

F.—It was no wonder they were distressed ; but they ought not to have done what they did.

S.—What did they do ?

F.—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.

S.—What did Moses and Aaron say ?

F.—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.

S.—What did he say ?

G.—I hope it was nothing very bad this time.

F.—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.

G.—Oh, that was nice.

R.—Oh, cows, Moo—drink ; me see cows drink puddle.

E.—Hush, Robin.

R.—Water — rush — dogs drink — drown. Oh, bad boys.

E.—Now, stop it, Robin : I will have to take you out of the room.

R.—Out of room—no : me stay—good.

E.—You shall stay if you behave.

F.—It was nice, as Gertrude 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.

S.—How was that ?

F.—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.

E.—Was that wrong ?

F.—Yes.

S.—Why ?

F.—Because God did not tell him to strike the rock, but to speak to it.

E.—He did tell him once to strike it, I have read it (Ex. xvii. 6).

F.—Yes : but that was at another time. This time he was to speak. He should only have done that, he should not have struck.

S.—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.

F.—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.

E.—What happened ? Did the water come ?

F.—Yes.

E.—I should have thought the water would not have come as Moses had done wrong.

F.—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.

E.—How ?

F.—By not being allowed to enter the land.

S.—Did God tell him that ?

F.—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."

G.—Did it trouble Moses to have that said ?

F.—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."

S.—It seemed a severe sentence. Moses had not been very wicked, had he ?

G.—No, poor Moses, he was not wicked at all, I think.

E.—He should have obeyed.

S.—Yes, but see how provoking the people were.

F.—It was not only a lack of perfect obedience to what was commanded. There was something more than that. There was unbelief.

E.—How was that, father? What didn't he believe?

F.—God said "Ye believed me not to sanctify me in the eyes of the children of Israel." (Num. xx. 12)

E.—What does that mean?

F.—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.

E.—Yes, I see. But you said something about not believing.

F.—That is what God said, "Ye believed me not."

E.—I do not understand that.

F.—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.

E.—I see.

F.—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.

G.—But he didn't mean it.

F.—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.

S.—We understand a little now.

F.—Yes, a little.

S.—Perhaps more than you think.

F.—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.

S.—Was he to be stoned?

G.—Oh, I hope not.

F.—He was to be taken up to the top of Mount Hor, and quietly die there.

S.—Who took him?

F.—Moses. He took also his son Eleazar.

S.—Aaron's son?

F.—Yes.

S.—Why?

F.—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.

S.—Did he do it?

F.—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.

G.—It was very sad.

F.—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."

S.—Would Aaron's body be in it?

F.—That is very unlikely. Even if Aaron's body had been placed there at the beginning, it must have mouldered to dust ages ago.

S.—Perhaps it was embalmed.

R.—Oh, coffins—skelegals—me saw skelegals—grave stones—in the churchyard.

E.—Now, Robin, remember.

R.—Me remember—bones—oh, skulls—worms—dust.

E.—Hush, hush!

F.—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.

BIBLE GEOGRAPHY.

VIII.
THREEFOLD DIVISION OF THE NEW
WORLD.

IN a certain place in the Book of Revelation we read: "And the great city was divided into three parts" (Rev. xvi. 19).

This points to some future division of the world symbolised by the phrase, "the great city," and the nature of the threefold division remains to be seen. But in the beginning of the New World after the Flood it also was, in a manner, divided into three parts by the settlements of the sons of Noah. "And the sons of Noah that went forth of the ark were SHEM and HAM and JAPHETH; and Ham is the father of Canaan. These are the three sons of Noah; and of them was the whole earth overspread" (Gen. ix. 19).

The scripture goes on to describe some wickedness on the part of Canaan, and the occasion was used by Noah in prophesying concerning the future of his sons: "Cursed be Canaan, a servant of servants shall he be unto his brethren. Blessed be the Lord God of SHEM; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant" (verses 25-27).

Accordingly, as we study Bible geography, we find that the Lord God has revealed Himself in the family of Shem, and has chosen for one of his descendants (Abraham) a land which was at that time in the possession of the Canaanites. "They went forth (Abraham and his company) to go into the land of Canaan, and into the land of Canaan they came. . . . And the Canaanite was then in the land" (Gen. xii. 5, 6). And in process of time "Canaan" was subdued before "Shem," and became his servant; for Joshua took the land and executed the judgments of the Lord God, whereby many were slain and others brought into bondage. Japheth was "enlarged" in the process of ages to the North and West. The prophecy is a play on the name *Japheth*, which is almost the same as "enlarge" in Hebrew. " Dwelling in the tents of Shem " appears to be a figure for partaking of the "blessedness" which the Lord God would bestow upon Shem and his line. The word of God has taken root in the lands of "Japheth"

to the North and West of where it was originally given to "Shem." And hereafter the nations will go up to Jerusalem to partake of further blessedness in the Kingdom of God. "Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. lx. 3). Ham is not mentioned here. His descendants mainly populated Africa, which is still "the dark Continent," though it is certainly becoming enlightened, and will be truly civilised in the Kingdom of God.

In Genesis, chapter x., we have the roots, not only of Bible geography, but of all geography; and it cannot be too clearly understood that the existing distribution of mankind, when truly traced back to the beginnings by means of history and philology (the study of languages), is in perfect harmony with this earliest record of the matter. And, indeed, there does not appear to exist any other serious attempt to explain the origin of things as they are in relation to mankind and geography.

The chapter is divided into three sections, corresponding to the three sons of Noah, and running in this order: JAPHETH, HAM, SHEM. The Revised Version tells us that Shem was "the elder brother of Japheth," but allows the marginal note: "the brother of Japheth the elder." We do not *positively* know which way it really is, but the balance of probability seems to be with the text of the Revised Version, in harmony with ch. v. 32, and x. 1. Perhaps Shem is put last in this list because his history is to be continued without a break as the line of the Promised Seed of the Woman. This tenth chapter of Genesis also gives us a *time* for the division of the earth among the nations by their names. "Unto Eber were born two sons, the name of one was Peleg (Division), for in his days was the earth divided" (verse 25). The time of Peleg's birth is given in ch. xi. 16; and, in working it out, we discover that it was about 2,300 years before Christ. Now, it is a remarkable fact that no sort of geography at all can be carried back beyond about that time. When it is attempted we get ridiculous confusion. See the last paragraph or two in our last number. But back to Abraham's time we can feel our way quite securely.

In many Bibles nowadays there are maps of the settlement of the earth by the sons of Noah.

Supposing you can look at one of these you will find the names of Genesis chapter ten inserted with more or less fullness and accuracy. The first division (verses 2-5) is that of

JAPHETH.

The first of his sons is *Gomer*. Now it seems a far cry from Gomer to Cumberland, yet there is a real matter-of-fact connection. When the name Gomer is traced through the Bible and history we discover that the Assyrians spoke of a people of the north-west whom they called Gimiri, and whom the Greeks afterwards called *Kimmerii*. In process of time they migrated from their original settlements in Southern Russia, and some of them settled in these British islands, where the Romans found them and called them *Cimbri*, or *Cambri*, and their country *Cambria*. And the Welsh delight to call themselves *Cymri* to this day. A northern tribe of the same people settled in what is now called Cumberland. So that Gomer appears to be the origin of the Celtic race.

Magog represents the people called by the Greeks *Scythians*. See Dr. Thomas' explanation in *Elpis Israel*, pages 387-390, where he is expounding the prophecy of Ezekiel xxxviii., xxxix. concerning Gog and Magog. Dr. Thomas dealt particularly with the European "Magog," but it appears that this man's descendants "probably occupied the whole of Mongolia." So says Young. And it is very interesting in view of Russia's great Asiatic enterprises in the latter days. Magog, then, points to Russia in Europe and Asia, for that power now occupies all, or nearly all, the lands pertaining to the *Scythians* of old.

Madai. With scarcely any change of name, we see here the *Medes*, north of Persia, who figure so conspicuously in the book of Daniel.

Javan is Greece. The editor of this magazine has a little Hebrew New Testament issued by the British and Foreign Bible Society for the use of Jews. On the title-page it tells us that it has been translated out of "the tongue of Javan" (Greek) into "the Hebrew Tongue" by Professor Delitzsch. Here again the name has come through with scarcely any change. You have heard of "the Ionian Islands." These are the islands of Javan: Cyprus, Crete, Samos, Patmos, etc., that his sons occupied long, long ago.

Tubal and Meshech are identified with the great Northern Power of the latter day by Eze-

kiel (xxxviii., xxxix.). Dr. Thomas in *Elpis Israel*, pp. 385-387, clearly identified the names with Russia.

Tiras, the Jews identified with Thracia—now Turkey.

Ashkenaz is mentioned in Jer. li. 27, in connection with Minni and Ararat, as a people that was to come against Babylon with Cyrus. This points to the Caucasus, and the regions between the Black Sea and the Caspian Sea. The Black Sea appears to have been known originally as the sea of Ashkenaz; and the Greek name Euxine (Hospitable) to have been changed from Axine (Inhospitable) which it bore at an earlier time. This name Axenus is thought to be connected with Ashkenaz. The Jews apply the name Ashkenaz to Germany and distinguish between the Ashkenazim (German Jews) and Sephardim (Spanish Jews) according to their wanderings in the lands of their captivity.

Riphath cannot be identified.

Togarmah "of the northquarters" (Ezek. xxxviii.) traded in the Tyrian fairs with horses and mules (Ezek. xxvii. 14). His territory appears to have bordered on the Caspian Sea. See *Elpis Israel*, page 390.

Elisha Josephus identified with the *Æolians* (Greeks). This people inhabited the "isles of Elisha" (Ezek. xxvii. 7).

Tarshish in after times was represented by the name Tarsus, the city of Cilicia, whence Paul came. The coast lands of this country appear to have been the original country of Tarshish, and the beginning of maritime power which now has attained such great dimensions in Britain, the Latter-day Tarshish.

Kittim is Cyprus, the island just south of Tarshish. "The ancient capital was called Kition by the Greeks, and its inhabitants were known as Kiteis, or Kittiaens" (Rawlinson).

Dodanim, or *Rodanim*, as it is more correctly read (see 1 Chron. i. 7, and R.V. marg. in Gen. x.), points to the people who gave their name to the celebrated island Rhodes. In Greek Rhodon is a rose, and this was "The island of roses," and the flower was stamped on the ancient coins.

From the foregoing we get a glimpse of the outspreadings of Japheth, and can, in a measure, appreciate the brief summary of verse 5: "By these were the isles of the Gentiles (and coastlands, for the word covers this idea) divided in their lands, every one after his tongue, after their families, in their nations."—ED.

THE TROUBLED WORLD.

YOU have all been hearing of the Italian-Turkish war, and the dreadful doings of the Italian soldiers in Tripoli, where they have been murdering defenceless people in cold blood. And this war is only one of many troubles of the times. There is China, too, in the midst of a revolution. And at home we have apparently got into a perfect whirlpool of strikes and labour troubles, with constant fears of more to come, affecting taxi-cabs, small arms, railways, coal mines, and one knows not what else.

What does it all mean? Knowledge (of a sort) is increased. How is it the world in general does not know how to behave itself? How is it that so-called "Christian nations" disgrace the name of Christ so terribly by their deeds?

Christadelphian boys and girls will learn the reason why from their Bibles, assisted by their teachers at home and in the Sunday Schools. The state of the world means that we have now reached the "time of trouble" spoken of by the angel Gabriel to the prophet Daniel (xii. 1-3): "There shall be (in 'the time of the end'—xi. 40) a time of trouble such as never was since there was a nation even to that same time. And at that time thy people shall be delivered, everyone that shall be found written in the book." And the angel went on to tell of the resurrection of the dead in that time. What is it to "be written in the book"? See Mal. iii. 16-18 and Rev. iii. 5: xiii. 8 for an answer. It is to be remembered by God for good unto eternal life because of faith and obedience—because of "fearing the Lord," "thinking of His Name," "speaking often" of His works, "overcoming" ourselves and the world, even under difficulties, and remaining utterly separate from the false worship and communion of an apostate Christendom.

The world in general has utterly lost touch with God, and therefore God gives it trouble. Therefore we see what Jesus said we should see before the end of "the times of the Gentiles"—"On earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth."

The special trouble of Turkey is very interesting, because it was in special connection with

this that the Lord said he would come: "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame" (Rev. xvi. 15). This the Lord said in the midst of his prophecy of the "drying up of the Great River Euphrates," which is a symbol of the decline of the Turkish Empire. Of course, the Turkish Empire contains the Holy Land, "Immanuel's Land" (Isa. viii.). Hence the Turk must go before the Kingdom of God can be established in the Land. Jerusalem must be cleared of all the Greek and Latin and Moslem abominations before "the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. xxiv. 23). So when the Turk gets into trouble and loses another province of his Empire we "look up" and say, "The Lord is remembering his word. He will presently return and set up his promised kingdom."

But some boys and girls say: "I am afraid. I don't like to hear of these troubles. I hope Christ won't come just yet. I am not prepared for his coming." Now why be afraid if you are really in earnest in learning the will of God, to do it as indicated in those beautiful passages from Malachi and Revelation? "Ah, but I am young, and life is sweet; I cannot feel like you do." Well, God knows that; Christ knows that. Christ was young once—a baby in Bethlehem, then a gentle boy of twelve "in the Father's house." Don't you think he knows all about it? Don't be discouraged. The one thing needful is to be like he was—in earnest in the love of God. Learn of God in the Bible, and you will get to know Him and love Him. "In him we live and move and have our being"—"everyone of us." Learn to recognise this in all your doings and you will not be afraid.

"But supposing Christ comes what will become of us who have not been baptized"? So say some. What became of the children of the Israelites in the Exodus from Egypt? Were they left behind to the tender mercies of the Egyptians? By no means. "We will go," says Moses to Pharaoh, by the word of the Lord, "with our young and with our old, *with our sons and with our daughters*, with our flocks and with our herds will we go; for we must hold a feast unto the Lord" (Ex. x. 9). And

they did go. And will God care less for the "sons and daughters" now than He did then? Surely not. *But when* they did go—what then? For forty years they wandered, and many of those sons and daughters went into the Land of Promise while many of the fathers were among those "whose carcasses fell in the wilderness . . . because of unbelief."

It is nothing to trouble about that we are young if we are truly learning to serve God. We shall soon get over being young! "Remember now thy Creator in the days of thy youth, while the evil days come not" (Ecc. xii. 1). But if we are faithless and disobedient we may well trouble whether we are young or old, for there is no room in God's kingdom for such. So while we look at the Troubled World let us make the most of our opportunities, looking beyond the trouble to the "deliverance" that the angel said should come with the coming of The Great Prince who "stands up" in "the time of the end" to deliver the people of God.—ED.

THE MACHINE WITHOUT THREAD.

"I like to sew when there is no thread in the machine; it runs so easily," said a little girl. A good many people, I think, are pretty fond of running their machines without thread, says "J. F."

When I hear a boy talking very largely of the grand things he would do if he only could, and if things and circumstances were only different, and then neglecting every daily duty and avoiding work and lessons, I think he is running his machine without any thread.

When I see a girl very sweet and pleasant abroad, ready to do anything for a stranger, and cross and disagreeable in her home, she, too, is running her machine without any thread.

Ah, this sewing without thread is very easy indeed, and the life machine will make a great buzzing! But labour, time, and force will in the end be far worse than lost.

BE MERCIFUL.

Woman took birds in a barbarous humour;
Tired of ribbons and flowers was she.
She said: "I will steal a glory from summer,
To add to my pride and vanity."
She had a thought, and it set her smiling,
Of the shape of a bird and its glancing head,
Its dainty air and its grace beguiling;
"I will wear feathers," the woman said.
She slew the robin, she slew the swallow,
Her deft hands with innocent blood were soiled.
And God looked down in pity and sorrow,
And frowned to see that His work was spoiled.
—H. F. W.

INTELLIGENCE.

BIRMINGHAM.—Another year has passed away with its joys and cares, and our school continues to do useful work in an unostentatious manner. Fifteen scholars have been baptised this year, for which we thank God. Two of our teachers have found themselves unable to continue the work; we regret their departure, and desire to record our appreciation of their many years' faithful service. We are glad to say there is no lack of volunteers to fill the vacant posts. Many of our younger brethren and sisters are acting upon the apostolic advice, "Freely ye have received, freely give." The tide of emigration has carried away perhaps a dozen of our scholars; we pray that God will be with them. The Summer Excursion was not so largely attended this year, probably owing to Coronation holidays, trade troubles, and other things. The weather was fine, and the day was enjoyed. There were walks in the woods, boating, skipping, stilt-walking, donkey rides, swings, refreshments, etc. A few took photographs, some of which may see the light at Christmas as lantern slides. A special train was provided. The police piloted our party across New Street. The tea has already been commented upon in these pages. The day will leave one more pleasant memory in the children's minds—one more tie to bind them, we hope, to the Truth their fathers love. We pray for a continuance of God's blessing upon our school, that the scholars may obtain life everlasting, and their teachers receive the word "Well done, good and faithful servants."—C. A. BOWER, *Secretary*.

BALSALL HEATH.—Though we have not increased much in numbers the school has done much good work, and tone and discipline are excellent. We have made a Girls' Senior Class, in order to provide for those who have passed through the school. We have had no baptisms this year, but a good number of young men and women have passed through the School and take an active interest in the Truth. Number on Register about 80; Average attendance, 70.—P. COLEMAN.

(continued from page 47.)

ANSWERS TO QUESTIONS.

167. Yes. Heb. xi. 9.
168. Abraham, Isaac, and Jacob.
169. Those separated from the world by the acceptance of the truth of God's revelation. Also in a smaller sense such men as Cyrus who are set apart to do God's will even though they know Him not. There are worthy and unworthy saints.
170. No.
171. Proverbs xii. 22, Rev. xxi. 8., and others.
172. The Land of Canaan.

BIBLE HIDE AND SEEK.

September—October number (page 19).

PERSON.—Zacchaeus.

PLACE.—The pit in which Joseph was put

THING.—The Ethiopian eunuch's chariot.

BIBLE PUZZLES, ETC.

SINGLE ACROSTIC.

1. What brother's salutation did Saul send ?
2. What prophet for his words of truth was slain ?
3. Whose life 'mid drunken revelry did end ?
4. A town where all the priests of God were slain.
5. From whom did churlish Nabal claim descent
6. Where Joab's and Abner's twelve together fought.
7. From whose son's hand was half of Israel rent ?
8. Whose threshing-floor against his will was bought ?
9. By whom was Beerah, Baal's son, captive made ?
10. The place where Samson saw his future wife.
11. The man whose help and guidance Moses prayed.
12. Where Jeroboam fled, to save his life.
13. Whose life was forfeit for his father's crime ?
14. Who lost his wife through Abner's stern command ?
15. One Abner made king for a little time.
16. What tribe to curse on Ebal's mount did stand ?
17. Who clung to David in his utmost need ?
18. Who before Felix against Paul did plead ?

Let it in thy heart have sway :
Cast it not from thee away.

DIAMOND PUZZLE.

1. Take a head, a head of a King.
2. I am the cover of anything.
3. Pleasantly these to David fell.
4. Here shall the kid with the leopard dwell.
5. The merchants of Tyre were found in me.
6. The judgment of God in my hand shall be.
7. And me you must cleave relentlessly.

SQUARE WORD.

1. Keep wakeful guard
2. Alert and keen,
3. Lest harvest marred
Too late be seen,
And sorrowfully you descri
The sowing of the enemy.
4. In storm and gentle breezes,
Paul saw this lovely isle,
"Where every prospect pleases,
And only man is vile."
5. In Aruboth of old, my son
Provided food for Solomon.

HIDDEN SCENE.

Two young men meet for the first time face to face. The one is known by fame to the other. One asks a question ; the other gives a command which is not obeyed. They part with mutual sorrow.

QUESTIONS.

173. In what incident was Isaac a lesson to us in submitting to injustice ?
174. What promise did Jacob make at Bethel, on his way to Syria ?
175. Why did Rachel steal her father's images ?
176. Give three proofs that God desires prayer to be made to Him ?
177. For what were the mounts Ebal and Gerizim remarkable ?
178. Give two instances of answer to prayer.

ANSWERS TO BIBLE PUZZLES.

Single Acrostic—

"Fools make a mock at sin."—Prov. xiv. 9.

- | | | |
|-----------------|-----|---------------------|
| 1. Felix | ... | Acts xxiv. 25. |
| 2. O badiah | ... | 1 Kings xviii. 13. |
| 3. O thniel | ... | Judg. i. 12. |
| 4. L amech | ... | Gen. iv. 23. |
| 5. S isera | ... | Judg. iv. 21. |
| 6. M ichal | ... | 1 Sam. xix. 17. |
| 7. A gur | ... | Prov. xxx. 1. |
| 8. K eilah | ... | 1 Sam. xxiii. 13. |
| 9. E bed-melech | ... | Jer. xxxviii. 12. |
| 10. A himelech | ... | 1 Sam. xxii. 14. |
| 11. M esha | ... | 2 Kings iii. 4. |
| 12. O ded | ... | 2 Chron. xxviii. 9. |
| 13. C himham | ... | 2 Sam. xix. 38. |
| 14. K eturah | ... | Gen. xxv. 1. |
| 15. A chish | ... | 1 Sam. xxi. 10. |
| 16. T ryphosa | ... | Rom. xvi. 12. |
| 17. S himei | ... | 2 Sam. xvi. 5. |
| 18. I saiah | ... | Isa. xxxvii. 6. |
| 19. N aaman | ... | 2 Kings v. 12. |

Diamond Puzzle—

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      C
    A H A
  A N I S E
C H I M H A M
  A S H E R
    E A R
      M
    
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Bible Riddle—

The leprosy of Naaman.

Square Word—

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F I R E
I D O L
R O A D
E L D I
    
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(Answers to Questions—see page 46).

THE CORNER.

GOOD ADVICE.

Good advice may be given in such a way that it is very unpleasant, and the very manner of the person giving it raises a feeling of distaste that makes one feel inclined to do the very opposite. Such a feeling is very natural but wrong. We should judge the advice not by the unwise way in which it is given sometimes, but by what it really is in itself.

Running through what I have collected from various sources for our "Corner" this time, I find several pieces of good advice all in the direction of self-improvement, and all so nicely put that none of us can quarrel with them.

The first one comes from a true friend of the children, one who has some of her own, and has not forgotten the time when she was a girl herself.

Here it is :—

"Someone has suggested some things that every girl can learn before she is fifteen. Not everyone can learn to play, or sing, or paint well enough to give pleasure to her friends, but the following accomplishments are within everybody's reach :—

Shut the door, and shut it softly.
 Keep your own room in tasteful order.
 Have an hour for rising, and rise.
 Learn to make bread as well as cake.
 Never let a button stay off twenty-four hours.
 Always know where your things are.
 Never let a day pass without doing something to make somebody comfortable.
 Never come to breakfast without a collar.
 Never go along with your shoes unbuttoned.
 Speak clearly enough for everybody to understand.
 Never fidget or hum so as to disturb others."

