

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. 1.

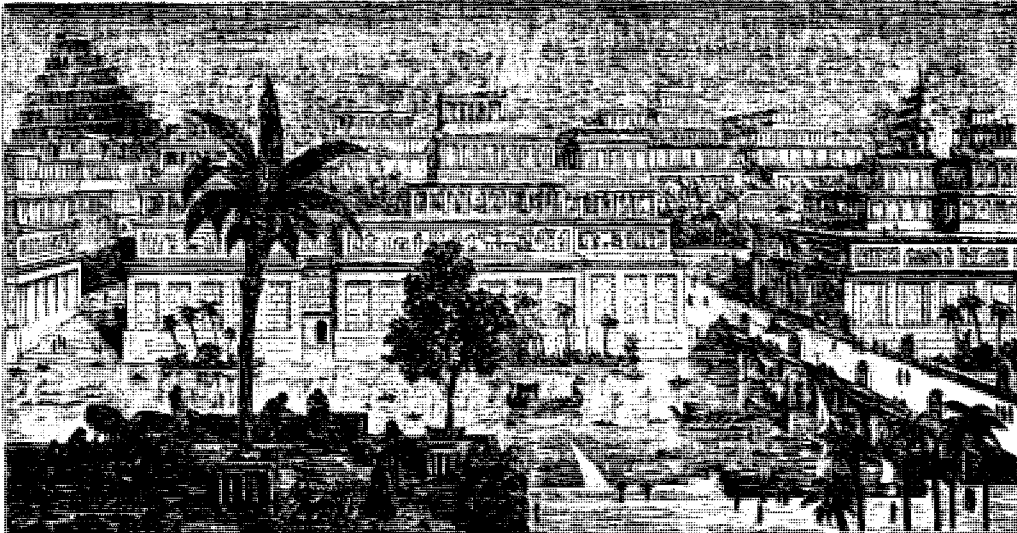
JULY-AUGUST, 1906.

Vol. V.

"AFTER MANY DAYS."

MY DEAR BOYS AND GIRLS,—This is the third appearance of *The Christadelphian Children's Magazine*. The first time was a long time ago (about thirty-four years), and the last time was in 1883 and 1884, which is now over

twenty years ago. Those who were boys and girls then are men and women now, teaching other boys and girls. And of those who conducted the *Children's Magazine* then, some are dead, and various things have happened to others. But here you are, and here we are,



and we are going to make another start. The aim of the magazine will be the same as ever: it is intended to make you acquainted with the Bible as the word of God. Of course, it cannot do much unless you read the Bible. But if you do this, the Magazine will help you; and if you persevere, you will find the Bible become the most interesting book in the world, and very much more than that, for it will guide you in your daily life, and hold out the promise of eternal life when Christ comes.

How often will the Magazine come out? Every month? No, not every month—at any rate, not at first. That was found to be too much last time. Not too much for the boys and girls; many of them would have liked it every week—but too much for those who made it; and besides, it did not pay for the making, because there were not enough to take it in. So we will say every other month, “bi-monthly,” it is called, beginning with July, and the next number appearing in September, and so on. We shall see how we get on, and if it should appear possible, we can have it every month later on.

Will there be pictures? Oh, yes; it would never do in these days of picture postcards to go without pictures. We may not come up to the postcards; indeed, we cannot, for many

good reasons; but we will do what we can. There are many pictures illustrating the Bible, and we have a large number of photographs of the lands of the Bible from which we can sometimes make a picture or two. We make a start this month.

Then there will be Questions, Riddles, Bible Hide and Seek, Miscellaneous Articles on Bible Topics of all kinds, much after the pattern of the old Magazine. Brother Bower will tell you more. The Sunday School Lessons will also find a regular place.

And what will be the price of the Magazine? Well, that depends. If only a hundred want it, it will be very dear. But if ten thousand want it, it will be very cheap. There is somebody laughing. Well, no doubt the real number will be between those two, and very much nearer the first than the last. We will start at 4d. Then there will be postage, that is $\frac{1}{2}$ d.—4 $\frac{1}{2}$ d. post free, or 2s. 3d. for the six numbers covering one year. And if enough take it to pay the printer, and leave a little bit for the other expenses, we may be able to reduce it a little by-and-bye.

And so, dear boys and girls, here is the first number.

EDITOR.

BROTHER BOWER'S OPENING LETTER.

DEAR CHILDREN (AND PARENTS TOO).—We have long desired to have a *Children's Magazine*, but hitherto it has not been found possible. There have been many difficulties in the way. We are not sure that all have been overcome. However, here we are at last. Number I. of the New Series of the *Christadelphian Children's Magazine*.

The writer of this letter was a scholar in the Sunday School many years ago (perhaps thirty-five years), and used to enjoy the old magazine. Now, instead of reading what others have written, he hopes to write (together with other brethren) in order that you may be interested and helped on towards the Kingdom of God.

In this number you will find (1) an article about Babylon, one of the greatest cities of the ancient world. Some say Damascus is the

oldest. They say it was there Cain slew Abel. I don't see how they can tell; but, at any rate, since the Bible says so much about Babylon, it seemed well to take that this month.

Next you will find something about the lion, the king of beasts—one of the animals spoken of in the Bible.

Following that you will read about the manners and customs of the Bible. This month we speak about the tent. You will, I am sure, quite understand how different living in a tent is, from living in a house. Instead of going home to the same house, in the same street of the same town, every day, you would have to move from place to place, sometimes walking in the hot sun, sometimes riding on the humpy back of a camel.

Sometimes we shall copy out interesting letters or articles from good books for you to read—something to think about.

We hope always to have a puzzle page.

Sometimes we shall explain the very hard words of the Bible.

We hope also to have letters from various Sunday Schools, which will tell us how the truth prospers.

Questions and answers will also appear.

Finally, we shall try in all that we do to show and to teach reverence to God, love for

His word, and affection towards the dear children. We hope to interest, to encourage, and to stimulate the faith of all who read this magazine. We trust our labours will receive the blessing of the God of Abraham, Isaac, and Jacob, that He will enable us to help to feed the lambs as well as the sheep, and that we may be given a place in the Kingdom, "to go no more out," when Jesus comes.

C. A. BOWER.

CITIES OF THE BIBLE.

I.—BABYLON.

BABYLON is the Greek form of the Hebrew word Babel. Babylon is the name of the great capital of the Chaldean monarchy. We first read of it as the beginning of Nimrod's kingdom (Gen. x. 10). The city appears to have grown up around the Tower of Babel. It owed its power and magnificence chiefly to Queen Semiramis and long afterwards to King Nebuchadnezzar.

According to Herodotus, an immense double wall surrounded the city, the outer one being fifty-six miles in circumference. The height and thickness of the walls are differently given by various writers.

The lowest estimate makes them three hundred and fifty (350) feet high and eighty-seven (87) feet thick, so that two spans of horses, five abreast, could easily pass each other behind the battlements. The wall was built of burnt brick and bitumen, with alternate layers of reeds, and surmounted with two hundred and fifty (250) towers, of which there were more on the east than on the west side, this latter being better protected by bogs. The entire wall was surrounded by a broad, deep trench, filled with water from the river. The city was entered by a hundred (100) gates, the posts, wings, and beams of which were of brass (Jer. xlv. 2).

It was protected from inundations of the Euphrates by quays, closed in with gates of brass, from which walled steps led down to the river.

The two parts of the city (for the Euphrates ran through the midst of it, dividing it into two parts) were connected by a bridge, built by Nebuchadnezzar, of stone piers and a movable floor of cedar and palm timber, which was

removed nightly. The royal castle of Nebuchadnezzar was of vast size and most magnificent adornments. Its outer wall embraced six miles. Every important gate was of brass. It contained the hanging gardens, one of the seven wonders of the ancient world.

An artificial hill was constructed of a succession of terraces, four hundred (400) feet square, and higher than the towers on the city walls, and watered by means of pumps from the river. They were made to reconcile Queen Artemis to the flat plains of Babylonia. She had been used to the beautiful hills of Media.

These gardens commanded a grand view of the city and plain. Babylon is said to have been square. Twenty-five streets, each fifteen miles long, went from the twenty-five gates straight to the twenty-five gates on the opposite side of the city. These were crossed at right angles by twenty-five other streets. Besides these, there were four half streets which had houses on one side and the city wall on the other. The whole city is described as cut into 676 squares. The middle of each square was laid out in gardens.

The country on the Tigris was called Assyria, that on the Euphrates, Babylonia, the land between Assyria and Babylonia was called Mesopotamia. The fertility of Babylon is said to be indescribable. It yielded two hundred fold the corn set.

This was "the hammer of the whole earth," and the "golden city," the power which destroyed Jerusalem and carried the Jews into that captivity and exile where "we hanged our harps upon the willow tree and wept when we remembered Zion." No doubt the lot of the Jews was a hard one in Babylon. The Scriptures had predicted the fall of Babylon, and its fall ful-

filled every detail as divinely foretold through the prophets of Israel.

The wickedness of the city was very great. All idolatry is unclean. Only the worship of God is pure; that teaches self-denial. The very essence of idolatry is self-gratification, indulgence in sin, and this in the name of religion. Sinful indulgence always means misery and wretchedness for others as well as ourselves.

Idol temples are said to have been as plentiful in Babylon as public houses are in Eng-

land. They served the same purpose, they made the people drunk.

The city was enriched from all quarters. Highways ran eastward to the borders of India, and westward to the Holy Land, Tyre, Edom, Philistia and Egypt. The Euphrates ran from Armenia through Babylon into the Persian Gulf. Merchandise was brought down the river on rafts of skins as well as in boats (coracles) made of reeds coated with bitumen.

SCRIPTURE NATURAL HISTORY.

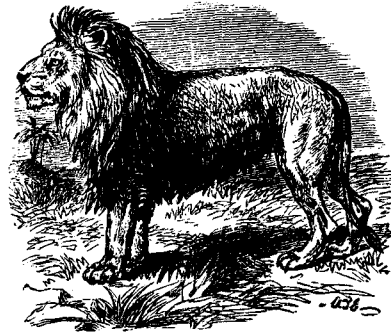
I.—THE LION.

THE natural history of any country is very interesting, and every boy and girl should love to learn about what God has made. You will love God more the more you know about the wonderful things He has made, and how He cares for them. You should read about animals, birds, butterflies, trees, and flowers. Whenever you take a walk through country lanes, and when you go to the seaside, keep your eyes open. If you see something you have never seen before find out what it is, and as much about it as you can; and then remember that God made it, and that He feeds and cares for it. You will surely find it specially interesting to learn about the animals, the birds, and the trees of the lands of the Bible, where holy men of old spake as they were moved by the Holy Spirit, where God wrought so many miracles, where the Lord Jesus lived and died, and where you hope to be when he returns and sets up his kingdom.

By doing this you will be better able to understand many parts of the Bible. King Solomon "spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes" (1 Kings iv. 33). Excepting Jesus, Solomon was the wisest man that ever lived. If you want to be wise,—and I am sure you do,—learn of those same things, and remember that God has made them all!

THE LION.

In studying the natural history of Bible lands, we cannot do better than begin with



the king of beasts—the lion. Although in ancient times lions were found in Palestine, Egypt, and the land of the Philistines, yet now they seem to have almost entirely disappeared from Bible lands.

To make the study of animals easier, the whole of the world's animals are divided into groups. All the animals of one group are very much like each other in form and habits. The lion belongs to a group called "the Cat Tribe." If you have never seen a lion, you have only to imagine an enormous brown cat upwards of three feet high at the shoulders, with a large head, broad face, majestic look, wrinkled forehead, deeply-set eyes, a cleft upper lip hanging down on both sides of his jaw, and a straight tail (not curved like a cat's) with a large tuft of hair at the end. A male lion over three years old has a thick shaggy mane about his breast, neck, and throat; but the lioness never has a mane.

The lion is a flesh-eating animal, and possesses marvellous strength. A blow from a

lion's paw has been known to knock off a man's arm, and on another occasion to break the skull of an ox. Animals of the Cat Tribe have the power to draw back their claws into sheaths of horn. God has given them this power to enable them to keep their weapons always sharp, and to render their steps noiseless. Just to see that this is the case, examine the paw of a cat—but be careful. Then look at the paw of a dog, and notice the difference. If they will let you, compare their teeth also.

Lions are not often met in the daytime. At twilight they may be seen near streams and pools waiting for the animals to come down to drink. An angry lion bends his head close to the ground, and then utters a deep roar like the rumbling of thunder.

In the Holy Scriptures the Almighty is often represented under the symbol of a lion. Provoked to anger by the wickedness of men, He utters His awful voice, pours out most dreadful judgments upon sinners, and allows none of His enemies to escape. "For I will be unto Ephraim as a lion, and as a young lion to the house of Judah; I, even I, will tear and go away; I will take away, and none shall rescue him" (Hos. v. 14: xiii. 7, 8). "The Lord shall roar like a lion" (Hos. xi. 10; Amos i. 2). "Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him,

. . . so shall the Lord of Hosts come down to fight for Mount Zion, and for the hill thereof" (Isa. xxxi. 4). But just as a lioness will protect her cubs, so will God protect, and fight for, His saints.

In the last book of the Bible—The Revelation—Jesus Christ is referred to, in chapter v. verse 12, as being "the Lamb that was slain," while in verse 5 he is called "the Lion of the tribe of Judah."

The lion is "king of beasts," Jesus is "King of kings." The lion is a bad king. He uses his strength to tear his subjects in pieces and devour them; Jesus will use his power and might to destroy his enemies, but he will, at the same time, save his saints. You must remember that just as surely as Jesus is the Saviour to some, so surely will he be the destroyer of others—the wicked.

England and her colonies are represented by a lion and young lions (Ezek. xxxviii. 13).

The lion is very often used as a symbol of strength. David says of Saul and Jonathan, "They were swifter than eagles, they were stronger than lions" (2 Sam. i. 23). Benaiah slew two "lion-like men," i.e., two great warriors (2 Sam. xxiii. 20). In 1 Chron. xii. 8, it is said of David's soldiers that their "faces were like the faces of lions." "The righteous are as bold as a lion" (Prov. xxviii. 1). We must be like that. W. J. OWEN.

MANNERS AND CUSTOMS OF BIBLE LANDS.

THE following is from a book on the above subject, which, although not dated, is, I suppose, about fifty or sixty years old. It is too good to be lost. It will serve as an introduction to our subject.

THE PRESERVATION OF EASTERN MANNERS AND CUSTOMS.

The similarity between the manners and customs depicted in the Bible and in the works of modern Oriental travellers, is most remarkable.

Nearly four thousand years have passed by since the days of Abraham, yet, in spite of the many political changes that have taken place, the same social habits prevail down to minute particulars. Oriental life has, as it were, been

stereotyped. While in our own country our habits are quite different from those of our forefathers, in Palestine and Arabia things remain much as they were.

The author of "The Voice from Lebanon" says: "They have kept up the custom of dressing their favourite children with coats of many colours after the one given by Jacob to Joseph. The bridegroom sends to the bride the pair of bracelets and the earrings, as Isaac did to Rebekah. To this day the writer has his inkhorn by his side, as mentioned by Ezekiel. The teachers still use the salutation, 'Salem' (*Shalom*) 'peace.' The bridegroom still comes at night; his approach is heralded as of old. Until this very day they speak in parables, the shepherd still goes before his sheep, he calls his sheep by name. They know

his voice, and will not follow strangers. Still two women grind at the mill. When the British Consul Farren visited Bethlehem the natives came to meet him. In his honour they threw off their garments and cut branches from the trees, just as their ancestors had done to Jesus."

THE TENT.

The two abodes, the tent and the house, are indications of two different kinds of life, and two different states of society. The patriarch, Abraham, led a pastoral life; he came into Canaan, at the bidding of God, from the north of Mesopotamia, with his sheep and cattle, and wherever he met with suitable pasture there he "pitched his tent" until the supply was exhausted.

Lot also had flocks and herds and tents. So also Isaac pitched his tent in the valley of Gerar and dwelt there. Jacob was a plain man, dwelling in tents: leading a simple, homely life. This feature of their lives is noticed in Heb. xi. 9 as an exhibition of faith



THE TENT.

on their part. They "sojourned" in the land of promise, as in a strange country, dwelling in tabernacles therein. They showed that they esteemed themselves strangers and pilgrims, looking for a city which should be built of God.

While in Egypt, in the land of Goshen, the Israelites dwelt in houses, for the blood of the passover lamb was to be sprinkled on the two side posts and the upper "door" post of the houses (Ex. xii. 7). After their settlement in the promised land the house became the ordinary abode. The tent was reserved for purposes of war.

The material of which the tent was made is not mentioned in the Bible: its colour is alluded to in Solomon's Song, i. 5, I am *black* but comely as the tents of Kedar, as the curtains of Solomon. No doubt they were then made of the same kind of material as now—

goat's hair, usually black. Burckhardt, the traveller, says, "The covering of a tent consists of pieces of stuff made of black goat's hair, about three-quarters of a yard in breadth, its length being equal to that of the tent: according to the depth of the tent, ten or more of these pieces are stitched together: this goat's hair covering keeps off the heaviest rain, as I know from experience." The manufacture of this material became in later times a regular profession. We read of the apostle Paul: Because he was of the same (trade) craft, he abode with Priscilla and Aquila and worked with them, for by their occupation they were tentmakers (Acts xviii. 3).

In addition to this hair cloth, the dwellers in tents required nails (pegs or stakes), also cords and poles. The poles are not mentioned in Scripture. Isaiah liv. 2 bids the returned Jews "Enlarge the place of thy tent, and let them stretch forth *the curtains* of thy habitation; spare not, lengthen *thy cords*, and strengthen *thy stakes*, for thou shalt break forth on the right hand and on the left." No doubt the nail and hammer with which Jael slew Sisera (Judges iv. 21) were a spare tent peg and the mallet with which she had driven many a peg into the ground before.

The stability of the tent depended upon the peg and the nature of the ground chosen for encampment. It is said of Eliakim (he whom God establishes, therefore the Lord Jesus), Isa. xxii. 23: "I will fasten him as a *nail* (tent peg) in a *sure place*." And in Zech. x. 4: "Out of him came forth the corner (?corner-stone), out of him the nail" (tent peg), for the whole house and the tent depends alike upon him.

The ordinary Arab tent is sufficiently large to be sub-divided by awnings into three apartments; one is devoted to the males, another to the females, the third either to the servants or young cattle. When several tents were pitched together a circular arrangement was generally followed. By this means a secure place was obtained (in the centre) for the cattle.

The Hebrews called these movable villages *Hazerim* or *Hazeroth* (Genesis xxv. 16, translated towns), (Deut. ii. 23, given as a proper name). In this case the circle of tents was enclosed within a rude wall. In war time the tents were arranged in well-ordered rows. Such was Israel in the wilderness. Each tribe had its allotted place. It was a four-square

arrangement, with the Tabernacle in the centre. Next came the Priests, then the Levites, then the twelve tribes—three on each side. The camp must have presented a grand and imposing appearance of beauty and strength. Well might Balaam say :—

“How goodly are thy tents, O Jacob,
And thy tabernacles, O Israel!
As the valleys are they spread forth,
As gardens by the river's side,
As the trees of lign aloes which the Lord
hath planted, and
As cedar-trees beside the waters” (Numbers
xxiv. 5-6).

The tent is easily removed. Lord Lindsay writes: “There is something very melancholy in our morning flittings. The tent pins are plucked up, and in a few minutes a dozen holes, a heap or two of ashes, and the marks of the camels' knees in the sand, soon to be obliterated, are the only traces left of what has been for a while our home.”

“The night shall be filled with music,
And the cares that infest the day
Shall fold their tents like the Arabs,
And as silently steal away.”

—*Longfellow.*

The ordinary furniture of a tent is of the simplest kind. The carpets which separate the different apartments, and those which cover the ground; the wheat-sacks and camel-bags, piled round the middle posts like a pyramid; the camels' pack-saddles, upon which the sheiks or the guests recline; the camel-driver's stick; the butter and water skins; the leather in which the camels are watered, and the leathern bucket in which the water is drawn up from deep wells; a few copper pans, used in cookery; the hand-mill; the mortar, in which wheat is pounded; the towel, which is spread under the mortar to save any flour that might fall; the wooden bowl, into which the camels are milked; the wooden water-cup, the wooden coffee-mortar, the coffee-pot, three stones on which the pan is placed over the fire, and the horse's feeding bag—these form the treasure of an Arab's tent, and are all that is necessary for his repose when weary, or for the preparation of his simple fare.

Some of these articles, but not all, are mentioned in the Scriptures.

MAN'S MORTALITY.

The first lesson we all have to learn is that “all flesh is grass.” It is a sad lesson; but there is hope in it; for Christ who was mortal has been made “alive for evermore” by God. And he is coming to make his friends like him. In the following poem the figures of speech are nearly all scriptural. You can find the references and put them down at the ends of the lines.

Like a damask rose you see,
Or like a blossom on a tree,
Or like the dainty flower in May,
Or like the morning to the day,
Or like the sun, or like the shade,
Or like the gourd which Jonas had;
Even such is man, whose thread is spun,
Drawn out and out, and so is done.
The rose withers, the blossom blasteth,
The flower fades, the morning hasteth,
The sun sets, the shadow flies,
The gourd consumes, the man—he dies.

Like the grass that's newly sprung,
Or like the tale that's new begun,
Or like the bird that's here to-day,
Or like the pearled dew in May,
Or like an hour, or like a span,
Or like the singing of the swan,
Even such is man, who lives by breath,
Is here, now there, in life and death.

The grass withers, the tale is ended,
The bird is flown, the dew's ascended,
The hour is short, the span not long,
The swan's near death, man's life is done.

Like the bubble in the brook,
Or in a glass much like a look,
Or like the shuttle in weaver's hand,
Or like the writing on the sand,
Or like a thought, or like a dream,
Or like the gliding of a stream,
Even such is man, who lives by breath,
Is here, now there, in life and death.

The bubble's out, the look forgot,
The shuttle's flung, the writing's blot,
The thought is past, the dream is gone,
The waters glide, man's life is done.

Like to an arrow from the bow,
Or like swift course of water-flow,
Or like that time 'twixt flood and ebb,
Or like the spider's tender web,
Or like a race, or like a goal,
Or like the dealing of a dole,
Even such is man, whose brittle state
Is always subject unto fate.

The arrow shot, the flood soon spent,
The time no time, the web soon rent,
The race soon run, the goal soon won,
The dole soon dealt, man's life soon done.

Like to the lightning from the sky,
Or like a post that quick doth hie,
Or like a quaver in a song,
Or like a journey three days' long,
Or like snow when summer's come,
Or like a pear, or like a plum;
Even such is man, who heaps up sorrow,
Lives but this day, and dies to-morrow.
The lightning's past, the post must go,
The song is short, the journey so,
The pear doth rot, the plum doth fall,
The snow dissolves, and so must all.

—DR. O'DONOVAN, *from an Irish MS. in Trinity College, Dublin.*

THE JEWS' WAILING PLACE, JERUSALEM.

OUR large picture on page 9 represents the Jews' Wailing Place, in Jerusalem. It is on the West of the Temple Area, or what is now the Court round the Mosque of Omar. The great wall that you see on the right hand of the picture is the Western Wall of the enclosure in which the Mosque now stands. You can see from the weather-worn appearance of the stones how ancient they are. Also you can see the bunches of herbage growing out of the old joints in the wall. Solomon spoke of trees "from the cedar . . . to the hyssop that springeth out of the wall" (1 Kings iv. 33). *This* may not be hyssop; but that is how it grows out of the wall. The aged Jew with his face to the wall is a type of those who have for ages wailed and lamented here, praying God to return in mercy to Zion, and build again Jerusalem. Jesus said: "Behold your house is left unto you desolate, and ye shall see me no more henceforth until ye shall say: Blessed is he that cometh in the name of the Lord." It is he who "shall build the temple of the Lord" (Zech. vi. 13). This will be a great surprise to the Jews, and to the Christians as well. Those who think they are going to "Jerusalem above," a "heavenly home," and that the earth is going to be burned up, do not expect the Lord Jesus to do what God by the prophets has said he shall do. Yet here is this "desolate house" and wailing generation of Jews in fulfillment of his own prophecy. How can any-

one think that the city will not see him again and bless him?

The picture of Babylon in this month's magazine is drawn by someone who thinks Babylon was something like that, because of what the ancient historians have written concerning that great city. But this picture of the Wailing Place in Jerusalem is what it really is like. For it is a photograph; and if you had been there on January 28th, 1901, you would have seen just what the camera saw, and what is here represented to you. And that is just what the Lord Jesus, nearly nineteen hundred years ago, said should be. We cannot give you a photograph of what it will be like hundreds of years hence. But God could. And He has given us a prophetic picture of this glory to come in the same Bible that has pictured beforehand the desolations that we now photograph. Ezekiel is the prophet who tells us most about the New Temple and its glory. We do not know if we shall get that far on in the Bible in the *Children's Magazine*. It is rather "too hard" for children. But they (the wise, that is) will get on year by year, and at last will become "young men" and "fathers," as the apostle John says, strong in the Word of God, in the knowledge and obedience of His will. And ultimately they will meet the Lord himself in this now desolate place, where once he was crucified, and where he will at last reign in righteousness and glory immortal.



THE JEWS' WAILING PLACE, JERUSALEM.

CONVERSATIONS ABOUT THE TRUTH.

BETWEEN A FATHER AND HIS CHILDREN.—No. 1.*

Father.—Now, my dears, we want to have a talk about the truth. You must tell me all you know, and what you don't know, I will try and let you know. What is the truth about?

Eva.—About God.

Leo.—About Christ.

William.—It's about a good many things.

F.—All of you are right. Where do we get to know the truth from?

W.—The Bible.

F.—Where did the Bible come from?

L.—From the bookcase.

E.—The printer made it, didn't he?

(*W. smiles.*)

F.—Leo is right; the Bible now in our hands was brought from the bookcase. Eva is right; the printer made it: but we want to know more; where was it before the printer made it?

E.—It wasn't anywhere before the printer made it, was it?

F.—This particular book wasn't anywhere, but where were the words that the printer has printed in it? You know the printer didn't print the words out of his own head. A printer never does that; he only prints what he gets a copy of. Now, where did he get the copy from?

E.—Oh; I see.

F.—William seems to know all about it. Perhaps he will tell us?

W.—God spoke the words long ago to the prophets and the apostles, and they wrote them down, and the printer got what they wrote down.

F.—Yes: that is correct; but, of course, you must know this, that the printer did not get what the prophets and apostles wrote till a long time after. There was no printer in those days.

E.—Wasn't there. How was that?

F.—Well, they hadn't found printing out. It is only four or five hundred years ago since they found out how to print; and you know it is nearly two thousand years since the last of God's Word was written by the apostles.

W.—Didn't they have books in those days?

F.—Oh yes, but very few.

W.—What sort were they when they couldn't print?

F.—Well, they were written with a pen on sheepskin.

W.—Sheepskin!

F.—Yes; not on paper. It took such a long time to write one book, that a book was very precious. It took a great deal of money to buy one.

W.—How much: twenty shillings?

F.—O yes; a hundred times that.

W.—A hundred pounds?

F.—Yes, and more than that, very often; and because they were such costly things, they were written on material that would endure. You know paper would soon wear out; whereas sheepskin (or parchment as it is called when it has been got ready for writing on) lasts a long time. There are many of these parchments now in the British Museum, London. Some of them are hundreds of years old. A paper book would crumble to pieces long before that. A man called Tischendorf found one, some years ago, that was more than fourteen hundred years old.

W.—Where had it been all that time?

F.—In a little room in a large house at the foot of Mount Sinai. They call the house the Convent of Sinai. Well now, the Bible, you see, though made by the printer, has come from God, because the words of the Bible (and that really is the Bible) were written on parchment many years ago by men who were told by God what to say.

E.—How did He tell them?

F.—Sometimes by angels, but more often by His spirit.

E.—What is His spirit?

F.—It is the power by which God does everything. It is part of Himself, for He Himself is spirit. It is everywhere.

E.—Is it here?

F.—Yes.

E.—I cannot see it.

F.—But it is here, for all that.

E.—That is very funny.

F.—You see me?

*These conversations are not new. In fact this is 35 years old. "Father" is dead, and the children here have new names. The talk is the same. It was too good to omit; and will edify a new generation.—Ed., C. M.

E.—Yes.

F.—Could you see me if it was night?

E.—Yes, if the gas was lighted.

F.—But suppose there was no gas, could you see me then?

E.—No.

F.—Why?

E.—Because it would be dark.

F.—What makes it dark?

E.—Because the sun has gone away.

F.—Is the sun here to-day?

E.—Yes.

F.—No; it is up in the sky. It isn't in this room.

W.—But, then, the light that comes from it is in this room.

F.—That is just the point. You see me because there is light in the room. Now, can you see the light?

W.—Yes, we see the light.

F.—No you don't, my dear. Think. Where is the light? Point it out to me.

W. (*looking round the room*).—We can see the things.

F.—Yes, but that is not the question; can you see the light that makes you see the things?

W. (*smiling*).—No.

F.—Now, then, look at this; light is in the room, and you don't see it. You only know it by its effect. So the spirit is in the room, although you don't see it. Again, look at this—(*Father blows on W.'s cheek*). What do you feel?

W.—Wind.

F.—What is wind?

W.—The air in motion.

F.—But what is air?

W.—The atmosphere.

F.—And what is the atmosphere?

W.—The air.

F.—Yes, my dear; but that is playing with the subject.

W.—Well, pa, I don't know what else to say.

F.—Well, I suppose that is true. What I am anxious for you to see is that the air is something real. I will show it you this way—(*Father blows up a paper bag, and holds it towards William*). Now, can you press that together?

W.—No.

F.—Why?

W.—Because there is air in it.

F.—Then air is something real?

W.—Yes.

F.—Well, now, do you see the air in this room?

W.—No.

F.—Then here are two things—*air* and *light*—which are in this room, and you can't see them. Now, there is a third, and that is the *spirit* which is everywhere. Without the spirit there could not be anything. All things are made out of the spirit.

W.—In a book at our school, it says all things were made out of nothing.

F.—Yes; that is what they teach in churches and chapels, but it is not true. God made all things out of His own spirit.

W.—I should like to know what spirit is like.

F.—We cannot know. We only know there is such a thing, just the same as with light; it is in the room yet you cannot see it. Spirit is even more subtle than light.

W.—What is the meaning of "subtle"?

F.—It means fine, thin, quick, airy—something you cannot handle, or see, or hinder. Spirit is the invisible energy of God by which all things have been created. It flows out from God.

W.—Who made God?

F.—God has never been made.

W.—Has He always been?

F.—Yes, always; He never had a beginning.

W.—Never had a beginning!

F.—No.

W.—It is very strange.

F.—Would it not be stranger if He had had a beginning. Who could there be before Him to make Him?

W. (*smiling*).—Nobody, of course.

F.—He could not make Himself; for how could He make Himself when He was not there to do it? If God was made, then there must have been a maker before Him, and that maker must be God, and not the one that was made. And if He had not a maker, and yet had a beginning, then what was before Him must have been nothing; and if there was nothing, how could God have come? How could nothing bring forth something?

W.—It is hard to understand.

F.—I don't expect you to understand it, my dear; for even the wisest of men cannot understand eternity. Only you seemed to think it impossible that God should be without a beginning. I want you to see that it must be so.

W.—Yes, I see it must be so.

F.—Some men don't believe in God, because they cannot understand Him. I want you to see how foolish that is; for if they were right, then we ought to disbelieve in the earth and all things we see: because, if there is no God, we cannot understand how they ever came. It is a great deal more reasonable to believe that Eternal Power and Wisdom produced creation than to believe that all things came from eternal nothingness.

W.—Yes, I see that; but we cannot understand God.

F.—That is true; we cannot understand Him, but we can believe; unbelievers cannot understand the beginning of things, yet they believe, only they believe differently from us. They believe things came without wisdom and power before them, which is foolishness; whereas we believe that wisdom and power produced them, which is reasonable. Neither believer nor unbeliever understands; they both believe, only the believer believes what is reasonable, and the unbeliever what is nonsensical.

W.—I have often puzzled over God not having a beginning, but I think I need not do it any more. We have only to believe.

F.—There is another thing that puzzles little heads, and that is, how God sees everywhere.

W.—Oh, yes.

Eva.—He sees us in this room, doesn't he?

F.—Yes, He does. Do you know how He does it?

Leo.—He puts His head out of a window and looks down.

(All laugh together at young Master Leo, who spoke quite gravely.)

F.—No, my dear; you will understand it

better when you get older. Do you know, Miss E., how God sees us?

E.—By His spirit.

F.—Where is God?

E.—Up in heaven.

F.—That is true. He lives in heaven. We don't know what part. He is far away. We cannot see Him; and even if He were near, we could not see Him.

E.—Why?

F.—Because He is so bright that the sight of Him would dazzle us and burn us up like a poor moth in the gas.

E.—How bright is He? Is He brighter than the sun?

F.—Oh, yes, my dear—much brighter than the sun; we couldn't look on Him.

W.—You said just now that God was far away. I heard you say, one day, that He was near to every one of us.

F.—Quite right; both statements are true. God's person—bright burning spirit—is in heaven; but there comes from Him spirit that spreads to every part of creation. Now, by that spreading spirit, He is everywhere, and knows everything as quick as lightning. He knows what we think as soon as we know it ourselves, and sooner. When we pray, He hears what we say the moment we pronounce the words, and sees us if we are in a dungeon below the earth. His spirit spreads through all, and by it He sees all and knows all. In this way we are all "in Him." You see the sun; well, just as the light spreads from the sun, so the Spirit spreads from God. His spirit and Himself are one, just as the sun and the light are one. Just as we are all in the light of the sun, so are all things in God, because His spirit spreads throughout all and enables all things to be.

HIDDEN NAMES.

He had two names.

He was absent from his native land.

In one particular he resembled John the Baptist; in another, Joseph; in another, Mordecai; in another, the Virgin Mary; in another, Nehemiah; in another, John the Apostle.

He saw a vision, his companions did not see it, but fled frightened.

He was held like Jesus in Gethsemane.

He once fasted three weeks.

He visited a river mentioned in Genesis.

He received gifts from a King.

He reproved an idolater who died a few hours after.

Twice he was condemned to death.

His second escape is alluded to in Hebrews xi. but his name is not given.

His name, together with that of two others, is mentioned by one of the Prophets, who describes them as righteous.

THE NAME OF A BIBLE PLACE.

Three p's and three i's, one h and one l,
Put them together and say what they spell.

A BIBLE ENIGMA.

Who called Nathaniel to the Saviour's side?
 Who did his wife and child from Herod hide?
 Who asked of Christ, "How can we know the way?"
 Who feared to seek the Saviour's face by day?
 Most loved disciple of the favoured three.
 Who left his gold when Christ said "Follow me?"
 Who failed at first to know her risen Lord?
 Who killed the Baptist with the cruel sword?
 Who climbed a tree to see the Lord go by?
 A robber spared when Christ is led to die.
 An Israelite indeed who knew no guile.
 Who stained his lips with oaths and curses vile?
 What aged widow loved the Temple well?
 One of the two who asked "Where dost thou dwell?"
 Mother of one who preached by Jordan's tide.
 A blind man begging by the highway side.
 Who said, "A sword shall pierce thy mother's heart?"
 Whose sister wisely chose the better part?
 Whose daughter did the Lord restore to health?
 One ministering to Jesus with her wealth.
 What man whom Jesus loved fell sick and died?
 (The Son of God thereby was glorified.)
 Obscure apostle, next to Philip named.
 Who murdered Christ, yet all the guilt disclaimed?
 One of two sons who sought an honoured seat.
 One of the twelve who dared to lie and cheat.
 To bring these five-and-twenty names to mind,
 The gospels search and thus the answers find
 (All are indebted for enduring fame
 To close connection with the Saviour's name):
 In order write them down; when all are done,
 Select one letter out of every one.
 Two fourths, two firsts, the second, third and last,
 A fourth, a seventh, a third (ten names are passed);
 Fourth, second, first will then in order run,
 Then fourth choose out again, then last but one;
 Capital next, fourth letters three times o'er,
 Then second, sixth, initial as before.
 Only three well-known names will now remain,
 Choose letters third and fourth, then third again.
 If rightly chosen, all these letters spell
 Some tender words from Jesus' last farewell.

QUESTIONS AND ANSWERS.

"Seek ye out of the book of the Lord and read."

1. Did any of the apostle Paul's relations accept the truth before him?
2. Where do we read of a serious accident happening to a little prince during the confusion which arose on the receipt of the news that his father and grandfather had fallen in battle?
3. What woman betrayed her lover for money?
4. Who is the first of the African race mentioned as believing in the true God?
5. Where do we read of the frying pan in the Bible?

SOME DIFFICULT BIBLE WORDS.

Words have their histories, like men. Like them they live and die. A word that meant one thing may mean another hundreds of years afterwards, and may at last cease to be used at all. The Bible was written in Hebrew and Greek, and we cannot go into these languages; but even in our English translation (the Authorised Version of King James of the year 1611) there are many words found that are now, after the lapse of about 300 years, obsolete; that is, gone out of use; or obsolescent; that is, going out of use. Others have somewhat changed their meanings. Many are rather difficult for children to understand. The following are some hard, and old-fashioned words to be found in the Bible, with their present-day meaning:—

- ABOMINATION**—An object that fills us with disgust, particularly an idol.
AMBASSAGE—The same word is translated "message" in Luke xix. 14. It properly means an embassy or company of ambassadors.
ASSWAGED—Sank down, subsided.
ASTONIED—Astonished.
AUDIENCE—The Hebrew word means *the ear*. Abraham spake in the ear of the children of Heth, we say "in the hearing of." To give audience means to listen.
BARBARIAN—The word barbarian means an alien or foreigner.
BARBAROUS—Barbarous means foreign.
BASER—"Certain lewd fellows of the baser sort"; that is, wicked men who hung about the market place—vile men of the rabble.
BEWRAYETH—Betrayeth.
CARRIAGE—That which is carried: baggage. We now say Luggage; but that is too general in its meaning.
CHARGER—Charger means dish in the Old Testament (Num. vii.) where silver chargers are spoken of. But in the New Testament (Matt. xiv.) the Greek word *pinax* means a *wooden trencher*.
TO BE AT CHARGES—To discharge the cost of, hear the expense.
CONVERT—To turn again.
FAIN—Gladly.
GARNER—Granary (barn).
ITS—This word only occurs once in the Bible (Lev. xxv. 5), in all other places the word "his" is used.
JOT or YOD—The smallest Hebrew letter. *Iota* is the Greek. Both correspond to the English letter "i," but it is often transliterated "j" in our Bible.
 The name of Jehovah, Jerusalem, Jesus, Isaac, Isaiah, Judah, Israel, John, James, Jacob, etc., all began with this letter. It was accounted sacred by the Jewish writers.
KNOP—An old way of writing Knob. In connection with the tabernacle, the knops were carved imitations of the buds of flowers.
LATCHET—The thong of leather by which the sandal was attached to the foot.

DIAMOND PUZZLE.

A consonant, Joshua's father, a kingdom, an animal worshipped in Egypt, a consonant.

BURIED TEXT.

1. First take a mighty angel's name.
2. A precious stone of early fame.
3. One of the tribes of Israel.
4. A patriarch we all know well.
5. A little son asked for and given.
6. One whom we worship, in the heaven.
7. A priest most high in garments dressed,
of holiness and beauty blessed.
8. A thing of shame, a thing of nought.
9. A tent, with curtains curious wrought.
10. The place where Abram buried lies.
11. The opposite of being wise.
12. A Hittite in a King's employ.
13. One who from Sodom had to fly.

Three words are given in the verse above, Concerning one who is both Light and Love, Take each initial, then this truth you'll see, If you are true to him, he's this to thee.

SQUARE WORDS.—A FOUR LETTER SQUARE.

My first is a monarch, a most cruel man
(He knew how to play on the fiddle);
My second a neighbour of Israel;—Can
You find out this part of the riddle?—
My third a great city from ages long past;
A measure of manna will give you my last.

DIAMOND PUZZLE.

My first is a consonant; the Bible tells you the origin, history, and destiny of my second; next comes one of the twelve Apostles; after that what fishermen use; last a consonant.

THE SUNDAY SCHOOL LESSONS.

This year we begin the Bible once more. Genesis is the first of the five books which are often called "The Five Books of Moses," or "The Pentateuch." The title in our Bibles is taken from the Septuagint. "Genesis" means origin.

The Bible is the only book which gives us the origin and destiny of man. It was not given us to be a text book of geology or astronomy, or any other science, but to teach how sin and death came into the world; how they will be taken away, and how we may attain to salvation by becoming reconciled to God through Christ Jesus. Genesis was written by Moses, most likely in the wilderness.

In this book the names of God are Elohim, Jehovah (more accurately Yahweh), and Jehovah Elohim. Some have tried to divide the book between two or more authors, according to the divine name used. In order to do this, they act very unscrupulously, and are altogether unreliable. Others think the name Jehovah is used when the subject-matter refers to the covenant or covenant people.

Hebrew words ending in "im" are masculine plural. All the words applied to the angels have this ending. Elohim is masculine plural in form, but is joined with a singular verb, except when it refers to the false gods of the heathen, in which case it takes a plural verb. Its root meaning is strength, power, might.

GENESIS.—CHAPTER I.

"In the beginning, God." This is the grandest declaration that any book could begin with. Here we go back to the Source of all things—the great First Cause—eternal, immortal, invisible; dwelling in light unapproachable.

Created.—Four words are used to describe God's creative work—to create, to make, to

form, and to build. None of these means to create out of nothing. *Bara*, the Hebrew word used, is given by Young as meaning "to prepare, form, fashion, create"; it is used in this chapter of the whales (verse 21) and of man (verse 27).

"*The heavens and the earth.*"—The heavens, "the heaved up things," that which we see above us; and the land on which we stand. This verse forms an introduction to all that follows. All things had a beginning, nothing came by chance. All is from God. He alone is from everlasting, eternal and self-existent.

"*The earth was without form and void.*"—There is room here for all the ages geologists require for the building up of the strata of the earth. No period of time is mentioned here for that development. We are now introduced to a time when the earth was waste and empty—"without form," in the sense of being in a chaotic state, without order, desolate, and empty, without life or inhabitant. "And darkness was upon the face of the deep." So the land was covered with water and darkness reigned everywhere.

"*And the spirit of God moved upon the face of the waters.*"—"Moved," that is brooded, like a bird over her young (see Deut. xxxii. 11, where the same word is translated "fluttereth." Read Proverbs viii., from verse 22, concerning wisdom.

The first act of creative power was to cause *Light*. The light of God penetrated the darkness, producing day, and thus one day was marked off in the history of our earth. Here is a quotation from "The Land and the Book":—"In the East manners and customs, men and things, roads and loads, continue very much what they were three thousand years ago. Let us try the experiment with this man who comes to meet us. Ask him the time of day, and he will infallibly reply that it is about the third hour. If it were noon he

would say the sixth. Inquire the day of the week, he will tell you it is the fourth day, just as Moses wrote. Question him further on the point, and he will inform you that last night and this morning make up the fourth day. They count from sunset to sunset, as Adam did, and the coming evening belongs to to-morrow."

Light was in existence before the sun. It must be so, God dwells in light.

"*Firmament.*"—The Hebrew means an expanse, that which is spread out (see Isaiah xl. 22). This teaches that the earth is round, as well as that the expanse of heaven is like a curtain stretched out, or a tent spread over the earth's inhabitants.

The waters were separated; part being held in suspension in the clouds and atmosphere. A second time "Love drew the curtain of the night, and Love brought back the day."

On the third day the waters were drained from the face of the earth, by means of rivers, into seas. The dry land appeared; and the grass, the herbs, and the trees, were brought into existence. This includes the mosses, corn, flowering plants, and seedlings, and the fruit-yielding trees.

On the fourth day, "Sun, moon, and stars. His love attest with every opening ray." Notice the wording: the sun and the moon, light gives for day and night; also to be for signs and seasons, days and years. He made the stars also. It does not say to give light like the sun and moon. The heavenly bodies were worshipped by the surrounding nations. Moses reminds Israel God made the stars.

On the fifth day the waters were caused to bring forth *abundantly*. We realise how true this is when we read of the herring fishing on the Dogger Bank, or see the thousands of barrels that are yearly filled with them when the harvest of the sea is reaped.

"Great whales."—This word *tanninim* is translated whales, sea monsters, dragons, and serpents. Probably includes also the crocodile and other huge creatures. Also the birds were created, not as "Bishop" Colenso would have us believe it says, out of the water. The word in italics is misleading. See margin and read: "life, and let fowl fly in the open expanse of heaven."

On the sixth day, cattle and beasts, creeping things, and finally man was created. Man was given dominion over all creatures, but the vegetable world was to supply his wants.

All the works of creation were finished and found to be "very good," and so we find it to-day. "Replenish," Hebrew *maleh*, means to fill, not necessarily here to fill "again."

GENESIS.—CHAPTER II.

We must always remember when reading the Bible that the historical narrative takes us forward—partly in detail, *partly in outline only*—sufficiently far to give us a complete view of the subject, then returning supplies more details. Here Moses takes us to the end of the creative week; then, returning, gives more details concerning the formation of Adam and Eve.

The expression, "These are the generations of," occurs eleven times in Genesis—1, with reference to the heavens and earth (ii. 4); 2, referring to Adam (v. 1); 3, to Noah (vi. 9); 4, Noah's sons (x. 1); 5, Shem (xi. 10); 6, Terah (xi. 27); 7, Ishmael (xxv. 12); 8, Isaac (xxv. 19); 9 and 10, Esau or Edom (xxxvi. 1 and 9); 11, Jacob (xxxvii. 2).

Some think from verse 5 that rain did not fall upon the earth before the Flood.

Man was made from the dust of the ground; God "breathed into his nostrils the breath of life, and man became a living soul."

His body was from the ground. His life was the result of breath being breathed into him. He became a living soul or creature.

The word "soul" occurs 700 times in the Old Testament, 180 times in the New Testament. It is translated into English as "soul," 530 times; "life," or "living," 190 times; "person," 34 times; "beasts" and "creeping things," 28 times. The soul is the life. It can die, it can be destroyed, it can be dead (see Ezek. xviii. 4, 20; Matt. x. 28; Num. ix. 6, 7, 10).

Eden means pleasant. Truly the Garden of God must have been delightful. Certain landmarks are named, but the Flood has changed the face of the ground greatly. We should not be surprised to find that man has been travelling in a circle all these ages.

This was the golden age of innocence. Eve was made from Adam's side. Instead of being a matter for the scoffer's sneer, there is a deep significance here. The woman's place is at her husband's side—a help, fit for, and answering to man; side by side to journey through life, and side by side to sleep in the grave till the resurrection morning shall again unite them in new and dearer ties.

The first commandment given to man began with "Thou shalt not." The bulk of the commandments are of this nature. Read Psalm i. verse 1. We must learn to say No to the enticements of the wicked, and to avoid and abstain from evil. It is not the thing commanded that we must look at, but the sin of disobeying Him from whom they had received every blessing. It would seem that Adam named the animals according to their appearance or peculiarity. Verse 24 is God's command through Moses.

GENESIS.—CHAPTER III.

We have no idea what the serpent was like before the fall. Had it been a supernatural devil, there is no reason why the Bible should not say so. It is as easy for God to make a serpent speak as to make an ass speak, or a rod to become a serpent and swallow others. We must accept all or reject all. The temptation appealed to the lust of the flesh, it was good for food; the lust of the eyes, it was pleasant to look at; and the pride of life, for it would make one wise.

Their eyes were opened to a world blighted by sin, to know what they had lost. There are things better never known. It is pathetic to see

how each one tries to shift the blame. Adam blames Eve; she blames the serpent. The curse is pronounced upon the serpent first, to crawl in the dust, and perpetual enmity is to exist between the woman's seed and the serpent. She shall bear children in sorrow, and be ruled over by her husband.

The ground was cursed for Adam's (and our) sake, that he should labour in sorrow to keep down the thorns and thistles.

Christ is the "Seed of the woman." He has, for himself, overcome sin and death. We, who are in him, shall do so by-and-bye. The fig-leaf devices of man were done away with, and skins, probably of lambs slain (from the foundation of the world), were given them. It is the blood that makes atonement. To prevent them partaking of the Tree of Life, Adam and Eve were banished from Eden and the world began its 6,000 years of weary pilgrimage from Eden, through sin, sorrow, and suffering, back to Eden again.

Two left the garden, but John sees in vision a multitude redeemed. The Cherubim are mentioned as something well known. The entrance to the garden, like that to the temple, was eastward, the Holy of Holies stood in the west, the exact opposite of the churches in our day, whose origin was sun worship.

GENESIS.—CHAPTER IV.

When rejoicing over her first-born, how little would Eve think he would be a murderer. Abel is in the Hebrew *Hebel*. In the Epistle to the Hebrews we are told Abel offered "a more excellent" sacrifice than Cain. It involved the shedding of blood (like the coats of skins for Adam and Eve), and "without shedding of blood there is no remission" (Hebrews ix. 22). Abel's faith pleased God. Cain's works did not. After angry words Cain slew Abel, and was cursed in consequence. Doomed to live in misery, a fugitive and vagabond, marked in some way, he became the father of a wicked race, and they early began to seek out many inventions: Tent making, the harp, and the organ or the lyre (stringed instruments), and the pipe (wind instruments). Artificer equals engraver, or carver in brass and iron.

Lamech's speech should perhaps read "for wounding me" and "for hurting me," then the idea would be, I have done it in self-defence, but Cain did it wilfully.

Seth was born to Adam and Enos was born to Seth. "Then began men to call themselves by the name of the Lord." We read in chapter vi. of the sons of God. If the reading given in the margin of the Bible, as quoted above, is accepted it makes it clear. I think that the sons of God were the descendants of Seth.

GENESIS.—CHAPTER V.

Gives the ages of the antediluvians, that is, those who lived before the flood (or deluge). It is remarkable that Enoch lived exactly the number of years that there are days in a year (365) before he was taken away.

The flood took place A.M. 1656 [A.M. means Anno Mundi, in the year of the world; B.C. means before Christ was born; A.D. Anno Domini, in the year of our Lord]. Seven names—Adam, Methuselah, Shem, Isaac, Levi, Amram, and Moses—cover the period from the Creation to the giving of the law at Sinai. Methuselah lived the longest (969 years). The descendants of Seth still expected one who should give them rest.

GENESIS.—CHAPTER VI.

God announced that in consequence of the ever increasing wickedness of men He would destroy them at the end of 120 years. The giants still existed in the days of Moses (see Num. xiii. 33), indeed, one or two, Goliath and his brother (1 Chron. xx. 6), lived in David's days. To suggest that the angels fell in love with women is very wrong and foolish. The descendants of Seth married the descendants of Cain, with the result that men became wiser and wicked every day. We must understand that God never makes mistakes and never repents (Num. xxiii. 13), but in order to be understood by man, He uses such words as man would use (sometimes).

Like the tabernacle and the temple, the ark was built by divine direction and according to God-given measurement. We may take the cubit roughly at 1½ feet. The ark would therefore be 450 feet long, 75 feet broad, 45 feet high. Some of the children might like to build one of sand when at the seaside. If so take 1-10 of an inch to represent a cubit, and make the ark 30 inches long, 5 broad and 3 high.

We do not for a moment suppose Noah was building the ark 120 years. If you reckon the size of a plank and how many planks it would take, you will see that cannot be the meaning. No doubt Noah was preaching righteousness and warning the people of the wrath to come all that time. The ark was three stories high, with one door in the side and a window, perhaps rather a place to give light. Remember they had no glass. Perhaps the ark would have a sloping roof, and there may have been lattice work under the eaves 1½ feet wide.

GENESIS.—CHAPTER VII.

Noah was told to take seven pairs of clean creatures, only one of unclean. This accounts in measure for the vast number of cows and sheep there are in proportion to what we call wild animals. Seven days before the flood began, Noah went into the ark. Noah, Shem, Ham, and Japheth, and their wives, whose names are not given, were shut in the ark by God. The floods came both from above and below, quickly covering the plain. The ark was lifted from the ground and carried with the torrent. For forty days and forty nights it rained incessantly and terrifically. 15 cubits (about 22 feet) above the highest mountain peaks the water is believed to have risen. If so, the flood must have been universal. All life was destroyed, and the waters covered the earth 150 days.

C. A. BOWER.

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A VISIT TO A BIBLE FAMILY.

NOW, boys and girls, I want you to come out visiting with me. "Do take us to see Mr. and Mrs. Joke Pun and their children, because they will make us laugh so." "No, let us go to Mr. and Mrs. Tale Teller's, because they tell us Oh such 'creepy-creepy' stories—only we are half afraid to go to bed for fear we should dream of what they have been saying." I should very much like to please you all, children, but you are not quite old enough to know what is best for you. Let me tell you which are the best sort of people to go and see—they who bring us nearest to God. The highest and noblest thing any man, woman or child can do is to learn to give God the first place in his or her life. If you spend all your time with the Joke Puns and the Tale Tellers you will not learn about God. If you do not go with people who think and talk about God, you will never know anything about Him. You ought to think about God, because everything you have comes from Him

—yes, even your dearly loved fathers and mothers. God gives you the life you now enjoy, and He alone can bring people out of the grave—a place where each one of us will have to go unless Christ comes to prevent it. The people we are going to see will bring us very near to God, for He has spoken to them. This He has never done to us—not directly. He has said that we are to look at the people to whom He has spoken and find out in them that with which He was pleased, and that with which He was displeased. Now, dear boys and girls, I want each one of you to get very familiar with the people whom we shall visit, so that you may grow to like them more and more and find pleasure in their company. If we want to please God, we must not feel shy and strange in the presence of those people of whom He has approved.

"Are we going to see a big family?" Not this time. Strictly speaking we should not, perhaps, call two people a family, but I think it will not be out of place to first of all make

our way to them, inasmuch as they are closely connected with the origin and condition of many other families whose acquaintance we hope to make. Our visit to-day will be to relatives. "Oh, but my relations are not your relations, and they are not other people's, either." Yes, dear little girl, the people whom we are going to see are related to each one of us. Let me explain. Most of you have a father and mother, many have grandparents, and some, perhaps, have great grandparents. Well, the ones we are about to visit are our great great grandparents many times removed. Can you guess their names? Of course you can. They are Adam and Eve, from whom each one of us is descended. Now you want to ask questions, I see. Be patient, and when our visit is ended I will endeavour to satisfy each one of you.

To find Adam and Eve we must enter a very beautiful garden. It is in the eastern part of a country called Eden. We go in at the gates, and as we walk along we listen to the singing of birds, and we see all kinds of pretty flowers

and any number of trees bearing delicious fruit. But look! there is a man. It must be our great forefather, for there is no other man on the earth. And see! what numbers of animals are passing before him. There are lions and tigers, and elephants and monkeys, and sheep and cows, and every creature that could be named. Where have they come from? God has created them—every one—and left them for Adam to name, and now God has brought them all before him to see what he will call them. Amongst all these creatures there is not one that can converse with Adam and share his tasks and joys. Except when the angels are with him, Adam is very lonely. But look what is happening! God has sent Adam fast off to sleep, and now He is opening his side and taking out a rib and forming it into a woman. We cannot stay to see Adam awake, but we can imagine his delight at finding a companion beside him. How much Adam would have to tell her of God's work in creating such a beautiful earth, we hope on a future occasion to hear.

C. H. J.

BIBLE HIDE AND SEEK.

A PERSON.

Hide.—I have thought of someone.

Seek.—Man or woman?—Woman.

Old or New Testament?—Old.

Before or after the time of Moses?—After.

In the time of the Judges?—No.

In the time of the Kings?—Yes.

Is she mentioned few or many times?—Few.

Was she a prominent person?—Yes.

The wife of a king?—No.

Had she a husband?—Yes.

A good man?—Yes.

Was she a good woman?—I should think so, judging by her actions.

Did she belong to the house of Israel?—Yes.

Did she live before or after the kingdom was divided?—After.

Did she belong to the kingdom of Israel or Judah?—Judah.

Was she connected with the king's court in any way?—Yes.

Was she the daughter of a king?—Yes.

Is she mentioned on account of an act that she performed?—Yes.

A public act?—Yes, in a sense. It affected the whole kingdom, but it was not performed openly.

Did she do it unknown to anybody?—A few knew of it.

Was it long before it became publicly known?—About six years.

Did she prevent somebody from being slain? Yes.

M. F. J.

A PLACE.

Hide.—I have thought of a place.

Seek.—Old or New Testament?—Old.

Do we read often of it?—No.

Did anything remarkable happen there?—No.

Is it an important place?—Yes, in a way.

On account of its size?—No.

On account of the people who are associated with it?—Yes.

Is it in Palestine?—Yes.

North or South?—South.

On the coast?—No.

Is it mentioned very early in the Old Testament?—Yes.

Before Noah's time?—No.

In the time of Abraham?—Yes.

Did Abraham live there?—No.

Did he visit it?—Yes.

Did he go there more than once?—Yes.

Was he commanded by God to go there?—No.

Did he go of his own accord?—Yes, at first he did.

But not afterwards?—No.

Was he taken against his will afterwards?—He was taken, but not against his will.

Did Isaac go there?—Yes.

Is it mentioned in the New Testament?—Not by name.

Did Christ visit it?—We are not told that he did.

Did any important person go there in New Testament times?—No doubt many did, but there is no record of them having done so.

Who is the last person mentioned in the Bible as going there?—A company of people are last mentioned as going there.

Did they remain there for any length of time?—One of them did.

What happened to the others?—They returned to the place they came from.

To Egypt?—Yes.

M. F. J.

A THING.

Hide.—I have thought of something.

Seek.—Old or New Testament?—Old.

In the time of the Kings?—No.

Before or after?—After.

Were the Jews in captivity at the time we read of it?—Yes.

Was it of great value?—Yes.

Hard or soft?—Hard.

Ornamental or useful?—Both.

Was it wearable?—No.

Large or small?—Not very large.

Could it be lifted?—Yes.

By one man?—Yes.

Was it an article of common use?—No.

Is it mentioned many times in the Bible?—No.

Do we read of it in connection with some particular person?—Yes.

A prophet?—No.

A king?—Yes.

Did he use it?—Yes.

