

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."

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. Only those named have been printed.

SUMMARIES OF CONVERSATION.—The following have sent summaries of conversation:—Dorothy Lake (14), Harold Dagg (12), Ivor Evans (12), Ursula Gill (12), Salome Kostrovitzski (12), Fritz Michelbacher (11), William Hobson (12), James Whittingham (10), Roger Kostrovitzski (9), Lizzie Whittingham (12½), David Stocks (14), Evelyn Irwin (12). The three first take first, second, and third prizes.

A kind friend has sent some things for prizes. There are two books and two games. The books are as follows:—"Walker's Comprehensive Concordance," most useful for a worker for the Magazine; and a fine gilt-edged book called "Wonderland, or Curiosities of Nature and Art." The two games are called, respectively, "Scripture Places" and "Scripture Text Making." The first-named has a map and pointers belonging to it.

MARKS.—Harold Dagg (12), 27; Fritz Michelbacher (11), 24; Salome Kostrovitzski (12), 29; Sydney Boulton (12), 29; Harold Hathaway (9), 14; Elsie White (10), 22; Harry Sykes (13), 25; Margaret Lake (11), 9; Ivor Evans (13), 25; Lilian Rylance (no age given), 8; Florence Whittingham (8), 5; James Whittingham (10), 8; Lizzie Whittingham (12), 9; Evelyn Irwin (12), 27; Katie Drysdale (10), 24; Hubert Stocks (10), 24; May Lee (11), 8. The highest possible number was 29.

ANSWERS TO QUESTIONS No. 44 AND 45.—Answering No. 44, some have referred to Christ's saying, "I will make you fishers of men." This has been accepted as a right answer. The Question, to have been perfectly clear, should have had the word "parable" instead of "illustration." With reference to No. 45, some have encountered a difficulty concerning Rahab's having been married to Salmon on account of the supposed chronology of the case. But Matt. i. 5 really settles the question; and the mention of Thamar, Rahab, Ruth, and Bathsheba in the genealogy of Christ is striking.

SOME ARTICLES are excluded for lack of space. "Thoughts from the Australian Bush," "Bible Puzzles," &c. And some intelligence is too late for this number. Two or three of the pictures really illustrate the article on "The House" in the last issue.

EVELYN IRWIN (Pomona, California) writes saying she has received her prize, and likes it very much. She hopes the children in England are having good success in the work of solving the puzzles. GLADYS HAMPTON (Liverpool) also writes expressing her pleasure at receiving a prize. And MARGARET LAKE (Manchester), sending Answers, says she has taken the Magazine from its re-commencement. She goes to the Droylesden Sunday School, and has a long walk to get there.

EXAMINER'S REMARKS.—More answers and summaries than ever this month, which we are glad to see. The summaries were exceptionally good and numerous. Some of them, as may be seen in another note, are by children of 9 and 10 years of age. It was a hard matter to choose the three best among so many that were really good. Remember that in writing a summary, you must not put in anything that is not to be found in the conversation. The idea is to show what you understand of the whole of the subjects dealt with, and put it down in a clear, short way. One little girl sent in a paper that was all about Isaac and his marriage, and how it came about, which was very interesting; but the conversation did not mention Isaac except in a casual way. Thanks to "L. M." for an excellent double acrostic. Doris Deane's paper has not come to hand. Should it come, will publish marks next time.

THE BEST SUMMARY OF CONVERSATION (pages 42-44).—After the flood, from amongst many rough men, God chose Abram, afterwards called Abraham (the father of a great multitude), and told him to go from his home, Ur of the Chaldees, to a land He would show him. He went with his wife, nephew, and many servants (but the rest of his family did not go farther than Haran); and was guided to the beautiful land of Canaan, through which he wandered. He grew so rich, that the land was not rich enough to support his cattle and Lot's, so they parted. Lot (his nephew) chose the valley of Sodom, and Abram said he would go in the opposite direction. An angel then appeared to Abram and told him to walk all through the land, for he should possess it; and again God told him his seed should be as the number of the stars, *i.e.*, innumerable, although he had at that time no children.—DOROTHY LAKE (aged 14).

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. 10.

JANUARY-FEBRUARY, 1908.

Vol. VI.

A VISIT TO A BIBLE FAMILY—(Continued).

NOW, dear boys and girls, we are becoming quite well acquainted with our far-removed grandparents. We know how they were brought into existence, and we know something of their abode and its preparation. In getting acquainted with them we have learned something about God. There is, however, a great deal more to learn about the great Creator, as we shall see later. Who can say what we have already learned? "That God is all-wise and all-powerful." Yes, and what else? "That He created everything by His Spirit." Quite right. Tots is anxious to tell us something. Well, what have you learned, Tots? "That God made elephants and tigers and apples and oranges and grass and —." "Who made Dada's hat?" Poor little Babs! Don't laugh at her, remember she is a very little girl. Although God has not directly made our clothing, He is not so disconnected from it as some of you seem to think. Babs' father has three hats—a silk, a felt, and a straw one. I

expect it is the shiny silk hat that has taken Babs' fancy. "Mother caught her brushing it round the wrong way yesterday." Really; she will learn better as she grows older. Now, in regard to a silk hat—where does the silk come from? "From silkworms—I've got some." Who made the wonderful little silkworms? "God." Yes, and who gave men the wisdom to convert the silk which these little creatures made into hats and other things? "God." Quite true, and it is the same, dear children, with felt and straw. What is felt? You don't know? It is made of wool and fur. Where do these things come from? Yes, from off the backs of animals, and the animals, as we have seen, were made by God. Then as to straw—that, as you all know, grows out of the ground. So you see, if we begin to trace things back—whether it be our clothes, our food, our furniture, or our dwellings—we find that for all these good things we are indebted to God. "And our toys, too?" Yes, everything. Now you can see how kind God has

been to us, and how thankful we should be to Him for His many gifts.

You may be sure that God was very interested in all His work when it was finished. Adam is just relating to Eve how "God saw everything that He had made, and behold it was very good. And the evening and the morning were the sixth day."

There is one thing in connection with our renowned relatives which we have not yet considered, and that is their characters. Do you all know what is meant by character? "It is something boys and girls must have before they can get a situation." You mean that they must have a good character. Everyone, who is old enough to know right from wrong, has some sort of a character—with some it is good, with others bad. How does character come? "By what we do." Yes, and by what we do not do. "Mother sent Bobby for some gum, and he brought back sweets instead. He won't have a good character, will he?" Don't tell tales about Bobby. I daresay mother has taught him to do better by now.

God not only looked at Adam and Eve as creatures, who, by their wonderful organization and faculties, showed forth His wisdom—but He looked with interest to see what sort of characters or reputations they would make for themselves. God was not prepared to hand

over for ever this beautiful earth, and all the lovely things upon it, to people whom He could not trust. He was not going to give it to those who would make Him feel quite sorry that He had created them. He was determined that before Adam and Eve were allowed to inhabit the earth for ever, they should show that they loved Him and were willing to obey Him. How was this to be found out? How does mother find out whether she can trust you? "Oh, she watches us to see if we do what she tells us in little things. If we do, she says she knows she can trust us in other things." Quite so, but suppose you do not do what mother says? "We get a punishment, and then she does not trust us until she has tried us again." Just so, this is how God dealt with Adam and Eve. He tested whether they would obey Him by telling them not to touch something that was within their reach. This is what Adam is now explaining to Eve. Listen to what he is saying: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." For the present we will leave Adam and Eve joyous and happy.

C. H. J.

BIBLE HIDE AND SEEK.—No. 8.

A PERSON.

Hide.—I have thought of a person.

Seek.—Man or woman?—Man.

Old or New Testament?—Old.

Early or late?—Early.

Time of Abraham?—No.

Before or after?—After.

Time of Moses?—Yes.

Is he mentioned often?—Several times.

Was he a prominent person?—Yes.

Good or bad?—Good, I should say.

Was he married?—Yes.

Do we read much about his wife?—No.

Had he any children?—Yes.

Do we read of him when the Israelites were in Egypt or in the wilderness?—At both times.

Was he an Israelite?—No.

Did he occupy an important position in Egypt?—No.

Did he live there?—No.

Did he ever go there?—We are not told.

Did he know Moses?—Yes.

Had they much to do with one another?—Yes.

Did he give Moses some good advice?—Yes.

A PLACE.

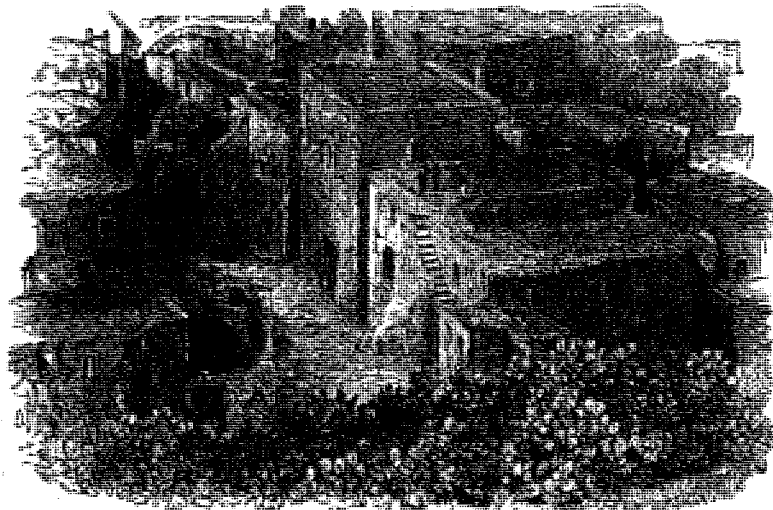
Hide.—I have thought of a place.

Seek.—Do we read of it in the Old or New Testament?—More particularly in the Old, though it is mentioned, under a slightly different name, in the New.

Did Christ go there?—We are not told so.
 Did anything of interest happen there in New Testament times?—No.
 Is it mentioned merely by way of reference to what had happened in Old Testament times?—Yes.
 Was it a large place?—I should think not.
 A city?—Yes.
 An Israelitish city?—No.
 Do we read of it late in Old Testament history?—Fairly so.
 In the time of the kings?—Yes.
 Were the Israelites in any way connected with it?—One Israelite was.
 Was he a prominent person?—Yes.
 A prophet?—Yes.
 Did he deliver a prophecy concerning the city?—No.
 Did he go there?—Yes.
 Was he sent there by God?—Yes.
 Did he remain there?—For some time.
 Did he perform a remarkable act while there?—Yes.
 A miracle?—Yes.

A THING.

Hide.—I have thought of something.
Seek.—Old or New Testament?—New.
 Before or after Christ's ascension?—Before.
 Was it large or small?—Medium.
 Hard or soft?—Soft, I should think.
 Was it useful or ornamental?—Useful.
 A thing of common use?—Yes.
 Did Christ use it?—Yes.
 On more than one occasion?—We only read of him using it on one occasion.
 Did he use it for its ordinary purpose?—Yes.
 Did it belong to Christ?—No.
 Are we told to whom it belonged?—No.
 Were the disciples present on the occasion on which it was used?—Yes.
 Was anyone else?—We are not told.
 Were the disciples connected with it in any way?—No.
 Did Christ employ it on his own behalf, or on behalf of others?—On his own behalf.
 Did Christ use it of his own free will?—I should think so.
 Was it something to eat?—No.
 Was Christ on land or sea when he made use of it?—On the sea.
 Was it a boat?—No.
 Something in a boat?—Yes.



EASTERN HOUSES: OUTSIDE STAIRS TO ROOF.

THE LITTLE JEWISH CAPTIVE.