And here is advice for boys and girls too :—

BE KIND AND TRUE.

Be kind, little maiden, be kind ;
 In life's busy way you will find
 There is always room for a girl who smiles
 And with loving service the hour beguiles ;
 A lass who is thoughtful as she is fair,
 And for others' wishes has a care ;
 Who is quick to see when the heart is sad,
 And is loving and tender to make it glad ;
 Who loves her mother and lightens her cares,
 And many a household duty shares ;
 Who is kind to the aged and kind to the young,
 And laughing and merry, and full of fun ;
 There is always love for a girl who is sweet,
 Always a smile her smile to greet ;
 Then be kind, little maiden, be kind.

Be true, little laddie, be true,
 From your cap to the sole of your shoe.
 Oh, we love a lad with an honest eye,

Who scorns deceit and hates a lie ;
 Whose spirit is brave and whose heart is pure,
 Whose smile is open, whose promise sure ;
 Who makes his mother a friend so near,
 He'll listen to nothing she may not hear ;
 Who's his father's pride and his sister's joy—
 A hearty, thorough, and manly boy ;
 Who loves on the playground a bat and ball,
 But will leave fun bravely at duty's call ;
 Who's at pleasant at work as he is at play,
 And takes a step upward with each new day ;
 Then be true, little laddie, be true.

ALLAN LEA.

And this is one not only for boys and girls, but for their elders, too.

IF.

If every boy, and every girl,
 Arising with the sun,
 Should plan this day to do alone
 The good deeds to be done ;

Should scatter smiles and kindly words,
 Strong helpful hands should lend ;
 And to each other's wants and cries
 Attentive ears should lend.

If every man and woman, too,
 Should join these workers small,
 Oh, what a flood of happiness
 Upon our earth would fall !

How many homes would sunny be
 Which now are filled with care !
 And joyous smiling faces, too,
 Would greet us everywhere.

I do believe the very sun
 Would shine more clear and bright,
 And every little twinkling star
 Would shed a softer light.

But let us never watch to see
 If *other* folks are true,
 And thus neglect so much that God
 Intends for us to do.

—"GOLDEN DAYS."

And here is the last one, in the form of

QUESTION AND ANSWER.

What are your hands for—little hands ?
 To do each day the Lord's commands.
 What are your feet for—busy feet ?
 To run on errands, true and fleet.
 What are your lips for—rosy and sweet ?
 To speak kind words to all I meet.
 What are your eyes for—starry bright ?
 To be the mirrors of heavenly light.

C.A.L.

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TO THE CHILDREN.

That is to you Children who send, or wish to send, answers to the various questions propounded in the *Magazine*, under the heading of Bible Puzzles, Hide and Seek, Questions, and what not. It will be necessary for you to observe the following

RULES.

1. SEND IN TIME.—Be sure and send within 4 weeks after the publication of the *Magazine*. Any answer arriving in Birmingham after that day will be too late. (In Australia—Post answers within 2 weeks of receipt of *Magazine*).
2. RIGHT SIZE OF PAPER.—Write on note paper size (the size of this page folded in half), and write *only on one side of the paper*.
3. PUT THE RIGHT HEADING AT THE TOP.—Always state on the top of the paper what the thing is you are answering, and the page of the *Magazine* where it occurs.
4. ONLY ONE THING ON ONE PAPER.—Never answer more than one thing on the same paper. That is, if besides interpretation of Puzzles, you send answers to Hide and Seek, answers to Questions, &c., let each sort be all on a paper to itself. A new paper to each subject, and all paper the same size. Do not use bits and scraps. Write neatly, and leave good margins.
5. YOUR NAME, AGE, AND ADDRESS AND DATE OF WRITING ON EACH PAPER.—Write your name, age, and address, and the date of writing at the bottom of everything you send. Sign each paper in full,—name, age, address, and date.
6. MARK OUTSIDE THE ENVELOPE.—Up in the corner to the left, outside the envelope, write *Children's Magazine*, and then, just under, mention whatever you send.
7. MUST BE YOUR OWN WORK.—The answers must be your own work. You must not ask anybody. Unless you state at the end that you have done it without assistance (and, of course, you won't tell a lie), your work will not be noticed. *If you are under eight years of age, you can have help from others, and you need not write at the end that it is your own. But then your answers will not come into the same list with those that are eight and over.*
8. MUST BE UNDER SIXTEEN.—You must be under 16 to get a prize. Those between 14 and 16 will be allowed to send in a summary of the "Conversation," and marks will be allotted and prizes given for this bi-monthly as follows:—First Prize, book, value not less than 2s; Second, Book or Pamphlet, 1s.; Third, Book, 6d.

PRIZES.—Marks will be allotted bi-monthly, and the names of those earning them given, together with the number of marks gained, on the cover of the magazine.

At the end of the year the marks will be added up, and prizes given as under:—

First Prize, Book, value 2s. 6d.; Second Prize, Book, 1s. 6d.;
Third, Book, 1s.

To obtain a First Prize you must gain a good number of marks (more than three-quarters of the possible number). Three-quarters of the marks possible will gain a Second Prize. Half marks will gain a Third Prize.



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NOTES.

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BINDING CASES AND BOUND VOLUMES.—Binding cases, to hold the twelve numbers of *The Children's Magazine*, Vols. V.-VI., 1906-1908, Vols. VII., VIII., 1908-1910, can be obtained from the office of *The Christadelphian*. Price 1s.; post free 1s. 2d. Bound volumes of the same numbers may be had. Price 5s.; post free in Britain, 5s. 4d.; abroad, 5s. 7d.

REMARKS AND CORRESPONDENCE.—Letters of thanks for prizes received from Helen Stocks, Ruth Lewis, and Bessie Roberts.

Some of the best summaries this time, and in the past too, are altogether too long. Long ago 300 words was mentioned as the limit, and if all the matters can be treated in less words so much the better. The best way is to carefully read the Conversation, and note on a scrap of paper all the subjects touched on. For instance, in the December number, your notes would read: "The censurers and the two altars. The incident of the rods. Murmuring and restoration. The water famine. The behaviour of the Israelites. Smiting the rock. Punishment of Moses and Aaron and the reason. Man's littleness, God's greatness." Thus you will see what you have to deal with, and will not write too much on one thing, and leave out others. Give a view of the whole Conversation in the space of 200 or 300 words. Don't make the mistake of thinking that these notes are the summary; they are only the notes from which you write the summary.

For the Hidden Scene, one gave the meeting of Elisha and Hazael (2 Kings viii.). This is very nearly an answer, but it does not meet the case quite. The command Elisha gave was obeyed, and it is doubtful if the two men were young.

The question of Rachel and the stolen idols brought some good answers. We are not told why she did it, but I fear the little girl who said perhaps it was to keep her father from worshipping them was too good to Rachel, and those who said she took them because they were perhaps made of gold or silver were too hard on her. Probably the truth is that she was a simple, uninstructed country girl, who, though she believed in God, thought that there might be power and blessing in other gods as well. She had been used to seeing her people worship them, but would learn better under Jacob's example as the years went on.

SUMMARIES OF CONVERSATION.—DOROTHY CRUMPLEN (14), Herne Bay; DORIS MARTINDALE (13), Coventry; FRED JONES (11), Birmingham; Richard, Horace, and Bernard Brooks, Alice Ledger (14), Leslie Evans (13), Flo. Whittingham (12), Reginald Madeley, W. J. Blagburn (14), Elsie Burt (15), Reginald Wilcox (12), Frank Madeley (10), Ruth Lewis (14), Katie Dugdale (14), Florrie Sykes (14), Helen Stocks (10). The first three win 1st, 2nd, and 3rd prizes.

MARKS.—Annie Mills (13), 18; Jas. Whittingham (13), 32; Fred Jones (11), 26; Amy Carr (13), 44; Flo. Whittingham (11), 17; Elsie White (14), 41; Ruby Carr (9), 27; Elsie Michelbacher (8), 50; Helen Stocks (10) (last month 47), 41; Harry Walford (12), 25; Frank Hunt (10), 49; Ruth Carr (11), 39; Horace Brooks (13), 22; Winnie Michelbacher (9), 49; F. J. Cox (13), 54; Mollie Michelbacher (11), 50; Harold Hathaway (13), 50; Hope Kostrovitzki (11), 34; Doris Martindale (13), 10; Sidney Andrews (11), 10; Elsie Mills (10), 18. *Highest possible*, 54.

SUMMARY OF CONVERSATION.—Following the incidents of the destruction of Korah and his company, and the plague, there was a murmuring among Israel as to the Priesthood, so God decided the matter in the following way: Moses was to take twelve rods, write the name of the head of a tribe on each and Aaron's name for the tribe of Levi, lay them in the Tabernacle of Witness in the evening, and the man whose rod budded by the morning was to be High Priest. In the morning, Aaron's rod was bearing buds, blossoms, and almonds, so he became High Priest, thus proving that the office was by God's appointment. Before long they were dissatisfied again, saying Moses had brought them out of Egypt to die of thirst in the wilderness. Moses and Aaron went into the Tabernacle, and prayed to God for water. The sign of God's presence appeared (the cloud before the door of the Tabernacle), and a voice spoke to them, telling Moses to take his rod, and speak to a certain rock before the congregation. But Moses struck the rock twice, saying angrily, "Must we fetch you water," and immediately water gushed out; but for his disobedience and unbelief he was not allowed to enter Canaan, and Aaron was to prepare for death. Moses, Aaron, and his son, Eleazar, went up to Mount Hor, before Israel, where Moses was to strip Aaron of his priestly robes, and put them on Eleazar, his son. After his death, Israel mourned for Aaron thirty days.—DOROTHY CRUMPLEN (14), Herne Bay.

THIRD SERIES.



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

No. 34.

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Vol. X.

A VISIT TO A BIBLE FAMILY—(Continued).

WE are still, dear children, journeying in search of Joseph. We were speaking of him as a figure or type of Christ, who was afterwards to be born.

“Christ was envied and hated by the Jews just as Joseph was by his brethren.”

Quite so, Mary. Joseph’s dreams also foreshadowed what will one day be Christ’s experience. As you all know “At the name of Jesus every knee shall bow.”

“Look, what is that man doing?”

He is certainly behaving very strangely, Tots. He is walking round and round what is evidently a pit, and staring into it. He seems dreadfully agitated. Listen! he is calling “Joseph, Joseph.” The man’s face is familiar—it is Reuben! He is in great grief. Again he is calling, “Joseph, Joseph,” and still no answer. Let us stay and watch him. Look! he has seen his brethren in the distance.

Reuben has hurried to his brethren and is telling them that Joseph is no longer in the pit in which they put him. He asks angrily if they have killed Joseph. They say “No,” and add that they took him out of the pit and sold him to some Ishmaelitic traders who were on their way to Egypt. They show Reuben twenty pieces of silver which they say is the money which the men paid for Joseph. Reuben then, with tears in his eyes, explains how he had persuaded them not to kill Joseph, but to put him in the pit, so that he might return to it later, and restore him to Jacob, and now, he adds, Joseph has gone, and he knows not where. Reuben fears that he will never be able to face his father again.

They all look serious at the sound of their father’s name and the thought of seeing him. They appear to have forgotten that there is One greater than their father who has seen all

their wickedness, and to whom they will at last have to render an account.

See, they are now all in close consultation. We cannot hear what is said, but they are evidently scheming and plotting. They have gone over to the flocks and have taken a kid. They are killing it. Now they are dipping Joseph's beautiful coat of many colours in the blood. What does it all mean? They intend to take the blood-stained coat to Jacob, so that he may think that Joseph has been killed by a wild beast.

"Poor Jacob. How dreadful for him to have such wicked sons."

"I think it is worse for him to lose Joseph."

Both troubles are very great, children, and it is difficult to say which is the greater. I hope you will all lay to heart this terrible lesson of Jacob's sons. It is easy to see the ugliness of wrong doing in others, but it is not so easy to see it in ourselves.

"If Jacob's sons had been obedient to their father they would not have turned out to be so wicked, would they?"

Exactly so, Mary. Disobedience has often small beginnings. We have to keep our eyes on the first little acts of disobedience. It may seem very sweet to have our own way—to go out for a walk, for instance, with forbidden companions—to neglect the Bible in order to read novels—to idle away time when we should be up and about our duties—but the outcome of wrong doing, if continued in, is very bitter. Bad habits, if not conquered, soon become our master.

"I suppose we all serve some master. If we are not the servants of God, we must be the servants of sin."

Just so, Mary, and all servants of sin will be excluded from the kingdom.

"Will Joseph be in the kingdom?"

Yes, Tots, the Scriptures leave us in no doubt about that.

"Joseph's brothers won't, will they?"

It all depends, Bobby, upon whether they reformed. As to whether they left off serving sin, and became obedient to God, the Scriptures do not say. The day of judgment will reveal this.

"Poor Joseph! Why did God let his brothers sell him?"

Because He intended to bring good out of it. God often permits the wicked to have their way for a time. He allowed wicked men to crucify Christ, but He brought good out of it, both for Christ and others.

"But why didn't God send an angel to Jacob and Joseph to tell them that it was all right, so that they should not be so terribly troubled?"

Ah! my dear little Tots, trouble was necessary for Jacob and Joseph, and so it is for you and me.

"But why?"

I am afraid you would not understand if I told you. You will know when you grow older.

"But, Tots, don't you think if Mother never punished us we should be very naughty?"

Punishment, Mary, does not entirely represent the idea of the trouble that Jacob and Joseph experienced. When God sends trouble it does not necessarily come as a punishment for wrong doing. God often sends affliction as a corrective—to provoke sober reflection, to make us think of Him and the things He has written for our learning. It is quite true that trouble comes, at times, as a punishment, and even then we must not forget God's goodness. If we got all we deserved, we should be quickly put out of existence. You may remember that one of our anthems mentions this.

"You mean the one from Psalm ciii.: 'He hath not dealt with us after our sins; nor rewarded us according to our iniquities.'"

Exactly. Now Jacob had been told a long time before that God would never leave him nor forsake him until He had fulfilled all that He had promised him. Jacob knew this. He did not need an angel to come and repeat it. So, whatever troubles befell him he knew that God's hand was in them, and that they came not as a punishment, but that they were working out some good for him.

"But what about poor Joseph being taken into a land of idols?"

Well, Bobby, we know this, that if we do our part to keep God in mind, He will do His to make it possible. So we need not be distressed about Joseph. Those whom God refuses to help are such as turn away from Him, and wish not to keep Him in mind.

"Let us journey on, and try and find Joseph."

C. H. J.

BIBLE HIDE AND SEEK.—No. 32.

A PERSON.

Hide.—I have thought of a person.

Seek.—Man or woman?—Man.

Old or New Testament?—Old.

Before or after the time of Moses?—After.

Time of the Kings?—Yes.

Was he a king?—No.

Was he a prominent person?—Fairly so.

Did he live before or after the division of the kingdom?—Before.

Was he rich or poor?—He was not poor.

Was he good or bad?—Bad.

Did he perform some notably bad act?—Yes.

Did he kill someone?—No.

Was it an act that affected many people?—Many people were concerned, but one more particularly.

Was that one a good man?—Yes.

A noted person?—Yes.

David?—Yes.

Did anything happen to the bad man on account of his bad act?—Yes.

Was he put to death for it?—It was the indirect cause of his being put to death.

Did he die straight away, or not till some time afterwards?—Not till some time afterwards.

Did he do something else that he ought not to have done?—Yes.

Something in which two of his servants were concerned?—Yes.

A PLACE.

Hide.—I have thought of a place.

Seek.—Old or New Testament?—Old.

Do we read of it early or late in Bible history?—Early.

Before or after the Flood?—After.

Time of Moses?—Yes.

Was it a place of considerable importance?—

It was a place of some importance.

Was it a city?—No.

Did people live there?—I cannot say.

Was it in Egypt?—No.

Do we read of it in connection with the Israelites?—Yes.

Did they encamp there in the course of their wanderings?—They encamped close by.

Was it an important place in itself, or was its importance due to something that occurred there?—It was due to what occurred there.

Did Moses go to the place?—Yes.

Did he take a prominent part in the event that happened there?—Yes.

Was it something connected with peace or war?—With peace.

Did Moses go there and never return?—Moses returned.

Did three people go there and only two come back?—Yes.

Was it a mountain?—Yes.

A THING.

Hide.—I have thought of something.

Seek.—Old or New Testament?—New.

Was it large or small?—Its size varied.

Was it hard or soft?—Neither.

Could it be handled?—No.

Could it be weighed?—No.

Could it be seen?—Yes.

Was it seen upon more than one occasion?—Yes, upon many occasions.

Was it a commonplace thing?—Yes.

Do such things exist nowadays?—Yes, under certain conditions.

Was it an article of daily use?—No.

Was it something made by man?—No.

Was it a living thing?—No.

Do we read of it in connection with Christ?—No.

With one of the apostles?—Yes.

Peter?—Yes.

Did it belong to him?—I suppose so—it didn't belong to anyone else.

Did he use it?—No.

Did anyone use it?—Some people tried to make use of it.

For their own benefit?—No, for the benefit of their friends.

Their sick friends?—Yes.

Was it something that could not exist apart from Peter?—Yes.

WHAT WE KNOW ABOUT GOD.

EVEN as children require to be corrected, lest they become selfish and wilful, even so do men require trials and disappointments to recall them to a sense of duty, and God is far too wise and too good a teacher to withhold the needful correction. So you see how the seeming imperfection of our earthly existence conduces to our eventual happiness, for by our very nature we require occasional sorrow and suffering.

But perhaps you may ask—Could not God, who created us, have so formed us as to have different natures?—Could He not have made us so naturally inclined to do good that we should not have needed correction? I would answer, that we really know too little of God's plan to be competent to solve fully and with certainty such difficulties. We see but a very small portion of God's works; we can have but a very faint idea of the working of the providential scheme. Man is but an atom on this earth, and the earth itself is but an atom of the whole of God's great universe. When we shall see the *whole*, when the future spiritual world, with all its hidden wonders, shall be revealed to us, then we shall doubtless see that God has ordained and arranged all things for the best, and that no other arrangement could ensure so much happiness to so many creatures.

Although the full solution of this great mystery—the mystery of the existence of evil—cannot be expected in this our little life, yet some faint glimpse of the truth may be further obtained by the help of an extension of our illustration.

Suppose that the schoolmaster offered prizes to those of his pupils who would answer a number of examination questions. Suppose that, contrary to the usual custom, he were to set very simple questions, and (to make it a very easy matter to answer them) allowed his scholars to refer to as many books as they pleased and even to copy the answers from them. I know what you would say to this. You would object altogether to be examined on such terms. You would say: "I should not care for a prize so easily gained. The examination would not prove my merit at all. Any dunce could answer

as well as I could in such circumstances. So I would rather be excused from being examined. If I gained the prize, I should not deserve it, and so would not value it."

Now suppose a contrary state of things. Suppose the schoolmaster were to give such questions as he thought his pupils ought to be able to answer, if they had worked hard and used their time well; and suppose he left them entirely to their own resources, thinking that, with the knowledge he had conveyed to them, they ought to be well able to answer even the most difficult questions. What would you say then? You would say: "This is a very different affair. I shall be glad to be examined upon these terms. I know I shall have to work hard to deserve the prize; but, if I work hard, I shall gain it. And when I shall have gained it, how glad I shall be! Such a prize will be worth having."

Let us apply this illustration. Life is our school; God our great schoolmaster; everlasting happiness the prize He offers to us, His pupils. If it required no exertion on our part to obtain this prize; if life offered no difficulties and no temptations, so that we could hardly help doing good, where would be our merit? Our happiness would be spoilt by the thought that it had not been earned by our exertions. Therefore God, in His goodness, has ordained it otherwise. Like the wise schoolmaster, He has made the examination hard, and consequently the prize worth having. He has placed difficulties and temptations in our way, that we might battle with them and obtain the victory. To some He has made life a struggle for existence; but doubtless He has made them proportionately strong to enable them to carry on the struggle. Every one has his sorrows, his pains, his heart-burnings, his temptations, and his difficulties. Even the most favoured are not free from them. Let us not cry over them. Let us rather remember that they are as the difficult examination questions.

And if we think of our feeling of triumph when we have resisted a temptation, overcome a difficulty, struggled and conquered, perhaps we may therein catch a faint glimpse of our future prize—eternal happiness casting its beautiful shadow before.—N. S. JOSEPH.

(To be continued.)

CONVERSATIONS ABOUT THE TRUTH.

BETWEEN A FATHER AND HIS CHILDREN.—No. 34.

Father.—After the death of Aaron what do you think happened ?

Eva.—I suppose the children of Israel passed on.

F.—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.

Gertrude.—I hope they did not murmur again.

F.—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 a while ; at last 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 and tired of. “Why had he brought them from Egypt to die in the wilderness ?”

Sapientia.—Was God angry ?

F.—Yes.

S.—What did He do ?

G.—I am afraid to hear.

F.—He sent fiery serpents among the people and they bit the people, and many of them died from the bites.

G.—Oh dear ! I do feel sorry for the people. They could not help grumbling at such a dreadful place.

F.—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.

E.—What did they do ?

F.—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.”

G.—Oh, that was nice.

S.—What did Moses do ?

F.—He prayed for them according to their request.

S.—Did God take away the serpents ?

F.—Yes, but not straight away. It was done more interestingly than that. He made the people do something as a condition.

S.—What was that ?

F.—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.

S.—Did it make the dead people come alive that had been bitten ?

F.—No ; dead people could not look : it was only for the living.

G.—What a pity that the serpent was not set up before any died.

F.—If you had your way, there would be no evil at all.

G.—I am sure there would not.

F.—That would not be wise.

S.—I should have thought it would.

F.—Yes, it is natural for you to think so ; but you would think differently if you could take a larger view.

S.—We cannot understand that.

F.—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.

S.—Yes.

F.—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.

William.—Oh, I know: “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.”

F.—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 evermore.

E.—By resurrection?

F.—Or change if we are alive when Christ comes.

S.—It was strange that looking at a piece of brass should cure them.

F.—It was not the looking at the brazen serpent that cured them.

S.—I thought it was.

F.—No.

S.—You said so.

F.—I said everyone that looked was cured.

S.—That is the same thing.

F.—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.

S.—Oh, I see.

F.—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.

S.—Father, you are preaching.

E.—I was thinking—that is not what the conversation is about.

F.—It is all in place by turns. The principal purpose of this conversation is to acquaint you with divine wisdom.

E.—Yes. I am afraid we don't care so much for that.

W.—They like to hear about battles and dreadful things.

Gertrude gives a quick glance with a slight blush.

F.—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.

S.—I like to know the meaning of the story part.

W.—Is there any more story part?