More than once?—Yes.

For a good or bad purpose?—Good.

Did the Israelites have anything to do with it?—One Israelite did.

Was that Israelite a man or woman?—Woman.

A very beautiful woman?—Yes.

M. F. J.

CITIES OF THE BIBLE.

II.—JERUSALEM.

AMONGST the capitals of the world there is only one which has any real hold upon our hearts. What are London, Paris, Berlin, Vienna, St. Petersburg, and Madrid to the man who seeks to frame his life by the word of God? They are all wicked places. Rome and Constantinople are centres of false worship, the capitals of those two Anti-Christian doctrines which rose at the same time, early in the seventh century A.D., and which will yet meet their doom. But with Jerusalem it is different. This is the city of our hopes, and as we sing together,

"Thy saints take pleasure in her stones,
Her very dust to them is dear,"

we mourn the dread past; we watch the present wretched state of Zion; we hope and

pray for the day when she shall arise, and put on her beautiful garments.

Jerusalem is mentioned by name 818 times in the Bible. Every term of endearment is applied to it. It is described as "beautiful for situation, the joy of the whole earth," "the perfection of beauty," "the city of the Great King." It is promised that Jerusalem shall be "called by a new name," it shall be "a crown of glory," "a royal diadem," no longer to be called "Forsaken" and "Desolate," but "Hephzi-bah" (my delight is in her), and "Beulah" (married). Her walls shall be named "Salvation," and her gates "Praise."

The first time Jerusalem is mentioned is, as we should almost expect, in connection with Abram. On returning from the rescue of Lot (when Abram and his 318 servants, together

with Aner, Eshcol, and Mamre, had defeated Chedorlaomer and the other kings who came against Sodom), he was met in the valley of Shaveh, now called the valley of Jehoshaphat, by Melchizedek, the priest-king of Salem. Abram partook of bread and wine, and was blessed of Melchizedek. We believe the latter was Shem. If so, he received the blessing from Noah and bestowed it on Abram. The whole incident certainly seems to foreshadow the time when he who is the High Priest for his own household shall reign a king at Jerusalem, ruling in peace over a world redeemed, after the overthrow of the enemies of the Lord.

It was on Mount Moriah that Abraham offered Isaac (thus prefiguring the sacrifice of Christ), when the place was called Jehovah-jireh, the Lord will provide.

We do not read of Jerusalem again for a long time. We read, however, that the Lord would choose *one place* out of all the tribes of Israel to put His name there. The tribes were to bring their offerings, their tithes, and their sacrifices to this place, afterwards to be named (see Deut. xii.). It may be the goodly mountain of Deut. iii. 25 is Zion.

The holy city is first called Jerusalem in Joshua x. Its ruler is there called Adonai-zedek. For a long time the Israelites seem to have dwelt in the city while the Jebusites still occupied the stronghold. It was the capture of the Jebusite castle of Zion which caused Joab to become chief captain of David's forces.

In Ezekiel v. 5, God says, "This is Jerusalem. I have set it in the midst of the nations and countries that are round about her." Standing between Babylon and Egypt, the Holy Land formed the natural fighting ground of these two nations—the Kings of the North and the Kings of the South.

Jerusalem is situated nearly at the centre of a line drawn across the map from corner to corner. It is not far from the centre of the Holy Land, which connects the three great continents of Europe, Asia, and Africa.

The Holy Land is 2,300 miles from England if the overland route is taken; 3,700 by sea throughout. Jerusalem is 31 miles from the Mediterranean Sea, and 15 miles from the river Jordan. According to Jewish tradition, the metropolis was divided between Judah and Benjamin, the boundary line between the two

tribes so running that Zion belonged to Judah and Akra to Benjamin.

Jerusalem is situated on the central chain of limestone mountains running north and south through Palestine. It is a city that cannot be hid, built on four hills, Zion, Moriah, Akra, and Bezetha. It stands 2,600 feet above the sea level, surrounded by deep valleys on all sides except the north. It has the right to be called the Eternal city, for it is 4,000 years since Abram met Shem there, and 3,000 since David made it the Capital of his Kingdom. Babylon, built on the sand, has gone; Rome, built on seven extinct volcanoes, is doomed. Jerusalem will yet see the best of its days, when it is made the glorious centre of a glorified earth.

From the time when David carried the ark to Zion (1 Chron. xvi.) it became the national and religious centre of the true faith. It must have been a glorious time when the Temple was dedicated (1 Kings viii. 29), and the Pillar of Fire connected the earth and the heavens, when Israel was faithful, the Kingdom of God on earth. Jerusalem shared the fortunes of Israel, when Israel neglected God the Levites starved, worked at their fields or took up trades, while the Temple was neglected and allowed to become filthy (2 Chron. xxix. 16), and finally the city was taken and the Temple destroyed by Nebuchadnezzar, and Daniel and others were carried captive to Babylon. Jeremiah shows us (Lam. i. 12-20) what the Jews' feelings were towards their city. (See particularly ii. 15-18; also Psa. cxxxvii.) Although re-built under Ezra and Nehemiah it was comparatively poor and insignificant (Ezra iii. 12; Neh. xiii. 19 to 21).

The city and the people first gradually declined and then suffered terribly during the 400 years from Malachi to Christ, especially under Antiochus, when 40,000 were massacred in three days. They were helped a little by the Maccabees (some think Heb. xi. 34 to 38 refer to this time) and then came under the Roman power, the Herods being subject to the Cæsars. At length, rejecting the Saviour and having crucified him, they were cast out, and Jerusalem destroyed by fire and sword, women even devouring their children in the siege—once more fulfilling Lam. ii. 20 and 1-20 and Deut. xxviii. 53; also Micah iii. 12 and vi. 7, and Jer. xxx. 18. Since then the Jews have been vagabonds and wanderers, suffering untold miseries.

C. A. BOWER.

(To be continued.)

SCRIPTURE NATURAL HISTORY.

II.—THE CROCODILE.

THE word crocodile does not appear in the English Bible. There seems to be no doubt that the crocodile is the creature mentioned in the Scriptures five times as Leviathan.

If the eagle be king of the air, the lion the despot of the forest, and the whale monarch of the deep, the crocodile has undisputed control of the shores of tropical lakes and rivers. Living on the confines of land and water, this formidable reptile is the scourge

ing and flat on the sides (like an oar) enables the reptile to direct its course through the water and swim rapidly. The back, tail, and under surface are covered with thick, horny shields, varying in size, but close set as with a seal (Job. xli. 15).

The female crocodile deposits her eggs (from twenty to sixty) in a hole which she scoops, about two feet deep, in a dry sand bank which she guards till the eggs (they are little larger than goose eggs) are hatched. She conducts the young to the water. Many fall victims to



A GROUP OF CROCODILES.

of those human beings who are compelled to reside near its haunts, for it surpasses the tiger, lion, or eagle in its power of destruction.

The crocodile has a terrible and repulsive aspect. The mouth opens up to the ears, the jaws are very long, and are armed with pointed teeth disposed in such a manner that when the mouth is closed they pass one under the other. They have no lips, so that swimming or walking their teeth are always visible. The two eyes are close together. The tail, long, taper-

vultures, hawks, and other birds and beasts of prey, while in their helpless state.

Crocodiles cannot easily turn round. No specimen of the crocodile has been found in Europe, though fossil remains of some such creature are found in the south of England. They are found in Africa, India, America, the West Indies, and Australia. (The alligator is a kind of crocodile.)

It seems hard to believe that this dreadful creature should ever be worshipped, but such

was the case in ancient Egypt. In their ruined temples, mummified crocodiles are still found.

The inside of the mouth of the crocodile becomes covered with flies. There is one bird which does not flee from the monster. When the crocodile comes on shore to sleep, as it lies with its awful mouth wide open, this little bird enters the mouth of the crocodile and rids it of the flies. The bird is called the Nile bird, and is like a plover.

The crocodile stupefies its victim with a blow from its tail, then drags it into the water until suffocated.

It often attains twenty feet in length.

Having only a small gullet, it rends its prey and eats it piecemeal.

It is alluded to by Ezekiel xxix. 3.

The dragon is a fabled monster, not a reality. The description here given will be recognised as that of the crocodile of the Nile. The fitness of the symbol as applied to Pharaoh will be seen at once.

The illustration represents a group of crocodiles on a river bank. They often lie together thus, like a lot of logs. One way in which they catch their prey is to float down stream motionless, like a log.

C. A. BOWER.

MANNERS AND CUSTOMS OF BIBLE LANDS.

II.—BOTTLES.

THE word usually translated "bottles" in the Old and New Testaments literally means skins.

The skins of oxen, sheep, and goats were, and are still, commonly used in Asia for carrying water, wine, and other liquids in.

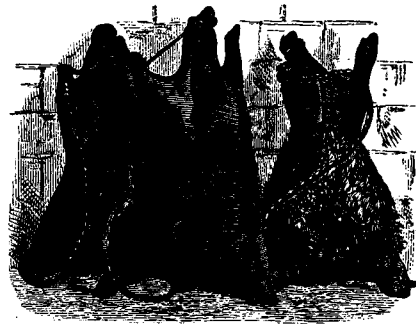
The skin,—most frequently a goat's skin—is used whole. The head and feet of the animal are cut off, the skin is prepared by tanning, and the openings are sewn up. In the case of large animals, the sides of the skin are sewn together and the joinings well smeared with grease.

The tents of the Arabs are very smoky, as they make fires in them, and often the smoke can only escape through the tent door. In such a case the goat-skin bottle becomes dry, and is liable to crack and become worthless. Perhaps Solomon, in Psa. cxix. 83, when he says, "I am become like a bottle in the smoke," is likening the condition of his own skin—neglected through mourning, and cracked by the blistering heat—to the state of a skin bottle in the smoky Arabs' tent. What a contrast to the gold and silver vessels of the palace.

The fermentation of new wine would also burst the skin bottle, so that the skin would be spoiled and the wine would be spilled. (See Mark ii. 22.)

When rent the skins were mended by putting in a new piece, by gathering up the rent piece, or by inserting a flat bit of wood.

The duty of fetching water from the well falls upon the women. Here is an interesting note from Persia (where Esther lived):—



"BOTTLES."

"Scores of girls come into our yard regularly, morning, noon, and night, and carry water from our reservoir, with Rebekah's pitcher on their shoulders. The vessel which they use is rather an earthen jug than a pitcher; the pitchers of those ancient damsels were doubtless of the same description. The jug, which holds from two to five gallons, has a handle through which a rope is passed and held by the hand; it is thus conveniently carried.

"The girls who flock around our fountain to fill their 'pitchers' often crowd and jostle each other, and the jug of some one of them falls upon the pavement and is dashed to pieces; and there lies the pitcher broken at the fountain, broken beyond repair—its value and usefulness at an end—the striking emblem used in scripture of old age and the end of life."—(The same scenes are an element of the everyday life of the Holy Land to this day.—Ed.)

C. A. BOWER.

A JEWISH SCHOOL.

HERE is a picture of a Jewish school. It is very different from the usual Christadelphian Sunday School, although the numbers would do well for some such schools. This is very much like what you see in Palestine at the present day. In Samaria, we saw a Moslem school very much like this. And in Suk Wady Barada, near Damascus, a still stranger little

xi. 4.) In the niche in the wall is a scroll of the law. This was the ancient form of books—skins of parchment, or rolls of papyrus, rolled on a roller. In Revelation you read of the seven-sealed *scroll*, for that is what is meant by the word *biblion*. (Compare Rev. v. 1 with vi. 14.) The Jews still have them in the synagogues. Hebrew is reviving; and the things that the Lord Jesus read at



A JEWISH SCHOOL.

school; at which one of our horses wanted to have a look. And so he scrambled up a bank and threw his rider off backwards. The children were sitting on the floor on mats, just like these; a very uncomfortable position till you are used to it. You see they have their heads covered, as the Jews in all their worship have their heads covered. (Contrast 1 Cor.

Nazareth (Luke iv.) are read with but little modification still. The truth is a very *Jewish* matter; and though you sit on chairs or forms and read English Bibles, you must become true children of Abraham if you are to be saved in the day of Christ. So do not fail to attend to what is taught you concerning "THE HOPE OF ISRAEL." Ed.

THE PLANTS' OF THE BIBLE.

A GENTLEMAN who, some years ago, had charge of the Royal Botanical Gardens at Kew, was often asked by visitors to show them plants mentioned in the Bible, such as the Shittim, Sycamore, Rose of Sharon, sweet smelling Camphire, etc. He says the visitors expressed great surprise when he explained to them that many, such as the hyssop, balm, myrrh, lily of the valley, tares, nuts, apple and chestnut trees spoken of in the Bible are quite different from the plants known by those names in this country. He tells us there are about one hundred plants and plant products mentioned in the Bible. He has written a book about the plants of the Bible, from which we make extracts of interest.

In Genesis i. 11, we read "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth: and it was so." These are in Genesis ii. 5, called PLANTS. Under these three headings every plant that grows upon the earth or in the waters, of whatever form, size, or nature, can be grouped. We are not told what were the

kind of plants that furnished man's food for the first two thousand years of the earth's history.

We read that Cain was a tiller of the ground. What kind of fruits he brought as an offering we are not told. After the flood we are told Noah planted a vine. Fine meal, bread, and cakes are spoken of in the days of Abraham; lentils and wheat in the time of Jacob. After that barley, rye, millet, beans, pulse, figs, pomegranates, nuts, and several herbs are mentioned in the Books of Moses. Flax is the only plant mentioned as used for clothing, and woven for other purposes. He also mentions several spicery or perfume plants. Solomon spake of trees, from the cedar of Lebanon to the hyssop that springeth out of the wall. He also planted vineyards, made gardens and orchards, planted fruit trees and made pools of water. Grass, herbs, and trees are also mentioned by the Prophets and in the New Testament either as articles of trade, or, in a figurative sense, as symbols or emblems.

C. A. BOWER.

GETHSEMANE AND THE ROAD TO BETHANY.

THE large picture this month represents Gethsemane and the road to Bethany. Gethsemane means the place of the oil press, and in the days of the Lord Jesus it appears to have been a garden or enclosure with an oil press therein. The standpoint of the picture is on the road on the eastern side of Jerusalem, down the slope of the valley of the Kidron. The bit of wall in the right hand corner of the picture gives the line of the road, and you get a glimpse of the valley through the olive trees in the foreground. The brook Kidron itself is out of sight, but it is crossed by a bridge or culvert on the road seen through the tops of the olive trees on the right. What is supposed to be the site of the garden is the walled enclosure in which the tall dark cypresses stand up so conspicuously. Among them are some very old olive trees, but not of the time of the Lord's sojourn in the land. The place has been enclosed within the last fifty years by the

Roman Catholics. Up the side of the Mount of Olives to the left is the new Russian Church of the Ascension, with its turnip-shaped dome. It is very beautiful in its way, with its marbles and alabaster and gold. But it will be swept away when the Mount of Olives is rent by earthquake (Zech. xiv. 4). The road to Bethany runs straight up to the sky-line before you past the cypress trees; and Bethany itself is just round the shoulder of the Mount of Olives, or just over the hill top in line with the dome of the Russian church. It was somewhere here that the Lord Jesus spent that fearful night in which he was betrayed. But that is only a satisfactory memory to him now. As has been truly said: "The truth has its Gethsemane now, while the world rejoices"; but the true friends of Christ will presently look back with gladness on the opportunities of suffering for his name's sake. Even when he was a child he set about "the Father's business."

ED.



GETISEMANE AND THE ROAD TO BETIDANY.

CONVERSATIONS ' ABOUT THE TRUTH.

BETWEEN A FATHER AND HIS CHILDREN.—No. 2.

Father.—Now, my dears, we are going to have another talk about the truth. Last time, we had a talk principally about God. This time we shall want to know something about man—how he came on earth, what he is, why he is in his present state, and so on.

Leo.—Yes, and Christ raise him up.
(*William and Eva smile.*)

F.—Not yet, my boy; we shall have that afterwards. We want now to know what the Bible tells us about the beginning of man on earth, for the Bible is the only book that can tell us about that.

W.—But how do we know the Bible is true?

F.—Why should you doubt it?

W.—A boy at our school said it wasn't true, and I did not know what to say to him. He said it was written by men out of their own heads, to "gull" the people.

F.—Did he? You might have asked him how he knew that. It is very easy to say such a thing. It is a mere story got up by those who want the Bible not to be true. The Bible is true for all that.

W.—How do we know?

F.—There are many ways of knowing it.

W.—How? I should like to know.

F.—Well, can you tell me what is going to happen next week?

W.—No.

F.—Do you know anybody that can?

W.—No.

F.—No; and there is nobody among all the millions of people in this country, however wise they are in other things, that can tell a single day ahead what is going to happen among men. Well, now, the Bible tells things hundreds of years before they happen.

W.—Does it?

F.—Yes. Have you ever seen any Jews?

W.—Yes; there are some living in our road.

E.—Oh, yes; I saw one yesterday, and the little Jewesses come and borrow our things.

F.—Do you know if there are Jews anywhere else than in our town?

W.—I have heard of some being in London.

F.—I may tell you that there are Jews in all the great towns, and Jews in other countries as well as England. There are Jews in France, Jews in Germany, Jews in Russia,

Jews in America, Jews in every civilized part of the world.

E.—Are there Jews in all the world?

F.—Yes.

E.—And Jewesses?

F.—Yes.

E.—Little Jewesses?

F.—Yes; wherever there are Jews there are sure to be little Jewesses. Now, can you tell me who these Jews are?

L.—They have got beards.

(*William and Eva laugh.*)

F.—Yes, but where did they come from?

W.—From Palestine, didn't they?

F.—Yes; they came long ago from Palestine. They were not always scattered among other nations as they are now. They once lived together in their own country, as a nation, just as we do in England. Well, now, a very long time ago, hundreds of years before they left their land, their prophets, who wrote the Bible, foretold that they would be scattered among all the nations of the earth, just as they are now.

W.—Did they?

F.—Yes. Even Moses, three thousand years ago, foretold it. Now, how did they know? No Englishman can tell what is going to become of the English. How did these Jews tell so exactly what was going to happen to the Jews?

W.—I don't know, unless God told them.

F.—That is the explanation. Those prophets did not pretend that they did it out of their own heads. They said God had told them by the Spirit; and, sometimes, by angels. If they had been deceivers, they would have been too glad to have taken the credit of being able, by their own wisdom, to tell such wonderful things. But they gave God all the honour of it, and their words have come true, and doesn't that show the Bible is true?

W.—Yes; did they tell anything else that came true?

F.—Oh yes, a great deal; but you would not be able to understand it all yet, even if I were to tell you.

W.—I think I could.

F.—No, my dear, I know you could not. When you are older, you will be better able to understand it.

W.—But you might just tell me what the things were, and I would remember them, even if I did not understand them.

F.—Well, they foretold that the children of Israel would be afflicted in Egypt, and that at the end of 400 years, they would be delivered, and that Egypt would be punished. They foretold that Saul would perish, and David become king; that the Jews would be divided into two kingdoms—one of ten tribes and the other of two—and that Jeroboam would be king of the ten tribes. They foretold that Jeroboam's family would be entirely cut off in the fourth generation, and that another man would be King of Israel; and, concerning the kings of the ten tribes that came after, they foretold many things that came true. They foretold that the ten tribes would be carried away out of their land by the kings of Assyria, and that Samaria, their capital city, would become a heap of stones. They foretold that Jerusalem would be destroyed by the king of Babylon, and the two tribes would be carried away by him into captivity; and that afterwards, the two tribes would be restored at the end of seventy years, by a Persian king; that Babylon would be destroyed, and become a place of uninhabited ruins; and that the same thing would happen to the cities of Moab, Edom, Ammon, Egypt, and other countries; and also to Tyre and Sidon, which were great cities at the time. They also foretold that Persia would become master of all the world after Babylon; and Greece after Persia; and Rome after Greece; and that after Rome should reign over all the world for awhile, she would lose her power, and that the nations of the world would govern themselves, but obey the Pope in Rome in all matters of religion, for hundreds of years. All these, and many other things that I cannot just remember, were foretold a long time before they happened, and all came true.

W.—Yes; I should think it is.

F.—But there is another way of knowing it to be true, that I should like you to understand; and it is a way that unbelievers don't like to discuss, because they cannot get over it.

W.—What is it?

F.—It is this. If Christ rose from the dead, then Christ was true; and if Christ was true, all the rest of the Bible is true, because he sanctioned it. Now, how do we know Christ rose from the dead?

W.—I should like to know.

F.—Suppose there was a big boy, called Tom, at your school; and a rich lady came to the school with a gold watch to give to the master for Tom's little brother, but Tom should say his little brother was dead; and suppose the master believed the story, and gave Tom the gold watch instead. Then, suppose that, six months afterwards, one of the schoolboys, called Charley, should say, "I saw Tom's little brother, yesterday: he isn't dead;" and Tom should say, "If you say that again, I will give you a good hiding;" and Charley should say "I did see him;" and Tom should then give Charley a good hiding, and tell the master that Charley had told a lie about his little brother, and the master should have Charley up, and give him a whipping before the whole school, but Charley should still say that he was sure he saw Tom's little brother; suppose the master should then tell Charley's father and mother that he was persisting in a lie about Tom's little brother, and his father and mother should whip him and lock him up in a room and let him only have bread and water for dinner, and Charley should still say that he was sure he saw Tom's little brother, because he had played with him and talked with him a long time about Tom and the gold watch: what should you think about it?

W.—I should think Charley was telling the truth.

F.—Why should you think so?

W.—I couldn't say exactly why.

F.—Perhaps I can tell you. A boy never tells a lie except for his own advantage—either to screen himself from punishment or to get some good; and when you find him, like Charley, sticking to a statement that brings evil consequences, it is quite certain it is true.

W.—Might he not be mistaken, father?

F.—There are some things about which an honest boy could be mistaken. If he saw another boy on the opposite side of the street, he might be mistaken as to who it was, or if he overheard two persons talk, he might be mistaken as to what they said; but how could he be mistaken as to Tom's little brother, when he talked with him, and talked about the gold watch that Tom had told a lie about to get it for himself.

W.—I should think he couldn't.

F.—It is impossible, my dear; but even if it were possible, and some should say that Charley only *thought* he saw Tom's little

brother; suppose that four other boys, in the same school, came forward and said "Charley is right. Tom's little brother is not dead. We also saw him. We met him yesterday, in the park, and had a talk with him about the gold watch, and he laughed about Tom saying he was dead." And suppose the master whipped them also, and they still said they had seen him; and suppose their fathers and mothers also whipped them, and locked them up at home, and fed them on bread and water, and they still declared they were sure they had met Tom's little brother. And suppose boys in other schools said they also had seen Tom's little brother, and had eaten nuts with him in the park, and their masters also whipped them, and yet they stuck to it they had seen him, what would you say then?

W.—I should say there could be no mistake about it: that Tom's little brother was really alive.

F.—And you would believe it without having seen him yourself?

W.—Yes; I could not help believing it.

F.—Well, it is just so as regards Christ's resurrection. Christ was crucified by the soldiers of Pilate, to please the rulers of the Jews; and, afterwards, Peter, who had been a long time with Christ before his crucifixion, stood up in Jerusalem and said that Christ had risen again. The rulers of the Jews were very angry to hear it, and they took Peter a prisoner, and gave him many lashes on his back, and told him not to say anything more about Christ having risen. Peter said he must speak about it, for he had seen Christ and had eaten with him since they killed him, and he was sure he was alive; and that Christ had told him to tell the people about it. And he went away and preached it again, and the rulers took him and put him in prison. By-and-bye, he got out and went away, and preached it again. Last of all, his enemies took him and killed him, because he would persist in saying Christ had risen. But, besides Peter, there were James, John, Thomas, Andrew, Philip, and many others who knew Christ, and who said that they also had seen him since his crucifixion, and that they were sure he was alive, for they had eaten with him since he rose. For saying it, all of them were treated in the same way as Peter. Their things were taken from them; they were put in prison, and fed on bread and water; and at last, killed. Paul was one of those that

killed them; but Christ appeared to Paul, and then Paul also began to preach that the Lord had risen; and, for saying it, he also was persecuted by the rulers of the Jews, and robbed of all he had, and put in prison; and, at last killed, by having his head cut off.

W.—But is it true that all that happened?

F.—Quite true.

W.—How do we know?

F.—Because we are told so in all the books that were written at the time to tell how people came to believe in Christ; not only in the New Testament, but in other books. Besides, the unbelievers themselves admit that the Christians, 1,800 years ago, declared that Christ had risen, and that they were robbed and killed for saying it: so that you may be quite sure it all happened, for the unbelievers would be only too glad to deny it if they could.

W.—Then why don't they believe?

F.—Because they don't want to believe. They are anxious to be left alone to their own affairs. They don't want to be disturbed with the idea that Christ is alive and coming again. They say the disciples were mistaken, which is mere fools' talk, for how can they say the disciples were mistaken, when they weren't there to see? Those who were there are much more likely to know whether Christ really rose or not. It might be a mistake if only one said it, but there were more than five hundred men that saw Christ after he rose, and they all were positive about it. They saw him several times and talked with him, and ate and drank with him. The times they saw him, stretched over forty days in all, and after that, he took a company of them to the top of the Mount of Olives, and bade them good-bye, and ascended to heaven in their sight. Then they went and preached it, and were killed for it, which shews it was true. So that you see we know that the Bible is true.

W.—Yes; I did not know how we knew it, but I see now.

F.—Besides, when you grow to be a man, you will see that the Bible itself proves itself to be true. It is impossible that mere men could write such a book out of their own heads. You are not able to understand this now, but you will afterwards, if you live; that is, if you give attention to it.

W.—I think I shall. I feel interested in the Bible now.

F.—I hope your interest will continue. I am called off now. We must resume next time.

SOME DIFFICULT BIBLE WORDS.—II.

- LET**—In a few passages only let means hindered (Exodus v. 4; Isaiah xliii. 13; Romans i. 13; 2 Thess. ii. 7).
- LIKETH**—Pleases.
- LIVELY**—Living.
- MAUL**—A heavy hammer.
- MEAT**—Food of any kind. In the Revised Version the words "meal offering" have been substituted for meat offering. This expresses the sense better.
- METE**—To measure.
- METRYARD**—The English should mean to measure by the yard, or a yard measure. The Hebrew (Lev. xix. 35) seems to be best translated by the word *measure* only.
- MINISH**—We now say diminish.
- MINISTER**—A servant.
- MITE**—A very small coin, a half-farthing.
- MOTE**—A minute particle of dust; we say a speck of dust (Matt. vii. 3).
- NEESING**—Sneezing.
- NETHER**—Lower.
- NETHERMOST**—Lowest.
- OCCUPY**—To do business; trade.
- OCCUPIER**—Trader.
- OFFENCE**—In many places, a stumbling-block; *skandalon*, the original of our word scandal; in Rom. iv. and v., however, it means a falling away.
- OUCHES**—Sockets.
- OVERLIVED**—We say outlived.
- PERADVENTURE**—Perhaps; it may be.
- POTTAGE**—That which is prepared in a pot.
- PRESENTLY**—In the present moment; now.
- PRINTED**—Engraved; the Revised Version has inscribed.

BIBLE PUZZLES, ETC.**HIDDEN NAME.**

His father was very rich, and envied by his neighbours. They destroyed his property.

The mention of his name by a woman is recorded in the fourth gospel.

He had only one brother.

He paid one hundred pieces of money for some land.

He changed the name of a city.

He was hated by a relative who was afterwards kind to him.

His name is given in all four gospels, also by the apostle Paul.

Some of his household had strange gods with them.

He blessed a king.

On one occasion he prayed for God's protection of those he loved.

He lived to be very old.

He died in a heathen country. (Selected.)

DOUBLE ACROSTIC.

What warlike captain, sunk in heavy sleep,
His watch beside his master failed to keep?
What town from Paul received the gospel news
Just after he was stoned by angry Jews?
What did the greedy Ahab strive to gain
(His wife contrived to have the owner slain)?
By Moses' law a victim daily dies—
How oft is offered our great sacrifice?
To what is Christ compared, precious, elect,
Chosen of God, though builders may reject?
Who cried, when sinful Sodom God would
smite,
"Shall not the judge of all the earth do right"?
Whence came within Jerusalem to dwell,
Those who brought fish on sabbath days to
sell?
And who found favour with a Persian king?
Her honoured uncle wore the royal ring.
Two gracious names by which our Lord is
known will now appear,
The first and final letters soon are shown, and
all is clear.
The apostle John reminds us if we sin we
have the first,
The last appeared by sacrifice to win a world
accursed. (Selected.)

QUESTIONS AND ANSWERS.

6. "All the women that were wise hearted did spin with their hands." Where does it say this?

7. Who is the first man we read of in the Bible that shaved himself?

8. Where does it mention paring the nails?

9. Where does it mention the stammering tongue?

10. Which is the first prayer on record?

11. What Gentile king gave gifts to be used in the Jews' worship, and asked that they would pray for his life?

ANAGRAM.

(In anagrams you must change the order of the letters forming the word so as to make other words. This is called transposing.)

Take the name of one who helped at a great slaughter: transposed it is a word applied to certain figs by Jeremiah, again transposed it means to exist; reversed it describes the thoughts of the wicked; take away one letter, transpose the remainder, it is an untruth; again transpose and you will have the name of one of Israel's judges.

A. B.

SQUARE WORD.

My first is a flower whose perfume is sweet,
My second oft tread the corn under their feet,
My third, if you place in the ground, it will grow,
My fourth will be found at the extremes, you
know. A. B.

DIAMOND PUZZLE.

A consonant, a number, an apostle, not old, a consonant.

HIDDEN NAMES.

Twice I, twice A, once H, once S,
From these letters a name please guess. A.B.
Twice A, thrice K, H, B and U,
A prophet's name now bring to view. A.B.

DOUBLE ACROSTIC.

1. My first, in Genesis, a land you'll find.
2. Second a mountain range will call to mind.
3. My third's a son of Zilpah, Leah's maid.
4. My fourth, a place (near Joppa it was said),
5. My fifth will give, if rightly sought,
A good man's only daughter;
Whose curiosity once brought
About a dreadful slaughter.
6. My sixth, a prophet's name, whose servant lied.
7. Seventh, the friend of God, whose faith was tried.
My initials give a mighty patriarch's name,
Initials tell the land from whence he came.

ANSWERS TO BIBLE PUZZLES.

The Hidden Name (page 12) is DANIEL.

His two names were Daniel and Belteshazzar. He was an exile in Babylon. Like John the Baptist, he drank no wine. Like Joseph, he interpreted the king's dream. Like Mordecai, he sat in the gate of the king. Like Mary, he kept these matters in his heart (Dan. vii. 28). Like Nehemiah, he fasted and prayed. Like John the Apostle, he saw a wonderful vision of a glorious being (Dan. x. 5, 6), while the men that were with him fled in terror. Like the Lord Jesus, he was "strengthened" by an angel. He fasted three weeks. He visited the river Hiddekel (mentioned in Genesis). He received gifts from Nebuchadnezzar. He reproved the idolatrous Belshazzar. He was twice condemned to die: once with the wise men (Dan. i. 13), and again when cast into the lions' den. His escape is alluded to in Heb. xi. 33. He is mentioned, together with Noah and Job, in Ezekiel xiv. 20.

The Bible Place (page 12) is PHILIPPI.

The Bible Enigma (page 13)—

PhiLip, JosEph, Thomas, Nicodemus, JOhn,
MatThew, MarY, HerOd, ZacchaeUs, BaRabbas,

NatHaniel, PEter, Anna, AndRew, ElizabeTh,
Bartimaeus, SimEon, MarTha, JaiRus, JOanna,
LazarUs, Bartholomew, PiLate, JamEs, JuDas.
The tender words are: "Let not your heart be troubled."

ANSWERS TO QUESTIONS. (Page 13.)

1. In Romans xvi. 7, Paul mentions his kinsmen, Andronicus and Junia. He says they "were in Christ before me."
2. In 2 Samuel iv. 4, we are told that, on hearing that Saul and Jonathan had perished in the battle at Mount Gilboa, the nurse who carried the infant Mephibosheth let him fall as she fled.
3. Delilah. She betrayed Samson to the lords of the Philistines; they each promised her 1,100 pieces of silver (Judges xvi. 4-21).
4. Ebed-melech, the Ethiopian slave, he who rescued Jeremiah from the dungeon (Jeremiah xxxviii. 6, etc.).
5. In Leviticus ii. 7 and vii. 9, the frying pan is mentioned.

The Diamond Puzzle (page 14).—Judah is the solution, thus:—

J
N U N
J U D A H
C A T
H

The Buried Text (page 14).—Gabriel, Onyx, Dan, Isaac, Samuel, Father, Aaron, Idol, Tabernacle, Hebron, Foolish, Uriah, Lot. The initials make the text, "God is faithful."

Square Word (page 14).—Nero, Edom, Rome, Omer, thus:—

N E R O
E D O M
R O M E
O M E R

Diamond Puzzle (page 14).—James is the answer, or perhaps 'Peter,' thus:—

J P
M A N M E N
J A M E S P E T E R
N E T N E T
S R

THE SUNDAY SCHOOL LESSONS.**GENESIS.—CHAPTER IX.**

Traditions of the flood are found in all lands. Branches are also much used as emblems of peace. Noah's altar, the first one mentioned in the Bible (although altars were doubtless in use from the introduction of sacrifice.—ED.), would consist of large stones piled one upon another, like the stones Israel gathered from the Jordan bed (Jos. iv. 5).

We cannot say that the rainbow existed before this time. In the early days a mist went up from

the earth and watered the face of the ground. (There seems to be no need to suppose an alteration of the laws of nature at this time. The "mist" of the allusion in Gen. ii. 6 is referred to pre-Adamic times. There were rains and rainbows before the flood; but they were not regarded as tokens of the covenant till God so appointed. This is Dr. Thomas' view—*Eureka*, vol. ii. pp. 22-26—and appears to harmonise all the facts of the case.—ED.) God has been faithful to His promise.

Noah was perhaps unaware of the effect of the fruit of the vine. Something comes to all of us, some crisis in every life which compels us to decide for or against the right. No doubt the knowledge that Canaan had been cursed of Noah would strengthen Israel's hands when they fought against the Canaanites.

GENESIS.—CHAPTER X.

Chapter x. will be most easily dealt with by referring to a Bible atlas. There were three continents and three brethren, probably this was no accident. Shem peopled Asia, Ham peopled Africa, and Japhet peopled Europe. Tarshish was the son of Javan, or Ion, for it is another way of writing the same word. From this name we have the Ionian Islands. The descendants of Shem are called Semites. The word Hebrew is supposed to be derived from Eber (or Heber); it means belonging to Heber (see x. 21).

GENESIS.—CHAPTER XI.

It will be seen this chapter is written from the Egyptian standpoint (verse 3). They used burnt brick, having no stone and bitumen (slime or pitch) for cementing the bricks together.

The Jews say Hebrew was the original language. Many Greek words are derived from Hebrew. Latin is derived from the Greek.

We think Ur of the Chaldees was the place now called Urfa,—not Mugheir, which seems very much too far south. Apparently Terah started to go to Canaan, but stayed at Haran, grew rich and died there. (*Ur Casdim*—"Ur of the Chaldees"—may turn out to be Babylon itself. The question is too intricate for children. The *land* is definite enough: "Mesopotamia," "the land of the Chaldeans"—Acts vii. 2, 4—Ed.).

GENESIS.—CHAPTER XII.

After his father's death, Abram journeyed on (he was 75 years old) to Canaan. When he arrived famine was in the land. He had to go right on down into Egypt—evidently an immoral and corrupt place at that time. His wife, who was very fair, was taken from him, but restored. Every step Abram took he took in faith. He called upon the name of the Lord, but his words are not recorded for us. We hope to know Abram and be acknowledged by him in the kingdom.

GENESIS.—CHAPTER XIII.

We must not, of course, judge all Lot's life by this one act: but we cannot fail to see how selfish it was. Abram had cared for Lot. Probably all that he had was given him of Abram at one time or other. Abram sought to make peace (this is to be Christ-like). Lot's choice was a worldly wise one.

The south, literally *negeb*, is a land that stretches westward from Beersheba towards the south of the land of the Philistines. The region that lies between the hill country of Judah and the desert.

We can know nothing of what the plain at the south of the Jordan was like before the destruc-

tion of the cities of the plain except from the Bible. It was the wrong way to take, and it led to bitter sorrow. We can understand the value of water in a hot country. The separation must have been keenly felt by Abram, but God comforted him.

Verse 10 reminds us Moses wrote this book.

Verse 15 is the verse quoted by Paul in Gal. iii. 16. The land being promised to Abram, he must be raised from the dead to receive it. This verse contains the gospel, for the Land corresponds to the Kingdom, and the Seed corresponds to the Name. We notice that the seed is both individual ("as of one which is Christ") and multitudinous ("as the dust of the earth"), "they that are Christ's."

Abram encamped, first at Shechem, next between Bethel and Hai, afterwards in the plain of Mamre.

GENESIS.—CHAPTER XIV.

Evidently the three brothers, Aner, Eshcol, and Mamre, believed that God was with Abram. Abram's action is admirable throughout. It was not fitting for the friend of God to receive rewards or gifts from heathen, wicked, idolatrous kings. Compare Elisha (2 Kings iii. 15), and Daniel iv. 7.

We certainly believe that Melchizedek was Shem, and that Salem was Jerusalem.

GENESIS.—CHAPTER XV.

To Abram, surrounded by dangers, God was a shield; to him who refused the gifts of the heathen, thy exceeding great reward.

An old man, childless, his steward a foreigner, what reward could be given him? A son of his very own, descendants as many as the stars (to "tell" means to count), "this land," how definite. The covenant was made with Abram, but this would avail us nothing apart from the one great sacrifice of Christ; for Abraham is ignorant of us, and Israel does not acknowledge us (Isaiah lxiii. 16). We love him, but he is unconscious in the grave and knows us not. If, however, we are baptised into Christ, we are Abraham's seed and heirs according to the promise.

Israel had to pass through the furnace of affliction while Abram slept in the grave, but the Lord gave them light in the darkness, and brought them forth. Isaac was born 25 years after Abram entered Canaan, Jacob 60 years after Isaac. He was 130 years old when he went down into Egypt. In all probability Israel was in Egypt 215 years.

Note the limits of the promised land. Israel never has possessed all this land. Solomon indirectly ruled over it. This promise awaits its fulfilment in the Kingdom.

GENESIS.—CHAPTER XVI.

The Bible appears to me to contain many instances in which men have tried to fulfil God's purpose instead of waiting His time. Ten years had passed away. Sarai had not been named as the mother of the promised seed. Abram was 85, Sarai 75. She thought to adopt Hagar's child. Ingratitude and domestic misery resulted from her mistake; indeed, this must always result

from polygamy—witness David's family troubles and Hannah's unhappy life. Mahomet and Ishmael were descended from Abram; Jesus and Isaac from Abraham. Ishmael is the first of seven who were named before they were born. Ishma-el is the same name as El-ishama—God hears. God still hears all who cry unto Him.

The seven whose names were thus divinely foretold were: Ishmael, Isaac, Jedidiah (that is Solomon), Josiah, Cyrus, John, and Jesus (Immanuel); all except Cyrus have names beginning with J.

Hagar could answer where she came from, but she could not answer the question "Whither wilt thou go?" Egypt was nearly 200 miles away. The future of Ishmael and his race is foretold in a few brief words. We know it is true. A wild man (literally a wild ass man), his hand against every man, yet unsubdued, dwelling in the presence of his brethren. Hagar learned two things: that God hears all, and that He sees all.

GENESIS.—CHAPTER XVII.

Thirteen years have passed away; the promise is renewed and enlarged. It is an everlasting covenant, an everlasting possession. Abram, exalted father, becomes Abraham, father of a multitude. Sarai becomes Sarah, princess. Isaac means laughter; his name will have its meaning fulfilled when our sorrow is turned to joy. "Our mouth shall be filled with laughter and our tongue with singing" (Psa. cxxvi. 2). Meanwhile bear in mind the divine command—Be thou perfect.

The twelve sons of Ishmael are mentioned in Genesis xxv. 12-16.

GENESIS.—CHAPTERS XVIII.-XIX.

Contrast the conduct of Abraham, or even that of Lot, with that of the Sodomites. Hebrews xiii. 2 doubtless refers to this visit of angels to Abraham among others. He ran to meet them; he ran to the herd; he, the honoured of God, stood respectfully by while they dined. Sarah also did her part. Abraham's tent was pitched beneath a tree, either an oak or a terebinth (turpentine) tree.

There were not ten righteous people in Sodom, so the city was not spared; but the one man who sought to do right was saved, together with his daughters.

Is anything too hard for the Lord? Impossible. Shall not the Judge of all the earth do right? Undoubtedly. He is merciful and long-suffering, as witness the case of the Amorites (xv. 16), and of the cities of the plain. The cry of Sodom was the cry of the suffering, the wronged and the spoiled. Lot came to Sodom rich and prosperous, he left it empty. His wife turned to a pillar of salt.

Remember Lot's wife. Beware of looking back. There is a terrible time coming. We seem like those who mock when we warn people of judgments to come. But they will come. Lot asked to go to Zoar, but was afraid to stay

there. The latter verses were written that Israel might recognise the unclean and impure origin of the Moabites and Ammonites.

GENESIS.—CHAPTER XX.

This chapter illustrates the unsettled life which all the fathers led, and the dangers they were liable to. No doubt lack of pasturage compelled Abraham to journey to the land of the Philistines. He knew they were a sinful people. Perhaps Psalm cv. 14 refers to this chapter. No doubt Abraham and Sarah both looked much younger than they were. In all likelihood the thousand pieces of silver were weighed. Like our pound, the shekel was first a weight, then a coin. One can scarcely think divine guidance was sought in this matter.

GENESIS.—CHAPTER XXI.

As Abraham was 100, Sarah 90, and Ishmael 14, when Isaac was born, it is most likely that Ishmael was now 16 or 17. Quite old enough to know better. He was cast out, dwelt in the wilderness, married an Egyptian. Abimelech seems to have been a title, not a proper name. It means father—king. He recognised that God was with Abraham.

The word Sheba is connected both with the word oath and with the word seven. Some have stumbled at this—they need not; it appears to have been usual to ratify the oath with seven lambs.

Abraham would never plant a "grove." Groves were idolatrous. He planted a tree, a tamarisk tree. Beer-sheba became the extreme southern limit of Israel.

Three times in the Bible Abraham is called "the friend of God." He is the father of all them that believe.

C. A. BOWER.

INTELLIGENCE.

OLDHAM.—Our school here is not a large one, numbering as it does only just over thirty scholars, divided into four classes. We have always followed the plan arranged by brother Bower and have found it to work well, besides saving us a lot of trouble. We have just had our annual distribution of prizes for general work, examination, and punctuality, four special prizes being given for the latter, which are open to all the school, irrespective of class. General work and examination marks were added together. Some of the prizes were: "Visible hand of God," "The Trial," Hymn Books, Bible, Shields, "Thirteen Lectures," and a number of works on history, travel, and natural history. On Saturday, July 28th, the scholars had their annual outing, when we went by train to Greenfield, accompanied by about 30 brethren and sisters. Unfortunately our pleasure was marred by the rain, so we had to do the best we could indoors. The time was spent reading, reciting, singing and playing.—J. E. BAMFORD, Superintendent.

Do You Understand the Bible ?

THE Bible is a true Book, but it is not read. People cannot read things in which they are not interested ; and they cannot be interested in things they do not understand ; and they cannot understand things with which their accustomed ideas are inconsistent. What is wanted is, to put aside human tradition and get back to the Bible, from which we discover that religion is not the mysterious and gloomy thing it has always been supposed to be ; and that the state of man is not oppressed by the fearful problems that belong to the old way of thinking ; that religion is all about the earth and man and good times coming : that the evil that now afflicts mankind is only temporary : that God's purpose is to people the earth with immortal men who have faithfully come through this evil state in subjection to His will, while the rest disappear : that God and man and futurity, as exhibited in the Bible, can be understood in strict harmony with the demonstrated scientific truths of the age ; at the same time bringing individual hope and comfort where science can yield none. The result brings God nigh, and heals conscience with forgiveness, and brightens life with hope, both for self and the entire race : fosters the joy of love and the nobility of knowledge, and the efficiency of manhood in its highest type. The enlightenment of the mind in these respects transforms the Bible from a dead piece of antiquated literature into a living power of light and joy and holiness and life.

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NOTES.

R. W.—Thanks for “Puzzles” from an appreciative reader of the old magazine in a far country.

“THE SHEPHERD”—beautifully clear MS. from W. J. O.—will appear in due course. Suitable blocks have been procured.

HELD OVER.—“Bible Hide and Seek,” “Going up to Jerusalem,” and various other puzzles—between two and three pages of matter, for which space could not be found in this issue.

E. L.—Thanks for “Letter from Australia,” and other contributions, from one who was an appreciative reader of the old *Children's Magazine*, and now desires to help the rising generation.

A. R.—Many thanks for contributions amid many discouragements and trials. “One of a city, two of a family,” is the word of God by a prophet. We can all do no more than our individual duty in the midst of the mixed situation of good and evil that prevails on all hands.

PUZZLES, HIDDEN TEXTS, ETC.—Contributors of these should always put the solutions at the foot, or on a slip attached, and give their name and address (not necessarily for publication). The Editor and his fellow-labourers are not such Solomons as to be able to solve every riddle at first sight.

PRIZES.—Two brethren have offered prizes for certain work; for which our thanks are tendered. And several have asked us to resume this feature of the old magazine. There seemed to be some difficulties and objections. But it is not unlikely that these may be overcome. We shall be able to say more next time. One of the difficulties was the nature of the prizes. One of the old readers of the magazine confesses she was sadly disappointed in this matter; and another bright worker secured a whole procession of hymn books! This will not do. We must try and improve.

THE POSITION OF THE MAGAZINE. — The *Children's Magazine* has been very well received, and many letters of warm appreciation have come to hand. If we have not printed any of these it is not for lack of appreciation on our part; but for reasons that the writers will well understand. If the Lord accepts the labour of love of all who help to make the Magazine it will be enough. The circulation now reached, if maintained, will make the Magazine self-supporting, although we do not yet know details. But the transition from bi-monthly to monthly is not likely to take place for some time, if at all.



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

No. 3.

NOVEMBER-DECEMBER, 1906.

Vol. V.

A VISIT TO A BIBLE FAMILY—(Continued).

HERE we are once more, dear boys and girls, at the gates of this lovely garden. How beautifully it is kept. No straggling shoots and suckers lie across the paths. Too abundant fertility is kept back so that no plant is choking another's growth. Everything is trim and in order. God loves order, and in setting Adam to dress and keep the garden He is evidently training him in this divine attribute. "The angels must be very orderly, because at Christ's resurrection they even folded up the napkin that had been about his head." Yes, my boy, that is an example for some of us—we will not mention names—who just throw down everything we use. But we will think of God and the angels, and try and improve.

That God should have given Adam an occupation shows that man was not intended to be idle. The busiest and most useful people are, as a rule, the happiest and the healthiest. There is not a more miserable boy or girl than the one who has nothing to do. "Mother says we always get into mischief if we have nothing to do." Most likely you do, and it is only too often the same with grown-up people. But see! here are Adam's gardening tools all placed by themselves in orderly array. Can any of you guess why he is not using them? "Because it is the Sabbath day." Quite right. Who can tell me the origin of the Sabbath? Right again—God took six days in which to prepare the earth for man's abode, and rested upon the seventh day. In order that man should keep this fact in remembrance, God sanctified or set apart the day.

But look! sitting under the shade of yonder tree, on the river's bank, are Adam and Eve. Let us approach. They are talking of the Sabbath, and of God's intention regarding it

—that it was not only given for a time of rest but also to afford more opportunity for praising God and talking of all His wonderful works. Adam goes on to refer to some of these. He tells how he has been created from the dust of the ground, and how marvellously Eve has been brought into existence from out of his side. She is deeply interested and wants to know more: "Who made the earth?" Adam is able to tell her that "In the beginning God created the heaven and the earth." The time it took and how it was done, however, Adam cannot say. God has not made it known.

And we, dear children, are very much in the same position as Adam—we cannot find out these things, although any number of guesses have been made. In relation to the earth, man is like a tiny insect trying to pierce the rind of an orange; indeed, an insect might get farther into an orange than man can into the earth. He is said to have examined into the earth's crust for about five miles (all are not agreed as to the exact distance). If some of you elder boys and girls will work out what proportion this bears to the earth's thickness from the surface to the centre—said to be about 4,000 miles—you will see that it scarcely represents a scratch in the rind of the orange. So that, although man in his searchings has come across very many wonderful things, he has not got very far. He has come across clay, chalk, sandstone, granite, and many other substances, together with the fossils of animals, buried forests, and so forth, but how and when they all came into existence he does not know. And he cannot find out what is beneath them. He cannot dig down far enough. God's question put to Job long, long ago: "Whereupon are the foundations of the earth fastened?" is still unanswered. And this very fact God uses as a pledge of the unchangeableness of His purpose concerning Israel: "If the foundations of the earth can be searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord" (Jer. xxxi. 37).

But let us listen or we shall miss what Adam is saying. He is telling Eve what the earth was like when God commenced to put it in order for man to live on: "The earth was without form and void, and darkness was upon the face of the deep." Whatever living creatures may have been upon the face of the earth before this time God had (as the Psalmist

expresses it) taken away their breath and they had died. Hence the earth was void or empty. No living thing was upon it. It was also "without form"—it was desolate and covered with water just as though it were wrapped in a mantle (Ps. civ. 6). Enveloping the whole was thick darkness.

Eve knows what darkness is, for she has seen the night close in upon them, but she would not like it to be always dark. She thinks God has been very good to give such beautiful light and sunshine—but how did God get rid of the darkness? Through the knowledge that God has conveyed to Adam he is able to say that God did it by means of His Spirit—the great energy or power by which God formed everything. When the earth was wrapped round by water and darkness, in the way described, "The spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light." How God produced the light, and what light is, Adam could not say, because God had not made it known. Like many other of God's ways, it is past finding out. God Himself has put the question: "Where is the way where light dwelleth, and as for darkness, where is the place thereof?" But it cannot be answered.

But what is difficult to man is easy to God. Even a man can in a feeble way produce light out of darkness by striking a match or a piece of flint. So there should be no difficulty in realising that God, who is so great, so wise and so powerful, could bring light out of darkness by means of His spirit. But, of course, dear children, when God speaks of light and darkness, He does so in relation to man, and not in regard to Himself. The darkness and light are both alike to Him. Had God so determined, He could have adapted our eyes so that we could see in the dark, but He has not done so.

But let us hear what more Adam is able to tell: "And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." And now, boys and girls, Eve thinks it is time that they partook of their evening meal from the sweet cereals, vegetables, and fruits, which she prepared and placed in readiness ere the sabbath commenced. For a little while, therefore, we will leave our interesting friends.

C. H. J.

MANNERS AND CUSTOMS OF BIBLE LANDS.

BREAD.

OF the bread of the ancient Hebrews we know nothing except from their sacred books; but these contain a large store of knowledge.

They cultivated wheat, barley, rye (or perhaps spelt, millet), beans and lentils (Ezek. iv. 9).

varieties of wheat in Egypt; one of these, now called Egyptian wheat, grows seven ears on one stalk, so that what Pharaoh saw in his dream (Gen. xli. 22) was a fact.

As soon as the ground has been softened by the showers of October, the sowing of wheat, barley, and lentils began. The ground was broken up by a very roughly con-



OXEN TREADING OUT THE CORN.

There are more varieties of wheat than of any other plant in cultivation. It is generally stated that wheat is nowhere found wild, it was considered to be the gift of the gods by the Egyptians, Grecians, Chinese, etc.

Certainly it is the gift of our Heavenly Father, the true God. There are fifteen

constructed plough, the clods were broken by harrowing, the surface levelled, and the seed sown broadcast (Matt. xiii. 4).

Barley is ripe in April and May, wheat in May and June. The corn was reaped by a sickle (Rev. xiv. 15); sometimes it was pulled up by the roots.

Corn was anciently kept in dry wells; some of them were sunk in the solid rock. Abimaaz and Jonathan were hidden in one of these wells (2 Sam. xvii. 19); the top covered over, and bruised corn spread on it—not a very comfortable hiding-place.

One of the most interesting descriptions of the harvest field is that given in the book of Ruth. Jars of water were provided for the reapers; also vinegar, in which they might dip their bread and parched corn. We read several times of parched corn in the Old Testament. David was sent with an ephah (sixty pints) of parched corn and ten loaves to his brothers, and ten cheeses for the captain (1 Sam. xvii. 17, 18). Abigail brought five measures of parched corn to David (1 Sam. xxv. 18). In America, parched maize, called "pop corn," is very popular. In England, peas were sometimes parched in the frying-pan. By a merciful arrangement in the law of Moses, the corners of the field were left for the poor to glean; and if a sheaf fell off the cart, it was allowed to lie for the widow or the poor to take.

The stalks were conveyed to a threshing floor, usually a circular piece of level ground 20 to 30 feet across in an open, breezy locality. Sheaves were unbound and sprinkled over it about a foot deep. Cattle were driven over it unmuzzled (Deut. xxv. 4). The bruised corn was thrown up upon wooden shovels, and the wind carried away the chaff, leaving the grain, which was heavier, behind. The corn was shaken to and fro in a sieve, and small stones picked out.

There were no public mills at which flour could be ground; every family ground their own corn. This task, as well as the making and baking of bread, was left to the women. The hand-mill was, and is, an article no family can do without. Again, we see Jehovah's care for the poor in the command, "Thou shalt not take the nether (lower) or the upper millstone to pledge" (Deut. xxiv. 6). We read (in *The Land and the Book*), "We shall not cease

to hear the hum of the hand-mill at every village morning and evening, often deep into the night. I like it—it is suggestive of hot bread, and a warm welcome when hungry and weary." When Dr. Clark visited Nazareth he wrote:—"Scarcely had we reached the apartments prepared for our reception when, looking from the window into the courtyard belonging to the house, we beheld two women grinding at the mill. They were preparing flour to make our bread, seated on the ground opposite to each other, between them two round flat stones. As the operation began, one of the women with her right hand pushed the handle to the woman opposite, who again sent it to her companion, their left hands being employed all the while in supplying fresh corn as fast as the bran and flour escaped from the sides of the machine."

The lower millstone is of limestone or basalt, slightly convex—that is, rising a little toward the centre; the upper is of porous lava-stone, hollowed out to fit the lower stone. Being of lava-stone, it does not get smooth and polished by friction. On one side, near the edge, a wooden peg is inserted; both the women hold this peg, but the stone is not turned completely round, it is pushed backwards and forwards, describing a semi-circle. It is, of course, tedious, fatiguing work. The slaves, or lowest servants, are put to it. Poor Samson, once Israel's hero, to end his life a slave, at the lowest work. Let us take care, for if we forsake God, He will forsake us. Two shall be grinding at the mill, the one shall be taken, the other left. It does not follow that, because we work together, or even because we are bedfellows, we shall go into the kingdom together.

The bread of the Holy Land resembles our morning rolls, oatcakes, and pancakes. It is not made in large loaves to be cut with a knife, but is torn or broken by hand. Bread is first mentioned when the curse was pronounced upon Adam; next it is mentioned in connection with Melchizedek.

C. A. BOWER.



SCRIPTURE NATURAL HISTORY.

III.—THE SHEEP.

EVERY boy and girl must have many times seen this beautiful animal. Not only is it beautiful, but, like all the works of God, it is also useful, for much of our food and clothing come from the flesh and wool of the sheep. It must not be imagined that all sheep are exactly alike in every

There are two varieties of sheep in Palestine and Syria. One is called the *Bedoween* and is very much like the largest of our English sheep, excepting that its tail is longer and thicker. The other class is called the *broad-tailed sheep*. It has long ears, a long and fat tail, and two large masses of fat on each side of it, which often weigh forty or fifty



FOLLOWING THE SHEPHERD.

respect. All boys are not exactly alike, but boys of the same family are nearest like each other. Thus sheep can be divided into groups, each group having its special characteristics, and all of them the general characteristics. They are all sheep, but some are reared specially for their wool, others to provide food, and so on.

pounds. These parts are mentioned among those which were burned on the altar when a sacrifice was made (Lev. iii. 9: vii. 3, etc.). Owing to the great heat of the country, fat was unwholesome, and God commanded the Israelites not to eat it (Lev. vii. 23). As in our own country the colour of sheep in the east is generally white, but sometimes they are

black, striped or speckled, as we read in the history of Jacob in Genesis xxx.

There are two characteristics which apply specially to the sheep, the goat, the deer, and the cow. *They chew the cud and are cloven-footed.* Many animals have neither characteristic. Some have one and not the other. The horse and the lion have neither; the camel and the coney chew the cud, but are not cloven-footed; the pig is cloven-footed, but does not chew the cud. Such animals, God says, must not be eaten (Lev. xi. 2-7).

We will first consider the effect of "chewing the cud." Chewing the cud makes the animal's flesh fit for food. Horse flesh and lion's flesh are very coarse. The flesh of the sheep and the cow is of fine texture, as you know. To produce this fine texture their food must be well digested, and this result is obtained by chewing the cud. Thus the sheep nibbles at the grass, and then lies down quietly and chews it perfectly. When this supply is finally swallowed, it nibbles more grass and then ruminates again. It is either nibbling or ruminating *all the day long.* And how thoughtful a sheep looks when ruminating!

This, then, is one of the characteristics which make sheep fit for the *uses of man.*

There is a similar characteristic which makes a *man fit for God's use.* The spiritual man must feed upon and carefully assimilate spiritual food—God's Holy Word. He must not stop. Just as the sheep must be nibbling or chewing all the day long, so must the spiritual man "read, mark, learn and inwardly digest" the Words of God!

It is no good reading and not reflecting. That would be like an animal which does not chew the cud, and which is therefore unclean. Jeremiah said, "Thy words were found and I did eat them." "He that eateth me shall live by me; the words that I speak unto you they are spirit and they are life," said Jesus. "O! how love I thy law; it is my meditation all the day," said the Psalmist. It is necessary, then, that we should be constantly reading God's Word, constantly meditating upon it, and ever walking in His paths.