IN the far-off land of Syria, sitting in his house, sad and in deep thought, is Naaman, the leper. He is brooding over the hopelessness of his dreadful complaint. His thoughts are suddenly interrupted by the door of his room opening, and his wife entering in a state of excitement. She has brought good news for him. Her little Jewish maid, who has recently been brought as a captive from Palestine by the Syrians, has just said that she is sure her master would be cured of his disease, if only he would go to a certain prophet in her own country. "Can it

Accompanied by many servants and horses, Naaman starts off. At length he arrives at the palace of the king of Israel. The letter is taken in to the king, who reads it, but cannot understand it. "What can it mean? I cure a man of leprosy!" We can picture him reading the letter again and again. The only solution he can arrive at is that king Benhadad wishes to pick a quarrel with him; whereupon he rends his clothes (the Eastern custom for showing sorrow) and says to his servants, "Am I God, to kill and to make alive, that this man doth send unto



INNER COURT, WITH FOUNTAIN.

be so? Cured of this dreadful sickness!" With words such as these on his lips, Naaman, ready to do almost anything, hastens to tell the news to king Benhadad, whose permission he must get before taking so long a journey, for Palestine is many miles away. The king is only too pleased to grant the request, as Naaman is his great and favourite captain. Benhadad at once writes a letter for Naaman to take to Jehoram, the king of Israel, asking him to cure Naaman of his leprosy.

me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me." Before, however, a reply is sent to the letter, a messenger arrives. This man also wishes to see the king. He has come from the prophet Elisha with this message:—"Wherefore hast thou rent thy clothes? Let Naaman come now to me, and he shall know that there is a prophet in Israel." Naaman follows the man to the prophet's house. Elisha sends out

word that he is to go and wash in Jordan seven times, and that he will be cured. Instead of hastening to the river Jordan, and doing as the prophet has said, Naaman turns away from the house extremely angry, saying to his servants, "Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the rivers of Israel? May I not wash in them and be clean?" His servants, however, endeavour to soothe him, pointing out how he would have gone, if the prophet had bid him do some great thing; and why, then, should he not wash in the river Jordan? Naaman listens, and concludes that there is something in what they say; and, by the time the servants finish talking, he has decided to go and dip seven times in Jordan. Oh! imagine the joy and surprise of Naaman in coming up out of the water a cured man—no longer loathsome and unclean, but with flesh like that of a dear little child! He returns to Elisha, and tells him that he knows now that Israel's God is the only God in all the earth; and he urges Elisha to accept a present, but the prophet refuses. Naaman then starts for home.

Now, standing at a little distance is Gehazi, Elisha's servant. On hearing Naaman ask Elisha to accept some money and garments for a present, he gets excited, and says to himself, "Oh, how I would like them!" He looks at his own clothes and thinks how nice it would be to have some new ones. How can he get them without his master knowing it? Elisha will see him if he follows after Naaman. So Gehazi artfully waits until Elisha has gone back to his room, and then he rushes off after Naaman, who, happening to look round, sees Gehazi running. Naaman stops the chariot, and goes back to meet him, and asks if all is well. Gehazi soon invents a little story, saying that two young men have just called, and would he give them a little money and a few of the garments? Naaman is only too delighted to show kindness to Elisha, and orders two of his servants to carry the things back to the house. When they reach the door, Gehazi takes the things from the men, and dismisses them. After hiding the things, Gehazi, as if nothing has happened, goes into the room

where Elisha is. "Whence comest thou, Gehazi?" asks Elisha. Gehazi replies that he has not been anywhere. Elisha then says, "Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments? . . . The leprosy of Naaman shall cleave unto thee, and unto thy seed for ever." What terrible words! Gehazi instantly became a leper, and remains so to the day of his death.

Now, dear children, are there not in all this many lessons for us to learn? 1. Let us mark how the little captive girl in a strange land returned good for evil, and seek to imitate her beautiful example. She must have thought it very hard to be taken away from home and friends to be a slave in a strange country. Little did she think that her good deed would be written for every boy and girl to read. 2. Let us not long for that which belongs to other people. It is a sin which leads to many others. If we begin to desire that which is not ours, we shall soon, as did Gehazi, find a way of taking it, and then we shall be tempted, not only to thieve, but to tell many stories to try and hide our dishonesty. Let us rather be thankful for all the good things which God has given us, and strive to be happy and contented.

TERTIA.



PROJECTING WINDOWS.

LEPROSY.

LEPROSY is, without doubt, the most terrible of all diseases. It shows itself on the outside surface of the skin; at the same time it affects the marrow and the bones. So much is this the case that the furthest joints in the system gradually lose their powers, and the members fall together in such a way as to give the body a mutilated and dreadful appearance.

There is no reason to doubt that the disease originates and spreads internally, before it

The appearance of the disease is not always the same. The spot is commonly, small, resembling in its appearance the small red spot which follows the puncture from a needle, or the pustules of a ringworm. The spots for the most part make their appearance very suddenly, especially if the infected person at the period when the disease shows itself happens to be in great fear, or intoxicated with anger. They generally exhibit themselves in the first instance on the face, about the nose



LEPERS OUTSIDE THE GATES OF JERUSALEM.

makes its appearance on the external parts of the body. In some cases the disease may have been present for years before it shows itself on the skin outside.

The progress of the disease after it appears on the skin is not rapid; it takes several years to reach its middle stage, and several more to reach its final state.

A person leprous from birth may live fifty years; one who in after life is infected with it may live twenty years; but they will be years of such dreadful misery as rarely fall to the lot of man in any other situation.

and the eyes, they gradually increase in size for a number of years, till they become, as respects the extent of surface which they embrace on the skin, as large as a pea or bean. The white spot or pustule, and also the dark spot or pustule are indications of the existence of real leprosy.

Moses, in Leviticus xiii., lays down very explicit rules for the purpose of distinguishing between those spots which are the proofs of leprosy, and those spots which are harmless, and result from some other cause. Those spots which denote the presence of leprosy gradually

dilate till they cover the whole body. The skin is subject to total destruction and the whole body affected in every part. The pain is not very great, but there is great debility, and great uneasiness and grief, so much so as almost to drive the victim to self-destruction.

There are four kinds of real leprosy. The first is so virulent and powerful that it separates the joints and limbs, and mutilates the body in the most dreadful manner. The second is the white leprosy. The third is the black leprosy, or Psora. The fourth is the alopecia, or red leprosy. The leprous person, however long the disease may be passing through its several stages, is at last taken away suddenly, usually unexpectedly.

The disease is hereditary, down to the third or fourth generation. It can also be contracted by anyone who has much intercourse with lepers in any way whatever. It was divine wisdom which bade Moses separate the lepers from the congregation of Israel.

The white leprosy is that which is most prevalent among the Jews. It begins with mealy crusts and scurfy scabs, originally not larger than a pin's point, a little depressed in the skin and covered with white hairs. These spots spread rapidly and produce wild flesh. The leprous symptoms appear most frequently in the hairy parts of the body, also on members which have been ulcerously affected.

When the leprosy (or elephantiasis of the Greek physicians) is fully developed, it is characterised by the presence of red or livid swellings (called tubercles) on the face, lips, nose, eyebrows, ears, and extremities of the body.

We read of two lepers sowing peas, the one having no hands carried the other (who had no feet) on his back, and so the two managed the work of one man between them.

In the middle ages leprosy prevailed in Europe. There was a leper hospital in Edinburgh. The inmates were obliged to warn those approaching of their infected state, by making a noise with a wood rattle, or clapper.

The lepers in the various leper hospitals were regarded as legally dead. The church taking the same view, performed over them the solemn ceremonies for the burial of the dead,—the priest closing the ceremony by

throwing upon them a shovelful of earth. A leper hospital stands on the reputed site of the house of Naaman at Damascus.

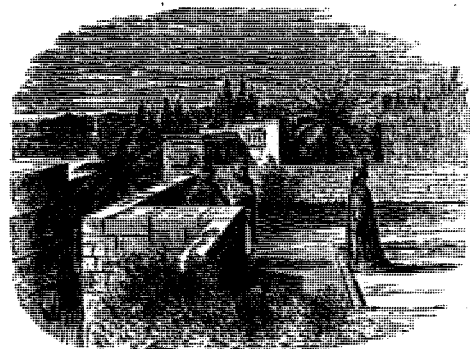
There can be little doubt that the disease with which Job was smitten was an intensified form of leprosy. Under the law the leper was obliged to have his head bare, and his clothes rent, and to cover his upper lip—all tokens of grief and mourning; and to cry Unclean! unclean! so that those approaching might not be defiled.

Not many lepers, we fear, would be cleansed, apart from those upon whom our gracious Lord had pity. For the cleansing of the leper the priest must first satisfy himself that he was really healed. Next, two birds must be taken, the one was killed over a vessel containing living water (that is, water straight from a running stream), the other was dipped into the water; the leper was sprinkled with the blood, by means of a bunch of cedar, scarlet (wool) and hyssop; the living bird was then let go into the open air. After this the healed leper shaved his body, washed his clothes, returned to the camp, and at the expiration of seven days more, to his own tent and family.

We can all see the fitness of the metaphor by which the moral pollution of sin is likened to the physical pollution of leprosy:—

The water and the blood, O Lord,
They cleanse us from our sin,
When by the Spirit of thy word,
We are renewed within.

C. A. BOWER.



ON THE HOUSE-TOP.

THE SOURCE OF THE ABANA.

WE have had a good deal of illustration of temples and big stones in the last two or three numbers of the *Magazine*, some may say: Let us see something else. Very well, we will leave Baalbek in Coele-Syria, and ride over the hills on the road to Damascus, said to be the oldest city in the world.

If you take a map of Northern Palestine, you will see that there are two ranges of mountains running parallel in a north-easterly direction. These are the Lebanon (White Mountain) and the Anti-Lebanon, or range over against Lebanon. The name Lebanon probably comes from the snow, with which it is often covered.

Between these ranges lies the fertile valley, or low plain, of Coele-Syria. This district does not all slope the same way; but, as you will see from the map, forms a saddle or watershed near Baalbek, half the water running north in the river Orontes, and half running south in the river Leontes. This, again, is separated from the Jordan by an almost knife-edge of land in one place.

There are some interesting facts in natural history connected with these rivers and the configuration of the Holy Land. The fish of the Orontes are quite a different sort from the fish of the Jordan; and these last are of the same sort as those found in the great African lakes. This suggests a connection of the waters in ages past, and in a manner illustrates some prophecies of coming changes in the land by earthquake and the breaking out of rivers of water from Jerusalem.

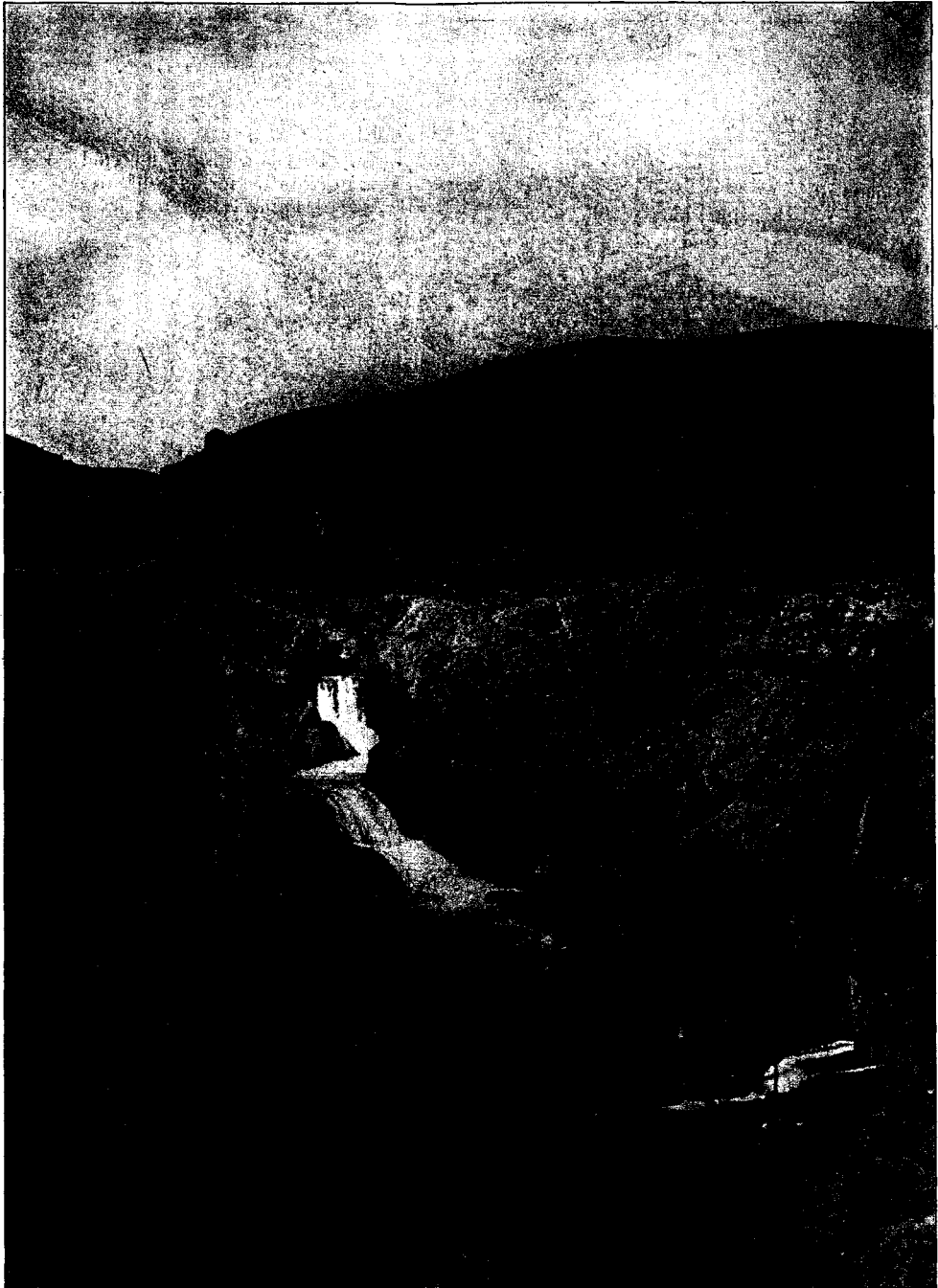
But we must come to our picture. Leaving Baalbek, on the spot where "Baalath" is marked on some of the Bible maps, we ride across the snow-covered summit of the Anti-Lebanon range and turn south to the Abana. It is rough riding, and the pace is slow; in fact, you could walk as fast. And it is very cold when you get on the mountain top. There is plenty of snow (in winter and spring), and eagles are flying about, looking for the prey. But we go on steadily, walking where it is too dangerous to ride, and at length come to a beautiful camping place, with springs of water and poplars all around, called Zebedany, and there camp the night.