F.—Oh yes; it will be a long time before we get done with that.

W.—I am glad.

Robin.—Me glad—like stories—lions break all their bones.

E.—Oh, I daresay; you would like stories all the time.

S.—Not all the time. I daresay he would get tired.

E.—Not very soon, I think.

R.—Not tired—go to bed no—stay up play—jumping jacks and kittens.

E.—You must not say any more. Remember, I had to carry you out.

F.—I am afraid Robin 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.

G.—They would be glad?

F.—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.

S.—Was he cross?

F.—Worse than that: he got ready his army and brought it out to fight against Israel to drive them back into the wilderness again.

G.—Oh, that was very bad.

S.—Did he drive Israel back?

F.—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.

E.—What did Israel do then?

F.—They pursued the Amorite soldiers as they scattered about the hills and valleys, and caught them and killed them. Then they entered 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.

S.—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.

E.—There does seem something strange in it.

F.—There is nothing strange in it, my dear, when you remember that God commanded them to do it.

E.—Did He ?

F.—Yes.

E.—Why ?

F.—“ For the wickedness of those nations ” (Deut. ix. 4, 5).

E.—Were they wicked ?

F.—Very. There is an account of it in Lev. xviii. see verse 24 ; also xx. 23. God, who made 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.

E.—Yes, I see.

F.—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.

S.—How did they kill them ?

F.—With swords and stones and clubs, and whatever they could get hold of, I suppose.

G.—Oh, it is such a dreadful work. It makes my head bad to hear of such things.

S.—You mean your heart, Miss Gertrude.

G.—I feel it in my head.

S.—Poor dearie ! I am so sorry for you.

F.—Gertrude will be right in the kingdom. There will be no trouble or sorrow there.

G.—I wish it were come.

R.—Me go kingdom—get figs.

E.—Oh, you foolish little boy.

S.—That is not so foolish. There will be figs in the kingdom, I suppose.

F.—Oh, yes ; and everything else.

E.—Yes, but he seems to think the kingdom is a place for getting something to eat.

R.—Eat plums and strawberries !

E.—No more just now.

R.—And sugar !

E.—Hush.

F.—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.

W.—Balak, king of Moab.

F.—Yes.

S.—What did he do ? Did he get his army ready, too ?

F.—Yes, but he did something else as well.

S.—What was that ?

F.—He sent for Balaam to come and curse Israel.

S.—Who was Balaam ?

F.—He was a soothsayer living to the east of Balak's dominion at a place called Pethor.

S.—What is a soothsayer ?

F.—A man who professed to be able to foretell future events, and to bring curses on people—a kind of wizard.—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.”

S.—Did he come ?

F.—Not at first. When the messengers arrived at his house, he told them to come in and stay with him till morning, and then he should see what God would say to him—whether he was to go or not.

E.—But I thought he was a false prophet. God would not speak to a false prophet.

F.—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.

S.—What did he say ?

F.—He forbade him to go with the messengers, telling him that the people who had come out of Egypt were not cursed, but blessed.

S.—Did he go ?

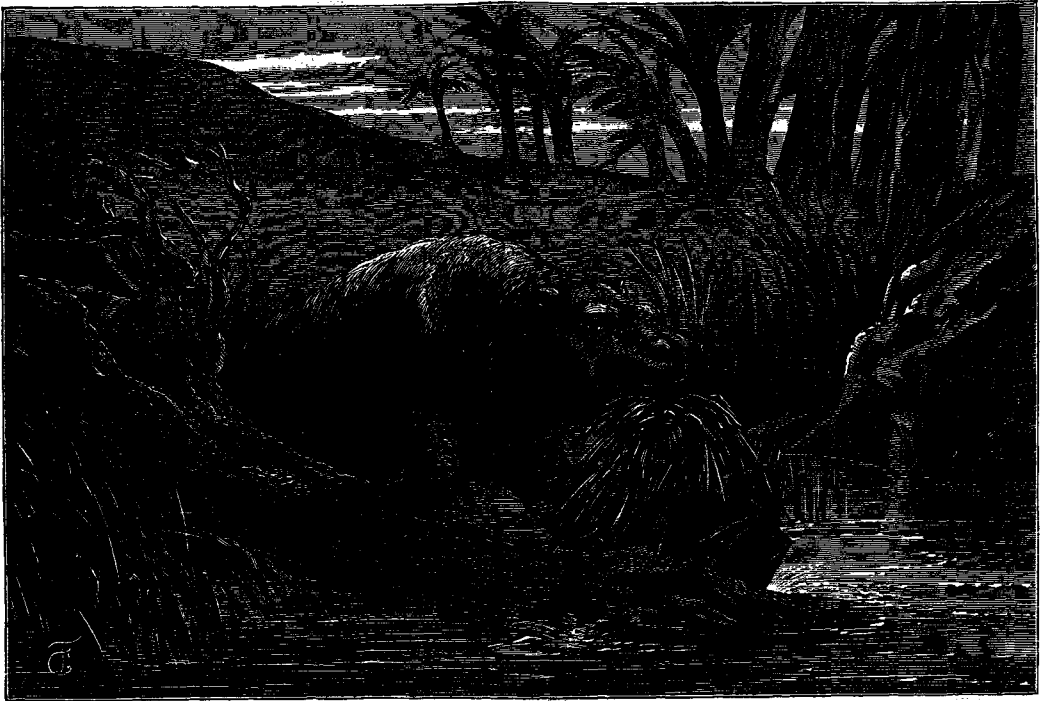
F.—Not then. He told the men that God refused him leave to go with them, and that he must not go, so he sent them away. When the man told Balak, Balak was vexed, and sent other messengers more honourable than the first. These messengers pressed him very hard. They told Balaam that Balak would make a great man of him and give him plenty of money if he would come. 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.

SCRIPTURE NATURAL HISTORY.

THE HIPPOPOTAMUS.

"O H," some reader may say, "but the hippopotamus shouldn't be in Scripture Natural History, for the name is not in the Bible." Quite true, but still our ugly friend the hippo has a right

called because it was the largest animal with which the inhabitants of that part were acquainted. Here is the inspired poetic description of the great amphibious beast. (You all know that amphibious means able to live both on land and in water.) "Behold now, behemoth,



HIPPOPOTAMUS FEEDING.

to his place here, for he is mentioned under the name of Behemoth in Job xl. 15, where a description is given that can apply to no other animal, though some have tried to make it fit the elephant. But though the elephant is fond of water, he does not live in it as the hippopotamus does, who is also quite at home in his ponderous way, on the land, and eats great quantities of grass, which he cuts as neatly as a scythe. Behemoth simply means *the* beast, and was so

which I made with thee; he eateth grass as an ox. Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly. He moveth his tail like a cedar. His bones *are as* strong pieces of brass; his bones *are* like bars of iron. Surely the mountains bring him forth food, where all the beasts of the field play. He lieth under the shady trees, in the covert of the reed, and fens. The shady trees cover him *with* their shadow; the willows of the brook compass

him about. Behold, he drinketh up a river, and hasteth not; he trusteth that he can draw up Jordan into his mouth. He taketh it with his eyes; his nose pierceth through snares."

Our name for the monster, hippopotamus, means river-horse, but he is larger than many horses. The weight of a full-grown one being given in a book of African travel as 4,000 pounds, that is nearly 2 tons. Such an animal is not to be captured without danger, but as he is not only good to eat from an African's point of view, but also has valuable ivory in his great teeth, the risk is taken, and many of the poor hippopotami are killed. Sometimes they are caught in pits, with sharp stakes in the bottom. These pits are covered with branches and loose earth, and when the great animal treads on the treacherous platform, down it goes, and he is pierced by the stakes and despatched by the spears of the hunters. He is very clever in seeing a pitfall, and is able to smell out the trap, and carefully goes round it. This is what is meant by "his nose pierceth through snares."

They are also captured by harpooning, as whales are; as they lie sleeping on the surface of the water. The natives float down quietly in canoes, and harpoon them. To the harpoon is fastened a long rope, and every time the wounded animal comes to the surface he is pierced with spears till he becomes exhausted from loss of blood and is towed ashore. Sometimes he charges the boat, and crunches it up in his mighty jaws, which open to the extent of three and a half feet.

Once when the climate was very different, the hippopotamus was common in Britain, and in a museum at Cambridge, and also in the British and other museums, you may see the skeletons dug up from the beds of ancient streams. Now they are only found in Africa. Like the whale, the hippopotamus swallows quantities of water and spurts it back through the nostrils.

God's argument to Job is this, Behold this great animal and all his strength, but what will you do against Leviathan (the crocodile) an even more dangerous beast. And if these are

too strong for you, these that are your own fellow creatures, what of the One who has made them? "Who then is able to stand before me?" and Job humbly answered—"I know that Thou canst do everything."—C.A.L.



HAVING A SUN BATH.

INTELLIGENCE.

CARDIFF.—We are glad to report that our little Sunday School is progressing, and that there are prospects of increased attendance shortly, if the Lord will. Since last writing, one of our scholars has put on the All-Saving Name in the appointed way. For these things we "thank God and take courage." On Boxing Day, December 26th, by arrangement with the Newport Sunday School, we took our scholars up there, and joined them at tea, after which a joint distribution of prizes took place. A lantern lecture on incidents in the lives of our Lord and his apostles proved very interesting and instructive. A very enjoyable time was spent by all.—A. R. MEAD, *Superintendent*.

ILFORD.—Since last report, our Sunday School has grown from 24 to about 36, and the attendance and interest among the children has improved. About one-third of our number are children of parents not brethren and sisters. The teachers have been greatly encouraged by the obedience to the faith of Irene and Ida Boulton (two well-known to most of your readers), Margaret Simpson, Norah Mills, and Gordon Fuller. May they all continue steadfast and unmovable in the truths which they have embraced. We had our annual outing on July 8th to Theydon Bois, the weather being ideal.—J. C. ADEY, *Secretary*.

BIBLE GEOGRAPHY.

THE THREEFOLD DIVISION OF THE
WORLD AFTER THE FLOOD.

(Continued)

HAM.

LAST time we left off at the end of the list of the sons of Japheth, and of the lands that were settled by them. That was at Gen. x. 5. Then follows the enumeration of the sons of HAM and their descendants, and of the countries they occupied. Lastly, in the third and most important section of this notable chapter, follows the list of the sons of SHEM, in whose line Abraham was called by God.

I hope you are not getting tired of the details of this chapter, and do not find them uninteresting or too hard to follow. They are very important, because they are the real true foundations of human history, which cannot be rightly understood without them. Especially is this true of the history of Israel, and of God's dealings with the children of Israel. For instance, we read: "God smote all the first-born in Egypt, the chief of their strength in the tabernacles of HAM" (Psa. lxxviii. 51). "Israel came into Egypt; Jacob sojourned in the land of HAM"; "Moses and Aaron showed God's wonders in the land of HAM" (Psa. cv. 23, 27). "God did wondrous works in the land of Ham, terrible things by the Red Sea" (Psa. cvi. 22).

We should miss much in these allusions if we did not know this tenth chapter of Genesis, and also the history of Ham and his descendants. They were a cursed race, the enemies and afflictors of God's chosen people, and it is remarkable that the countries of their settlement are the last to be brought into subjection to some sort of civilization in preparation for the day of Christ.

Ham (*Kham*) means warm, hot. In the Coptic language Egypt is "The land of *Khemi*," and the late Mr. Laurence Oliphant wrote an interesting book under that title, containing an interesting account of his travels in the country. Ham's descendants occupied southern countries, warm and hot, in harmony with their father's name. In the Egyptian hieroglyphs the name of the country is written with two letters—KM. It is found several times on the

"Rosetta Stone," a copy of which is in the British Museum. That is bringing it close home, you see. Ham is also said to convey the idea of darkness. "I am black because the sun hath looked upon me." So says the bride in Solomon's Song (i. 6). "Only under the equator is man coal-black." This is a little bit of information you will do well to remember, for it shows that the Bible and Nature are in harmony, and therefore that the Bible, like Nature, is "of God." The word for "black" in the Song of Solomon does not mean "coal-black," but dark or swarthy, but the principle remains.

But we are digressing. To return to Genesis x. 6: "And the sons of Ham: Cush and Mizraim, and Phut and Canaan."

Cush is first mentioned in Gen. ii. 13, where we are told that the name describes the whole land compassed by the river Gihon, the second branch of the river of Eden. In the text of the Authorized Version it is called Ethiopia, but the margin gives Cush. Ethiopia is right enough in other passages, as Isa. xi. 11, where Cush is associated with Egypt and Pathros. There is proof positive of this in Ezek. xxix. 10, where we read of "the land of Egypt . . . from the tower of Syene unto the border of Ethiopia (Cush)." The truth is that there was an Asiatic and an African Cush; and that the Asiatic was the original settlement, as this tenth chapter of Genesis hints in its references to Nimrod and his Babylonian dominion. The Hamitic origin of "Babel" is an interesting thing to remember, and this two-fold location of Cush also. For lack of understanding here some have been driven to regard the Nile as one of the Rivers of Eden! But this is hundreds of miles wrong. In Isaiah xviii. we read of "a land shadowing with wings which is beyond the rivers of Cush." This is Britain, whose Indian Empire is beyond the Gihon and Euphrates, and whose African dominion is beyond the Nile. You will understand these things better later on, but not unless you make a right start concerning Cush.

Mizraim is "Egypt," and the word is so translated throughout the Old Testament. But the name is peculiar. It is what is called a "dual" form, and really means "the two Egypts." The Hebrews had not only singular

and plural, but also a "dual," for two things. You see it when you read "aim" at the end of a word. Thus, the country that is called Mesopotamia in Gen. xxiv. 10 is, in Hebrew, called Aram-Naharaim, that is Aram of the two rivers (Euphrates and Tigris), the highland country between the two rivers. So this name Mizraim means "the two Egypts," and this is interesting because it agrees with history and with the Egyptian monuments, which always tell us of an upper and lower Egypt. "Pathros" is the Bible name for upper Egypt, and *Mazor* is the name of lower Egypt near the sea. On the monuments the Egyptian kings are represented as wearing the double crown, in token of their dominion over Mizraim.

Phut (*Put*, R.V.). This name is more obscure than Cush or Mizraim, but it appears to point to Libya, a North African country west of Egypt. Josephus says that Phut colonized Libya. And the Coptic name of Libya is Phaiat. There are some other references in the Bible which seem to indicate that there may have been an Asiatic Phut, as in the case of Cush. But we must leave these and confine ourselves to the country now coming into notice in connection with the Italian aggression in Tripoli, the ancient Lud.

Canaan is well known from the history of Abraham's sojournings. The countries settled by Canaan were all pretty well comprehended in what we know as Palestine. The land of Canaan is frequently mentioned in the scriptures, and in the Egyptian inscriptions as well. Canaan's descendants appear to have settled first the coastlands of Palestine, from Egypt up to Hamath, and then to have peopled the hill country eastwards.

"And the sons of Cush: Seba and Havilah, and Sabtah and Raamah and Sabtechah; and the sons of Raamah: Sheba and Dedan" (v. 7).

Seba, which must be distinguished from Sheba, appears to denote an Ethiopian people. Josephus says that Seba was the ancient name of the city Meroë, and the district round about it.

Havilah appears to denote a district at the head of the Persian Gulf on the Arabian mainland.

Sabtah appears to be identifiable with the country round Aden in South Western Arabia.

Raamah, and *Sheba and Dedan* likewise, point to Arabian districts on the southern shores of

the Persian Gulf. There is an island called Dadan, which seems to preserve a trace of the name Dedan.

Sabtechah cannot be identified. It is supposed to indicate another tribe of Arabian people.

"And Cush begat Nimrod . . ." (verses 8-12). This section explains the Hamitic origin of Babel. Nimrod was a mighty hunter (of men and beasts) before the Lord; and here we have the beginning of the "kingdoms of men," whose duration and fate was afterwards shown to Nebuchadnezzar by the prophet Daniel. "Nimrod" had become a proverb by the days of Moses. "Babel, Erech, Accad and Calneh, in the land of Shinar," are all known by modern exploration. A hundred years ago there was a disposition in some quarters to treat these records as mere fairy tales. That is impossible now, so some have turned round and said that Babel is the real source whence we get our Bible. But this will not do; the Bible doctrine is altogether different from that of Babel, and the Bible merely mentions these things to give a foundation for the history of Israel.

"And Mizraim begat Ludim . . ." (verses 13-14). In these verses the "im" at the end of the names is the sign of the plural, and shows that the writer here merely indicates the peoples or nations branching off from Mizraim. Ludim is modern Tripoli, and the rest are more or less clearly associated with neighbouring North African settlements. *Pathrusim*, were the people of Pathros, or upper Egypt. *Philistim* were the Philistines of the Bible history.

"And Canaan begat Sidon . . ." (verses 15-19). Sidon gave his name to the well-known town on the sea-coast. Heth peopled the hill country of Judea about Hebron. See Gen. xxiii. 5. The Jebusites possessed Jerusalem. The Amorites were the people of the hills of the south, which they defiled with their "iniquity." The destruction of Sodom and Gomorrah illustrates the matter. The Girgasites settled on the east of Jordan, where afterwards Christ visited their country. The other descendants of Canaan were scattered over the more northerly parts of Palestine. Verse 19, in its description, virtually takes in all Palestine. All these peoples were displaced by the seed of Abraham (Gen. xv. 19-21), and their country will yet be possessed by Abraham and by Christ for "an everlasting inheritance."—ED.

WOMEN AND GIRLS OF THE BIBLE.

II.—GIRLS.

IF anyone asked you how many times the word "girl" was used in the Bible, I expect you would reply, "Oh, ever so many." Well, you would be wrong, the word girl only occurs twice in all the Bible.

In Joel iii. 3, we read that little girls were sold for wine, and that the Tyrians and Sidonians had sold the children of Judah and Jerusalem to the Greeks. Think and sympathise, ye happy, laughing, rosy-cheeked English lasses as ye romp and skip; sweet little daughters of God's own people *sold*, sold into slavery in exchange for drink.

In the other passage we read that there shall yet be boys and girls playing in the streets of Jerusalem (Zech. viii. 5). What a pleasing picture for Zion and her daughters when she shall awake from her sadness and her foes shall never more oppress her. There shall then be happiness and joy, and the merry children's cry "Come, and have a game," "All right, what shall we play at." Read Luke vii. 32, you will there see what they used to play at. Often weddings, funerals, parties, etc. Children love to imitate grown-ups. So, dear fathers and mothers, "mind your 'haviour" (behaviour) in the presence of your children, and before your God.

Perhaps you would like to hear about a game the children of Egypt play. One child pretends to be the mother, another child pretends to be a black raven, and snatches away all the children of the little mother, one by one. When they are all gone, the poor mother sits down and weeps and wails. Another game is as follows: one child is the mother, another child the cat, and while the mother is gone to fetch water from the brook, the cat comes in and steals the leaven. When the mother returns, all the children are questioned in turn, Where is the leaven? Different places are named, but of course it cannot be found. Suddenly the cat appears, mewing loudly, the mother pursues

it in and out among the children. When caught the cat is well beaten. I should think that would be a good game.

In the Bible *yaldah* is Hebrew for a girl or lass; *yeled* means a youth or young man. One of the first young women to be mentioned in the Bible is REBEKAH. Please notice her kindly disposition. There was an old man, a stranger at the well. He was thirsty after a long and dreary journey. He asked for water, and she willingly drew for his camels also, no light task. I can picture her looking with delight on the bracelets, and thinking with mingled feelings of awe and joy of Isaac. He wants me, for his very own. "I will go," she said. She left home and kindred for a far-off land. She knew it was the will of Abraham's God, and went. In her we see trustfulness and modesty. And does not this remind us of him who asks us for his own? will not we forsake? will not we go forth without the camp? It is the will of God, let us obey.

MIRIAM is believed to have been eleven or twelve years older than Moses. She stands before us, the type of loving, unselfish sisterhood. We see her watching by the riverside, o'er her little helpless brother. How quickly she took in the situation when Pharaoh's daughter shewed her sympathy. The babe wept, the heart of the haughty one's daughter was touched. Little Moses was "drawn out," and had his own mother to nurse him, and his own sister to love him.

THE LITTLE CAPTIVE MAID.—Times have changed in Israel. Evil days have come, and in times of trouble children always suffer. Here is a little girl torn away from home and kindred, a captive, waiting on the Syrian General's wife, Shall she spend her life repining? No, she is good and kind. She seeks the welfare of her earthly master, and even in a foreign land proclaims the true God and His prophet's power. We would like to know more about her. Not even her name is given, yet like the woman whose

anointing of Jesus is recorded, this kindly thought of the little captive maid is told in memory of her wherever the Bible is read.

JAIRUS' DAUGHTER brings before us parental love, and the Saviour's sympathy. She was Jairus' only child. The widow's son at Nain was her only son. Lazarus, the only brother of Martha and Mary. It was written before, "A bruised reed he shall not break," and so he bade her parents fear not, and weep not, and brought again their loved one from the sleep of death.

Incidentally, we have a very unpleasant picture of professional mourning, sorrow simulated at so much per hour. She was about twelve years of age, and was not dead when her father besought the Saviour's aid. While Jesus was doing other works of mercy, she fell asleep, and messengers were despatched to her father, telling him not to trouble the master. Those two little words *Talitha cumi* are no doubt the actual words used by Jesus. They are sweet in sound, and kind in meaning.

THE DAUGHTER OF HERODIAS.—What a horrible character. She danced. I must say dancing seems to me useless, and calculated to lead anyone into every danger. I cannot believe good husbands are found at dancing parties. What a reward. The head of a prophet. I know not how she could hold the dish. What a fearful thing is a woman's hate. How one sin leads to another. Herod is at last branded as an adulterer, and a murderer. It is impossible to think such a daughter could come to other than a bad end. Thus our good deeds help our children, or they become involved in the evil things we do.

RHODA means a Rose. There was a meeting at the house of Mary, the mother of John Mark. They were praying for Peter's deliverance. Suddenly a knock is heard at the gate. Little Rhoda runs to open it. Peter stands there. She can scarcely believe her eyes, and, child-like, runs back to tell those within. Too hastily, they said she was mad. This is a weakness many have toward children. They found it true. Peter free, delivered from the cruelty of Herod by an angel, left a message for James, then went away. A night to be remembered. Only a scene in the life of little Rhoda, but never forgotten, we may be sure. Wouldn't you like to open the gate for an apostle? Some will be doorkeepers in the Temple of God. Even now, children can help in many things. Be willing, helpful, and kind.—C. A. BOWER.

ANIMAL WORSHIP.

IT is easy to understand the worship of the sun, or the moon, or the stars, by people ignorant of God. There is a mystery and a beauty in these wondrous appearances, so far removed from men, and yet so beneficial in their action. We might understand, too, the worship of the sea, or of fire, a reverence drawn forth by fear, but the worship of animals—particularly loathsome ones—is harder to comprehend. Yet nations, such as the Egyptians, Phœnicians, Syrians, wise as they were in many ways, were foolish enough to bow down and give reverence to birds, beasts, reptiles, and fishes.