Walking! That brings us to the other characteristic—*cloven-footedness.* A cloven

foot is a divided foot. It is only when the feet are cloven that the animal can climb and walk on rough and rocky places. The horse cannot do it; the deer, the goat, the cow, and the sheep can. Clovenfootedness gives the animal *surefootedness.* Life has some rough places, has it not? *We must be sure-footed! We must be like the cloven-footed animal!* It was necessary that the animal, to be fit for food, should be a ruminant, and also cloven-footed. It is necessary that we should walk—that is, order our daily lives aright—as well as read and reflect. We must know what is right—and do it. "He that walketh wisely walketh surely."

The people of Israel are frequently spoken of as the sheep of God, with the priests and rulers as shepherds. "We are his people and the sheep of his pasture" (Psalm c. 3). The saints of God are likened to sheep and lambs of the fold of Christ in John xxi. 15-17, etc.

The sheep was one of the animals which were sacrificed under the law of Moses. He who offered the sacrifice had to bring a *male lamb without blemish.* This pointed forward to a *man without sin,* who should be offered. "It was not possible that the blood of bulls and goats should take away sins," hence "the offering of the body of Jesus once." Jesus is "the Lamb of God, which taketh away the sin of the world." "He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." The sheep is the emblem of meekness, innocence, patience, submission, and gentleness. "The Lamb of God" is the perfect lamb, the perfect embodiment of all these beautiful traits!

Sheep are animals which require very much attention. They are the only animals which, when they stray away, cannot find their way back. "All we, like sheep, have gone astray; we have turned every one to his own way." And if one sheep strays, there is a likelihood, almost a certainty, that others will follow. So it is with boys and girls, men and women: they are ever ready to follow someone going the wrong way; and often they do not find their way back again. The sheep can only keep in the right way by keeping close to the shepherd; boys and girls, men and women, can only keep "in the narrow way" *by keeping close to their Shepherd.* "The Lord is my shepherd; I shall not want."

W. J. OWEN.

CITIES OF THE BIBLE.

II.—JERUSALEM.—(Continued).

THE Bible gives us the names of many of the gates and a few of the streets of Jerusalem. We read of the gate of Ephraim, the gate of Benjamin, the Corner gate, the gate of Joshua, the governor of the city, the gate between the two walls, the Horse gate, the Ravine gate, which opened on to the valley of Hinnom, the Fish gate, the Sheep gate, the Dung gate, the East gate, the Fountain gate, the Water gate, the Cold gate, the Prison gate, the First gate and Miphkad.

We also read of East street, the street of the house of God, street before the Water gate, the street of the gate of Ephraim, the Baker's street. We judge some streets took their names from the places they led to. Some from the trades carried on in them, for in the city every craft has its own street. The copper-smiths, silversmiths, sellers of grain, wood, vegetables, mutton, cloth, shoemakers, etc., are all grouped together, each industry in its own quarter.

Jerusalem has seen twenty sieges, among which may be enumerated the sieges by Shishak, by the Philistines and Arabs, by the Israelites (ten tribes), that of Sennacherib—whose army of 185,000 the angel of the Lord destroyed, Pharaoh-Necho, Nebuchadnezzar—who burnt the temple, Antiochus, Pompey, Titus, the Persians, the Saracens, the Turks, and even the Egyptians under Mehemet Ali. It was assigned to Turkey in 1841.

Sir Moses Montefiore was the first to obtain for the Jews the right to belong to land in their own country. Now colonies flourish in all directions. Many of the older brethren will remember how clothing and money was sent from time to time to Mr. Laurence Oliphant to help the colony at Haifa, or Caifa, at the foot of Mount Carmel. Now all the colonies (over twenty, if I remember rightly) have been taken over by the Rothschilds.

Over 100,000 Jews live in Palestine, three times the number that returned from Babylon. They are getting hold of the land, Zionism is to the fore with its Jewish bank, and shekel day and its rousing cry, "Give the land without a people to the people without a land," and we wait and hope and trust. We love the land of the Lord, and love "believeth all things and hopeth all things."

Could we but see the unspeakable Turk expelled, the land would again become the glory of all lands (Ezek. xx. 6-15), a land flowing with milk and honey; with cattle upon a thousand hills. Till then our feelings are well expressed in these lines:—

"How has kind heaven adorned this happy land,
And scattered blessings with a bounteous hand!
But what avail her unexhausted stores,
Her pleasant mountains, and her sunny shores,
With all the gifts that heaven and earth impart,
The smiles of nature, and the charms of art,
While proud oppression in her valleys reigns,
And tyranny usurps her happy plains?"

In our day the land and the people in their desolation and misery bear silent testimony to God and the truth of His work. The argument from the land and the book cannot be shaken. Indeed, the atheist is foremost in setting forth the desolate state of the land, though he does not see that in so doing he is trumpeting the truth of the book he derides.

"Reft of thy sons, amid thy friends forlorn,
Mourn widowed queen, forgotten Zion mourn!
Where now thy pomp, which kings with envy
viewed?
Where now thy might, which all those kings
subdued?
No martial myriads muster at thy gate;
No suppliant nations in thy Temple wait;
No prophet bards thy glittering courts among,
Wake the full lyre, and swell the tide of
song." (Heber).

To us the future of Jerusalem is not a sealed book. We know that the defenceless villages will be overrun by Gog and all his confederate hordes; that Egypt will not escape; that in the fearful struggle of Armageddon every feeling—religious, political, social—will find a vent; then that He who owns Jerusalem will rule the world. We know the nations are arming to the teeth, fulfilling Joel iii. 9, and that Jerusalem will be captured for the last time.

To us it appears that Israel's darkest hour comes just before Jerusalem's dawn. That it is at the close of a day of horrors with darkness about to set in, when, suddenly, "at eve it shall be light" (Zech. xiv.), Christ will be manifested, redeem his people, overthrow the kingdoms of men, compel submission, and become the one and only supreme ruler of the world. His people shall look on him they pierced, and mourning seek the Lord their God.

The house of prayer for all nations will be erected and the glory of the Lord revealed (Ezek. xliv. 4-7).

The remnant of His people shall be brought as an offering to Him (Isa. lxvi. 20, 23). Jerusalem will then be the City of the Great King, the metropolis of the world, every man dwelling under his own vine and fig tree (as they did in Solomon's days—1 Kings iv. 25), beneath the peaceful rule of the greater than Solomon, when a man's days shall be as the days of a tree (Micah iv. 1-4; Isaiah lxv. 19-22), their swords and spears beaten into ploughshares and pruning hooks, when it shall be said to Jerusalem: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee," when "The Gentiles shall come to thy light," when the prophet sees the white sails of the ships of Tarshish like a cloud of doves bringing his people to their own land

with silver and gold to the Zion of the Holy One of Israel (Isaiah lxv.), when we (if faithful) shall see the King in His beauty (Isaiah xxiii. 17 and 20), and sing before Him our sweet songs of joy.

"Mighty victor, reign for ever;
Wear the crown, so dearly won;
Never shall thy people, never
Cease to sing what Thou hast done,
Thou hast fought Thy people's foes;
Thou hast healed Thy people's woes."

Till that happy day arrives, when we hope to share the joys and glories of the Kingdom, let us mourn for Zion, the city of our solemnities, and let us pray for the peace of Jerusalem for our sakes and our brethren's sakes, let us seek her good "that our feet may stand within thy gates, O Jerusalem" (Ps. cxxii.),

"When Christ shall rule on Zion's hill
And all the earth, in peace, be still."

C. A. BOWER.

THE SEA OF GALILEE: THE HOT SPRINGS NEAR TIBERIAS.

THE Sea of Galilee has become famous from its association with the life and work of the Lord Jesus Christ. It is a fresh-water lake, pear-shaped, about 12 miles from North to South, and eight, in its widest part, from East to West. It is 680 feet below the Mediterranean Sea, and abounds with fish, now as in the days of Christ. The standpoint of our picture (near the spot where we camped one night in 1902) is on the western shore, about a mile south of Tiberias. The group of white buildings is at the hot springs, and some of the houses are baths. The boat is going there from Tiberias. Looking over the bow of the boat, and about four miles distant, over the dark point of land, is the southern outlet of the lake into the river Jordan. The hills in the dim distance are on the Eastern side of the sea. The railway from Haifa to Damascus touches the South end of the sea at *es Semakh*, near the ancient Tarichæa, of which Josephus speaks. Thence a little steamer runs up to where you see this boat, and on to Tiberias, and then on to Tabagha, a

place between the sites of Magdala and Capernaum. Christ said Capernaum should be "brought down to Hades," and it has been. Tiberias remains. It was a small place by comparison with Capernaum when the Lord sojourned in these parts. It seemed very unlikely then that Capernaum would go. The road from Tabagha, where the steamer stops, is going on to *Rosh Pinah* (a Jewish colony), and Safed (the "city set on a hill"). The Jews remain, and the Hope of Israel gets brighter. Christ will soon be seen here again, with those "fishers of men" whom he called from their nets on this sea-side. It was somewhere here that he ate fish with his disciples, after he had risen from the dead. There will be plenty of fishing here in the kingdom of God, as well as on the North Shore of the Dead Sea (Ezek. xlvi. 10). It is all very real and beautiful. We are the shadows. Our life is but "a vapour that appeareth for a little while and then vanisheth away." But if we do the will of God He will save us, as He saved the Lord Jesus Christ, and give us to inherit the world for ever with him. ED.



THE SEA OF GALILEE: THE HOT SPRINGS NEAR TIBERIAS.

CONVERSATIONS ABOUT THE TRUTH.

BETWEEN A FATHER AND HIS CHILDREN.—No. 3.

Father.—Let me see, what was it we were talking about last time when we were interrupted?

William.—It was about how we know the Bible is true. You were saying that one way we knew was because Christ rose from the dead. And we knew Christ rose from the dead because many had seen him alive after his death, and had said so, although they were killed for it. I said I felt interested, and you said you hoped my interest would continue.

F.—Ah, yes, I remember. I hope your interest will continue; for most people when they grow to be men and women, get taken up with one another, and with where they shall go, and what they shall do, and what they shall put on, and lose all interest in God's affairs.

Eva.—We won't be like that.

F.—I hope not, for such people lose all at last. They have to die and leave all that they have, and be buried among the worms; and as they have not been interested in God during their life, God will not be interested in them, when the time comes to raise all whom He loves, and put them in His kingdom. Now, I should like you all to be interested in God and in His promises, and obedient to His commandments. I should like to meet you all in the kingdom.

E.—You will, won't you, father?

F.—I don't know, my dear. God knows.

E.—But if we know the truth and are obedient to God, you will.

F.—O yes; all who know the truth and are obedient to it, will inherit the kingdom.

E.—And if we are not obedient, we won't be brought up again from the grave?

F.—We may.

E.—If we are disobedient?

F.—Yes.

E.—Shall we go into the kingdom if we are disobedient?

F.—No; we won't be allowed to enter the kingdom, but we shall be brought to life again to be punished.

E.—With the strap?

F.—No, my dear; it will be far worse than the strap. There will be "weeping and wailing, and gnashing of teeth" for all who rise from the dead that Christ is not pleased with. They will suffer much sorrow and pain, and be driven away with shame from Christ. They will have to wander among bad people, without money or houses. God will be angry with them and hurt them, and, at last, destroy them.

W.—Will everybody rise from the dead when Christ comes?

F.—No; only those that are responsible.

W.—What is responsible?

F.—To know what is right. Those who know what is right and do it will rise, of course, and be made immortal, and enter into the joy of the kingdom of God; and those who know what is right and don't do it, they will be raised, and have to answer before Christ for their disobedience. But there are many millions that don't know the truth at all. Consequently, they neither rise to be saved nor condemned. They die like the beasts, and will never be heard of more.

W.—I should not like to be like that.

F.—Better be like that than to know the truth and not obey it.

W.—Yes, because then we should have to rise, and suffer punishment and die like a beast at last. It would be better to die like a beast at first.

F.—Yes, but better still not to be like a beast at all, but to lay hold of the truth with all our hearts, and live in the joy of the blessed hope now, and rise to the unmixed glories of the age to come.

W.—Yes, that is the best. I wonder why so few people know the truth.

F.—They don't take the way to know it. They take up all their time with business or pleasure, and reading unprofitable books.

W.—But they go to church on Sundays?

F.—Yes, but they don't hear the truth at church.

W.—What do they hear?

F.—Sermons.

W.—What are sermons?

F.—They are dry discourses that clergy and ministers are trained to deliver, with three heads and a tail.

W.—What are they about?
 F.—About the religion of the clergy.
 W.—And isn't that true?
 F.—Oh no! It is made up of fables.
 W.—Why do they preach fables?
 F.—Because they have been taught them. They don't know better.
 W.—Who taught them?
 F.—Clergy and ministers before them.
 W.—And who taught them?
 F.—Clergy and ministers before them.
 W. (*smiling*).—When did it begin?
 F.—Shortly after the days of Christ. Men began to turn away from the truth, and to take up with the lies of the heathen. The lies killed the truth till there was no truth left; and then the rich people, who liked the lies better than the truth, gave money to open schools and colleges to teach the lies, and that is how the lies are everywhere believed in the present day.
 W.—How did you get to know the truth?
 F.—Dr. Thomas came, and pointed the people to the truth in the Bible. I was one of those that looked and saw.
 E.—And so you tell it us, father?
 F.—Yes; I want you to know it.
 E.—And we do know it.
 W.—Wouldn't other people know it if they were told about it?
 F.—Some, but not all. Many are shown it, but won't have it.
 E.—They spit it out, don't they, father?
 F.—Yes, my dear.
 W.—But if God were to send angels, they would receive it.
 F.—We don't know. God is going to send Jesus, and they won't all receive it *then*: just as at the first, he was rejected.
 W.—I thought all the world was going to believe when Christ comes?
 F.—Yes, but not of their own accord. He is to destroy all who refuse. He will slay great multitudes of the wicked. Afterwards the world will submit, and obey him.
 W.—I wonder why there are wicked at all?
 F.—We shall see about that another time.
 W.—You were to talk about the beginning of the world, and the appearance of man on the earth last time, father, and you didn't do it.
 F.—No, you see there was so much came out of your question about the truth of the Bible that there was no time left.
 Leo.—There will be time left to-day?

F.—I hope so, though there would not be much, if we talked about all there is to think about before the creation of man.
 W.—What is there besides what we have had?
 F.—Well, we won't go into it. We can have it some other day, when you will understand it better.
 W.—Is it very difficult?
 F.—A little.
 W.—I should like to hear it.
 F.—Not to-day, except this much: the earth is much older than you think.
 W.—Is it older than 6,000 years?
 F.—It is nearly 6,000 years since man was placed upon the earth, but the earth itself was made many ages before that.
 W.—How do we know?
 F.—That is the difficult part that you would not understand. You will when you get older.
 W.—I thought the Bible told us it was made 6,000 years ago.
 F.—It reads as if it did, but really teaches that the present state of things was set in order 6,000 years ago. Before then, it tells us the world was covered with water and darkness. How long it had been in that state, it doesn't say, nor why it was in that state; but it seems to say there had been people in it before it got into that state, for Adam was told to replenish or *fill again* the earth, and you know you cannot fill again that which had not been filled before. Very likely just as the flood came and destroyed the world in Noah's time, a flood had come before Adam's time and destroyed all. We don't know for certain, and it doesn't matter. We only want to know the beginning of our race.
 E.—Does it mean running a race?
 F.—No. A race means all the people of a certain sort.
 E.—What sort are we?
 F.—Well, that is what we want to talk about. We shall get to know if we enquire about the first man. You know his name.
 E.—Adam.
 F.—Why was he called Adam?
 E.—I don't know.
 F.—Because he was made of earth.
 W.—Does Adam mean earth?
 F.—Yes; red earth or clay. God made him of the substance of the earth, and then breathed life into him.
 W.—How could a man be made of earth? I don't see how he could hold to-

gether. It seems as if he must crumble into dust when he got dry.

F.—Yes, but you forget that God changed the earth into flesh.

W.—How could earth be changed into flesh?

F.—I shouldn't know how to do it, nor you, nor anybody else, but surely God could do it.

W.—Yes, I suppose so; but it seems strange how it could be.

F.—Not more strange than earth changing into bread.

W.—Does earth change into bread?

F.—Where did the bread come from that you had for breakfast this morning?

W.—From the baker.

F.—Where did he get it?

W.—He made it.

F.—What of?

W.—Flour.

F.—Where did he get the flour?

W.—From the miller.

F.—Where did the miller get it?

W.—He made it.

F.—What of?

W.—Wheat. He ground the wheat, and that was flour.

F.—Where did the wheat come from?

W.—I suppose he got it from the farmer.

F.—Where did the farmer get it?

W.—From his field.

F.—And how did it come to be in the field?

W.—It grew there.

F.—Out of the ground?

W.—Yes.

F.—Well now, do you understand how the earth in the field changes into the wheat that makes the bread?

W.—No.

F.—No more do I; but we know it does so. Now, the only difference between God making earth into flesh and earth into bread that feeds the flesh, is, that in the one case the work was done quickly, and in the other, He does it slowly. When Adam had been made of the dust, and God had breathed life into him, he was what the Bible calls "a living soul."

W.—What is that?

F.—A living creature.

W.—Is it immortal?

F.—Is man immortal, do you mean?

W.—No: the soul.

F.—What do you mean by the soul? I was just telling you that Adam was the living soul.

W.—Our master at school says we all have an immortal soul that we got from Adam.

F.—Yes, my dear, that is a very common idea, but it is not true. The Bible teaches us that we are entirely mortal. The life we have does not any more belong to us than the life of poor puss. When we die, it returns to God who gave it, and we return to the earth from which we came at first. It is a mere dream of the heathen that we are immortal.

W.—Did somebody dream it?

F.—No: we call a thing a dream if it is merely imagined to be true when it is not. The doctrine of an immortal soul you will never meet with in the Bible. It was invented by the Egyptians, and afterwards taken up by unenlightened men in Greece, and embraced, at last, by Christians. They thought that God could not make dust to think, so that we must have a something they call a soul to think. Nobody could ever tell what they meant by it. They just went on talking about it, as if they knew all about it; so that people came to think it was true; whereas the Bible tells us that God, who can do all things, has made us to think, even though we are made of dust; and that we are mortal.

W.—Why are we mortal?

F.—Well, the beginning of that is with the beginning of man. The country where God made Adam was called Eden, and, in that country, God made a beautiful garden to put Adam in. After he put him in, he made him sleep very deeply one day, and took a rib from him while he was asleep.

E.—Did it leave a hole when God took the rib out?

F.—God closed up the hole again and healed it over, as if no rib had been taken out.

E.—Why did he take the rib out?

F.—To make it into a woman, to be a companion for Adam. Being made out of his own flesh, he loved her, and took very great care of her. He called her name Eve. Adam and Eve were happy for a long time in the garden of Eden. In the garden were all kinds of beautiful flowers and trees. There were berry-bushes of all kinds.

E.—Gooseberry bushes?

F.—Yes, and grapes, and peaches, and plums, and apples, and currants, and oranges, and strawberries, and all sorts.

E.—Could Adam and Eve eat them?

F.—Yes, they were allowed to eat as much as they liked of every bush and tree, except one. But of that we must talk next time.

BIBLE PUZZLES, ETC.

DOUBLE ACROSTIC.

1. Take letters six, and with them spell
A judge's name in Israel.
2. Profanely one his birthright sold,
Though not for silver nor for gold.
3. One who 'gainst Nineveh did write
(And who is called an Elkoshite).
4. A priest who lived in Nehemiah's days,
Part of the fallen wall he helped to raise.
5. Her kindness to a prophet of the Lord
Received a very great and rich reward,
For back to life her dead son was restored.
6. A high priest's son, whose brothers two, 'tis
said,
Offered strange fire, and God struck them dead.
7. A friend of Paul, whom Christ to Europe sent,
Both sang God's praise while yet in prison pent.

Initials and Finals give
Two portions of God's word.
One tells about my second and his brother,
And of my sixth you'll find the full record
Is in the other.

C. A. BOWER.

MISSING LETTER PUZZLE.

Two well-known texts:

1. I a* t'e W*y, *h* t'u*h, *n* t'e *i*e.
 2. I *m *h* r*s* o* S*a*o* a*d *h* l*I*
- o* t'e *a*I*y.

DIAMOND PUZZLE.

1. The first letter of an apostle's name.
2. An insect we are indebted to.
3. Calm.
4. Often seen in winter.
5. A vowel.

C. A. BOWER.

QUESTIONS.

12. Where do we read of three men who went to comfort a friend in his affliction, and yet never spoke to him for seven days?
13. On what occasion were a number of soldiers sentenced to death for permitting their prisoner to escape?
14. On what occasion did the mispronunciation of a word lead to a great slaughter?
15. Who was not laid in his grave for many years after his death?
16. What king never saw the city in which he died?
17. How many times are famines mentioned as having occurred in Canaan before the land was occupied by the Israelites?
18. Who is the first man of whom it is recorded that he worked miracles? *(Selected.)*

ANSWERS TO BIBLE PUZZLES.

The Hidden Name (page 29) is JACOB.

His father Isaac was very rich. The Philistines filled up the wells (Gen. xxvi. 15). The woman of Samaria calls him "our father Jacob" (John iv. 12). Esau was his only brother. He bought a parcel of land for one hundred pieces of money (Gen. xxxiii. 19). He changed the name of Luz into Bethel (xxviii. 19). Esau hated him, but was kind to him when he returned after 21 years absence. Jacob's name is mentioned by Matthew (viii. 11), Mark (xii. 26), Luke (xiii. 28). John (iv. 5), by Paul (Rom. ix. 13). Rachel had her father's teraphim hidden (see also Gen. xxxv. 4). Jacob blessed Pharaoh (Gen. xlvii. 7). His prayer for his loved ones is given (Gen. xxxii.). He was 147 years old when he died. He died in the land of Egypt, but was buried in the cave of Machpelah.

Double Acroscopic (page 29).—

A b n e R
D e r b E
V i n e y a r D
O n c e E
C o r n e r s t o n e
A b r a h a m
T y r e
E s t h e r

ANSWERS TO QUESTIONS. (Page 29.)

6. Exodus xxxv. 25.
7. Joseph, before he came into the presence of Pharaoh (Genesis xli. 14).
8. Deuteronomy xxi. 12.
9. Isaiah xxxiii. 19.
10. "O that Ishmael might live before thee" (Genesis xvii. 18).
11. Darius (Ezra vi. 8-10).

Anagram (page 29).—Levi, Vile, Live, Evil, Lie, Eli.

Square Word (page 29):—

R O S E
O X E N
S E E D
E N D S

Diamond Puzzle (page 29):—

P
T E N
P E T E R
N E W
R

Hidden Names (page 30).—ISAIAH, HABAKKUK.

Double Acroscopic (page 30):—

C h a l d e a
H o r e b
A s h e r
L y d d a
D i n a h
E l i s h a
A b r a h a m

THE SUNDAY SCHOOL LESSONS.

GENESIS.—CHAPTER XXII.

A truly wonderful chapter. Abraham loved God, and had implicit faith in Him. "Tempt" means to try, to test, to put to the proof. Abraham's faith was both proved and approved. This chapter helps us to understand Christ's words, "Your father Abraham rejoiced to see my day; and he saw it and was glad." Underlying the narrative we see: 1, the need of a perfect sacrifice; 2, a foreshadowing of Christ's perfect offering.

After a three days' journey, the father offered his only son, Isaac, the promised seed, on Mount Moriah. That son carried the wood, was laid on the altar, a willing victim. He was received back alive, as it were, from the dead. One thousand years later sacrifices were offered on the same spot in Solomon's temple (2 Chron. iii. 1). Still another thousand years the Lord Jesus Christ, the only Son, beloved of his Father, after three years sojourn and labour among the people, bore the wood on which he was offered to Calvary's hill, very likely the same spot, and completed the offering, fulfilling the proverb, "In the Mount of the Lord it shall be provided." The ram was a substitute; it was slain instead of Isaac. Christ is our representative. He died on our behalf. Abraham had said, we will "Come again to you." Christ has said, "I will come again." He has already "come again" from the dead. We look for his coming again from heaven.

The divine name Yahweh is occasionally joined to other words, thus: Yahweh-Elohim, Yahweh-jireh, the Lord will provide; Yahweh-rophea (Ex. xv. 26), the Lord that healeth thee; Yahweh Nissi, the Lord is my banner (Ex. xvii. 15); Yahweh Shalom, the Lord is peace (Judges vi. 24); Yahweh Rohi, the Lord is my Shepherd (Psalm xxiii. 1); Yahweh Tsidkenu, the Lord is our righteousness (Jer. xxiii. 6); Yahweh sham-mah (Ezek. xlviii. 35), the Lord is there. We may also recall the name applied to Christ—Immanuel, God with us. In connection with the Book of Job, notice Huz is the same as Uz (Job. i. 1), and Elihu was a Buzite (Job xxxii. 2). From Chesus we get Chasdim, the Bible name for Chaldea.

GENESIS.—CHAPTER XXIII.

Hebron, said to mean alliance or friendship, seems to have been called Mamre; at one time, in Joshua's time, it was called Kirjath-Arba, the city of Arba. He was the father of Anak, from whom the Anakim, a race of gigantic men, were descended. Machpelah, probably meaning the double cave, was the only land bought by Abraham, and that for a burial place, that the bones of his loved ones might rest in the promised land.

Abraham and Sarah, Isaac and Rebekah, Israel (Jacob) and Leah lie buried in this cave. It is worth noting that while the bodies of so many have been exhumed (Pope Formosus was exhumed, tried, the three fingers used in giving the papal blessing cut off, and the body dragged through the streets and thrown into the Tiber; Cromwell's body was dug up and hanged; Wycliffe's bones were burned; Charlemagne, Voltaire, Rousseau, Edward the Confessor, Edward I., James I., Charles I., have all had their coffins opened), the fathers sleep in peace, their burial place very jealously guarded by the Moslems. According to Josephus, the actual sepulchres are of white marble.

The price paid for the field and cave seems a high one. The money (in Hebrew, Keseph silver) was weighed. There were no coins in those days. Coins are said to have been first made by the Lydians, and Darius Hystaspes, about 538 B.C., struck a rude hemisphere of gold with a figure of an archer in relief on one side only. This was called a Daric. In Hebrew *darak* means to shoot (more literally, to tread) the bow.

The word coin does not occur in the Bible. It comes to us from the old French, and means a corner, or wedge. In ancient Egypt, as with some African tribes even now, rings of gold, silver, bronze, or porcelain were used as a medium of exchange.

GENESIS.—CHAPTER XXIV.

Marriage is the most important thing in the world, except baptism. In marriage we choose for life, in baptism for eternity. Marriage with the alien is the most thorny question that vexes the brethren. How clear the Bible is on the matter—marry whom you will, but "only in the Lord." If you would grieve your parents, imitate Esau; if you desire to draw vengeance on yourself, imitate Samson; if you wish to forsake God, imitate Solomon. Look at Ahab, trapped into blood-guiltiness by "that woman Jezebel." "What concord hath Christ with Belial? What part hath a believer with the unfaithful?" Come out and keep out.

What do you desire in your wife? Beauty, intellect, health, virtue? They can be found in the truth's circle. And ye sisters, what would ye? Manliness, gentleness, honesty, sobriety, bravery? These exist, and are fostered in the truth rather than in the world. What awful misery to be tied for life to an ungodly man. Better remain single. On the other hand, look at Abigail, Nabal's wife; Hannah, Samuel's mother; the widow who shared her last meal with Elijah, the Shunamite who cared for Elisha.

Ye servants, imitate Eliezer of Damascus, make your master's interest your own. Be faithful in all things. Serve your masters and mistresses well, and so serve the Lord well:

Mesopotamia means between the rivers. *Aram*, the highland; *Naharaim*, the two rivers. The land between the Tigris and Euphrates is thus designated, where Terah dwelt at Haran.

Men gave their names to their lands in those days; now men take their titles from the land, for instance, the Earl of Beaconsfield, Lords Wolseley, Derby, Kimberley, etc.

From this region Balaam came to curse Israel.

God's answer to acceptable prayer is immediate and complete.

The gate was the meeting-place for men, the well that of women. The Egyptians and negroes carry their pitchers on their heads; the Syrians on the hip or shoulder. Rebekah was of a kindly disposition. Teachers will easily interest the children with this narrative. The stranger at the well, the kneeling camels, the gift of bracelets and the circlet for the forehead. News of far-off relatives, Laban's salutation, the maiden's consent, the long camel ride to Canaan, Isaac meditating (the same word is used six times in Psalm cxix.—to bow down, muse, meditate), perhaps thinking of his mother, and praying about his wife. Then came the veiling, the meeting and the greeting. He loved her, she had given up all for him and his faith. What of us, brethren and sisters, when we meet our betrothed? He will be satisfied, we shall be happy. He gave his life for us. What have we given for him?

GENESIS.—CHAPTER XXV.

Sheba and Dedan were sons of Abraham. Abraham lived 175 years, 75 years in Chaldea, 100 in Canaan. Sarah died aged 127; Ishmael at 137.

The only way we know by which Rebekah could enquire was by prayer.

Esau means hairy, he was rough and robust; Jacob means supplanter, from sub and planta, the sole of the foot, he that holdeth the heel. He was boiling lentils in a pot; food is never kept ready prepared in an eastern house, it is cooked as required.

The eldest son receives a double portion at his father's death. This is what we understand by the birthright. So when Elisha asked for a double portion of Elijah's spirit, it does not mean twice as much, but count me as your eldest son (2 Kings ii. 9). Those scholars who do not come into the truth seem to me like Esau, despisers of their birthright. Jacob bought the birthright, obtained the blessing by deception, brought trouble upon himself; but after 21 years' affliction, was confirmed in the promises, and became father of the twelve tribes of Israel.

GENESIS.—CHAPTER XXVI.

Isaac had a similar experience to Abraham among the Philistines. Notice the name of the wells: *Esek*, strife; *Sitnah*, hatred; *Rehoboth*, room. Notice also the importance of water. Living water means running or springing water. Also Isaac's patience and forbearance. Esau added to his transgression by marrying two Hittite women.

GENESIS.—CHAPTER XXVII.

Some think Rebecca and Jacob justified in deceiving Isaac. We think nothing justifies deceit. Rebekah had been told the elder should serve the younger. She should have waited God's time. [But this *was* God's time. If Rebekah had not overheard Isaac's avowal to Esau Isaac would have blessed the wrong man. The whole matter was of "the purpose of God according to election." Of course, we must not deceive; but God found no fault with Rebekah, nor with Jacob in this matter. And God himself deceives the Esau class (1 Kings xxii. 21-23; Ezek. xiv. 9) and sends "strong delusion" upon the disobedient, "that they may believe a lie." Isaac "trembled very exceedingly" when he realised what had happened; and most emphatically upheld the blessing of Jacob; and said not a word against Rebekah, whom he could not but regard as God's instrument to turn him from a wrong purpose. Compare *The Ways of Providence*, chapter v.—Ed., C.M.] Isaac seems to have lived some time after this. In the next chapter we find Isaac confirming the blessing on Jacob, no doubt he realised it was the will of God. The blessing involved the supremacy and the birth of the Messiah. We do not think Rebekah ever saw Jacob again. Edom did afterwards throw off Israel's yoke. Esau now meditated murder, so Jacob was sent away, ostensibly to seek a wife, really to escape Esau's fury.

GENESIS.—CHAPTER XXVIII.

What a contrast between the way Isaac's and Jacob's wives were obtained. No servant, no camels, no presents, no retinue. Jacob started out an exile and alone, a little olive oil, some bread, and the staff that was the sign and companion of his wanderings till his death (Heb. xi. 21). See him, at night he comes to Luz (that is, a bending or curve). It is said the natural rocks resemble steps, and that the word translated ladder should be rendered stairway. Although not of much moment it seems rather likely. He lay with a stone for a pillow, under the stars, and saw a beautiful vision: Angels of God, steps up to heaven above, the Lord God of his fathers made himself known to him with glorious promises—I will be with thee, and keep thee, and bring thee back in peace. What comfort to the lonely exile. Jacob vowed to serve the Lord. He asked for bread and raiment, and promised the tenth of all to the Lord. This tenth or tithe was made a law, when the commandment was given at Sinai. Jacob built an altar here when the Lord brought him back (Gen. xxxv. 6, 7). Jacob called it the house of God and the gate of heaven. It represented to him access to God. Christ is our only way (Heb. x. 20).

GENESIS.—CHAPTER XXIX.

Re-invigorated, Jacob starts afresh on his journey, comes at last to the well, removes the stone, thus claiming relationship, kisses Rachel

(probably she was 12 or 13 at this time), explains who he is, and is welcomed by his uncle, Laban, with whom he stays a month, working for nothing. Probably Leah, being older, was kept at home.

Laban means white. His conduct was not so pure as his name. Perhaps the reason for substituting Leah was that owing to her tender (some take it to mean weak or dull) eyes, she would not so readily be chosen for a bride. What chiefly strikes me is that he who deceived his father, is now in turn deceived by his uncle. The bridal veil and the darkness would favour the deception. The custom Laban speaks of was very likely true, but he was guilty all the same. He broke his covenant. When Jacob complained, Rachel was given him at the end of a week, but on condition that he served another seven years. Evidently Laban appreciated his services, and recognised that God was blessing him because of Jacob. Jacob loved Rachel, Leah loved Jacob. We are all at cross purposes. Often it happens that those we love do not care for us; others, who love us, we treat with much less attention. Let us square ourselves round a little, and reciprocate the affection we receive. It was hard for Leah, but God blessed her, and gave her sons—Reuben (See! a son), Simeon (Hearing), Levi (Attachment, or Joined), Judah (Praise).

C. A. BOWER.

INTELLIGENCE.

BALSALL HEATH.—Our School has now been held regularly for about ten years. At present we have over 90 scholars on the register. The parents of more than half the children are not in the truth. Many of the scholars have been with us ever since the school first opened. Some are now brethren and sisters. We have in all eleven classes, all taught by brethren and sisters of the Temperance Hall ecclesia. The attendance showed an average of 75 per cent. The conduct of the scholars is very good. During the year three scholars from the senior class have been baptised. The lessons have been followed according to the Calendar. The Quarterly Addresses have been much enjoyed. The examiners report that the answers to the written questions were satisfactory. For our summer excursion we went to Rednal, on the Lickey Hills, driving in brakes through the model village of Bournville. After tea the prizes were distributed, and a happy day closed with singing and prayer.—W. ATHERTON, Supt.

BRADFORD.—Our Sunday School was commenced in its present form in October, 1900, so we have about completed our sixth year. Although not a large school (we number in all about 45 members), we have not been without success; the addition of several staunch and earnest young brethren and sisters being an eloquent witness of the result of the labour expended. We have three classes, Boys', Girls', and Infants'. The lessons for the boys' and girls' classes are taken

from the Sunday School Calendar; whilst the lessons for the infants' class are based upon simple Bible stories, and illustrated by a Bible picture-book. We also have a Senior or Mutual Improvement Class, the scholars being drafted into it as they reach a suitable age; whilst it is also open to all brethren and sisters and friends. Papers on various subjects are given by the brethren, and are followed by discussion. At this class we have an average attendance of over 20 each Sunday. During the year we hold two Sunday School treats, one taking the form of a Summer outing into the country, the other being a Christmas gathering, at which the scholars receive prizes for attendance, punctuality, and the writing of proofs. We have received copies of the new magazine; and, recognizing its value, feel sure it will meet with the success it merits.—HERBERT NORRIS.

BIRMINGHAM.—*Temperance Hall Sunday School.*—Our Sunday School has been in existence since August, 1868 (that is the first record I have). At that time it consisted of 45 scholars and 7 teachers. We now number (according to the register) 240 scholars, 18 teachers, superintendent, secretary, and assistant - secretary. The good work done by the school during its thirty-eight years of existence is beyond calculation. Not only is this so with regard to Birmingham, but its influence has reached far and wide. Those who were once scholars in this school now fill useful offices in connection with the truth both in the United Kingdom and in the Colonies. We follow the "Sunday School Association Calendar." Written examinations have been held in this school for many years. The questions for 1880 lie before me as I write. On Wednesday, August 22nd, our mid-summer treat took place at Sutton Coldfield in the park. About 270 scholars and parents spent the day together. At 5 p.m., we re-assembled at the tent, marched across the Park, took our reserved seats, and were whirled back to Birmingham. About 300 sat down to tea in the Temperance Hall at 6.30 p.m. After tea and singing practice (during the moving of the seats), the prizes were distributed by brother C. C. Walker. The prizes were for attendance and examination combined, first, second, and third; also a fourth prize, given to those scholars who had not lost one mark for attendance during the year, but had not obtained one of the first three prizes. The highest number of marks obtained in the school was 567. In the first class girls, out of ten names on the register, one had left, one had been ill, eight had not lost one mark during the year. We may truly say this has been a good year for the School. Sixty-eight prizes were given away, besides 47 Bible reading prizes. These are confined to the first three classes, and are given for reading the Bible according to the Bible Companion the whole of the school year. We rejoice greatly to say that 25 scholars have been baptised during the last twelve months.—C. A. BOWER.

NOTES.

We are again short of space and several items have had to be held over, including Letter from Australia, Article on Plants of the Bible, part of Conversation, and other things. We do the best we can under existing conditions.

PRIZES.—Owing to the greatly increased pressure of work during the month this subject has not received the necessary attention to formulate a satisfactory scheme; but it is decided to have prizes, and the arrangements will, no doubt, give pleasure to many when they are finally made. At the same time it must be remembered that prizes are only a small encouragement during childhood's years. "The prize, immortal life," is what we want to encourage all to strive for.

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Vol. V.

A VISIT TO A BIBLE FAMILY—(Continued).

LET us draw near, boys and girls, and hear what more Adam is able to say concerning God's preparation of the earth. Eve is anxious to know how God got rid of the water with which, as Adam has already said, the earth was enveloped. Adam is able to tell her that with God nothing is hard or impossible. He had only to say, "Let there be an expanse in the midst of the waters, and let it divide the waters from the waters," and, by the operation of His Spirit, it was so. Some of the waters floated upwards in the form of mist or vapour to become clouds, and some still remained upon the earth. Between these waters God placed a vast expanse—that which we point to as the sky or air. Can any boy or girl tell me the word which is used in our English Bible to describe this expanse? Quite right—"firmament." I suppose you can all say in what

language the Old Testament Scriptures were originally written? Yes, they were written in Hebrew or almost entirely so. Our Bible is therefore a translation. Most Hebrew scholars are agreed that "expanse" and not "firmament" gives the correct idea of the original Hebrew word. "In my Bible it says 'expansion' in the margin." "And I have the revised version of the Scriptures, and in the margin of that it says 'expanse.'" I am glad, dear children, to see some of you with such valuable helps as reference Bibles and copies of the revised version. Those of you who do not possess these should ask for them when next you are invited to say what book you would like for a prize. Expansion and expanse bear the same meaning. When you learn—as no doubt you will do as you grow older—the many purposes which this expanse serves, you will be lost in admiration of the wisdom displayed by God in His work of creation.

"I know—it contains the air we breathe." Yes, that is one purpose and a very important one. There are others. By the laws which relate to the expanse, snow, hail, wind, and storm, as well as rain, are formed.

"I like snow but I don't like rain." Little boys and girls often grumble at rain, and bigger ones, too, sometimes. But rain is necessary to our existence. It keeps the springs and rivers supplied with water for our use. Without rain we should not have flowers, fruit, or any living thing at all.

Hush! Adam is just saying: "God made the expanse (or firmament), and divided the waters which were under the firmament from the waters which were above the firmament, and it was so. And God called the firmament heaven. And the evening and the morning were the second day."

"Does that mean the heaven where God is?" No, Adam has merely been describing those things that meet his gaze as he stands upon the earth. Heaven simply signifies that which is high. In the Bible the word is used in several ways. It is applied to the glorious abode of the great Creator, which is spoken of as the "heaven of heavens," "heaven thy dwelling place." It is also employed for the expanse or firmament through which the birds fly and through which the vapour ascends and the rain descends. It is this heaven of which Adam has been speaking.

But listen! Adam is describing to Eve how God dealt with the waters which yet remained upon the earth—how He collected them together into mighty oceans and caused the great tracts of land to appear. He is just saying: "And God said, Let the waters under the heaven be gathered together unto one

place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good."

"How did God keep the sea in its place?" Men who are always searching into these things are sometimes able to suggest explanations of God's mighty works. But the explanations show laws at work which are quite as marvelous as the facts for which they account. Men tell us of the sea being held in place by the law of gravitation and other forces, which both big and little people find hard to understand. But whatever laws or forces man is able to discover, God is the Author of them. None but God could deal with such mighty things as oceans and such like. He had power to say to the sea: "Hitherto shalt thou come but no further: and here shall thy proud waves be stayed" (Job xxxviii. 11), and as He decreed so it was. He had both strength and wisdom to make laws which should govern the sea, and keep it in its place. As the Psalmist says: "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."

Have any of you ever tried to hold a teaspoonful of water in the hollow of your hand? If you have, you will know how difficult it is to do so. And yet God is said to have measured the great waters of the earth in the hollow of His hand. Of course this is a figure of speech. Nevertheless, it shows to us that God has more control over the oceans than we have over a teaspoonful of water held in our hands. Adam and Eve's interesting conversation has, for the time, ended. We hope, however, to hear, on a future occasion, something more concerning the work of the third day.

C. H. J.

BIBLE HIDE AND SEEK.

A PERSON.

Hide.—I have thought of a person.
Seek.—Man or woman?—Man.
 Old or New Testament?—New.
 Was he an apostle?—No.
 A disciple?—Yes.
 One of the seventy?—I should not think so.
 Do we read of him before or after Christ's ascension?—After.
 Was he a good man?—Yes.

Jew or Gentile?—Jew.
 Did he live in Palestine?—No.
 In Greece?—No.
 In Italy?—No.
 Somewhere in Asia Minor?—Yes.
 Did he have anything to do with any of the apostles?—Yes.
 With Paul?—Yes.
 Was he a young man?—We are not told.
 Did he accompany Paul in his travels?—No.

Was he married?—It is not recorded.
 Did he speak to Paul?—Yes.
 On several occasions?—We only read of him speaking to him on one occasion.
 Did he come to a knowledge of the truth through Paul's preaching?—No.
 Through Peter's?—We are not told how he came to a knowledge of the truth.
 Might it not have been through Paul?—No.
 Do we read of him often?—No.
 Did he deliver a message to Paul from God?—Yes.
 Was he a prophet?—He is not spoken of as such.
 Did he perform any miracles?—Yes, one.
 Was Paul present when he performed it?—Yes.
 Would it have been possible for him to have done it if Paul had not been there?—No.

A PLACE.

Hide.—I have thought of a place.
Seek.—Old or New Testament?—Old.
 Was it a city?—Yes.
 An important city?—Not very.
 Is it in existence to-day?—I think not.
 Do we read of it at all in the New Testament?—No.
 Is it mentioned in the early part of the Old?—No, about the middle.
 In the time of the Kings?—Yes.
 Do we read of it only at one particular stage of Bible history?—More mention is made of it at one particular stage, but we read of it occasionally at other times.
 Was it in Palestine?—Yes.
 Did it belong to the kingdom of Israel or Judah?—Judah, in later times; but it is before the division of the kingdom that we read most about it.
 Did any prominent people live there?—Yes.
 Many?—Two.
 Was either of them a king?—No.
 Were they connected with each other in any way?—Yes.
 Were they related?—Yes.
 Husband and wife?—No.
 Brothers?—No.
 Father and son?—Yes.
 Was any other prominent person associated with the place?—Yes.
 A king?—Yes.
 Was it a king of Israel?—Yes.
 Did he visit it?—No.
 Did he send one of his servants there?—Yes.

To find someone who was hiding there?—No.
 Was David connected with the place in any way?—Yes.
 Was he the king?—No.
 The servant?—No.
 Was he the one to whom the servant was sent?—No.
 Was the servant to perform a certain act?—Yes.
 Did the act affect David in any way?—Doubtless it grieved him.
 Did the servant kill anybody there?—Yes.
 Many people?—Yes.
 Was David in the city at the time?—No.
 Was he ever there?—Yes.
 Was he the indirect cause of so many being put to death?—Yes.

A THING.

Hide.—I have thought of a thing.
Seek.—Old or New Testament?—Old.
 In the early part?—Yes.
 Before or after the flood?—After.
 In the time of Moses?—No.
 Before?—Yes.
 In the time of Abraham?—Yes.
 Is it mentioned more than once?—It is mentioned two or three times in one chapter but nowhere else.
 Was it large or small?—A fair size.
 Hard or soft?—Hard.
 Valuable?—No.
 Useful?—Yes.
 Was it a living thing?—No.
 Was it wearable?—No.
 Eatable?—No.
 Could it be carried?—Yes.
 Was it an article of daily use?—Yes.
 Did it belong to Abraham?—No.
 Did he use it in any way?—No.
 Had he anything to do with it?—No.
 Did he see it?—No.
 Had Sarah anything to do with it?—No.
 Do we read of it in connection with Hagar?—No.
 Had one of Abraham's servants something to do with it?—Yes.
 Was anyone else associated with it?—Yes.
 One or more persons?—One person.
 Man or woman?—A woman.
 Did she use it for the benefit of someone else?—Yes.
 And by so doing she brought about a great change in her own life?—Yes. M.F.J.

GOING UP TO JERUSALEM.

“**T**HREE times in the year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles; and they shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee” (Deut. xvi. 16, 17).

Who does not enjoy a holiday? Well, I don't know. If we are to judge by the cart-loads and brake-loads of children we see passing through the streets of Birmingham, returning from a day in the country, singing “We've had a happy day,” and shouting Hurrah! they enjoy holidays first rate.

I am sure we older folk enjoy a little rest and relaxation from toil. To sit quietly while the little ones gather flowers, or to watch them building castles of sand while we build castles in the air, and dream of bright futures for the little ones we love. (Alas, they do not always come true.)

But our holidays always seem to be something short to me. How I would like a holiday such as the Israelites had. At the great feasts, a caravan would start in the north from Dan; another in the south would start from Beer-sheba, following the great main road to Jerusalem. Little bands would join the party, for every male must go. Women were not commanded; those who could went, the others, no doubt, stayed at home nursing their little ones, and thinking of, and praying for the loved ones, fathers, husbands, and sons who had gone up to Jerusalem. It was always “up” to Jerusalem, for Jerusalem was a city set on a hill that could not be hid. The rich and the poor met together (Prov. xxii. 2), for they were all brethren, and one God was the Father of them all.

Going up to Jerusalem! What for? To worship God in the beauty of holiness, in His

holy temple, the house of prayer in the city of the Great King. Too often our holidays are disappointing because worship does not enter sufficiently into them. Our picture this month represents the halt when the sun grew hot, for travelling was mostly done in the early morning and the cool evening. Under the shade of a terebinth tree, or the side of a hill, the tent was pitched. At night watchers would be set. The priests accompanied the people, and so portions of the Law would be read and prayer offered. Friends and relatives would group together. Some would relate incidents of former journeys, some speak of the beauty of Jerusalem, others of the magnificence of the Temple, and its stones of wondrous size; like the disciples in later times (Luke xxi. 5).

No doubt the goodness of God to Israel, the wonders of creation, His mighty deeds at Sinai, in Egypt, and at the Red Sea, would all be talked about. There would be some boys of twelve going up for perhaps the first time, to touch the sacred scroll of the Law, and be acknowledged as belonging to the *Benai Israel* (sons of Israel). There would be grey-bearded old men going up for the fortieth time. Onward they go, resting by day beneath tents, trees, or rocks, at night under the silent stars, on the green grass, beneath the canopy of heaven.

There are fifteen Psalms called “Songs of degrees.” They are Psalms cxx. to cxxxiv. The word translated “degrees” really means “ascents,” and is translated so in some places. These are thought to be the Psalms sung on the way to Jerusalem to keep the feasts. How well they express the feelings of the true-hearted son of Israel—“I was glad when they said unto me, Let us go into the house of the Lord,” “The Lord is thy keeper,” “He that keepeth Israel will neither slumber nor sleep,” “Except the Lord build the house, they labour in vain that build it,” “Blessed is every one that feareth the Lord.”

Arrived at Jerusalem, some pitched their tents on the side of Olivet, others were accommodated in the Holy City, for every householder set apart one room as a guest-chamber at feast times. The rich helped the poor, all gave gifts to the Temple. In these holidays, or rather as they truly were holy days, worship lay at the root and the result

Now, dear children, there is to be another Temple set up by and bye, far more beautiful than the former. All the peoples of the earth who are left alive will go up to worship in that glorious house of prayer for all nations. We hope, like the priests of old, to go up with them, only we hope to be immortal then. We would like you to grow up God-



GOING UP TO JERUSALEM.

was righteousness. The tribes were knit together. God watched over those they left behind them (Ex. xxxiv. 24)—indeed, it is written concerning the holy land that it is "a land which the Lord thy God careth for, the eyes of the Lord thy God are always upon it from the beginning of the year even unto the end of the year" (Deut. xi. 12).

fearing men and women that you also may (if you learn the truth, be baptised and do what is right in God's sight) go and see the King in his beauty, and behold the land that is very far off and praise God in His holy Temple. There will be no weeping then, and no sorrow for those who belong to God.

UNCLE BOWER.

THE SHEPHERD.

Portions to be studied:—Ezekiel xxxiv., Psalm xxiii., and John x.

ABEL was a keeper of sheep, but Cain was a tiller of the ground" (Gen. iv. 2); Abram "had sheep, and oxen," etc. (*ibid* xii. 16); Isaac "had possession of flocks" (*ibid* xxvi. 14); Jacob and his sons had vast flocks (*ibid* xlvii. 1); Job had seven thousand sheep in the early part of his life (Job i. 3), and fourteen thousand in the latter part (*ibid* xlii. 12). These and many other statements in the early historical books of the Bible show what an

and her people a joy" (v. 18). Not only were the plains devoted to pasturage, but the hills and mountainous districts, such as Carmel, Gilead, and Bashan afforded large grazing areas also. All who chose took their flocks to them. When the grass of one part was eaten, the sheep were taken to another place. Nearly all the land was common—that is, it did not belong to one man more than another. The Downs in England and the Highlands of Scotland are examples of this kind of pastur-



TAKING THE STONE FROM THE WELL'S MOUTH.

important place the keeping of sheep occupied in the industrial pursuits of men. In fact, previous to the time when Israel went into Egypt, it was among them almost the only industry.

The flocks of the patriarchs were exceedingly large — many thousands — and you perhaps wonder how so many could be fed. It was because the land was open to every one. The plain of Sharon and the valley of Achor were pasture land, and will be so again (Isa. lxxv. 10) when the Lord "creates Jerusalem a rejoicing

age, but they cannot be compared with the vast pastoral regions of the East.

In those early times the only ways by which a man could possess land was to cultivate it, or to dig a well in it. He could dig the well almost where he liked. He would choose a spot in the centre of a large pastoral area, dig his well, and dwell by it. "Isaac dwelt by the well Lahai-roi" (Gen. xxv. 11).

Palestine is a hot country, and most of the rivers are dried up in summer. Hence the well was of supreme importance; it gave a

supply of fresh water from below. And it was important to protect them from the depredations of enemies, and from the sand blown from the surface of the parched soil. They were therefore covered with large stones and sometimes secured with locks. The sheep were, as a rule, brought to the well and watered by the daughters of their owner.

It was beside the well in Haran that Eliezer met Rebekah, the daughter of Bethuel, and adorned her with the jewels sent by Abraham (Gen. xxiv.). It was at the same well that Jacob encountered Rachel "with her father's sheep; for she kept them," and "Jacob went near, and rolled away the stone from the well's mouth, and watered the flock of Laban, his mother's brother" (Gen. xxix. 9-10).

At another well, Moses, when he fled to Midian, saw the seven daughters of the priest of Midian; "and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock" (Ex. ii. 16-17). Thus we see that the daughters as well as the sons took care of the sheep. They fondled

the tiny lamb, cared for the sick and the injured, and delighted to promote the growth and welfare of the flock.

The shepherd's life was by no means an indolent one. He had to encounter much exposure, great privation, and, frequently, extreme peril; and the good shepherd often had to display great courage and ingenuity to protect his flock. Jacob served Laban for twenty years, and at the end said "In the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes" (Gen. xxxi. 40).

This great difference between the temperatures of day and night is characteristic of all hot, sandy countries. The sand holds little or no moisture, and therefore very rapidly becomes hot under the influence of the sun, and at night loses the heat so quickly as to cause many degrees of frost. Frequently the wild fruits of the wilderness--wild figs and the fruit of the locust-bean--together with some wild honey, were the staple food of the shepherd.

(To be continued.)

CITIES OF THE BIBLE.

III.—BETHLEHEM.

A CITY six miles south of Jerusalem. It was at first called Ephrath, or Ephrathah, meaning fruitful. Sometimes it is called Bethlehem-Ephrath, sometimes Bethlehem-Judah, to distinguish it from another Bethlehem in the tribe of Zebulun.

Solomon's Pools lay to the south of Bethlehem; to the south-east stood Tekoa, the home of the wise woman whom Joab sent to David to intercede for Absalom (2 Sam. xiv). Also the prophet Amos lived at Tekoa. Farther to the south-west lies the valley where Sennacherib's army was destroyed by the Angel of the Lord. On the north-east of Bethlehem is a valley; this is the place where, it is said, the Angels appeared to the Shepherds.

There has never been any doubt or dispute about the site of Bethlehem, as it has always been an inhabited place, and from its sacred associations has been visited by an unbroken series of pilgrims and travellers. At the present day it is called Beit-lahm. It is situated on a hill of limestone which runs east and west.

On the sides of the hill, which is about a mile long, are terraced gardens, with olive trees, fig trees, and vines. Some years ago the village was a large straggling place with one principal street. The roofs of the houses were flat, and on every housetop was an apiary (bee house), made up of a series of earthenware pots.

Although originally of little consequence, Bethlehem is honoured as being the burial place of Rachel (hence Jeremiah speaks of Rachel weeping for her children (Jer. xxxi. 15), that is the mothers of Bethlehem weeping for their little ones slain by Herod (Matt. ii. 18).

The home of Naomi, Ruth, and Boaz. The birthplace of David; from this circumstance it is called by Luke, the disciple, "the city of David"; also of Zeruah and her three sons, Job, Abishai, and Asahel. Many events in the life of David are connected with Bethlehem. On the neighbouring hills he fed his flock; from the wild gorges came the lion and the bear he slew. Dr. Clarke found a well of pure delicious water, which he believes to be the water David so longed for when his three mighty

men broke through the Philistine host and brought it at the risk of almost certain death. He would not drink it, but poured it out before the Lord (2 Sam. xxiii. 15).

Bethlehem was fortified by Rehoboam. It was the last resting place of the remnant that *would* go down into Egypt after the destruction of Jerusalem (Jer. xli. 17). Some of its children returned from the captivity (Ezra ii. 1). Unquestionably the chief glory of Bethlehem lies in the fact that Jesus the Saviour was born there; even though it was in a manger, and evidently in poor circumstances.

A gorgeous church, with Corinthian columns, cedar wood roof, chandelier, hanging lamps, and two spiral staircases leading down to the "Grotto of the Nativity," are shown by the priests. The church was originally built by the Empress Helena, mother of Constantine the Great. It was demolished by the Emperor Justinian, to make way for a more sumptuous edifice. A rich altar marks the place where the Redeemer is said to have been born.

In Matthew's account, it is stated that the magi, following the star, came to *the house* where the child was. It is therefore at least probable that most of those who came to

Bethlehem to be enrolled had now returned home; and that room was now found for Joseph and Mary in the house itself.

The Church of St. Helena is within the walls of an Armenian monastery, the inmates of which make beads and crosses, and mark emblems by means of gunpowder upon the persons of pilgrims.

They also carve in mother-of-pearl and make inkstands of a hard black wood like ebony.

Micah the prophet says, "Thou, Bethlehem-Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth *unto me* that is to be ruler in Israel." He has been promised from the garden of Eden, he has been, he will come and not tarry; when he comes he will sweep away the refuge of lies, and the things whereby dishonest gain is obtained; he will wear a crown of glory, and will rule a king in splendour, when the false gives place to the true.

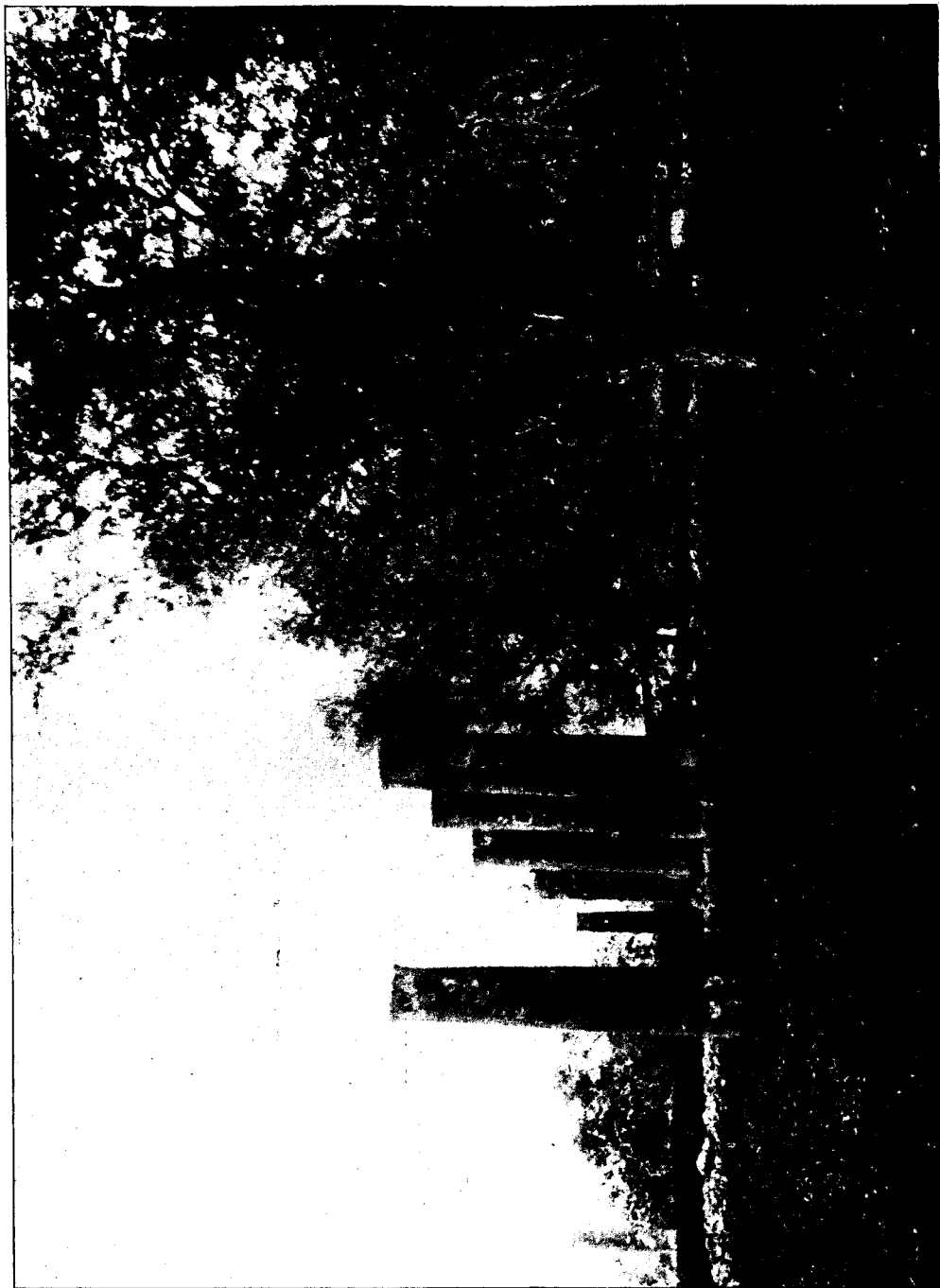
May we be counted worthy (whether we visit these scenes and places in this life or not) to see the King in his beauty, and to behold the land that is very far off. C. A. BOWEN.