Next morning we start early and soon come to the source of the Abana, of whose waters Naaman the Syrian boasted so before Elisha. And surely, humanly speaking, he was justified, for the Abana and Pharpar are better than all the waters of Israel. But they could not wash away Naaman's leprosy, because God did not choose that they should. And nothing but the waters of baptism can wash away sin, because God has so ordained. Many people get into a rage over this, just as Naaman did, but it is no use. And when they come to their right senses they see it, as Naaman saw it, and submit as he did, and as even the sinless Lord Jesus Christ did in the same river Jordan ages afterwards, saying: "Thus it becometh us to fulfil all righteousness."

The standpoint from which our picture is taken is the north bank of the Abana just where it turns eastward at the south end of the Anti-Lebanon range. You are looking south-west. The waterfalls in the middle and lower right hand corner of the picture were used to work mills. They are replenished by the melting snows of Lebanon. The rushing of life-sustaining water is a figure of the word of God (Jer. xviii. 14).

In the left-hand of the picture, above the waterfall, you see a wall with a railing upon it. This is the course of the railway which runs from Beyrout to Damascus, and which here follows approximately the lines of Queen Zenobia's aqueduct, or watercourse, by which Palmyra, or Tadmor in the Wilderness, as it was called in Solomon's day, was supplied with water. This place is over fifty miles away from the spot we are looking at.

Zenobia was queen of Palmyra in the third century A.D. She reigned over an independent state in these eastern regions of the Great Roman Empire in the days when it was entering into its decline and approaching its fall. The Romans made war upon her, and Aurelian took her bound in fetters to Rome, there to be led captive in the procession that graced his triumph. This was how Titus had previously done after the destruction of Jerusalem. But Great Rome has fallen, and is falling, and Jerusalem is rising, and Bible Lands remain to be blessed and made glorious.—Ed.



THE SOURCE OF THE RIVER ABANA.

CONVERSATIONS ABOUT THE TRUTH.

BETWEEN A FATHER AND HIS CHILDREN.—No. 10.

Father.—Last time our talk was about Abraham.

Eva.—And this time, too; you didn't finish.

F.—Well, no; I hope we shall finish this time.

William.—Is there much more?

F.—Yes, a good deal, but some of it we shall have to miss.

E.—Oh! don't miss any of it.

F.—Well, we shall have to make it all very short. There is first about the battle Abraham fought.

W.—Did he fight a battle?

F.—Yes.

W.—With whom?

F.—Well, one day a man, worn out and breathless, came running to Abraham, and told him that Lot had been taken captive by robber kings, and all his things stolen. Five robber kings had come from the northern parts of Canaan, with many soldiers, and had fought with the king of Sodom, and conquered him and the kings that helped him, and had taken away all the people, and all the things they could find in Sodom, and Lot amongst them. When Abraham heard it, he determined to go after them, and three of his neighbours, named Aner, Eshcol, and Mamre, offered to go with him and their men. They all got ready. Abraham gave swords to all his men-servants, three hundred and eighteen. He marched with them and the other men, after the kings who had taken Lot captive.

W.—Did he find them?

F.—Yes; he came upon them at night, while they were spread upon the ground asleep. He divided his men into two bands, and one band came upon them from one side, and the other from the other.

W.—What did he do to them?

F.—He killed as many of them as he could, and chased the rest many miles away.

W.—I thought it was wrong for God's people to fight?

F.—It is wrong now.

W.—Wasn't it wrong then?

F.—No. That is wrong which God forbids. And He can allow or forbid what He pleases. While Christ is away we are forbidden to fight, or to do any evil, even to people who are evil. We are commanded to do good to those who do evil to us, and to allow ourselves to be killed rather than kill anybody; but this commandment had not been given in Abraham's time, and it is only given now to prove if we will be obedient. It will not always be so.

E.—Shall we be allowed to kill some day?

F.—When Christ comes, he is to slay the wicked, and his people are to help him. The command then will be to destroy the enemies of God, and it will then be wrong not to do it. It would be wrong for us to fight now, but it was not wrong in Abraham.

W.—Was Lot killed?

F.—No; Lot was saved. When the robber-kings had been killed and scattered, Lot was found alive amongst the captives.

E.—He would be very glad when he saw Abraham?

F.—Very.

W.—I suppose he lost all his things?

F.—No; his things were found among the stuff taken from the kings. All was got back again. Nothing was lost.

E.—Oh, I am so glad they got all back.

F.—They were all very glad too. They marched back with light hearts. When they had returned, a king came out to tell them how glad he was they had beaten the robber-kings, and rescued Lot and all his things. This king blessed Abraham, and blessed God for giving him the victory. They were very glad to see him.

W.—What king was it?

F.—His name was Melchizedec.

W.—I thought Melchizedec was a priest?

F.—So he was, but he was a king as well.

W.—Where was he king of?

F.—Salem, which is supposed to have been the ancient name of Jerusalem before it was called Jebus. This Melchizedec made a feast of bread and wine for Abraham and all his company. It was a feast of gladness for them all. The king of Sodom was there. When

the feast was over, Abraham gave a tenth part of everything he had captured from the kings to Melchizedec.

W.—Why did he do that?

F.—Well, you see, he was so thankful that he wanted to express his thankfulness by giving something to God.

W.—Was it giving to God when he gave it to Melchizedec?

F.—Yes; because Melchizedec was "the priest of the Most High God." All that he had was used in the service of God; and whatever Abraham gave would be so used.

W.—I thought Aaron was the first priest?

F.—Aaron was the first priest in the order of things established by Moses; but there was a service of God before Moses; Noah was the leader of this service, after the flood, and after Noah died, Shem, his eldest son, would take it up. Shem would be the oldest man alive in his day, and it would be natural that he should take the leading part in directing men to God. Shem was alive at the time Abraham slaughtered the kings of Canaan, and some suppose Melchizedec was he.

W.—Melchizedec, Shem?

F.—Yes.

W.—How could he be called Melchizedec if he was Shem?

F.—Melchizedec was only his title of office.

W.—What is a title of office?

F.—A title by which a man's position is expressed. In our day we have men called the Prime Minister, the Commander-in-Chief, the Lord Chief Justice, and so on; but they have names beside these.

W.—But Melchizedec is a name. It is not a title of office, is it?

F.—Yes, it is a title of office.

W.—I always thought it was a name. It is used as a name in the New Testament.

F.—It came to be a name, but in its origin it was to describe the position of the man. It is Hebrew, and not English at all. If it were translated, you would see the truth of what I say.

W.—What is the meaning of it?

F.—It is really two words—Melchi, *King*; and Zedec, *Righteousness*. It means King of Righteousness, which was a very fitting description for the priest of the Most High God, in the days of Abraham, when he was king

of a city as well. Abraham paid him tithes of all he had.

E.—What are tithes?

F.—Tenth parts. One sheep in every ten; that would be a tithe or tenth part of the sheep. One garment in every ten; that would be the tithe of the garments. Abraham gave a tenth of all to Melchizedec as a thank-offering to God. You see how great Melchizedec was when Abraham, the father of the faithful, paid him tithes.

E.—Did anybody give Abraham anything?

F.—The king of Sodom wanted to give Abraham all the things that belonged to the king of Sodom, which Abraham had rescued from the Canaanitish kings.

E.—Why did he want Abraham to have them?

F.—Because he was so glad that Abraham had killed the robber-kings, and brought back all the king of Sodom's people. He thought he ought to have all the things to himself.

W.—What things were they?

F.—Well, clothes, and swords, and furniture, and all sorts.

E.—Did Abraham have them?

F.—No.

E.—Why?

F.—Abraham could not trust the men although they were friendly just then. He was afraid they would afterwards turn round and chide him for having their things, and say they had made him rich. Abraham wanted to be independent of them all, so he wouldn't have a thing. When the feast was over, they all went back to their places. Lot and the king of Sodom went to Sodom, Abraham to the plain of Mamre, and Melchizedec to Salem. After a while, a dreadful thing happened to Sodom.

E.—Oh, I know; it was burnt.

F.—Yes; it was completely destroyed by fire, and all the people that were in it.

W.—Was Lot burnt with it?

F.—No; two angels came to him the night before, and told him they were going to consume the place because of the wickedness of the people, and that he must leave it along with them, and bring all his family with him. He had only two daughters and his wife living with him. He had other daughters that were married to men of Sodom, and he went and told them that Sodom was to be destroyed,

and that they must escape with him, and bring their husbands with them; but their husbands laughed at it, and Lot's daughters listened to their husbands rather than their father, and stayed.

E.—They would be sorry afterwards.

F.—Yes, very. Lot and his wife and two unmarried daughters, rose early to go with the angels out of Sodom. Lot did not like to leave Sodom to destruction, and lingered a little, getting ready to go all the while; but the angels hastened him, and at last laid hold of his arm and pulled him along, telling him if he wasn't sharp, he might be consumed with the city. When they got outside the town, the angels told Lot and his wife and daughters to make haste to get to the mountains; not to stay in the plain, lest they should be consumed. Lot did not like to go to the mountains. He was afraid some wild beast might eat him or robbers murder him; so he asked the angels' permission to go to a small village near the mountains. The name of the city was called Zoar. The angels gave him permission, but told him to be quick, and not to look back, as they could not do anything against Sodom till he was out of the way. Lot then hastened away with his wife and daughters. In a short time, his wife stopped on the road, and turned to look back at Sodom, wishing she was back, and sorry she had left all her things. Lot told her to come on, but she wept, loitering and looking back; and at last God struck her dead, and turned her into a pillar of salt. At last Lot and his daughters got into Zoar. The sun had then fully risen and the morning was lovely. Then the two angels, by the power of God, brought fire from the clouds upon Sodom, and burned all the people and all the places round about. The whole country was quickly turned into a smoking furnace terrible to look at. There was not one person saved but Lot and his two daughters. The fire lasted a long time; and afterwards, Lot went out of Zoar and lived in a cave in the mountains. He was afraid to live in Zoar, because the people were about as wicked as the Sodomites, and he was afraid they might be overthrown like Sodom.

W.—Did Abraham know what had happened to Lot?

F.—Yes, God told him beforehand. God saved Lot for Abraham's sake.

W.—Did Abraham know Lot was saved?

F.—I don't know whether he did or not.

W.—Didn't God tell him?

F.—He told him He would destroy Sodom for its wickedness; but He did not say Lot would be saved.

W.—Abraham must have been very anxious about it, when he knew Sodom was to be destroyed.

F.—He was. He wanted very much to know if Lot was to be destroyed with Sodom, but he was afraid to ask.

W.—Why?

F.—Because the angels are so great and mighty.

W.—Was it angels that told him?

F.—Yes. Three came to him while he was resting in his tent door in the heat of the day. He did not know they were angels at first.