How did such worship begin? No one knows, but various guesses have been made, and perhaps there is some truth in them.

In Egypt the demand for useful animals for agricultural purposes was greater than the supply, so these animals, at first only considered of great value as helpers of man, by their rarity and value, and the care taken of them, gradually grew in the eyes of the people to have a sacred character; and thus they came to be regarded as divine. But this does not account for much.

Another, and seemingly a better, reason is that they were emblems, or symbols, of the unseen gods the people believed in, and if an animal had a quality that they supposed their god to possess they made the animal sacred as a symbol of the god. Thus, the cat can see in the dark (that is what would be darkness to us), and because they supposed their god could also see in the dark, they took puss as a representation of one who could see all things.

But very soon the ignorant people forgot the animal was only a symbol, and worshipped it as though it were a god, and so arose many forms of idolatry—that sin so hateful to God, and for which He punished Israel so severely time after time. The only pleasing thing about the worship of animals was that the creatures were

kindly treated, and even to this day the Moham-medans are kind to cats, not because they are idolaters, but because of the old traditions handed down from the Egyptian times, when the cat-headed goddess, Bubastis, was a sacred being.

Thousands and thousands of mummified cats have been found, and in the city of Bubastis, whosoever killed a cat had to hang it up by the tail in the middle of a room, with its nose touching the floor, and was made to bring enough wheat to entirely cover the body of poor Tabby from nose to tip of tail.

In India the terrible worship of the crocodile caused the deaths of myriads of babies, for the mothers thought that to be so devoured was a sure way to eternal happiness. In Egypt there is a town called Crocodilopolis.

The ape was worshipped by the Babylonians, Indians, and Egyptians, and is revered to-day in Japan, where magnificent temples are built in its honour. The Siamese, too, have a high opinion of the monkey, not as a god, but as a man and brother.

Even the humble ass has not been left out of the list of divinities. In 2 Kings xvii. 31 the idol *Tartak* is mentioned. This had the head of an ass, while *Nibhaz*, in the same verse, had a dog's head. Even the Christian Church of the Middle Ages had a festival called *Festum Asinorum*, or the feast of the ass; but possibly this was in commemoration of Jesus riding upon it.

The bull, as you all know, was peculiarly sacred in Egypt, and led to the shameful episode of the "golden calf." Pagodas are built in Japan to the honour of the bull.

Though the dog is so despised an animal in the East, it was sacred in Egypt, and thus perhaps the reason for Moses commanding that the price of a dog was not to be given to God (Deut. xxiii. 18).—[This refers to a human "dog."—Ed., C.M.]

Among the birds the hawk and the dove and the ibis were venerated. Hawk-headed Ra was famous in Egypt, and the dove found veneration in the East and West. It was worshipped on Mount Gerizim, and the Red

Indians call it "Mother." In Ascalon, Stanley, the Palestine traveller, speaks of the sacred doves still cooing in the temples of the Syrian Venus. In the early Christian Church, if a dove flew on to the head of a candidate for a sacred office, he was at once selected. It is to be feared trickery would creep in here.—[Yes, there would be trickery. There was some talk of this when the Pope proclaimed his infallibility in 1870. But there was thunderstorm and darkness instead of sunshine and doves. It was very different from the baptism of Jesus in Jordan, as described in Matt. iii. 16.—Ed., C.M.]

The elephant, especially a white one, is worshipped in Siam; but horses, though so beautiful, have been looked upon more as objects of sacrifice. In 2 Kings the god Annamemelech is said by commentators to be in the form of a horse.

The command of God, in Gen. xx. 4, that forbade the making of the image of anything in the waters, points to fish or reptile worship, and there is plenty of evidence of this. The great deity of the Philistines was Dagon, which is the Hebrew word for fish. The Syrians looked upon fish as sacred, and would never eat them. In ancient Jewish weddings the newly married pair were made to leap three times over a bowl of water with a live fish in it.

The great strength of the lion has made him an object of worship, and in Egypt there was a city called Leontopolis (the city of the lion). Many savage African tribes revere the lion, and will not attempt to kill it, or even defend themselves.

Most revolting of all was the worship of the serpent, which God has given to us as the symbol of sin; yet, in Chaldea, this reptile was originally worshipped, and the custom spread to other nations. The brazen serpent came to be worshipped by the Israelites, as you will remember.

"Little children," says John, "keep yourselves from idols." We are in no danger of worshipping beasts or idols, but we may follow the service of the serpent sin, and fall under the displeasure of God. Let us, then, always remember the command which has meaning for us even to this day: "Thou shalt have no other gods before me."—(Adapted from the *Jewish Chronicle*.)

BIBLE PUZZLES, ETC.

SINGLE ACROSTIC.

1. A man who David for his pride reproved.
2. What queen from her high station was removed ?
3. What man to keep God's ark was sanctified ?
4. A king who lost his reason for his pride.
5. What boastful king by his two sons was slain ?
6. With whom did God's Ark for three months remain ?
7. The king against whom Othniel prevailed.
8. What daughter's love, when closely tested, failed.
9. The cave where Abraham his dead Sarah laid.
10. Where practised Saul the rites that he forbade ?
11. Goliath's brother, whom Elhanan slew.
12. What prophet Asa's courage did renew ?
13. Who watched beside her dead both night and day ?
14. What nurse 'neath Bethel's oak did Jacob lay ?
15. Who vainly strove to flee beyond God's sight ?
16. The place where trust in God slew giant might.
17. A man whose household was by Paul baptised.
18. What king the warning of the priests despised ?
19. What woman's son dared to blaspheme the Lord, And of his sin received the just reward ?

Still in his mighty vision wrapt,
That which the prophet saw, none else can see ;
But, echoing his words, we still can cry,
" Lord Jesus come, thy servants wait for thee."

HIDDEN NAME.

He was a Gentile, but fell down to worship a Jew.
Some Jews were astonished when he received a wonderful gift.

His servants spoke well of him.
One of them was a godly soldier.
He received a command from God, which he obeyed.

He called his kinsmen and friends together.
He saw an angel and was afraid.

He lived in a city on the sea coast.
He sent three men to another sea-coast town.
He heard an apostle preach.

He said to a guest "Thou hast done well that thou art come."

His name is only mentioned in one chapter.
(Give reference.)

SQUARE WORD.

1. For the people of God I still remain.
2. I am a Duke and a valley too.
3. Mid Christ's fore-runners my name obtain.
4. ——— is all I now ask of you.

QUESTIONS.

179. Where was the tabernacle first reared in the land of Canaan ?
180. Where was the first idol temple built in Israel ?
181. What sorrowful event happened at Bethel ?
182. What name and promise did Jacob receive at Bethel ?
183. Did Jacob and Esau meet at their father's grave ?
184. Why was Joseph hated by his brothers ?

ANSWERS TO BIBLE PUZZLES.

Single Acrostic—

" Quench not the Spirit."—1 Thess. v. 19.

- | | |
|---------------------------|-------------------|
| 1. Q uartus..... | Rom. xvi. 23. |
| 2. U rijah..... | Jer. xxvi. 23. |
| 3. E lah's..... | 1 Kings xvi. 9. |
| 4. N ob..... | 1 Sam xxii. 18. |
| 5. C aleb..... | 1 Sam. xxv. 3 |
| 6. H elkath-hazzurim..... | 2 Sam. ii. 16. |
| 7. N aamah..... | 1 Kings xiv. 31. |
| 8. O rnan's..... | 1 Chron. xxi. 21. |
| 9. T ilgath-pilneser..... | 1 Chron. v. 6. |
| 10. T imnath..... | Judges xiv. 1. |
| 11. H obab..... | Numb. x. 29, 31. |
| 12. E gypt..... | 1 Kings xi. 40. |
| 13. S egub's..... | 1 Kings xvi. 34. |
| 14. P haltiel..... | 2 Sam. iii. 16. |
| 15. I shbosheth..... | 2 Sam. ii. 8, 9. |
| 16. R euben..... | Deut. xxvii. 13. |
| 17. I ttai..... | 2 Sam. xv. 21. |
| 18. T ertullus..... | Acts xxiv. 2. |

Diamond Puzzle—

K
L I D
L I N E S
K I N G D O M
D E D A N
S O N
M

Square Word—

W A T C H
A W A R E
T A R E S
C R E T E
H E S E D

Hidden Scene—

Matthew xix. 16-22.

(Answers to Questions—see page 64).

THE CORNER.

A NEW YEAR SONG.

When the year is new, my dear,
 When the year is new,
 Let us make a promise here,
 Little I and you,
 Not to fall a-quarrelling
 Over every tiny thing,
 But sing and smile, smile and sing,
 All the glad year through.
 As the year goes by, my dear,
 As the year goes by,
 Let us keep our sky swept clear,
 Little you and I.
 Sweep up every cloudy scowl,
 Every little thunder-growl,
 And live and laugh, laugh and live,
 'Neath a cloudless sky.
 When the year is old, my dear,
 When the year is old,
 Let us never doubt or fear,
 Though the days grow cold.
 Loving thoughts are always warm;
 Merry hearts know ne'er a storm.
 Come ice and snow, so love's dear glow
 Turn all our gray to gold.

J. C.

A VISIT TO GERMANY.

WINNIE has kindly responded to the invitation to tell her fellow-readers something of what she saw and did in Germany, and she has done it very nicely. Here is what she says:—

"DEAR MR. WALKER,—Here is a bit about my visit to Germany. I went with a German lady to her home in Wurtemberg. We got on a boat at Harwich, and sailed all night; the sea was rough, but as I was asleep I was not sick at all. We landed at the Hook of Holland early in the morning. It was funny to me to see the trains running through the middle of streets. The little children seemed so odd in their white aprons and wooden shoes. Leaving Holland, we went by rail into Germany. The river Rhine was soon in sight; on its banks were lovely castles, and between them beautiful vineyards cut in the high mountains. I shall never forget Cologne Cathedral, which we saw from the train. We changed trains at Heidelberg. After that the trains were so different, with queer little wooden seats, and very few carriages. We arrived on Sunday morning at the place we stayed at. Kunzelsau was the nearest big town. I had a lovely time, eating apples and fruit and playing with the little German girls, though for a little while I could not understand a word they said, nor they me. They wore their hair in bobs and plaits. I did not like the black bread or the soups either, so I had "milch brod." It was harvest time, but instead of horses the cows drew the carts. I bathed in the river Yagst, a stream running into the Rhine. I learnt some words of German, and I could go and buy things in the shops. We visited the nearest big town. The streets looked so pretty, with fruit trees on either side; everywhere things seemed to grow quicker than they do in England. After six weeks' end we came home. I like Germany very much, but I was glad to come home, though I shall

never forget the odd things I saw. The German people were most kind to me, and I should like to go again.—Yours truly, WINNIE (aged 9)."

Winnie lives in Huddersfield, and a friend who lives near there sends us a true story of what happened to a Huddersfield gentleman when he sailed to Europe thirteen years ago, long before Winnie was born. He was on his way to Russia, and dropped his pocket knife overboard by accident, and if there was one thing he thought he would never see again, it was that knife. He was sorry, for his name was nicely engraved on the handle. The sequel to the story is that the knife was found in a fish at the Manchester Fish Market, and was sent to the owner, who at once recognised it as his long-lost property. For thirteen years the silver hake had carried the knife, and as there was but little rust on the knife, the fish must have swallowed it directly it was dropped. Probably he often wished he had let it alone. The moral of this story is, that we should always put our full name and address on our pocket knives when going on a voyage, or perhaps we should not be as fortunate as Mr. Mason, the one time Postmaster of Huddersfield. But if we turn it into a parable, there is a better moral than that. We may think of the ocean of life over which we are all travelling; we may think of the dropped knife as the good deed done for Christ's sake; only a little thing, that no one perhaps saw, that was known by none, and that seemed to pass and be done with for ever, yet after long years it is brought to light, and not as in the case of the knife, just the same value as the thing lost, but as though it had been returned to its owner with golden handle studded with precious stones. So will the good deeds shine in the day when God rewards the righteous. This is the meaning of the saying, "There is that scattereth and yet increaseth," and of that other beautiful teaching, "Cast thy bread upon the waters and thou shalt find it after many days."—C. A. L.

(continued from page 63).

ANSWERS TO QUESTIONS.

173. In his submission to the unjust action of the Philistines who took his wells (Gen. xxvi.).

174. The promise to God recorded in Gen. xxviii. 20-22.

175. Probably because though she worshipped the true God, she still had some leanings to the idols of her father Laban. No reason is given.

176. Matthew vi. 6., Ephesians vi. 18, 1 Thessalonians v. 17.

177. From Ebal, Israel received the promise of the curse if disobedient; from Gerizim, the promise of blessing if obedient to God.

178. Two good instances are the prayer of Abraham's servant (Gen. xxiv.) and that of Hannah in 1 Samuel i.

BIBLE HIDE AND SEEK.

November—December number (page 35).

PERSON.—Ruth.

PLACE.—Cana of Galilee.

THING.—The burning bush.

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3. **PUT THE RIGHT HEADING AT THE TOP.**—Always state on the top of the paper what the thing is you are answering, and the page of the *Magazine* where it occurs.
4. **ONLY ONE THING ON ONE PAPER.**—Never answer more than one thing on the same paper. That is, if besides interpretation of Puzzles, you send answers to Hide and Seek, answers to Questions, &c., let each sort be all on a paper to itself. A new paper to each subject, and all paper the same size. Do not use bits and scraps. Write neatly, and leave good margins.
5. **YOUR NAME, AGE, AND ADDRESS AND DATE OF WRITING ON EACH PAPER.**—Write your name, age, and address, and the date of writing at the bottom of everything you send. Sign each paper in full,—name, age, address, and date.
6. **MARK OUTSIDE THE ENVELOPE.**—Up in the corner to the left, outside the envelope, write *Children's Magazine*, and then, just under, mention whatever you send.
7. **MUST BE YOUR OWN WORK.**—The answers must be your own work. You must not ask anybody. Unless you state at the end that you have done it without assistance (and, of course, you won't tell a lie), your work will not be noticed. *If you are under eight years of age, you can have help from others, and you need not write at the end that it is your own. But then your answers will not come into the same list with those that are eight and over.*
8. **MUST BE UNDER SIXTEEN.**—You must be under 16 to get a prize. Those between 14 and 16 will be allowed to send in a summary of the "Conversation," and marks will be allotted and prizes given for this bi-monthly as follows:—First Prize, book, value not less than 2s; Second, Book or Pamphlet, 1s.; Third, Book, 6d.

PRIZES.—Marks will be allotted bi-monthly, and the names of those earning them given, together with the number of marks gained, on the cover of the *magazine*.

At the end of the year the marks will be added up, and prizes given as under:—

First Prize, Book, value 2s. 6d.; Second Prize, Book, 1s. 6d.;
Third, Book, 1s.

To obtain a First Prize you must gain a good number of marks (more than three-quarters of the possible number). Three-quarters of the marks possible will gain a Second Prize. Half marks will gain a Third Prize.



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ON THE

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1912.

NOTES.

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BINDING CASES AND BOUND VOLUMES.—Binding cases, to hold the twelve numbers of *The Children's Magazine*, Vols. V.-VI., 1906-1908, Vols. VII.-VIII., 1908-1910, can be obtained from the office of *The Christadelphian*. Price 1s.; post free 1s. 2d. Bound volumes of the same numbers may be had. Price 5s.; post free in Britain, 5s. 4d.; abroad, 5s. 7d.

REMARKS AND CORRESPONDENCE.—Letters of thanks received from last month's prize winners, and many hopes for the prosperity and continuance of the magazine. This depends upon the subscribers, and the Editor has doubts as to whether this is the last year or not. We would all be sorry to see it cease for lack of a little more support.

The summaries were very good this time. The hint about being too long was taken, and improvement was shown. The puzzles, too, were well answered, though only one, Frank Hunt, reached the very top; he was closely pressed by many. Some said that Rachel died at Bethel, but it was after they left that place and drew near to Ephraim that this sad thing occurred. All should carefully read the answers to questions and puzzles, for only in this way can you learn to correct the mistakes made. It is best to keep a copy of your answers and compare them. Thanks to our friend at Buena Park for interesting letter and clips. Glad to hear tidings of some of our friends in the West. Visits that call for a 50-mile tram ride are serious affairs.

SUMMARIES OF CONVERSATION.—MABEL SHARPE (14), Leicester; PERCY BAMFORD (15), Bourton-on-the-Water; CYRIL ROBERTS (11), Birkenhead; Alice Ledger (15); Elsie Burt (15); Florence Jones (13); Reginald Madeley (13); Frank Madeley (10); Fred Jones (11); Flo. Whittingham (12); Ruth Lewis (14); Dorothy Crumplen (14); Florrie Sykes (15); Katie Drysdale (14). The first three take 1st, 2nd, and 3rd prizes.

MARKS.—Jas. Whittingham (13), 36; F. Jones (11), 40; Amy Carr (13), 43; Flo. Whittingham (11), 24; Elsie White (14), 46; Ruby Carr (9), 44; Elsie Michelbacher (8), 44; Helen Stocks (10), 30;

Harry Walford (12), 38; Frank Hunt (10), 47; Ruth Carr (11), 45; Cyril Roberts (11), 44; Winnie Michelbacher (9), 43; F. J. Cox (13), 45; Mollie Michelbacher (11), 46; Harold Hathaway (13), 44; Hope Kostrovitzski (11), 39; Reginald Madeley (12), 9; Bertha Platt (11), 28; C. H. Moorhouse (12), 45; Emma Jordan (12), 9; Winnie Jordan (14), 23; Annie Bloomfield (12), 44; Gwen Moorhouse (14), 45; Sidney Andrews (12), 18. Highest possible, 47.

SUMMARY OF CONVERSATION (Pages 53-55).—After the death of Aaron the children of Israel threaded their way on through a waterless and rocky barren land to the border of Edom. This made them very discouraged, and they blamed Moses, saying that they had nothing but manna to eat and no water to drink. Their ungratefulness toward him made God angry, and He sent a plague of dreadful serpents which bit the people and killed many of them. They then sought Moses and confessed their sins, beseeching him to pray to God to help them in their affliction. God heard their cry, and commanded Moses to make an image of a serpent, and set it on a pole, that everyone looking thereon might be healed. Multitudes of the people were thus cured, and in this we see the parable found in John iii. 14. As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up. We are sinful and dying, and it is only by faith in Christ that we may be lifted up, and rise to everlasting life. When the serpents died away the Israelites resumed their march, but on coming near the promised land they found it necessary to march through the land of the Amorites; this Sihon, their king, would not permit. He gathered an army and came forth to drive the people back, but God was with them and caused them to pursue the Amorites, killing the people and taking possession of their cities, because of their wickedness (Deut. x. 4, 5). Hearing this, Og, king of Bashan, became alarmed, and he came forth to battle, only to share the same fate as Sihon. Even this was not the end. Balak, king of Moab, sent messengers to Baalam, a soothsayer, to come and curse Israel. But Baalam was forbidden by God to do this, because His people were a blessed nation, and he sent the messengers back, saying he would not do this if Balak were to fill his house with silver and gold.—MABEL SHARPE (14), Leicester.



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

No. 35.

MARCH-APRIL, 1912.

Vol. X.

A VISIT TO A BIBLE FAMILY—(Continued).

YOU must suppose, dear children, that thirteen years have passed since the happening of the sad circumstances with which we became acquainted on the occasion of our last visit. You must now imagine that we are in Egypt, in search of Joseph. As we go along I will tell you what has occurred to Joseph during this interval of thirteen years. The traders to whom Joseph was sold brought him to Egypt where he was bought by one of the king's officers, named Potiphar. “Then poor Joseph was made a slave!”

Yes, Tots, or, we would rather say, a bondman. When we speak of slaves we are apt to think of slavery as it was practised in more modern times in America and the West Indies.

“Did God allow slavery?”

Judging from the Mosaic law, Bobby, God allowed, or rather regulated, bond-service under certain conditions. But He did not tolerate oppression of any kind. Anyone who did what Joseph's brethren did—stole a man either to sell or keep him—was to be put to death (Ex. xxi. 16; Deut. xxiv. 7).

“Did Joseph tell Potiphar all about God?”

He would be sure to do so, Bobby, because he was always thinking about God as to what would please or displease Him. Joseph soon rose to a very high position in Potiphar's house. But sad to relate, in course of time, he was wickedly accused of wrong-doing by Potiphar's wife. Although Joseph was innocent, Potiphar believed his wife's story, and put Joseph in prison.

“Poor Joseph!”

Yes, children, poor in one sense, but not in another. He was rich in having God's favour and the answer of a good conscience. It is better to be in prison with God on our side than in a palace with God against us. Keep Joseph in mind, dear children, and let your first thought be: “Am I doing right in God's sight?” If you know you are, you need not fear what affliction comes upon you. God is able to bring good out of our evil experiences.

“If God loved Joseph, why did He let the Egyptians put him in prison when he was innocent?”

God was preparing Joseph by this means for a great mission which he was to fulfil later on. The Bible tells us also that God allowed this trouble to come upon him to try him (Ps. cv. 19). In addition to this He was working out in Joseph's life a kind of pattern or shadow of the experiences of One greater than Joseph who was to come.

"Do you mean Christ?"

Yes. When Joseph was first put in prison he was fettered with iron, and had rather a bad time. But God did not forsake him. He turned the heart of the prison keeper towards him. And the prison keeper began to like him more and more.

"He wouldn't have done this if Joseph hadn't been good, would he?"

No, Tots. Joseph was first a good, obedient son. Then he was an industrious, faithful servant. And when put in prison, he was still upright and dutiful. In this way he showed his love toward God. If Joseph had been lazy, unreliable, self-willed and sulky, it would have shown that he did not love God. Before long Joseph was put in charge of all the other prisoners. One morning when he was going the round of the prison he found two men looking very miserable. They were the chief butler and chief baker of Pharaoh. These men were sad, not merely because they were in prison, but because each had had a strange dream which they thought had some meaning, but what it was they could not say. Joseph told them that God could interpret dreams. At Joseph's request the butler related his dream. Joseph said it signified that within three days he would be restored to his office as cup-bearer to the king. The baker then told his dream. Joseph said that the meaning of it was that within three days he should be put to death. Just as Joseph said, so events happened with both the butler and the baker.

"How did Joseph know what their dreams meant?"

He could only know in one way, Tots. God must have given the dreams and also have given to Joseph their interpretation.

"Why doesn't God send dreams now?"