THE HILL OF SAMARIA.

THE large picture this time represents the top of "the hill of Samaria;" and the row of columns standing among the olive trees is a memorial of Herod the Great. They are about 16 feet high and 2 feet thick, and there are many more on the other side of the hill beyond these, and many others behind the spectators' point of view, down the hillside. Herod greatly beautified Samaria and called it *Sebaste*, which is the Greek equivalent of *Augusta* in honour of Cæsar Augustus, and this name *Sebaste* has got transliterated into Arabic and now appears as *Sebastieh*. So here is a name, and here are columns that take us straight back to Christ at once. He no doubt frequently saw this place in its glory.

It is a beautiful place a few miles north-west of Shechem. The original name in Old Testament times was *Shomeron*, which means a watch-tower, and well describes the point of vantage that the hill affords. And the original owner's name was *Shemer* (1 Kings xvi.), which seems

to be a coincidence. This man sold his possession to Omri, which he had no right to do (Lev. xxv. 23), and Omri built the city. He was a wicked king, and so was Ahab who followed him, and his sons after him, and Samaria became a stronghold of lies and Baal worship. Elijah and Elisha both testified against this place and wrought miracles here. Here Jehu cut off the Baal worship, and the 70 sons of Ahab were here slain. Here afterwards a mixed worship was established by the remnants returned from the captivity of the ten tribes, so that the Lord Jesus had to say to the woman of Samaria (the province Samaria, not the city—it was at Jacob's well, some ten miles away from this spot), "Ye worship ye know not what." The place is desolate now, as the prophets said it should be (Hos. xiii. 16; Mic. i. 6); but it will be regenerated by and by, and graced with the immortal presence of the prophets and apostles who once were outcasts in the days of the Omris and Ahab and Herods, but will then be princes for ever in the day of Christ.—Ed.



THE HILL OF SAMARIA : HEROD'S COLUMNS.

CONVERSATIONS ABOUT THE TRUTH.

BETWEEN A FATHER AND HIS CHILDREN.—No. 4.

Father.—Last time we were talking about the trees of the garden. Adam and Eve were allowed to eat of all of them except one.

Eva.—Which was that?

F.—It was a tree that stood in the middle of the garden. God told them not to touch that.

E.—Why? was it nasty?

F.—No; it was good. It was beautiful to look at and sweet to the taste.

E.—Why would not God let them eat it?

F.—Well, He wanted them to know they must obey Him; and you know He could not do it very well, except by telling them not to do something they would like to do. You know I told you this morning not to touch the preserve, and you did it when I was out, and I had to whip you, because you disobeyed.

E.—Did Adam touch the tree?

F.—Yes.

E.—What made him do it?

F.—Eve persuaded him. She told him he would be ever so much better if he had some of the fruit.

E.—Was that true?

F.—No.

E.—What made her do it?

F.—A serpent told her so.

E.—A serpent!

F.—Yes, the serpent that was in the garden.

E.—But a serpent cannot speak.

F.—Not the serpents that are now; but the serpent that was in the garden was a speaking serpent. God could as easily make a speaking serpent, as a speaking bird.

E.—Is there a speaking bird?

F.—Yes, the parrot.

E.—Oh yes; there is a polly at granma's house, and it always says, "Pretty Polly; Good morning! How are you to-day, my pet?" But it does not talk sense.

F.—No, but if it thought sense, it would talk sense. Now, the serpent had some sense, so when it spoke, it spoke more wisely than a Polly.

E.—Was God angry when they ate the fruit?

F.—Yes, very.

E.—What did He do?

F.—He told Adam that since he had disobeyed, he would have to leave the garden and dig the ground, and that he would grow

weaker as he grew older, till, at last, he should die, and return to the ground from which God took him.

E.—And did he leave the garden?

F.—Yes, God drove them both out, and oh, they cried so bitterly as they were leaving.

E.—What a pity the serpent told them to eat the fruit.

F.—What a pity rather that they didn't obey. No doubt the serpent was allowed to be there to try them. Obedience is not worth much unless it is strong enough to stand any trial. There was another tree in the garden that had the power of making them immortal. If they had continued obedient a long time, God would have allowed them to eat of this tree, which was called the Tree of Life. But as they had been disobedient, God drove them out of the garden, and placed a flaming sword between them and the Tree of Life, lest they should go to it and eat, and become immortal sinners, which would have been a dreadful thing.

E.—Why?

F.—Because sinners are unhappy, as you will understand better when you grow older; and if God had allowed Adam and Eve to become immortal in a state of sin, it would have established misery on the earth for ever; whereas, sinners die, and there is an end to their misery.

E.—But they will be raised when Christ comes?

F.—Some will, to be punished, but at last they will die, and only those be made immortal that have been obedient to God.

William.—You have not told us why we are mortal?

F.—Well, we are Adam's children, and have just the nature he had, so that if he was mortal, we must be. Besides, we have all been disobedient, and all disobedience is sin, and the wages of sin is death.

W.—Then how can we ever be immortal?

F.—Because God laid our sins upon Christ, and he died for us and rose again; and God has appointed that all who believe and obey Him, will have their sins forgiven, and be raised and made immortal at the appearing of Christ.

W.—It was what the serpent said that brought it about.

F.—Yes, but the real cause of the evil lay in their believing the serpent instead of God, and doing what it told them to do directly contrary to what God had told them. And so when they were sentenced to die, and to leave the garden, they were angry with themselves for having listened to the serpent, and cried very much.

W.—What became of them after they left the garden?

F.—They went to live in the woods close by, and Adam had to work hard to get food, because there were no trees hanging with fruit all round them, as there were in the garden.

W.—Did God never speak to them after that?

F.—Oh yes; but not in the same free and friendly way that He did before. While they were in the garden and obedient, the angels used to come and see them regularly, but after they were driven out they did not come, but Adam and his wife had to go before the cherubim at the east end of the garden, and worship.

W.—What was the cherubim?

F.—Cherubim is the Hebrew plural of Cherub, and means several cherubs.

W.—What is a cherub?

F.—A winged figure used as a symbol of the divine presence.

W.—What is a symbol?

F.—Anything used to mean or represent something else.

W.—I don't understand that.

F.—Well; you had a letter yesterday from your cousin; how did you know it was from him?

W.—Because his name was on it.

F.—Well that name was his symbol. It was not himself; it represented him. Again; look at this penny (showing a coin): what do you see on it?

W.—A lady sitting on a shield.

F.—Why is that there?

W.—I don't know.

F.—Well; it is to represent the British Government. It is the symbol of the British power. You saw those flags they had out in the street yesterday. They had lions on them. Why had they lions on them?

W.—It means England, doesn't it?

F.—Yes; the lion is used to represent the British power, so that it is the symbol of the British power. Do you not perceive what is meant by a symbol?

W.—I see now.

F.—Well; cherubim were used as the symbol of God's presence. Two were placed over the mercy seat in the tabernacle that God ordered Moses to make. Many were woven in the curtain of the tabernacle, and afterwards, figures of them were made in the carved work of the temple, and on the brazen sea. Ezekiel, Isaiah, and John saw the same in bright vision. No doubt the cherubim in Eden were bright; but we shall know more about them when we meet Abel in the Kingdom of God.

W.—Are God and angels the same?

F.—Not exactly.

W.—You said that God used to speak to Adam before he was disobedient, because the angels used to come and see him.

F.—Well; angels are messengers that God has made of the same nature as Himself; and when He wants anything done or a message sent, He sends them, and they are then spoken of as God, because they appear for God and speak for Him, and say exactly what He would say, because they are joined to Him by the spirit of which they are made. God and angels are connected in a different way from a man sending errand boys. The errand boys may forget or not properly understand what the master sends them for. It is only by the master's words that they know what he means; but God and the angels are all wrapped up in the one spirit that flows out from the Eternal Father, so that they feel what God means, and when they speak, it is as much God speaking as if He were Himself to utter His voice from heaven.

W.—Are the angels like us?

F.—We are like them. We are made in their image, but not of the same substance. They are made of Spirit while we are made of the dust, so that we are a little lower than they. In the resurrection, Jesus says we shall be equal unto them, and die no more. We shall then be made of Spirit which is incorruptible.

W.—I thought you once said that it was this body we have now that was to be made incorruptible?

F.—That is true.

W.—Then how can we be made of spirit, if it is this body made of dust?

F.—This body is to be changed by the Spirit. Just as God made the dust into flesh at first, so is He going to change the flesh into spirit.

W.—Oh, I see. Shall we have wings then?

F.—No; what makes you ask such a question?

W.—All the pictures of angels in books have wings, and I thought you said we were to be like them.

F.—We are like them now in form, and we shall be like them both in form and substance, but they have no wings.

W.—Why is it put in the pictures?

F.—Because those who made the pictures didn't understand. They have confounded the angels with the cherubim.

Eva.—But the angels couldn't fly up without wings!

F.—Yes, my dear, they could.

E.—Could they?

F.—Yes; did you never hear about Christ ascending to heaven?

E.—Oh, yes.

F.—Had he wings?

E.—No.

F.—How did he go up?

E.—I don't know.

F.—By the Spirit. The Spirit is the power of all things; and when men are in the Spirit, they move hither and thither, up and down, far faster than wings could take them.

W.—You told us in the first conversation that we were all in the Spirit just as we are in the light.

F.—True, my boy; but you know there are different meanings to the same words sometimes. In this body we are in the Spirit in the same way that we are in the air; but then we shall be changed into the nature of Spirit, and will therefore be in the Spirit in a higher sense.

E.—I would like to hear more about Adam.

F.—Well, after a while, Adam had boys and girls who grew up to be men and women, and helped in the digging of the ground. One of the boys was called Cain, and another Abel. Abel was good and obedient, but Cain was bad. One day, after they grew up, both brought an offering to God.

E.—What is an offering?

F.—Anything given or offered to God.

W.—We cannot give anything to God, can we, father? Doesn't everything belong to Him?

F.—Everything belongs to Him; but He gives us things to be our own, and then they belong to us, and we can either keep them or give them to Him, according as we are disposed.

W.—But He doesn't require the things He gives us.

F.—He doesn't need them. He could do without them or without us: but it has pleased Him to ask both us and the things that are ours sometimes. He does this to improve us and prepare us for the higher state to which we shall rise if we please Him.

W.—What did Cain and Abel offer?

F.—Abel offered a lamb; Cain offered fruit. Each built an altar to offer it on.

W.—What is an altar?

F.—It was a sort of low table made by building a lot of stones one upon another.

E.—Did the lamb stay on the altar?

F.—It couldn't go off.

E.—Why?

F.—Because it was dead.

E.—Did somebody kill it?

F.—Yes: Abel.

E.—Why did he kill it? Was it a naughty lamb?

F.—No, no: God told him to kill it, and pour out the blood.

E.—Why did God tell him to do that?

F.—Well, you see, Adam and all his family were sentenced to die because of sin, and when they approached God to worship Him, God required them to do it through a slain lamb, that they might know they were condemned, and that only through a righteous one dying for them could they be saved.

E.—That was Christ.

F.—Yes, he was meant by the lamb. He is called "the Lamb of God that taketh away the sin of the world."

W.—Did Adam and Eve and Abel know that Christ was meant by the lamb?

F.—They did not exactly understand. They just did what God told them to do, having faith that He would save them at last. We understand it because Christ and his apostles have explained it.

W.—You say Cain brought fruit: why didn't he bring a lamb?

F.—Well, I suppose he thought it was better to bring fruit than kill a poor lamb. It was a wrong thought, though it seemed right to Cain.

BIBLE PUZZLES, ETC.

ACROSTIC.

1. In the balance seemed to hang the apostle's fate,
While all the heathen tradesmen yelled "She's great"!
2. A race of giants sprang from this man's son,
Long-necked and tall. They perished every one.
3. He seemed a murderer escaped to land
When this dread creature fastened on his hand.
4. We know no ill nor good of him, but rather
That he was of a prophet great the father.
5. Half fish, half man, worshipped by heathens dark,
Prostrate and broken lay before the ark.

Kings and priests we hope to be,
In the coming age;
If we do right worthily
In God's work engage;
One of each of these you'll see
Hidden rather carefully
If you scan this page.

ANAGRAM.

A country, behead, and you will find
An animal used in sacrifice.

TWO KINGS' NAMES.

A A B C D E E H N N R U Z Z.
A B C E E H I N N R S.

C. A. BOWER.

SQUARE WORD.

1. Although one fell with but an army's shout,
No ancient city was complete without.
2. Small and bitter, almost round,
Like a plum, my fruit is found.
3. Without this virtue, greatest of the three,
Our life indeed would but a misery be.
4. When Israel wandered through the desert lone,
They longed for this. In Egypt it was grown.

QUESTIONS.

19. Which is the first monument spoken of as being erected in memory of the dead?
20. What exalted person was put to a violent death on the sabbath day?
21. On what occasions did royal banquets lead to great sin?
22. Who was the only man forbidden to marry?
23. Who is the only woman whose age at death is recorded?
24. Where is the penknife mentioned?

ANSWERS TO BIBLE PUZZLES.

Double Acrostic (page 45). Genesis-Numbers:
Thus:—

G i d e o N
E s a U
N a h u M
E l i a s h i B
S h u n a m i t E
I t h a m a R
S i l a S

Missing Letter Puzzle (page 45):—

1. I am the way, the truth, and the life.
2. I am the Rose of Sharon, and the Lily of the Valley.

Diamond Puzzle (page 45):—

P
B E E
P E A C E
I C E
E

ANSWERS TO QUESTIONS. (Page 45.)

12. The three friends of Job:—Eliphaz, Bildad, and Zophar. (See Job ii. 11-13.)
13. Acts xii. 19. When the angel had released Peter, Herod caused the keepers of the prison to be put to death.
14. Judges xii. 1-6. The Ephraimites could not pronounce the word Shibboleth, and were slain by the followers of Jephthah at the fords of Jordan.
15. Joseph. His bones were carried from Egypt at the Exodus, and were buried in Joshua's days. (See Jos. xxiv. 32).
16. Zedekiah. His eyes were put out before he was taken to Babylon, where he died—thus fulfilling the prophecy concerning him. (See Ezek. xii. 13; Jer. xxxix. 7).
17. Three times. (1) In the days of Abraham, Gen. xii. 10; (2) Isaac, Gen. xxvi. 1; (3), Jacob, Gen. xlii. 5, etc.
18. Moses.

ALL THE LETTERS OF THE ALPHABET.

Six verses containing all the letters of the alphabet except the letter Q:—

| | Ch. | v. |
|---------------------|---------|----|
| Joshua | vii. | 24 |
| 1 Kings | i. | 9 |
| 1 Chronicles | xii. | 40 |
| 2 Chronicles | xxxvii. | 10 |
| Ezekiel | xxviii. | 13 |
| Haggai | i. | 1 |

THE STORY OF THE DOVE.

"Tell me a story, please," my little girl
Lisp'd from her little bed. I bent me down,
And told her how it rained, and rained, and
rained.
Till all the flowers were covered, and the trees
Hid their tall heads; and where the dwellings
stood
And people lived, a fearful deluge rolled;
Because the world was wicked and refused
To heed the words of God.

But one good man,
Who long had warned the wicked to repent,
Obey and live, taught by the voice of God
Had built an ark, and thither with his wife
And children, turned for safety.

Two and two (the clean by sevens),
Of beasts, and birds, and creeping things he took,
With food for all, and when the tempest roared,
And the great fountains of the sky poured out
A ceaseless flood, till all beside were drowned,
They in their quiet vessel dwelt secure.

And so the mighty waters bare them up,
And o'er the bosom of the deep they sailed
For many days. But then a gentle dove,
Loosed from the casement of the ark, spread forth
Her lovely pinion o'er that boundless wave.
All still was desolate. No chirping nest,
Nor face of man, nor living thing she saw,
For all the people of the earth were drowned
Because of disobedience.

Nought she espied,
Save wide, dark waters, and a frowning sky,
Nor found her weary foot a place of rest.
So, with a leaf of olive in her mouth,
Sole fruit of her drear voyage which she had
plucked
From off the tree top now first visible,
With drooping wing the peaceful ark she sought.

The righteous man that wandering dove received,
And to her mate restored, who, with sad moans,
Had mourned her absence.

Then I looked
Upon my child to see if her young thoughts
Wearied with following mine. But her blue eye
Was a glad listener, and the eager breath
Of pleased attention curbed her parted lip.

And so I told her how the waters dried,
And the green branches waved, and the sweet
buds
Came up in loveliness, and that meek dove
Went forth to build her nest, while a thousand
birds
Awoke their song of praise, and the tired ark
Upon the breezy breast of Ararat
Reposed, and Noah with glad spirit reared
An altar to his God.

Since, many a time
When to her rest, ere evening's earliest star
That little one is laid, with earnest tone,
And cheek close pressed to mine, she fondly says
"Tell me the story of the dove."

(Selected, a few words altered.)

THE SUNDAY SCHOOL LESSONS.

GENESIS.—CHAPTER XXX.

Bilhah and Zilpah did not repeat Hagar's mistake and despise their mistresses. Bilhah means modesty; Leah, languid; Rachel, ewe; Zilpah, dropping. The sons of Bilhah were counted as Rachel's, so she named them; those of Zilpah were named by Leah. Dan means judge; Naphtali, my wrestlings. Referring to the birth of Gad, the Revised Version reads, "Leah said 'Fortunate' and called his name Gad," that is Fortune—probably this is more accurate. Asher means happy; this is the word frequently translated "blessed" in the Psalms. Issachar, my hire; Young says, "Of Issachar, as an individual, not a word is recorded after his birth." Zebulun means dwelling; Dinah, judged or avenged; Joseph, add.

Reuben would be perhaps six when he found the love apples or mandrakes. The plant is sup-

posed to have given rise to many superstitions owing to the curious shape the root takes.

As soon as a son was born to the wife he loved, Jacob wished to be gone. Laban was unwilling to part with one who had brought a blessing upon his house, but was mean enough to change the terms of his agreement ten times in six years. Those who talk of Jacob's "cunning" should read xxxi. 12, 13, 42—verse 37, "pilled" means peeled. The Poplar, Hebrew Libneh (from the same root as Lebanon, the white mountain) is the White Poplar we see in our own country. It is so-called because the back of its leaves are white. The Hazel, Hebrew Luz, is the Almond, a small spreading branching tree, 12 to 15 feet high. It flowers early in spring, producing numerous pink blossoms before the leaves. Its fruit is like a peach but oval. Although it attains its full size here, our summers are not sufficiently hot to mature it. The Chestnut, Hebrew Armon, is the oriental plane tree, it grows wild on the banks of streams. Sometimes it reaches a height of 70 feet. It is common in the parks of London and on the

Thames Embankment. Its outer coating of bark falls away yearly; probably from this circumstance it received its Hebrew name Armon, meaning naked.

GENESIS.—CHAPTER XXXI.

Like all successful men, Jacob found himself envied and hated. Laban was told not to speak "from good to bad," that is, from fair words to foul. Jacob was preparing to remove his camp, and Rachel sat on the camel's saddle, in which the Teraphim were hidden. Jegar Sahadutha is Chaldee, Galeed is Hebrew. Mizpeh means watch-tower. While a ring inscribed with this word might be a suitable present from a father-in-law to a bridegroom, it scarcely seems fitted for lovers to exchange—in view of the context.

GENESIS.—CHAPTER XXXII.

Mahanaim means the two camps. This city was in the tribe of Gad, and was one of the forty-eight cities allotted to the Levites (Joshua xxi. 38).

Jacob re-entered the promised land with fear and trembling. God sent His angels to manifest themselves. We are sure they had watched over Jacob all the twenty years he had been absent. He was comforted by them when asleep at Bethel, and now when awake at Mahanaim (Psa. xxxiv. 7). First Jacob prayed, then he made what arrangements he could. He sent presents of she-goats and he-goats, lambs, rams, camels, cows, bulls, she-asses and foals, well calculated to turn away anger, and soften resentment.

The wrestling of Jacob reminds us that

"Now we watch and struggle,
Yet now we live in hope,
While Zion in her anguish
With Babylon must cope."

Jacob prevailed till the angel put forth super-human power, then he was helpless. No longer a supplanter, he was renamed Israel, a prince of God. We are not permitted to know the angels' names. I can only recall Gabriel and Michael as being revealed to us. The rabbis say there are seven archangels, and give the names of each. Peniel, also called Penuel, means the face of God—that is, we understand, God manifested in the angel.

The sinew that shrank is said to be the sciatic nerve.

GENESIS.—CHAPTER XXXIII.

After all, the meeting was a happy one. All wrongs forgiven for the sake of brotherly love. "Let brotherly love continue." There was meaning in what seems to us mere ceremony. Running to meet each other, embracing, falling on the neck, and kissing. These outward signs signified complete reconciliation.

Verse 18 should read, "And Jacob came in peace to the city of Shechem."

Succoth means *booths*.

The Bible tells us nothing of Esau's death.

Abraham bought a field for a burying place. Jacob bought a piece of a field to erect an altar on. This seems to comprise all the possessions they ever owned in Canaan. *El-elohe-Israel* means El or God is the God of Israel; but don't forget Jacob's name had been changed to Israel. It is Israel the person (not the nation) here. Afterwards God revealed His memorial name, *Yahweh Elohim*, to Moses at the burning bush.

GENESIS.—CHAPTER XXXIV.

If Shechem was the most honourable of his father's house, what were the others like? Dinah's curiosity brought disgrace on her family, dishonour to herself and destruction on the whole city. This chapter helps us to understand the fear of Abraham and Isaac when they called their wives their sisters.

Simeon and Levi were sons of Dinah's mother Leah, therefore it would be their duty to avenge her, but their treacherous conduct is without excuse. It brought their father's curse upon them (Gen. xlix. 5, 6). Levi's curse was afterwards made to be a blessing (Ex. xxxii. 25, 26). Not so, Simeon's; that tribe became almost extinct.

Let the sisters beware of being friendly and popular with the world. Parents should keep an eye on the friendships their children form.

GENESIS.—CHAPTER XXXV.

God still guides Jacob. Probably it was the stolen images that were given up. There may also have been Shechemite heathen spoil.

At Bethel God reveals himself as *Ail Shaddai* (the name made known to Abraham—xvii. 1), and renews the promises to him.

Jesus said concerning circumcision that it was not of Moses but "of the fathers" (John vii. 22). This seems to be true of many other things, for we see Abram paid tithes and Jacob promised them. Verse 2 speaks of purification, and verse 14 of a drink offering.

The names of Rachel's second son, Benoni—son of my sorrow, and Benjamin—son of the right hand, remind us of him who was a man of sorrows, but is now exalted to his Father's right hand. Poor Rachel, when she said Give me children or I die, little did she think she would die of child-bearing. Ephratah, or Ephrath, was the second wife of Caleb, the son of Hezron. She was the mother of Hur, and the grandmother of Bethlehem (see 1 Chron. ii. 19, 50, 51).

Verse 22.—This sin cost Reuben the birthright, Simeon and Levi were also passed over, and so the Messiah was born of the tribe of Judah.

Verse 27.—It is most remarkable that Abraham, Isaac, and Jacob each received his son, as it were, back from the dead. Abraham at Mount Moriah, Isaac at Hebron, after Jacob had been absent 21 years, and Jacob received Joseph in Goshen about the same length of time after he had been esteemed dead.

GENESIS.—CHAPTER XXXVI.

Esau's descendants. Esau is Edom. Duke is said to be equivalent to the modern Sheikh. The Midianites, who were descended from Abraham by Keturah, seem to have intermingled with the Ishmaelites. Seir means rugged. Five sons were born to Esau before he left Canaan. It is pretty generally accepted now that they were "hot springs" not "mules" that Anah found in the wilderness (verse 24).

GENESIS.—CHAPTER XXXVII.

Joseph, at seventeen years of age, was with Dan and Naphtali, Gad and Asher, the sons of Bilhah and Zilpah. Their ways were evil. His brethren hated him because Joseph was the son of the one wife Jacob had loved and worked for. Add to this his father loved him best, and that his dreams indicated a superiority over them which they felt to be true.

As far as Joseph's conduct was concerned, they hated him without a cause. His first dream indicated that he would rule over his brethren. In the second dream his father and mother were involved. The mention of his mother raised a difficulty. Either the dream took place before Rachel's death, or else Jacob speaks of Leah as Joseph's mother. His father observed these sayings (kept them treasured up in his heart, as Mary the mother of our Saviour did). It was a long journey for a youth of 17. From Hebron to Shechem was about 50 miles, and from Shechem to Dothan about 12 more. His brethren now had him in their power. Reuben's conduct was better than the others, but lacking in manliness. They stripped him of his coat, as they did Jesus of his robe. The pit wherein is no water means the grave in Zechariah ix. The Egyptians used these spices for embalming the dead. This is the first mention of sackcloth, and of rending the clothes. Jacob was deceived by his sons. Teach the children above all things to be truthful.

It has been thought best to omit chapter xxxviii.

GENESIS.—CHAPTER XXXIX.

Potiphar means devoted to Pharaoh. He was captain of the king's bodyguard. Joseph was one who feared God. He was faithful and true to his father, to his master, and to his God: an example to all young men. We do not know how long he was in Potiphar's house, nor in the prison. Thirteen years passed away between the time he was sold and the time when he stood before Pharaoh.

Under the Law, man-stealing was punished by death (Exodus xxi. 16). Rawlinson (*Historical Illustrations of the Old Testament*) says:—"The state of Egypt is one of somewhat advanced civilisation. There are distinct classes of soldiers, priests, physicians, herdmen, and magicians. Writing is practised. Further, fine linen is mentioned, also a golden neck-chain, silver drinking cup, chariots, a mummy case, the

practice of embalming, etc. Other noticeable points are the fertility of the soil, carrying burdens on the head, the use of a royal signet ring, the buying of slaves, the importation of spices, stewards, the use of wine, meat, the washing of guests' feet, shaving, etc.

"It may be broadly stated that in this entire description *there is not a single feature which is out of harmony with what we know of Egypt* at this remote period, almost every point is confirmed by the classical writers or the monuments.

All writers agree that more liberty was allowed to Egyptian women than any other nation allowed theirs. It is said when men are caught doing wrong they become speechless with shame, but women become bold and passionately indignant. The Pharaoh is supposed to be the last of the Hyksos or shepherd dynasty (verse 20, see Ps. cv. 17 to 22). Joseph's strength lay in the fact that he recognised sin as being a crime against God (1 Peter iii. 16-17).

GENESIS.—CHAPTER XL.

"Butler" should be "cupbearer." It is supposed there had been a plot to poison Pharaoh, and so the officials who handled his food and his drink were imprisoned. Each one dreamed of the things he had to do. But while Pharaoh took the cup from the cupbearer, it was the birds who ate the baked meats from the baker's basket. How easy the explanation seems when we know it.

Our dreams come through a multitude of business, but God gave dreams to His people in the earlier ages. Recall the dreams of Jacob, Laban, Joseph, Pharaoh, Abimelech, Nebuchadnezzar, Daniel, Peter, Paul and John in Patmos. Canaan, so-called, is really the land of the Hebrews.

There are many passages in the Bible which stick fast in our mind, we sometimes find ourselves repeating them unconsciously. Such is this one, "Yet did not the chief butler remember Joseph, but forgot him." Let us not forget to be grateful to all. Above all things, never forget God.

C. A. BOWER.

INTELLIGENCE.

HAMILTON (Ont., Canada).—I wish to place on record, through the *Children's Magazine*, that our Sunday School is in a flourishing condition. We resumed a few months ago, with two classes, one for adults, and one for children. We have about ten scholars in the children's class, and about 18 in the adult class, which is more like a Bible class. This class is composed of mostly brethren and sisters, and proves very interesting. It is our intention to conduct the Sunday School in our hall in January, when we shall endeavour to enlarge it, and draw the alien to it, and show them the way of life. We are reading, as a study, the book of Genesis, and we find it very profitable.

—E. PARKIN.

NOTES.

M. F. J.—It was quite an oversight that caused the omission of the Answers for Bible Hide and Seek for September-October number. They are inserted this month.

All communications intended for the *Children's Magazine* should be sent to the office, to the address given on the first page of this cover. They should be written on separate slips and endorsed "*Children's Magazine*."

PRIZES.—It has been decided to commence with the first issue of the new volume, that is, for July-August, 1907. Arrangements will be stated in our next issue.

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. 5.

MARCH-APRIL, 1907.

Vol. V.

A VISIT TO A BIBLE FAMILY—(Continued).

VISITING day is here again, boys and girls. Whilst we go in search of our interesting relatives, will one of you say what we heard on the occasion of our last visit? Yes, we learned how God dealt with the waters which at first covered the earth. We saw that: "When God uttereth His voice, there is a multitude of waters in the heavens, and He causeth the vapours to ascend from the ends of the earth" (Ps. cxxxv. 7). We also saw that the remaining waters were collected into seas, and the dry land made to appear. But here are Adam and Eve. Eve is just enquiring about the river. Adam is able to say that it is there to water the garden. "A river went out of Eden to water the garden." He is also able to say that the water in the river is supplied by the rain. In the early part of the earth's preparation no rain fell: "And no plant of the field was yet in the earth, and no herb of the field had yet sprung up, for the Lord had not caused it to rain upon the earth, and there

was not a man to till the ground" (Gen. ii. 5, Revised Version). But when God made the expanse, He instituted a way by which the earth could be watered for the support of the vegetable and animal life which He was about to bring forth. Adam is just saying: "There went up a mist from the earth and watered the whole face of the ground" (Gen. xi. 6).

As most of you know, when mist or vapour goes up it returns in the form of rain. The process is wonderful. "He maketh small the drops of water: they pour down rain according to the vapour thereof: which the clouds do drop and distil upon man abundantly." The rain so produced not only moistens the earth's surface but it collects into springs and rivers. If, dear children, we are permitted by and bye to inherit the earth, our eyes will see some of God's sublime, awe-inspiring works in connection with the earth's water supply—things of which many of us can only read at present. The Psalmist, in a poetical allusion to them, says: "He watereth the

hills from his chambers." If we were to go up these hills—high snow-clad mountains—do you know what we should find? As far as eye could reach, we should see nothing but frozen water in the form of snow, rivers and seas—these last not just frozen over the surface but solid ice right through. As the ice gradually melts, the water gathers in quantity, and rushes over the mountain sides in roaring cataracts or waterfalls, until it tumbles and leaps in the gorges below. In God's handiwork unfathomable wisdom and the most ravishing beauty go hand in hand. Let us remember that this lovely, wisely appointed earth is God's gift to Christ. If we are Christ's friends, he will one day invite us to share with him his beautiful possession.

But let us listen. Adam is just describing how, when the ground and the means of watering it were ready, God proceeded to fill the earth with verdure. "I wish Adam would say how the flowers were made." This he has not been told. Adam and Eve can examine the different parts of a flower and wonder at the marvellous way in which they are placed, they can admire the lovely colour and texture of the petals, but they have no idea as to how this beautiful object was produced. They only know that: "God said, Let the earth bring forth grass, the herb yielding seed and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so." Had God so willed, as much could have been said about trees and plants as Solomon wrote upon this subject. But the purpose for which the Bible was written did not call for it.

"Did trees grow big all at once?" "And did they grow without seeds?" One question at a time, children. Although we are not directly told concerning these things, we know

that the trees and plants must have been produced very rapidly to have been ready to supply man and beast with food. But it is no more difficult for God to work quickly than slowly. He can, for instance, by His Spirit, produce wine instantaneously, as was the case in the miracle worked by Christ in Cana of Galilee, or He can cause it to be made in the ordinary way. How is wine made? Quite right, it is made from grapes by men. But whence came man and grapes? Yes, God made them. Therefore, in both the quick and the slow way, the wine comes from God. Both processes are beyond our comprehension, only the slow one is apt to appear less marvellous, because we see grapes grow, and we know how wine is made, and we see it on the table at the hall every Sunday morning.

As to the seeds, we are merely told that the earth "brought forth." But in whatever way vegetation was at this time produced, it would be no more impossible for God to bring forth a plant without a seed than from one. We put seeds into the ground. One grows into blades of grass, another into little blue forget-me-nots, and another into a giant chestnut tree. Why and how this comes about, we do not know, except that God has so arranged it. If we were not accustomed to seeing things grow in this way, we should think it no less marvellous that a seed should be so constituted that it can grow into a plant or tree, than that these should be produced in the first instance. But listen! Adam is just saying that as God commanded, so it was: "And the earth brought forth grass and the herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself after his kind, and God saw that it was good. And the evening and the morning were the third day." C. H. J.

BIBLE HIDE AND SEEK.—No. 3.

A PERSON.

Hide.—I have thought of a person.

Seek.—Man or woman?—Man.

Old or New Testament?—Old.

Do we read much or little about him?—Little.

Did he live in David's time?—No.

Before or after?—After.

Before or after the division of the kingdom?—After.

Was he connected with the kingdom of Israel or Judah?—Israel.

Was he old or young?—It is not recorded.

Was he a good man?—Yes.

A king?—No.
 Was he married?—We are not told.
 Is he mentioned by name?—Yes.
 Was he a prominent person?—Yes.
 A prophet?—It is not recorded that he was.
 Did he hold an important office?—Yes.
 Was he a priest?—No.
 A soldier?—No.
 Did he have anything to do with the king of Israel?—Yes.
 Was the king a good or bad man?—Bad.
 Is the person's death recorded?—No.
 Did he perform some important act?—Yes.
 A good act?—Yes.
 Was he commanded by God to do it?—Probably not.
 Did the act involve bloodshed?—No.
 Did it affect many people?—Yes.
 Was it done for their good?—Yes.
 Is any other prominent person, besides the king, connected with him?—Yes.
 A prophet?—Yes.
 Did he give the king a message from the prophet?—Yes.

A PLACE.

Hide.—I have thought of a place.
Seek.—In Palestine?—Yes.
 North or south?—About the middle.
 Is it mentioned in the Old or New Testament?—Old.
 Few or many times?—Several times.
 Do we read of it only at one particular stage of Bible history or at various stages?—At various stages.
 Was it an important place?—Fairly so.
 A city?—Yes.
 Is more mention made of it at a particular time?—Yes.
 The time of Moses?—No.
 Of David?—No.
 Before or after?—After.
 Is it important on account of an event that happened there?—No.
 Is some prominent person associated with it?—Yes.
 A king?—No.
 A prophet?—Yes.
 An important prophet?—Yes.

Did he perform any miracles?—No.
 Did he live there?—Yes.
 Are any other of its inhabitants spoken of?—Yes.
 Many?—Yes.
 Are they mentioned by name or collectively?—Collectively.
 Are they mentioned on account of a particular act they performed?—On account of an act they wanted to perform.
 A good or bad act?—Bad.
 Did it concern the prophet in any way?—Yes.
 Did they want to kill the prophet?—Yes.
 Was their destruction foretold on that account?—Yes.

A THING.

Hide.—I have thought of something.
Seek.—Old or New Testament?—New.
 Do we read of it before or after Christ's ascension?—After.
 Is it mentioned often?—No.
 Was it a remarkable thing?—No.
 Large or small?—Large.
 Wearable?—No.
 Eatable?—No.
 Heavy?—Yes.
 Could it be lifted?—Not by one man.
 Was it a building?—Not exactly.
 Had any of the apostles anything to do with it?—Yes.
 More than one of them?—We only read of one having anything to do with it.
 Was it a ship?—No.
 Some part of a ship?—No.
 Was Paul the apostle?—No.
 Peter?—Yes.
 Did Peter have much to do with it?—No.
 Did it belong to him?—No.
 Did it belong to one or more persons?—We are not told to whom it belonged.
 Was it useful?—Yes.
 Did Peter use it?—No.
 Was it associated with anything remarkable?—Yes.
 With a vision?—No.
 With a miracle?—Yes.
 Was the miracle performed by Peter?—No.
 By one of the other apostles?—No.
 Was it performed directly on the thing in question?—Yes.
 Was it done by an angel?—Yes.

THE SHEPHERD—(Continued from page 55).

WILD beasts caused the shepherd no small concern. The flocks were exposed to the ravages of the lion, the wolf, the leopard, and the bear. David, when quite a youth, related this experience: "Thy servant kept his father's sheep, and there came a lion and a bear, and took a

the Eastern shepherds. Just as David with his sling and his scrip or wallet (in which he would usually carry his food) went forth to meet Goliath, so the shepherds went forth to protect their flocks. "We find from profane as well as sacred history that they not unfrequently came into close quarters with their



SHEPHERD USING THE SLING.

lamb out of the flock; and I went after him and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by the beard, and smote him and slew him" (1 Sam. xvii. 34, 35).

Sometimes the shepherd carried a bow or a spear, but more often his only weapons were a staff, whose crooked end served to recover the sheep and manage the flock, and a sling, which, to this day, is the favourite weapon of

fierce antagonists. When such rude arms as they possessed were the only implements of death, far greater skill, keenness of vision, swiftness of foot, and stoutness of heart were required, than by the possessors of the tremendous advantage which the use of fire arms has given over the denizens of the forest."²

²*Trades and Industrial Occupations of the Bible*, p. 118, R. T. S.

We read in Luke, "There were in the same country shepherds abiding in the *field*, keeping watch over their flock by night." But when in parts where attacks by men and beasts were likely, the sheep were taken to caves, or into uncovered enclosures called sheepfolds; and as they entered the cave or the fold they would be identified by the shepherd by passing "under the rod," or "under the hand." The shepherd would know if any were missing, and would seek them.

God uses this figure of entering the fold when promising restoration to Israel: "I will gather you out of the countries wherein ye were scattered. . . . And I will cause you to pass under the rod" (Ezek. xx. 34, 37). The sheepfolds of the East were walled structures. At the gate there was a watchman. Thus Jesus says, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth" (John x. 1-3).

Concerning "the shepherds of Israel"—those who should have guided the people of Israel—God says, "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them" (Ezek. xxxiv. 4). But of Himself God says, "As a shepherd (*i.e.*, a good shepherd) seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. . . . and will bring them to their own land" (verses 13, 14). "And I will set up one shepherd over them, and he shall feed them" (verse 23). This undoubtedly refers to the restoration of the Jews and the setting up of the Kingdom of God with Christ Jesus—the "one shepherd"—as King. "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock."

What a difference there is between a good shepherd and a bad one! The good shepherd feeds the sheep, cares for them, preserves them from all enemies, calls them by name, leads them!

Calls them by name? Yes; this is still the practice in all Eastern countries. Listen to what a gentleman saw for himself while travelling in Greece: "I bade him (the shepherd) call one of his sheep. He did so, and it instantly left its pasturage and its companions, and ran up to the hands of the shepherd with signs of pleasure, and with a prompt obedience which I had never before observed in any other animal. It is also true of the sheep in this country, that 'a stranger will they not follow, but will flee from him.' The shepherd told me that many of his sheep were still wild, that they had not yet learned their names, but that by teaching them they would all learn them."* Jesus says, "He calleth his own sheep by name, and leadeth them out."

Leads them? Oh yes; the good shepherd does not drive them; it is only the bad shepherd who "rules them with force and with cruelty." The shepherd went before his flock, gave a peculiar call, and the sheep followed; but they would not follow a stranger, however much he called. In fact they "will flee from him: for they know not the voice of strangers" (John x. 5). "He goeth *before* them, and the sheep *follow* him." The Psalmist exclaims, "Give ear, O Shepherd of Israel, thou that *leadest* Joseph like a flock" (Ps. lxxx. 1), and again, "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures: he *leadeth* me beside the still waters. He restoreth my soul: he *leadeth* me in the paths of righteousness for his name's sake" (Ps. xxiii.).

Jesus, in that beautiful tenth chapter of John, identifies himself as "the Good Shepherd." "I am the good shepherd: the good shepherd giveth his life for the sheep;" "I am the good shepherd, and know my sheep, and am known of mine." Are you trying to become one of his sheep? Have you heard his voice? Do you answer by *obeying* him? Have you learned your name, or, in other words, have you put on *his* name? If Jesus is to be your shepherd, you must be able to answer "Yes" to *all* these questions. Most of you, dear children, have not yet put on his name; you are like tiny lambs,—scarcely born yet. But you must not wait until you are old sheep before you do. *You would be harder to tame then!*

W. J. O.

**Researches in Greece and the Levant*, by Hartley, p. 321.

A LETTER FROM AUSTRALIA.

DEAR CHILDREN,—Loving greeting. You have a new joy in the *Children's Magazine*. To me, and perhaps to some of you, it is not altogether new. Long ago I delighted in the letters and poems that were put together for the pleasure and benefit of those who were children when our *Magazine* appeared about 25 years ago. I do not think that I enjoy them less now. Perhaps that tells of the great advantage we have in knowing that our *Magazine* is devoted to the truth, according to the advice of the apostle Paul, who said: "Whatsoever things are true," "lovely," and of "good report," "think on these things" (Phil. iv. 8). "The fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance." Take each one of these beautiful names as a seed to be planted in your heart, to "bring forth fruit unto God."

"*Love never faileth*" (1 Cor. xiii. 8). "With *Joy* shall ye draw water out of the wells of salvation" (Isa. xii. 3). "The fruit of righteousness is sown in *Peace* of them that make peace" (James iii. 18). "*Love suffereth long and is kind*" (1 Cor. xiii. 4). "*Thy Gentleness hath made me great*" (Psa. xviii. 35). "*Righteousness delivereth from death*" (Prov. x. 2). "Without *Faith* it is impossible to please God" (Heb. xi. 6). "The ornament of a *meek and quiet spirit* is in the sight of God of great price" (1 Peter iii. 4). And with regard to *Temperance* or self-control, it is written that "*He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city*" (Prov. xvi. 32). Let us cultivate our gardens, so that Jesus, when he comes, may be able to come in and taste our pleasant fruits. Your affectionate friend and well-wisher, E. L.

BIBLE PRECEPTS RHYMED.

- | | |
|---|--|
| Guard well thy lips; then none can know, —Prov. xiii. 3. | Of one day's mercies the amount. —Lam. iii. 23. |
| What evils from the tongue may flow; —James iii. 5, 6. | Shun vain discussions, trifling themes; —Titus iii. 9. |
| What guilt, what grief may be incurred, —Judges xi. 35. | Dwell not on earthly hopes and schemes; —Deut. vi. 47. |
| By one incautious, hasty word. —Mark vi. 22, 27. | Let words of wisdom, meekness, love, —James iii. 9. |
| Be slow to speak, look well within, —Prov. | Thy heart's true renovation prove. —Luke vi. 45. |
| To check what there may lead to sin; —James i. 28. | Set God before thee, every word —Gen. xvii. 1. |
| And pray unceasingly for aid, —Col. iv. | Thy lips pronounce by Him is heard; —Psalm cxxxix. 4. |
| Lest unawares, thou be betrayed. —Luke xxi. 14. | Oh, couldst thou realise this thought, —Matt. xii. 35. |
| "Condemn not, judge not"—not to man —James iv. 2. | What care, what caution, would be taught! —Luke xii. 35. |
| Is given his brother's faults to scan; —1 Cor. iv. 5. | "The time is short," this day may be —1 Cor. vii. 29. |
| The task is thine, and thine alone— —Matt. vii. 3. | The very last assigned to thee; —Eph. v. 16. |
| To search out and subdue thine own. —John viii. 7. | So speak, that shouldst thou ne'er speak more, —Col. iv. 6. |
| Indulge no murmurings, Oh, restrain —1 Cor. 7. 10. | Thou may'st not this day's words deplore. —Rom. xiv. 12. |
| Those lips, so ready to complain; —Lam. iii. 22. | |
| And, if they can be numbered, count —Psalm ciii. 2. | |

Selected.

THE PLANTS OF THE BIBLE.

THE POMEGRANATE.

THE pomegranate tree is a small bush-like tree, not exceeding 20 or 30 feet in height. It is a beautiful shrub, with dark and shining leaves and bell-shaped flowers — red, yellow, or white. The fruit is as large as a middle-sized apple or orange; but Dr. Thompson says that some of the pomegranates of Jaffa are as large as an ostrich egg. It has a hard rind of bright red or yellowish colour when ripe. The fruit ripens in September or October; and if hung up, will keep good through the winter. The inside is filled with delicious pulp, in which the semi-transparent seeds lie in rows.

The pomegranate tree is a native of Asia, from northern India westward to Egypt, and of countries on both sides of the Mediterranean. It is common in Palestine, both wild and cultivated. There are several varieties—some sweet, some acid; and a dish filled with the grains shelled out of either, or both, is a very handsome ornament on the table.

The fruit was greatly esteemed in ancient times. The pulp of the fruit is highly prized for making cooling drinks and sherbet, as in the time of Solomon. Spiced wine of the Pomegranate is made from the fermented juice, as spoken of in Solomon's Song viii. 2. The seeds are served as a dessert, moistened with wine, and sprinkled with sugar.

Pliny mentions the use of its blossoms for dyeing, and its rind or skin (while the fruit was yet sour) was held in high esteem for tanning leather. It was introduced from Africa into Spain by the Moors.

The Hebrew name for the pomegranate is *Rimmon*. It enters into the names of several places, Ain-Rimmon, Rimmon-parez, the rock of Rimmon, etc. Naaman speaks of the king of Syria worshipping in the house of Rimmon. Its Latin name is *Pomum granatum*, the grained (or seeded) apple. From this name, Granada, in Spain, is supposed to have derived its name. The spies brought back pomegranates, together with huge bunches of grapes, when they returned from the forty days' search (Numbers xiii. 23).

Upon the hem of the high priest's robe there was to be made "Pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about a golden bell and a pomegranate alternately (Ex. xxviii. 33, 34). The chapter or crown that was on the top of each of the two pillars of brass was ornamented with pomegranates. The rind, the fruit, the flowers, and the bark of the root have all been used in medicine. The rind and the root are still thus used in the form of decoctions.

C. A. BOWER.

CITIES OF THE BIBLE.

JERICHO.

JERICHO was a city of the Canaanites in the Jordan valley. It stood about twenty miles north-east of Jerusalem, west of the Jordan and north of its entrance into the Dead Sea. It is also called the City of Palms, on account of its once magnificent groves of palm trees. The city stood upon a plain whose fertility is attributed to the fountain of Elisha, a copious spring about a quarter-of-a-mile from the Quarantania mountains (the traditional site of the forty days' temptation in the wilderness).

The situation of Jericho, on the great commercial thoroughfare from Damascus and Assyria to Arabia and Egypt made it a great port of entry and one of the chief cities of ancient Canaan. The fountain now called Ain es Sultan bursts forth at the eastern foot of a high double mound or group of mounds. It is a large and beautiful fountain, of sweet and pleasant water, not indeed cold, but not warm like those of Engedi and the Feshka.

In Joshua's day the city was strongly fortified, had thick walls, and much treasure. Its territory was of considerable extent, and it was

a royal residence. Jericho was the first city of Canaan attacked by Israel. The waters of the Jordan were miraculously checked from flowing; Israel crossed over opposite Jericho. Two spies entered the city, were received by Rahab, and escaped. Then, after compassing the city seven days, the walls fell at the sound of the trumpet and the shout of the people.

The city was utterly destroyed, and a curse pronounced on him who should rebuild it. This was fulfilled in the days of Ahab (1 Kings xvi. 34). We read of it as being in the tribe of Benjamin. The Kenites dwelt there. Eglon, king of Moab, possessed it. Elijah spent his last days there. Elisha healed its waters. Here Zedekiah was captured by the Chaldeans (Jer. xxxviii. 5). It was occupied by the returning exiles under Ezra. Its inhabitants helped to rebuild the walls of Jerusalem in Nehemiah's day.

The city was enlarged and adorned by Herod and Archelaus. In our Lord's days it

was wealthy and prosperous. Here Zacchaeus lived (Luke xix. 2). Here blind Bartimaeus was healed (Mark x. 46). The road from Jerusalem to Jericho is still infested by robbers. The track leads through a succession of desolate chalky hills, till at last the whole Jordan valley comes suddenly into view. Most of the plain is desert and sandy, sprinkled with patches of withered grass. To the south lies the Dead Sea, to the east the narrow strip of jungle that marks the course of the Jordan; beyond rise the white mountains of Moab.

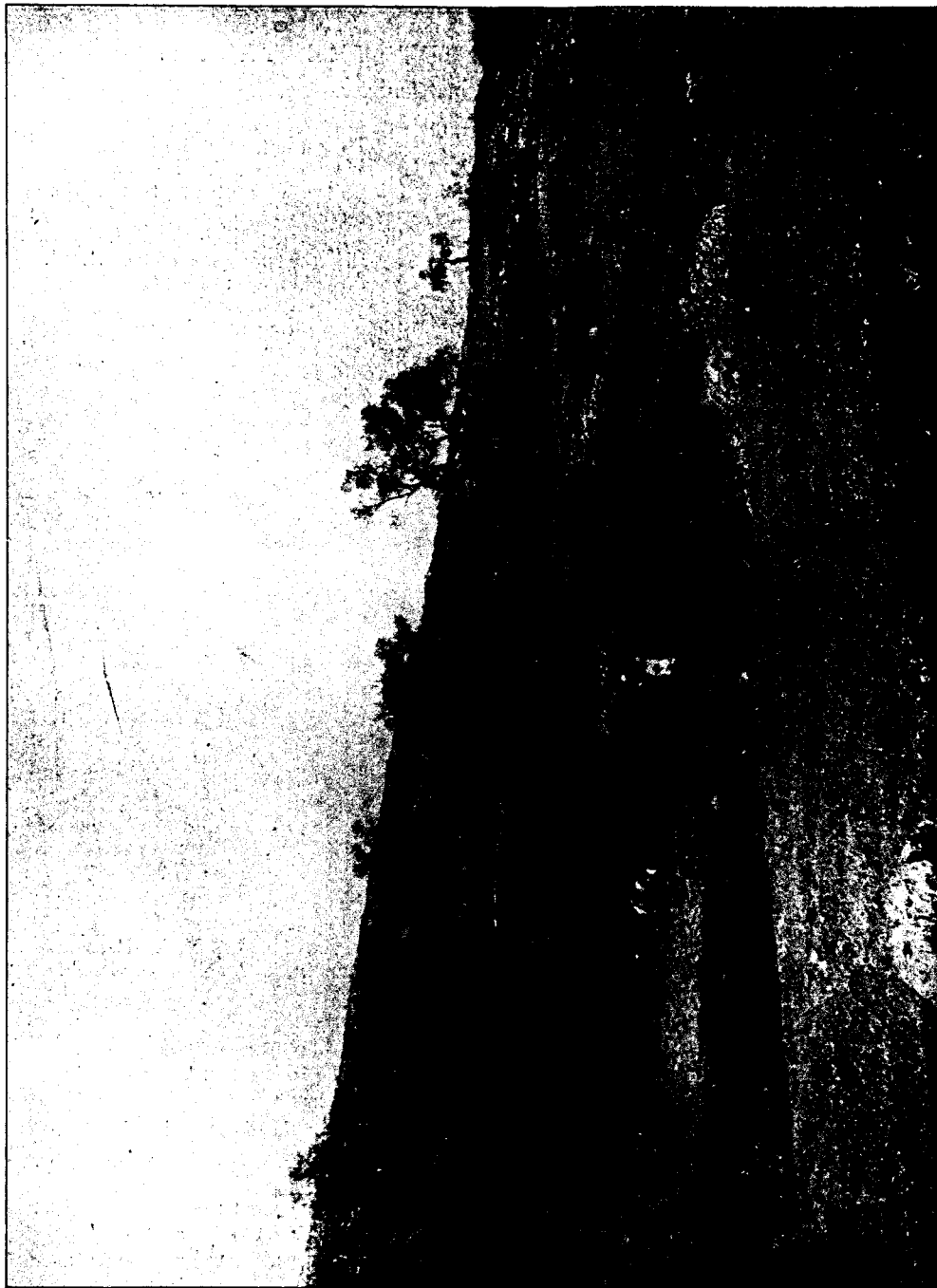
Its present condition shows nothing but wretchedness and ruin. The palm trees have disappeared, the plain is intensely hot, and instead of the populous city, there only exists a small filthy village of forty huts and two hundred inhabitants. North of the village is a castle or tower, about thirty feet square and forty feet high, which tradition calls the house of Zacchaeus. It was most likely built in the twelfth century.

C. A. BOWER.

SOWING: A FIELD IN THE VALE OF SHECHEM.

SUPPOSE you are going up to Jerusalem from Samaria, from the spot represented in the last picture—(Herod's Columns)—you descend into a valley, and then reach the crest of a hill a mile or two south, from which you can see Mount Girizim. And, descending from the hill, you are soon in the vale of Shechem. We rode up this beautiful valley in April, 1902, and there took the picture here reproduced. It shows the northern side of the valley. The trees are olives, and the ground is terraced by the gathering out of the stones and building up of the rough walls into steps as can be seen. The man is sowing seed; and the picture is one of many illustrations of Christ's parable of the sower: "A sower went forth to sow." This field is mostly "good soil"; but you can see the stony ground up near the hill-top. There was no enclosure of any kind. The "field" was quite open to the road. No doubt the "landmarks" were there, known and understood and respected by the proprietors. The figures to the left of the sower are people resting. Near by we saw a cradle with

a baby in it left in charge of a girl while the parents worked in the field. This place was well known to Abraham: "Abram passed through the land unto the place of Sichem (Shechem, R.V.), unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram and said, Unto thy seed will I give *this land*; and there he builded an altar unto the Lord who appeared unto him" (Gen. xii. 6, 7). Shechem is but a little way on in the direction of the lines of the terraces in this picture (to the right hand). And "the plain of Moreh" is just east of Shechem. So we are here right in the midst of the land in which the fathers of Israel sojourned as strangers, looking forward by faith to the day of Christ and the "eternal inheritance" that has now become our hope also. This country-side has a notable history, of which you will learn much if you persevere in the study of the Bible by the help of the Sunday School and the Magazine. But nothing in the past can be compared with the good times that are coming in this land when Christ comes.—Ed.



SOWING : A FIELD IN THE VALE OF SHECHEM.

CONVERSATIONS ABOUT THE TRUTH.

BETWEEN A FATHER AND HIS CHILDREN.—No. 5.

Father.—We were talking last time of the offerings of Cain and Abel. Abel brought a lamb; but Cain brought fruit, probably because he thought that was better than killing a lamb.

William.—Was God pleased with it?

F.—No. We can do nothing to please God if we disobey Him. Cain should have done exactly what God told him, and not have invented a way of his own. Then God would have accepted Cain's offering, as well as Abel's.

W.—How did He accept Abel's offering?

F.—Fire came flashing down from heaven and burnt it up.

W.—And the fruit that Cain brought was not touched?

F.—No; it was left just as Cain had put it on the altar.

Eva.—Was Cain glad to have the fruit back again?

F.—No, he was angry. He frowned at Abel because Abel's offering had been accepted, while his was rejected. God told him not to be angry: that if he did right, he would be accepted as well as Abel.

E.—And was he well pleased then?

F.—No: he began to talk to Abel about it, and grew so angry that he struck Abel with a thick stick on the head. Abel fell down, and the blood ran out of the wound that Cain had made, till at last Abel died. When Cain saw that Abel was dead, he was frightened, and ran away. Afterwards the word of God found him, and asked him where Abel was. He said he didn't know; that he wasn't his brother's keeper. God told him that he had murdered his brother; that Abel's blood was spilt on the ground, and was crying to Him for vengeance.

E.—What did he say?

F.—He didn't say anything. He held down his head.

E.—Did God punish him?

F.—Yes. He ordered him to leave that place.

W.—What place was it?

F.—Well, it was just outside the garden of Eden. They were in Eden though not in the

garden. They were at the east end of the garden near the cherubim that were placed there to keep the way of the tree of life, and they were allowed to worship before the cherubim, which they liked to do. They dwelt, as it were, in the presence of the Lord. It was a beautiful place; but Cain was now ordered to go away from it. He was told he would be a fugitive and a vagabond in the earth, and that when he tilled the ground, the ground would be barren; that the things he planted would not grow, and that his labour would be in vain. God told him that he would be cursed from the earth.

E.—What did Cain say?

F.—He groaned, and said his punishment was greater than he could bear. He said he would now be a vagabond, and that any of his brothers or sisters who had gone away to live in the country where he should have to go to or their children, when they found him, would kill him for having killed Abel.

E.—Did they kill him?

F.—No: God set a mark on him by which they were all to know that no one was to kill Cain.

E.—What sort of a mark was it?

F.—I don't know. The Bible does not tell us: but it was something they would all understand.