W.—Didn't he?

F.—No; they are so like men in appearance, that he took them to be ordinary wayfarers, and pressed them to stay and have refreshment.

W.—Did they stay?

F.—Yes; and he got dinner ready for them, and brought it before them, and they ate it while they sat under a tree that was close to the tent. While they ate, Abraham stood by them; and by and bye, he found out they were angels. When they had finished dinner, they rose and went away towards Sodom, and Abraham went with them a good part of the way. It was while he was walking with them that they told him about their purpose to destroy Sodom.

W.—What did he say?

F.—He asked if there were fifty righteous persons in it (Sodom), would it be destroyed? They said, No. Then he asked if there were forty-five, would they spare it? They said, Yes. Then he asked very respectfully if there were only forty, would they spare it? They said they would spare it if there were only forty. Then he asked the Lord not to be angry, while he asked what they would do if there were only thirty? They said they would spare it if there were only thirty; and he came down and down till he came to ten. They said Sodom would be spared if there were only ten righteous persons. After that, Abraham asked no more. Next day, he saw the eastern horizon all covered with smoke, and shooting up tongues of flame. Then he knew that Sodom was destroyed.

BIBLE PUZZLES, ETC.

DIAMOND PUZZLE.

1. A letter. 2. A vessel to contain wine. 3. What Samson carried off. 4. Those to whom the promises were made. 5. One who came to Jesus. 6. What Job is made to say he wished done with his words. 7. A flat land. 8. The home of the lion. 9. A consonant.

(C. A. Bower.)

QUESTIONS.

51. Where do we find the first hint given by our Saviour of the manner of his death, and to whom was it given?
52. What malicious and cowardly method of injuring a neighbour's crops was used by our Saviour to illustrate one of his discourses?
53. Give the name of an usurper who, after reigning one week, perished in the flames of a house to which he himself set fire?
54. Which of the books of Holy Scripture ends in the middle of a verse?
55. What High-priests were murdered? Give their names from the Old Testament.
56. On what occasion did the fellow-subjects of David contemplate murdering him? (*Selected*).
57. Is there any reason to suppose that Jacob was acquainted with seaports? (*A.B.*)
58. Is the pulpit mentioned in the Bible? (*A.B.*)

ANSWERS TO BIBLE PUZZLES.

Square Word.—

S T A R
T U N E
A N T S
R E S T

Riddle.—The Moon.

Double Acrostic.—Eshcol—Sharon.

E d e N (Gen. ii. 8).
S O (2 Kings xvii. 4).
H o R (Num. xx. 25).
C a n A (John ii. 11).
O r p a H (Ruth i. 14).
L o i S (2 Tim. i. 5).

Scripture Character.—Moses.

He travelled over Egypt, Midian, and the wilderness. He was buried in the land of Moab. He prayed for the leprosy to be removed from Miriam. He was in danger of death—1, when Pharaoh ordered every male child to be thrown into the Nile; 2, when Pharaoh sought to kill him for slaying the Egyptian; 3, again, after the

plague of darkness he was threatened with death by Pharaoh; 4, at Rephidim the Israelites were almost ready to stone him. He once longed for death (Numbers xi. 15). His father's name was Amram, his mother Jochebed, his brother Aaron, his sister Miriam, his wife Zipporah, his father-in-law Reuel (also called Jethro). It was he who advised Moses to appoint judges to help him. Aaron met and kissed him (Numbers xii. 8). He defended the seven daughters of Midian, they mistook him for an Egyptian. See also Acts vii. 38; John v. 46.

Answers to Questions.

43. Psalm xc. Moses.
44. The draw net (Matt. xiii. 47-50).
45. She married Salmon, and Boaz was her son (Matt. i. 5).
46. Reuben. Unstable as water, thou shalt not excel (Gen. xlix. 4).
47. Jer. xvii. 13.
48. The two kings of the Amorites driven out by hornets (Josh. xxiv. 12).
49. Jesus is recorded as writing once only, and that on the ground (John viii. 6).
50. Tubal-cain. His sister's name was Naamah, meaning pleasant (Gen. iv. 22).

BIBLE HIDE AND SEEK. ANSWERS.

November-December number (pages 34-35):—

PERSON.—The damsel that kept the door of the high priest's palace.

PLACE.—The wood where Jonathan tasted the honey.

THING.—The Babylonish garment taken by Achan.

THE SUNDAY SCHOOL LESSONS.

NUMBERS.—CHAPTER XVII.

In order to stop for ever the murmuring against Aaron, God commanded that each of the princes should choose a rod; the emblem of their office as rulers. The twelve rods were laid up in the tabernacle. Although dead, the rod bearing Aaron's name was found next day to have passed through all the stages of a living almond tree. It bore buds, flowers, and fruit. This speaks to us of "the Rod of the stem of Jesse," alive after death, and chosen of God to represent Him and rule over His people (read Heb. v., notice verse 4, and point out that Christ is the antitype of Aaron and of Melchizedec).

NUMBERS.—CHAPTER XIX.

Tells how the water of purification must be prepared (read Heb. ix. 13, 14). There were many ways of becoming defiled, but only one way of becoming clean. For the uncleansed there was nothing but death.

NUMBERS.—CHAPTER XX.

Thirty-eight years passed away, of these we have no record, except the list of journeyings in chapter xxxiii. Read Psalm xc., written by Moses at this time. Notice its mournful tone, "We are consumed in thine anger, our days are turned away in thy wrath, Oh, Lord, let it repent thee, teach us to number our days that we may apply our hearts unto wisdom." Let us teach and take the warning. In Israel's fall we should see our dangers, and avoid the rocks which are here charted for our guidance. Above all things, avoid a discontented, murmuring, contentious spirit. Israel are now at Kadesh a second time, and in the first month of the fortieth year Miriam dies, closes her work of helpfulness to the mothers of Israel. Only one blot. At Meribah again the people murmur, and charge Moses with the results of their folly. A crowd assembles, probably verses 3, 4, and 5 record the clamorous words of several people. Angrily Moses strikes the rock twice instead of speaking to it, using the word "we" (Psalm cvi. 33), and so the leaders are debarred from entering the land.

Teachers will be able to speak about the life of Aaron. He was Moses' elder brother, and faithful helper. You will remember the meeting of Moses and Aaron after forty years' absence, the miracles before Pharaoh, the sin of the golden calf, the death of Nadab and Abihu, also how he stood between the living and the dead (xvi. 48). Now, when he is 123 years old, and Moses 120, he must die; he must lay aside his robes of office, and die as a man. He died at Mount Hor.

Aaron was the Saint of the Lord, and a faithful High Priest—typical of Christ. He bore the names of Israel upon his heart, holiness upon his forehead (Exodus xxviii. 12). Christ, our elder brother, bears the names of his people into the presence of God, interceding for them. He, like Aaron, is the anointed one, he works with us; we, like Israel, mourn his death; but, unlike Israel, we can rejoice that he is alive to die no more, having an unchangeable priesthood.

NUMBERS.—CHAPTER XXI.

These serpents (we should probably call them snakes, but the word snake is never used in the Bible) are said to be two or three feet long, to sometimes jump from one tree to another, have a mottled skin, the bite inflames and kills. Man could not help, but God did. A serpent of brass on a pole. Brass very suitable to represent sinfulness. It was lifted up, all could see if they would, only those who believed would look. Christ applied the type to himself (John iii. 14). Israel will yet *look* on him whom once they

pierced (Zech. xii. 10). The brazen serpent became an object of worship and was destroyed (2 Kings xviii. 4). So has the cross become an object of veneration and devotion.

NUMBERS.—CHAPTER XXII.

On this side means east of the Jordan, opposite Jericho. Israel were like a wedge, they split the land into two halves, preventing the northern and southern tribes from helping each other. Alarmed at their numbers, Balak sent 400 miles for Balaam. The river is the Euphrates. He is called a soothsayer (or diviner) in Joshua. We suppose he was compelled by God, like the witch of Endor, to predict the coming punishment of the wicked. Balaam should have refused to go, once and for all. It is when we play with sin that we fall. He temporised, toyed with sin till it mastered him. On their second visit, God, angry at his covetousness, allowed him to go, but checked his headlong career by causing his ass first to stop, afterwards to speak (2 Pet. ii. 16). The ass saw what Balaam, blinded with covetousness, could not see till his eyes were opened.

NUMBERS.—CHAPTER XXIII.

Balak had allied himself with five Midianite princes; there was, therefore, one altar, one bullock, and one ram each for Balak, Balaam, Evi, Rekem, Zur, Hur, and Reba (see Num. xxxi. 8, and Num. vii. 15). Inspiration completely controls the subjects of it, whether they will or not. Saul (1 Sam. x. 6), Eldad and Medad (Num. xi. 27), and Caiaphas (John xi. 51) are examples. Balaam's will was overborne. There is no room for a human element. The words spoken through Balaam appear to be doubly prophetic—an immediate fulfilment in Israel, a future fulfilment in "the Israel of God." "The people shall dwell alone." Trace Israel's history; look at them to-day, is it not true? Is it not true of Christ's people also? Balaam seems to know the promises (compare verse 10 with Gen. xiii. 16). He seems to dread his own end. Balak takes him to another part, but God is not a man. He never changes (Mal. iii. 6; James i. 17).

"Unicorn" should be "wild ox." Both of Jacob and of Israel it was said: "What hath God wrought?" So with the Israel of God. It is not by might or power, not of him that willeth, or of him that runneth, but of God that showeth mercy.

NUMBERS.—CHAPTER XXIV.

Agag and the Amalekites are typical of Gog and the latter-day enemies of God's people. They will, like Agag and the Amalekites, perish for ever, that his (Christ's) Kingdom may be exalted. Very angry at Balaam's strange words, Balak bids him flee back to his place, but first Balaam "advertises" (old English for *advises*, compare Ruth iv. 4) the Moabite King and his friends concerning the latter days. He sees ONE, not now but "hereafter," "not nigh," but far

down the ages, the star and the sceptre out of Jacob (Gen. xlix. 10; Matt. ii. 2). Jesus says, "I am the bright and morning star." He shall wield the sceptre in righteousness (Heb. i. 8). He shall shine a Sun in splendour, and Kings shall come to the brightness of his rising (Isa. lx. 3). Asshur is Assyria—Chittim is Cyprus—Eber, Balaam's own people. Alas, who shall live when God doeth this? We know the righteous; let my last end be like his, unspeakably glorious.

NUMBERS.—CHAPTER XXVI.

It has been thought better not to read chapter xxv., but the teachers can explain to the children that Balaam advised Balak that his only hope of success lay in causing Israel to sin against God. In order to do this, the Moabites sent their daughters to lure Israel into idolatry. The result was that God destroyed 24,000 Israelites by the plague; the priesthood was confirmed upon Phinehas the son of Eleazar; the tribes were numbered; the Midianites attacked and defeated, their kings and Balaam slain (xxx. 8). He sought riches and lost his life (Matt. xvi. 26). What did it profit him?

NUMBERS.—CHAPTER XXVII.

At Moses' request Joshua was appointed to lead Israel. He already had the spirit, but was formally made leader by the laying on of Moses' hand. A law was made that if a man have no sons, his daughters shall receive his inheritance.

The Midianite children were kept as household servants and maids for the Israelite women (xxx. 18).

NUMBERS.—CHAPTER XXXII.

Reuben and Gad desired to settle east of the Jordan. Moses was justly angry until the men promised to continue to share the lot of the other tribes, leaving their wives and children in Bashan. Half Manasseh also had a portion allotted them. Dwell upon the words "Be sure your sin will find you out." Relate instances, such as Adam and Eve, Cain, Achan, the Sabbath-breaking stick-gatherer, those who kept the manna till morning, Ananias and Sapphira. Verse 38, Israel changed the names of some cities (Ex. xxiii. 13) because they bore idol names.

NUMBERS.—CHAPTER XXXIII.

Contains the list of places where the Israelites rested. Trace them out on a map, and recall the incidents which occurred at each place. See what Moses says (Deut. viii. 3, 4; also xxix. 5), "Your clothes are not waxen old upon you. . . . Ye have not eaten bread, neither have ye drunk wine nor strong drink." Man does not live by bread alone, much less by strong drink. Be temperate in all things, practise and proclaim self-control in all things.

DEUTERONOMY.