"We cannot say, but it is interesting to know that the day when there should be no God-given dreams, or visions, was foretold (Amos iii. 6). When Joseph had explained the

butler's dream he begged the butler to mention him to Pharaoh (in order to get released from prison). But the butler forgot Joseph's request for two whole years. Then something happened which brought Joseph to remembrance. It was this. Pharaoh had a dream and was anxious to know its meaning, but no one could reveal it. The chief butler then thought of Joseph, and of his own ingratitude in forgetting him. So he went to Pharaoh, and told him about the young Hebrew captive, and his ability to understand dreams. Joseph was consequently sent for in haste. When brought before Pharaoh Joseph was not afraid to confess his God. He said that of himself he could do nothing, but that God would show the meaning of the dream. Joseph then explained that God, by means of the dream, had revealed to Pharaoh that He was about to bring upon the land seven years of plenty, which would be followed by seven years of famine. Pharaoh was so impressed by this, and felt so sure that God was with Joseph, that he appointed him ruler over all the land of Egypt. But see, children, we are now entering a city. Look what imposing buildings there are in the distance.

"And look at all the people crowding the streets."

Some great personage is evidently expected, children. Let us ask the bystanders who is coming. They tell us they are waiting to see a great man whom the king has just exalted and appointed to a high position. They say his name is Zaphnath-paaneah, and that formerly he was called Joseph. Before we have time to say more a stranger exclaims: "He is coming!" and kindly lifts Babs on to his shoulder that she may see him pass. Runners appear, and every head is stretched forward. Listen, the runners are shouting to the people: "Bow the knee," "Bow the knee." Now Joseph comes in sight, and is dressed in gorgeous clothing, with a chain of gold around his neck and a large ring upon his finger. This ring, the stranger explains, is Pharaoh's signet ring, and shows that Joseph has power to make decrees in Pharaoh's name. As Joseph passes everyone makes obeisance to him.

Now, Mary, dry your eyes—you need not feel sorry for Joseph any more.

"I know that, but it gives me such a funny feeling that I can't help crying."

London.

C. H. J.

BIBLE HIDE AND SEEK.—No. 33.

A PERSON.

- Hide*.—I have thought of a person.
Seek.—Man or woman?—Man.
 Old or New Testament?—New.
 Do we read of him in connection with Christ?
 —No.
 Is he mentioned before or after Christ's ascension?—After.
 Was he a believer?—He appears to have been.
 Was he old or young?—Young.
 Was he married?—It is not recorded.
 Did he belong to a high or low station in life?—I cannot say. We are not given much information in regard to his private life.
 Had he anything to do with the apostle Paul?
 —Yes.
 Did Paul come across him in the course of his travels?—Yes.
 Did he accompany the apostle on his travels?
 —No.
 Was he converted by Paul's preaching?—Probably, though it is not stated.
 Is there anything remarkable recorded concerning him?—Yes.
 Did he do some remarkable thing?—Something remarkable happened to him.
 Was it anything that concerned the apostle?
 —No, except that it caused Paul to perform an act which he would not otherwise have done.
 Did it cause Paul to work a miracle?—Yes.
 Upon the young man?—Yes.
 Was the young man unaware of what was happening?—Yes.

A PLACE.

- Hide*.—I have thought of a place.
Seek.—Old or New Testament?—Old.
 Was it a town?—Yes.
 In Palestine?—Yes.
 North or South?—North.
 Do we read much about it in the Bible?—No.
 Was some prominent person associated with the place?—Yes.
 A king?—Yes.
 King of Israel?—Yes.
 Did he live there?—No.
 Did he visit the place?—No.

- Was it a king who reigned before or after the the division of the kingdom?—He reigned before the division.
 Was it David?—No.
 Saul?—Yes.
 Did he send someone there?—No.
 Do we read of anyone going there?—Yes, a number of people.
 Did they go all together or at different times?—They went together.
 Men and women?—No, only men.
 Did they go there for a special object?—Yes.
 Was their object a good or bad one?—Good.
 Was Saul connected with the affair?—Yes.
 Did he go with them?—No.
 Didn't he go there at all?—Part of him was taken there.
 Is that why the others went?—Yes.
 Was the city in the possession of the Israelites at that time?—No.

A THING.

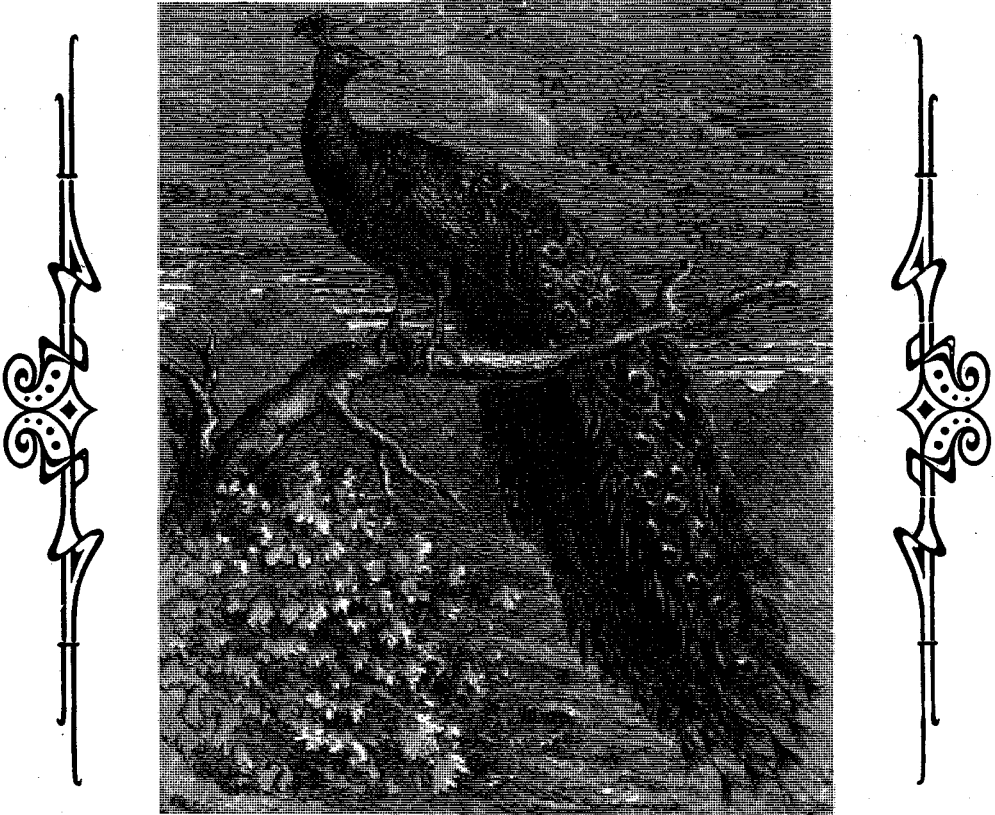
- Hide*.—I have thought of something.
Seek.—Old or New Testament?—Old.
 Before or after the time of Moses?—After.
 Time of the kings?—Yes.
 Was it large or small?—Large.
 Hard or soft?—Hard.
 Was it movable?—It could be moved and was moved, though it was not meant to be.
 Do we read of it in connection with one of the kings of Israel?—Yes.
 One who reigned over the ten tribes or the two?—Over the twelve.
 Was it a thing of use or ornament?—Both, I should think.
 Was it something made by man?—Yes.
 Was it made by the king?—Yes, under his direction.
 For his own private use?—No.
 Was Solomon the king who made it?—Yes.
 Was it something connected with the temple?
 —Yes.
 Was it placed in the temple?—No.
 Outside?—Yes.
 Was it the only thing of its kind there?—No, there was another one similar to it.
 Did Solomon give it a name?—Yes.
 A name that belonged to one of his ancestors?
 —Yes.

SCRIPTURE NATURAL HISTORY.

THE PEACOCK.

THIS beautiful bird, by his seeming delight in his own beauty and his strutting walk when displaying his splendid fanlike tail, has earned a reputation for

nothing save what God has given us. We should be thankful for our advantages, not proud of them. Job says God gave "Goodly wings unto the peacocks," but the bird referred to is probably the female ostrich with her fine plumes.



THE PEACOCK.

pride. "As proud as a peacock," we say of a haughty person, or one very conscious of his or her personal attractions. We must not be vain or proud, such foolishness is displeasing to God, and as the fine old poem says, "Why should the spirit of mortal be proud." We have

The Revised Version has it so. But this is not the only mention of the peacock, for as you all know we have them mentioned in the list of curious, valuable, and beautiful things that Solomon's ships brought from afar, probably from India, for there the peacock properly

belongs, and may be found in a wild state in the forests and jungles of that bright tropic land. It is also found in Persia, to which place they were early brought from India, and they are found in the island of Teneriffe in a wild state to-day, but they were brought to that island long ago, and are not native to it. One traveller in India tells of seeing a flock of about fifteen hundred, and the sight is described as "dazzling and magnificent." We can well believe it.

Only the male bird has these beautiful plumes; the hen is a modest little fowl who looks very insignificant beside her handsome mate, but there is a good reason for this. If the hen had so glorious a tail how could she keep her nest and eggs concealed from their enemies? Every prowling animal with a liking for eggs or young birds would be attracted by the bright colours and all would be lost, but when the beautiful cock bird sails up into the tree tops attention is drawn to him, and the quiet coloured little wife is left in peace with her brood. She is like the good wife spoken of by Paul, a quiet keeper at home, plain and neat in apparel, filling the place for which she is best fitted. Solomon directed the sluggard to go to the ant and learn from it, and might he not say to many foolish women to-day, "Go to the little brown bird in her nest, consider her ways and be wise."

Peacocks eat grain of all sorts, but prefer barley. In their wild state they live on seeds and wild fruits. Sometimes they are eaten themselves, and at great banquets they were once served up with the great tail spread, and the head and neck with their sheeny plumage. They are not so good for food as for show and are much to be preferred in the garden and alive; but here they are rather destructive, for they love to peck off all young buds and flowers, not to eat, for they only drop them, but for sport.

The peacock, like many people, is much more admirable when silent. Despite his beautiful appearance, he has a most uncouth voice, a harsh scream something like the bray of an ass, but with a metallic quality suggestive of a learner of the cornet or trombone. Those who, like the writer, have tried to sleep, with a pair

of peacocks calling to each other on the roof, well know how disagreeable is the voice of this handsome bird.

In *Animated Nature* we read that the peacock is still common in India and abounds along the banks of the Ganges and in the dense woods of the Ghats (a range of mountains). The Hindoos are fond of bright colours and these birds are special favourites, and are very easily tamed, so that they are to be seen in flocks at the Indian temples and are fed by the priests.

Alexander the Great was attracted by these birds and during his Indian expedition sent large numbers of them back to Greece, where they became domesticated and gradually spread throughout the greater portion of Europe.

C. A. L.

HEROES.

BY RE HENRY.

I think we all have heard of deeds we gladly would have done,
Of battles we have longed to fight, and victories to have won.
We felt we could have rallied to a stirring battle-cry,
Have followed some great leader, though he led us on to die.
Or, when red flames were raging and spectators held their breath,
How gladly had we risked our lives to save a child from death.
Ah! yes, we'd all be Heroes, never counting risk or loss;
When the blood is stirred, and nerves are tense, we'd all win valour's cross.
But who will be a Hero when the path lies out of sight,
When there are none to cheer us on through many a hard won fight?
Who'll care to gain a victory over some favourite sin,
When all the praise we ever hear must come from voice within?
My children, there are heroes whose names are never heard,
At the story of whose courage no pulse is ever stirred:
The patient, quiet drudgery, enduring day by day,
While the restive spirit chafes and frets, all eager for the fray;
The dull and humble work of home, which earns no laurel crown;
The pride subdued, the spirit curbed, the strong will broken down.
Yes, there are conquerors never known, and deeds untold in story,
Of which perhaps the Hero, himself, sees not the glory.
Thou good and faithful servant, though thy work be known to none,
The time shall come when God's own voice shall say to thee, "Well done."

WHAT WE KNOW ABOUT GOD.

(Continued from page 52.)

IF it be true—and who shall doubt it?—that there is an eternal life, where eternal happiness is the prize of the good, there is no difficulty in accounting for the existence of evil in this world, and we see therein another and a signal mark of the goodness of our Creator. *The evil is there for man to conquer.*

And God has given him the power to conquer it. The passions are strong within us; but the will is stronger, and can vanquish them. The voice of temptation is loud; but the voice of conscience is louder, and can drown it. And so, too, in the world of matter. If the enemy be famine, man finds some mode of giving new fertility to the barren ground. If it be tempest, he has at hand the means of warding it off and protecting himself from its ravages. If it be the loss of worldly possessions, he has within himself the energy of character to take heart, and to try to replace them with new. If it be disease, he finds remedies wherewith to baffle it, and even to prolong the span of life. If it be death, he has it in his power so to make death itself the gate of eternal life—a passing evil for a lasting good.

Yes, there are evils in the world; but they are the main-springs to our exertions, the incentives to our toil. They are the giants with whom we have to contend boldly, manfully, and honourably. To conquer them by honest strength of purpose, is the aim and end of the great battle of life.

Thus, then, we see how evil tends to our eternal welfare. It is mixed in small proportions with the good things of this earth, gently, wisely, and kindly; not dealt out in quantities to crush mankind, but tempered with the good, so as to strengthen the character, and make it worthy of everlasting happiness.

If, then, we have to guess the disposition of our Great Friend—the One and Only God—from thinking about the gifts which He has presented to us—the earth and its contents, what shall be our guess?

Shall we guess that the Being who has given us such a beautiful place to live in, endowed us with such powers of enjoying its beauties, mingled good, and that which seems to us evil,

so wisely, so mercifully, and so kindly, ordained apparent evil as universal good, made us so marvellously, fashioned our body and mind so wonderfully, and adapted all things to our eternal welfare, is a Being immeasurably good, merciful, and wise?

Shall we guess this of our great Friend? If we do, we are not likely to guess wrong.

You are satisfied that the one and only God, who created you, is good and merciful and wise. But I wish you to try to learn still more about Him.

GOD IS ETERNAL—that is, He always *did* exist, and always *will* exist. How do we know this? We have already come to the conclusion that this beautiful world and all therein must have had one great Creator, who brought everything into being. Now, if this great Creator did not always exist, there must have been some time when He was himself created by someone else; but that would be nonsense, for when we speak of a Creator, we mean a being who was the first cause or Creator of All, and, as we cannot imagine a beginning to time, we cannot imagine a beginning to God. Hence we say, we believe that God has existed for ever.

But how can we tell that God always *will* exist? We can only judge of the future by the past, and we cannot conceive the possibility of a Creator who has always existed ever coming to an end. We cannot conceive it possible for Time and Creation to come to an end, and while these exist, there must always be a Creator to rule and govern the world.

N. S. JOSEPH.

(To be continued.)

CHEERFULNESS.

Did you tackle that trouble that came to you

With a resolute heart and cheerful?
Or hide your face from the light of day

With a craven soul and fearful?
Oh! a trouble's a ton, or a trouble's an ounce,
Or a trouble is what you make it!

And it isn't the fact that you're hurt that counts,
But only—how did you take it?

You are beaten to earth! well, what of that?

Come up with a smiling face,
It's nothing against you to fall down flat,
But to lie there—that is disgrace.

CONVERSATIONS ABOUT THE TRUTH.

BETWEEN A FATHER AND HIS CHILDREN.—No. 35.

Father.—We left off last time where Balaam told the messengers of Balak that he could not go beyond the word of the Lord, even though they would fill his house with silver and gold.

Eva.—That would be a great temptation; he did right there.

F.—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.

Sapientia.—What did God say?

F.—He told him he might go, but he was only to speak what God should say to him.

E.—I suppose he was very glad?

F.—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.

E.—Why was God angry with him for going when he gave him leave?

F.—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.

E.—Oh, I see.

S.—What did the angel do?

F.—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.

S.—How curious for an ass to speak.

F.—We should not think it so if asses were in the habit of speaking.

S.—No.

F.—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.

S.—But you see asses don't.

F.—No: but God could make them do it.

S.—Yes.

F.—He did so on this occasion for the purpose of rebuking the madness of the prophet, as Peter tells us (2 Pet. ii. 16).

E.—I suppose Balak would be very glad to see Balaam when he arrived?

F.—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.

S.—What did Balaam say?

F.—We are not told all he said, but very likely he would admire the beautiful spectacle

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.

S.—Did he do it ?

F.—Balaam 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 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?"

S.—The king and princes must have been surprised at the message.

F.—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."

S.—What did Balaam say ?

F.—He said he could only speak what God put into his mouth.

E.—I dare say he was sorry he could not speak as he wanted.

F.—No doubt. Balak said that perhaps if Balaam would shift to another place, he might be able to curse.

S.—What could the place have to do with it ?

F.—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 what 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.

E.—Yes.

F.—Very well; where Balaam stood he could see this beautiful array. 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.

S.—Did they do it ?

F.—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.

Gertrude.—Balak must have seen it was of no use.

F.—Balak grew quite impatient. He said to Balaam, "Neither curse them at all, nor bless them at all."

S.—What did Balaam say ?

F.—He reminded Balak that he had told him that he could only say what God spoke. I dare say 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.

S.—Did it come ?

F.—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."

E.—Balaam seemed to have been a nice sort of man after all.

F.—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.

S.—How?

F.—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.

G.—Oh how dreadful!

F.—It was dreadful indeed—diabolical! None but a very evil man would have suggested such a thing.

E.—Did Balak try it?

F.—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.

S.—Did God's curse come?

F.—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.

S.—What did he do to them?

William.—Something dreadful, Gertrude.

G.—Don't.

S.—Poor dearie!

F.—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.

E.—It was dreadful, wasn't it?

F.—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.

S.—Did they do it?

F.—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.

E.—He must have been a very bad man.

F.—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.

E.—Did war begin immediately?

F.—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.

S.—I thought that was done before.

F.—So it was—about forty years before.

S.—Was it all that time?

F.—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.

E.—There would be many more the second time than the first time?

F.—No, the number the first time was 603,550; and the second time it was 601,730.

E.—Less the second time than the first.

F.—Yes, 1,820 less.

E.—How was that?

F.—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.

BIBLE GEOGRAPHY.

THE THREEFOLD DIVISION OF THE WORLD AFTER THE FLOOD.

(Continued).

SHEM.

SHEM comes last on the list, apparently because his history is to be continued down through Abraham to the Lord Jesus Christ. There is very little apparent geography in Gen. x. 21-32, but when we consider the names we find that while they belonged first to persons, they were afterwards given to the places and countries settled by the families of those persons in after times. Thus, in verses 21, 22, we read: "Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder (or "the elder brother of Japheth. —R.V.), even to him were children born. The children of Shem, Elam, and Asshur, and Arphaxad and Lud and Aram."

Eber. There is a double meaning in this name, which is emphasised in the allusion of verse 21. It is not only the name of the man, but it has a meaning almost like our word *over*. It means "the country on the other side," and the expression, "Abram the Hebrew" (Gen. xiv. 13) means not only "Abram the son, or descendant of Eber" (which he was), but also practically "Abram the emigrant," the man who went over the river into the Land to which God called him. Thus, the very term Hebrew memorializes the hand of God in geography, for as Moses says, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel" (Deut. xxxii. 8). And so Palestine became known as "the land of the Hebrews." When poor Joseph was in prison in Egypt he said to Pharaoh's butler, whose dream he interpreted: "Indeed, I was stolen away out of the land of the Hebrews" (Gen. xl. 15).

Elam is Persia—not the Persia of present day geography, stretching from the Caspian Sea to the Persian Gulf, but more like what would now be called Southern Persia, where the British are striving to maintain their ascendancy. When Genesis was written Madai (the Medes) occupied Northern Persia, and both countries sent their armies against Babylon. "Go up, O Elam, besiege, O Media," said Isaiah

when he foretold the fall of Babylon (ch. xxi. 2). It was "in the province of Elam," at "Shushan," that Daniel saw his vision of the Ram and the He-goat (ch. viii. 2), and the angel interpreted the vision, saying of the Ram, "The Ram which thou sawest having two horns (is Medo-Persia) and the two horns are the Kings of Media and Persia." In Daniel's other vision of the Four Great Beasts (ch. vii.) this Medo-Persian dominion is represented by a Bear, and now in the latter days the Great Russian Bear is trying to get Persia under his dominion, and he will succeed, for Ezekiel says Persia shall be with him at such a time (Ezek. xxxviii. 5).

Asshur. This name has already been before us in verse 11, which tells us (R.V.) that "Nimrod went forth into Assyria (Asshur) and builded Nineveh." Thus, Asshur gave his name to the country of Assyria as it was afterwards called; the country northward of Babylon, and through which the river Hiddekel, or Tigris, flows, as we have already learned from Gen. ii. 14. The ruins of Nineveh have been discovered by Layard and others during the last century, and have thrown much light on Asshur of olden time.

Arphaxad is not definitely connected with any particular country, but the mention along with Elam and Asshur would seem to indicate a settlement near Assyria and Persia.

Lud is supposed to indicate the country afterwards called Lydia in the Southern portion of Asia Minor, where afterwards the apostle Paul preached the gospel. There are some who think that this is too far away from the other countries of Shem's sons, and suppose Lud to have been a country nearer Egypt, and not now recognisable. We cannot be quite sure.

Aram means High, Exalted, and as the name of a country was applied to the highlands of Syria. Aram-naharaim, as we saw last time, means the highland country between the two rivers (Euphrates and Tigris). Its Greek form was Mesopotamia, which means, between the rivers. Aram gave his name to the whole country of Syria. Aram-Zobah (Psa. lx. title) was a more western country. It was probably from this district that Balaam was hired by Balak to curse Israel (Num. xxiii. 7).

Uz gave his name to a country which in after times became celebrated by reason of its being

the country of Job. "There was a man in the land of Uz (Strength, Firmness) whose name was Job, and that man was perfect and upright, and one that feared God, and eschewed evil" (Job. i. 1). Such men are the salvation of any country, "the salt of the earth." Ten such men would have saved Sodom itself (Gen. xviii. 22). Uz was a country east of Palestine, and near Edom. Job was "the greatest of all the men of the east" (ch. i. 3). Jeremiah foretold the destruction of "the land of Uz" (ch. xxv. 20) along with Edom, and Moab, and other countries.

Eber (verse 35) we have already considered. He had two sons, Peleg and Joktan. Abram was the descendant of Eber through Peleg (compare ch. xi.). In Peleg's days (about B.C. 2300) "the earth was divided." There is no geography more ancient than that, although there are many attempts to get behind that date.

The other names do not tell us much in the light of subsequent Bible history. We notice the name of *Ophir* (verse 29) and the description of verse 30. "Their dwelling was from Mesha as thou goest into Sephar a mount of the east." Now where was Mesha? Answer, We don't know. It was a name afterwards borne by a king of Moab, but beyond that the Bible is silent. Where then was "Sephar, a mount of the East?" Answer, very provoking, but again—We don't know. It may be Southern Arabia. The *Ophir* of the Bible certainly appears to indicate Arabian and Indian countries. Job knew of "the gold of Ophir" (ch. xxii. 24; xxviii. 16), and Solomon's ships brought gold from Ophir, and ivory and apes and peacocks (1 Kings x. 22). This points to India. *Ophir* means fat, rich, and might in time be applied to the rich gold-bearing countries whence Solomon's treasures were brought by sea.