E.—Did Cain then go away?

F.—Yes, he went out from the presence of God, and travelled eastward till he came to a land that was afterwards called Nod. Here he built a place to live in, and called it Enoch, after the name of the eldest boy that he had after coming to Nod.

W.—What became of him at last?

F.—Well, I suppose you know what becomes of all men at last?

W.—Yes, but that is not what I mean.

B.—They go into the grave, don't they, pa?

F.—Yes.

Leo.—The worms eat them.

B.—They don't go to heaven?

F.—No; how could dead men go anywhere?

E.—Lucy that lives five doors up the road told us that her ma. was in heaven, and I said she wasn't.

F.—Lucy thinks so because she has been told so.

E.—But it is not true, is it?

F.—No. It is a pleasant fable that people have come to believe, instead of the truth. The truth is disagreeable, and people don't like it. Death is not sweet. It is a curse, and not likely to be sweet. When friends are dead, it is sad to think they are no longer alive; but it is far better to accept the curse and escape it at the resurrection through Christ, than believe a beautiful lie which will make the curse hold on to us for ever.

W.—But we want to know about Cain.

F.—Well, as I told you last time, he went to a country lying to the east of Eden, called Nod, and built a city.

W.—Built a city?

F.—Yes.

W.—How could one man build a city?

F.—Well, it would not be such a place as we call a city now. It would be a very small place—a house or two and a piece of wall, perhaps. He called it Enoch, after his eldest boy.

W.—Did he live at Epoch?

F.—Yes.

W.—How long?

F.—We are not told: very likely it was a long time.

W.—Why do you think it would be a long time?

F.—Because men lived longer then than they do now.

W.—How long did they live?

F.—Hundreds of years. Adam lived to over nine hundred years!

W.—Nine hundred years! What a long time!

F.—Yes, it was a long time; I am afraid we should not like to live so long as that. Men are weary of life before they are one hundred in our day.

W.—How is that?

F.—Well, they are not so strong as men were in the beginning. Their power decays sooner, and then there are many more things to make them miserable than in the first days, when the ways of life were simple.

W.—I should like to live as long as Adam.

F.—You think so now. You will change your mind when you grow to be a man. You don't know yet what a poor life this is.

W.—It is better than being dead.

E.—I should not like to be dead, I should like to live always.

W.—You want to live always, don't you, pa? Everlasting life is living always, isn't it, and you hope to have everlasting life when Christ comes?

F.—Yes, but not the sort of life we have now. The life that Christ will give us will be a strong and a glorious and a joyful life that we shall never tire of. The life we have now is full of labour and weariness and anxiety and pain. Our strength often fails. We have little joy. It is a weary life.

W.—I don't think it is so bad as that, pa.

E.—We get tired for bed, but we like to get up in the morning. We are glad when we get down stairs.

L.—And we get breakfast, and I play with my bricks.

F.—Yes, my dears; you are sometimes very happy, I dare say, and I would not like you to be otherwise, but when you grow to be men and women, you will see things differently.

E.—But perhaps Christ will come before we are old enough.

F.—True: I hope he will. That will be so much the better for you and all of us. In that case you will not find life so bitter a thing as we boys and girls who have grown up before you have found it.

E.—Were you a boy once?

F.—Oh yes; all men and women were once boys and girls, and they all felt as happy as you do, and thought they would like always to live, but when they grew up, they were glad they had not to live always.

E.—Do old people want to die?

F.—Some do, and some don't. Christ's people are not sorry to die.

E.—Why?

F.—Because death puts an end to their present weariness, and gives them sweet rest till Christ comes.

W.—It cannot be sweet to lie in the cold ground amongst worms and corruption.

F.—It would not be pleasant for a living person, but it is different with the dead; they know nothing at all. They are just as un-

knowing of everything as if they had never been born. They don't know they are in the grave; they don't know the time that passes: they don't know anything. To them it is a sweet rest.

W.—How can it be sweet, if they don't feel it?

F.—Well, of course, it is not an actual sweetness to the dead while dead; it is only sweet as compared with what life would be to them. In life, the saint has the weary waiting, and labour, and thirsting which you know nothing about yet; in death, he misses all this, and the time he lies in the grave goes past to him just as quickly as all the time before he was born. So that, for him to die, is like going to sleep at night, and waking next morning to see Christ. This is why Christ's people are not sorry to die.

W.—Oh, I see. Then those that are not Christ's are afraid to die, because it will send the time too quickly away.

F.—Well, those that are not Christ's, are full of doubt and fear about the future, and they like to hold on to the present as long as possible.

W.—Did Cain live as long as Adam?

F.—I don't know. He, no doubt, lived a long time.

W.—Did he grow to be a better man afterwards?

F.—No; he continued a bad man to the end, and his badness spread to others till all the world was bad.

W.—I thought there were no other people in the world at that time but Adam and his children?

F.—Not at the time Cain first went to Nod; but you know, afterwards, he had boys and girls that grew up to be men and women, and these had boys and girls that also grew up to men and women; then they had children that grew up until there were a great many of them, and they all learnt the ways of Cain. They were all disobedient, like him, and did not care for God at all, but merely for the pleasures they found among themselves, and the things they made.

W.—Were Adam's other children like that?

F.—Not at first.

W.—They were good, were they?

F.—For a while. God gave Adam another boy in place of Abel who was killed. His name was Seth. He was just like Abel in his ways. When he grew up, he loved to do what

God had commanded, and taught all his brothers and sisters to do the same. By and bye, they had boys and girls, and they taught them in the same right way; so that for a long time, there were many people of the right sort who sought after God, and delighted to do His will. They were called the "sons of God."

W.—Why were they called the sons of God? They were sons of Adam, weren't they?

F.—They were the children of Adam, but who made Adam?

W.—God.

F.—Then God was the father of them all, and they were His sons.

W.—Then Cain's people were His sons too?

F.—No.

W.—How is that?

F.—Because they were unconcerned about God and disobedient to His law. God does not own those who are disobedient, even though He made them. He only calls those His sons that love and obey Him.

W.—Then are we His sons?

F.—Certainly, if we love and obey Him. That is what we are told in the New Testament: "To as many as received him, to them gave he power to become the sons of God." At last the sons of God grew just like Cain's people.

W.—How was that?

F.—Well, you see they didn't keep to themselves. They mixed up with Cain's people. Their children played together, and when they grew up, they married. The women of Cain's people were very beautiful, and the sons of God liked them so well, that they did what they wanted, and were drawn into their evil ways in many things.

W.—How could the sons of God mix up with Cain's people, when Cain's people lived so far away in the land of Nod?

F.—The sons of God did not stay all the time in one place. As time rolled on, they moved east, one after another, according as they required pasture for their flocks. Cain's people also spread themselves abroad, so that they all got mixed in that way.

W.—Should the sons of God not have had anything to do with Cain's people?

F.—No; they shouldn't have mixed with them more than was necessary. They shouldn't have allowed their children to play with Cain's children, nor should they have made friendship with them.

BIBLE PUZZLES, ETC.

DOUBLE ACROSTIC.

Who lulled the man who loved her to repose,
Then stole his strength and sold him to his foes?
A spy from Ephraim's tribe: his honoured name
In various places is not spelt the same.
Before what idol did a captain dare
To bow himself, but pay no worship there?
A Galilean town, of which we know
Nothing but unrepented sin and woe.
Whose home was Elah in when basely slain?
(In drunkenness he closed his wicked reign.)
Where did the sacred ark of God abide
When little Samuel served at Eli's side?

The final letters and initials tell
Two women's names who used their needles well,
One clothed the poor, and won their love and
tears;
The other clothed a seer in early years.

(Selected.)

HIDDEN NAME.

His name is often mentioned with that of his
brother, and also with that of a friend.
He had a surname, but he is never called by it.
He wrote a part of the Bible.
He was an ignorant (unlettered) man.
He was sent to Samaria.
Three other persons of the same name are men-
tioned in the Bible.
He gives us a warning against idolatry.
He, with a companion, was sent to make pre-
paration for a Jewish feast.
He is often spoken of when not mentioned by
name.

His brother was killed at a King's command.
He once forsook his master through fear, but
afterwards behaved with great boldness.

He saw a wonderful vision in broad daylight.

(Selected.)

HIDDEN TEXT.

A fugitive by angel-helper found.
A son who sold his birth-right without heed.
An honoured prophet of a race renowned.
A son rejoiced in as the promised seed.

The father of a royal race to come.
A conqueror who shared a woman's fame.
A brother loved brought from the grave's dark
gloom.
A son of him who Egypt's lord became.

A woman who showed faith by works of love.
A letter name of him who died and rose.
A wife and mother honoured from above.
A prince in Israel slain by treacherous foes.

A queen whose place was filled by one more fair.
A man who walked with God in faith and
prayer.

A great and sweet assurance you will find,
When the initial letters are combined.

E. L., Beechworth.

TRANSPPOSED CITIES, ETC.

1, Male. 2, A Marine. 3, Aspire. 4, Only bab.
5, A dime. 6, Mode. 7, More. 8, Rusty. 9, Do
sin. 10, Shengo. 11, And. 12, Need. 13, No herb.
14, Shored. 15, Lames. 16, O star. 17, Am I let?
18, Ash shun. 19, A spin. 20, Line.

ANSWERS TO BIBLE PUZZLES.

Double Acrostic (page 61). David-Aaron:
Thus:—

D i a n A
A r b A
V i p e R
I d d O
D a g O N

Anagram (page 61).

ARAM, a ram.

Two kings' names (page 61).

Nebuchadnezzar, Sennacherib.

Square Word (page 61).

W A L L
A L O E
L O V E
L E E K

ANSWERS TO QUESTIONS. (Page 61.)

19. The one erected by Jacob over Rachel's
grave.

20. Athaliah (2 Kings xi. 4-16).

21. When Belshazzar, with his wives, concu-
bines, and a thousand nobles profaned the sacred
vessels and praised his idols (Dan. v.).

When Herod Antipas, having promised to give
Herodias anything she asked, caused John the
Baptist to be beheaded in prison (Mark vi. 21-27).

22. Jeremiah (see chap. xvi. 2).

23. Sarah. She was 127 years old (Gen-
xxiii. 1).

24. Jer. xxxvi. 23. When Jehudi cut the roll
containing the word of the Lord, dictated by
Jeremiah to Baruch, with a penknife, and cast it
into the fire that was on the hearth.

BIBLE HIDE AND SEEK.

September-October number:—

PERSON.—Jehosheba.

PLACE.—The Cave of Machpelah.

THING.—The golden sceptre belonging to king
Ahasuerus.*January-February* number:—

PERSON.—Ananias.

PLACE.—Nob.

THING.—Rebekah's pitcher.

SOME DIFFICULT BIBLE WORDS.—III.

PROPER—Goodly, comely.
 PROSELYTE—"One who has come to," therefore a convert to Judaism.
 PROVOKED—Stirred up, stimulated.
 QUICK—Living.
 QUICKEN—To make alive.
 QUIT—Behave, or, as we now say, acquit.
 RANGES—Ranks in 2 Kings xi. 8.
 RAVIN—Plunder.
 REINS—The kidneys, regarded as the seat of joy, pain, etc.
 REPROBATE—Refuse.
 RINGSTRAKED—Streaked with rings.
 RIOTOUS—Gluttonous.
 SCALL—An eruption of the head or face.
 SCRABBLED—Scrawled, or scratched.
 SCRIP—A small bag or wallet.
 SEETHE—To boil.
 SHERD—A shred, Potsherd, a broken piece of pottery.
 SILVERLINGS—Pieces of silver.
 SITH—Since.
 SOD, SODDEN—Boil, Boiled.
 SOTTISH—Foolish.
 STAGGERED—Revised Version has "wavered."
 STRAWED—Strewed, scattered.
 TABLES—Writing tablets covered with wax.
 TABRET—A kind of small tambourine.

TELL—To number, count.
 TEMPERANCE—Self-control.
 TEMPT—To test, try, put to the proof.
 TETRARCH—Ruler over a fourth part.
 THOUGHT—Matthew vi. 25, anxiety.
 TIRED—Adorned with a tire or head dress; attired.
 TITTLE—A small line drawn over an abridged word, the minute point added to one Hebrew letter to distinguish it from another.
 TORMENTORS—Torturers.
 TROW—To think, imagine.
 TWAIN—An old form from the Anglo-Saxon *twegen*, *two*: hence the Scotch *twa*, and the English *twain* or *twenty*.
 UNPERFECT—Imperfect.
 UNTOWARD—Not toward, fromward, froward.
 UTTER—Sometimes means outer.
 VAGABOND—A wanderer.
 VILE—Worthless.
 WARE—Aware.
 WHIT—A bit, atom; every whit, wholly; not a whit, not at all.
 WILILY—Craftily.
 WISE—Way. On this wise, in this way.
 WIST—Knew.
 WIT—To wit, to know.
 WITHE—Young twig of willow or osier.
 WOT—Knew.
 YOKEFELLOW—Fellow-labourer.

THE SUNDAY SCHOOL LESSONS.

GENESIS.—CHAPTER XLI.

Two more years passed by, perhaps less irksome than formerly. Psalm cv. 17 to 22 suggests that Joseph was for a time (perhaps after Potiphar's wife's false accusation) put in fetters. The iron entered into his soul. His brethren said (xlii. 21), "We saw the anguish of his soul, when he besought us, and we would not hear." How simple the dream seems when divinely explained. Seven ears, seven kine, seven years; fat means plenty, blasted means famine-stricken. The things of God are always so consistent.

"Abrech" means bow the knee, "Zaphenath-paaneah" means giver of bread. Whatever Asenath's religion may have been before marriage, it is evident Joseph's sons were worshippers of the one God; otherwise, they would not have been included in the twelve tribes. It has been shown that the first religion was Monotheism—belief in one God, afterward he was worshipped under nature's aspects, such as Thunder, Rain, Wind, etc., also under his attributes, Wisdom, Justice, &c., till men lost sight of the original truth and

became blind, hardened, and eventually sensual and filthy.

Manasseh means causing to forget. Ephraim, double fruitfulness (compare Ephraim). In time Egypt became the granary of the world (Acts xxvii. 6, 38). Perhaps its greatness had its beginning in Joseph's time.

We who live in happy England have little idea of what a famine is like. In China, during a famine, the sufferers cut and chewed the thatch of their cottages, and the bark of trees, and even red slate stone; they sold their wives and children, and even killed themselves to avoid becoming cannibals. Recall the sieges of Samaria and Jerusalem.

GENESIS.—CHAPTER XLII.]

Joseph, in his dream, had seen sheaves of corn bowing; it was corn his brethren bowed to obtain.

Some have said prolonged famines are impossible in Egypt, but history records a fearful famine in the year 1199, through the river Nile being so low. Human flesh became a common

article of food, they prepared it in different ways, and spoke of it with indifference. The following year only the lowlands were overflowed; much of that could not be sown for want of labourers, and seed corn, and much that was sown perished. It is said there was a seven years' famine from 1064 A.D. to 1071 A.D.

When the eighth year came the nation would begin to realise what it owed to Joseph; one day we shall all realise what we owe to Jesus, the giver of the bread of life. Read Proverbs ii. 26.

GENESIS.—CHAPTER XLIII.

As the famine continued, and the corn was almost gone, Jacob was at last prevailed upon to let Benjamin go down into Egypt. Reuben offered his two sons as hostages, but Jacob felt he could not trust him. Judah, who had suggested the selling of Benjamin in preference to slaying him (xxxvii. 26), now offered to be surety for him, and with Judah he was sent. How sweet the present from his father would be to Joseph. Amongst the things enumerated are:

BALM.—The balm or balsam tree grew in the neighbourhood of Jericho, the Jordan valley, and on both sides of the river. The Hebrew word is derived from one signifying to cleave, and is thought to allude to the custom of making incisions in the bark through which the resinous juice oozed out (exuded is the right word to use). It was very valuable. Jeremiah asks, in words which have become proverbial, "Is there no balm in Gilead?" (Jer. viii. 22). Josephus speaks of the balsam tree as being given to Solomon by the Queen of Sheba. It must have been a tree of a special kind, perhaps an unusual variety. Vespasian and Titus exhibited one of these shrubs at Rome, as part of the spoils of Judea. Neither balsam nor date palm now grow in Palestine.

HONEY.—Some think this was a kind of grape juice boiled down into a syrup. I think this is not correct. The Bible so frequently speaks of the Holy Land as flowing with milk and honey, that I take the word honey to mean the product of bees. Both bee and honeycomb are mentioned in this connection. You will remember Samson's riddle, "Out of the eater came forth meat, and out of the strong one came forth sweetness" (Judges xiv. 14); Solomon's advice, not to eat much honey; and John the Baptist's food, locusts and wild honey. Deborah is Hebrew for a bee. No doubt the prophetess was as busy as a bee.

SPICES.—*Nekoth* means the gum tragacanth, a stiff, close-branched spiny shrub, having small winged leaves. The gum oozes out, either of itself or from punctures made in the stems, upon which it dries in flakes. It is found in the desert, on the high elevations of Lebanon, and in other parts of Palestine.

MYRRH is the gum of the cistus. A different word is used in other parts of the Old Testament. In the New Testament it is called *smyrna* (in the Greek language) perhaps because the Grecians obtained it from Smyrna.

NUTS.—The original word means the pistachio nut, not different varieties. This tree is one of the terebinth family, and grows wild in many rocky parts of Palestine; it is cultivated about Damascus.

It will therefore be seen that Jacob may very well have had these things stored up, while corn was unobtainable.

The Hebrew of verse 18 is most expressive.

They thought Joseph desired to "roll himself" on them, to crush them; in reality he desired them to roll their burden on him and he would sustain them. (Read Job xxx. 14; Psa. xxxvii. 5; Prov. xvi. 3.) The release of Simeon should reassure their hearts.

Joseph did not ask his brethren of their welfare. He would say "*Shalom*" (peace) to them. This salutation is the only perfect one. Contrast it with the following: English, How do you do? French, How do you carry yourself? German, How do you find yourself? Italian, How do you stand? Dutch, How do you go? Swedish, Of what do you think? Danish, Live well. Polish, Are you happy? It is said the Incas of Peru greeted one another with the words "Neither lie nor steal"—not a very pleasant greeting. The Greeks bade each other "Rejoice," but sweeter than all is "Peace";—peace between man and God as well as with one another. This was the Saviour's farewell gift (John xiv. 27).

Joseph was now about 39, Benjamin 25.

GENESIS.—CHAPTER XLIV.

The Egyptians sat at meals, so did the Greeks at first. As luxury increased the men reclined on one elbow. Joseph did not use divination. Many little things suggest the steward was in the secret. The whole incident was a test of their feelings toward Benjamin. Would they forsake him? No, they all clung together, one separate people. We may well apply the proverb, "Be sure your sins will find you out," to Joseph's brethren and then to ourselves. Judah's conduct was worthy of the confidence his father placed in him. We hope to continue one united family, and to be worthy of our Father's love.

GENESIS.—CHAPTER XLV.

Imagine the feelings of the guilty brothers when the mighty Egyptian ruler, whom they stood in such awe of, suddenly told them in their own language, I am Joseph. All the past—their hatred, the pit, the sale, the coat dipped in blood, the lie to their father—would rise before them in judgment. How thankful they would be to know their brother's blood did not stand at their door. Like Jesus, Joseph forgave his brethren. Let us not forget we have an ordeal to go through. Like them, we shall all feel humiliated and ashamed. May we, like them, find full and free forgiveness. How much they would tell their father about their former sins we are not quite sure. It must have been very hard to confess all, but we do not see how they could do otherwise.

Joseph's advice might be very profitably taken by many brethren in our own day. Much "falling out" could be avoided with a little tact and kindly disposition.

Jacob did not believe their words until he saw the wagons from Egypt, then he went joyfully to meet his son, long mourned as dead.

"Earing" means ploughing; the earth, that which is eared or ploughed; arable is earable land, that is, fit for tilling or ploughing. Field means felled or cleared ground. Joseph did not contemplate his family remaining in Egypt (see verse 11).

GENESIS.—CHAPTER XLVI.

How wonderful the ways of God are. Every event seems separate and distinct; yet by-and-by we realise there is a purpose running through all.

Apart from the vision vouchsafed to Jacob at Beer-sheba, he would feel that he ought not to leave the land of his fathers. God promised to go with him, and that his eyes should be closed in peace by his son Joseph.

The 70 appears to be made up as follows:—Reuben (5), Simeon (7), Levi (4), Judah (6), Issachar (5), Zebulun (4), Gad (8), Asher (9), Benjamin (11), Dan (2), Naphtali (5), equals 66, plus Jacob, Joseph, Manasseh, and Ephraim, 70 in all. We are not told the number of wives.

GENESIS.—CHAPTER XLVII.

The modern idea of a pilgrim, namely, one who makes a long journey to a sacred place or shrine, has no place in the Bible.

Pilgrimage should be "sojourning."

In Hebrews xi. 13, and 1 Peter ii. 11, pilgrim means in the Greek one who has settled in a country of which he is not a native. In comparison with the days of his fathers, Jacob calls his own few. The Jews speak of Jacob's seven afflictions: 1, The persecution of Esau; 2, the injustice of Laban; 3, his shrunken sinew; 4, the violation of Dinah; 5, the supposed death of Joseph; 6, the imprisonment of Simeon; 7, the departure of Benjamin. We might make it ten by including the sin of Reuben, the slaughter of the Shechemites by Simeon and Levi, and the death of Rachel.

There were no regrets in the meeting of Joseph and his father. He had never sinned, and had always been a loving son. It will be well to remind the children their parents will be sure to die. The fifth commandment has no place in modern catechisms.

Joseph appears to have acted with great wisdom and foresight. He removed the people to the cities that he might feed them from those centres where the corn was stored. Herodotus speaks of the priests of Egypt as being at no expense for anything. Bread baked of the sacred corn, beef, goose's flesh, and a portion of grape wine was assigned to each of them.

Jacob believed in the resurrection of the dead, and desired to be buried with his fathers, that

he might stand up with them at the judgment day.

GENESIS.—CHAPTER XLVIII.

There had been twelve sons of Jacob, but Levi would be required for the service of the tabernacle, and Joseph being now a prince of Egypt was separate from his brethren. We think here the hand of God was preparing for the future. Levi and Joseph drop out of the twelve, but Joseph's two sons, Manasseh and Ephraim, are solemnly adopted by Jacob, so that there are once more twelve, the heads of the twelve tribes. The other sons of Joseph, if there were any born afterwards, would fall into either the tribe of Manasseh or Ephraim (verse 6), so that Joseph receives a double portion of the land. Joshua was descended from Ephraim. Shiloh, where the ark rested, was in Ephraim. In the Book of Hosea, Ephraim stands for the ten tribes.

The younger was placed first. None of us have any right to the things of God, they are His. He gives them to whom He will. At the time of the Exodus Ephraim numbered 40,500, Manasseh 32,200. C. A. BOWER.

INTELLIGENCE.

BRADFORD.—Unity Rooms, Sunbridge Rd. Sunday School, 1.30 p.m.—On Saturday, Dec. 22nd, we held our seventh annual Christmas Sunday School treat, which proved very successful, both in respect to enjoyment and edification. About 120 brethren and sisters (some from surrounding ecclesias), scholars and friends sat down to tea, after which there was an entertainment, comprised of appropriate recitations given by the scholars, the singing of special hymns and anthems, short addresses by the young brethren, and the distribution of prizes to successful scholars, along with several other items, calculated to make everybody happy. The room was tastefully decorated for the occasion. A goodly number of people, young and old, assembled; and everything seemed to combine to give a stimulus for future work. The new year opens with good prospects for our small school, and it is hoped that the work will be undertaken in such spirit as will meet the approval of our Heavenly Father.—HERBERT NORRIS.

NUNEATON.—Our Sunday School consists of 30 scholars, made up into four classes. Eight teachers take classes alternately—we use the Association Calendar. On December 26th, brother Bruin, of Loughborough, addressed the children. On January 6th, we had our Prize Distribution, when 26 books were given for regular attendance and good conduct. We trust that in due time they may grow up to know Him—the only true God—and Jesus Christ whom He hath sent, which He has declared to be Life Eternal. In view of this, we labour and wait, knowing that we shall reap if we faint not. Our motto for 1907 is, Work, Brethren, Work.—M. A. GREENWAY.

NOTES.

SOME ARTICLES are in type but are held over for lack of space. Among these are an article on "Nails," another on "Some Scriptural Peas," and several miscellanies.

THIS NUMBER concludes the Annual Volume. The new vol (VI.) will commence in July, and those desiring continuance of the Magazine should remit according to terms on cover. The new lists are compiled entirely from new orders received.

ALL COMMUNICATIONS intended for *The Children's Magazine* should be addressed to the Editor, C. C. Walker, 21, Hendon Road, Sparkhill, Birmingham. They should be written on separate slips of paper, and, with the envelope, should be endorsed "Children's Magazine."

PRIZES.—With the first issue of the next vol we shall commence giving prizes, as therein to be announced. There will be special picture post-cards made for the purpose, and we have some books of flowers and views from Jerusalem for special prizes. Also Hymn-books and other Christadelphian books will be offered.

THIRD SERIES.



Published Bi-Monthly: Annual Subscription, in Britain and her Colonies, 2s. 6d. per annum; to the United States, Sixty-five Cents.

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

No. 6.

MAY-JUNE, 1907.

Vol. V.

A VISIT TO A BIBLE FAMILY—(Continued).

NOW, dear boys and girls, I want you clearly to understand that what the Bible says is absolutely true. When scientific men and others say things which are contrary to it they are merely guessing. We have, however, to be very careful not to attribute to it anything which it does not say. Much harm and prejudice against God's Word have resulted from so doing. We are not likely to fall into this mistake if we allow the Bible to explain itself.

Attention! Adam is proceeding to relate what took place on the fourth day: "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and for years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so." What a simple statement is this, and yet what

sublime wonders it comprehends! Scientific books say that the sun, moon, and stars were in existence ages and ages before Adam lived. Probably they were. The solid globe of our earth, as I have already pointed out, was already created when the six days' work was commenced. So likewise may the heavenly bodies have been. When the Scripture records, as it does elsewhere, that certain things were "made" in six days, we must not forget that the word "made" admits, as Hebrew scholars state, of the idea of "appointed," "constituted," or "set for a particular use or purpose." So although we cannot say definitely when the sun, moon, and stars were actually created, we know that upon the fourth day they were arranged by God to fulfil the purpose divinely revealed.

Adam is now saying: "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he

made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day." Therefore all that we are told about the heavenly bodies is that God, at the time of which we have been speaking, brought His power to bear so as to cause them to operate in a certain way in relation to the lovely habitation which was being prepared for man.

As we have heard, the heavenly bodies were appointed not only to give us light, and day and night and the seasons. They were also for "signs." Can any of you say in what way they serve this object? If I tell you that the word "sign" means, as those who know the original language suggest, a token or proof, you will, I am sure, all be able to give me an instance of their use in this way. Now, children, do not be afraid to speak. "Are not the sun, moon, and stars a sign of the glory, wisdom, and power of God?" Good—that is exactly what the Psalmist states (Ps. xix. 1). David, when he considered the heavens, was overwhelmed, and well he might have been, with the greatness of God. Astronomers, with their giant telescopes, tell us of millions and billions of stars of varied size and brilliancy, some of which take hundreds of years to journey round the sun. They tell us also of comets of amazing size. In this connection how significant are the words of the inspired writer: "When I consider the heavens, the

work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, or the son of man that thou visitest him?" Let us not forget that God has not only stooped to consider man, but has arranged all these marvellous things for his happiness and well-being. Where should we be without the sun?

"The pole-star is a guide to mariners." Yes, the pole-star is both a guide and a sign. "Were not the stars a sign to Abraham that his descendants should be multiplied beyond number?" "Oh yes! And the ordinances of heaven are a sign to Israel that they shall never cease from being a nation—like the rainbow was a token to Noah that the world should not again be destroyed by water." "The sun, too, is an assurance that the throne of David shall endure for ever." "The stars, also, remind us that if we teach the truth to others we shall be made bright and shining for ever and ever." Yes, dear children, your observations are perfectly correct. The beautiful orbs of heaven are used in many ways as signs of and to symbolise and illustrate things in connection with God's great purpose with man and the earth. And how fittingly they do so! Than them no more suitable assurance could be given that He, who is wise and powerful enough to create these wonders and cause them to fulfil their courses, can multiply Abraham's seed, can establish the nation of Israel and David's throne for ever, and make the righteous as bright and enduring as the stars and the sun. Let us, however, not forget that the study of the Bible can alone fit us to see and partake of all the unspeakably precious promises of which the great and glorious orbs in the heaven are the silent pledges. C. H. J.

BIBLE HIDE AND SEEK.—No. 4.

A PERSON.

Hide.—I have thought of a person.

Seek.—Man or woman?—Man.

Old or New Testament?—Old.

Did he live in the time of the Kings?—Yes.

Before or after the division of the kingdom?
—Before.

In the time of David?—Yes.

Was he a remarkable person?—Yes.

Was he remarkable on account of some deed he performed?—No.

Was he a king?—No.

A prophet?—No.

Was he good or bad?—Bad.

Did he belong to the house of Israel?—Yes.

Did he occupy a prominent position in the army?—No.

Had he anything to do with David?—Yes.
 Was he a priest?—No.
 Was he on friendly terms with David?—Up to a certain point.
 And then he became his enemy?—Yes.
 Was he one of David's sons?—No.
 Is his death recorded?—Yes.
 Did he die a natural death?—No.
 Was he killed in battle?—No.
 Did he die in David's life-time?—Yes.
 Was he put to death by David's order?—No.
 Did he meet with the same sort of death as one of the apostles?—Yes.

A PLACE.

Hide.—I have thought of a place.
Seek.—Do we read of it in the Old or New Testament?—New.
 Is it mentioned in the Old Testament?—Not by the same name.
 Do we read much about it in the New Testament?—No.
 Was it a city?—Yes.
 An important one?—Fairly so.
 Was it in Palestine?—Yes.
 Did anything of interest happen there?—Yes.
 Was Christ connected with it in any way?—We are not so told.
 Do we read of it before or after Christ's ascension?—After.
 Did Paul go there?—It is not recorded that he did.
 Is anybody of importance associated with it?—Yes.
 One of the apostles?—Yes.
 Peter?—Yes.
 Did Peter perform any miracle there?—Yes.
 More than one?—We only read of him performing one there.

Was the miracle performed upon a man or woman?—Upon a man.
 Is he mentioned by name?—Yes.

A THING.

Hide.—I have thought of something.
Seek.—Old or New Testament?—Old.
 Is it mentioned many times?—No.
 Do we read of it before or after the flood?—After.
 In the time of Moses?—Yes.
 Was it large or small?—Fairly large.
 Useful?—Yes.
 Hard or soft?—Hard.
 Was it used in connection with the service of the tabernacle?—No.
 Was it a musical instrument?—No.
 Was it wearable?—No.
 Eatable?—No.
 Could it be lifted?—Yes.
 Did many people have to do with it?—Two, more especially.
 Did it belong to those two?—We are not told to whom it belonged.
 Was Moses one of the two?—No.
 Was Aaron?—No.
 Joshua?—He may have been.
 Are the two mentioned by name?—No.
 Were they in the Wilderness or in Canaan when they had to do with it?—In both.
 Was it used on several occasions?—We only read of it being used on one occasion.
 Was it a weapon?—No.
 Was it employed for a good or bad purpose?—The question is scarcely applicable.
 Was it an article of common use?—Yes.
 Was it used on this occasion for its ordinary purpose?—No.
 Was it employed as a means of carrying something?—Yes.

M. F. J.

SCRIPTURE NATURAL HISTORY.

THE CAMEL.

THERE are two kinds, or species, of camel mentioned in the Bible. The camel having two humps, now usually known as the Bactrian camel, and the Arabian camel, which has only one hump, and is usually known as the dromedary.

The Bactrian camel attains a length of about 10 feet; is generally dark brown or chestnut; it has long, shaggy hair, especially about the throat, the humps, and the forelegs. It is stouter, more muscular, and stronger than the Arabian.

The camel has a small and strongly arched head; ears slightly developed, although the

sense of hearing is excellent; eyes oblong and horizontal, with projecting pupils, and a double eyelid—their power of sight is very great. The nostrils are situated at some distance from the upper lip, and look like two slits in the skin; the camel can open or shut them at will; they are thus enabled to keep out the sand. The upper lip is split down the centre, so that the two halves are capable of various separate movements. A very hard and callous sole covers the bottom of the toes, enabling the camel to walk easily on the loose

are carried in nets, slung on the backs of full-grown animals. They are first ridden when three years of age, are in their prime at five years old, and will work, with care, till they reach the age of twenty.

The Arabian camel, or dromedary, has only one hump in the centre of the back. It is 8 feet long, 5 to 7 feet high at the shoulders. The muzzle is less swollen, the hair more soft and woolly; it is very unequal, being longest on the neck, throat, and hump. The colour is always lighter than that of the Bactrian camel,



ON THE MARCH.

sand of the desert, where the elephant would be useless, and the horse would soon be exhausted. The camel has also hard, horny patches on the breast, knees, instep, and heels. There are only two toes on each foot—these are provided with a hardened skin, covering a cushion-like pad. Camels are used extensively as pack and baggage animals in North West Africa, Syria, Persia, Tartary, and India. Its ordinary pace is two or three miles per hour. Very young camels, too feeble to walk,

being, while young, of a dull, dirty white, which becomes, with age, of a reddish grey.

It is spread throughout Arabia, Egypt, Syria, North Africa, Persia, and India.

The dromedary is called the ship of the desert. It is very swift, travelling nine or ten miles per hour for days at a time, requiring very little food, and no water.

All camels have a peculiar arrangement which enables them to retain about twenty pints of water perfectly pure and fresh for use

on their long journeys across the desert. A part of the paunch contains a series of deep cells. When these cells are filled with water, the opening of each cell contracts. The fluid is thus kept free from mixing with the food; when required the water is forced out at pleasure from any of the cells (there are twelve rows of cells) by muscular action on the part of the camel. The humps are huge masses of fat, which serve as a reserve store of food—with overwork or under-feeding the humps diminish in size. The Arab who requires to undertake a long journey always looks to the hump of his camel to see if it is in a fit state.

The Arab is dependent on the camel for every necessity. The milk nourishes his family, his slippers and harness are made of its skin, his tents and clothing of its hair.

The wealth of the tribe is centred in its camels.

The milk of the camel is unusually rich and thick. It curdles if mixed with tea or coffee.

Camels are taught when very young to kneel and receive burdens. A strong dromedary will carry 1,200 lbs. weight across the desert.

In the American Civil War many camels from Smyrna were employed in carrying the mails. Some journeyed as much as 120 miles in a single day.

Cases are known in which, after carrying their owner through the desert, water has failed, and the camel has been killed for the sake of the reserve of water he carries in his paunch.

In the New World (America) the Llama, Alpaca, Vicuna, and Guanaco are the nearest approach to the Camel.

The Hebrew word for Camel is *Gamal*. The words *Beker* (masculine) and *Bikrah* (feminine) are translated Dromedaries. The New Testament Greek word is *Kamēles*; in the book of Esther we have also *Achasteranim*, no doubt the Persian word. Both one-humped and two-humped camels are shown on the Assyrian monuments. The camel is mentioned seventeen times in Genesis xxiv. Pharaoh had camels in the days of Moses (Ex. ix. 3). Jacob presented Esau with 30.

Job had 3,000 at his beginning, 6,000 at the end of his career. From Leviticus xi. 4 we learn that the camel was unclean, because, although it chews the cud, the hoof is not

divided. The camels of Zeba and Zalmunna wore crescent-shaped ornaments, others had chains, probably of gold. When Elisha visited Damascus, Benhadad sent a present of 40 camels' burdens to his door (2 Kings viii. 9).

The Reubenites took fifty thousand camels from the Hagarites. Obil the Ishmaelite was over the camels of King David. In Isaiah xxi. 7 we read of a chariot drawn by camels. When the Jews returned from Babylon they brought 435 camels with them (Ezra ii. 67).

Camels and young dromedaries carried the posts (Esther viii. 10, 14) in Persia.

John the Baptist was clothed with a camels' hair garment and a leather belt.

In the future Ezekiel tells us Rabbah, the chief city of the Ammonites, shall be a stable for camels; while Isaiah, speaking of Jerusalem's glory, tells us the multitude of camels shall cover the land, also the dromedaries of Midian and Ephah (Isa. lx. 6). So no doubt many who have never yet seen a camel will see one then.

C. A. BOWER.



"THE SHIP OF THE DESERT."

"BE CAREFUL WITH WORDS."

Boys flying kites haul in their white-winged birds;
You can't do that way when you're flying words.
Careful with fire is good advice, you know;
Careful with words is ten times doubly so.
Thoughts unexpressed may sometimes fall back dead,
But God Himself can't change them when they're said.
W. CARLETON,

CITIES OF THE BIBLE.

DAMASCUS.

NO city in the East has maintained its ground as Damascus has done, generation after generation, and age after age. One of the most ancient cities in the world, it is situated at the foot of the most South-Easterly range of Anti-Lebanon, which in that region varies from 600 to 800 feet, but near Damascus rises to 1,500 feet above the extensive plain with which Damascus is connected, while the plain is about 2,200 feet above the level of the sea. The city receives the advantage of a temperate climate and cooling breezes. It lies North-East of the Sea of Galilee, from which it is 25 hours or three ordinary days' journey. It forms a convenient halting place between the Northern and Southern regions of that part of Asia.

Little vegetation is to be seen, except in the mountain streams and in the valley of the Barada, which becomes very deep and narrow for some distance before it issues from a gorge in the mountains, about two miles North-West of the city. After leaving the mountain range, the river Barada flows along the North wall of Damascus, then proceeding eastwards along the plain, it empties itself by one branch into Lake et-Kiblijeh, and by another into a lake a little farther North called Esh-Shurkijeh.

The Barada is believed to be the river spoken of by Naaman (2 Kings v. 12), called Abana (also called Amana in Solomon's Song iv. 8). The Pharpar is supposed by some to be a tributary of the Barada (the more northern stream running into Lake Esh-Shurkijeh), by others it is thought to be the river Awaj, which runs into Lake Hijaneh. The former view seems preferable to me. Anyone who has "The earthly footsteps of the Man of Galilee" will find several very beautiful views of Damascus and the Barada in it, from photographs.

The following quotation, from Stanley's "Sinai and Palestine," will be read with pleasure, no doubt:—One of the impressions left by the East is the connection between verdure

and running water. Never—not even in the close juxtaposition of the Nile valley and the sands of Africa—have I seen so wonderful a witness to this life-giving power as the view on which we are now entering. The further we advance the contrast becomes more and more forcible; the mountains more bare, the green of the river bed more deep and rich.

"At last a cleft opens in the rocky hills between two precipitous cliffs; up the side of one of these cliffs the road winds; on the summit there stands a ruined chapel. Through the arches of that chapel, from the very edge of the mountain range, you look down on the plain of Damascus. It is here seen in its widest and fullest perfection, with the visible explanation of its great and enduring charms.

"The river with its green banks is seen at the bottom, rushing through the cleft; it bursts forth, and as if in a moment scatters over the plain, through a circle of 30 miles, the same verdure which had hitherto been confined to its single channel.

"Far and wide in front extends the level plain, its horizon bare, its lines of surrounding hills bare, all bare far away on the road to Palmyra and Bagdad. In the midst of this vast plain lies at your feet the vast lake or island of deep verdure, walnuts and apricots waving above, corn and grass below; and in the midst of this mass of foliage rises, striking out its white arms of streets hither and thither, and its white minarets above the trees which embosom them, the city of Damascus."

"Damascus! daughter of Abana's stream!
How beauteous still are thine enchanting
bowers;
Thy gardens that with fruits unnumbered
teem;
The perfumes that exhale from loveliest
flowers!
Thy native charms defy the gliding hours."

Perhaps one reason why Damascus is so much praised—it is often called a pearl in the midst of emeralds—is because of the delightful contrast it affords to the hot, treeless, verdureless country through which it is approached. After a horseback ride from Jerusalem, over, perhaps,

one of the roughest roads in the world, through a country bare and burning hot, any city having gardens and water would be most acceptable; but Damascus, with its gardens, canals, fountains, deep and abundant shadows cast from long, spreading branches of charming trees, deserves the most extravagant enthusiasm. It is said to be the oldest city in the world; tradition has it that Cain killed Abel near this place. Probably this is wrong, but we know that during the last 4,000 years Damascus has been ruled by Kings from Nineveh, Babylon, Persia, Greece, and Rome, and that it has been an important city under all these.

Damascus is still the largest city in Asiatic Turkey. It is one of the most regular and cleanly of Oriental capitals, containing about 225,000 inhabitants, of whom, about 35,000 are Jews. The houses are externally mean, but within many are truly magnificent. The Photocrom Company, of London, have on sale a coloured photograph of the interior of a house in the street called Straight, which is the principal street of Damascus, and supposed to be that mentioned in Acts ix. 11. Fine marble-paved courts, ornamented with trees and fountains, and rooms with arabesqued roofs and walls, most luxuriously furnished, are the common features of all the dwellings of the wealthier class. A lamp hangs from the ceiling, around the walls are sofas and divans; there are seats (we should call them stools) of inlaid work. The floor is covered with rich carpets, one part of the room is raised, there are mosaics let in the walls, and carved wood-work and ornamental metallic vases complete a picture of luxury and comfort undreamt of by most European working men and women.

Paxton says, concerning Damascus, and the region round about it:—"The grapes were fine, the apricots good and abundant, the plums the largest and finest I ever saw, being nearly as large as a hen's egg. I saw but few peaches, the figs were fine, the apples indifferent. The white mulberry tree is much cultivated, not for its fruit, but for feeding the silkworm. The silk forms a considerable branch of the Damascus trade, and the manufacture is carried on to some extent. The black mulberry is found in considerable quantities, and is cultivated for its delicious fruit. The white walnut is with the natives a favourite tree, the nut is rich, and of a pleasant taste. The tree gives a fine shade, grows well near the water, and is larger than most of the other trees.

The sycamore is found here. The plane-tree is also found, but not very common. There is a very large one in Damascus near one of the gates. We measured it—36 feet round. The Karoob-tree (carob) is a variety of the locust. The fruit is the husks which the prodigal son would have eaten—a bean-like pod with a sweetish meal in it." Another writer mentions pears, plums and cherries, also flowers, such as the Damascus rose, jessamine, etc.

Houses are still to be seen built on parts of the wall, no doubt similar to that from which Paul was let down in a basket.

Eliezer, Abraham's steward, was of Damascus. About a thousand years later we read of the Syrians of Damascus helping Hadadezer of Zobah against David (2 Sam. viii. 5, 6). Jewish garrisons were placed there. In Solomon's time Syria threw off the yoke, and under Rezon the city became the seat of a Syrian kingdom (1 Kings xi. 23-25). After two Benhadads, father and son, had reigned, Hazael came to the throne, defeated the forces of Israel and Judah, and seized the country east of Jordan. In Isaiah's day, Syria joined with Israel against Judah, but the expedition failed utterly, and some time after the Assyrians captured Damascus and took the king and people captive to Kir (2 Kings xvi. 9).

In New Testament history Damascus is celebrated as being so closely connected with the conversion of Saul of Tarsus, his residence for a time, and the scene of his first labours in the cause of Christ and the truth. Tradition still points out the place where the apostle was let down in a basket over the city wall, but the wall is known to have been rebuilt several times since then. At that time the city was under the sway of Aretas, king of Arabia, and is known to have contained a large Jewish population. Subsequently it became the seat of a Christian bishop. In 635 A.D., the city fell into the hands of the Kalif Omar. In 1516 A.D., it fell into the hands of the Turks. It is said the Mahomedans of Damascus are the greatest fanatics in the East. In July, 1860, they massacred 6,000 Christians in cold blood, and left their whole quarter in ashes.

A house, said to be the house of Naaman, has been converted into a hospital for lepers, but these traditions are untrustworthy. The place where Paul was converted is shown about a mile-and-a-half east of the city.

—C. A. BOWER.

NAZARETH: WATER CARRIERS RETURNING FROM THE VIRGIN'S FOUNTAIN.

NAZARETH in New Testament times was an obscure place of poor reputation, so that the natural rejoinder of Nathaniel when told that Jesus of Nazareth was the Messiah, was, "Can any good thing come out of Nazareth?" It was a poor place in despised "Galilee of the nations." The history of the country from the days of Solomon downwards had been devoid of any glory and interest. Yet God had said (in Isa. ix.) that "a great light" should arise in Galilee. And that "great light" was Jesus. And Nazareth became his home, so that from being a profane place it has become in the eyes of millions one of the most sacred places on earth. Our picture, taken on Easter Sunday, 1902, represents the women returning with their pitchers from the Virgin's Fountain. This fountain is probably pretty much the same as it was in the days of Christ, and the generations of water-carriers have come and gone, like the flowing water itself, from that day to this. The East does not change, and the scene to be witnessed any day is doubtless very much like that in the days of Mary and the youth of the Lord Jesus. On that Easter Sunday we were frequently greeted with the customary salutation "Christ is Risen!" And near this

spot represented in the picture, and on the same day, we broke bread with brother and sister Gee in memory of the Lord and of His Resurrection. Sister Gee has since died in the hope of the resurrection of the dead by the Lord Jesus. On the hill-top, and standing up boldly against the sky, is the house of Dr. Vartin, which commands beautiful views of Nazareth, and of the Plain of Esdraelon and the whole surrounding country, which was the scene of so many great events in Israel's history. The Turks demanded *backsheesh* from the proprietor, and since he would not satisfy their demands, they reported to the Sultan that he had built a fort on the hill overlooking Nazareth. The result was that the house was confiscated and occupied by soldiers. The flat house-tops and steps on the right hand are typical of the architecture of the town, most of which lies on the hill-side and out of sight in the picture. Nazareth is a "Christian" town, and is strikingly different from other places—as Shechem (Nablous), or Hebron, which are Moslem and intolerent of Christians,—and you perceive the difference from the ordinary Syrian town at once. Nazareth will be more and more visited as the country is opened up; but it will not be regarded with true Bible enlightenment till the Kingdom of God be come.—Ed.

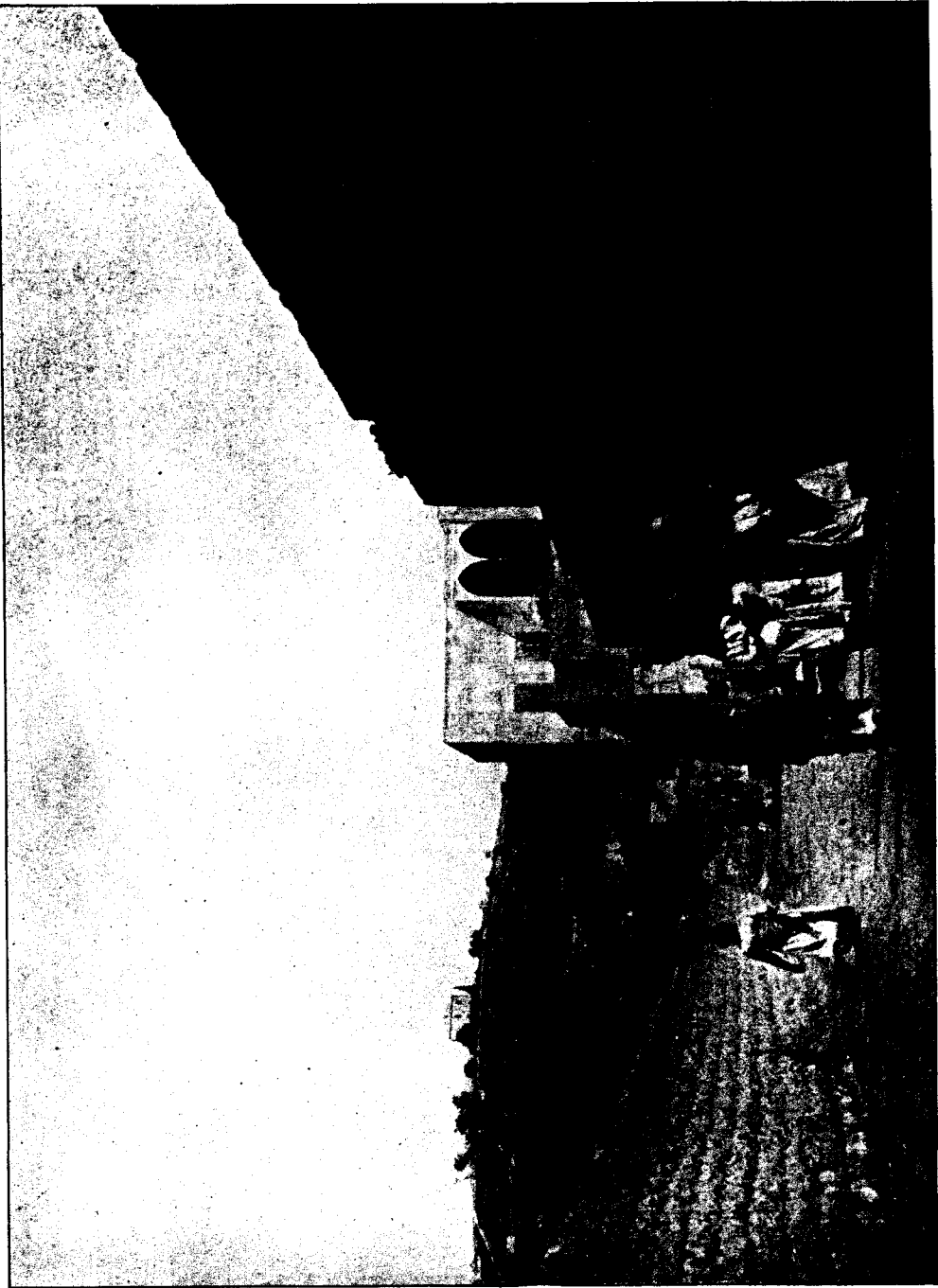
THINGS TO THINK ABOUT.

A*n Old Farmer's Letter to a Newspaper copied out and sent to Brother Bower.*

A FARMER'S TESTIMONY.

SIR,—I am an old farmer and would just like to ask a question or two of our friends who cannot see God anywhere. How is it that a cow gives much more milk than her young requires? How is it that the sheep grows a fleece of wool each year more than it needs? How is it that those animals that are for human food will feed when given a chance, so that they actually become a burden to themselves? How is it that the horse, if it is properly kept, must have work? How is it that its feet are so

adapted to carry a strong iron shoe? How is it that the land will not grow any crop for the food of man without cultivation? How is it that the land will grow all manner of useless rubbish, and that man has to labour continually to stop it? These things, amongst many more, are much more evident than that "a man's hair rises as a cat's does when he is frightened," or that "the human ear has ever been long," or that the sun and stars have somehow come into existence of themselves. The simple things named are much more obvious and much more significant, unless we are determined to close our eyes to all evidence around us.—AN OLD FARMER, Knaresborough, Yorkshire; Sept. 18th, 1905.



NAZARETH: WATER CARRIERS RETURNING FROM THE VIRGIN'S FOUNTAIN.

CONVERSATIONS ABOUT THE TRUTH.

BETWEEN A FATHER AND HIS CHILDREN.—No. 6.

Father.—Who can remember where we stopped last time?

William.—I remember: we were talking about Seth's people, who were called "the sons of God," and Cain's people. You were saying that the sons of God mixed themselves up with Cain's people; and that they ought not to have done it. But then, Cain's people would not have liked it.

F.—Very likely; but it would have been a good thing for the sons of God. By making friends with them, they became like them, and departed from the ways of God, and were destroyed at last. This is what Solomon says: "He that walketh with wise men shall be wise; but the companion of fools shall be destroyed." The Jews were repeatedly warned against this very thing. They were told not to mix with the heathen nations around them, and, above all, not to let their sons and daughters marry among them, for fear they should learn their ways and become corrupted. The lesson is good for us now.

W.—Is that the reason you won't let us play with those children in the next street?

F.—The very reason. I don't want you to learn their evil ways. I want you to grow up wise men and women, knowing about God and doing His will.

Eva.—You love us, don't you, pa?

F.—Very much.

Leo.—But he whips us!

E.—But he loves us when he whips us.

L.—No, he doesn't.

W.—Yes, he does.

F.—It is because I love you that I whip you. I don't like to whip at all. I am so sorry when it has to be done, but if I didn't do it, you know what would happen?

E.—We should grow up naughty and nobody would like us.

F.—Besides, God wouldn't love you, and when the time comes to set up His kingdom, He would shut you out.

W.—How were the sons of God destroyed at last?

F.—Well, all the world grew so wicked, that God determined to send a flood of water on the earth to drown them all.

W.—Was there not one good?

F.—There was Noah; he was found righteous; he escaped.

W.—We were told at school that eight escaped; seven besides Noah.

F.—That is correct, but they all belonged to Noah, and it was because of Noah's righteousness that they escaped. There was Noah's wife; and Noah's three sons; do you know their names?

W.—Shem, Ham, and Japheth.

E.—That isn't eight; that is only five.

F.—Well, you know there were the wives of Noah's three sons: they made the eight.

W.—Were Noah's sons and their wives not good?

F.—I don't suppose they were wicked, but they were not so righteous as Noah; and apart from Noah, there is no doubt, they would have been drawn aside by the wickedness around them, and destroyed with the rest.

W.—How did the flood come? Where did it come from?

F.—It rained, and God opened great springs in the earth, that sent up water in large streams, which very soon covered all the land. The people were frightened when they saw it begin, for Noah had told them a long time beforehand that the flood would come, but they would not believe it. They called him a silly old man, and laughed at him; every day was a fine day for a long time.

W.—How long?

F.—We are not told, but it was a long time.

W.—Twenty years?

F.—Oh, longer than that; perhaps fifty or a hundred. And because it was fine every day all that time, they thought the flood that Noah was always telling them would come and destroy them, would never come. So when they saw it grow dark the day it did come, they were anxious. Some said it would only be a shower; but the most of them were very uneasy, especially as it went on getting darker than they had ever seen it before. They wished in their hearts they had listened to Noah, but it was too late. Great drops began to fall, and all the people went into their houses, except some who thought they would show that they weren't frightened.

Then the rain grew heavier, but still some stayed out. Then it began to pour, and went on pouring and pouring until all were glad to take shelter in the houses. Then they watched the rain from the windows. They hoped it might give over, but it didn't. It came down in one steady, terrible pour, as if a thousand fire engines were playing from the clouds, straight down upon the land. The people in the houses grew more and more frightened. They began to say one to another that surely it was the flood Noah spoke of. Then the women and children began to shriek. The men told them to stop their nonsense, but they were frightened in their own hearts, and their teeth chattered. The water began to come in below the doors, and soon covered the floor of the rooms on the ground. Then they all went upstairs, and hoped the rain would give over before it came higher; but the rain didn't stop, and the great fountains that God opened began to pour up their waters, so that the water rose very rapidly. In some hours it was as high as the first step leading upstairs, and things were floating about. The people upstairs were crying bitterly, except the children, most of whom had cried themselves asleep. The men gave over scolding and became very grave. Night came, and there was no abatement of the rain. The water was very nearly half upstairs. There was no going to bed. The sound of the rain was dreadful. It was a continual splashing roar. It came down all night, and in the morning the water was nearly up to the top of the first stair. When the people looked out of the windows they could see no land, except the hills in the distance. All the country round was like a sea, and all kinds of things were floating on the water, and some dead bodies. When the children woke up and found things so terrible, they cried again. Their fathers and mothers cried too. The children asked for breakfast, but they couldn't have any, because the kitchen and pantries below were all filled with water. The fathers began to wonder if they couldn't make a raft to float on, so that they might get away from the houses to the hills. One said they had better try something, because to stay where they were was certain death. All said the same, so they tore off the doors and every piece of wood they could get in the houses, and tied them together. They made but poor rafts; still, some got on to them

and floated away; but they were almost worse than before, for now they were out in the terrible rain and got quickly wet through. Having had no sleep the night before, and no food, they were soon in a very wretched state. Then they had no sail and could not steer the rafts. Some went to pieces for want of being properly tied together, and all the people were drowned. Others were upset by drowning beasts swimming to them and trying to get on. Some floated about a long time, until the people on them perished from cold and hunger. One or two reached the hills, and the people got on to the land.

W.—Were those saved?

F.—No; the rain kept on pouring, and the water rose higher and higher. The people climbed as high as they could; but it was only a prolonging of their misery. They were soaking wet and very cold, and there was no dry place on the hills, and the water was gaining upon them every moment. Night came, and there they were on the top of the hills, in the constant rain, chilled into the very bones, and full of fear. By the morning, the water had crept a good way up the hills, and they saw it was no use hoping to be saved. So some of them lay down and died before the water reached them. At last the water reached the top of the hills and covered them all.

W.—Where was Noah all this time?

F.—In the ark.

W.—What was the ark?

F.—It was a sort of a long large ship with no masts, but with high sides and a roof.

W.—Where did it come from?

F.—Noah made it.

W.—Why did he make it?

F.—God told him to make it, because of the flood that was coming, that he and his family might be saved.

W.—It must have taken a long time for him to make it all himself.

F.—He did not make it all himself. His sons helped him, and no doubt many others.

W.—Some of the people that were drowned?

F.—Yes. People will do anything for wages. They thought it was a mad-like thing to be building a great ship on the land far away from the sea; but still so long as Noah paid them for what they did, they didn't care.

W.—They would have been very glad to get into it afterwards.

F.—Yes, no doubt ; and, very likely, they might have been allowed to get in, if they had wanted, before the flood came. But it was too late after it began to come. Very likely some went to it after the rain began to fall, and shouted to get in ; but it was too late, for Noah and his sons had gone in seven days before, and were shut in by God. That is how it will be when Christ comes. Many people will be glad to make friends with him after he has come, but it will be too late.

W.—I wonder how Noah knew how to make the ark ?

F.—God told him how to do it, and what size to make it.

W.—How large was it ?

F.—About 450 feet long from end to end, 75 feet from side to side, and 45 feet from top to bottom.

W.—What a large thing it must have been !

F.—Oh yes ; much larger than most of the ships that sail on the sea. The only ships at all like it in size are the very largest ships afloat.

W.—Why was the ark made so large ? I should have thought a very small ship would have done to carry Noah and his sons.