This book takes its title from the Septuagint. *Deuteros* meaning the second, and *Nomos* Law. It is so called because herein Moses repeats the

law (with some modifications) for the benefit of the new generation now about to enter Canaan. Moses wrote it in the plains of Moab. It may be summarised thus: 1st History, chapters i. to iv.; 2nd, The Law repeated, v. to xxvi.; 3rd, Blessings, curses and exhortation to obedience, xxviii. to xxx.; 4th, Joshua's appointment, Moses' last words, death and burial, xxxi. to end. iv. 2, records the divine command that nothing must be added to or taken from the words of God; this command is repeated (Prov. xxx. 5-6, and Rev. xxii. 18-19), thus covering the whole of the Scriptures. History testifies that the Jews were faithful in this respect, we trust that the judgment will show that we are.

DEUTERONOMY.—CHAPTER VII.

Israel are reminded that it is not because of any superiority of their race, but out of love to them, and because of God's faithfulness to the oath made to their fathers that He has chosen them specially.

DEUTERONOMY.—CHAPTER VIII.

Shows us that God could have fed Israel daily with bread, flesh, and new wine, but He wished them to learn to trust Him whose mercies are new every morning. He humbled them that He might do them good at their latter end. Moses gives a delightful description of the character and products of the Holy Land. Traces of iron and copper works (not brass, which is a compound) have been found in Lebanon, and ironstone in the Argob district. It is God who has given Israel the power to get wealth. This power has been, so to speak, both a friend and an enemy.

DEUTERONOMY.—CHAPTER IX.

Notice the unselfishness of Moses throughout, also verses 20 and 24. Five murmurings are mentioned here. It is a review of the past.

DEUTERONOMY.—CHAPTER X.

Moses had to prepare the tables of stone which replaced those he cast down in his anger. They were placed inside the ark, and were still there forty years later.

Verses 12 and 13 are for all God's people for all time. Read Micah vi. 8 and Matt. xxii. 27.

DEUTERONOMY.—CHAPTER XVII.

This book looks forward a very long way. In chapter xii. verse 5, we get Jerusalem as the earthly habitation of the Lord; in verse 9, the "rest"; in verse 11, as also in xvi. 16, 17, the keeping of the three great feasts. Now we have the punishment of the idolater, and the command that when there is a king over Israel he shall copy out the law; also that he shall not multiply—1, wives; 2, horses; 3, silver and gold; 4, cause the people to return to Egypt.

DEUTERONOMY.—CHAPTER XVIII.

Is chiefly notable for its clear and definite promise of Christ, the prophet like unto Moses

in verse 18. Verse 19 just as clearly teaches the responsibility of those who *will not* hearken.

Chapter xix. commands the making of a way to the cities of refuge. Chapter xx. ordains that fruit-trees shall not be cut down in war. Chapter xxi. contains that verse (23) which brought Christ under the law, although not guilty (see Gal. iii. 13).

C. A. BOWER.

INTELLIGENCE.

BIRMINGHAM.—Our Sunday School has made steady progress during the last twelve months. There is a noticeable increase in the number of scholars. The number of scholars on the register is 250. Two extra classes, called 1A, have been formed between the first and second classes. Both scholars and teachers attend remarkably well. In the higher classes many scholars have lost no marks during the year. The highest marks obtained for attendance has been 270; for examination, 503, that is 200 more than last year. No doubt this is partly due to the fact that Genesis is easy to remember; nevertheless, it is a matter for satisfaction and thankfulness when we remember that this book is the subject of so much criticism and attack. The usual midsummer treat took place on Tuesday, August 20th, 1907, when 300 scholars and relatives travelled together by London and North Western Railway to Sutton Coldfield. We spent a very enjoyable day in the park together. Returning to New Street station at 5.45 p.m., we took tea in the Temperance Hall at 6.30. In the early morning the weather looked very threatening, some rain fell, and it was rather cold; but the weather improved very much, continuing dry all day, whilst the afternoon was bright and sunny. A little inconvenience was caused by the unexpected arrival of some forty adults to tea; additional provisions were soon obtained, and a second sitting arranged for. The total number partaking of tea was 360, being an increase of 60 over last year, and by far the largest tea-meeting ever held in connection with our school. Many more brethren and sisters came after tea (their presence was appreciated by all), and at about 7.15 p.m. brother C. C. Walker distributed the prizes. These numbered 70 for ordinary school work and 45 for Bible reading. The latter are confined to the first three classes. The ordinary prizes consisted of books, from the large, thin, coloured picture-books of twelve pages in the infant's class, to magnificent cloth, gilt-edged volumes, containing 300 to 400 pages, in the first classes. The senior classes, being composed almost entirely of scholars who are now in the truth, do not receive prizes. The other 18 classes receive first, second, third, and attendance prizes. The examination and attendance marks are added together in awarding the prizes, but every scholar who has not missed one mark during the year and has not obtained first, second or

third prize receives an attendance prize. Certificates are given to those obtaining over 200 marks. A happy evening was closed with prayer about 9 p.m. We thank our Heavenly Father for His blessing, and pray for His continued help and guidance. Fifteen scholars have been immersed during the year, several others have gone over the sea. Among the prizes distributed were books on Scotland, Palestine, Russia, India, and Japan, Animal Life, Nature Rambles, Jerusalem and Bethany, the Holy Land and the Bible, Historic Boys, Washington, Lincoln, Garfield, the Empire, the Coronation, Greek Pictures, etc., etc. As far as possible the books are chosen in pairs (one for boys, the other for girls) and it is a principle so far always acted upon, though not without difficulty. No novels, however "harmless" they may be said to be.—A. CLARE, *Supt.*, C. A. BOWER, *Sec.*

BIRMINGHAM (Balsall Heath).—Our school is orderly, and the scholars attentive, but the work has been somewhat hindered through lack of teachers. The number of scholars on the register is 93. Last year we immersed five. This year we have had no immersions yet, but several are much interested. An adult class has been formed, and is well attended. Some of the teachers have removed, and we shall be glad of the help of three or four sisters to fill the vacant places.—P. COLEMAN, *Secretary*.

LONDON (South).—*Christadelphian Sunday School, held at Brixton Hall, Acre Lane, S.E.*—Our Sunday School has been in existence since May 5th, 1889. At that time we had 45 scholars on the register, but since then the school has slowly but surely increased both in numbers and usefulness. We have now about 90 scholars on the register, divided up into six classes, viz.:—Senior Boys, Senior Girls, Junior Boys, Junior Girls, Upper Infants and Lower Infants. The School can only be held in the morning, and necessitates a certain number of brethren and sisters being absent from the Lord's Table to teach the scholars, this being the most convenient way possible at present, and as a consequence the scholars have different teachers every Sunday during the quarter, which is, to a certain extent, detrimental to the work. The good results of the Sunday School have been manifested by between 50 and 60 scholars becoming brethren and sisters amongst us. We have an Annual Outing in June, and a Children's Entertainment and prize giving (the result of the written examination of the year's work during the year) on Good Friday. During the coming year it is proposed to hold two half yearly meetings, one in March and one in October, for all the S.S. workers, the members of the Eureka Class, and also those of our Mutual Improvement Class, so that by a combined meeting much help and useful advice and practical suggestions may be given for the benefit of the workers to act upon in the future carrying on of the work. Many of the scholars' parents take in the *Children's Magazine*, and we trust that its usefulness will meet with the success it merits.—S. T. FOWLER, *Secretary*.

WHEN CHRIST COMES

he will be interested in those who are interested in him. He will gather together from among the living and the dead all those who have obeyed his commands in his absence. And he will make them immortal like himself, and commit the world into their hands in the Kingdom of God.

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

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

5. YOUR NAME, AGE, AND ADDRESS AND DATE OF WRITING ON EACH PAPER.—Write your name, age, and address, and the date of writing at the bottom of everything you send. Some boys and girls write several things on separate papers, but only sign the last paper. This is not enough. Sign each paper in full,—name, age, address, and date.

6. MARK OUTSIDE THE ENVELOPE WHAT IT IS.—Up in the corner to the left, outside the envelope, write *Children's Magazine*, and then, just under, mention whatever you send. If it is acrostic, say "Acrostic," and so on,—just one short word outside for each thing that is inside the envelope.

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

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

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

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

CHILDREN UNDER EIGHT.—First Prize, Book, value 1s. 6d.; Second Prize, Book, 1s.; Third, Book, 6d.

OVER EIGHT AND UNDER FOURTEEN.—First Prize, Book, value 2s. 6d.; Second Prize, Book, 1s. 6d.; Third, Book, 1s.

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



PUBLISHED BI-MONTHLY,

ON THE

SECOND THURSDAY OF THE MONTH.

EDITED BY C. C. WALKER.

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BIRMINGHAM:

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

1908.

NOTES.

THE COMING SPRINGTIDE.—Lines by L.B. (age 15). This is in type and would have appeared in this issue but for lack of space.

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."

INTELLIGENCE COMMUNICATIONS.—These must be sent direct to the Editor at the office of the *Children's Magazine*. They must be very brief, and must reach the office not later than the first of the month in which the magazine is issued. This month we have had to turn intelligence on to cover.

MARKS.—Gwendoline Yeowell (13), 6; Mary Bellamy (12), 4; Evelyn Greenhalgh (9), 6; Dorothy Greenhalgh (11), 15; Sydney Boulton (12), 24; Florence Whittingham (8), 1; Harold Hathaway (9), 18; Florrie Sykes (10½), 5; George King (12), 22; Gladys Hampton (12), 17; Harold Greenhalgh (13), 18; Doris Deane (12), 20; Ivor Evans (13), 11; James Whittingham (10), 10; Harold Dagg (12), 21; Hubert Stocks, U.S.A. (10), 23; Evelyn Irwin, U.S.A. (11), 24; Fritz Michelbacher (11), 21; Lizzie Whittingham (12), 6; Salome Kostrovitzki (12), 22. The highest possible number was 26.

Previously omitted:—Mona Hampton (8), 18; Gladys Hampton (12), 26; Doris Deane (12), 25; Florrie Sykes (10), 12; Edith Perry, N.Z. (13), 25; Annie Millington (13½), 28.

EXAMINER'S REMARKS.—More answers and summaries than ever this time. This is as it ought to be, for these exercises, though often puzzling, no doubt, impress facts on the memory so that they are never forgotten. Some of Mr. Bower's questions send the Examiner to study his Bible, before he is sure of them, and the Hide and Seek makes him rack his brain very often, making him wonder how the younger ones ferret out the answers so correctly. Some of you need to look more carefully at the questions, and be sure you understand them before answering (Prov. xviii. 13). For instance, question 56 last time could only refer to David before he was a king, because it speaks of his "fellow subjects," but some answered it by quoting from Absalom's rebellion.

The summaries were very good, but most of them too long. Try to get in all the facts in the smallest number of words that will give your meaning clearly. Three hundred words should be the outside limit; if less, so much the better, if nothing is left out. Sometimes the answers to the puzzles are puzzles themselves, and the summary senders are at times hard to understand. Such a lot said this time, "three angles" came to Abraham. Now the dictionary says the Angles were some of our early forefathers. We know *they* were not angels, though some people think they are now. Christadelphian children know better. We read also of "right angles," "obtuse angles," and "triangles," but none of these came to Abraham; how could they? I think these children meant to write "angels." They must always remember to put the "e" before the "l."

IN NEW ZEALAND.—There is not time for children in New Zealand to send summary of conversation. By the time their letters reach us they are too late. The only way will be for them to omit this part of the work, for the present, at any rate.

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. Only those named have been printed.

SUMMARIES OF CONVERSATION.—Olive Eva King (14), Fritz Michelbacher (11), Florence Whittingham (8), Salome Kostrovitzki (12), Ivor Evans (13), James Whittingham (10), Evan Evans (14), Lizzie Whittingham (12½), Stella Perry (14), N.Z., Harold Smallwood (13), Canada, Robert McKee (14), David Stocks (14), U.S.A., Florence Madeley (14), Mary Bellamy (12), Ursula Gill (12), Doris Deane (12), Harold Greenhalgh (13), Dorothy Lake (14), Gladys Hampton (13), Harold Dagg (12), Bessie Roberts (10), Mabel Cooper (10), Ethel Wright (15), Katie Roberts (15), Mona Hampton (8). The first three take first, second, and third prizes.