"These are the sons of Shem, after their families, after their tongues, in their lands, after their nations. These are the families of the sons of Noah, after their generations, in their nations, and by these were the nations divided in the earth after the flood" (verse 31-32). These then are the foundations of Bible geography. They should be studied with the aid of a map, such as is nowadays given in many Bibles. There is a very good little "Handy Scripture Atlas," containing 24 maps and diagrams, published by Geo. Philip and Son, London, at the modest price of sixpence.—ED.

WOMEN AND GIRLS OF THE BIBLE.

III.—WOMEN.

WHILE I cannot at all agree with the remark once made by a sister that a man is what his wife makes him, I cannot refuse to acknowledge the immense influence woman has always exerted over man for good or for evil.

Solomon, speaking out of the abundance of his heart, says "House and riches are the inheritance of fathers, and a prudent wife is from the Lord." Again he says, concerning a virtuous woman, "Her price is above rubies, the heart of her husband doth safely trust in her, she will do him good and not evil all the days of her life." Opposite this must be put "Like a jewel of gold in a swine's snout, so is a fair woman which is without discretion." We have all kinds of women brought before us in the Bible. Wise and otherwise, virtuous and vile, haughty and humble, selfish and self-sacrificing. They are shown in every station in life. Let us just glance at a few of the women mentioned by name.

EVE.—The only woman who never was born. What a wonderful experience was hers to step on to this beautiful earth with all her faculties well developed. As she tripped through the woods and garden of Eden, new wonders opened daily to her gaze. What questions she would ask concerning fruits and flowers. How delightful the sweet singing of the birds, the animals of all kinds coming to be petted and patted, the evening and the morning, the sun, moon and stars. What a bewildering super-abundance of loveliness all round.

If I were to ask you Eve's first name could you tell me? Perhaps you think I am not serious. Well, it was *Ishah* (Genesis ii. 23), translated Woman, but it literally means "Out of man," for you know how woman was made.

Of course she could not be called Eve (Hebrew *Chavah*) until she was a mother. Eve sinned through disobedience. She wanted to be over-wise. Since then "Men must work, and women must weep." She must share man's sorrows, often more than his joys. No Eden for her now Abel's dead body lies before her. Cain is an exile and a fugitive. Nevertheless, God gave her yet another son to comfort her—Seth.

SARAH is an example of loving obedience, yet she had a Hagar to vex her, and an Ishmael to mock her little son. The bondwoman was cast forth, and Sarah's mouth filled with happy laughter.

LEAH, a patient faithful wife, sought to win that love which her husband so freely bestowed on Rachel. We must not blame Leah for her father's deception. Women were not free agents in those days. Anyway, the Lord pitied her, from her Judah came, and from Judah came Jesus, he whom his brethren shall praise.

RACHEL.—Fair of face and form, well-beloved of her husband, and yet she upbraided him for her lack of children, envied her sister, stole her father's household gods unknown to her husband. We do not envy her her feelings as she sat on the camel's furniture while her father was seeking his teraphim.

[She was the mother of Jacob's last two sons, Joseph and Benjamin, and she died when the last named was born. And her sepulchre is with us "unto this day." Poor Rachel!—*ED., C.M.*]

LOT'S WIFE stands as a warning not to hanker after the things of the world.

DINAH also sought the friendship of the world and "suffered from its bite."

DEBORAH.—When men fail God uses women. She was a noble example of bravery and faith. She and MIRIAM remind us that song seems in a great measure to belong to woman. It is their natural gift.

MANOAH'S WIFE reminds us there should be no secrets in the home, each should confide in the other.

[Some wives may presently have to tell their husbands that they have met "the angel of the Lord." That would be something to tell!—*ED., C.M.*]

DELILAH.—A horrible woman, avaricious and treacherous. She is a warning to all young men in the Truth.

RUTH and NAOMI.—The desolate widow, poverty-stricken, broken-hearted and friendless, and the sweet gentle comforter who forsook all that heathendom could offer for the sake of the dead husband, mother, and the living God. She reaped as she had sown. God gave her a son, one of the ancestors of David and of the Messiah.

HANNAH the childless (Oh, what a curse polygamy is!), prayerful and mournful, mistaken for a drunkard. How happy she would be as Samuel grew up and filled the office of Eli.

DAVID'S MOTHER, thought to have been named Nahash, but not certain; probably she taught him to play the harp, and loved him though his brethren despised him. We have MICHAL, the proud; VASHTI, the vain; ATHALIAH, the ambitious; PENINNAH, the mocker; HERODIAS, the murderess of John the Baptist; and JEZEBEL, the idolatrous, abominable, scheming woman in whose hands Ahab was but a tool; consider her end, eaten of dogs.

On the other hand we have ABIGAIL, the prudent wife of the churlish Nabal; and ESTHER, who took her life in her hand for Israel's sake, and wrought a great deliverance.

In the New Testament we have ELISABETH and ANNA blameless of the older women.

MARY, the mother of Jesus.—Let us not depreciate her because Rome exalts her beyond her Saviour. Purest and best of women, holy and highly favoured, chosen to be the mother of our Lord. There is nothing higher or more noble possible for a woman than this.

We have the woman of Samaria (unnamed) waiting for truth, and receiving it with woman's ready perception; MARTHA the busy, cumbered with serving; MARY, who chose the good part; DORCAS, the worker, the friend of the poor; LOIS and EUNICE, the teachers of Timothy; and LYDIA, the helper of Paul.

Now dear sisters, and you who we hope will grow up to be sisters, read all that the Bible tells you; read, meditate, imitate. Woman is more sympathetic than man. She often acts rather instinctively than by reason, is sometimes too hasty in judging others, and inclined to magnify trifles. The qualities to cultivate are faith, truthfulness, purity, patience, industry, gentleness, a loving disposition, cheerfulness, a ready smile, and what is sadly lacking to-day, modesty. Do your part faithfully, trust in Israel's God, He will bless you and help you to be a blessing.

May He help you to attain to His glorious Kingdom, and to that bodily and mental perfection which belongs to that happy state of things which will then be universal.

C. A. BOWER.

BIBLE PUZZLES, ETC.

SINGLE ACROSTIC.

1. Whose wicked children were engulfed alive ?
2. Whose son could well and furiously drive ?
3. The only daughter God to Jacob gave.
4. The land which Haran left to find his grave.
5. Where were the foremost men of Judah slain ?
6. Where did Elijah refuge seek, in vain ?
7. What governor Darius letters sent ?
8. Whence Sisera to conquer Canaan went ?
9. Whose daughter saved her people in their need ?
10. Whose wife of Israel's armies took the lead ?
11. Who wrote the prophecies his mother taught ?
12. Who much to hinder Nehemiah sought ?
13. What chamberlain of Esther had the care ?
14. Whose son bid Ahab of his death beware ?
15. Whose son did Jeremiah's words subscribe ?
16. What judge of Israel slighted Ephraim's tribe ?
17. A king, who after a victorious reign,
Was by his two sons at the altar slain.

Of all Thy gifts, O Lord, we pray,
Send on us from above,
That which endures and bears with all
Thy first, best gift of love.

DIAMOND PUZZLE.

1. Cut us in half and see what you behold.
2. I came from Tarshish most unwillingly,
Brought by the mariners for Jewish gold.
3. As long as I do live, I this shall be.
4. Part of the burden of that caravan
That took to Egypt once a righteous man.
5. The two last letters of the burden take,
And add her name, who hearkened to the snake.
6. The three last letters take, of four and five
7. Then write me why. You need no longer strive.

SQUARE WORD.

1. High Priest of God, clad in his robes of grace.
2. What nation standeth in the Holy Place ?
Daniel in spirit saw the scene dismayed.
3. In these long garments were the priests
arrayed.
4. Christ took this name, saying, "I am the
last."
5. In this month Haman had the dread lot cast.

QUESTIONS.

185. How were the Midianites related to Abraham ?
186. What had Moses to do with the Midianites ?
187. What had Balaam to do with the Midianites ?
188. To whom was Joseph sold, to the Midianites
or Ishmaelites ?
189. What event in Gideon's history was con-
nected with the Midianites ?
190. Where does Isaiah refer to "the day of
Midian" ?

ANSWERS TO BIBLE PUZZLES.

Single Acrostic—

"Even so, come, Lord Jesus."—Rev. xxii. 20.

- | | |
|-----------------------------|----------------------|
| 1. Eliab | 1 Sam. xvii. 28. |
| 2. Vashti | Esth. ii. 17. |
| 3. Eleazar | 1 Sam. vii. 1. |
| 4. Nebuchadnezzar | Dan. iv. 30-33. |
| 5. Sennacherib | 2 Kings xix. 37. |
| 6. Ob-edom | 2 Sam vi. 11. |
| 7. Cushan-rishathaim | Judg. iii. 16. |
| 8. Orpah | Ruth i. 14. |
| 9. Machpelah | Gen. xxiii. 19. |
| 10. Endor | 1 Sam. xxviii. 7, 8. |
| 11. Lahmi | 1 Chron. xx. 5. |
| 12. Oded | 2 Chron. xv. 8. |
| 13. Rizpah | 2 Sam. xxi. 10. |
| 14. Deborah | Gen. xxxv. 8. |
| 15. Jonah | Jonah i. 3. |
| 16. Elah | 1 Sam. xxi. 9. |
| 17. Stephanas | 1 Cor. i. 16. |
| 18. Uziah | 2 Chron. xxvi. 19. |
| 19. Shelomith | Lev. xxiv. 11. |

Hidden Name—

Cornelius, Acts x.

Square Word—

R E S T
E L A H
S A L A
T H A T

ANSWERS TO QUESTIONS.

179. At Shiloh (Joshua xviii. 1.; Jer. vi. 12).
180. In Shechem (1 Kings xii.).
181. Deborah, Rebekah's nurse died (Gen.
xxxv. 8).
182. The name Israel and the promise of the land
of Canaan (Gen. xxxv. 9-12).
183. Yes (Gen. xxxv. 29).
184. They were jealous of their father's special
love for him; also Joseph had reported their short-
comings to Jacob. There was no righteous cause
for the hatred of the brethren.

BIBLE HIDE AND SEEK.

January—February number (page 51.)

PERSON.—Shimei.

PLACE.—Mount Hor.

THING.—Peter's shadow.

SUNDAY SCHOOL INTELLIGENCE.

COVENTRY.—We now number over 70 scholars arranged in eight classes. Our school is now held in the Masonic Buildings, Little Park Street, instead of the Priory Assembly Rooms, the latter being now too small. We have lost brother Martindale as superintendent on account of increasing duties in other directions. The office is now filled by brother M. Wilcox. The lessons are arranged in accordance with the C.S.S. Association Calendar. On August 8th last the annual outing took place at Kenilworth. There was a large gathering, and the weather was beautiful. A thoroughly good time passed amidst beautiful surroundings. After tea prizes were awarded, numbering in all about 50. Progress was manifest from the results. On Jan. 6th, 1912, a winter entertainment was provided. After tea and a few games the gathering was entertained with lantern views. Brother Bower very kindly assisted. We are pleased to see several of our scholars taking practical part in the *Children's Magazine*—some having been successful in obtaining "Summary" prizes. An interesting prize for the past year's work was one offered for the best work done for the Magazine during the year by any of our scholars. We suggest that others might follow suit, as doubtless all will agree that the training of children in the way of Righteousness is one of our most important duties, and we believe that the Magazine is a great aid in that direction. The percentage of scholars who are practically interested in the Magazine is small and we should rejoice to see it increased. We hope that others will follow the good example of the old workers, and that parents and teachers will not fail to do their parts in keeping up the interest of the children. The thanks of both Sunday schools and parents are due to the Editor and other contributors for the great assistance it renders.—F. G. OWEN, *Secretary*.

NORTH LONDON (Islington).—The annual tea and prize-giving was held on January 10th, when a large number spent an enjoyable evening. Mr. F. G. Jannaway kindly attended to present the prizes and amuse the children. The result of the past year's work is excellent. There are six classes, the highest being known as the Sunday School Bible Class, where young people are taught the first principles of the Truth. Six members of this class were baptized during the year.—W. H. DEAN.

OLDHAM.—Our annual school tea meeting was held on January 6th, when a good number were present from our own and surrounding ecclesias. A very nice tea was provided, and the tables were tastefully decorated with flowers. After tea the superintendent presided, and the scholars sang several of our hymns, and other selections. Recitations were given by Vera Lord, Nellie Cockeroff, Alice Cockeroff, Nellie Holmes, Frank Topliss, Albert Geatley, Herbert Greenall, and Harry Cockeroff. Brother G. H. Denney, of Walsall, addressed the meeting on "Train up a child," etc.; and brother D. H. Denney, of Nottingham, on "Straight Lines." The brethren Denney also gave us two interesting dialogues. The following day the brethren again assisted by delivering two

addresses in place of the usual quarterly address. A very pleasing item in the report for the year was that eight of the scholars had rendered obedience to the truth in thirteen months. Often under difficulties, and frequently with some sacrifice, the work of the school is maintained, but surely there is no more profitable labour. If children attend school regularly, there is hope that some day they will gladly accept God's gracious offer in Christ. Let us then "Labour till the Master comes."—J. E. BAMPFORD, *Superintendent*.

DON'T BE CROSS.

I wouldn't be cross, dear; it's never worth while;
Disarm the vexation by wearing a smile;
Let come a disaster, a trouble, a loss,
Just meet the thing boldly, but never be cross.

I wouldn't be cross, dear, with people at home—
They love you so dearly, whatever may come
You can count on the kinsfolk around you to stand
All loyally true in a brotherhood band;
They hold to us ever, in joy or in loss,
With them, dear, indeed, I would never be cross.

I wouldn't be cross with a stranger, ah, no!
To the pilgrims we meet on the life-path we owe
This kindness—to give them good cheer as they pass,
To clear out the flint stones and plant the soft grass,
No, dear, with a stranger in trial or loss,
I, perchance, might be silent—I wouldn't be cross.

No bitterness sweetens, no sharpness may heal
The wound, which the soul is too proud to reveal,
No envy hath peace. By a fret and a jar
The beautiful work of our hands we may mar.
Let happen what may, dear, of trouble or loss,
We'll conquer our feelings, we will not be cross!

THE TOY OF A KING.

The German Emperor has a toy that would gladden the heart of the most exacting boy. It is a miniature frigate, a full-rigged three-masted warship, fifty-five feet in length, drawing but four feet of water and having a capacity of thirty tons. This ship is an heirloom in the Imperial Family of Germany, having been presented by William IV., King of England, to the present German Emperor's great-grandfather, Frederick William III. It gave the present King of Germany his first taste of "life on the ocean wave," for in his boyhood one of his favourite amusements was to sail with his brother, Prince Henry, in this tiny man-of-war. The frigate can be sailed in the same manner as the largest ship, but the crew must be small in size and scanty in number. A seaman of ordinary build would be quite out of place on the yards of this vessel and would probably be in grave danger of bringing the spars down to the deck with his own weight. "The Royal Louise," is the name of this King's toy. She was named after the Prussian Queen Louise. The little frigate was built on the Thames at Woolwich in 1832, and was towed down the river and across the North Sea by a steamer to Hamburg. From this place, a flat barge floated her up the Elbe, and into the Havel at Potsdam, where she still remains.

THE APPLE TREE.

A comely sight indeed it is to see
 A world of blossoms on an apple-tree ;
 Yet far more comely would this tree appear
 If all its dainty blooms young apples were ;
 But how much more might one upon it see
 If each would hang there till it ripe should be,
 But most of all in beauty 'twould abound
 If every one should then be truly sound.

But we alas ! do commonly behold
 Blooms fall apace if mornings be but cold,
 They too, which hang till they young apples are
 By blasting winds and vermin take despair,
 Store that do hang while almost ripe, we see,
 By blust'ring winds are shaken from the tree.
 So that of many, only some there be
 That grow and thrive to full maturity.

Comparison.

This tree a perfect emblem is of those
 Which do the garden of the Lord compose ;
 Its blasted blooms are motions unto good,
 Which chill affections nip in the soft bud.

These little apples which yet blasted are
 Show some good purposes no good fruit bear.
 Those spoiled by vermin are to let us see
 How good attempts by bad thoughts ruin'd be.

Those which the wind blows down while they are
 green.
 Show good works have by trials spoiled been.
 Those that abide while ripe upon the tree,
 Show in a good man some ripe fruit will be.

Behold then how abortive some fruits are
 Which at the first most promising appear.
 The frost, the wind, the worm, with time doth show
 There flow from much appearance works but few.

Bunyan.

SAMUEL.

Hushed was the evening hymn,
 The Temple courts were dark ;
 The lamp was burning dim
 Before the sacred Ark ;
 When suddenly a voice Divine
 Rang through the silence of the shrine.

The old man, meek and mild,
 The priest of Israel, slept ;
 His watch the Temple child,
 The little Levite, kept ;
 And what from Eli's sense was sealed,
 The Lord to Hannah's son revealed.

Oh, give me Samuel's ear,
 The open ear, O Lord !
 Alive and quick to hear
 Each whisper of Thy Word ;
 Like him to answer at Thy call,
 And to obey Thee, first of all.

Oh, give me Samuel's heart !
 A lowly heart that waits
 Where in Thy House Thou art,
 Or watches at Thy gates
 By day and night, a heart that still
 Moves at the breathing of Thy Will.

Oh, give me Samuel's mind !
 A sweet un murmuring faith,
 Obedient and resigned
 To Thee in life and death,
 That I may read with childlike eyes
 Truths that are hidden from the wise.

J. D. BURNS.

THE ARGOSIES OF TARSHISH.

Here are " the great liners, running to Australia and New Zealand ; the boats which carry Lancashire cotton goods to Bombay ; the beautiful yacht-like steamers which come in weekly from Central America with great cargoes of green and golden bananas ; the Strick liners which link Salford directly with Bushire, Mohammerah, Balsora, Bagdad—the ports of Sinbad and the country of the ' Arabian Nights ' ; the Lamport and Holt liners from New York, the Manchester liners from Canada and Philadelphia, and the Leyland liners from Boston, which arrive week by week, their 'tween-decks crowded with sleek, lowing cattle, and their holds crammed with general cargoes of lard, cheese, apples, sugar, and ' breakfast foods,' grains from the Western prairies, timber from the Eastern forests, oil from Mr. Rockefeller's wells, copper and lead from Arizona, steel from Pittsburg, and the thousand and one things to eat, or use, or wear, or make into something else that come to us from beyond the Western ocean.

" From further south come the big oil tankers—floating cisterns of petroleum, filled through a pipe in the Delaware or Texas and pumped dry again at Mode Wheel ; and the cotton steamers from Galveston and New Orleans, and Mobile and Charleston and Savannah, laden with the products of the pine forests and the maize fields of the Southern States, as well as the precious ragged bales that feed our spinning mills.

" Then there are the steamers from the Mediterranean, bringing us cotton and onions and eggs and quails from Alexandria, oranges and lemons and grapes and wine and olive oil and marble and sumach and seeds from the coasts of Syria, Sicily, Italy, France, and Spain ; the busy ferry that all the year round plies across the North Sea, bringing materials for our builders and joiners and paper-makers from Norway and the Baltic ; the well-found white-funnelled steamers that are continually passing and repassing the Longships and the Lizard on their voyages between Manchester and the Low Countries ; others that connect us with Western and Northern France and with Germany ; and, finally, all the vessels that ply unceasingly between the Canal and the home ports of Britain and Ireland. These are some of the shuttles of the world-wide loom upon which the fabric of Manchester's commerce is woven."

THE CORNER.

Some time ago we had a letter to "The Corner" from Mrs. Walton (Miss Andrews once) from Pomona, in California, and now she writes again, telling how the Sunday School there spent last Christmas Day. The Birmingham readers will notice several familiar names. Teachers and scholars can always find work to do wherever they go if they have a mind for it, and it is pleasant to find that our workers are workers wherever they go.

THE POMONA LETTER.

In different parts of the world Christadelphian Sunday School scholars would spend the day differently. In Pomona the scholars had the event of the year in Sunday School life. About 12.30 the scholars, and in fact nearly all the members of the ecclesia, assembled at the usual place of meeting to enjoy the exercises and Christmas tree. We began with the anthem "Awake, awake"; afterwards came recitations, anthems, Baby's Cradle Song, etc., by the scholars. One item of interest was a selection from "The Trial," given in character by sister Tinel's class of boys. Then a new scholar, Kathleen Norris, recently from England, was among the little ones who sang "The Cradle Song," with their dolls in their arms. After the items of the programme were exhausted, the scholars received the earned prizes from the Christmas tree at the hands of brother J. T. Irwin; and each member of the junior classes received a box of candy, or, as your English readers would say, "a box of sweets" (or, as your Australian readers would say, "a box of lollies."—C. A. L.). Having concluded this most interesting part of the day's performance, the company, numbering about 140, were served with supper, which was a credit to the committee of sisters who looked after these arrangements. We have now settled down to another year's work, and next Christmas we hope the scholars will have a repetition of the good time they enjoyed on Christmas Day, 1911; but much may happen in a year. Perhaps Christ will be here, and then we shall not look upon times of happiness as exceptional, for every one will be happy, and happy all the time.

Our persevering little reader and puzzler, HELEN, who also writes from California, but not Pomona, sends a sonnet her elder sister wrote as a school exercise. They were allowed to choose their own subjects, and I should think the teachers thought the choice an unusual one for a school-girl. So it is, but she could not have chosen better.

THE PROMISE.

Above, a dome of purest blue, below,
 The undulating plains roll on to kiss
 The feet of yonder mountains. But I miss
 The work and song of men. Why is it so?
 Where are the mighty tribes whose power did grow
 Upon the fertile land? Ah, now a hiss
 From all who speak their name. No hope, no bliss,
 No strength, but fear and death this people know
 In foreign lands. But, hark! returning are
 His people to the pulsing land. The fertile
 Plains shall yield their richest stores. For He,
 Who through His prophets did foretell how far
 The "remnant" would be scattered, said, "The
 myrtle
 And rose shall bloom, the desert garden be."
 R. C. S.

A teacher writes asking that short pieces suitable for recitations be given in the Magazine. Some such have appeared and have been used, and we hope to have many more. Here is one with a good little exhortation for the hearers:—

DO WHAT IS RIGHT.

Children who hear my lay,
 This much I have to say:
 Each day, and every day,
 Do what is right!
 Right things in great and small,
 Then, though the sky should fall,
 Sun, moon, and stars, and all,
 You shall have light!

This further I would say:
 Be tempted as you may,
 Each day, and every day,
 Speak what is true!
 True things in great and small,
 Then, though the sky should fall,
 Sun, moon, and stars, and all,
 Heaven would show through!