F.—Yes, but you must remember that there was something else besides Noah and his sons.

W.—What ?

F.—The beasts.

L.—I have lions, tigers, and elephants in my ark.

E.—Were there lions in Noah's ark ?

F.—Oh, yes.

E.—Did they eat him ?

F.—No ; God restrained them the same as the lions that were in the den that Daniel was put into.

W.—I forgot about the beasts.

F.—Besides, they were to be a long time in the water.

W.—How long ?

F.—About a year ; and it wanted room to store food for all the beasts that they might be kept alive ?

W.—Why were the beasts kept alive ?

E.—Why, of course, we want cows, and sheep, and dogs.

W.—But we don't want tigers.

F.—Well, you see God knows His own work best, and it was His will that the various sorts of animals should be preserved on the earth at that time. The time has not yet arrived for wild beasts to cease.

W.—But couldn't He have made new ones, even if all the beasts had been drowned, and then a smaller ark would have done.

F.—No doubt He could ; but it pleased Him not to work in that way ; and I suppose you will admit that God knows the best way of doing His own work.

W.—Yes.

F.—You know we ourselves are part of His work, and we cannot criticise Him. What would you think of your pencil telling you how to draw.

W. (smiles).

F.—Some things may seem to us as if they could be done a better way ; but the best way is to remember that if we knew all, we should see God's way to be the best always.

W.—Had the ark a rudder ?

F.—There is no mention of one.

W.—How could Noah steer without a rudder ?

F.—It is not at all likely that he steered. He was shut in, and he felt himself and the ark in God's keeping.

W.—If it wasn't steered, I should think it would have run aground and got wrecked.

F.—Don't you think God could steer as well as Noah ?

E.—Better.

W.—But God wasn't in the ark.

F.—No doubt His angel was there ; but even if that were not so, remember that by the spirit, God could steer far more powerfully than a hundred men at the largest rudder that could have been made.

W.—If the ark was all covered up, how could the beasts get air ?

F.—You might ask the same about a ship. The ship is covered with a deck, and hundreds of people live for months together below the deck, and there is no difficulty about the air. We have not got a full description of the ark. You may depend upon it that all these matters were provided for. You must cultivate a little more faith in God, seeing we have so many undoubted evidences of His having had a part in these events.

W.—I have faith in God, pa, but I wanted to see how it was.

E.—Did the rain stop the next day after the people were drowned ?

F.—No ; it rained many days after. It rained altogether forty days and forty nights, and at the end of that time, all the high hills were covered. You couldn't have seen the land anywhere.

MANNERS AND CUSTOMS OF BIBLE LANDS.

MILK.

MILK is far more extensively used by the Orientals as an article of food than by ourselves. This is, in part, due to the fact that flocks and herds are their chief support, and partly because of the refreshing character of milk itself.

It is still to be found in every tent, and is freely offered to all comers.

Abraham took butter and milk and the calf which he had dressed to set before the three angels who visited him. Jael gave Sisera milk; she brought forth butter in a lordly dish. The butter which she gave him was a peculiar preparation of milk, more resembling butter-milk than anything else; it is called *leben*, and is still very much used, being capable of preservation. Both milk and *leben* are kept in leathern bottles.

Burckhart says:—"The sheep and goats are milked by the women every morning before daybreak; the milk is shaken for about two hours in skins, and thus becomes butter; and the butter-milk constitutes the chief drink of the Arabs, and is much used in their dishes; it is generally called *leben*."

The Bedouins are extremely fond of butter, and take it chiefly in a melted state. To make it: the goats' or sheeps' milk is put into a large copper pan, over a slow fire, and a little sour milk, or a small piece of the dried entrails of a young lamb (oh dear! I don't think I should like it, do you?) thrown in with it. The milk then separates, and is put into the goatskin, which is tied to one of the tent poles, and for one or two hours is moved backwards and forwards; the buttery substance forms, the water is squeezed out, and the butter put into another skin. If, after two days, enough butter has been collected, they again place it over the fire, throw a handful of dried wheat into it, and leave it to boil, skimming it carefully. After having boiled for some time, the butter remains quite clear at the top of the pan. The butter-milk is once more drained through a bag of camels' hair, and whatever remains in it of a butter-milk substance is left to dry in the sun, and then eaten. Sometimes butter and honey are eaten together, with or without bread. This will help you to understand why the Holy Land is spoken of as a land flowing with

milk and honey. A land of great abundance.

The Hebrew word for milk is *Chalab*. It denotes milk with reference to its richness or fatness, consequently in its sweet and fresh state. The Hebrew word *Chemah* stands for milk in a sour or coagulated state. Milk is obtained in the East from sheep, goats, and even camels, as well as from cows. The scriptures never speak of camels' milk as being partaken of, though it is well known to be in common use among the Bedouin Arabs.

Goats' milk is still highly esteemed. From the beginning of April till September, the towns are supplied with milk by large herds of goats, which pass through the streets every morning, and are milked before the houses of customers. Cows' milk is said not to be used so much in summer as in winter, the scarcity of good pasture in summer making the cows' milk poor.

The Bible makes use of milk in a figurative way. Christ's people are commanded to desire the sincere (pure or unadulterated) milk of the word, that we may grow thereby. The things of the kingdom, "the sure mercies of David," are spoken of as waters bubbling from the spring; as wine and milk which may be had without money and without price. Alas that so few are thirsty (see Isa. lv.). As we grow in grace we ought to be able to partake of the more solid food not like those to whom Paul writes in Hebrews v. 12. They ought to have been able to teach others, instead of which they required teaching again themselves.

Dear children, when you grow older, don't throw your money away on the unsatisfying things of this life. Buy the truth, and sell it not.

C. A. BOWER.

SIX THINGS THAT FAIL.

1. Money. It failed in Egypt and Canaan (Gen. xlvii. 15).
2. Relations. They failed Job (Job xix. 14).
3. Strength. Sometimes on account of sin (Psa. xxxi. 10)—sometimes because of old age (Psa. lxxi. 9).
4. Desire. Because man goeth to his long home (Eccles. xii. 5).
5. Flesh. In the flesh dwelleth no good thing (Psa. lxxiii. 26).
6. The heart. For fear of the things to come on the earth (Luke xxi. 26).

DAY AND NIGHT IN PALESTINE.

IN Palestine there is a difference of about four hours between the longest and shortest days of the year. Sunrise is a distinct moment, bringing a swift and unmistakable change over the landscape. The stars rapidly vanish, a flush of lilac spreads over the eastern sky, with long streaks of pink radiating from a yellow centre that every moment grows brighter and brighter. Then in a moment, with a suddenness that almost suggests some accompanying sound, the sun emerges from behind the hills, a glittering disc in a cloudless sky. Instantly "the shadows flee away." They seem to hasten out of sight as if detected in evil doing. As the sun rises rapidly higher, and sends shafts of light over the plains and down into the open valleys and mountain glens, you see clumps of pine, slopes of olive, and grey, nestling villages, suddenly springing into life as if startled out of sleep. The Bible allusions to the approach of light and the dispersion of darkness, whether natural or spiritual, belong to the Oriental sunrise, and carry an emphasis that would scarcely suggest itself in northern lands. To the Eastern mind sunlight means Light, Life, and Purity. One of their proverbs says: "The eye of the sun needs no veil"; that is, it has no sin to hide, it is absolutely pure. In Psalm xix. 7, 8, the law of the Lord is compared to sunlight.

From 12 to 3 p.m. is the time of greatest heat (Matt. xx. 12). The fierce rays strike down from above, the glare flashes up from the stony ground, the air quivers, and the mountains have a flattened-down appearance under the heat-haze. Plants hang limp and drooping, birds cease to twitter in the branches, at times the cicadas or tree crickets make the silence startling by a pause in their deafening zee-zee chirping, and the shepherd gathers his flock round him, under the shelter of a walnut tree by the brook, or under the shadow of a rock goes to sleep with his reed-flute in his hand. It is an hour that gives vividness and reality to many familiar phrases and allusions. To one resting in the cool shade from such oppression, there comes a new wealth of meaning into the words: "He restoreth my soul," "Under the shadow of the Almighty," "The sun shall not smite thee by day," "Above the brightness of the sun," "Under the shadow of a great rock."

As the afternoon advances the air becomes cooler, and beautiful shades of colour take the place of dusty grey and common brown, especially where the light falls on the lofty Lebanon, the hills around Galilee, or the cliffs that rise up behind the Dead Sea.

The sun sets as rapidly as it rose. As we watch its bright descent behind the Mediterranean Sea, we remember that "the sun knoweth his going down." And everybody in the land knows it; not only the labourer in the open field, but also the workman in the narrow street of the town. There is no need of city clock or factory bell to announce the hour. "Man goeth forth unto his work and to his labour until the evening." When the sun sets, all work ceases.

The short time before and after sunset is the cool of the evening, when the dry wind from the land begins to blow, and quickly becomes cooler than the moist day-breeze from the sea. Isaac availed himself of it; and at Beyrout, Damascus, Sidon and Jerusalem it is still the time when the citizens go out to walk or ride for health and pleasure.

"The beasts of the forest" have now for the most part suffered the fate of the forest, but in the mountain villages, as the evening shadows move up the glens, the jackals creep out and yelp to one another and provoke the challenge of the village dogs.

Half-an-hour after sunset the stars begin to rush forth and sparkle in the cloudless sky. As we look up at them, with so much of the earth's diameter between us and the light, the sky appears darker and the stars larger, softer, and more lustrous than in northern lands. They seem to stand out and reach down, as if expecting to be noticed. When Jacob at Bethel lay down to rest, footsore and weary, under the open sky, it was not strange that the divine word of promise should gather shape and meaning from the two things that the day had forced upon his attention—the infinite dust of the earth, and the infinite glory of the stars.

The moon, especially in autumn, shines with astonishing brightness, and the promise that the moon shall not smite thee by night is full of meaning in a land where it is dangerous to sleep under its rays.

[From *Bible Manners and Customs* (R. and R. Clark, Edinburgh).]

BIBLE PUZZLES, ETC.

A SCENE FROM THE BIBLE.

Three men are passing through the streets of a city in early morning. One is separated from his companions, the other two remain talking together. The one kisses the other, and performs an act which, some time later, he repeated for another person. They had only met for the first time the day before, but were afterwards in frequent communication. One of them had wicked sons; the other treated a good son very badly. Before they part one tells the other what will happen on that day, mentioning a matter which had been one of some anxiety; he also speaks of a tomb, of five different places, of animals, food, musical instruments, and sacrifice; adding information about how soon they would meet again. No words of the other are recorded.

(Selected.)

DOUBLE ACROSTIC.

Who gave to Israel's King all his desire?
 Mother of those who lit unholy fire.
 Whose tribe should have a haven on the coast?
 Who was surrounded by an angel host?
 Who had the charge where'er the people went
 Of all the things within the holy tent?
 What wandering race their silver pieces gave
 For Jacob's son--then sold him as a slave?
 Father of one who stood where lentils grew,
 While a whole host of Philistines he slew.
 Back to Jerusalem an exile came
 To build its wall--what was his father's name?
 Name of a godly King initials tell,
 Who served his God, and ruled his country well;
 But finals furnish his successor's name,
 Which (though his son's) was stained with sin
 and shame.

(Selected).

HIDDEN NAMES.

1. The day is a damp and dreary one.
2. It is nearly evening now, mother.
3. Who peopled Africa in the first instance?
4. Every Roman soldier wore a belt.
5. I cannot say whose these things are.
6. "Then osiers by the river grew."
7. We speak to America in an instant by wireless telegraphy.

QUESTIONS.

25. Where do we first read of bread?
26. Mention the names of three brothers, all renowned for their military prowess. Their mother's name is often mentioned in the Bible, but about their father we know nothing.
27. What man, by his covetousness, caused a great military disaster?

28. Where is dancing first mentioned?
29. What man was compelled to attend the funeral of one whom he had assassinated, clad in mourning, and with torn garments?
30. Who is the only prophet of the Lord since the time of Moses, so far as it is recorded, who exercised his office in Egypt?

ANSWERS TO BIBLE PUZZLES.

Double Acrostic (page 77).--Dorcas-Hannah:
 Thus:--

D e l i l a H
 O s h e A
 R i m m o N
 C h o r a z i N
 A r z A
 S h i l o H

Hidden Name (page 77).--John.

Hidden Text (page 77).--"He is able to save."
 Thus:--

Hagar
 Esau
 Isaiah
 Samuel
 Abraham
 Barak
 Lazarus
 Ephraim
 Tabitha
 Omega
 Sarah
 Abner
 Vashti
 Enoch

Transposed Cities, &c. (page 77).--1, Elam
 2, Armenia. 3, Persia. 4, Babylon. 5, Midian
 6, Edom. 7, Rome. 8, Tyrus. 9, Sidon. 10, Goshen
 11, Dan. 12, Eden. 13, Hebron. 14, Rhodes.
 15, Salem. 16, Troas. 17, Melita. 18, Shushan.
 19, Spain. 20, Nile.

BIBLE HIDE AND SEEK. ANSWERS.

March-April number:--

PERSON.--Obadiah.

PLACE.--Anathoth.

THING.--The iron gate of the prison.

ORIGIN OF DEATH AND LIFE.

| | | | | | | |
|------|-----|------|-------|------|------|-----|
| cur | f | w | d | dis | and | p |
| a | sed | iend | rougt | eath | ease | ain |
| bles | fr | b | br | and | ag | |

THE SUNDAY SCHOOL LESSONS.

GENESIS.—CHAPTER XLIX.

We may sometimes wonder why the Messiah should be of the tribe of Judah. This chapter explains it all. Reuben forfeited his position through giving way to the lust of the flesh. He lost the leadership of the tribes and the double portion. Neither was the blessing bestowed upon him. He stands a warning to us all. Levi and Simeon sinned with regard to the Shechemites. They were guilty of cruelty and treachery. They also were passed over. Judah, the fourth son of Jacob, had done none of these things, so the blessing was bestowed upon him. When the camp was moved Judah led the way. Messiah sprang out of Judah, and with the exception of Saul (Israel's first king), the kings were all of this tribe. The birthright was given to Joseph, that is, each of his two sons received a portion when the land was divided. When Israel was numbered on reaching Canaan, Reuben stood seventh, Simeon last. Simeon's portion was allotted within Judah's.

Levi shared the curse as he had shared the crime, but the curse was made a blessing to them, for on account of their righteous attitude, when they avenged the sin of the golden calf, the care of the tabernacle was committed to their charge.

Zebulun's geographical position is foretold (see Joshua xix. 10 to 16). Issachar laden with abundance on both sides would be too ready to bear the yoke of servitude. Dan (see Judges xviii.), became one of the two cities of the calves (1 Kings xii. 29). Jacob seems to contrast himself with Dan. He is awaiting the time when the seed of the woman should bruise the serpent's head. Samson was of Dan. Gad should have trouble, but finish in triumph. Asher is promised plenty of corn. Naphtali, timid as a hind, was not self-reliant. He giveth goodly words. The border towns on the sea of Galilee (in Naphtali and Zebulun), were the places where our Saviour spent much of his time (Isaiah ix. 1, 2; Matt. iv. 13 to 16).

In Jacob's last words to his sons there seems a mingling of the things near at hand and those of the latter days. The Priests and Levites took a prominent part at the crucifixion of our Lord. (The Shiloh, the lion of the tribe of Judah.) Dr. Thomas shews us (*Elpis Israel*, p. 249) that Judah will be the praise of all the tribes; that this tribe will subdue its enemies; that it will rule over all Israel; that its government will be a monarchy; that Shiloh shall arise out of it as a law-giver; that the people shall be gathered to him; that he should ride on an ass, accompanied by its foal; that his garments shall be dyed with his enemies' blood; and that the fountains and rocks of the country shall abound with grapes and pasturage.

There must be two comings of Shiloh. He has been once, he has ridden on the foal of an ass, entering Jerusalem, amidst the Hosannahs of the

multitudes (Matthew xxi. 2; Zechariah ix. 9). He will come again as Judah's conquering Lion. He shall gather all his people into one, one Shepherd and one fold (John xi. 52). We shall follow him to victory. When he returns the Law will go forth from Zion, and the word of the Lord from Jerusalem. It is said the Jews could not now identify the tribeship and lineage of the Messiah, because their genealogies have not been kept up.

Joseph being such a remarkable type of Jesus it would have been strange had there been nothing prophetic in Jacob's last words concerning his beloved son. The words "from thence" refer to "the Mighty One of Jacob," from whom has come the Good Shepherd (Psalm xxiii.) and the stone (Daniel ii. 34-45; Psalm cxviii. 22; Isaiah xxviii. 16; Luke xx. 17-18; 1 Peter ii. 7-8). Joseph typified Jesus because he was the beloved of his father. He was sent to his brethren. He found them wandering. He hated their sin. They hated him without a cause. They conspired against, betrayed, and sold him. He was separated from his brethren. He suffered on account of their sins. He was tempted, and put in prison. He trusted in God. He was released and raised to a position next to the highest the third year after. He became head over all; received a new name. Gave his brethren the Bread of Life, saved them from death, they were reconciled to him. He was God's representative. They had despised and rejected him. When he had proved their repentance and truthfulness he gathered them together and gave them rest in Goshen. Our rest is in the kingdom. Our brother is Jesus.

GENESIS.—CHAPTER L.

There were several ways of embalming the dead. In one, the left side was opened and the entrails drawn out. The brains were also taken out by a crooked piece of iron through the nose. The head and body were then filled with aromatic substances.

When the last trumpet shall sound and earth's jubilee begin, what a glad reunion there will be. The hands once clasped, now still in death, will clasp their loved ones again. "Sorrow may endure for the night, but joy cometh in the morning."

Verse 15.—What a trouble an uneasy conscience is. Surely peace of mind comes before wealth in value.

Joseph reassured his brethren, and made them swear to bury his bones in the land of promise; this was faithfully done (Joshua xxiv. 32).

Joseph's body was placed in a coffin after being embalmed, because, being a naturalised Egyptian and a prince, he could not ask that he might be buried in another country; his body was not taken there until the Exodus. A coffin does not seem to have been used for Jacob. Like the widow's son at Naim, his body would be carried on a bier, borne of four. May we be with him in the Kingdom.

C. A. BOWER.

NOTES.

THIS IS THE FIRST NUMBER of a new volume. Lists are being compiled from new orders coming in. Although the magazine is more expensive to produce than the old magazine of twenty years ago; it was self-supporting last volume. It is too early to say what will be the result with this volume; but we shall go to work in hope of being able to continue.

WE are again overstocked with matter and pictures, but do the best we can under the circumstances. Correspondents must not be disheartened because communications do not appear for a month or two.

ALL COMMUNICATIONS intended for *The Children's Magazine* should be addressed to the Editor, C. C. Walker, 21, Hendon Road, Sparkhill, Birmingham. They should be written on separate slips of paper, and, with the envelope, should be endorsed "Children's Magazine."

PRIZES.—With this issue we make a start in giving prizes, as announced on the last page of cover. We shall get into working order as time goes on. We hope to make arrangements to permit of choice of prizes by successful workers.

FOR FRAMING.—By request we have had the full page pictures that have appeared in the back numbers of the Magazine (up to and including that in the present issue) printed on heavy art paper of large size (20 inches by 12 inches) with the Title beneath them, as in the Magazine, suitable for framing. Price 6d. each, or post free (rolled) 7d.

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. 7.

JULY-AUGUST, 1907.

Vol. VI.

A VISIT TO A BIBLE FAMILY—(Continued).

ADAM and Eve are in deep reverie. Let us not disturb them. They are meditating upon all God's goodness to them in arranging such a beautiful earth for their abode. Their hearts are too full to speak. Nothing breaks the silence but the singing of the birds, the chirruping of the grasshoppers, and the distant bleating and lowing of the cattle. Eve is at length aroused from her deep thought by the sounds and movements around. She thinks how oppressively still and quiet the earth would be without the birds and the animals. She wonders how they were brought into being. Adam is able to say that they also were the work of God. He tells Eve that upon the fifth day the birds and fishes came miraculously into being: "God said, Let the waters bring forth abundantly the moving creature that hath life, and let fowl fly above the earth in the open firmament of heaven. And God created the great sea monsters and every living thing that moveth, which the water brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful and multiply and fill the waters in the seas, and let the fowl multiply in the earth. And there was evening and there was morning a fifth day" (Revised Version). As Eve watches the birds, with their lovely, many-hued plumage, dart through the air, now up, now down, now in circles, she thinks how wise God must be.

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"Why can't I fly?" Because God never intended little boys to fly. The bird has many contrivances to aid him in his flight which we lack. His bones contain air cavities and are much lighter than ours; he has also a certain number of little air sacs in his body. Then he has wings with which to propel him-

self in the air, and a tail to enable him to turn rapidly in any direction. "I wish I had wings." Even if you had, you would think it very hard not to have hands in which to hold a piece of cake or an orange. God has given all His creatures a place and a purpose in His universe. It is for all of us to find out the object of our lives and to strive to fulfil it. The birds perform their little part by instinct. If we would know our great Creator's will concerning ourselves, we must read and study His Word. Even children do not have to look very far before they find something referring to themselves. "Oh, I know! We are told to obey our parents!" Yes, and in obeying God-fearing parents you will be taught to love and obey God, which is the very highest and noblest aim you can have.

"Isn't it wonderful how cleverly the birds make their nests?" It is indeed. Do you know that no two tribes or families of birds make their nests exactly alike? And yet when we inspect the little domiciles of any one family they are made precisely after the same pattern. So that wherever you may go, you will find all the swallows' nests of one pattern but different from those of the nightingales. These again you will find always of one pattern but different from those of the wrens, and so on. "The ostrich does not make a nest." No,

because, we are told, "God hath deprived her of wisdom."

But look! Adam and Eve are making their way to the river. Let us follow. Through its clear water they can see the fish disporting themselves. Eve thinks it very marvellous that these should be able to live in water. And then the sea-monsters—how Eve would like to see these! "Did Adam and Eve ever see the sea?" We cannot be quite sure that they did, because the Scriptures do not say anything about their visiting it. At the same time their home may not have been very far from the Persian Gulf, which is quite a sea. Dr. Thomas was of the opinion that the Garden of Eden was situated in some part of the territory where the Euphrates and the Tigris flow together as one river before the stream again divides and empties itself into the Persian Gulf. If this is the place indicated in the Scriptures (and it appears to be), to find the four heads spoken of in Gen. ii. 10, we should have to trace our way northwards. Whether we are sure about the exact spot where the Garden was or not, of this we may be quite certain, that Eden was a real place which actually existed upon the earth. We may be equally sure that whatever the Bible says took place there, literally occurred. Again Adam and Eve are silent. No doubt they feel as did the Psalmist when he exclaimed, "O Lord, how manifold are thy works! in wisdom thou hast made them all: the earth is full of thy riches."

C. H. J.

BIBLE HIDE AND SEEK.—No. 5.

A PERSON.

Hide.—I have thought of a person.

Seek.—Man or woman?—Woman.

Old or New Testament?—New.

Was she good or bad?—Good.

Do we read much about her in the Bible?—No.

Is she mentioned more than once?—Yes.

Was she one of the women that ministered to Christ?—It is not probable that she was.

Was she connected with a miracle that Christ performed?—No.

Did she belong to the Jewish nation?—Yes.

Do we read of her before or after Christ's ascension?—After.

Was she married?—Yes.

Was her husband a prominent man?—No.

Is she mentioned on account of some special act she performed?—No.

Was she connected with any remarkable event that occurred?—No.

Was her husband a believer?—We are not told.

Is he mentioned by name?—No.

Had she any children?—She had one son.

Is she mentioned in one of Paul's epistles?—Yes.

Was she commended on account of her faith?—Yes.

A PLACE.

Hide.—I have thought of a place.
Seek.—Old or New Testament?—Old.
 Early or late?—Early.
 Before the flood?—No.
 In the time of Moses?—Yes.
 Is it mentioned many times?—No.
 Was it a city?—No.
 A village?—No.
 Land or water?—Land.
 Was it one of the places the Israelites came to in their wanderings in the wilderness?—No.
 Was it in Palestine?—No.
 In Egypt?—No.
 In Syria?—Yes.
 Were the Israelites connected with it in any way?—No.
 Was anybody of importance associated with it?—Yes.
 Man or woman?—Man.
 Did he live there?—No, but not far off.
 Did he go there?—Yes.
 Do we read much about him in the Bible?—A good deal.
 Did he have anything to do with the Israelites?—Yes.
 Is the place mentioned by name?—No.
 Was it large?—No, it was "narrow."
 Did anything remarkable happen there?—Yes.
 At the time this man was there?—Yes.
 Was he the cause of what took place?—In a sense—it happened on his account.
 Was it something miraculous?—Yes.
 Did an animal play an important part in what took place?—Yes.

A THING.

Hide.—I have thought of something.
Seek.—Old or New Testament?—Old.
 Do we read of it before or after the time of Moses?—After.
 In the time of the Kings?—Yes.
 Was it large or small?—Not very big.
 Hard or soft?—Hard.
 Of great value?—No.
 Was it a weapon?—No.
 Could it be easily lifted?—Yes.
 Was it an article of common use?—Yes.
 Do we read of it being used on several occasions?—No; only on one occasion.
 Was it wearable?—No.
 Eatable?—No.
 Did it belong to an Israelite?—We are not told to whom it belonged.
 Was it used by an Israelite?—Yes.
 Was the Israelite a prominent person?—Yes.
 A king?—No.
 A priest?—No.
 A prophet?—Yes.
 Was the prophet a righteous man?—Yes.
 Was he commanded by God to use it?—Yes.
 Did he employ it on behalf of himself or of someone else?—On behalf of himself.
 Did the using of it affect anyone else?—No.
 Was it used on a public occasion?—No, in private.
 Was anyone else associated with it besides the prophet?—Yes.
 More than one person?—No, only one other person.
 Was that person an Israelite?—No.
 Someone belonging to one of the surrounding nations?—No.
 An angel?—Yes.

SCRIPTURE NATURAL HISTORY.

THE LOCUST.

ONE cannot read much of the Bible without coming across a reference to that terrible scourge, the locust. They belong to the class of insects called Orthoptera (straight-winged, from *orthos*—straight, and *pteron*—a wing, on account of the manner in which the under-wings are

folded under the upper). Nine Hebrew words are used to denote them under different species and stages of growth. The original word *arbelth* means the multiplier. These words are sometimes rendered:— bald locust, beetle, grasshopper, palmer-worm, canker-worm, tinkler, and green-worm. Unlike beetles and other insects, locusts are equally greedy in every stage of their existence.

Locusts are well adapted for jumping. The thigh and the leg are suddenly stretched out under the action of very powerful muscles; the body is then shot into the air to a great height. They fly very well, but cannot walk or run. The male makes a noise something like a rattle. They move about by day, frequent dry places, and are very fond of sitting on the grass in the sun.

They always come in swarms or clouds, before the wind, and nothing checks them

seen coming in innumerable bands, which, from afar, have the appearance of storm clouds, even hiding the sun. The noise of their millions of wings may be compared to the sound of a cataract (or to "a flame of fire that devoureth the stubble"—Joel ii. 5. This is exactly the noise.—Ed., *C. M.*). When this fearful army alights, the branches of trees break beneath them. In a few hours for many miles all vegetation has disappeared. The wheat is gnawed to its very roots, trees are



A SWARM OF LOCUSTS.

until they are driven by the wind into the sea (Ex. x.).

The most destructive kind is the Migratory Locust, which is very common in Africa, India, and the whole of the East. This species is greenish, with transparent outer wings of a dirty grey, whitish wings, and pink legs.

Wherever they alight, they change the most fertile country into an arid desert. They are

stripped of their leaves. When everything green has been devoured, the terrible host rises, as if obeying some given signal, and departs, leaving nothing but famine and despair where all was plenty.

During the year succeeding that in which the locusts have devastated a country, damage is less to be feared, for it often happens that after having eaten up all the vegetation, the

locusts die of starvation before the laying season begins. Sometimes their death causes a greater evil. Their carcasses lying in heaps, putrefy, and the poisonous gases coming from them cause an epidemic, and the population is decimated by disease.

Locusts are bred in the desert of Arabia and Tartary. The east winds carry them into Africa and Europe. It is related in Exodus x. that locusts came over Egypt, brought by an east wind, and darkened the air by their numbers; they were swept away by a west wind when Pharaoh promised to let Israel go.

In 1690 they visited Poland and Lithuania by three different ways, in three large bodies. In certain places, where they had died, their dead bodies lay in heaps four feet high. The branches of the trees were weighed down to the ground by the vast numbers of living locusts perched upon them. The superstitious peasants thought they had Hebrew letters on their wings. One Rabbi professed to read on them words signifying God's wrath. The rains killed these insects, the air became infected, and the cattle which ate them in the grass died immediately.

In 1780, in Transylvania, regiments of soldiers gathered them together and enclosed them in sacks. Fifteen hundred persons were employed in crushing, burying, and burning them. Their numbers, however, did not seem to diminish, until a cold wind springing up caused them to disappear. Next spring the plague broke out again; the locusts were swept

with great brooms into ditches, in which they were burnt. About the same time locusts caused a fearful famine in Morocco.

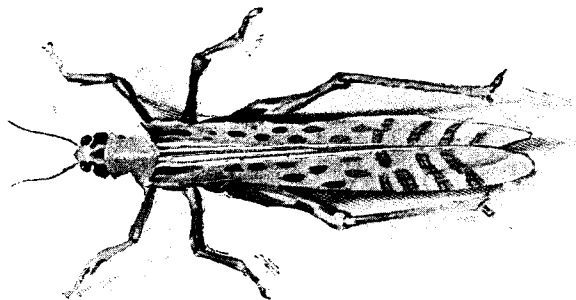
In 1735, in China, both sun and moon were hidden by clouds of locusts; they devoured the standing crops, the corn in the barns, and even the clothes in the houses.

In 1845 it is estimated that 14,000,000 locusts were destroyed in Algiers.

When a host of locusts beat against the army of Charles XII., King of Sweden, he thought he was assailed by a hailstorm. On the sculptures from Kouyunjik in the British Museum, men are represented carrying dried locusts fastened on sticks. The Mussulmans say the only creatures God allows them to eat without being skinned are fish and locusts. When corn is scarce, the Arabs at Mecca grind locusts in a hand mill or pound them in a mortar, making a meal of the bodies, of which they make cakes, and bake them like bread. At other times they boil them well, and stew them in butter. When boiled the yellow ones turn red, and eat like stale or decayed shrimps. Others say they taste like the crab.

Sufficient has been said to show the dreadful nature of a visitation of locusts. Well may they be called the scourge of God. Well might Pharaoh exclaim, "I have sinned against the Lord your God and against you, now therefore forgive, I pray thee, my sin only this once and intreat the Lord your God, that he may take away from me this DEATH only."

C. A. BOWER.



LOCUST, NATURAL SIZE.

It may be that one of these is 'the pool in Hebron' over which David caused the hands and feet of Ish-bosheth's murderers to be hung (2 Sam. iv. 12). At some distance down the valley is a wide-spreading evergreen oak, called "Abraham's oak," under which the patriarch is said to have pitched his tent. It is a fine tree, and stands well in the plain; but is of no great antiquity. The whole valley is rich with vineyards. The vine, according to Jewish tradition, is a native of Hebron.

The inhabitants, being Mahometans, do not make wine from the grapes, they dry them into raisins, or boil down the juice into a sort of mast or molasses, which is exported into Egypt. These grapes of the vale of Hebron cannot but recall to our minds the cluster which the two spies carried on a staff on their

shoulders from Eshcol, which tradition places in this neighbourhood.

In what is called (Tristram thinks incorrectly) the vale of Eshcol, not an inch of ground is allowed to escape cultivation. Terraces, where the ground is not too rocky, support the soil. Ancient vineyards cling to the lower slopes, olive, mulberry, fig, almond, and pomegranate trees, fill every available cranny to the very crest, while the bottom of the valley is carefully tilled for corn, carrots, and cauliflowers, which in summer give place to a second crop of melons and cucumbers. Streamlets of fresh water trickle on each side of the path.

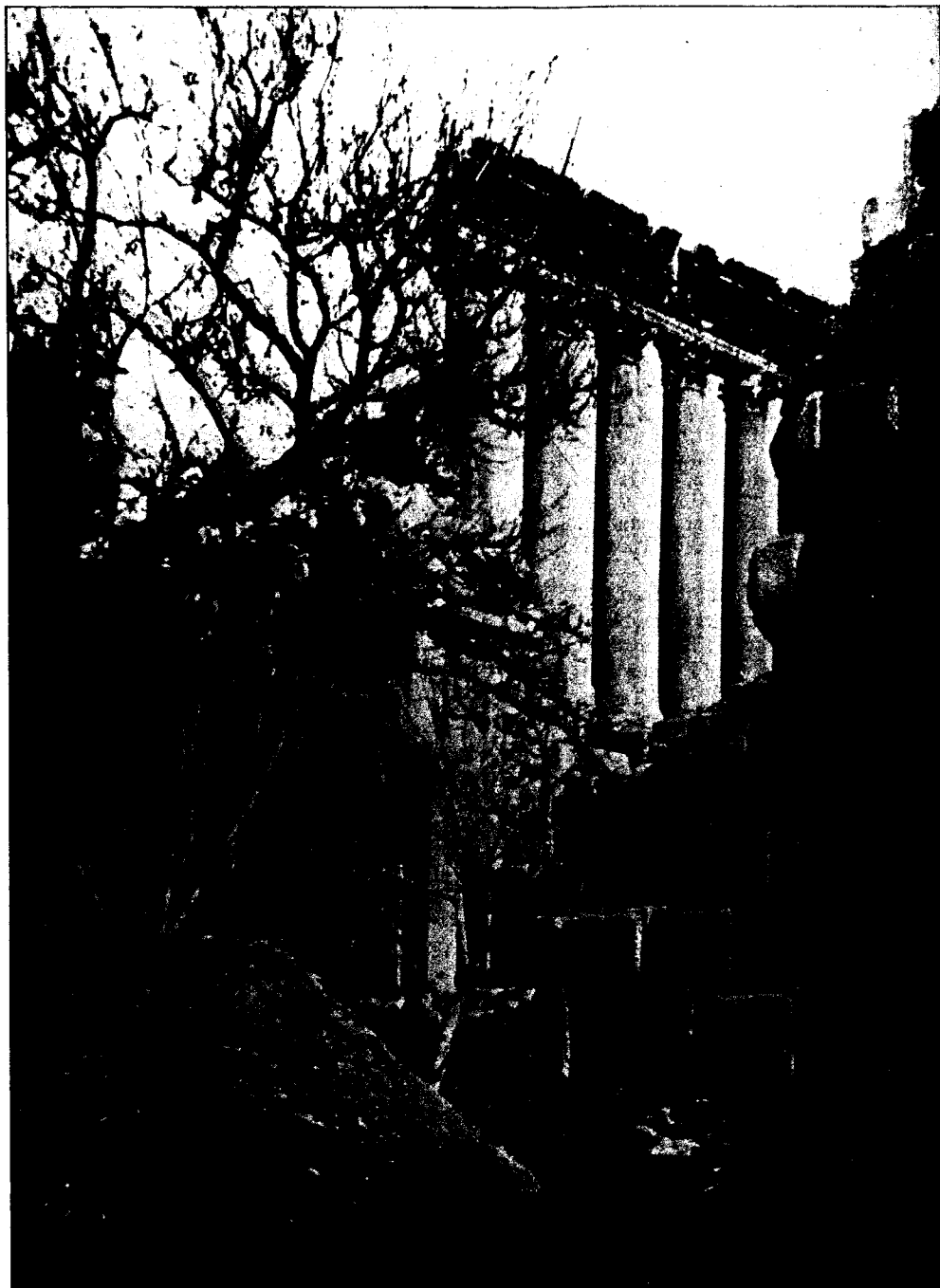
Two interesting manufactures are still carried on in Hebron, the preparation of skin bottles and glass works.

C. A. BOWER.

BAALBEK: COLUMNS OF THE TEMPLE OF THE SUN.

THE full-page picture this time represents the remaining six great columns (five only are visible though), of the Temple of the Sun at Baalbek. Baalbek is situated to the North of Palestine proper. It is in Coele Syria on the watershed between the river Leontes, which runs south to the Mediterranean Sea near Tyre, and the Orontes, which runs north, and flows into the same sea nearly a hundred miles north of Baalbek. Baalbek means probably the valley, city, or house of Baal. And Baal, as you may learn from the Bible, was a false god of the heathen, whose worship was unhappily followed by Israel with disastrous results. The nations made gods of the Sun, Moon, and Stars, and the worship of Baal was associated with that of the Sun; and there are here the ruins of a most magnificent temple where the Sun was worshipped for centuries. These ruins represent the buildings of many ages, probably from the time before Solomon down to the present day; but these columns are not nearly so old as the time of Solomon. Probably they date back to about the first century A.D. The Temple was a very extensive building about a quarter-of-a-mile long, and these columns were in the western and highest part of it. There were fifty or sixty of them, but now only six are left standing. They are about 100 feet high and about 7 feet thick,

and the capitals and cornices above them are very beautifully carved. Christianity supplanted the sun-worship of this place; but it was not the pure faith and works of Christ and the apostles. And so God gave it into the hands of the Arabs, and later, of the Turks, who still possess the land. When Christ comes, all things will be altered. What will then become of these great ruins we cannot say. There will be no more sun-worship, and no more pilgrimages to Mecca; and no more Roman Catholic and Greek Catholic superstitions, which are just as bad as the others. There is a railway to Baalbek now—or rather, a branch line from the Beyrout-Damascus railway was being made in 1902. But things move so slowly in Turkey that we must not presume on even a few miles of railway being finished in five years. But in any case it is very easy to reach this place now, and a visit teaches us how surely all wrong things vanish in course of time, no matter how grand they are. Of course, some people will say, "Yes, and all right things too, and you yourself will soon be gone." True, but all that is good will come again. Christ has risen, and he will rebuild the temple at Jerusalem, and fill it with the immortal sons of God—many of whom lost their lives in protesting against this old heathenism ages ago.—Ed.



PERU. — Columns of the Temple of the Sun

CONVERSATIONS ABOUT THE TRUTH.

BETWEEN A FATHER AND HIS CHILDREN.—No. 7.

Father.—We left Noah in the ark with his sons and their wives, and with all the beasts as God directed. It rained forty days and forty nights, till the whole land was covered with water and all the people and animals outside the ark were drowned.

Eva.—Did the flood go away then?

F.—It began to go away then, but it was a long time going. A strong wind began to blow; and the waters got less and less every day; but the ark had been sailing about for six months before it touched the land. At the end of that time, Noah felt that the ark had grounded, but looking out, he saw the water was still on the earth, and therefore waited. He looked again and again, but still no land was to be seen till the end of three months from the time the ark first grounded. Then the hills began to appear. Then Noah let out a raven.

E.—Why did he let out a raven?

F.—To see if the waters were gone.

E.—Would the raven tell him?

F.—No: but he would know if it didn't come back, that the land was dry.

E.—Did it come back?

F.—No.

E.—What did Noah do then?

F.—He sent out a dove.

E.—Why?

F.—To make sure.

E.—Did the dove come back?

F.—Yes.

E.—Why did the dove come back?

F.—Well, you see, it was more particular than the raven. It wouldn't perch on a wet place. The raven hopped about on the hill tops, but the dove couldn't light anywhere, it was so wet, so it came back to the ark, and Noah took it in.

E.—What did Noah do then?

F.—Well, he waited a week, and sent out the dove again, and it came back with an olive leaf in its mouth that it picked off the ground. By this Noah knew that the water was nearly away, but not quite, because if it had been quite away, it would not have come back. So he waited another week and sent it out again, and it did not come back this time.

E.—Did Noah then go out?

F.—No; he took off the covering of the ark and saw that the water was gone, but the ground was in such a wet and muddy state that he thought it wise to wait awhile.

E.—How long did he wait?

F.—Nearly two months, and then the ground was dry, and God told him to come out and bring everything out that he had with him in the ark.

F.—Now can you tell me where the ark rested?

William.—On a mountain, wasn't it?

F.—No, not one mountain, but on a range of mountains. Can you tell me their name?

W.—I don't remember.

Eva.—The mountains of Ararat.

F.—That's right: do you know where they are?

E.—They are in the world somewhere.

W.—Of course, you silly.

F.—Don't call her silly. We are all ignorant to begin with. Do you know, William, where they are?

W.—In the Eastern hemisphere.

F.—What part?

W.—The middle part.

F.—What country?

W.—Somewhere in Asia, isn't it?

F.—Yes, about 600 miles to the north-east of Palestine. The ark rested on the mountains of Ararat.

W.—It is a wonder it didn't fall off. A mountain side must have been an awkward place for the ark to stand on.

F.—Exactly on a steep mountain side would certainly have been awkward: but no doubt, it grounded on a convenient shelving place. You may trust to it that as God had the guiding of the ark, it was let down just in the most convenient place. If the ark had been like a mere piece of chip, drifting about according to chance, there might have been danger of its lighting on a spot not convenient.

W.—On the top of a precipice, where Noah couldn't have got down?

F.—Yes; or one end might have caught on a projection, causing the ark to tumble over when the water went down. But you see God guided it, and so it landed, no doubt, in a snug place, where they could all get easily down to the flat land below.

W.—What became of the ark at last?

F.—No doubt it rotted away, or was carried off in pieces by the people that afterwards lived.

E.—What would they want the pieces for?

F.—Well, some for one thing and some for another; to make things with or for firewood, and some because they would like to have a piece of the real ark.

W.—I suppose there isn't any pieces of the real ark to be had now?

F.—Oh no: they are all gone long, long ago. The priests of Rome pretend to show some of them: but it is a lie they have got up to make money.

W.—How do they make money by it?

F.—Well, superstitious people would gladly pay money to see, and still more to have a piece of wood that they suppose belonged to the real ark.

E.—Oh, I should like a piece.

W.—What better would you be of it? It would be the same as other wood, I suppose?

F.—Certainly, only not so good; it would be so very old. People who have faith in Christ coming to make his people immortal and give great joy and beauty to the earth, have something better to think of than old musty relics.

E.—What is a relic?

F.—Anything left of what has been in old time: a thing that people preserve to remind them of what happened long ago. It is only those who are weak in the faith concerning what is to come, that are fond of relics. I could tell you a story about that.

E.—Oh do.

F.—I am afraid it would take too long a time.

E.—Oh no; just tell it us nice and short.

Leo.—About the beasts in the ark?

E.—No, no, Leo, you don't understand.

L.—Yes, I know about the flood, and the boys didn't get their breakfast.

E.—But father is going to tell us a story about relics.

F.—No; about the people that are fond of them. I won't tell it you full. It was only

about two little girls that had old toys; one was very fond of them and wouldn't let them out of her sight, because she didn't think she would ever have any more; whereas the other knew that her father, who had been away a long time, was going to bring new ones, and didn't care for the old ones at all.

E.—Oh, that is a short story.

F.—Do you see the meaning of it?

W.—I suppose it means that people who believe in Christ coming, are not so much interested in old things as those who don't.

F.—That is it: and you will find when you grow older that it is so with everybody; in proportion as they have faith in the promises of God, they are more interested in the future and more concerned in preparing themselves for it, than with the concerns of either the past or present.

W.—What did Noah do when he came out of the ark?

F.—The first thing he did was to build an altar and offer sacrifice.

E.—Why did he do that?

F.—It was to show how thankful he was to God for preservation from the flood, and how greatly he feared and adored Him who was able to destroy all things as well as make them.

E.—Couldn't he have given thanks without sacrifice?

F.—It pleased God to require sacrifice as the mode of giving worship to Him in those days.

E.—We don't offer sacrifice.

F.—In one sense we do. We come to God with Christ on our lips and Christ before our minds, and you know he was sacrificed for us. God will not accept our worship in any other way. God was well pleased with Noah's sacrifice, and spoke to him about it.

E.—What did he say?

F.—He said He would never destroy all the people of the earth again, nor curse the ground as it had been cursed before.

W.—Isn't the earth cursed now?

F.—Not so much as it was before. It doubtless was far more naturally barren before the flood than now. When Christ comes, it will be still freer from curse than it is now. It is one of the promises that the earth shall yield her increase in those happy days.

E.—And God won't destroy all the people of the earth again?

F.—No: He has said it, and He is sure to keep His word.

W.—But if all the people of the earth were to grow as wicked as they were before the flood, he would destroy them again, I suppose?

F.—Not in the same way. God has several times since the flood sent destroying judgments among men for their sins. Sodom and Gomorrah were destroyed by fire. Egypt was terribly afflicted for their opposition to God. The Canaanitish nations were almost totally destroyed by the armies of Israel under Joshua, because of their iniquity: and Israel themselves were many times brought very low for the same reason. At last, nearly the whole nation was destroyed, and those that were left were scattered throughout the world. Then again, when Christ comes, the world is going to be punished by great judgments for its present wickedness: but the whole world will never be drowned again.

L.—I was afraid the flood was coming yesterday. The rain was coming down very fast.

E.—The flood won't come again, Leo, because there is the rainbow.

W.—What has that to do with it?

F.—It has something to do with it. When God told Noah that He would never send a flood of waters again, He showed him the rainbow, and said that it would be a sign that He would keep His word.

W.—How could that be a sign? I suppose Noah had seen the rainbow often before.

F.—We can't be so sure about that.

W.—Why, father?

F.—Because we are not sure there was any rain between Adam's time and the flood. We are told that in Adam's time a mist went up from the face of the earth and watered the ground. If this was the way the ground was watered, the rainbow would never be seen, because mist won't produce a rainbow. It requires rain to do it.

W.—But there must have been rain long before Adam's time, for in the museum, you remember, we saw slabs dug out of the earth that once were mud, and they showed the marks of rain having fallen.

F.—There might have been rain before Adam's time. Very likely there would be rain at the time the earth was sunk in the water, and darkness that covered it at the time the Spirit began to set it in order for our race.

W.—Then there must have been a rainbow before Adam's time.

F.—Possibly, but not certainly. We don't know. Perhaps the clouds hadn't the power of producing it in those days.

W.—It must have been so, father: You can see the rainbow in the fountain at Aston when the sun shines on it, and I have heard that in the Falls of Niagara, a perfect rainbow is to be seen.

F.—Well, that doesn't show that water had the power of breaking up the light into beautiful colours before Noah's time. That power may have been imparted to it at the time of the appointment of the rainbow as a sign. Perhaps imparting the power to all water was the way God intended to produce the rainbow. We cannot say. At all events, even if there was a rainbow before Adam, if there was no rain between Adam and Noah, the rainbow would be quite new to Noah, so that by God connecting His word with it, it would always be a token to him and his descendants in rainy weather that there would be no flood again, although it might look like it. If there was no rain before the flood, there was all the more need for appointing this sign, seeing there was going to be rain after it.

W.—What did Noah do when he came out of the ark?

F.—He planted a vineyard, and spent his time in keeping it.

W.—His sons would help him, I suppose?

F.—No doubt they would. They were a happy family for a while. There was nobody in the earth but themselves.

W.—Did they grow unhappy at last?

F.—Yes: Ham turned out bad. He insulted his father one day while his father was asleep, and they had words about it, and were not agreeable afterwards.

W.—Where did the beasts go to, after they came out of the ark. Did Noah keep them?

F.—No doubt some of them would stay about the valley where Noah lived; but most of them wandered away wherever they liked, and spread abroad. And as there was no man to hunt and kill them, they multiplied quickly.

W.—Did they go to all lands?

F.—No doubt, as time went on and men spread, the beasts would fly before them into all lands.

W.—But they couldn't go to lands that were over the sea?

F.—No.

W.—But there are beasts in lands over the sea?

F.—Yes, but of these we must speak next time, if God permit.

NAILS.

"And the weight of the nails was fifty shekels of gold" (2 Chron. iii. 9).

NOW at first, perhaps, there does not seem to you anything remarkable about these words. And yet, when we think of it, is it not very interesting that the historian should have thought of mentioning the nails at all? He had so much else to tell about the great porch, and the ceiling overlaid with fine gold, and the two cherubim of image work, and the veil of blue and purple and crimson and fine linen; and yet there, in the very middle of his description of these splendours, he stops to tell us the weight of the nails.

Our first lesson is very clear. It is that the smallest things are of use in God's service. Nails are very small; perhaps they seem to you very unimportant things, and yet how much they do! They fasten together the great beams which, without such fastening, would be useless. And so, insignificant though in themselves they are, nails have something to say to those children who are always imagining that because they are small and weak they can do nothing for God. "Wait till I am older and stronger," a boy or a girl will say to the teacher, "and then, perhaps, I shall be of some use."

But, secondly, nails, to be really useful, must be good nails; and we, if we are to

please God, and help others, must be, first of all, good ourselves. You all know what makes a good nail. It must have a good head and a sharp point, and be straight and bright, not crooked or rusty. And it is conditions very like those that go to make up a good child. Just as the clever workman gradually makes the nail, with all its parts complete, so your parents and teachers are trying, day by day, to mould and fashion and polish you, to give you good heads and sharp points.

But nails have a third lesson. Nails, to be useful, must be good, and they must also be in their right places. A nail in the wrong place not only does no good, it does much harm. How it destroys the wood! How it tears everything that touches it!

And then, lastly, look again at the nails used in the building of the temple. What kind of nails were they? They were *golden* nails. Nothing else was good enough for God's service. The nails had to be just the very best nails possible, not brass, not iron, but gold. So with us. It will not do for any boy or girl to say, "Oh, I'm good enough, I don't see the need of being any better; I'm quite content!" But God wants you to be not only good boys and girls, but best boys and girls—golden, like the temple nails.—(Selected).

ESTHER.

Sweet Jewish maid, crown'd with a monarch's

Thy gentle grace [love.]

Sought for no glory, for no sov'reign pow'r,

No pride of place.

"If thy handmaiden hath good favour found"

In the king's eyes,

"Grant but my people's lives (e'en tho' I be

The sacrifice);

"For we are sold, my people and myself,

To cruel foe.

"How can I bear to see my kindred's wrong,

My race's woe?"

* * * *

So thou art honoured, and thy name shall live

While Time shall be.

O queenly heart! Our homage and our love

We bring to thee.

FLORENCE WEISBERG, in *Young Israel*.

THE PURPOSE OF GOD REVEALED IN THE NAMES OF THE FIRST TEN SONS OF GOD.

The following, written on a scrap of paper, was found in the desk of the late Dr. David Stewart, a short time after his death:

| | | |
|------------|-------|-----------------------------|
| Adam | means | Man. |
| Seth | " | Appointed. |
| Enos | " | Miserable. |
| Cainan | " | The object of mercy. |
| Mahalaleel | " | He who is with the mighty |
| Jared | " | Shall descend. [God.] |
| Enoch | " | The consecrated one. |
| Methuselah | " | His death shall send forth. |
| Lamech | " | When smitten. |
| Noah | " | Rest. |

Reading the meanings in order, we get: Man, appointed miserable, (yet) the object of mercy. He who is with the mighty God shall descend, (even) the consecrated one. His death shall send forth, when smitten, rest.

BIBLE PUZZLES, ETC.

HIDDEN NAME.

Both his parents are called "righteous before God."

A wicked man was afraid of him.

He was asked a great many questions about himself.

He was imprisoned through plain speaking.

He was a just and holy man.

We are told how he was dressed, and that the hand of the Lord was with him.

On three occasions he used words afterwards spoken by Christ.

He makes use of a figure, in speaking of Christ, which is also mentioned for the same purpose by Isaiah, Peter, and John.

His father saw a vision.

Part of his food was of the same kind as that which once strengthened a fainting prince.

No one else is mentioned in the Bible as being put to death in the same way. (Selected.)

DOUBLE ACROSTIC.

1. A land o'er which Ahasuerus reigned,
When Hebrew Esther to the throne attained.
2. Now next in order there must be arranged,
A leader's name; before his name was changed.
3. The land where once a mighty hunter built
Four cities of renown, find, if thou wilt.
4. If now a hollow place you shall have found,
Shout loud therein, and listen for a sound.
5. Last names a Persian palace filled with fear,
Because the day to kill the Jews drew near.

Initials name a man of high esteem,
Who—called of God—his people did redeem.
Finals will show a priest of mighty fame,
Who from idolatry and bondage came.
Each had a work to do, the one was meek,
The other with much eloquence could speak.

(C. A. Bower.)

LETTER CHANGE.

I am a word of letters few,
Now listen while I tell you what to do.
Don't mind because I tell you this in rhyme,
But change the middle letter every time.

My first was made while man was asleep,
My second is a female sheep,
My third a part of the face (you have two),
My fourth means "to make, to last out," "to add to,"

My fifth will mean "sooner than," or "before."
I think that's enough,—I shall give you no more.

(C. A. Bower.)

HIDDEN COUNTRIES.

- 1, AAEIMMOOPST; 2, AABBILNOY;
3, AEHIIOPT; 4, AACDEHL.

(C. A. Bower.)

QUESTIONS.

31 Who is the first widow mentioned in the Bible?

32. What was it Jesus said which first excited enmity?

33. What fruit grew on a stick which had neither root nor branch?

34. Name two people who were stoned to death on the evidence of witnesses which we know to have been false.

35. Which one of our Lord's miracles was performed by the utterance of one word?

36. What runaway maid was told, by a messenger from heaven, to go back to her mistress? (Selected.)

ANSWERS TO BIBLE PUZZLES.

A Scene from the Bible (page 95, vol v.).—The three men were Saul the son of Kish, and his servant, and Samuel the prophet (1 Samuel ix. 26). Samuel kept Saul talking, while the servant passed on. Samuel anointed Saul (he afterwards anointed David—1 Samuel xvi. 13). Samuel had bad sons (viii. 6). Saul treated Jonathan very badly (xx. 33). Samuel told Saul that the asses were found; he also told him the things that would happen to him, as narrated in chapter x. The tomb mentioned is Rachel's sepulchre. The five places are Zelzah, the Plain of Tabor, Bethel, the hill of God, and Gilgal; the animals, three kids; the food, three loaves of bread and a bottle of wine; the musical instruments, psaltery, tabret, pipe, and a harp. The sacrifice was a sacrifice of peace offerings. Samuel would come to him in seven days. No words of Saul are recorded.

Double Acrostic (page 95).—The two Kings are Hezekiah and Manasseh. Thus:—

H i r a M
E l i s h e b A
Z e b u l u N
E l i ' s h A
K o r a t h i t e S
I s h m a e l i t e S
A g e E
H a c h i l i a H

Hidden Names (page 95).—1. Adam; 2. Eve; 3. Cain; 4. Abel; 5. Seth; 6. Enos; 7. Cainan.

Answers to Questions (page 95).

25. Bread is first mentioned in Gen. iii. 19, in connection with the curse pronounced on Adam.

26. Joab, Abishai, and Asahel, the three sons of Zeruiah, David's sister (2 Sam. ii. 18).

27. Achan, the son of Carmi, whose covetousness caused the defeat of Israel at Ai (Josh. vii.).

28. The earliest mention of dancing in the Bible, is given in Ex. xv. 20, where Miriam took a timbrel in her hand, and all the women went out after her with timbrels and dances.

29. In 2 Sam. iii. 31, we read Joab was compelled to mourn thus for Abner whom he had assassinated.

30. Jeremiah—see chap. xliiii. 8.

BIBLE HIDE AND SEEK. ANSWERS.

May-June number, pages 82, 83.

PERSON.—Ahithophel.

PLACE.—Lydda.

THING.—The staff on which the spies bore the grapes.

THE SUNDAY SCHOOL LESSONS.

THE BOOK OF EXODUS.

The word Exodus is Greek, and comes from the title of this book in the Septuagint Version. Literally, it means the "going out" or departure, from *ex*, out of, and *odos*, a way or going. In the Hebrew, Exodus, like the other books, bore no title. It was usually called *V'Ellah Shēmōth* (now these are the names). Afterwards it came to be called *Shēmōth* only.

The Book of Exodus takes up the history of the children of Israel from the death of Joseph, related in the last verses of Genesis, and carries it forward to the building of the Tabernacle at the beginning of the second year after leaving Egypt, on their way to Canaan.

During the sojourn of Israel in Egypt, they do not seem to have had any direct revelation from heaven until the time of Moses. We have no record of what happened during that period.

For convenience sake, we may divide the book into two main portions: *First*, from the death of Joseph to the overthrow of Pharaoh's host when Israel crossed the Red Sea (xv. 21); *second*, the remainder of the book dealing with the covenant at Sinai, the wilderness wanderings, and the setting up of the tabernacle.

Egypt is a long, narrow tract of country at the North-East corner of Africa. It is bounded on the West by the Lybian desert, on the South by Nubia, on the North by the Mediterranean Sea, and on the East by the wilderness of Sinai and the Red Sea. The land is said to be 600 miles long, but not more than 10 to 15 miles wide. It has been likened to a long strip of green ribbon stretching across a desert of sand, shingle and broken ground. Through this the River Nile runs like a silver thread. Egypt is the gift of the Nile,

for on the land of Egypt no rain falls (Zech. xiv.). See the contrast between Egypt and Canaan in Deut. xi. 10 to 12. The land was entirely dependent upon the River Nile, not only for plenty, but even for its very existence. No rivers were known to run into the Nile, neither did it receive any showers, yet it always began to rise at the hottest season of the year, when other rivers are at their lowest. We now know that the waters of the White Nile, the main portion of the river, come from the Victoria Nyanza, the Albert Nyanza, and the Albert Edward Nyanza, great lakes into which a mighty snow-clad mountain called Ruwenzori sends its melting snows. In ancient times Ptolemy made the Nile to flow from two great lakes which were fed by the melting snow from the Mountains of the Moon. Egypt's prosperity depends upon the height the Nile rises to at its yearly flood.

Herodotus tells us that 100,000 men worked for 3 months each with nothing but ropes, rollers, and an inclined plane in constructing the Pyramids. Two kings, Khufu and Shafra, built them as tombs, but their bodies were excluded (by the verdict of the people) from burial in these Pyramids. The whole period of 430 years covers Israel's history from the covenant with Abraham to the day they reached Sinai. Probably, they were in Egypt half that time.

EXODUS.—CHAPTER I.