SUMMARY OF THE CONVERSATION, PAGE 58.—A messenger one day came to Abraham with the news that his nephew Lot had been taken prisoner by five robber kings, who resided in the north of Canaan, and who had fought with the king of Sodom, and conquered him. Abraham then determined to pursue them, and marched after them, with three of his neighbours, Aner, Eshcol, and Mamre. Abraham conquered the robber kings, and rescued Lot. They marched back to their own country, and Abraham, on arriving, was blessed by a priest, Melchisedec, king of Salem. This priest made a feast for Abraham and the king of Sodom. When the feast was ended Abraham gave one-tenth of the spoil which he had captured to Melchisedec. The king of Sodom then wished to present Abraham with his possessions which had been rescued, but Abraham refused. When Lot returned to Sodom a dreadful thing happened to it. Owing to the wickedness of its inhabitants, God determined to destroy it by fire. Lot was warned of this by two angels. He, and his wife, and two daughters departed from Sodom and were commanded by the angels to flee to the mountains, but Lot obtained permission to go to a village named Zoar. On the way Lot's wife was turned into a pillar of salt, because of her disobedience in looking back at Sodom. When Sodom was destroyed, Lot came out of Zoar and dwelt in a cave, the people of Zoar being so wicked that he feared they would suffer the same destruction. Abraham was told of the destruction of Sodom by three angels, who came to him in the disguise of ordinary men. A few days afterwards Abraham saw the tongues of flame shooting up into the sky, and then he knew that Sodom was destroyed.—**OLIVE EVA KING**, age 14 years, London.

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. 11.

MARCH-APRIL, 1908.

Vol. VI.

A VISIT TO A BIBLE FAMILY—(Continued).

ONCE more, dear boys and girls, we enter the beautiful abode of our first parents. There is Eve, but where is Adam? His duties have evidently taken him to another part of the garden. We hear a voice—what is it? A serpent is talking to Eve!

"Did God at the first make all serpents to talk?" This, dear children, I cannot tell you. An ass spoke in the time of Balaam, but all asses did not then speak. God had a purpose in allowing Balaam's ass to speak. And so with this particular serpent. God may have gifted it with speech just to put Adam and Eve's obedience to the test. But let us listen. The serpent is saying: "Yea, hath God said, Ye shall not eat of every tree of the garden?" Eve is not at all afraid of the serpent. She is answering him. She says: "We may eat of the fruit of the trees of the

garden: but of the fruit of the tree which is in the midst of the garden God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Listen to the serpent's reply, "Ye shall not surely die: for God doth know that in the day ye eat thereof ye shall be as gods knowing good and evil."

Now, children, what was wrong in what the serpent said—who can say? Yes, he made out that God did not speak the truth. God said that Adam and Eve should die if they ate of the tree, and the serpent said that they should not die. Can any of you tell me of anything which we often hear which is like the false saying of the serpent? "People say that we have souls which can never die." "And they say that we shall live for ever even if we do disobey God." Yes, dear children, we hear much said like that. But to speak in that way is to talk as did the serpent. If you

keep this in mind, it will help you to understand why people are so often called serpents in the Bible. The serpent gave the lie to God, and people who do this are styled in the Bible human serpents.

Can any of you give me an illustration of this? "John the Baptist said that some who came to him to be baptized were a generation of vipers." Yes, that is so. They were wicked men who disobeyed God in all sorts of ways, and yet thought that they would not be punished. "I think I know of another illustration—Christ said to the Scribes and Pharisees, 'Ye serpents, ye generation of vipers.'" Quite right. Christ said this because these men, like the serpent in Eden, made void the word of God. That is to say, they put their own untrue thoughts in the place of what God had said. That is what we are all liable to do, unless we keep very close to the Bible. It is quite easy to be led away by the falsehoods of human serpents, for they, like Eve's serpent, pretend to know about things of which they are quite ignorant. Therefore, when people come along and tell us that the Bible is not the Word of God, that it is full of mistakes, that it is not necessary to believe the gospel and to be baptized, let us remember the serpent in Eden, and the human serpents of whom Christ spoke, and beware.

But let us see what Eve will do. Will she tell the serpent that he is speaking falsely—that she must obey God and not listen to him? No, she has gone right up to the tree and is looking at it. She is thinking how tempting and nice the fruit looks, and how she would like just to taste it. And will it really make her wise like the angels? How she would like that! And after all, she thinks, the serpent seemed to know all about it, for he had assured her that she would not die. She is touching the fruit. Now she has plucked some, and is eating it. See! she has gathered some more, and is evidently going in search of Adam.

But here he comes. Eve holds the fruit up before his eyes, telling him all that the serpent said. Will Adam rebuke her, and tell her how wrong it would be to believe the serpent rather than God—to listen to a mere animal to whom God has given no command? Will he point out that God has made both the serpent and themselves, and that there is, therefore, every reason why they should obey God? No, Adam is listening with interest to

all that Eve is saying. He does not seem to need much persuasion—he has taken the fruit, and is eating it. How senseless! How wicked!

Now, dear children, I want you to remember this: God speaks to us in the Bible. If we turn away from it, and listen to men, to whom God has not spoken, we shall be quite as foolish as were Adam and Eve.

Adam and Eve look frightened and guilty, and well they may. They are now afraid of their kind, beneficent Creator; they never were before. Look! they are getting away right out of sight, behind the thick trees yonder. Tell me, children, will they succeed in hiding themselves from God? No, of course they will not. God's eyes are more powerful than the X rays. "I saw Sissy's work-box put under the X rays, and although the lid was shut and locked, we could see the scissors and thimble and bodkin quite plainly." Yes, that will give you an idea—though a very, very faint one—of how it is possible for God to see everywhere and everything. He can look us through and through, and even knows what we are thinking about.

But see! Adam and Eve have come out from their hiding-place. They are now wearing coats made of the skins of animals. They are making straight for the gates. How sorrowful and dejected they look. They have gone right outside. Let us follow them, and hear what has happened. Why have they left their beautiful abode? They tell us that God has driven them forth—that until now they have only known good, but that from henceforth they will also know what evil is. But may they not return to the garden? No. God has placed the garden in charge of Cherubims who hold a flaming sword which turns every way. God has done this because in the midst of the garden is the tree of life, and He will not allow Adam and Eve to eat of this and live for ever now that they have been disobedient. God will not allow sinners to live for ever upon the earth. Death is the wages of sin. Adam and Eve are sinners now, and therefore they must die. They will lead a life of toil, pain, and sorrow, until they return to the earth from which they were taken, "for," said God, "dust thou art, and unto dust shalt thou return." All too late they find out that God is true—that what He says, He really brings to pass.

London.

C. H. J.

BIBLE HIDE AND SEEK.—No. 9.

A PERSON.

Hide.—I have thought of a person.

Seek.—Man or woman?—Man.

Old or New Testament?—New.

Before or after Christ's ascension?—After.

Was he a prominent person?—Fairly so.

Did he occupy a high position?—No.

Was he married?—It is not recorded.

Was he a Jew or Gentile?—Gentile.

Good or bad?—Bad.

Was he a disciple?—No.

Did he come in contact with Paul?—Yes.

Did he speak to him?—It is not recorded.

Is it recorded that he spoke to anyone?—Yes.

Was the person to whom he spoke a believer?—He spoke to many people.

All at the same time?—Yes.

Were they believers?—No.

Did he make a speech to them?—Something of the kind.

Had it to do with Paul?—Yes.

Was Paul present when he addressed the people?—No.

Did anything happen to Paul as the result of what he said?—No.

Did his words have any effect upon his hearers?—Yes.

Did they bring about a great uproar?—Yes.

A PLACE.

Hide.—I have thought of a place.

Seek.—Old or New Testament?—Old.

Early or late?—Late.

Before the Babylonian captivity?—No, about that time.

Was it a city?—No.

A village?—No.

Did anyone live there?—I could not say.

Was it a building?—No.

A natural place?—Yes.

Was it land or water?—Land.

In Palestine?—No.

In Babylonia?—Yes.

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

Did he go there?—Probably.

Had Daniel anything to do with the place?—We are not told so.

Did any prominent Jews go there?—Yes.

Did they go of their own accord?—No.

Were they sent there by Nebuchadnezzar?—Yes.

Were they commanded to perform a certain act there?—Yes.

Did they refuse to obey?—Yes.

A THING.

Hide.—I have thought of a thing.

Seek.—Old or New Testament?—Old.

Time of the kings?—Yes.

Was it large or small?—We are not told.

Could it be lifted?—Yes.

Was it hard or soft?—Soft.

Was it alive?—No.

Was it of great value?—No.

Was it an article of common use?—I could not say.

Was it associated with some prominent person?—Yes.

A king?—Yes.

King of Israel?—No.

King of Judah?—No.

Was it a remarkable thing?—No.

Was it connected with some remarkable event?—Yes.

Was it used by the king?—No.

Was it used by anyone?—Yes.

By someone at the king's court?—Yes.

Was the person who used it servant to the king?—Yes.

Did he use it for its ordinary purpose?—No.

Did he employ it for a good or bad purpose?—Bad.

Was the king affected by its use?—Yes.

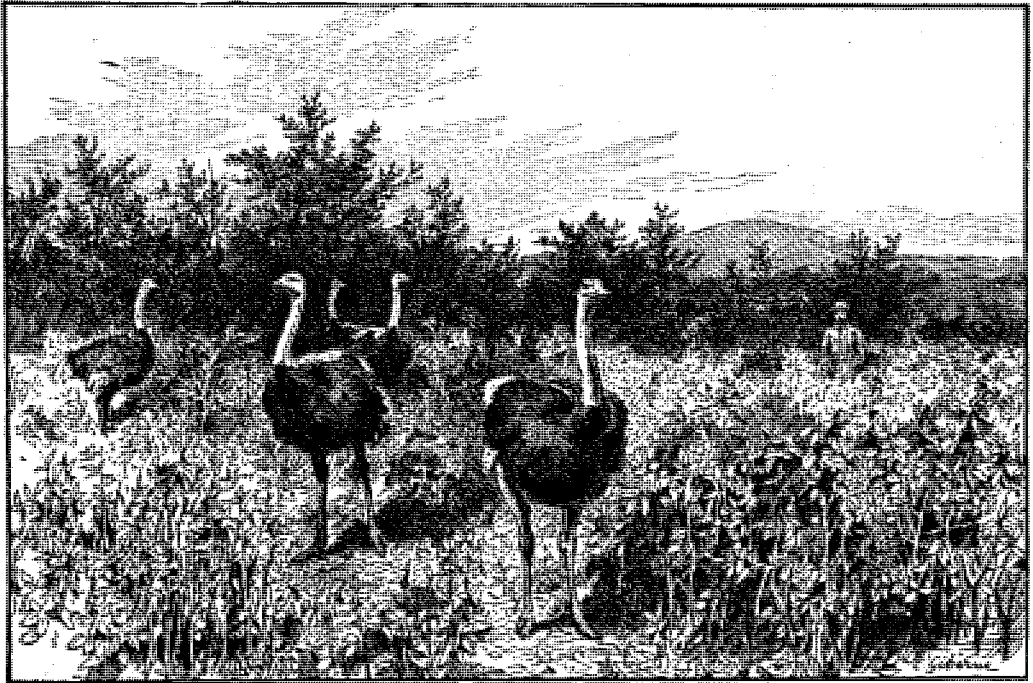
Did it cause his death?—Yes.

SCRIPTURE NATURAL HISTORY.

THE OSTRICH.

THE Ostrich is the largest bird now in existence. It usually grows to the height of six feet, but sometimes reaches nine and even eleven feet. The head and neck are without feathers. The general plumage is black, but the wings and tail bear those beautiful white feathers which are so much admired by Europeans.

it as a great luxury. Heliogabalus caused a dish composed of the brains of 600 ostriches to be served up at a feast. The Arabs consider its fat very useful to apply outwardly in cases of rheumatic affections. It is sometimes called the camel of the desert. It eats herbage, insects, molluscs, small reptiles, and even young chickens. It can endure hunger and thirst for many days, but will travel immense



AN OSTRICH FARM.

There is but one species of ostrich; it is scattered over the interior of Africa, and is rarely found in Asia, except, perhaps, in Arabia.

A full-grown ostrich will weigh over 100 pounds. It is classed amongst the unclean creatures of the Bible. The Romans regarded

distances in search of water. A mature ostrich can carry a man on its back, and is easily trained to be mounted like a horse, and to bear a burden. Firmius, a tyrant who reigned in Egypt in the third century, was drawn about by a team of ostriches; the negroes frequently use it for riding.