Life's journey through and through,
 Speak what is just and true;
 Do what is right to do,
 To one and all;
 When you work, when you play,
 Each day, and every day,
 Then peace shall gild your way,
 Though the sky fall.

—Alice Cary.

C. A. L.

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TO THE CHILDREN.

That is to you Children who send, or wish to send, answers to the various questions propounded in the *Magazine*, under the heading of Bible Puzzles, Hide and Seek, Questions, and what not. It will be necessary for you to observe the following

RULES.

1. **SEND IN TIME.**—Be sure and send within 4 weeks after the publication of the *Magazine*. Any answer arriving in Birmingham after that day will be too late. (In Australia—Post answers within 2 weeks of receipt of *Magazine*).

2. **RIGHT SIZE OF PAPER.**—Write on note paper size (the size of this page folded in half), and write *only on one side of the paper*.

3. **PUT THE RIGHT HEADING AT THE TOP.**—Always state on the top of the paper what the thing is you are answering, and the page of the *Magazine* where it occurs.

4. **ONLY ONE THING ON ONE PAPER.**—Never answer more than one thing on the same paper. That is, if besides interpretation of Puzzles, you send answers to Hide and Seek, answers to Questions, &c., let each sort be all on a paper to itself. A new paper to each subject, and all paper the same size. Do not use bits and scraps. Write neatly, and leave good margins.

5. **YOUR NAME, AGE, AND ADDRESS AND DATE OF WRITING ON EACH PAPER.**—Write your name, age, and address, and the date of writing at the bottom of everything you send. Sign each paper in full,—name, age, address, and date.

6. **MARK OUTSIDE THE ENVELOPE.**—Up in the corner to the left, outside the envelope, write *Children's Magazine*, and then, just under, mention whatever you send.

7. **MUST BE YOUR OWN WORK.**—The answers must be your own work. You must not ask anybody. Unless you state at the end that you have done it without assistance (and, of course, you won't tell a lie), your work will not be noticed. *If you are under eight years of age, you can have help from others, and you need not write at the end that it is your own. But then your answers will not come into the same list with those that are eight and over.*

8. **MUST BE UNDER SIXTEEN.**—You must be under 16 to get a prize. Those between 14 and 16 will be allowed to send in a summary of the "Conversation," and marks will be allotted and prizes given for this bi-monthly as follows:—First Prize, book, value not less than 2s; Second, Book or Pamphlet, 1s.; Third, Book, 6d.

PRIZES.—Marks will be allotted bi-monthly, and the names of those earning them given, together with the number of marks gained, on the cover of the magazine.

At the end of the year the marks will be added up, and prizes given as under:—

First Prize, Book, value 2s. 6d.; Second Prize, Book, 1s. 6d.;
Third, Book, 1s.

To obtain a First Prize you must gain a good number of marks (more than three-quarters of the possible number). Three-quarters of the marks possible will gain a Second Prize. Half marks will gain a Third Prize.



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1912.

NOTES.

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BINDING CASES AND BOUND VOLUMES.—Binding cases, to hold the twelve numbers of *The Children's Magazine*, Vols V.-VI., 1906-1908; Vols VII.-VIII., 1908-1910; and Vols IX.-X., 1910-12, can be obtained from the office of *The Christadelphian*. Price, 1s.; post free, 1s. 2d. Bound volumes of the same numbers may be had. Price, 5s.; post free, in Britain, 5s. 4d.; abroad, 5s. 7d.

REMARKS AND CORRESPONDENCE.—Letter of acknowledgment and thanks from CYRIL ROBERTS for summary prize last time. F. J. COX.—Your change of address is noted; thanks for your good wishes. A nice little letter from HELEN STOCKS, California, which might have appeared in "The Corner," but her letter was not opened till too late. Here it is:—

DEAR MR. WALKER,—I thought I would write a little letter for The Corner.

I am staying at Pomona, but I am going back in two or three days. I was here for three Sundays in succession. It seemed so nice to go to Sunday School.

I hope I will get a prize this year. Maybe I shall get one for my summary.

I am writing by a window, and I can look right out of it and see Mount San Antonio, and all the rest of them, with snow all over, although it is melting very fast. And at the same time you see trees all covered with leaves and blossoms, especially the lemon and orange trees. They are so fragrant. Then you look South, and see the tops of the green hills. Everything is so pretty and green. Wishing you a "Happy Springtime."—I remain, your little friend, HELEN STOCKS.

This is the last number of the Magazine year, and next time the Prize List will appear, all being well, and prizes posted to all winners. There are some who have sent in straggling papers from time to time. I want all of these to begin with the July number, and send regularly, so that they may be reckoned among the prize winners next year. An odd paper now and again can never win a prize. It is the perseverance that counts. Another little thing I must mention. I wonder if you all realise what it means when you write "my own unaided work," or "done without assistance," at the foot of your pages? I ask this because in some cases where a family group is competing their papers

come in with *exactly the same mistakes* in all of them. Each one should do his or her own work, or else credit is given that is not deserved.

SUMMARIES OF CONVERSATION.—LESLIE EVANS (13), HORACE BROOKS (14), ALICE LEDGER (15), Reginald Madeley (13), Bernard Brooks (11), Katie Drysdale (13), Helen Stocks (10), Reginald Wilcox (12), Cyril Roberts (11), Fred Jones (11), Ruth Lewis (14). The first three take 1st, 2nd, and 3rd prizes.

MARKS.—Jas. Whittingham (14), 28; Fred Jones (11), 43; Amy Carr (13), 44; Elsie White (14), 41; Ruby Carr (9), 44; Elsie Michelbacher (8), 42; Helen Stocks (10), 41; Harry Walford (12), 43; Frank Hunt (10), 46; Ruth Carr (11), 44; Cyril Roberts (11), 44; Winnie Michelbacher (9), 42; F. J. Cox (13), 46; Mollie Michelbacher (11), 42; Harold Hathaway (13), 42; Hope Kostrovitzki (11), 45; Bertha Platt (11), 6; Donald Smith (10), 13. Highest possible, 47.

SUMMARY OF CONVERSATION (Pages 71-73).—God told Balaam that he could go with the princes of Moab, but he was only to say what He told him. Balaam saddled his ass, and started on the journey, but God sent His angel to block the road. Balaam did not see the angel, but God opened the eyes of the ass, so that he saw him and stopped. Balaam got angry, and smote the ass three times. Then the ass spoke to him, and asked him why he had smitten him. Balaam said that if there was a sword in his hand he would kill him. Then God made the angel visible to him, and he fell on his face. He was told by the angel to go on, but speak only what he was told. When he arrived at Moab, Balak took him to several places from whence he could see Israel. Then God told him to bless Israel, and he did so. Balak took him to another place, and built seven altars, and offered seven sacrifices, and again Balaam blessed Israel. This happened yet again, and Balak became angry, and told Balaam to go away quickly. Then Balaam told Balak that he could bring a curse on Israel by making them sin; so Balak sent some strange women among the Israelites, and they corrupted them by leading them to the worship of idols. Then God sent a plague amongst them, and ordered all the chief men to be hanged. Through this sin many thousands of people perished. Moses was afterwards instructed to number the people. There were nearly two thousand less than at the first numbering forty years before. The decrease was caused by the discontent of the people, when the spies brought back the news from Canaan.—LESLIE EVANS (13), Birmingham.



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

No. 36.

MAY-JUNE, 1912.

Vol. X.

A VISIT TO A BIBLE FAMILY—(Continued).

Of course, dear children, you bear in mind that these visits are imaginary ones, and that their object is to make us familiar with the lives of real people whom God would have us think much about.

We must suppose, then, children, that nine years have passed since we saw Joseph ride through the crowded streets in his chariot. This time we shall have no difficulty in finding him, for his name is on every lip.

"Perhaps he is too exalted to see us."

He may be too busy, Mary. I do not think he will be too exalted. He fears God too much to be highminded.

After discovering his residence, we send to him a message explaining that our errand is to learn all we can about the God of his fathers.

Joseph sends back a gracious reply, and we are at once ushered into his presence.

He immediately introduces us to his wife Asenath, who, he remarks, is a daughter of the Priest of On. He next brings forward two dear little boys. The name of the elder, he tells us, is Manasseh, which means "Forgetting."

He explains that he named the child thus because "God had made him forget all his toil and all his father's house." The younger son Joseph called Ephraim or "Fruitful," because, Joseph says, "God caused him to be fruitful in the land of his affliction."

Joseph observes that he little thought, when his brothers sold him into bondage, that God intended to make him a means of saving so many people from dying from famine.

Joseph describes how, during the seven years of plenty, he grew quantities of corn and stored it in the cities of Egypt. He remarks that all the countries round are now feeling the pinch of famine.

We ask how his father, Jacob, is faring. Joseph replies that his brothers have just made their second journey from Canaan to Egypt in order to buy corn. He says on both occasions they failed to recognise him, owing probably to his changed name, his altered appearance, and his royal Egyptian apparel.

He says he has not yet declared himself to them because he wishes to test whether

they can be trusted to carry out the work he wishes them to accomplish.

We ask what the work is.

Joseph replies that if Jacob and his family are to be saved from starvation they must come down into Egypt. Before Jacob will trust his sons to bring him into a strange land it will be necessary, Joseph says, to assure him that he (Joseph) is alive and able to provide sustenance for him. With this in view, Joseph tells us, he insisted upon his brother Benjamin being brought to him because his father would believe Benjamin if he were to go back and say that his own brother Joseph was still alive and lord of Egypt.

Joseph relates how he arranged to get Benjamin. He describes how he pretended to take his brothers for spies. Whereupon, Joseph says, they defended themselves by saying that they were a family of twelve sons, one of whom was dead and the other at home with their father. Joseph explains to us that this was exactly what he wanted them to say. He explains, further, how he told them to bring Benjamin, and that he would keep Simeon in prison until he came.

Joseph proceeds to say how, after a long time, his brothers returned with Benjamin. Joseph says his next difficulty was to discover whether his brothers could be trusted—whether they would allow Benjamin to reach his father with a message that would reveal their own evil conduct towards himself. Joseph says he could only do this by bringing Benjamin into trouble and watching the effect upon his brothers. He describes how he allowed his brothers to depart with his silver cup hidden in Benjamin's sack of corn.

Joseph says he has now sent his steward to overtake his brethren and bring Benjamin back to be his bondservant because he has been found with his cup. Joseph says he is anxiously awaiting the result of his plan.

At this moment a servant approaches, enters the room where we are, and says that the eleven men have returned. They are shown into Joseph's presence. He puts on a distant, dignified expression. His brethren bow low before him, and with grief and humility say that God has found out their iniquity, and that they are Joseph's servants. Joseph says, "God forbid that I should do

this: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace to your father."

Beneath his air of assumed unconcern, we notice that Joseph is watching for his brothers' reply with keenness and anxiety.

Judah now steps forward. He relates how fond Jacob is of Benjamin, and how he would now be at home with his father, but for Joseph's command to bring him down to Egypt. Judah says, further, that if he should return to Canaan without Benjamin, his aged father would die of grief, and this he could not bear to see—"Now, therefore," he exclaims, "I pray thee let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren."

Joseph hastily calls to his servant to ask everyone, except the eleven, to withdraw. Come quickly, children, let us not be intrusive. Let us make our way into this shady court and sit awhile. Joseph is evidently very much moved by Judah's appeal. His arrangement has worked excellently. It has brought out the fact that since the brothers dealt so cruelly with Joseph, they have become changed men.

"Perhaps God brought the famine upon them in order to soften their hearts."

It is quite possible, Mary. There is nothing like trouble to make us humble and teachable. Now, Joseph will be able to trust his brothers to bring his father into Egypt. But, listen, Joseph is sobbing as though his heart would break. Evidently the joy is too much for him.

Let us take our departure, children, we will hear more later. C. H. J.

LITTLE MISS SELFISH AND LEND-A-HAND.

Little Miss Selfish and Lend-a-hand
Went journeying up and down the land.
On Lend-a-Hand the sunshine smiled;
The wild flowers bloomed for the happy child;
Birds greeted her from many a tree.
But Selfish said "No-one loves me."

Little Miss Selfish and Lend-a-Hand
Went journeying home across the land.
Miss Selfish met with trouble and loss—
The weather was bad, the folks were cross.
Lend-a-Hand said, when the journey was o'er,
"I never had such a good time before!"

BIBLE HIDE AND SEEK.—No. 34.

A PERSON.

Hide.—I have thought of a person.

Seek.—Man or woman?—Woman.

Old or New Testament?—Old.

Early or late?—Late.

Time of the Captivity?—Yes.

Was she a good woman?—No.

Was she married?—Yes.

Was her husband good or bad?—Bad.

Was she an Israelite?—No.

Was she of high or low rank?—Of high rank.

Is she mentioned on account of something she did?—No, rather on account of what she said.

Did she speak what was good or evil?—

She gave some bad advice.

Had she anything to do with the people of Israel?—Her words had reference to one of them.

To a very prominent one?—Yes.

A prophet?—No, he is not described as such.

To whom did she give the advice? To a Jew or to one of her own people?—To one of her own people.

To her husband?—Yes.

Was her advice acted upon?—Yes, in so far as he was able.

Did she and her husband contrive to bring about the Israelite's downfall?—Yes.

And they were unsuccessful?—Yes.

A PLACE.

Hide.—I have thought of a place.

Seek.—Old or New Testament?—New.

Was it in Palestine?—No.

Was it a town?—No.

Was it land or water?—Land.

Was it a place to live in?—Yes.

Did anyone of note live there?—Yes, for a time.

Man or woman?—Man.

A good man?—Yes.

One of the apostles?—Yes.

Was it his birthplace?—No.

Did he stay there long?—I cannot say how long he was there.

Did some important event happen there in connection with the apostle?—Yes.

Was Christ associated with what happened?—Yes.

Did Christ perform a miracle while there?—We are not told that he ever went there personally.

Do we read of the place before or after his ascension?—After.

Were many believers living there?—We do not read of any except the apostle.

Was Paul the apostle?—No.

Peter?—No.

John?—Yes.

Was a miracle performed there?—Something of a miraculous nature took place there.

Is one book of the Bible devoted to a record of what happened there?—Yes.

A THING.

Hide.—I have thought of something.

Seek.—Old or New Testament?—Old.

Before or after the time of Moses?—After.

Time of the Kings?—No.

Before?—Yes.

Was it large or small?—Large.

Hard or soft?—Hard.

Was it useful or ornamental?—Useful.

Did it belong to some prominent person?—

It appears to have belonged to a company of people, but it changed hands later on.

Did it belong to the children of Israel?—Not at first.

Did it pass into their possession afterwards?—Yes.

Did it figure in connection with more than one event?—No.

Was it something that the Israelites captured in war?—No.

Was it given them as a present?—Yes, in a way.

Was it of great value?—No.

Was it sent to them with something else?—Yes.

Did the Israelites make use of it?—Yes.

Did they use it in the way such things are generally used?—No.

Did they make use of it in connection with a sacrifice?—Yes.

WHAT WE KNOW ABOUT GOD.

(Continued from page 70.)

GOD IS IMMUTABLE—that is, He never changes. How do we know this? You might perhaps think, that because the works of the Creator exhibit constant change, the Creator Himself must be changeable. But I can show you that this would be a very false conclusion to arrive at.

It is quite true that we see change everywhere in Nature. Without it there would be no life. But that change is always produced *in precisely the same manner*, following always in the same order. The mode or manner of change is unchangeable.

Let us give one or two examples. If you take a pound of ice and pour boiling water upon it, the ice will change, it will melt; but, however often you try the experiment, you will find that it will always require exactly the same quantity of boiling water to melt the pound of ice. Again, if you mix sand and potash in certain fixed proportions and put them in a furnace, they will produce the substance we call glass; but, unless you keep to those fixed proportions, the glass will not be produced.

And as it is with small matters, so is it also with greater ones. The earth itself, and all the planets, revolve around the sun, each in a period peculiar to itself, a period which is always the same. We know exactly, by calculation, to a second, when an eclipse will take place, long before it occurs. We know exactly, to a second, when there will be new moon or full moon. Indeed, everything in Nature has always been found to be so regular that people in olden times called any fixed order of things, observed everywhere, "a law of Nature." They ought to have called it a law of the Creator.

If the laws of the Creator are thus unchangeable, what must the Creator be? What must He be, who made these laws, who rules His creation by the same fixed, everlasting rules, and who supplies daily and hourly the power or force which keeps creation in action ever in the same way? Surely He too must be free from all change—Immutable.

GOD IS OMNISCIENT AND OMNIPRESENT—that is, He knows and sees everything that happens

in the world that He has created. He, who creates and regulates all things, must surely have a perfect view and knowledge of all that goes on through His vast creation, and not only a knowledge, but, as there is design in all He has created, also a foreknowledge, a knowledge of things before they take place, a foreknowledge of the result of His work.

For how could it be otherwise? To regulate the works of the Creation and the course of events, requires a knowledge of all things existing, and of every power, thought, or instinct, moving or influencing them. Surely the great Creator must know everything which He has formed, and His power must be present everywhere among His works, though we see Him not; for we discern His watchful care in all things. He who is the Creator of every cause, and who has ordained the law by which that cause should produce a certain fixed effect, must surely be aware of the effect; for both effect and cause are of His creation. So God must know everything. He or His mighty power must pervade all space. How careful, then, should we be of our actions! How careful even of our thoughts! For they are ever open to the gaze of the God who made us.

GOD IS OMNIPOTENT—that is, He is all-powerful. Let us first try to understand what this means. We mean that nothing that can be imagined possible to be done, is too great or too wonderful for the power of God to accomplish.

I use the words "possible to be done" not to put a limit or boundary to God's power, but to put a limit or boundary to our own belief. We cannot believe it possible for two bodies to occupy the same space at the same time, or for the part of a thing to be greater than the whole. Such things you would call *impossible*, and if anyone told you "You only require Faith to enable you to believe those things to be possible which seem to you physically impossible," you would reply, "Faith cannot make a man believe that to be possible which cannot be even *understood* to be possible. I set no bounds nor limits to the power of God, but I cannot profess to believe a thing which appears to me impossible, because self-contradictory."

This would be a very proper answer for you to make.

N. S. JOSEPH.

(To be continued.)

PERSONAL NAMES OF THE BIBLE.

THE Bible was not originally written in the English language. Most of you know that it was written in Hebrew, Chaldee, and Greek. Only a small portion was written in Chaldean. Nearly all the Old Testament was written in Hebrew. All the New Testament was written in Greek.

In order to thoroughly understand our Bibles, we need to learn all we can about the habits, the manners and customs, and the language of the Israelites, as well as the nature, situation, and climate of the land which God

In the Bible we have perhaps four thousand names, formed in many ways, and each has a meaning.

Sometimes it was desired to express a father's hope, a mother's love, a sigh of sorrow, a wail from the captive Israelites, or a note of thanksgiving, an allusion to the Covenant, an expression of faith in God. Sometimes a great national event occurring at the time, or some incident connected with the child's birth, found expression in this manner. In fact, children were like coins, and the names given them were the



THE ACOCK'S GREEN SUNDAY SCHOOL—NEAR BIRMINGHAM.

promised to their father Abraham for an everlasting possession.

I should like to bring before you the names given to persons in the Bible. I believe that a study of these is profitable and even enjoyable, and that the more we know of these things the stronger our faith will become.

I have read a great deal on this subject, and would like to share with you the pleasure I have received. How very different the first few chapters of the First Book of Chronicles would be if we had the meaning of each name given in English underneath the Hebrew.

image and superscription. In most cases the image is clear, and the superscription easily deciphered even to this day.

We will divide our subject into small portions, first taking names consisting of one simple word :

1.—**MALE NAMES.**—Among these we find Abda, a servant ; Abdon, service ; Obed, serving ; Assir, a prisoner ; Jabez, causing sorrow ; Saul, asked for ; Amal, labour ; Kis, a bow ; Amasa and Amos, a burden ; Barzillai, of iron ; Aquila, an eagle ; Aiah and Ajah, a hawk or falcon ; Shual, a fox ; Jonah, a dove ; Nahash,

a serpent; Hamor, an ass; Zippor, a bird (any small bird), the sparrow alone upon the house top (Psalm cii. verse 7); Edom, red; Esau, hairy; Caleb, a dog, or barker; Ner, a light; Giddel, overgrown; Korah, bald; Paseah, lame; Beeri, wells; Laban, white; from this we get Lebanon, the great white mountain (the Mont Blanc of the Bible), whose summit is always covered with snow; Ara, a lion, or strong as a lion; Anath, an answer (to prayer); Amoz, strong; Anak, long-necked; Anakim, a race of giants descended from Anak; Areli, valiant; Adna, pleasure; Asa, physician.

These are men's names of a very simple kind. We notice some were named from peculiarities, some after animals, others after birds, or qualities. The names Wells, White, and Barker are common enough with us to-day.

2.—FEMALE NAMES.—Sometimes daughters were named after trees or plants. Hadasseh (Esther's Hebrew name) means the myrtle; Tamar, the palm, tall and stately; Susannah, the lily; Rhoda, the rose.

Sometimes they were named after living creatures noted for certain qualities: Jemima, a dove (innocence); Zipporah, a bird (a sweet singer); Deborah, a bee (industrious, hard-working); Rebekah, meaning doubtful, some translate a noose, others a fatling (the latter is more in accordance with Eastern ideas); Rachel, ewe-lamb (she was Jacob's pet lamb—one tenderly loved and cared for); Orpah, means a fawn; a deer, from which we get "darling"; Dorcas, a gazelle, fleet of foot (she was quick to help others in need, good for our little girls to learn to be quick with the thimble and the needle).

Other names seem to indicate the child's character—Priscilla, from Prisca, ancient, suggests an old-fashioned lady (would there were more like her); Naomi, pleasant; Miriam, Mary, and Mara, bitterness; Vashti, beautiful; Adah, pleasure; Bilhah, terror; Leah, languid, weary; Zillah, a shadow; Naamah, pleasant, is the first sister mentioned in the Bible; Sarah,

a princess, is the feminine of Sar (it is translated queen in Isaiah xlix. 23); Hagar means flight; Delilah, languishing; Anna and Hannah, grace; Peninna, coral; Elizabeth and Elisheba, the oath of God; Jehosheba, the oath of Yahweh.

In Psalm cxxxviii. we read, "Thy wife shall be as a fruitful vine by the sides of thine house, thy children like olive plants round about thy table; yea, thou shalt see thy children's children, and peace upon Israel." What a beautiful picture of simple homely life and true happiness.

Dear children, comfort your parents' hearts, help them, love them, and God will bless you all the day long. C. A. BOWER.

JEWISH PRECEPTS FOR CHILDREN.

A child owes his life to three, to God, his father, and his mother.

While the son honours his parents God holds it as if He were dwelling near the child, and were Himself receiving honour.