The increase of Israel was miraculous. Another king, of a fresh dynasty, now reigned; thought to be Rameses II. So the Pharaoh of the Exodus is thought to be Meneptah. First Israel is afflicted with hard and lengthened labour, then the midwives are bidden to kill all the males at birth, but they feared God, being probably Hebrewesses. This failing, the command is given to every Egyptian.

We have no account of the death of any of the sons of Jacob except Joseph and Levi. Even to this day Jewish children are both more numerous and stronger than Gentile.

EXODUS.—CHAPTER II.

The family of Moses was made up as follows: His father's name was Amram, his mother's Jochebed. Then there came Miriam, his sister, Aaron, his brother, three years older than himself, and last came Moses. Probably Miriam would be about twelve.

God chose the younger son.

Probably the command to kill the men children had been in force only two years (Matt. ii. 16), and so did not affect Aaron. "Bulrushes" (Heb. *Gome*), that is, papyrus plants. The strong, light stalks were often made into boats; the inner bark into paper. "Ark" means only a box, or chest. Perhaps they thought of Noah. Josephus calls Pharaoh's daughter Thermouthis. Forty years are passed over with scarcely a word. The Hebrews had no legal remedy. Moses acted very much as an avenger of blood (Numbers xxxv. 19-21. See also Acts vii. 25-26, and Hebrews xi. 27).

EXODUS.—CHAPTER III.

Where possible teachers should read *Phanerosis*. Moses had been trained forty years at the Court of Pharaoh, 40 years in this very wilderness. He was now very unlike what he was when he slew the Egyptian in his righteous indignation. He was very meek. The burning bush (*seneh*, a thorny shrub, a species of acacia) is a fitting symbol of Israel, preserved amidst the fire. In the east they remove the shoes where we should remove our hat.

What is His NAME? There are many titles applied to God in the Scriptures, but only one NAME has been revealed to us. *Ail* is a title meaning power, might, strength. JEHOVAH, as it is written in our Bibles, should be YAHWEH. The Jews almost worshipped this name. They would not utter it; they purposely substituted the vowels O and A from the word *Adonai* to avoid pronouncing it. They called it "the incommunicable Name," yet it was given to make God known to His people. It is a memorial Name, that is the name by which God desires to be known and kept in memory. Three ideas are contained in this great NAME: 1, Eternal existence; 2, Unchangeableness; 3, Manifestation. He was the Creator. He is the Redeemer. He will be manifested. How? First in Christ, then in a multitude of earthborns, made glorious and immortal, equal to the angels. The Bible sets before us, God the life-giving power; Christ the directing power; the angels the fingers of God's spirit, and we the instruments whereby He will bless the groaning earth in the age to come. Finally, God all things in all men (1 Cor. xv. 28).

Verse 22 should read "ask," not "borrow." See the Revised Version.

EXODUS.—CHAPTER IV.

The Rod was Moses' shepherd's rod. Casting it away he ceased to tend sheep; resuming it, he became shepherd of men. He fled from the ser-

pent (Pharaoh); at God's command he grappled with and overcame it. He took Israel, leprous by contamination with Egypt, in his bosom, and brought them forth cleansed and purified. Moses was the first man whom God enabled to work miracles (*verse 19*), compare Matthew ii. 20.

Verse 9.—We do not read that Moses performed the third miracle at this time. It was the first plague inflicted on Egypt. Moses turned water into blood; Jesus turned water into wine. The Law exacted an eye for an eye and a tooth for a tooth. The truth in Jesus gives us something better than we had before.

The names of Moses' sons—Gershom is from *ger*, a stranger, and *shom*, there; Eliezer, *El*, God, *ezzer*, my help; means God is my help. How many can read their own case in these two names: "When an exile from home God helped me."

EXODUS.—CHAPTER V.

Pharaoh now refused to give the Israelites straw. It is remarkable that the city of Pithom is known to have been built partly with bricks made without straw.

Chopped straw made the bricks more durable. The bricks were not burnt, but dried in the sun. The "taskmasters" were Egyptian, but the "officers" appear to have been Israelites.

We see there is a faith that understands, and a faith that does not comprehend all things. We know in part, but we must trust altogether.

EXODUS.—CHAPTER VI.

God renewed His promises to them, but Israel did not listen. The ancestry of Moses and Aaron is traced back to Levi. Levi lived 137 years, Kohath 133, Amram 137, Aaron 123, Moses 120.

EXODUS.—CHAPTER VII.

Moses represented God, Aaron filled a prophet's place (*Nabhai*, one who speaks for another). Pharaoh had many opportunities of doing right, but would not. Twenty times, it is said, Pharaoh's heart was hardened. Ten times this hardening is attributed to Pharaoh, and ten times to God. I think he rejected his opportunities of repentance until at last he reached a point where God would not allow him any more grace. There is a limit to God's forbearance. He brings the circumstances to bear, we choose whether we will do right or wrong. Verse 8, "Serpent," the Hebrew *Tannin*, is a general word for any large snake-like reptile. It is the same word as in Genesis iii. 1, translated "Dragons" (Deut. xxxii. 33); "Great whales" (Gen. i. 21); "Dragon" (Psa. xci. 13). The first, fourth, and seventh plagues were inflicted in the morning on the river's brink. Every plague was aimed at Egyptian idol worship. The magicians were able to increase but not diminish them. Even then, much of their seeming ability to do marvellous things was due to trickery. Only God can do supernatural things.

C. A. BOWER.

NOTES.

ALL COMMUNICATIONS intended for *The Children's Magazine* should be addressed to the Editor, C. C. Walker, 21, Hendon Road, Sparkhill, Birmingham. They should be written on separate slips of paper, and, with the envelope, should be endorsed "Children's Magazine."

THE NEW VOLUME.—This is the second issue of the new volume (vi.). Some have failed to take notice of the end of the Magazine year, and have wondered why it stopped. As explained in the last issue, the new lists are exclusively compiled from new orders coming in. There are six bi-monthly issues to the year, which runs from July to next June inclusive. If we ever come to bound volumes, it will be most convenient to bind two volumes in one cover, i.e., twelve issues covering two years.

MARKS.—Florrie Kerr (13), Birmingham, 20; Seymour Challinor (11), Birmingham, 16; Ruth Whysall (11), Ripley, 13; Annie Millington (13½), Ripley, 13; Robert McKee (13½), Kilburnie, 19; Harold Greenhalgh (13), Warrington, 8; Harold Dagg (12), Birmingham, 30; Fritz Michelbacher (11), Huddersfield, 31; Salome Minnie Kostrovitzki (12), Liverpool, 26; Evelyn Irwin (11), California, 30; Sidney Boulton (12), Ilford, 30; Harold Hathaway (9), Birmingham, 14; Gladys Hampton (12), Liverpool, 26. The highest number possible was 32. **SUMMARY OF CONVERSATION.**—Annie Millington (13½), Ripley.

A SUMMARY OF THE CONVERSATION (page 10).—Last time in the conversation between a father and his children they were talking about the flood which God caused to destroy the people on the earth for their disobedience. They left Noah and his sons and their wives and all the beasts in the ark as God directed. It rained forty days and forty nights without ceasing, until all the land was covered with water, and everything outside the ark was drowned. When all the people were drowned except Noah and his sons the flood began to go away; but it was a long time going. At last a strong wind began to blow, and the waters began to decrease. After the ark had been sailing about for nine months, it rested on the mountains of Ararat. Nearly two months passed after this before God told Noah he could leave the ark. The first thing he did was to offer sacrifice to God for preserving them during the flood.—ANNIE MILLINGTON (13½ years old).

CALENDARS AND EXAMINATION PAPERS.—Brother C. A. Bower, 29, Lansdowne Road, Handsworth, Birmingham, will be pleased to supply the Secretary of any Christadelphian Sunday School with a specimen Examination Paper and a Calendar for the coming year on receipt of one penny stamp for postage.

FOR FRAMING.—By request we have had the full page pictures that have appeared in the back numbers of the Magazine (up to and including that in number 7) printed on heavy art paper of large size (20 inches by 12 inches) with the Title beneath them, as in the Magazine, suitable for framing. Price 6d. each, or post free (rolled) 7d.

A WORD FROM THE EXAMINER.—Dear Children, —A fair number have sent in answers to puzzles, and I hope there will be more. Even though those who have sent nothing, lose the first lot of marks, this need not keep them from trying this time, for it will be quite possible to win a first prize, and very easy to win a second or third, even yet. Then it is not only the prize, but the good it does us all to search out these things. It quickens the mind, not only in Bible things, but in every way, by the exercise of the brain. So to those who have begun, I say "Go on," and to those who have not, "Make a beginning this month." Now to those who have sent in answers: Half-sheets of paper will do; there is no need to send double sheets. Some put each part of the same answer on a separate sheet, thus for the Acrostic, five sheets, one for each word. This is not necessary, and gives you and me a lot of trouble. One paper to each puzzle. One little girl, who sent in a good set of papers, does not understand how to solve a double acrostic. Let her study the answer given this month, and she will see where she was wrong. Many have lost marks by not attempting the *Bible Hide and Seek*, it is part of the puzzle section, though it is not with it. Try all the puzzles, if one is half right you get some marks, but if you don't try at all, there is no chance of any. Do the easy ones first and get them off your mind, then go on to the harder ones. Be careful with spelling. Remember that a prize is given every time, not only once a year, for a Summary of the Conversation. Read it through carefully, and then with the help of the book, put the subject matter in your own words. It need not be long. Now, with best wishes, Good-bye.

THIRD SERIES.



Published Bi-Monthly: Annual Subscription, in Britain and her Colonies, 2s. 6d. per annum; to the United States, Sixty-five Cents.

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

No. 8.

SEPTEMBER-OCTOBER, 1907.

Vol. VI.

A VISIT TO A BIBLE FAMILY—(Continued).

LOOK! a deer is coming down to the river to drink. Tread softly—a little bushy-tailed squirrel has just darted down to the water's edge to quench his thirst. See with what delight and wonder Eve is watching them. Adam is telling her that these and all creatures that live in and upon the earth were created upon the sixth day. Adam is now pointing out some of the characteristics in the various animals which guided him in giving them their names. She is eager to know whether God gave him permission to name them. Eve listens with attention to the reply: "Out of the ground the Lord God formed every beast of the field and every fowl of the air: and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." Adam is also telling Eve that God has given these living things to him and Eve for their use,

and for the use of their children which God will give them. Adam is just relating how God blessed them, and said, "Be fruitful and multiply and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

"Does that mean that we can do just what we like with the animals?" Not exactly. Although man has power over the lower creatures, God expects him to use his power in a kind and righteous way. Who can give me a text to show that God takes notice of animals? "The angel asked Balaam why he had smitten his ass three times." Quite true. "I know another, 'A righteous man regardeth the life of his beast.'" Yes, that is the passage I wanted. It shows that man should exercise his lordship over the animals with reason and mercy. "I saw a boy who was cruel to a dog. Why does not God punish people when they are cruel to animals?" When troubled by such a thought as that, remember, dear children, that

God intends to take away, after a while, the dominion of the wicked altogether, and to place the whole earth in the hands of the righteous. Much wickedness takes place now, worse even than cruelty to animals, which God does not directly or immediately punish. There is a time for everything, and the time of judgment and punishment will be when Christ returns. This will be a bitter day for those whom God deems worthy of retribution.

"Is it wrong to kill and eat animals?" Not when God has given permission. This He did to Noah and also under the Mosaic law. In the garden of Eden, however, such permission does not appear to have been given. Adam is just saying, "And God said, Behold I have given you every herb bearing seed, which is upon the face of the earth, and every tree in which is the fruit of the tree yielding seed: to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every creeping thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so." We must not think of things in Eden as we see them now. We must not forget that the increase and ravaging of wild beasts holds a large place in the curse which God arranged in consequence of Adam's sin. Perhaps one of you elder children can think of some passages of Scripture which show this. Yes, God said He would bring wild beasts upon the land if the Israelites were disobedient. "And the children who mocked Elisha were killed by bears." "And did not God send lions among the idolatrous people who settled in Samaria when the ten tribes were carried into captivity?" Excellent. "The lions did not eat Daniel." No, because God sent an angel to shut their

mouths. "Did the angels shut the mouths of the wild beasts who were with Christ in the wilderness?" Most probably. The angels were with him, and, as we read elsewhere, God charged them to make Christ their especial care (Mark i. 13; Ps. xci. 11).

Now, can you younger ones recollect any passages which show that the time is coming when these wild creatures will not raven and destroy? "I think I can—The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Is. xi. 6-9). Well said. Does anyone remember another passage? "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat" (Is. lxv. 25). Yes, from these passages we see that when man ceases to be disobedient, amongst other evils that will be taken away will be that of the dread of wild beasts. "Shall we be able to go close up to lions without being afraid that they will eat us?" Man's dominion over the lower creatures will then be complete, as we see from Ps. viii. If we want, dear children, to see and share in this time of blessing, we must now make it the business of our lives to please God by believing and obeying Him. C. H. J.

BIBLE HIDE AND SEEK.—No. 6.

A PERSON.

Hide.—I have thought of a person.

Seek.—Man or woman?—Man.

Old or New Testament?—Old.

Did he live in the time of Moses?—No.

Before or after?—After.

In the time of David?—No.

Before?—Yes.

In the time of the judges?—Yes.

Was he a judge?—No.

Did he belong to the nation of Israel?—Yes

Was he good or bad?—We are not told.

Did he live in a time of peace or war?—War.

Did he do any fighting?—It is not recorded.

Was he a notable person?—Fairly so.

Did he come into prominence through some act he performed?—Doubtless his act made him more prominent, though he must have been a person of some note before.

Was he a prophet?—No.
 Did he belong to the tribe of Levi?—No.
 Is his father mentioned?—Yes.
 Was his father an important person?—Yes.
 A judge?—Yes.
 Had he a brother?—Yes, several.
 Do we read much about them?—We read a good deal about one of them.
 Was the person you have thought of the youngest son of the family?—Yes.
 Did he narrowly escape being put to death by his brother?—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?—Late.
 After the ten tribes were taken captive?—Yes.
 After the Babylonian captivity?—About that time.
 Was it a city?—Yes.
 An important city?—Yes.
 In Palestine?—No.
 Did it belong to Nebuchadnezzar?—Not at the time we read of it.
 Did he take possession of it later?—Yes.
 Had the Jews anything to do with it?—Yes.
 Did some prominent Jew live there?—For a while.
 Was he a king?—No.
 A prophet?—Yes.
 Was it his birthplace?—No.
 Did he go there early or late in life?—Late.
 Did God send him there?—No.
 Did he go of his own accord?—No.
 Was he taken there by the Babylonians?—No.
 Did anyone go with him?—Yes.
 Many people?—Yes.
 Jews?—Yes.
 Had Nebuchadnezzar anything to do with their going there?—Indirectly.

Did they escape there for fear of him?—Yes.
 Did anything of interest happen while they were there?—Yes.
 Was the prophet commanded to hide some things there?—Yes.
 Was it in Egypt?—Yes.

A THING.

Hide.—I have thought of something.
Seek.—Old or New Testament?—Old.
 Before or after the flood?—After.
 Long after?—Yes.
 In the time of the kings?—Yes.
 Before or after the division of the Kingdom?—After.
 Was it a remarkable thing?—Something very remarkable happened in connection with it.
 Was it large or small?—Large.
 Hard or soft?—Hard.
 Was anyone of importance connected with it?—Yes.
 A king?—Yes.
 Of Israel or Judah?—Two kings were associated with it—one of Israel and one of Judah.
 Was it something used only by kings?—No.
 Was it employed in warfare?—No.
 Were the two kings on friendly terms with one another?—No.
 Was it sent by one king to the other?—No.
 Did it belong to one of them?—Yes.
 Was it made by him?—It was made under his direction.
 Could it be carried about, or was it stationary?—It was stationary.
 Was it in Jerusalem?—No.
 Had it to do with worship?—Yes.
 Idolatrous worship?—Yes.
 Were the two kings who were connected with it contemporary?—No.
 Was a prophecy given concerning it, in the reign of the first king, that was fulfilled by the second?—Yes.
 M. F. J.

SEVEN THINGS THAT WILL NEVER FAIL.

1. God. Be strong and of a good courage. . . . He will not fail thee (Deut. xxxi. 7, 8; Zeph. iii. 5).
 2. Christ. He shall not fail, nor be discouraged (Isa. xlii. 4).
 3. The Word. My word shall never pass away (Luke xvi. 17).

4. His compassions. They are new every morning (Lam. iii. 22).
 5. Treasure in heaven. Where your treasure is your heart will be (Luke xii. 33).
 6. Faith. Lord increase our faith (Luke xxii. 32).
 7. Love. Love buildeth up (1 Cor. xiii. 8).

“ PALESTINE IN LONDON.”

DEAR BOYS AND GIRLS,—Your kind Editor is going to let you have just one more peep at the Exhibition. I think you would like to hear about a visit paid to it by a number of our Sunday School children—the senior and junior girls. Those of you who do not know our great city can hardly realise what a task it was to get a host of young people from Brixton (where most of the scholars live) to Islington. It meant a descent in a lift to a station, ever so far down in the earth—a long ride under houses, streets, and even under the river Thames, with all the big boats and barges floating over our heads, and then a march across a wide, busy thoroughfare, where the assistance of a policeman had to be secured to keep the horses and carriages back. It was a scene for the cinematograph.

When we reached the Exhibition it was a real treat to watch the delight of our young folks as they went the round of the building, and listened to the remarks of the stewards who had the exhibits in charge. I wish all of you could have been with us, there was so much to be learned about God's land and the Jews.

When inside it was difficult to know where to start—we wanted to see everything at once. However, we soon made our way to a full-sized model of a peasant's cottage. We were told that the poorer classes in Palestine do not look, as we do, upon a house as a building to live in—that they spend most of their time on the tops of their houses, which are built with flat roofs for this purpose. Here they generally sleep, and only go inside when it rains, which does not often happen in Palestine. This explains what we read respecting Peter being on the housetop when he saw the vision (Acts x.). Rahab, you will also remember, hid the spies on the top of her house (Josh. ii.).

This model of a cottage contained very little furniture. It had a bed which was not a com-

fortable one such as we have, but simply a piece of matting. It would probably have been a bed somewhat of this description to which Christ referred when he said to the healed man, “Arise, take up thy bed, and walk” (Jno. v. 8).

We had an interesting description of an Eastern market scene. It was not such an one as you and I are familiar with—people simply buying and selling meat, fruit, sweets, toys, and other nice and nasty things at little temporary shops or stalls. In the East a market-place is utilised for very many and important purposes. The frequent allusions, in the Bible, to the market-place, enable us to see that it served the same uses in New Testament times that it does now. There the judge sits to administer justice. It was into the market-place at Philippi that Paul and Silas were dragged to appear before the magistrates (Acts xvi.). In this place, too, labourers may be seen waiting for employment. You will all remember Christ's parable concerning the householder hiring labourers in the market-place (Matt. xx. 3). Here also the scribe is to be seen. He is engaged in writing letters for those who cannot read and write (of whom there are very many in Palestine). This scribe must belong to a different class from those haughty, learned men of Christ's day, who loved “greetings in the markets, and to be called of men, Rabbi, Rabbi” (Matt. xxiii. 7). Christ said they were wicked, hypocritical, and ignorant of the truth. They were always trying to catch Christ in his talk, and used their influence, which was very great, to get him put to death.

The water-carrier (as of old) is also to be seen in the market-place. On his shoulder is his water-bottle. This is a goat-skin (as previously described to you). In the East people have to buy their water from the water-carrier because it is so scarce. Sometimes a scribe will do what is not honest, and then to atone for his action, he will bargain with the water-

seller, and pay for all his water. The water-seller then goes his way crying, "Water for nothing, water for nothing," which, of course, causes the people to flock around him—everyone wants to drink while he can without payment. This suggests how the poor people would have listened to Christ when he promised to give them, without charge, the Water of Life. You, boys and girls, all know that Christ referred not to literal water, but to eternal life, which he would give to those who did their best to please God. Remember, dear children, that Christ's offer is still open, and see to it that your first business, as you grow up, is to put yourselves in a position to receive the "Water of Life" from Christ, so that you will be able to live for ever on this beautiful earth.

We had given to us a very funny illustration of how people in the East buy and sell. To the inquiry, "How much do you want for your cakes?" the reply would be, "Oh, take them all, you can have them all for nothing."

The lecturer explained that this was the usual beginning in Eastern bargaining, and that the seller had no more intention of giving away his goods, than had Ephron the Hittite, when he offered to give Abraham the Cave of Machpelah. We hoped the lecturer was not libelling Ephron. He certainly was not just to Araunah when he spoke of him in the same way. Araunah meant what he said, when he gave his goods to David. We know this on Bible authority (2 Sam. xxiv. 23). We must be careful not to judge the actions of upright men (whether now or in the past) by the ways and doings of unrighteous ones. But to return to the cakes. These were not sold until an immense amount of bargaining had been gone through, interspersed with enquiries as to the health of grand-parents, the recovery of lost sheep, and flattering remarks as to each other's good looks. It is interesting to note that neither Abraham nor David, in making purchases, appear to have wasted their time in this way.

Yours affectionately,

Brixton Ecclesia,

E.

SOME SCRIPTURAL PEAS.

MY DEAR CHILDREN,—How many peas in a peck or pint? Don't know? One, I think! P-e-c-k, p-i-n-t. How many peas in a pod, 3, 4, 5, 6, 7? Yes; suppose we say 7, and we shall better remember some scriptural peas.

The peas we eat are found in pods—which are really two leaves growing joined together, forming a beautiful protection for the peas. In Ephesians vi. 13-18, you read (please do so) of the whole protection given to God's people. It is called "Panoply" in Greek, translated "whole-armour."

How many colours in the beautiful rainbow? Seven.

Days in the week? Seven.

Typical ecclesias? Seven.

Petitions in the Lord's prayer? Seven.

Look up how many times you must forgive trespassers in Luke xvii. 4.

Now, perhaps, you see why we will refer to seven peas of each sort—present and future.

A few more words before we start on them.

You have seen some people writing "2" instead of "S," which means that they write it backwards. Perhaps you have also heard people say you must "mind your p's and q's," and how does this come? Well, make a "p" like this and turn it backwards, or look at it in a mirror, and you will get a "q," so that if the printer is a bit careless he may mistake p for q, so he must "mind his p's and q's." Think how queer it would look to have the "apostle Peter" printed as "aqostle qeter." Remember that P is a reflexion of q, one makes you think carefully of the other, or, as it is sometimes said, one reflects the other.

I wish now to remind you of seven present peas in the Bible which we shall call the seven "MUST" peas, and of seven future peas which we shall call the seven "SHALL" peas.

By MUST, I mean what God has told us to do or to be. Here they are (Please look up every passage, in case any mistake has been made):—

Seven Present ("MUST") Peas.

PIETY.—See 1 Tim. v. 5: "Show piety at home"; Eccl. xii. 1: "Remember now thy creator in the days of thy youth."

PARENT-LOVERS.—Eph. vi. 1: "Children obey your parents"; Prov. xiii. 1: "A wise son heareth his father's instructions."

PRAYERFUL.—1 Thess. v. 17: "Pray without ceasing"; Jas. v. 16: "Pray one for another."

PURE-MINDED.—Phil. iv. 8: "Whatsoever things are pure, think on these things"; 1 Tim. v. 22: "Keep thyself pure."

PEACEMAKERS.—Matt. v. 9: "Blessed are the peacemakers"; Mark ix. 50: "Have peace one with another."

PATIENT and PERSEVERING.—1 Tim. vi. 11: "Follow after . . . patience"; Eph. vi. 18: "With all perseverance"; Heb. xii. 1: "Run with patience."

POLITE and PLEASANT.—Lev. xix. 32: "Thou shalt rise up before the hoary head"; Prov. xvi. 24: "Pleasant words are as a honeycomb, sweet to the soul and health to the bones."

These are some of the very necessary present scriptural peas—and if we come up to the Bible requirements in these (and the others);

There are seven *future* scriptural peas, that is, what we *shall* have, or be, or see—what we might call the reflections of the p—the "q" side.

PEACE.—Luke ii. 14: "On earth peace"; Psa. xxix. 11: "The Lord will bless his people with peace."

PILLARS OF POWER.—Rev. iii. 12: "Him that overcometh, will I make a pillar in the temple of my God"; 1 Cor. xv. 43: "It is raised in power."

PRAISE.—Isa. lxi. 3: "The garments of praise for the spirit of heaviness"; 1 Cor. iv. 5: "Then shall every man have praise of God."

PRIESTS.—Rev. i. 6: "Kings and priests unto God"; Rev. xx. 6: "They shall be priests of God and of Christ."

PRINCE OF PEACE.—Acts v. 31: "A Prince and a Saviour"; Isaiah ix. 6-7: "The Prince of Peace; of the increase of his government and peace no end."

PALESTINE A PROSPEROUS PARADISE.—Isaiah lx. 20-2: "Thy sun shall no more go down. . . . The Lord shall be thine everlasting light. . . . Thy people shall be all righteous. They shall inherit the land for ever . . . the branch of my planting. . . . A little one shall become a thousand."

PERFECTED PARTAKERS OF DIVINE NATURE.—2 Pet. i. 4: "Exceeding great and precious promises, that by these ye might be partakers of the divine nature"; Luke xx. 36: "Neither can they die any more, for they are equal unto the angels."

Now, dear children, please write these seven present ("MUST") Peas in one column, and the seven promised future ("SHALL") Peas in another column, and see your duty and responsibility on the one hand, and the immensely glorious possibilities on the other, and "choose ye this day whom ye will serve" (Josh. xxiv. 15). Let your answer be: "We will serve the Lord" (Josh. xxiv. 21).—May God help you all. One of your well wishers,—A. R.

BIBLE MANNERS AND CUSTOMS.

DWELLINGS.

IT is very unlikely that Adam and Eve would require any building to dwell in before the fall. The leafy trees of Eden would give all the shade and shelter that was necessary. Most of their time would be spent in the open air; and we may well suppose they would sleep on the sweet green grass beneath the clear blue sky of heaven.

"Love draws the curtain of the night
And love brings back the day."

To suppose they dwelt in a dark cave or in a tent like the wigwam of the American Indian is absurd. We must always think of our first parents as being superior rather than inferior to ourselves. God did not create man a painted savage; He made him a being capable of good or evil. After the confusion of tongues no doubt families spread all over the world, and

cut off from the parent stock some degenerated quickly into heathens, savages, and even cannibals.

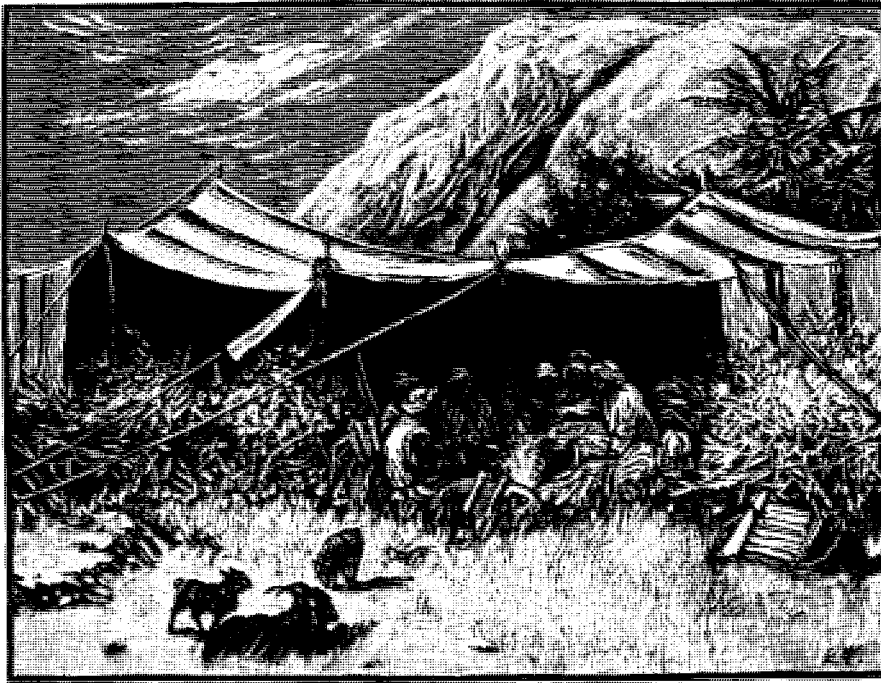
Why did men build houses?

Three motives may be given which would operate in their minds.

1. Shelter. It would be found necessary, especially in the less temperate regions, to construct solid places for shelter from the wind, the rain, and the hail. 2. Security. Some men are more careful than others. It would not

or not, for Beth stands for: a dwelling place for men or cattle, parts of such dwellings, the palace of a king, or the temple of a god; also it is used figuratively for a family, kindred, people, or posterity.

If we examine the letters of the Hebrew Alphabet, we find that every letter is an outline drawing of some object—for instance, the letter A is in the Hebrew Aleph, meaning an ox. It is a rough outline drawing of an ox.



BEDOUIN TENT.

be long before the less provident began to rob the workers, so that those who owned anything of value would require a safer place even than a tent to keep it in. 3. Privacy. I might almost say Sanctity, for the home and its associations are sacred. The birds have their nests, the wild animals their lurking places, and every man naturally desires somewhere he can call "Home."

The Hebrew word for a house is *Beth*. We cannot always tell whether a building is meant

B (*beth*) is an outline drawing of the tent door, or entrance.

As early as Genesis iv. 7 we find the door mentioned, for it was said to Cain, "If thou doest not well, sin lieth at the door." This means, I think, that sin is like a beast of prey crouching at the tent door, as the tiger often does in India, waiting to spring upon its prey. The Hebrew word for door means an opening. In Genesis iv. 17, we read of Cain building a city. Fear would cause him to keep his family

together. It is probable that a collection of huts with some kind of fence round is mean. When it says in verse 20, Jabal was the father of such as dwell in tents, we take this to refer to the descendants of Cain. At all events, the flood swept all buildings away. A new start was made then; indeed, it is not impossible that the idea of building houses was taken from the ark. God gave the plan, just as afterwards He gave the plan of the Tabernacle, and later still, of the Temple itself. Noah must have had great constructive ability, like Moses and David.

In the land of Shinar the Tower of Babel was built, and no doubt the parents of Abram lived in a house in Ur of the Chaldees. God's call caused Abram to leave a permanent house in order to "sojourn" in a tent. He gave up

country, kindred, and family to become a wanderer, at the bidding of God.

No stone is found anywhere in Babylonia, so burnt bricks are used. The "slime" of Gen. xi. 3 was bitumen, which Layard tells us he saw bubbling up in springs from crevices in the earth. These bricks are generally marked with the name of the builder, or of the god in whose honour the place was built. When the Israelites sojourned in Egypt they dwelt in houses. In the wilderness they abode in tents. Probably it was not till the settlement of the land under Joshua that the Israelites themselves first built houses.

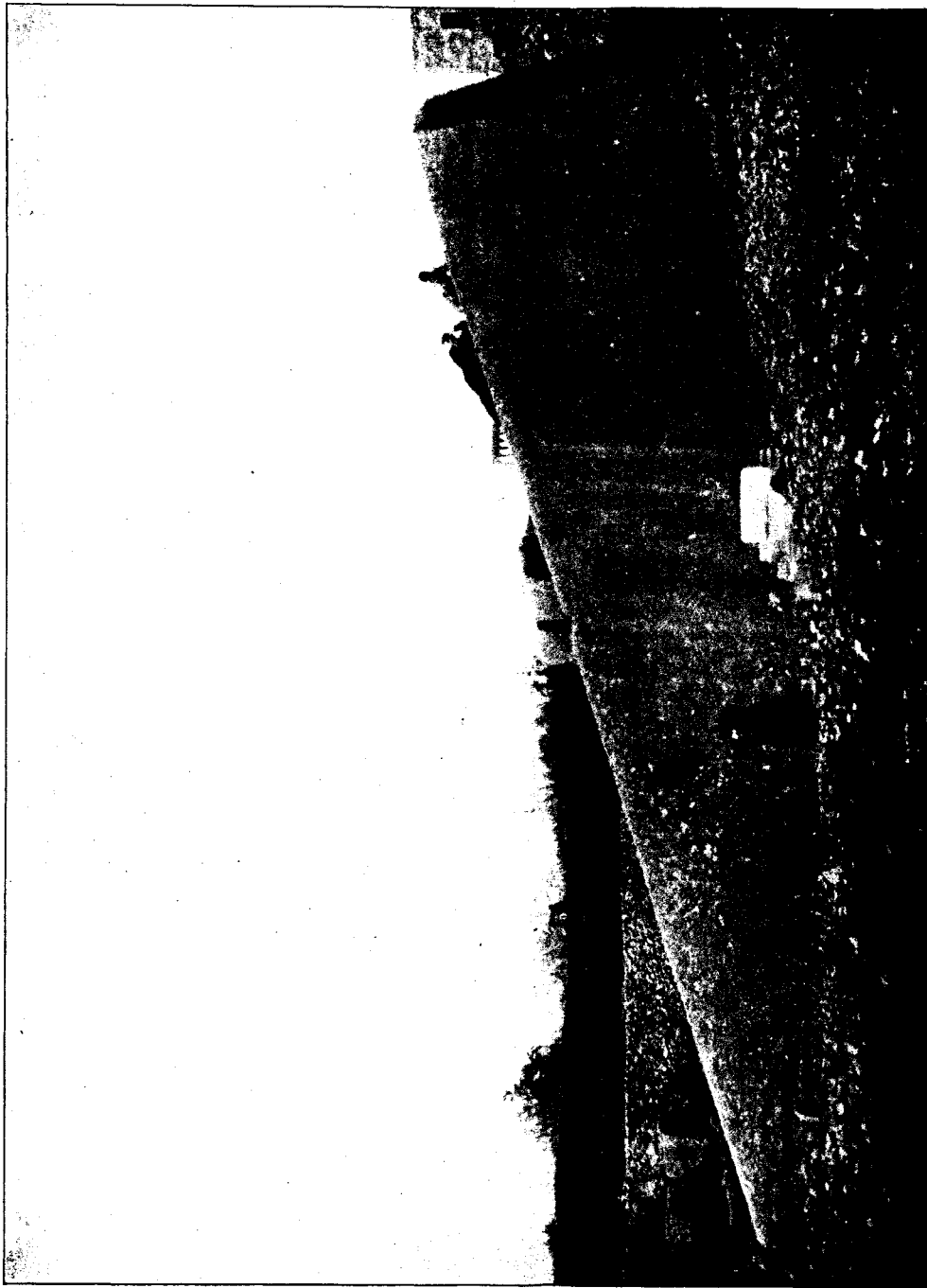
The general plan and style of the houses they erected would naturally resemble those of Egypt and Canaan.

(To be continued.)

BAALBEK: THE GREAT STONE IN THE QUARRY.

STEP back in imagination from where you were standing in the picture in the August number (the Columns of the Temple of the Sun), and keep on for nearly a mile, and you will be standing before the great stone shown in this month's picture, with the six columns just peeping up over it in the distance, apparently at the feet of the man lying on the stone. The man is Mr. F. G. Jannaway, and Mrs. Jannaway is standing by the side of the stone on the ground. The other figure above Mr. Jannaway is a little native girl, who was much amused with our measuring and photographing proceedings on the fine morning of March 21st, 1902. If you get a strip of paper and take Mr. Jannaway as a unit of measurement you will find that the length of the stone is about thirteen times the length of the man, so there can be no mistake about its great size. We measured it roughly with a string and small tape, and made it 72 feet long, 13 feet broad, and 15 feet deep; but more careful measurements made twenty years previously by the surveyors of the Palestine Exploration Fund made it 68 feet long, 13 feet 8 inches broad, and 14 feet deep. Three horsemen could ride abreast on the stone; and three fair-sized rooms could be cut out of it. Such were the "great stones and costly stones" with which they built in those remote times. The contents of this stone are some 1,100 or 1,200

tons, and it would take about 40,000 men to move it. We know from the pictures on the Egyptian monuments that they moved these huge stones on rollers, multitudes of men with ropes and levers accomplishing the apparently impossible work. Human life was not much regarded in those days; the labourers were mostly slaves, like Israel in Egypt; and they did not pay them, only fed and clad them; and it did not matter if many died under the hard labour. Many superstitions hang around these great stones, some of the benighted people supposing them to be the work of "the Devil." In Jerusalem, hereafter, all the magnificence of the past will be eclipsed in the Temple of God which Ezekiel describes in vision. These great stones give us an idea of the mighty work that is to come. Just over the top of the great stone appear the ends of two vertical stones of great size not yet separated from the quarry bed. The little white stone on the ground in front of the large one marks the grave of a lady teacher. The little girl shed tears over this when telling us about it. Poor mortals! We perish, and the great stones remain for hundreds and hundreds of years. But those who learn to know and do the will of God, in the Lord Jesus Christ, will be built up as "lively stones" into "a spiritual house" that shall endure for ever. All things will be theirs at last. Ed.



BAALBEK : THE GREAT STONE IN THE QUARRY.

CONVERSATIONS ABOUT THE TRUTH.

BETWEEN A FATHER AND HIS CHILDREN.—No. 8.

Father.—We were talking last time about the birds and beasts getting abroad in the earth after the ark rested on the dry ground and Noah and his family came out and offered sacrifice to God.

William.—Yes, and I was saying that there are beasts in lands over the sea. How did they get there?

F.—They must have sprung from some taken there at one time or other by man. You know from the earliest time men have sailed the seas. Noah's ark would no doubt start the idea of making ships. There are islands where there are no living things at all, except birds and insects.

W.—How did the birds and insects get there?

F.—Well, you know, they fly.

W.—Oh, I see. But worms couldn't fly?

F.—No, but the seed of them could be carried there in many ways. Dead bodies washed up from the sea, or dead birds or birds that have flown there would bring them forth. Most animal bodies have the eggs of worms in them. And indeed as you will get to understand when you grow older, large life is made up of much small invisible life. There are creatures so small that you cannot see them however close you look. They are called animalculæ. In all living bodies, there are animalculæ, and when the living bodies die, the animalculæ grow into worms. You can easily see how these small forms of life could be transported to distant islands of the sea, where no large animals could go without being carried.

W.—I wonder how there came to be large animals and men in America before it was discovered by Columbus?

F.—No doubt they got into America ages ago from the west side by the north end, where you can see by the map it approaches Asia. But America was very poorly peopled until Europeans began to go there.

W.—I should like to know about the different races of men there are. Why are some black and some white, and some yellow: if they all came from Noah: and why do they all speak different languages?

Eva.—Are there different sorts of men?

W.—Yes: Esquimaux, and Indians, and Negroes, and Chinamen.

E.—Are there?

F.—Oh yes; you remember we saw a negro last week in the street. In some countries the people are all negroes.

B.—Did God make them?

F.—God made all things at the beginning; but he made them to be able to grow of themselves afterwards, and it depends upon how they are treated as to how they will grow.

E.—How?

F.—Well, if you take your kitten and shut it up in a room, and don't give it enough food, it will get a thin and shabby puss, and its kits will be miserable little creatures. If you feed it well and let it out, it will grow a fine sleek puss, and the little pussies it will have will be fine and sleek like herself. It would be the same with the plants you have in the garden. If you water them, and attend to them properly, they will thrive and grow beautifully, and give beautiful seed for growing plants; but if you neglect them, or if you do like some little girls, and lift them out of the earth to see how they are getting on; or if you put them in pots and bring them into a close room, they will get poor shrivelled plants that will never come to anything, and the plants grown from their seed will be sickly. If you were to grow them in a cellar where all light was kept out, they would be white instead of green, whereas by keeping them in the sun, you preserve them in beautiful colour. Then, if the garden is on high land where the wind blows much, the flowers will grow different from those of a garden lying low and protected. Then by cutting off a branch from one plant or tree and grafting it on to another, you will get more beautiful flowers and fruit than if you just leave things to grow themselves.

Leo.—Eva lifts her beans to look at them.

E.—And Leo tramps on the rhubarb, and pulls pussy's tail.

F.—Don't tell tales, please.

L.—I dig my garden. I am a good boy.

F.—That's as bad as telling tales. Don't speak well of yourself; always leave other people to do that; but don't be anxious for them to do it.

W.—But what has the garden to do with black men?

F.—Well, to show that although they are black now, they were not always black.

W.—What has made them black?

F.—Climate.

W.—What is climate?

F.—The settled state of air and weather in any country. In some countries, the air is dry and hot; while in other countries, like our own, it is not exactly damp, but what is called humid.

E.—What is humid?

F.—A little damp.

E.—But not much: eh?

F.—Just so: the sea is all round Britain, and the air sucks up moisture from it which helps to make the climate colder than in other countries. Now a great deal depends upon the climate. In our country, the people are plump and fresh looking, whereas in dry countries, they are sharp-cornered and have a little the look of dried fish. When people leave this country and go to America, for instance, after some years, they get quite different from what they were in the old country, and their children have exactly the look of Americans.

W.—Do Americans look different from English?

F.—Yes.

W.—But I thought the Americans were English. I thought they went from this country.

F.—Most of them, or at all events, the largest number of them, were English originally; or their fathers and mothers were so.

W.—Then why do they look different?

F.—That is the very point I wish to bring out. The summers are so very hot, and the winters are so very cold, that all the bodily powers are more violently exercised than in this country, and this produces a changed appearance in their faces, and even in their bodily shape.

W.—In their bodily shape?

F.—Yes, it may seem strange; but it is true. The gloves that are made in Paris for America have to be made larger in the thumb than those made for England, although most of the Americans were English a generation back. The Americans are mostly what is called lanky. That is, their bodies incline to be spare and long, while the English incline to fatness; and that is all owing to the climate.

W.—Are they different in colour from us?

F.—A little: not much; they are not so light or rosy coloured as the English.

W.—The negroes are in America?

F.—There are many negroes in America, but they don't belong there originally. They were brought from Africa by slave-traders.

W.—I suppose it was Africa that made them black?

F.—Yes; you remember your uncle coming from Africa two years ago. He was perfectly white when he went away, and you recollect how dusky he looked when he returned.

W.—But he wasn't black?

F.—No; the blackness doesn't come all at once.

W.—Would he have got quite black if he had stayed long enough?

F.—No; he himself would never have got black, but his grandchildren, or great grandchildren might, if they had lived out in the open field like the natives, fishing and hunting.

W.—He has no grandchildren.

F.—No, no, of course; but I mean if time were to go on and his family to stay in the country.

W.—Would they have had woolly heads too?

F.—The causes that have produced woolly hair in the negro, would doubtless produce it in us in course of time. All men originally sprang from Noah's family.

W.—Chinamen, Esquimaux, Red Indians, and everybody?

F.—Yes.

W.—It is very strange.

F.—Many things seem strange until you understand the reason of them. If I showed you a poor broken-down, sunburnt, ignorant, labouring man; and a sharp, educated, fair-complexioned, rich gentleman, and told you they were the sons of the same father, you would think it strange?

W.—Yes.

F.—But if I told you the beginning of the story, how the father died early, and the clever eldest son took all to himself, and sent his dull younger brother into the world to take care of himself, your surprise would cease. So it is in the other matter. The differences of race are great now, but they are traceable to the different causes operating for thousands of years, in different parts of the world on different families. All sprang from one family at first—the three sons of Noah.

W.—But how is it they don't speak the same language? If they all sprang from one family, I should have thought they would have all spoken the same language, even if their colour was changed by the climate.

F.—Well, we wouldn't be very well able to account for that, if we hadn't had an explanation of the reason.

W.—What is it?

F.—Well, a good while after the flood, when the families of Shem, Ham, and Japheth had multiplied, they began to be afraid another flood would come.

W.—Another flood! Why, how could they be afraid of that, when God said it would never come again?

F.—That is where the point is. They lacked faith. They became distrustful of His word, like the men of our day with regard to the kingdom. And they resolved to make themselves secure, in case the flood did come again.

W.—What did they do?

F.—They set to work to build a great tower that should reach high up to the clouds, thinking if the flood came, they would have a place where they could all get into.

W.—They must have been very foolish to think a tower would save them, if God wanted to drown them.

F.—Yes, you may say so. It shows what very childish ideas of God were entertained by men in those days.

W.—Did God destroy the tower?

F.—No, but He stopped the building of it.

W.—How?

F.—He confounded their speech.

W.—What is that?

F.—Well, He suddenly changed their tongue, by the power of His Spirit, so that one spoke Hebrew, and another Chaldee, and another Greek, and another Egyptian, and so on. The consequence was, that they didn't understand one another. One asked for a hammer, and the others looked at him and wondered what he meant. The bricklayers told the labourers to bring more bricks, but the words of the bricklayers were gibberish to the labourers, and they stood still and looked at each other, wondering what to do. Things soon came to a standstill. The head men thought the workmen were gaming, and came to order them to their work, but whoever they spoke to didn't understand them. The head men thought this was all pretence, and they grew angry, and got up to make speeches to the workpeople about the folly of such nonsense; but when they began their speeches, all the rest laughed—it sounded such barbarous lingo to them. Then the head men grew more angry, and quarrelling began, which ended in fighting and confusion. They waited a few days, to

see if it would go off, but things only grew worse, and at last they had to give it up.

W.—What did they do then?

F.—All those that could understand each other clubbed together, and after awhile, they made up their minds that it would be better to go away from that place, to a land of their own.

W.—What place was it?

F.—It was called Babel, which means confusion, because God confounded their speech. It is situated in Assyria, on the banks of the river Euphrates.

W.—Had they got far on with the tower?

F.—Pretty well. There are some ruins in Assyria in the present day, that travellers think are the remains of it. It would have been a very gigantic structure, judging from these basement ruins. It was very broad at the bottom, and was to get narrower as it went up, and to have a road winding round the outside of it to the highest peak. But God frustrated the work, and scattered men abroad in the earth, by confounding their language. This was the origin of the different languages.

W.—Not of all languages?

F.—Yes, of all languages, in a sense.

W.—I thought you said a few days ago, that English was not spoken till a few hundred years ago?

F.—True, but it is a mixture of the languages that were before it, and those languages are traceable to the tongues which began to be spoken at Babel. Most languages change a little with time. New words are introduced and old ones dropped; but the roots of the great differences now prevailing among the different races of the world, were planted at the tower. But for this, all languages must have resembled each other a little, whereas, they differ entirely. If man had had faith at the beginning, the confusion of language would not have taken place. However, God has brought good out of evil.

W.—How?

F.—Well, it compelled men to scatter abroad in the earth. If they had all remained of one speech, they would have been tempted to stay in one place, and then the earth would have remained covered with forest, and inhabited in its principal parts by wild beasts; whereas, it has been subdued by the energy and industry of man, and made a fit habitation for the happy nations of the future age. God made a promise about this shortly after the confounding of speech; but we must leave that for the present.

BIBLE PUZZLES, ETC.

A BIBLE PLACE.

The church whose love was neither hot nor cold,
 A Hebrew tempted by a wedge of gold,
 A Levite proud who dared a censor take,
 And half five hundred perished for his sake;
 An aged priest who loved the ark of God,
 The hill where last the feet of Jesus trod,
 A judge who trembled at his prisoner's words,
 A land that Pharaoh gave for Israel's herds,
 The first who paid the debt of Adam's fall,
 The man who in his tomb heard Jesus call,
 Merchants who bought a little Hebrew lad,
 A holy tribe in priestly garments clad,
 A garden planted by the hand of God,
 The land that suffered plagues 'neath Moses' rod.

I bore my Lord asleep; and, when he woke,
 I hushed to silence at the word he spoke.

(Selected.)

LETTER CHANGE.

1. I am a word of letters four,
 Just so many and no more.
 Look closely at me, you will find
 A masculine name I call to mind.
2. Change the last letter, now you see
 A feminine name I've come to be.
3. Change once more, if now you scan it
 You'll find in me a well-known planet.
4. Change yet again, this is not dark, it
 Stands in Isaiah for a market.
5. Another change, a kind of horse,
 Though not drawn from a Bible source.
6. When deprived of earthly bliss,
 Naomi cried, O call me this.
7. The last change shows a kind of clay,
 Let this suffice you for to-day.

(C. A. Bower.)

DIAMOND PUZZLE.

1. A Consonant.
2. Used in connection with certain offerings.
3. A title of deep respect.
4. A holy day.
5. Something we must all come to.
6. A very short word which only occurs once in the Bible.
7. A Consonant.

(C. A. Bower.)

QUESTIONS.

37. When were the descendants of Jacob first called Jews?
38. Where do we read of the title-deeds of a property having been deposited in a jar or vase, for preservation?
39. What King of Israel was assassinated whilst in a state of intoxication?
40. Name the only instance mentioned in the Bible of an angel appearing in the Temple.

41. What words, not mentioned in the gospels, are attributed to our Lord by one of the apostles? Give the words and passage.

42. Who was the father of eighty-eight children?

(Selected.)

ANSWERS TO BIBLE PUZZLES.

Hidden Name (page 14).—John the Baptist (Luke i. 6). Herod was afraid of him. He was asked, Who art thou? What sayest thou of thyself? Why baptisest thou?—He was imprisoned for telling Herod that his connection with his brother's wife was against the law (Mark. vi. 18). He was dressed in camels' hair with a leather girdle (Mat. iii. 4; Luke i. 66). The words were, "O generation of vipers." "Repent, for the kingdom of heaven is at hand." "He that believeth on the son hath everlasting life." The figure is that of a Lamb. His father saw a vision in the Temple (the Angel who announced the birth of John). Part of his food was honey, which once sustained Jonathan (1 Samuel xiv. 24-27). No one else is recorded as having been beheaded.

Double Acrostic (page 14).—The man is Moses, and the Priest is Aaron. Thus:

M e d i A
 O s h e A
 S h i n a R
 E c h O
 S h u s h a N

Letter Change (page 14).—Eve, Ewe, Eye, Eke, Ere.

Hidden Countries (page 14).—Mesopotamia, Babylonia, Ethiopia, Chaldea.

Answers to Questions (page 14).

31. Tamar (Gen. xxxviii. 11).
32. "Son, thy sins be forgiven thee" (Mark iii. 5).
33. The Almond (Num. xvii. 8), on Aaron's rod.
34. Naboth (1 Kings xxi. 9-13), Stephen (Acts vi. 11-14).
35. Christ with one word cured the man who was deaf and had an impediment in his speech. The word he used was "Ephphatha," Be opened (Mark vii. 32-35).
36. Hagar (Gen. xvi. 9).

BIBLE HIDE AND SEEK. ANSWERS.

July-August number, pages 2, 3.

PERSON.—Eunice, the mother of Timothy.

PLACE.—The narrow place where the angel withstood Balaam.

THING.—The cruse of water with which the angel provided Elijah.

THE SUNDAY SCHOOL LESSONS.

EXODUS.—CHAPTER VIII.

The idea at the root of all idolatry, certainly of all Egyptian worship, is Fear. Our worship is founded upon Love. This difference enters into and affects every thought and action of ours towards the God we worship.

The first plague.—The water was turned into blood, apparently as Pharaoh and his suite came down to the Nile to worship. Not only the river Nile, but every river, stream, pool, and pond became blood. Wherever the water of the Nile was it became blood. Probably by "rivers" is meant the artificial canals. By digging round about, the water would filter through the sand.

The second plague came on Egypt seven days after the first. The frog is always a loathsome creature, Egyptian frogs especially so; ugly, crawling, croaking, repulsive to look upon, unclean. How dreadful to find such creatures being cooked with one's food in the oven, and then find others sitting on the bed or couch. Pharaoh was compelled to humble himself and ask for their removal. "Glory over me." The miraculous nature of this visitation was placed beyond doubt by the plague being removed at the time chosen by Pharaoh.

The third plague is usually called that of Lice. Opinions differ. The Hebrew word is only found in passages referring to this plague. Some think gnats, others sand flies, mosquitoes, midges, etc. The very sand seemed to rise up alive and bite and sting. The Magicians severely suffered, they could not face this. According to 2 Timothy iii. 8, 9, they were led by Jannes and Jambres; Egyptian names equivalent to our John and James. At this point they were compelled to acknowledge the Finger of God. If this was His finger, what will the whole weight of his unbarred arm bring upon them? Certainly, nothing short of utter destruction. The first plague showed God's supremacy over the River of Egypt; this and others showed His supremacy over the animal kingdom. First the water is smitten, then the land, then the people themselves. The magicians did not perform any miracle, but by their cunning made it appear that they had. Even the magicians were now compelled to acknowledge, "This is the finger of Elohim."

The fourth plague.—"I will send swarms." No doubt some kind of fly is intended, though the word "flies" is not in the original. The Septuagint, which was translated in Egypt, has "dog-flies."

EXODUS.—CHAPTER IX.

The fifth plague, Murrain on cattle. The Hebrew word is repeatedly translated pestilence elsewhere in the Old Testament. Life and death

are now shown to be in God's power. The plague is pronounced upon all in the field. We suppose if the Egyptians believed God's word and brought their cattle home, they would be spared.

The sixth plague.—The God of Israel is supreme over the elements of nature. Dust becoming boils and blains. Blains, the same word as blown, means that which is puffed up (as chilblains). Whatever part of the flesh was touched by the dust, there came up a hot, burning swelling, and boil (compare Rev. xvii. 2; Job ii. 4-5. See also Num. xix. 9; Heb. ix. 13).

The seventh plague.—A warning was mercifully given, those Egyptians who believed God saved their cattle. Flax, from which their linen was obtained, "bolloed," that is, swelled out like a bowl, the skin ready to burst, perhaps a plentiful harvest in view; in a single day ruin before them (Isa. xxvi. 9). But Pharaoh sinned yet more. Moses did not fear the wrath of Pharaoh (Heb. xi. 27). All will yet have to recognise this great truth—"The earth is the Lord's" (Psa. xxiv. 1).

EXODUS.—CHAPTER X.

The eighth plague, Locusts.—We are not told how long elapsed between the plagues. A little while would greatly improve matters; as the wheat and the rye were uninjured, grass and leaves would soon spring up again. Locusts come in clouds, blown in by one wind, taken away only when another wind arises. A cloud of locusts will often cover miles and prevent one from seeing the sun. They cover the whole ground and eat every blade of grass, everything green, right down to the roots. They go straight forward into water, or anywhere; the foremost die, but make a bridge for the others. (Read Prov. xxx. 27.)

The ninth plague, Darkness.—Night was worshipped among many ancient nations as the first of all things. Absolute darkness, a heavy darkness for three days; this was very suitable as typical of death. It must have convinced Pharaoh of God's power, for such a thing was never known in the world's history. Israel had light—type of the coming morning of freedom and joy. Moses again increases God's demands. Not a hoof shall be left behind, and you must give us sacrifices and burnt-offerings.

EXODUS.—CHAPTER XI.

Only one more plague; but before this, great preparation amongst the Israelites; much to be done: the Passover to be prepared for, jewels to be "asked for" (as in Revised Version—not "borrowed"). They were given, not lent, for all Egypt were awe-stricken at the miracles through Moses.

Notice Pharaoh's conditions. After the fourth plague: "Go—sacrifice in the land" (viii. 25);

"not very far away" (verse 28). Before the eighth plague: "Go now, ye that are men" (x. 11). After the plague of locusts: "Go ye—only let your flocks and your herds be stayed" (remain behind). Not a hoof shall be left behind, said Moses (xii. 31, 32). After the tenth plague: "Go—take your flocks and your herds—be gone." The Egyptians gave Israel gold, and silver, and jewels, even their king besought the blessing of Moses. "I will make them to come and worship before thy feet, and to know that I have loved thee" (Rev. iii. 9).

EXODUS.—CHAPTER XII.

The civil year of Israel begins about the middle of our September; the sacred year about the 16th of March, so that the Passover would fall about the beginning of April. It was at first called Abib: after the captivity it was called Nisan. Every Israelite father of a family must take a lamb, born during the year, without blemish. Keep it from the 10th to the 14th. Kill at evening. Not a bone shall be broken. Roast it whole, eat with unleavened bread and bitter herbs. Burn what is not eaten. Sprinkle the three sides of the door (not the threshold—Heb. x. 29—The blood must not be trodden underfoot) with the blood, by dipping a bunch of hyssop into the basin. Remain in the house. No uncircumcised person must partake of it. Keep the feast seven days, beginning and ending with a holy convocation, or assembly, literally a calling together.

EXODUS.—CHAPTER XIII.

"Sanctify." "Remember." These might be called key words. Sanctify, set apart for the Lord. Remember, does not refer to the past, but simply means, do not forget. The wearing of Phylacteries is founded on a literal interpretation of verse 9 and verse 16. Provision was made for teaching the children (Deut. vi. 6-9). The bones of Joseph were taken with them. They were led by the pillar of cloud and fire.

EXODUS.—CHAPTER XIV.

The waters stood heaped up on both sides of the Israelites, probably like two walls of ice or glass; (Miriam uses the word "congealed" in her song of praise.—xv. 8). The cloud covered them above and around, so that they were baptised into Moses (1 Cor. x. 1, 2). It was a burial, for henceforth they were dead to Egypt; and a being born again to newness of life, to live unto God. There must have been a wide passage made for them to cross. It was good for them that it was night. They would be crossing nearly all night. They were hidden from the Egyptians by the Pillar of Cloud. Pharaoh's soldiers followed, but, we suppose, their chariot wheels got fixed in the sea bottom, the axles broke, wheels came off, confusion followed; they would have gone back but it was too late. The waters were loosed upon them with a terrific

burst, at the stretching forth of Moses' rod, and not one escaped. The Israelites saw the dead bodies of the Egyptians on the sea-shore. They feared, believed and worshipped the Lord, and His servant Moses, just as the disciples believed on Jesus (John ii. 11) when they saw his first miracle. See also Kings xvii. 24.

EXODUS.—CHAPTER XV.

It was fitting that the nation born in a day should celebrate its birthday in a sacred ode or song of triumph in praise of its Redeemer. This song is connected with the Song of the Lamb in Rev. xv. 3.

The subject of Hebrew poetry is interesting rather than profitable, and too deep for children. Enough, perhaps, to remark that it does not consist in rhyme nor in sound, but rather in the sense. Its chief feature is what is called Parallelism, the balancing of two lines such as:—

"He is my God, and I will prepare him an habitation.

My father's God, and I will exalt him."

"My father's God." The most precious heirloom we can leave to our children is a belief in the one true God. He is the God of their fathers. We pray He may be their own God also. LORD, printed in capitals, is always YAHWEH.