The rate at which they run is marvellous. Dr. Livingstone says the legs of an ostrich, running at full speed, can no more be seen than the spokes in the wheel of a vehicle drawn at full gallop. He considers they can attain a speed of thirty miles an hour. Well may Job's attention be drawn to this bird as one of the wonderful works of God (Job xxxix. 13-18). "What time she lifteth up herself on high, she scorneth the horse and his rider." Her wings and feathers vibrate and flutter and help to increase her speed. "Nothing certainly can be more beautiful than the sight of the wings by their repeated vibrations, equally serving them for sails or oars, whilst their feet seem insensible of fatigue." So says Dr. Shaw. "She leaveth her eggs in the earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may break them."

The Bible charges the ostrich with want of affection to her offspring, and, of course, it must have been true at the time when, and the country where, it was written. On this point travellers differ greatly. Some travellers quote instances in which the parent ostriches have tried to get the little ones out of danger, and at least one instance in which the male ostrich severely and repeatedly kicked one who had wounded the female.

On the other hand, Dr. Shaw tells us that on the least noise she forsakes her eggs, or her young ones. Also that the Arabs frequently meet with nests of eggs undisturbed, some of the eggs being sweet and good, while others are addled and corrupted. They also sometimes meet a few of the baby ostriches, no bigger than pullets, half starved, straggling and moaning about; like orphans crying for their mother.

The prophet Jeremiah, in the Book of Lamentations (iv. 3), says, "The daughter of my people is become cruel, like the ostriches in the wilderness." On the other hand, they can be easily tamed if captured young. It is said they will play with the children and frolic with horses and dogs. Kindness and caresses are sufficient to attach them to anyone, but care must be taken never to strike them. They are dreadful thieves, and will devour anything. In captivity they will eat bits of wood, metal,

glass, plaster, chalk, and have even been known to swallow small bullets which fell on the floor hot from the mould.

Whenever the ostrich is alluded to in the Bible (the word is translated owl in eight places), it is prefixed by the word *Bath* (meaning *daughter*). *Bath yaanah* means the daughter of the loud moaner, or, according to Young, the screamer. Thus Job, in his sufferings, says, "I was a companion to ostriches" (Job xxx. 28, 29), that is, bellowing, roaring out in pain. Micah says, "I will make a mourning like the ostriches" (Micah i. 8). Dr. Shaw says, "I have often heard them groan as if they were in the greatest agony. Sometimes they make a doleful and hideous noise, at one time like the roaring of a lion; at another like the hoarse voice of a bull or ox."

In the heat of the day the ostrich will strut about in the sun very majestically, all the while fanning itself with its quivering expanded wings.

One can scarcely help reflecting how like many modern mothers the ostrich is. Fond of outward show, vain of their appearance, clamorous and noisy, but neither knowing nor caring as they ought to know and care about their children, and not sufficiently scrupulous in their actions.

This is not the pattern for mothers in Israel.

C. A. BOWER.



PLAYFELLOWS.

THOUGHTS FROM THE AUSTRALIAN BUSH.

No. 2.

WHAT an expressive word is "Evolution," when we know its meaning:—rolling out or unfolding; and the Bush tells us such a wonderful story of it. What we see there, reminds us of "In the beginning," and what God did in Eden. "He said, Let the earth put forth grass, herb yielding seed, and fruit tree bearing fruit after its kind, wherein is the seed thereof, upon the earth, and it was so." And after all this time it still goes on, and every tree reminds us of God, for it is from the seeds that all the vegetable growth springs; so the first of the wonderful thoughts is this:—*All things are from God!* And a second is, that these things form a plan which is working upward. Now that is the unfolding I want to talk about; you know from what I wrote of the trees that the soil was not very rich, it was mostly clay and sand. Now there are two things about the growth of plants which you must know and remember; first, that there are several different foods the plant has to get from the soil; and second, that they all have to enter through the roots in solution, that is, dissolved in water; but in the soil I am speaking of, there is so little water, and the earth is so crude and sour, that the best plants would die of starvation before their delicate roots could suck up the food to keep them growing; and as the object is to evolve from that rough soil valuable plants, we find the first turn in the unrolling, namely, the trees that you have heard about. There are hills where nothing else grows for a long time, but they are doing their work, sucking up what their more feeble brothers and sisters cannot manage; and then their leaves and bark as they fall, not only decay and make more readily available food, but form humus which helps the soil to hold more moisture; and we find after a while that the seeds of some of the plants which have been blown by the winds or carried by the birds, begin to grow, and fill in the spaces between the trees: but people take very little notice of them, "only some scrub," they say, but they also are drawing up supplies from the big storehouse. Among those I saw were mimosa, dogwood, dolicus, holly, wild fuschia, and wild hops; they are the second turn of the roll, and when a fire comes along they disappear, and leave only some ashes, but

the ground is sweeter afterwards, and soon, encouraged by what has been got ready for them, the grass seeds begin to grow. Maybe folk will say, "Why, it is only wire grass, and sword and bayonet and tussock grass." Never mind, it is the unrolling of some more of the wonderful web, and peeping among their coarse growth are a few pansies and orchids, and a little pimpernel, and in a shady spot, some moss, and a few fronds of maidenhair fern; isn't that a change from the barren sand and clay hills? But boys and girls, they cannot stay, they only have a place in that evolution which is going on, and it makes us think of the prophet's words: "The grass withereth, the flower fadeth." But this does not end what we can see; for best of all that I saw, were the clover plants, springing up out of the debris of their predecessors from implanted seed; and, dear little friends, the clover is to be our symbol; and this is why: you were to remember that the plants required more than one kind of food; really, there are four main ones, and the most valuable one is from the heavens. All that went before the clover, drew their supplies from the soil, but the clover has the wonderful power, while living on the soil, of laying hold of the valuable heavenly food, and not only drawing enough for itself, but also a store for others. It really enriches the earth, and makes us think of the finish of the verse from Isaiah: ". . . but the word of our God shall stand for ever." Now children, do you want to know how to follow the picture in your lives? . . . The little fires which clear away the passing growth of our lives, cannot be looked upon as any more than the Great Husbandman removing the superfluous growth that He may make room for His reproductive plants. The Apostle James says we are to "put away all superfluity of naughtiness, and receive with meekness the implanted word," which Jesus said was "the word of the kingdom," which brings forth certain fruit or seed, which, when you see, you can recognise, and also understand how the world is better for it. It is named by an apostle, "love, joy, peace, longsuffering, kindness, meekness, temperance." There is only one way in which you can bring forth this fruit, and that is by drawing on the heavenly "word."—M.G.

BIBLE MANNERS AND CUSTOMS.

THE HOUSE—(Continued).

THE ROOF.

THE roofs of houses in the East are almost always flat. So little rain falls that such a manner of constructing the roof is possible, and the great heat renders it

both convenient and agreeable. It is used as a promenade in the evening (see small illustration January, p. 55). In very hot weather the night is spent there. Layard says at sunset the people congregate on the roofs, where they spread their carpets, eat their evening meal, and pass the night.

Paxton says a number of houses at Beyrout have a kind of tent on the top made of reeds, in which the inhabitants sit, and (he believes) sleep.

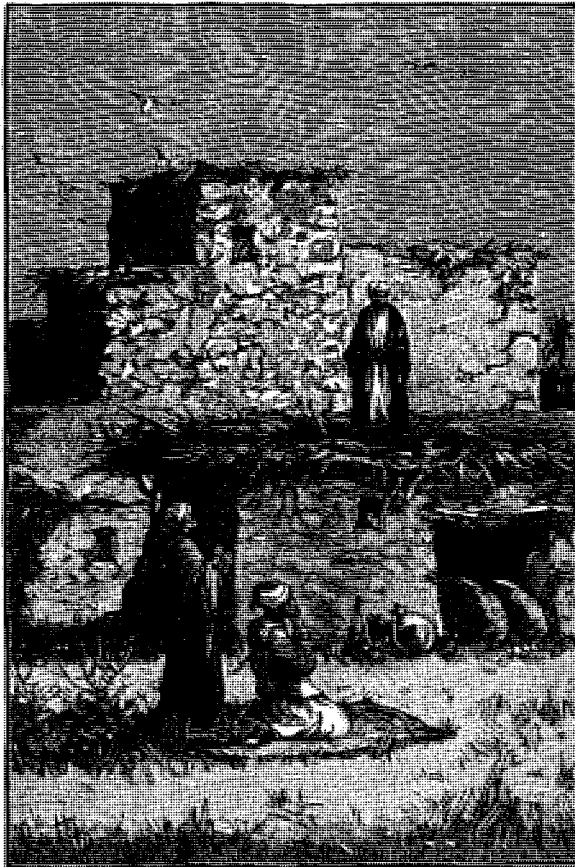
Speaking of Persia—Perkins says: "The roofs are flat and terraced over with earth. First stout timbers are laid across the wall about two feet apart, these

are covered with small sticks of wood about three inches apart, then follows a layer of thorny weeds, next a coat of clay mortar trodden down, then dry earth six to eight inches deep, and last of all a layer of mixed straw and mud."

The picture represents a poor kind of house. It was a roof like this that was broken up to let the palsied man down into the house where Jesus was.

One family may not gaze upon the premises of another. The Persian law sanctions the stoning of all guilty of such an offence.

In Bible times the roof was the place for prayer and meditation. It was on the house-top that Peter saw his vision. Jesus said: "What ye hear in the ear, that preach ye upon the house-tops" (Matthew x. 27). The low flat roofs make it possible to speak to many on the house, as well as to those in the court below. Fires are common in Turkey. As soon as the alarm of fire is given the people will rush to the house-top to see in what quarter of the city the fire has broken out (compare Isaiah xxii. 1). The roof was also used for drying figs, or flax, or corn. You will remember how Rahab hid the spies. At the Feast of Taber-



nacles, booths were erected upon them.

The staircase leading up to the roof is on the outside of the house (see illustration January, p. 51). In case of danger the street could be reached without passing through the house.

C. A. BOWER.

THE ABANA : TREES BY THE RIVER.

THE picture on the opposite page was taken not far from the place represented in last month's picture. It is a little lower down the river, almost before the stream can properly be called a river. It is on the highway from Baalbek to Damascus, along which very many generations of travellers and soldiers and robbers and all sorts of people have travelled from the days of the patriarchs down to the present time.

It is not much of a track to be sure. An almost undiscernible bridle path such as you can scarcely make out in the picture is all there is now; but we must remember that the land is in a specially desolate condition just now, and has been so for ages. In the days of Christ the Roman roads were much better. But this picture gives a very good idea of what most of the tracks in Palestine are like now. Many are very much worse, and many are better. But of carriage roads there are scarcely any worth mentioning in all the country. There are changes, however, going on year by year in this direction, and no doubt greater changes are near.

The picture gives a good idea of the barrenness of the rocky hillsides of the country, and also of the great contrasts that appear between the glare of the white limestone in the sunshine and the shadows of the rocks and foliage. And the poplar trees by the water give a good idea of the preciousness of water in countries like this, and of the beautiful scriptural figures of speech that are based upon it. In our homeland of cloud and rain and green fields and hedges and trees all over the face of the country we cannot so well appreciate how absolutely dependent upon water is the life of man and beast and plant. In Palestine it is different: you see it at once, and appreciate it.