"Respect your parents as you respect me," says God.

He who honours his father and mother enjoys the fruit in this life, and stores up a treasure for the future.

A child must not stand nor sit in the place which his father is in the habit of occupying. He must not contradict his father, and when he names him he must use a term of respect, such as "my honoured father."

Even if it happens that the son is a teacher, yet if the father is present, the son must rise before him in the presence of all his pupils.

A son must, if it be necessary, feed and support his parents.

If, in after life, the son prospers, and is richer than his father, he must see that his prosperity is shared by his parents. He must not live in greater luxury than they do, he must not allow them to suffer poverty while he enjoys wealth. But the son must not encumber them with attentions which they neither wish nor can endure.

When a son does anything for his parents he must first see that he is tidy and clean, for a child must attend to his parents as though they were his king and queen.

A child must love and honour his parents while they are living, and must love and respect them after they are dead, and as they loved and honoured God, he must love and honour God, and thus make his parents live again in his own good deeds.

SCRIPTURE NATURAL HISTORY.

THE BEE.

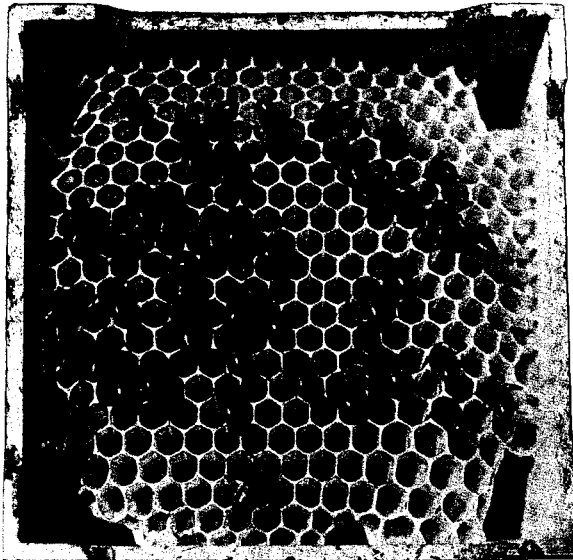
THE Hebrew word translated bee is *Deborah*. The bee itself is only mentioned four times in the Bible, but honey is spoken of more than fifty times, the honeycomb perhaps a dozen, and the wax four times.

Bees are very numerous in Palestine. The warmth of the climate and the abundance

ance, rather than as lessons in patient industry. The bee is nowhere spoken of in the same way as the ant (see Deuteronomy i. 44; Psalms cxvii. 12; Isaiah vii. 18, 19).

There is nothing at all unlikely in the bees taking possession of a carcass, as stated in Judges xiv. 8. In the East the sun soon dries up anything till it is like a mummy.

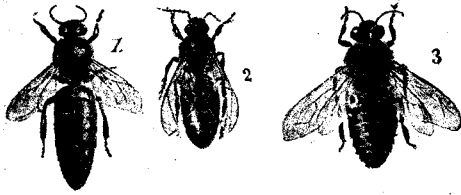
Wild honey is, and always has been, much



BEES AT WORK ON A SECTION OF THE COMB.

of sweet-smelling wild flowers well entitle the Holy Land to the title, "a land flowing with milk and honey." Bees make their homes in the clefts and crevices of the limestone rocks, and multiply to such an extent that these ravines sometimes become impassable by human beings. Indeed, the allusions to the bee in the Bible bring them before us as a dangerous annoy-

used. There is no reference in the Bible to what is called apiculture, the rearing of bees as practised in this country. It would scarcely seem necessary where so much honey could be obtained without effort. However that may be, and writers differ, it is certain that hive-bees, as they are called, are kept in Palestine now.



BEES.

1, QUEEN; 2, WORKER; 3, DRONE.

Thompson, in *The Land and the Book*, tells us that "The Huleh is a perpetual pasture field for cattle and a flowery paradise for bees. At Mansura and Sheikh Hazeib I saw hundreds of cylindrical hives of basket work, pitched inside and out, with a composition of mud and cow-dung. They are piled tier above tier, pyramid fashion, and roofed over with thatch, or covered with a mat.

The bees were very busy, and the whole region rang as though a score of hives were swarming at once. Thus this plain still flows with milk and honey, and well deserves the report which the Danite spies carried back to their brethren: "A place where there is no lack of anything that is in the earth" (Judges xviii. 10).

In Proverbs we are advised to eat only so much honey as is sufficient for us. Many Crusaders who followed Edward I. to the Holy Land lost their lives through the great heat, and from eating too much fruit and honey. And the proverb has a figurative application as well. The sweetest things become sickening by reason of over-indulgence. Thus in verse 27 of the same chapter (xxv.) we read: "It is not



HORNET.

good to eat much honey: so for men to search their own glory is not glory."

Honey is sometimes used instead of sugar in preparing sweets. Frequently butter and honey are mixed together and eaten without further preparation.

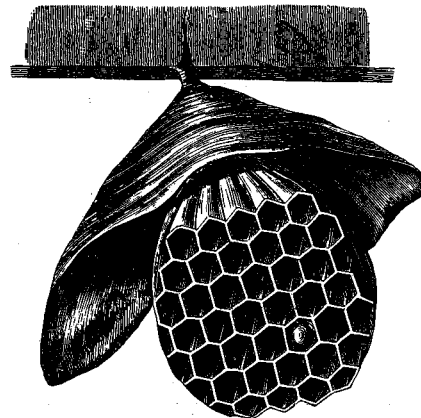
The hive-bee of Palestine is a variety of the hive-bee of this country. The Southern form is more brightly coloured, and has yellow bands across the abdomen.

Tristram, speaking of bee-keeping in Galilee, says the hives consist of large tubes of sun-dried mud, four feet long, eight inches across, closed with mud at each end, having an opening in the centre large enough for two or three bees to pass at a time. These tubes are laid in rows, piled up like a pyramid. When the hives are full, the clay is removed from the ends of the pipes, and the honey extracted with an iron hook.

As with the ants, three adult forms of bees are found—males, females, and workers.

Wax is only spoken of metaphorically. If opportunity arises we may return to the subject on another occasion, for there is much more of interest.

C. A. BOWER.



HORNET'S NEST.



A BI-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.

VOLUMES IX., X.

Edited by C. C. WALKER.

BIRMINGHAM :

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1912.

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CONVERSATIONS ABOUT THE TRUTH.

BETWEEN A FATHER AND HIS CHILDREN.—No. 36.

Eva.—I think we left off last time at the numbering of the children of Israel in the wilderness at the end of the forty years, when it was found that all the murmurers had died. When the numbering was finished, I suppose they were ready to march?

Father.—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.

Sapientia.—What was it?

F.—That he was to die.

Gertrude.—Oh, that was sad.

S.—Why was he to die?

F.—Well, all men have to die; and Moses was now 120 years old.

William.—But that was not the reason?

F.—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.

S.—Was there a reason? Why didn't God keep him alive to go over?

F.—You recollect what happened in connection with the striking of the rock? We had it some months ago.

S.—Oh yes, I remember; about striking the rock to bring water out, instead of speaking to it.

F.—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.

G.—I should think Moses would be very sorry.

F.—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."

W.—He did let him see the land, though.

F.—Yes. He told him to go up to Mount Abarim, close to Nebo, and look at the land as far as he could see.

S.—Did Moses go up?

F.—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."

S.—Could Moses see so much land as that from the top of Abarim?

F.—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?

S.—Yes.

F.—Well, it was God that was showing the land to Moses: and he could easily make him see much more clearly than a man could see with unassisted eyes.

S.—Yes.

F.—Moses having seen all the land, then turned aside to a quiet place on the top of the hill, and lay down and died.

G.—How very sad.

F.—Very: but it will be forgotten when Moses is in the glorious kingdom that will be established shortly in the very land that he saw with his eyes.

G.—Yes, it will all be forgotten then.

F.—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.

S.—The girls at our day school say he went to heaven.

F.—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.

S.—Yes. I suppose the children of Israel were sorry when Moses died?

F.—Very. They wept and mourned for him thirty days. After that, Joshua began to take his place.

S.—I should think we must now be nearly through with the history of the children of Israel.

W.—I hope so.

G.—Why? I should think you would be sorry.

W.—It is such dry kind of stuff.

S.—I do not think it is dry exactly.

G.—Oh, I think it is very interesting.

E.—Yes, it is rather interesting.

F.—I agree with Gertrude that it is very interesting. There is no history so truly interesting.

E.—Oh, of course, you would be sure to think so, father.

F.—You will think so when you grow older and wiser.

E.—I suppose so.

S.—What is it that makes some people interested in one thing and some in another?

F.—It would take a long time to answer that question.

S.—I should have thought they would have been all interested in the same thing.

F.—So they would if they all liked the same things.

S.—That is the same, isn't it?

F.—Not exactly. People are interested where there is a connection with what they like.

S.—I don't understand that.

F.—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.

S.—I see.

F.—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.

S.—Why don't people love the same things then?

F.—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.

S.—But all are not wise?

F.—No: few are.

S.—Why?

F.—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.

S.—Yes.

F.—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.

S.—What is inside of it?

E.—Sapientia! you have always such a lot of questions to put.

S.—Well! I want to know.

E.—I should have thought you would have known all by now.

W.—No: we can never know all.

F.—True: 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.



MOSES VIEWING THE PROMISED LAND.

E.—You are preaching, father.

F.—Not exactly: I am explaining how it comes that William 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.

W.—I shall know a lot then.

F.—Not so much as you know now!

W.—No? how's that?

F.—You will know so much more that you will see that you know less than you now think you know.

S.—He will really know more?

F.—Yes.

S.—You said he would know less.

F.—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 in only eleven days' journey. Mount Horeb is part of the Sinaitic range—the peak upon which God descended in the presence of Israel. When Moses was dead, preparations were made to cross the Jordan. Who took Moses's place as leader, do you know?

W.—Joshua.

F.—Yes.

S.—He did not "take" it.

F.—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.

S.—What did it mean "being with him"?

F.—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.

S.—Would he see the angel?

F.—Not always.

S.—Sometimes?

F.—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.

E.—But that was after the crossing of the Jordan?

F.—Yes.

E.—We are not across yet.

F.—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.

S.—Was it deep?

F.—Deep enough to drown them all.

S.—How did they get across?

W.—Oh, I know.

F.—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.

S.—Why were they to be so far behind?

F.—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 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.

S.—Why?

F.—To make a sort of pillar-memorial of the event, for the children of after generations to see.

S.—Couldn't they have heard of it without that?

F.—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.

BIBLE GEOGRAPHY.

SHINAR AND BABEL.

THE eleventh chapter of Genesis introduces "the land of Shinar," and the city and tower of Babel, and begins the history of Shem's descendants as distinct from those of Ham and Japheth. The last part of the chapter gives the genealogy from Shem to Abraham, who was called out of idolatrous Babylonia by God that he might lay the foundation of blessing all nations in his seed.

We had a brief reference to Babel in ch. x. 10, where Nimrod is spoken of. Now we are more particularly introduced to the city and country in relation to the work of God upon earth.

"The whole earth was of one language and of one speech." In their wanderings eastward after the flood, men "found a plain in the land of Shinar and dwelt there." Where was the land of Shinar? Well, obviously it included the city Babylon; and the Greeks who translated the Old Testament from Hebrew into Greek about three hundred years before Christ, called Shinar Babylonia, in one or two places at least.

The name itself is found only a few times in the Bible (Gen. x. 10; xi. 2; xiv. 9; Josh. vii. 21, "garment of Shinar"; Is. xi. 11; Dan. i. 2; Zech. v. 11). Those who take the trouble to turn up these passages will see (especially from Dan. i. 2) that the land of Shinar coincided more or less accurately with Babylonia. The name appears to be the earliest by which that country was known to the Hebrews, and it has been suggested that possibly it means "the land of the two rivers" (the Euphrates and Tigris), afterwards called Babylonia by the Greeks.

The allusions to the "brick and mortar" building agree well with the results of modern exploration, for the Germans have quite recently been excavating at the ruins of Babylon, and have unearthed mighty walls and palaces which "the children of men builded" in old time just as here described.

Babylon itself is, or was, situated on the Euphrates between two and three hundred miles up the river from its mouth on the Persian Gulf. Here, about five miles above Hillah, the ruins still stand. The tower of Babel cannot be identified, but there is an immense mound called Birs Nimroud, which probably illustrates the character of the building. They constructed great temples almost like step pyramids, which in that flat country could be seen many miles away. The original Tower of Babel was something of this sort.

It may be remarked that the explanation of verse 9: "Therefore is the name of it (the city) called Babel," would have been quite unacceptable to a Babylonian. To them the name Bab-ili meant "Gate of the God." But the Hebrew definition, which is really a play upon the name, and based upon the miraculous confusion of tongues, goes through the Babylonian boast to the root of the matter, and "Babel" has become proverbial. The allusion in Daniel i. 2, to Nebuchadnezzar and "the house of his god," is a reminder of the old apostacy.

A hundred years or so ago, there were some who doubted the existence of Babylon and considered the records of her glory almost mythical. But the explorations of the 19th century have shown the truth of the scriptures and the very completeness of the overthrow was but the fulfilment of the prophecies.

From Babylon and the land of Shinar Bible geography takes its start, and an ever widening circle marks the "replenishing and subduing" of the earth until in our days it is almost ready for the return of Christ to establish the Kingdom of God.

BIBLE PUZZLES, ETC.

SINGLE ACROSTIC.

1. The son of Gera, Israel's king who cursed.
2. That one of Jesse's sons who passed the first.
3. A counsellor, who hung himself in rage.
4. A damsel, modest, virtuous, wise, and sage.
5. One who bad tidings to King David brought.
6. A king, whose servants gold and silver wrought.
7. Who tried to hinder Nehemiah in vain?
8. A high priest's wicked son, in battle slain.
9. One of Job's pseudo friends, of comfort void.
10. The people who Job's oxen all destroyed.
11. Who reaped the fruit of his good father's deed?
12. From whom was Israel by Assyria freed?
13. What prince was slain by treachery while he slept?
14. Who Abraham's children long in bondage kept?
15. What man four hundred followers led astray?
16. What king a leper was to his last day?
17. What woman long months watched beside her dead?
18. What holy prophet was by ravens fed?
19. What captain proud was killed in the same hour
Which saw defeated all his vaunted power?

If these initials are combined,
In them a precept you will find;
A precept old, which tells us where
We may find comfort, hope, and cheer.

DIAMOND PUZZLE.

1. Without my aid no wondrous sight is seen.
2. My store fed thousands seated on the green.
3. Careless the nurse that caused this life-long woe,
Forth from this city did the good man go;
Nor passed unheeding "on the other side."
5. Here Gaius lived, and here perchance he died.
6. This is the fate of all who are accursed.
7. I am the last and also am the first.

SQUARE WORD.

1. This to the men they gave,
Who watched the grave.
2. This was our glorious Lord,
To life restored.
3. Known in these lands of sea,
His name shall be.
4. Esau to this man's tent,
Love-driven went.
5. A sign tossed by the gale,
Cut off the tail.

QUESTIONS.

191. What is the meaning of the phrase "interpreting a dream"?
192. Did Joseph have any other name?
193. Was the famine in other places than Egypt?
194. Why did Joseph love Benjamin more than his other brothers?
195. What was the special blessing of Judah?
196. What is the first commandment with promise?

ANSWERS TO BIBLE PUZZLES.

Single Acrostic—

"Endureth all things."—1 Cor. xiii. 7.

- | | | | |
|------------------|-----|-----|------------------|
| 1. E liab's | ... | ... | Deut. xi. 6. |
| 2. N imshi's | ... | ... | 2 Kings ix. 20. |
| 3. D inah | ... | ... | Gen. xxx. 21. |
| 4. U r | ... | ... | Gen. xi. 31, 32. |
| 5. R iblah | ... | ... | 2 Kings xxv. 21. |
| 6. E gypt | ... | ... | Jer. xxvi. 23. |
| 7. T atnai | ... | ... | Ezra v. 6. |
| 8. H arosheth | ... | ... | Judges iv. 2. |
| 9. A bihail's | ... | ... | Esth. ii. 15. |
| 10. L apidoth's | ... | ... | Judges iv. 4. |
| 11. L emuel | ... | ... | Prov. xxxi. 1. |
| 12. T obiah | ... | ... | Neh. iv. 7. |
| 13. H atach | ... | ... | Esth. iv. 5. |
| 14. I mlah's | ... | ... | 1 Kings xxii. 8. |
| 15. N eriah's | ... | ... | Jer. xxvi. 4. |
| 16. G ideon | ... | ... | Judges viii. 1. |
| 17. S ennacherib | ... | ... | 2 Kings xix. 37. |

Diamond Puzzle—

S
A P E
A L I V E
S P I C E R Y
E V E R Y
E R Y
Y

Square Word—

A A R O N
A B O M I (nation)
R O B E S
O M E G A
N I S A N

ANSWERS TO QUESTIONS.

185. Midian was a son of Keturah, Abraham's second wife (Gen. xxv. 1, 2).
186. He lived among them, and from them got his wife (Ex. ii. 15, 21).
187. Balaam lived with them, and was slain among them.
188. Joseph was sold to a mingled company of both Ishmaelites and Midianites. They were related to each other in Abraham; Ishmael being the son of Hagar, and Midian the son of Keturah. In Judges viii. 24, 25, they are also mingled, and distinguished only by their earrings or nose-rings.
189. An angel appeared to Gideon and sent him to the overthrow of the Midianites.
190. Isaiah ix. 4. This is a reference to the judgments of God in the day of Christ's coming.

BIBLE HIDE AND SEEK.

March—April number (page 67).

PERSON.—Eutychus.

PLACE.—Beth-shan.

THING.—Boaz—one of the pillars in the porch of the temple.

BY-AND-BY.

If you have hard work to do,

Do it now.

To-day the skies are clear and blue,

To-morrow clouds may come in view,

Yesterday is not for you ;

Do it now.

THE LITTLE BIRD.

A little bird, with feathers brown,

Sat singing on a tree,

The song was very soft and low

But sweet as it could be.

And all the people passing by

Looked up to see the bird,

That made the sweetest melody,

That ever they had heard.

But all the bright eyes looked in vain,

For birdie was so small,

And with a modest dark-brown coat

He made no show at all.



A CALIFORNIAN GROUP—OAKLAND, CAL.

If you have a song to sing,

Sing it now.

Let the notes of gladness ring

Clear as song of bird in spring.

Let every day some music bring ;

Sing it now.

If you have kind words to say,

Say them now.

To-morrow may not come your way,

Do a kindness while you may,

Loved ones will not always stay ;

Say them now.

“ Oh ! mother,” little Elsie said,

“ Where can this birdie be ?

If I could sing a song like that

I'd sit where folks could see.”

“ Darling, I hope that you may take

A lesson from the bird

And try to do what good you can—

Not to be seen or heard.

“ The bird is quite content to sit

Unnoticed by the way

And sweetly sing his Maker's praise

From dawn to close of day.

“ So live, my child, throughout your life

That—be it short or long,

Those round you may forget your looks

But never your sweet song.”

THE CORNER.

We have come again to the last number of another volume—Volume X., and we wonder once more whether it will be the last volume or not. If all subscriptions are renewed, and each reader tries to get another one to subscribe, Volume XI. will run its course, and all will be well; but unless the new list of those who help us by taking the magazine is increased we shall certainly soon see the last of *The Christadelphian Children's Magazine*, which will be a pity. So fill up the green slip and send it in promptly, and get others to do the same. Those who are going to bind their loose numbers of this volume can soon have the binding cases. They are crimson and gold, and will have the date stamped upon them in gold.

There is someone among our readers who thinks the same as I do in choosing verses for "The Corner," for she has sent the very poem I had picked out. All the same, I thank her for her kind interest, and the trouble she took in copying it. It is a suitable one for a short recitation, and is called :—

MOSES IN THE DESERT.

Go where a foot hath never trod,
Through unfrequented forests flee;
The wilderness is full of God,
His presence dwells in every tree.

To Israel and to Egypt dead,
Moses, the fugitive, appears;
Unknown he lived, till o'er his head
Had fall'n the snow of fourscore years.

But God the wandering exile found
In His appointed time and place,
The desert sand grew holy ground,
And Horeb's rock a throne of grace.

The lonely bush a tree became,
A tree of beauty and of light.
Involved with unconsuming flame,
That made the noon around it night.

Then came th' Eternal voice that spake
Salvation to the chosen seed;
Thence went th' Almighty arm that brake
Proud Pharaoh's yoke, and Israel freed.

By Moses, old and slow of speech,
These mighty miracles were shown;
Jehovah's messenger! to teach
That power belongs to God alone.

JAMES MONTGOMERY.

CHRONOGRAMS.

This is rather a long hard word, but I have a reason in introducing it to you. First, what does it mean? You know that some of our capital letters stand for figures. You can see that on the clock. I stands for one, V stands for five, and X for

ten, and so on. In larger numbers that you cannot see on the clock there is C for one hundred, M for one thousand, and other numbers are shown by other letters. A Chronogram is a sentence or inscription containing letters that added up make a certain number. Suppose the initials of your name were M.D. M is 1,000 and D is 500, so the chronogram would be 1,500, that would be the number of your name. If my own initials happened to be C.L. the number of my name would be 150.

There are many interesting chronograms. Here is one. You know Queen Elizabeth died in 1603, and someone wrote the following chronogram on the date :—

My	M	equals	1,000
Day	D	"	500
Is	I	"	1
Closed	C	"	100
In	I	"	1
Immortality	I	"	1
MDCIII		"	1,603

This is clever, but I do not need to tell you it is not true, for no one who dies can have immortality till Christ gives it to them at the judgment-seat after resurrection from the dead. But we need not spoil our chronogram, only we will read it—"My day is closed in insensibility," which is quite true, and does not spoil the addition.

Now for the reason for introducing this matter to you. No doubt some of the older children have already thought of what I have in mind, and have already become familiar with the chronogram that interests us all so much in the book of Revelation, chapter xiii. The number mentioned in verse 18 is 666. There are several words that add up to make that number, but none of them give a name that answers to the description given in this chapter. The only word that fits the case is *Lateinos*, and that word can only stand for Rome.

L	-	-	-	-	-	30
a	-	-	-	-	-	1
t	-	-	-	-	-	300
e	-	-	-	-	-	5
i	-	-	-	-	-	10
n	-	-	-	-	-	50
o	-	-	-	-	-	70
s	-	-	-	-	-	200
<hr/>						
LATEINOS						666

But you may say, Oh, L. does not stand for 30, it stands for 50. So it does in Latin or Roman letters, but this word is written in Greek letters, and they have the values here given. When you are older you may read about this and many other things in *Eureka*, and even now you may be interested to find this in *Thirteen Lectures on the Apocalypse*, page 128 (new edition), or in *Notes on the Apocalypse*, page 38. C. A. L.

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last number of

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