Judas, the son of Mattathias, when he raised the standard of revolt against the Romans, took for his motto the words, "Who is like unto thee, O Lord, among the gods?" (Hebrew—*Mi, Camoca, Baalim, Yahweh*). The initial letters of these words are said to have been written on their standards, and thus to have given rise to their being called *Maccabees*. In verse 14, Palestine (Hebrew, *Peleseth*) means the country of the Philistines. Verse 17 shows that it was God's purpose to bring Israel to Zion, and that His sanctuary should be established there.

The Timbrel resembled the Tambourine. "Marah" means bitter (see Ruth i. 20). We must not think the tree had any virtue, any more than the salt Elisha used (2 Kings ii. 21), or the clay Christ used (John ix. 6). The power is of God; these are but outward and visible signs.

EXODUS.—CHAPTER XVI.

A complete list of Israel's encampments is given in Numbers xxxiii. They had now been journeying a month, they had been tried by lack of water. Now they were to be taught that man does not live by bread alone (Deuteronomy viii. 3). Flesh pots would suggest that Israel in Egypt when out in the fields took their food from a jar beside them. Ruth ii. 9 suggests a similar idea. We nowhere read of them lacking food in Egypt. God mercifully promised them bread from heaven; they were to gather twice as much on the sixth day, but were not yet told why. Manna is from two Hebrew words—*Man hu*. What is it? It resembled a small white seed, with a golden eye. It is called "angel's food," and "the corn of heaven" (Psalm lxxviii. 24-25). "Metē" means

to measure; "seethe" means to boil. In Christ's day, the Jews reminded him of the manna, and looked for him to feed them also (John vi. 31 to 35). It was not until the Jews had gathered the manna on the sixth day that they were told "tomorrow is the Sabbath." Apart from this revelation, they would not have known, for there is no record of the Sabbath being kept from Creation (Genesis ii. 2-3) until this time (verse 23). The pot of manna was at one time in the ark (Hebrews ix. 4), but it was not there in Solomon's day (1 Kings viii. 9). An omer is a little over five pints.

EXODUS.—CHAPTER XVII.

There seem to have been two occasions on which water was given from the rock. Here he was to smite; in Num. xx. 10 they were to speak only. The Amalekites came from Esau. This is the first mention of Oshea, his name was changed (like Peter's). Yahweh-nissi—Yahweh is my banner, and the holding up of Moses' hand suggest that Israel had no banners at this time. Israel were here taught the need of an intercessor.

Moses would be visible to all the people. As long as the rod was held up, they were victorious. God only recognised them through Moses; so we only through Christ, and we must be of his body. In verse 14, we see why Mordecai would not bow down to Haman. Haman was a descendant of Agag (see Esther iii. 1; 1 Samuel xv. 2-3, 8).

EXODUS.—CHAPTER XVIII.

The Midianites were descended from Abraham. Perhaps Moses had sent Zipporah back (the Hebrew is *dismissed her*), after what is narrated in Exodus iv. 24-26. She is probably the Ethiopian (Hebrew Cushite) woman of Num. xii. 1. Jethro's advice appears to have received divine sanction (compare Deut. i. 13-15).

We repeat the words of Moses to Jethro: "Come thou with us, and we will do thee good."

EXODUS.—CHAPTER XIX.

The Jews say that the Law was given on the fiftieth day after leaving Egypt. They left Egypt 14th Abib; they crossed the Red Sea on the 21st; the manna was given on the 15th of the second month, 32 days; they arrived at the foot of Mount Sinai on the 47th day (1st day of third month); and on the third day the Law was given by the dispositions of angels (Acts vii. 53). It was on the fiftieth day after the Crucifixion that the Holy Spirit was bestowed at Pentecost.

EXODUS.—CHAPTER XX.

The ten commandments were spoken in tones of thunder from the thick darkness of Sinai. The first four give man's duty toward God, the other six his duty to his neighbour (Mark xii. 29-34). The ten commandments are by some called the "moral law" and the rest the "ceremonial law." Such a division is contrary to Scripture, and without authority. The law is one. To divide it is to open the way to false

teaching. There is no doubt that the first worship was the worship of One God, but in Moses' day idolatry was almost universal. This law was therefore a great step from the teaching of heathendom toward the truth as it is in Jesus. Though the law is done away, it prepared the way for the gospel (Colossians ii. 17; 2 Corinthians iii. 7-14; Romans x. 4). We are under the New Covenant, pledged to keep Christ's commandments. Further details are given in Exodus xxiv. which can be brought in here. The twelve young men (the tribe of Levi had not yet been chosen), the altar, pillars, sacrifices, the blood, the book, the people, the promise, its solemn ratification by the blood of the covenant, and the wonderful vision of God's glory, the tables of stone, Moses' forty days absence (Christ fasted forty days), will all add interest to the lessons and should make a lasting impression on the children's minds. The lesson of obedience is strikingly brought out. We have promised, let us be faithful. Children should learn to obey their parents, that they may learn to obey God.

C. A. BOWER.

INTELLIGENCE.

BRADFORD.—*Unity Rooms, Sunbridge Road. Sunday School, 1.30.*—On Saturday, July 27th, we held our annual summer "treat," and were much favoured in every way. The weather was ideal, and we set off in good spirits to the field at Yew Tree Farm, Allerton, which had been engaged for the occasion. Cricket and other games were freely indulged in until tea-time; after which were the races, and still more games until 8.30, when the scholars were assembled and presented with suitable souvenirs. An interval after tea was set apart for the singing of hymns and anthems, and the reading of a portion of scripture; and we did not forget to close the proceedings with an appropriate hymn and a prayer of acknowledgment and thankfulness to Him who has given us richly all things to enjoy. The gathering was composed of over 100 persons, scholars, brethren and sisters, and friends—most of whom went home with tired limbs, but happy because of the enjoyable time spent in the fields; and it is with pleasure that we can all look back upon a thoroughly successful outing.—HERBERT NORRIS.

OLDHAM.—On Saturday, July 13th, our scholars had their annual treat. Along with a goodly number of brethren and sisters, they went by train to Greenfield, where tea was provided at the house of one of the brethren. The rain spoiled their pleasure, but a room close by was hired in which they were able to play. We held the examination according to the calendar, and prizes have been given to each class for general marks and examination, also four special prizes for punctuality. Our scholars greatly enjoy the magazine, and are hoping to win some of the rewards offered.—J. E. BAMFORD.

NOTES.

AUSTRALIAN CONTRIBUTORS should notice the extension of time for answers, under Rule I. on page 4 of this cover.

ALL COMMUNICATIONS intended for *The Children's Magazine* should be addressed to the Editor, C. C. Walker, 21, Hendon Road, Sparkhill, Birmingham. They should be written on separate slips of paper, and, with the envelope, should be endorsed "Children's Magazine."

CALENDARS AND EXAMINATION PAPERS.—Brother C. A. Bower, 29, Lansdowne Road, Handsworth, Birmingham, will be pleased to supply the Secretary of any Christadelphian Sunday School with a specimen Examination Paper and a Calendar on receipt of one penny stamp for postage.

FOR FRAMING.—By request we have had the full-page pictures that have appeared in the back numbers of the Magazine (up to and including that in number 7) printed on heavy art paper of large size (20 inches by 12 inches) with the Title beneath them, as in the Magazine, suitable for framing. Price 6d. each, or post free (rolled) 7d.

MARKS.—Harold Dagg (12), 38; Annie Millington (13½), 18; Salome Kostrovitzki (12), 38; Sydney Boulton (12), 37; Gladys Hampton (12), 38; Fritz Michelbacher (11), 37; Robt. McKee (14), 32; Harold Hathaway (9), 15; Evelyn Irwin (11), 36; Katie Drysdale (10), 15; Doris Deane (12), 25; Elsie White (10), 27; Annie Mills (9), 16. The highest number possible was 39. The following have sent a *Summary of Conversation*: Salome Kostrovitzki (12), Evelyn Irwin (11), Gladys Hampton (12), Mabel Martindale (15), William Cockroft (14), Annie Millington (13½), Robert McKee (14), Maud Heaven (15). The three first, take first, second, and third prizes.

EXAMINER'S REMARKS, AND ANSWERS TO CORRESPONDENTS.—Many more answers to puzzles and summaries of conversation were sent in this month. Several lost marks by not giving the details of the names that made up the Bible Place. A mark is given for every correct name. Give all the names, just as you see them printed in the answers this time. Evelyn Irwin writes an appreciative little letter, and asks for more time for the American children. But she can have all she asks and more, for her answers were fully a

week too early. She asks for 10 days, and she can have at least a fortnight after she receives the magazine. Evelyn, who is only eleven, wins the 2nd prize for Summary this month. A little girl in Canada named Katie need not put all her answers in separate envelopes and stamp them all. Just one envelope will do; and another little girl named Annie, who lives at Ripley, should note this too. And one of the boy competitors who sends very good papers from Ilford, must mind his spelling. His name is Sydney. Three questions come from Oldham, "Can those under 14 send in a Summary?" Yes. "Does 'Conversation' include 'Visit to a Bible Family,' and 'Bible Manners and Customs?'" No. "Can those over 14 compete in anything beside the Summary?" No, but I know a good many, not only over 14, but over 40, who find them all out for the pleasure of it.

SUMMARY OF CONVERSATION (PAGES 26-28).—The summary of conversation between a father and his children was this time about how the beasts, birds, and insects were first carried to uninhabited parts of the earth. The birds got there by flying, and the seeds of insects were carried there by dead bodies washed up from the sea. There are many different races of men, but they all sprang from the three sons of Noah. The colour of their skin is changed by climate, and people in different climates have different habits. Climate even changes the bodily shape of people. In America, where the winters are very cold, and the summers very hot, the people are lanky; while in England, where the climate is moderate, the people incline to fatness. The reason people of different countries speak different languages is that long ago, when the people were very wicked, and did not believe God when He said He would never send another flood, they tried to build a very high tower, which was called the Tower of Babel, that would reach up to heaven, so as to be secure if another flood came. But in the midst of the building of it, God punished them by changing their tongues, so that they could not understand each other. Then all the people of one tongue bodied together; and so men scattered abroad on the earth, and inhabited parts of it, that would otherwise been left barren. So out of evil, God brought good.—SALOME MINNIE KOSTROVITZKI, Liverpool, aged 12.



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to the United States, Sixty-five Cents.

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

No. 9.

NOVEMBER-DECEMBER, 1907.

Vol. VI.

A VISIT TO A BIBLE FAMILY—(Continued).

BEFORE ending the sixth day's work, God determined to create a being who should hold a much higher position than the animals, one who should be able to give God pleasure in quite a different way from these. A little bird builds a nest for its young ones, and gets their food. It does so, not as a matter of duty, but because God has placed within it an instinct which it must obey. That being so, the bird, in a moral sense, gives God no pleasure, although its clever little ways doubtless give Him great satisfaction in that they show forth His own skillful handiwork. Now, try and suppose the bird as being able to choose whether it would care for its young or neglect them. And suppose also that it had power to help to feed some young ones in a neighbouring nest whose parent had been killed. And suppose, further, that, in regard to these things, it had been told what would please God. Now you can imagine that God would look upon the bird in a very different way. He would not only think of it

as a cleverly made little creature, but He would look to see if it would be obedient and try to please Him. He would watch to see what sort of a character it would show—whether it would do its duty to its little ones, and, when possible, give help to its neighbours. If it did this, we are sure God would be very much pleased with it. If it neglected its duties, and thought only of its own ease and pleasure, God would be displeased with it.

I think you will now understand me when I tell you that God, as a crowning act of creation, determined to make a being who should be able to give Him pleasure in the way I have been illustrating—who should be able to do God's will as a matter of his own free choice, and not, as is the case with the animals, just because he could not do otherwise. Man was to be, in certain ways, like God and the angels. He was to be like them in form and in moral character. He was to be able to understand intelligently when spoken to, and to be able to commune or interchange thoughts

with God. This is what God wished. How far man fulfilled these things we shall see as we go on.

Adam is just explaining the truth concerning man to Eve: "So God created man in his own image, in the image of God created he him," "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Who can tell me what words Paul uses to describe a living soul? "Natural body." Can you tell me the difference between a natural body and a spiritual body? "A natural body can die, but a spiritual body cannot." Very good. "My schoolmaster says that Adam had an everliving soul." The Bible does not say so. Many people fancy that the Bible teaches a great many things which it does not. We want to be careful to keep very close to what God has said, or we shall be sure to get wrong ideas of things. Adam was not made everliving, but he would have become so had he obeyed God.

Are there any beings who can never die? "Yes, the angels cannot die—Christ said so." "Christ cannot die—death hath no more dominion over him." Who gave immortality or deathlessness to Christ and the angels? "God, who 'only hath immortality.'" Yes, God aloné has power to bestow immortality, and it is in this sense that it is said that He only possesses immortality.

"Was Adam very ugly?" Impossible! Indeed, he must have been very nice looking, for, as we have seen, he was in the form of God and the angels. But why do you ask such a question? "Because I saw a picture, and underneath it said, 'The first man and

woman,' and they looked just like monkeys." There are a great many pictures like that about. There was a very large one in the Paris Exhibition of 1900. But these pictures are not true. It is possible to tell very wicked stories by means of pictures. God hates lies in whatever way they are told. It is wrong for people to say what is false about one another, but it is much more wicked to speak untruthfully about God. There is much said nowadays about being truthful, but people seem to forget that the foundation of truthfulness is to say what is right about God. No one is strictly truthful who does not do so. To say that men have come from monkeys, when God says that He created man in His own image and formed him out of the dust of the ground, is to speak very falsely. The men who wrote the Bible were guided by God to do so. Therefore we should believe what they say, and not heed the untrue things said by men, no matter how learned they may be, to whom God has not spoken.

"Some of the boys at school don't believe that the Bible has come from God. I wish I could make them believe." Do not be distressed when you cannot induce others to believe the truth. Christ could not make some people believe him, although he brought the dead to life before their eyes. There is much in the Bible to show that it has come from God. Amongst other things, there is the fact that the Bible has told beforehand the history of the Jews and other nations. Bible prophecy is a miracle, and is quite as convincing to a sincere, intelligent mind as the wonders worked by Christ in the presence of the Jews. C. H. J.

BIBLE HIDE AND SEEK.—No. 7.

A PERSON.

Hide.—I have thought of a person.

Seek.—Man or woman?—Woman.

Old or New Testament?—New.

Before or after Christ's ascension?—Before.

Was she a prominent person?—No.

Young or old?—Young.

Did she live in Palestine?—Yes.

Was she married?—We are not told.

Was she a disciple?—It is not at all likely.

Was she connected with a miracle that Christ performed?—No.

Did she have anything to do with him?—No.
Did she come in contact with any of the disciples?—Yes.

With several of them?—We only read of her coming in contact with two of them.

Two of the twelve?—Yes.

Was she related to either of them?—No.

Did she speak to them?—She spoke to one of them.

On one occasion or more?—On one occasion.

Is their conversation recorded?—Yes.

Was Peter the disciple to whom she spoke?—Yes.

A PLACE.

Hide.—I have thought of a place.

Seek.—Old or New Testament.—Old.

Early or late?—About the middle.

Time of the Kings?—Yes.

Was it in Palestine?—Yes.

Did anyone of note live there?—No.

Was it a large place?—Yes.

A town?—No.

Was it a place that had been built or a natural place?—A natural place.

Do we read of it before or after the division of the kingdom?—Before.

Is the name mentioned?—No.

Was it a cave?—No.

Did anything of interest happen there?—Yes.

In connection with David?—No.

Had David anything to do with the place?—We are not told that he had.

Do we read of it during his reign?—No.

Before or after?—Before.

In the time of Saul?—Yes.

Did Saul go there?—It is not recorded.

Is it associated with a time of peace or war?—War.

Was a battle fought there?—No.

Was an important act performed there?—It can scarcely be called important.

Was the act performed by Jonathan?—Yes.

Was it a peaceful or warlike act?—Peaceful.

Did the place abound with something that was good for food?—Yes.

A THING.

Hide.—I have thought of a thing.

Seek.—Old or New Testament?—Old.

Early or late?—Fairly early.

Time of Moses?—No.

Earlier or later?—A little later.

Time of Joshua?—Yes.

Was it large or small?—I cannot say.

Heavy?—Not very.

Hard or soft?—Soft, I should think.

Was it useful or ornamental?—Both.

Did Joshua have anything to do with it?—Very little.

Did it belong to him?—No.

Did he see it?—Yes.

Did he handle it?—Probably.

Was it something to wear?—Yes.

Was it a priest's garment?—No.

Was it worn on more than one occasion?—

We do not read of it being worn at all.

Did it belong to an Israelite?—It was found in his possession, but it can hardly be said to have belonged to him.

Is it spoken of as "goodly"?—Yes.

BIBLE MANNERS AND CUSTOMS.

THE HOUSE.

IN Palestine stone was abundant, and there was no need to use bricks; but sometimes the poorer houses were built simply of mud.

Such houses were easily put up, and easily fell. Many striking passages of the prophets refer to this not uncommon occurrence as the symbol of speedy and utter destruction. So Isaiah speaks of iniquity as a breach ready to fall, swelling out in a high wall whose breaking cometh suddenly, at an instant (xxx. 13); and Ezekiel, speaking of false teachers, says: "One built up a wall, and lo, others daubed it with untempered mortar; say unto them which daub it with untempered mortar that it shall fall; there shall be an overflowing shower; and ye, O great hailstones shall fall;

and a stormy wind shall rend it" (Ezek. xiii. 10, 11). Another inconvenience with regard to the mud house was that it could be dug into so easily. Job xxiv. 16 leads us to suppose that in his day robbers marked the house in the daytime, and dug through the wall (to rob or kill) at night. Jesus commands us to lay up treasures where thieves do not break (literally dig) through and steal (Matt. vi. 19).

CRUMBLING WALLS.

Eastern houses are, as a rule, very perishable. We are told that in Egypt village after village, built of unburnt brick, may be seen crumbling to ruin. One traveller in Barbary speaks of a village named Tozer, in which

several houses fell down by imbibing the moisture of a two-hours' drizzling shower.

HOUSES OF THE POOR.

An Arab cottage consists of but four bare walls, generally with numerous openings, or rather windows, without glass, having cross-bars of wood instead of iron, like those of an English prison. "There was only one room. This was of considerable size, and not very objectionable. We had the advantage of a terrace to walk upon, extending over two native cottages, which we found very pleasant. In such a climate the real house is the terrace, at least for the greater part of the year. The Arabs of common life have no other bed than the earth or the floor, and an Egyptian straw mat. Indeed, the most delightful canopy in this country is the blue sky above, beneath which the gentle breezes of the evening soon invite one to repose. There is seldom sufficient dew to be injurious."

EASTERN HOUSES.

The general form of an Eastern house is square. The outside is generally plain and unattractive. The part that looks to the street presents only dull grey walls, with nothing to relieve them but the doorway leading into the court, and two or three latticed windows. The roof is usually flat, has never any chimneys, and does not overhang the outside walls. There is a courtyard in the centre, into which the windows look, and round which the rooms are arranged.

The various apartments enter directly into the court or courts of which the house is composed, and the courts are frequently surrounded in whole or in part by wooden galleries, from which the apartments of the upper story are entered.

The court is also noticed as the place where the booths were erected at the feast of Tabernacles (Neh. viii. 16).

THE PORCH.

The court was approached from the outside by a porch in which the porter watched, and

the domestic servants slept; it was also the place where ordinary visitors were received, and where conversation went on (Judges iii. 23; 2 Sam. xi. 9; Ezek. xxxiii. 30).

The court is entered by a passage, that is constructed with one or two turnings, for the purpose of preventing strangers in the street from seeing into it. In this passage, just within the door, there is a long stone seat, built against the back or side wall, for the porter or other servants.

To enter one of the principal houses we must first pass through a porch or gateway, where the master of the family receives visits and despatches business; few persons, not even relatives, have further admission, except upon extraordinary occasions.

Both in Bengal (India) and in Egypt, the servants generally sleep in the verandah or porch in front of their master's house.

The gates or doorways are sometimes of a handsome character.

LOCKS AND KEYS.

Locks and keys are occasionally mentioned. They were probably of very rude construction, similar to those described in "Lane's Modern Egyptians." In these locks four or five small wooden pins dropped into corresponding holes in a sliding bolt. The key also has a number of wooden pins which correspond with the holes. When the key is introduced, the former pins are pushed up, and the bolt drawn back. It is said the expressions for locking and unlocking were "to bind" and "to loose." Sometimes these locks were of great size, reaching as much as two feet in length. Such locks required large keys; the keys were constructed of wood and carried at the girdle or on the shoulder.

"We met a man carrying a wooden key hanging over his breast, and an iron key over his shoulder hanging down his back; and we found that it is common for merchants, when they carry more than one key, to suspend them in this way over the shoulder."—Narrative of a mission of enquiry to the Jews.

The handle of the key is sometimes made of brass and sometimes of silver, often nicely worked in a device of filigree. The corner of a handkerchief is tied to the ring, the key is

then placed on the shoulder, and the handkerchief hangs down in front. At other times they have a bunch of large keys, and then they have half on one side of the shoulder and half on the other (Isa. xxii. 22).

THE INTERIOR COURT.

From the door a blind passage leads into an interior court or quadrangle, towards which all the buildings of the mansion front. In a superior dwelling there may be one or two such courts beyond this, then the external one is appropriated to the more public affairs of the owner, the interior being occupied by the private apartments, to which no strangers have access. This court is paved with marbles or tiles, and there may be a piece of water, or shrubs and trees, in the centre.

Other travellers, in Persia and elsewhere, speak of the coloured marble pavements, the flower-beds and rose-bushes, the shrubberies and bubbling fountains, the citron and orange-

trees, which they have seen in some of the more splendid courts. (Read 2 Sam. xvii. 18; Esther i. 6).

THE LATTICE (WINDOW).

Glass was unknown. The windows were closed with lattice-work, which probably reached nearly down to the ground. In the Old Testament, Ahaziah, and in the New Testament, Eutyechus, fell through the lattice. The window, when closed with the lattice, permitted a person from the inside to look out without being seen themselves.

PROJECTING WINDOWS.

Windows are occasionally found projecting from the walls of Eastern towns; out of these a person might escape, by being lowered by a rope. From such a window Rahab let the spies down by means of a cord (Joshua ii. 15), and the apostle Paul escaped from Damascus in a basket let down by the wall (2 Cor. xi. 33).

(To be continued).

TRADES AND OCCUPATIONS MENTIONED IN THE BIBLE.

| | | | |
|----------------------|--------------------|-----------------------------|--------------------|
| Ambassador | 2 Chron. xxxv. 21. | Potter | Matt. xxvii. 10. |
| Apothecary | Exodus xxx. 25. | Preacher | 2 Pet. ii. 5. |
| Armour-bearer | 1 Sam. xxxi. 6. | Prophet... .. | Judges vi. 8. |
| Baker | Genesis xl. 1. | Publican | Luke v. 27. |
| Barber | Ezekiel v. 1. | Reaper | Ruth ii. 3. |
| Builder | 1 Kings v. 18. | Recorder | 2 Kings xviii. 18. |
| Butler | Genesis xl. 9. | Refiner | Mal. iii. 2. |
| Carpenter | Mark vi. 3. | Sailor | Rev. xviii. 17. |
| Chancellor | Ezra iv. 8. | Schoolmaster | Gal. iii. 24. |
| Cook | 1 Sam. ix. 23. | Scribe | 2 Kings xviii. 18. |
| Coppersmith | 2 Tim. iv. 14. | Sergeant | Acts xv. 35. |
| Cupbearer | Nehemiah i. 11. | Shepherd | John x. 14. |
| Deacon | 1 Tim. iii. 8. | Sheriff | Dan. iii. 2. |
| Doorkeeper | Jer. xxxv. 4. | Shipmaster | Rev. xviii. 17. |
| Driver | Job xxxix. 7. | Slinger | 2 Kings iii. 25. |
| Engraver | Ex. xxviii. 11. | Smith | Isa. xlv. 12. |
| Fisherman | Luke v. 2. | Soldier | 2 Tim. ii. 3. |
| Fuller | Malachi iii. 2. | Sower | Mark iv. 14. |
| Gardener | John xx. 15. | Standard-bearer... .. | Isa. x. 18. |
| Goldsmith | Isaiah xlvi. 6. | Steward | Gen. xv. 2. |
| Harper | Rev. xiv. 2. | Tanner | Acts. ix. 43. |
| Husbandman | Genesis ix. 20. | Taskmaster | Ex. i. 11. |
| Interpreter | Genesis xlii. 23. | Teacher... .. | 1 Chron. xxv. 8. |
| Jailor | Acts xvi. 23. | Tentmaker | Acts xviii. 3. |
| Lawyer | Matt. xxii. 35. | Tiller of the ground | Gen. iv. 2. |
| Mariner | Jonah i. 5. | Town clerk | Acts xix. 35. |
| Mason | 2 Sam. v. 11. | Trumpeter | Rev. xviii. 22. |
| Merchant | Matt. xiii. 45. | Tutor | Gal. iv. 2. |
| Pastor | Ephesians iv. 11. | Vine-dresser | 2 Kings xxv. 12. |
| Physician | Col. iv. 14. | Warrior | 1 Kings xii. 21. |
| Pilot | Ezek. xxvii. 8. | Watchman | 2 Sam. xviii. 25. |
| Piper | Rev. xviii. 22. | Weaver... .. | Ex. xxxv. 35. |
| Ploughman | Isa. xxviii. 24. | | —Copied by A.B. |

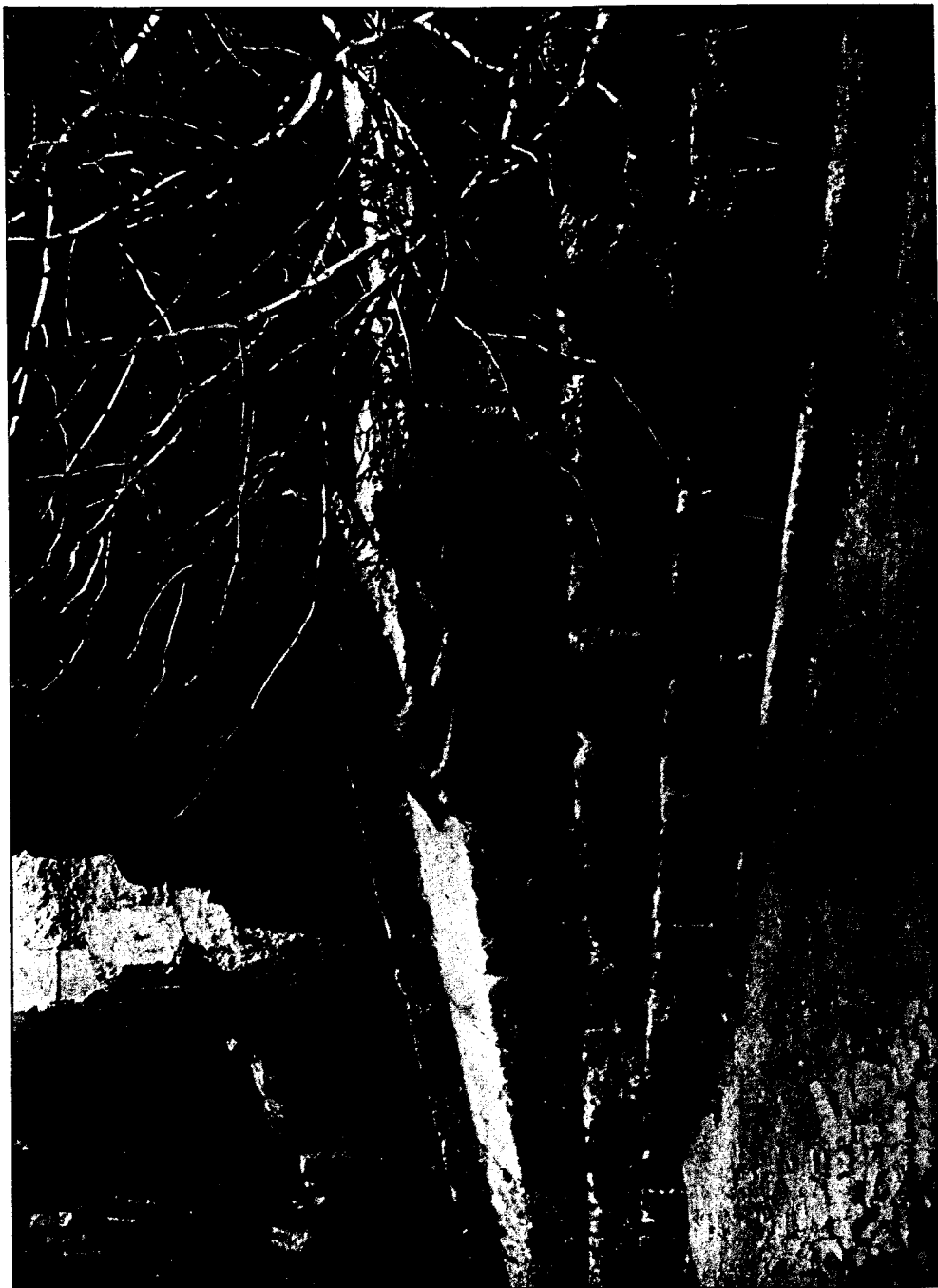
THE WALL OF THE TEMPLE : BAALBEK.

YOU remember the great stone in the quarry that was the subject of the last picture. Here we see three such stones that have been carried nearly a mile and built into the wall. You can see the size for yourselves by comparison with the figures. The man on the right is the editor of the *Children's Magazine*. Next comes Mrs. Jannaway; and the man on the left is Mr. Alouf, the guide. Both the men are nearly six feet tall. With a bit of paper, measure their heights against those of the great stones in the third course above their heads and you will see that these are about the same size as that in the quarry (pictured last time). Each of the three stones is between 60 and 70 feet long, and the three together are called the *trilithon*, and the temple itself is sometimes called the temple of the *trilithon*, from these great stones. About 80 such stones end-to-end would stretch a mile. By a curious coincidence the breadth and depth of these stones is nearly the same as the breadth and depth of the "wall" measured by the angels in vision when Ezekiel saw the

Temple of the Age to come (Ezek. xl. 5). So we have here a very interesting basis of comparison. The Temple of Ezekiel's vision, when it is built in Jerusalem, will be much larger and more glorious every way than this heathen Temple of the Sun ever was. But these ruins are just grand enough to give a good idea of what is coming. "Master, see what manner of stones, and what buildings are here." So said one of the disciples to the Lord Jesus one day respecting the beautiful Temple in Jerusalem. But he answered: "Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down." And so it has come to pass that because of the disobedience of God's people their Temple has been destroyed more completely than those of the Gentiles—so completely indeed that the learned are always discussing as to where it really stood, and they cannot agree. Let us learn to obey God, and then we shall be as the Lord says, like a wise man who built his house upon a rock so that it could not be moved by tempest and flood.—Ed.



MODEL OF SOLOMON'S TEMPLE.—VIEW FROM THE SOUTH.
RECENTLY EXHIBITED IN LONDON.



THE WALL OF THE TEMPLE : BAALBEK.

CONVERSATIONS ABOUT THE TRUTH.

BETWEEN A FATHER AND HIS CHILDREN.—No. 9.

Father.—Do you remember what we were to talk about this time?

William.—I don't recollect exactly; it was something about a promise.

Eva.—About God bringing good out of evil.

Leo.—About woods and wild men.

E.—No, Master Leo; that is what we had last time.

W.—We hadn't about woods last time.

E.—Yes; father told us that the world would have been covered with woods if God had not scattered the wild men.

F.—Not exactly wild men as we understand wild men. The men became wild after they were scattered, in consequence of being cut off from all instruction, and living rude lives.

E.—Were they rude?

F.—I mean rough lives, though no doubt most of them were ill-behaved as well. If God had left things alone to themselves, the world would have again become wholly wicked, and very likely God would have destroyed it, and then it would have seemed as if there had been no use in making it.

E.—What did He do?

F.—Well, after a few hundred years had gone by, there was a certain man that feared God, and was obedient. His father was a worshipper of idols, but he served God, about whom he had heard from Shem.

W.—Was Shem alive at that time?

F.—Yes, he lived a long time,—six hundred years.

E.—What was the other man's name?

F.—Abram.

E.—Wasn't it Abraham?

F.—It was afterwards.

W.—Oh, I know; God changed his name.

E.—Why did He change it?

F.—Because Abraham was to be a father of many nations.

E.—Is that the meaning of Abraham?

F.—Yes; every time we hear the name of Abraham, we are reminded that he is the head not only of nations that have been, but of all the happy nations of the future age. Well, God sent word to this man Abraham where he lived.

W.—It was Ur, of the Chaldees.

F.—Yes; can you point it out on the map?

W.—Here it is (*pointing it out*).

F.—Describe its position.

W.—It lies on the river Euphrates, in the country of Mesopotamia, at the south-western corner of the continent of Asia.

F.—That is right. There Abraham was born and brought up. After he had grown up to be a man, the word of God came to him, telling him to leave that place and all his friends, and go to a strange country that God would show him.

E.—Why did God tell him to do that?

F.—Well, it was the beginning of the great purpose God had with him, and then it was to try him.

E.—Did he do it?

F.—Yes; he packed up his things on camels' backs, and set off.

E.—Did he go all by himself?

F.—No; his father went with him, and Sarai his wife, and Lot his brother's son, and a number of servants.

W.—I thought he was to leave all his friends?

F.—Well, so he did, but that did not prevent some of them going with him.

W.—Why did they go with him?

F.—Well, Abraham was a good and a wise man, and very likely as he was going away never to come back, his father and the others did not like to be left behind him. Besides, as Abraham was going by the command of God, they perhaps thought they would like to be with him in all that God would do for him. No doubt they went for their own benefit, for they grew tired and didn't go all the way. When they came to a place called Haran, Terah, Abraham's father, and others of Abraham's family, settled there, leaving Abraham and Lot to go forward alone.

E.—Did Abraham know where he was going to?

F.—No.

E.—How did he know the way?

F.—Angels showed him the way. They met him several times. He went on and on till he came to the river Jordan, and when he had crossed that, he was in the country that God wanted him to go to.

E.—What was the name of it?

F.—It was at first called Canaan, after one of Noah's grandsons who first settled in it. Then it was called Palestine from the Philistines, who descended from Philistim. Then it was called the Holy Land because God chose it; the land of Israel because the children of Israel occupied it; Judah and Jewry (the central part of it), because the Jews were there. Its modern name is Syria. When Abraham saw it, it was much more beautiful to look at than it is now.

W.—It is beautiful to look at now, isn't it? It looked very beautiful in those pictures we saw.

F.—It looks picturesque now, but it has not the beauty it had in ancient days. The hills were clad with woods; there were broad rivers in the valleys, and gurgling cascades leaping down the hill sides. The land was fertile, whereas now it is barren.

E.—What is fertile?

F.—It is that state in which a land brings forth much fruit.

E.—Apples and gooseberries.

F.—All sorts of things.

E.—What is picturesque?

F.—To look like a beautiful picture. Abraham admired the beautiful land God had brought him to; but none of it belonged to him. He was a stranger in it.

W.—What did he do? What was his business?

F.—Well, he wasn't a farmer exactly, because he had no land to farm. He was what would be called, in our day, a stock-raiser.

W.—What is that?

F.—Sheep and cattle are called stock; and the man who rears them and looks after them is called a raiser. Abraham had large flocks and herds. He also had a great many asses and camels. He led them about and fed them on the hill sides.

W.—Did the men of the country let him do that?

F.—Oh yes; there were so few men in those days, that many places were wild and common to any that might use them.

W.—Did Abraham live among the herds?

F.—Yes.

W.—Did he sleep in the open air at nights?

F.—No; he had tents. And when they came to a place that was likely to suit them for awhile, they set up the tents there. He and his servants lived in the tents.

W.—Had he servants?

F.—Oh yes, a great many. It would have been impossible for one man to look after the immense flocks that Abraham had. They numbered many thousands of animals.

W.—How many servants had he?

F.—At one time he had 318.

W.—What a large number! It must have wanted a lot of tents to hold so many.

F.—No doubt; but he wouldn't have so many at first.

W.—What did they do with the sheep and cows? What did they herd them for?

F.—They lived on them. Some they killed and ate; others they would sell their neighbours for corn and clothes, and so on. The others they would keep for increase.

W.—Oh, I see. It must have been very cold living in tents.

F.—Not in that country. It would not do in England; but in the East, the sun is hot, and tents are a sufficient protection from the weather.

W.—Was Lot one of Abraham's servants?

F.—No; Lot had herds and flocks and servants of his own. Abraham and Lot travelled together, and stopped at the same places; but at last they had to separate.

W.—Why?

F.—Because their herdsmen took to quarrelling about the best springs to water their flocks at, and the best hill-sides for them to graze on, and so on. Abraham said it would be a pity for them to fall out about such trifles, and advised that they should part. Lot agreed, but wondered which of them should go away. Abraham said that would be best settled by their both going; and to make no difficulty, he gave Lot his choice as to which way he should go. He said if Lot went to the right, he should go to the left; and if Lot went to the left, he should go to the right.

W.—That was very good of Abraham.

F.—Yes; God was well pleased with his generous disposition. Abraham was not like some people, who always make sure of the best for themselves.

E.—Master William took the best orange out of the plate yesterday.

F.—Master W. will learn to be good as he gets older. Show him a good example. Are you sure you wouldn't have taken the best orange?

E.—Yes, I'm sure.

F.—Well, we'll see.

L.—Abraham was a good man. I would give him a piece of my orange—the best.

F.—Oh, Master Leo! Abraham is dead.

L.—But Christ will raise him up.

F.—But he won't want oranges then.

F.—Perhaps he will. Christ said his apostles would eat and drink with him in the kingdom; and you know Abraham will be there, for Jesus says "Abraham, Isaac and Jacob, and all the prophets, will be in the kingdom of God."

W.—Which way did Lot go?

F.—He looked from the high land where he and Abraham were standing, and he saw the valley of Sodom, and saw that it was full of wood and water, and he thought that he would go that way.

W.—That was before Sodom was destroyed?

F.—Yes; the Dead Sea was not there then, but a beautiful country like Paradise. After Lot had left Abraham, an angel appeared to Abraham, to speak to him about the land.

E.—What did he say to him?

F.—He told Abraham to look as far as he could each way from where he was standing—east, west, north, south: that all the land he saw spread before him, he would give to him.

E.—Did he give it him?

F.—No, not then.

E.—When did he give it him?

F.—He has not given it to him yet.

E.—Not given it him yet?

F.—No; he was a stranger and a pilgrim in it all the time he lived, and died without receiving the promise.

E.—Why did God tell him he was to have it if he wasn't going to give it him then?

F.—Well, that he might know what God intended to do, and might believe God's word and be glad about what He had promised. God is pleased when we believe His word and rejoice in it.

E.—Did Abraham believe?

F.—Yes, and it was counted to him for righteousness.

E.—What is that?

F.—It means that God accepted Abraham's belief of His word as a righteous thing, for which He was pleased with him, and would afterwards bless him. That is how it is with us when we believe what God has told us concerning His Son Jesus. He will bless us with faithful Abraham.

E.—We do believe, don't we, father?

F.—Yes, my dear; and I hope we shall meet Abraham in that day Christ speaks about, when

many shall come from the east and from the west, and from the north and from the south, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of God.

W.—Did Abraham know it would be so long before he should get the land?

F.—He knew it would be a long time. Paul tells us he saw the day "afar off;" but he did not know how long. God did not tell him. It would have done him no good to know.

W.—Why couldn't He give him the land at once?

F.—Because God's purpose was that many more besides Abraham should inherit it in the glorious time He had in His mind, and it required time for them to be prepared.

W.—Why?

F.—Because none were to be there but those who believed His word by themselves, and waited long in faith for the promise and obeyed God, while all around were unbelieving and disobedient. This required that they should live in different ages, spread over a long time. It will be part of Abraham's joy to see such a large family as God will present to him at the resurrection. This was part of the promise. God asked Abraham to go abroad in the evening and look at the stars, saying, "So shall thy seed be."

W.—What did that mean?

F.—That Abraham should at last have as many sons as the stars.

E.—How many is that—five hundred?

F.—Oh, many more than that. Can you count the stars?

E.—I think I could.

W.—No you couldn't, could she, father?

F.—No.

W.—It means that his children should be a countless multitude. But the stars could actually be counted, couldn't they, father? They are so many, really?

F.—Oh yes, God knows them all, and has a name for each of them; but for any of us to look up to the sky at night, when the glorious host is shining, and try to count them, we should soon lose count. At that time, Abraham had no boy of his own, although he had many servants. His wife had no children. Yet he believed it would be as God had said: that the time would come when he and his children—grown men and women—a great congregation, would inherit the land.

But Abraham's history is too long for one meeting: so we must leave the rest till next time.

BIBLE PUZZLES, ETC.

SQUARE WORD.

Of my first there are many,
 They differ in glory;
 We first read about them
 In the Creation story.
 My second we need
 When we sing to God's praise,
 Of my third we are told
 Go consider their ways.
 My last for God's people
 There still doth remain,
 But the way to get to it
 Is through suffering and pain.

(C. A. Bower.)

RIDDLE.

I was but four weeks old,
 When Adam was no more,
 I was but four weeks old,
 When Adam was fourscore.

(Selected.)

DOUBLE ACROSTIC.

1. A garden where no evil dwelt,
 Until the serpent subtly dealt.
2. When the ten tribes Assyria would defy,
 Hosea sought himself with this king to ally.
3. A mountain bare where a high priest lay dead,
 His son—clad in his father's robes—
 Was here made priest instead.
4. A miracle of Jesus, the first one.
 Name then the place in Israel
 Where 'twas done.
5. Two widows young, whose land the truth did
 lack,
 The one to Israel came, this one went back.
6. One whom the apostle Paul doth much com-
 mend,
 To her grandson a letter he hath penned.

If my initials now you trace,
 They name a very fruitful place.
 He who was filled with spirit power,
 Is likened to a beauteous flower.
 Plucked from my last, a fruitful plain,
 One little fact doth still remain.
 If you would find the answer ere you sup,
 Read the initials down, the finals up.

(C. A. Bower.)

SCRIPTURE CHARACTERS.

He was a great traveller. He died far away
 from his native land. He prayed that God
 would remove a heavy judgment from his rela-
 tive. He was in danger of a violent death on

four different occasions, and once prayed for
 death; but his life was each time spared. We
 are told the names of his father, mother, brother,
 sister, wife, father-in-law, and two sons. One of
 his relatives once said to him, "The thing that
 thou doest is not good," giving him advice,
 which he acted upon. Another met and kissed
 him. God said of him, "The similitude of the
 Lord he shall behold." He defended the meek
 and gave them the help they needed. Some
 strangers mistook his nationality, perhaps on
 account of his dress. He "received the lively
 oracles to give unto us." Christ said: "He
 wrote of me." (Selected.)

QUESTIONS.

43. Which Psalm is believed to be the oldest,
 and who wrote it?
44. Only one of Christ's illustrations is drawn
 from the fisherman's craft (occupation). What is
 it? and where is it to be found?
45. To whom was Rahab, who hid the two
 spies, married? What was her son's name?
46. Which one of the twelve tribes produced
 neither judge, king, prophet, nor hero? Quote a
 passage to show that this fact was in accordance
 with previous prediction.
47. Where do we find that those who forsake
 God shall be "written in the earth"?
48. Which two kings were driven from their
 dominions by venomous insects? (Selected.)
49. Did Jesus ever write anything? (A.B.)
50. Who is the first man whose sister is men-
 tioned in the Bible? (A.B.)

ANSWERS TO BIBLE PUZZLES.

A Bible Place (page 29).—The Lake of Galilee
 Laodicea, Achan, Korah, Eli,—Olivet, Felix,—
 Goshen, Abel, Lazarus, Ishmaelites, Levites, Eden,
 Egypt.

Letter Change (page 29).—Mark, Mary, Mars,
 Mart, Mare, Mara, Marl.

Diamond Puzzle (page 29).—

S
 P A N
 R A B B I
 S A B B A T H
 G R A V E
 I T S
 H

Answers to Questions (page 29).

37. When Elath was captured by Rezin, King of Syria. He was in alliance with Pekah, Remaliah's son, the King of the ten tribes (2 Kings xvi. 6).

38. The title deeds of the field which Jeremiah bought from Hanameel were put into "an earthen vessel," to continue many days (Jer. xxxii. 14).

39. Elah. He was drinking himself drunk (1 Kings xvi. 8-10).

40. When the angel Gabriel appeared to Zacharias to foretell the birth of John the Baptist (Luke i. 11 to 20).

41. "It is more blessed to give than to receive" (Acts xx. 35).

42. Rehoboam. He had 18 wives and 60 concubines, 28 sons and 60 daughters (2 Chronicles xi. 21).

BIBLE HIDE AND SEEK. ANSWERS.

September-October number (pages 18, 19).

PERSON.—Jotham.

PLACE.—Tahpanhes.

THING.—The altar made by Jeroboam.

A SWARM OF BIBLE BEES.

Be content (Heb. xiii. 5).
 Be converted (Acts iii. 19).
 Be renewed (Eph. iv. 23).
 Be obedient (Eph. vi. 1).
 Be comforted (Col. ii. 2).
 Be sober (1 Peter i. 14).
 Be thankful (Col. iii. 15).
 Be discreet (Titus ii. 5).
 Be gentle (2 Tim. ii. 24).
 Be loved (1 John iii. 2).
 Be courteous (1 Peter iii. 8).
 Be wise (1 Cor. iii. 8).
 Be diligent (2 Peter iii. 14).
 Be faithful (Rev. ii. 10).
 Be zealous (Gal. iv. 18).
 Be temperate (Titus i. 8).
 Be vigilant (1 Peter v. 8).
 Be ready (1 Peter iii. 15).
 Be glad (1 Peter iv. 13).
 Be good (2 Cor. v. 10).
 Be holy (1 Peter i. 16).
 Be perfect (2 Cor. xiii. 11).
 Be Christ's (Gal. iii. 29).
 Be kindly affectioned (Rom. xii. 10).
 Be patient (1 Thes. v. 14).
 Be pitiful (1 Peter iii. 8).
 Be doers of the word (James i. 22).
 Be followers of God (Eph. v. 1).

THE SUNDAY SCHOOL LESSONS.

EXODUS.—CHAPTER XXI., VERSES 1 TO 6.

The enemies of the Bible speak of slavery under the Hebrews as if it were that brutal thing formerly practised in the United States. This is altogether untrue. The Old Testament has but one name for servants, whether slaves or free. It is the word *Ebed*, meaning labourer, or cultivator of the soil. A female servant is called *Shiphchah* (she who joins herself); or, *Ammah* (bound). A Hebrew could sell himself, if in poverty or in debt, or he could be sold to make good a theft he had committed. He could only be bought for six years, and, when released, his master must give him liberal presents (Deut. xv. 12-14). They could not be sold to foreigners.

When a Hebrew, having a kind master, desired to remain with him always, his ear was to be bored through (as is often done in order to wear ear-rings in our day), and he must express his willingness before the judges (*Elohim*).

This was a surrender of personal liberty in order to obtain, or keep good things. This is what we understand the apostle Paul to signify when he calls himself the bond-servant of Jesus Christ.

We, like him, give up our liberty and become the servants of Christ. We have said in effect that we have a good master, we love him, and will remain his servants for life.

EXODUS.—CHAPTER XXIV.

In this chapter we have the solemn ratification of the Old Covenant. Nadab, Abihu, Eleazer, and Ithamar were Aaron's sons, consecrated to the Priest's office (see chapter xxviii.).

Seventy souls went down into Egypt; now there were seventy families. Israel's verbal promise was not sufficient. All the words were written, twelve young men and twelve pillars, one for each tribe—all were represented. "Under the hill" should read "Under the mount," as in the revised version. The blood was sprinkled part on the altar, part on the people, after the Book of the Covenant had been read (see Heb. ix. 19-22). They reaffirmed their acceptance of it. Afterwards Moses, Aaron, Nadab, Abihu, and the seventy elders were permitted to see, like Ezekiel, "visions of God," and to eat and drink (read Gen. xxxi. 54).

EXODUS.—CHAPTER XXXI.

God chose men fitted for the work, increased their efficiency, and controlled their efforts.

The holy garments consisted of: 1, the Breast-plate; 2, the Ephod; 3, the Robe; 4, the Broided Coat (we now say embroidered); 5, the Mitre (more accurately the Turban); 6, the Girdle (or Sash); and 7, the Plate of Gold, on which was engraved "HOLINESS TO THE LORD." Read the details in chapters xxviii.-xxx. Aaron was first washed, then clothed with these garments of beauty and holiness, that he might approach God on behalf of the people.

What a wonderful type of Christ Aaron was. Christ was what Aaron typified, righteousness, healing, the burden bearer, our names in his heart, ear, thumb, toe, touched that he might listen to the words of the Lord, walk in God's ways, and work for God's people.

EXODUS.—CHAPTER XXXII.

Ritualists say ritual is symbol with a meaning. It is frequently very near idolatry. The calf was an imitation of the sacred bull of Egypt. Notice how history repeats itself in the case of the two calves set up by the ten tribes. Instead of a sacred feast Israel celebrated a heathen orgie of drunkenness and lewdness. What an awful contrast between the events on the mountain and on the plain. Aaron deserved to die. He was spared for Moses' sake (Deut. ix. 20). The fervent prayer of a righteous man availeth much (James v. 16; Rom. xv. 30).

EXODUS.—CHAPTER XXXIII.

Their ornaments had been their snare. The love of finery and personal adornment is inconsistent with the truth (1 Pet. iii. 3; 1 Tim. ii. 9, 10). How the words of Moses find an echo in our heart. To be *separated*, to be known by *name* of God, to know more of Him, His way, His presence, His people, His glory, and His rest.

The removal of the Tent of meeting was significant. Then, as now, the true worshippers must *come out*. Christ suffered without (outside) the Gate (Heb. xiii. 13).

EXODUS.—CHAPTER XXXIV.

Moses must come alone. It seems almost certain to me that this was the same spot where Elijah afterwards testified against Israel (1 Kings xix. 13). Compare verses 6, 7 with the second commandment. This is God's unchanging law—mercy to the repentant sinner; punishment for the froward (Nahum i. 3). Jehovah is jealous. My glory will I not give to another. All other Elohim are forbidden. Three times a year Israel must appear before the Lord (see Lev. xxiii). 1st, at the Feast of Unleavened Bread, this includes the Passover. 2nd, at the Feast of Weeks, also called the feast of Firstfruits, of Harvest, and Pentecost. 3rd, at the Feast of Tabernacles, also called the Ingathering. None

must come empty-handed (1 Sam. ix. 7). We celebrate our Passover at the Breaking of Bread, bringing our little offering for the service of the Lord, keeping the feast with sincerity and truth. Tabernacles we hope to keep in the kingdom (the ingathering).

See what Paul says about the veil (2 Cor. iii. 13).

"Forty days." Some other instances are: The spying of Canaan (Num. xiii. 25). The journey of Elijah (1 Kings xix. 8). The Temptation of Christ (Matt. iv. 1). The presence of the risen Lord (Acts i. 3; also Ezekiel iv. 6 and Jonah iii. 4). When brethren are like Moses, meek, and the truth's light shines through them without their knowing it, how good it is.

NUMBERS.—CHAPTERS IX. AND X.

Israel remained at Sinai over a year. They kept the Passover. Some who were unclean kept it a month later. On the twentieth day of the second month they journeyed. This book is called Numbers from the two numberings of Israel, at the beginning and end of the forty years.

The modern bugle calls probably owe their origin to Israel. The trumpets were to sound at the Feasts, the Fasts, the New Moon, the March forward, and in war they must sound The Alarm. The Trumpet shall sound and the dead shall be raised (1 Thess. iv. 16; 1 Cor. xv. 52; Psa. lxxxix. 15).

We repeat the words of Moses, "Come thou with us and we will do thee good"—and we re-echo the words of verses 35, 36.

NUMBERS.—CHAPTER XI.

The complaining seems to have arisen because Israel had just journeyed through the wilderness for three days without a resting place. The fire seems to have risen up perhaps from fissures in the ground, for the Hebrew (see margin) says it "sank" at Moses' prayer. The mixed multitude were, I suppose, those of other nationalities, such as were afterwards called proselytes. They began recalling the cool vegetables (not fruits) of Egypt. The fish would be obtained from the Nile, but the word translated leeks is said rather to mean a kind of grass. There is a species of grass resembling clover, which is much relished by the common people. They eat it just as we do water-cress. Israel forgot the cruel taskmaster and driver. We also think of the happy days gone by, forgetting that all through life happiness and sorrow are mingled inseparably together. Let us find our sweetest pleasures in the blessings of to-day. Even Moses was disheartened, and prayed that he might die. God gave him seventy helpers. Jesus had seventy disciples. Joshua was to Moses what John was to Jesus (Mark ix. 38-40).

Moses wished that all the Lord's people had attained to the high standard he had reached. We desire that all the brethren and sisters may be grounded and settled in the faith. Israel, ever learning, never able to come to a full knowledge

of God's ways, understood, as they stood by the graves of lust (Kibroth-Hattaavah), that the Lord's hand was not too short either to give food, or to punish the murmurer. Take heed, brethren (Heb. iii. 12 to iv. 13). We also are in the wilderness journeying on to Zion.

NUMBERS.—CHAPTER XII.

Some might think Moses had married a black woman. The Hebrew does not say Ethiopian, but Cushite. The Cushites were the original inhabitants of Arabia. Sheba and Dedan were sons of Cush. The Midianites were descended from Abraham by Keturah. We think Zipporah was the woman referred to. It would appear that Jethro brought her and her two sons to Moses, and that Moses' request for help, and Miriam's jealousy were the direct outcome of Jethro's visit. Had Moses taken another wife, we are sure she would have been an Israelitess. Miriam was shut out of the camp seven days (see Lev. xiv. 8).

This incident called forth an explicit declaration that Moses stood nearer and dearer to God than any other Israelite. He was a faithful servant, and did not always require to be told what to do. The ministry of the prophets is well outlined in verse 6, visions and dreams.

The prophets were called "seers" first of all (Numbers xxiv. 3; Job xxxiii. 14, 15).

Recall the dreams of Jacob, Joseph, Pharaoh, Nebuchadnezzar, Daniel, Peter, Cornelius, Paul, and John.

NUMBERS.—CHAPTER XIII.

There is a correspondence between the twelve heads of the tribes, and the twelve apostles. It is evident to us that the choice of twelve men by Jesus was made in view of the fact that there will be twelve tribes and twelve thrones in the Kingdom. In Moses' day ten proved themselves unworthy. In Christ's day only one by transgression fell.

Verse 16.—The change of name from Oshea to Jehoshua shows that he was esteemed to be worthy of bearing the divine name. It also reminds us that Jesus re-named Simon, *Cephas* (Peter).

Deut. i. 22 suggests that the idea of sending twelve spies originated with the people themselves, and was permitted rather than commanded of God. They went through the land from Hebron to Rehob, on the border of Sidon. Hebron was called Kirjath-Arba till Joshua's day (xxi. 11). Canaan was the glory of all lands. Eshcol was named after the brother of Mamre, Abraham's friend. The faithless ten could not deny the fruitfulness of the land, so they frightened the people with tales of long-necked giants, and the mighty walls. As to the walls; Jericho fell at the sound of the trumpet. As to the giants, Goliath could not stand before the shepherd-boy (David), armed with a sling and clothed with the spirit. As to the fruits, I have read that it is usual to nip out all the fruit-bearing buds but one (just as we do with chrysanthemums), and this gives one immense bunch

instead of many small ones. Bunches of six or seven pounds are not uncommon, and Sir Moses Montefiore said he saw one at Hebron a yard long.

NUMBERS.—CHAPTER XIV.

Hitherto Israel had murmured against Moses, now their wickedness flamed forth in uncontrollable mutiny and rebellion against God. They began with (1) fretting at Taberah, then follows (2) lusting at Kibroth-Hattaavah, next (3) jealousy at Hazereth, and now (4) they will make their own leader and go back to slavery. We admire the bravery of Caleb and Joshua, who could speak a word for the Lord in the face of the furious mob.

Verse 9, "Defence," Hebrew shadow, as in the margin. Words like this mark the truth of Scripture. How grateful is the shadow of a huge rock in the desert (Isaiah xxxii. 2; xxx. 2; Psa. xvii. 8). Israel would all have died but for Moses' intercession; the ten did die. The earth will at last be filled with God's glory, by every man becoming a living embodiment of the Spirit and giving God the glory due to His holy name (Psa. lxxii. 19; Isa. vi. 3; xii. 9; Hab. ii. 14; Ezek. xliii. 4). Israel were ordered to wander in the wilderness 40 years—a year for a day, and all over twenty to die there.

NUMBERS.—CHAPTER XV., FROM VERSE 27.

All the lessons were in vain. The action of the man who gathered sticks on the Sabbath shows what is meant by presumptuous sin. Sins of ignorance can be atoned for, but not wilful, perverse, high-handed presumption. Israel were commanded to put fringes on their garments and a riband of blue that they might remember all the commandments of the Lord. Do the blue ribbon wearers of to-day do this? Abstain from every form of evil.

NUMBERS.—CHAPTER XVI.

This revolt was very formidable, for a Levite, three leaders of Reuben, and 250 chief men, impatient of all restraint, sought to seize the priesthood. There was the usual misrepresentation. Moses and Aaron appeal to God, and warn the people to flee from the tents of these. Among others, Korah's sons did this (see Numbers xxvi. 11). Then God vindicated His choice, for they were swallowed up, and their censers made into plates to cover the altar (for Kohath's duties see Numbers iv. 1 to 15). Instead of taking the warning, Israel murmured at Moses, the plague broke out, and but for Aaron's action all would have died. We see here foreshadowed, the good and bad growing together till the judgment, then a separation, the good removed, the bad swallowed up (Genesis xix. 19). They did not go to hell, they died (chapter xvii.). Aaron's rod, bearing his name, though dead, passed through all the stages of life, budding with leaves, blooming with flowers, laden with fruit. Christ's people, who bear his name, will, like him, be brought to life from the dead and pass from glory to glory.—
C. A. BOWER.