These little trees are poplars, and the season when the picture was taken was early spring (March), just before the buds had burst into leaf. So the trees appeared in their winter dress, though down near Damascus they were more forward. These are the kind of trees of which Jacob "took him rods of green

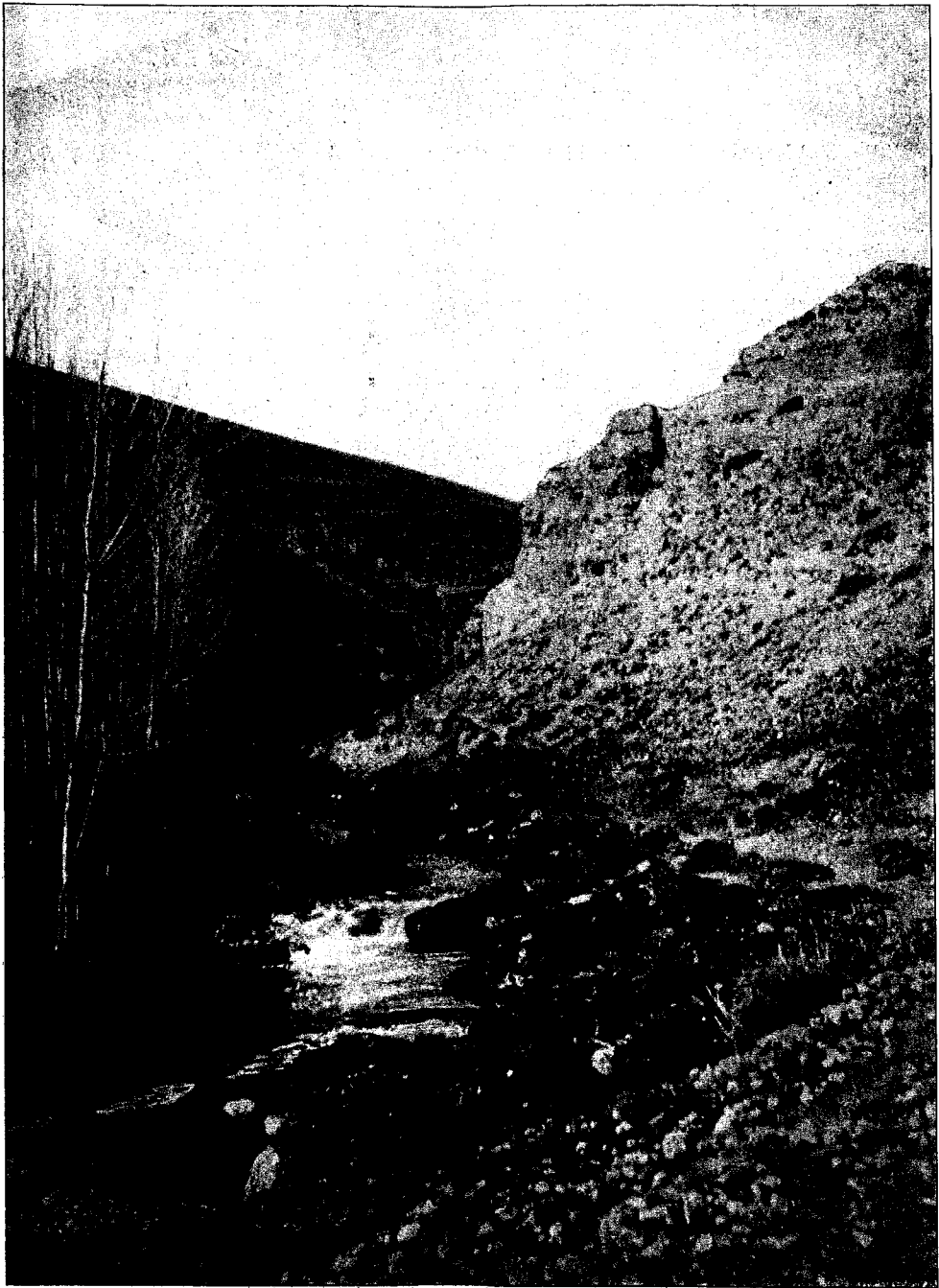
poplar . . . and pilled white strakes in them, and made the white appear which was in the rods" (Gen. xxx. 37). But the country where he did this was a long way from this spot. He cut off the bark in rings, and left rings of white wood showing. Why he did this Genesis tells. Some have been angry with him, and have said that he stole Laban's cattle; but God was not angry with him, and that is enough for us now. It is the trees "by the river of water" that we are thinking of.

"Blessed is the man . . . whose delight is in the law of the Lord . . . he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so" (Psa. ii.).

These are not fruit trees; but the illustration applies. A man cannot live eternally and "prosper" without the law of the Lord (the word of God) any more than these poplars could live on the top of that limestone hill to the right apart from that life-giving stream. The thing is impossible, and it is the first great lesson for Christadelphian children—and men and women too—to learn. We must all live by the word of God. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv. 4).

In the Kingdom of God a stream of water much greater than that you see here will break forth from Jerusalem (under the altar in the new and glorious temple of Ezekiel's vision (ch. xlvi.)). It will supply water for drinking, for washing the sacrifices, for baptism, for sustaining the trees of the paradise, and for healing the waters of the Dead Sea. This chapter is too hard for young children, but it is very beautiful for the older, and we are all "children" in a sense.

The prophet standing in vision on the brink of the river saw "very many trees on the one side and on the other," and the angel who revealed the matter said of the "holy waters," "Everything shall live whither the river cometh." This ancient river, with its little clump of poplars nestling close to the water, makes us think of the glory of the Kingdom of God which is to come. Ed.



THE ABANA: TREES BY THE RIVER.

CONVERSATIONS ABOUT THE TRUTH.

BETWEEN A FATHER AND HIS CHILDREN.—No. 11.

William.—We are a long time in getting through with Abraham.

Father.—Well, you see it is important to know about him.

W.—Why?

F.—Because God has made the promises to him, and we cannot get what is promised unless we are His children.

Eva.—I like to know about him.

W.—You like to know about anybody.

E.—I don't like to know about wicked people.

W.—You like to know about *Jack Horner* and *Cock Robin*.

E.—I like to know true stories the best.

Leo.—I like to know about Abraham the best. I saw Abraham in the street.

E.—Oh, Leo, you are such a foolish little boy.

L.—I am not a foolish little boy; I am growing big, and I shall see Abraham.

F.—I hope we shall all see him when Christ comes, but, at present, we want to know more about him.

E.—What more is there about him? Hadn't he two little boys?

F.—Yes; perhaps you can tell me their names?

E.—Isaac and Ishmael.

F.—Which was the elder?

E.—Ishmael, wasn't it?

F.—Yes; and he behaved so naughtily that he and his mother had to leave Abraham's house, and go and live in the desert.

E.—What did he do?

F.—Well, when Abraham got Isaac, he was so glad that he made a feast for all the servants of his house; and at this feast, Ishmael mocked Isaac and Sarah, Isaac's mother.

W.—Wasn't Sarah Ishmael's mother?

F.—No; Ishmael's mother was a slave girl in the house.

E.—It was Hagar?

F.—Yes; and Sarah was so grieved, that she told Abraham he must put away Hagar and her boy; saying that the son of the slave girl should never grow up with her boy Isaac.

Abraham did not want to put away Hagar, and was almost heart-broken that Sarah should want him to do it; but God told Abraham not to be grieved, but to do as Sarah wanted, as the seed He had promised him would be in the line of Isaac, and not of Ishmael. So Abraham sent her away. Abraham was sorry; Hagar was sorry; Ishmael was sorry; and they were all sorry together. He gave her as much bread as she could carry, and a large leather water bottle full of water; and she and her boy departed to the wilderness of Beersheba, and wandered about till the bread was all eaten and the water all drunk. They were very weary, and they both sat down and cried. By-and-bye, the boy was exhausted, and lay down in a dying state. Hagar saw he was dying, and did not want to see him die, so she went a good way off and sat down. While she was sitting down, God spoke to her and showed her where there was a well, at which she quickly filled her bottle and gave drink to her dying child. The child soon rallied. Afterwards, they lived in the wilderness and got on quite comfortably. Ishmael grew up to be a hunter and a wild man, and became the father of the Ishmaelites, whose descendants are the Arabs of the present day.

W.—Wasn't it cruel for Abraham to send Hagar away?

F.—No. Abraham was a very kindhearted man, and did not want to send her away, but God told him to send her away, and he was obliged to do it. Whatever God tells us to do, we must do, even though we might think it not right. It is God that makes right and wrong, and that cannot be wrong which He tells us to do.

W.—It would be wrong if He told us to steal?

F.—No.

W.—Wouldn't it?

F.—No.

W.—How can that be?

F.—What is stealing?

W.—To take what belongs to another.

F.—To whom do all things belong?

W.—To God.

F.—Truly so. They are only ours so long as He allows us to have them. Now, suppose

God was to order some one to take from us the things that belong to Him: would it be stealing?

W.—I didn't think of that.

F.—Supposing you had been behaving badly, and I were to order Eva to take the paint box I gave you on your last birthday, would she be stealing?

W.—No: I see.

F.—She would be disobeying if she didn't do it. So whatever God may tell us to do, it is our duty to do. God told Abraham to do a worse thing than stealing, as ordinary people would think.

W.—What was that?

F.—To offer up his son Isaac.

W.—To kill him?

F.—Yes, to kill him; to cut his throat with a knife and burn him with fire.

E.—Oh, what a dreadful thing!

L.—I would not like to be burnt; I would go away and not let them do it.

W.—Why did God tell Abraham to do such a thing as that?

F.—He wanted to see how much Abraham believed and trusted in Him, and how much he would be obedient.

W.—Didn't He know without that?

F.—Yes, but He wanted to exercise Abraham; and then it gives God pleasure to see us show our love by our obedience. It does us good to be tried, and it pleases God to see us obey Him under trial. If we were never called upon to show our love, our love would grow weak. When you love a person, you want very much to do something.

E.—Did Abraham do what God told him to do?

F.—He didn't kill Isaac; he went to do it.

E.—Didn't he kill Isaac?

F.—No.

E.—Was he disobedient?

F.—No.

E.—Didn't God want him to do it?

F.—Yes, but just as Abraham was about to do it, God stopped him. An angel called to him quickly out of heaven not to hurt Isaac.

W.—Why did God prevent Abraham from killing Isaac after asking him to do it?

F.—He said that he had gone far enough; that he had shown his great obedience, and that God would bless him for it.

E.—Was Isaac very glad when the angel of God told Abraham not to kill him?

F.—No doubt he was; but he was willing to be sacrificed.

W.—Why was he willing to be sacrificed?

F.—He was instructed in God's matters, you see. His father Abraham had instructed him. If he had been any ordinary boy in our day, he would have resisted.

E.—William would have resisted.

W.—Perhaps I would not, if I was sure God wanted it.

E.—But God does not want us to die?

F.—No; He does not even want sinners to die. He would have them all turn and live; but sometimes it is necessary to die. The apostles and prophets lost their lives for Christ's sake.

E.—And Christ died?

F.—Yes; it was necessary Christ should die. He said, "I lay down my life for my sheep."

L.—Had Christ sheep?

E.—Not real ones?

W.—Yes, real ones.

E.—No, William.

W.—Hasn't he, father?

F.—Christ's sheep are men and women who know him, and love him, and obey him.

E.—And girls too, eh, father?

F.—Well, if girls love and obey him, they are his sheep.

L.—And boys?

F.—Yes, and boys; but not many boys and girls follow Christ.

E.—We do?

F.—I am afraid not yet.

E.—We do a little?

F.—Perhaps.

E.—We believe in him.

F.—But I am afraid you forget his commandments?

E.—We try to remember them, and we shall try harder when we are older.

F.—If Abraham had disobeyed God, God would not have chosen him. It was a hard trial to ask him to offer up Isaac, for Isaac was the boy God had promised him a long time before, and said to him, that in Isaac his seed should be called.

W.—It is almost a wonder he was willing to offer him up.

F.—Well, you see he had such confidence in God, that he believed his seed would come by Isaac, even if Isaac was slain.

W.—How could that be?

F.—He knew that God was able to raise Isaac from the dead.

W.—Oh, I see, God can do anything.

E.—He could kill us and make us live again; but I shouldn't like to be killed.

F.—God won't kill you, my dear; God wants us to live, if we will only be obedient and serve Him. He was well pleased with Abraham for his obedience, and called him His friend.

E.—Did Abraham and Isaac go home afterwards?

F.—Yes; but before they came down from the hill, they offered a ram on the altar that Abraham had built to offer Isaac on.

E.—Where did they get the ram?

F.—They found it caught by the horns in the shrubs behind them.

E.—Did Isaac know before they went up the hill that Abraham was going to offer him?

F.—No; he wondered what they were going to do. When Abraham gave him the wood and the fire to carry, he asked his father where the lamb was, that they were going to offer.

E. What did Abraham say?

F.—He said God would provide him a lamb.

E.—Didn't he tell him he was going to offer him?

F.—Not then. He did not tell him till the time came to make the sacrifice.

E.—Was Isaac sorry?

F.—No doubt he was, but he submitted because God required it.

E.—Isaac was good.

F.—Yes; God loved him, too, for his obedience.

E.—Is that all about Abraham?

F.—Nearly.

E.—Tell us the rest.

F.—Well, by-and-bye, Isaac's mother died. Her name was Sarah. Abraham and Isaac were very sorry when Sarah died.

E.—Did they cry?

F.—Yes they did—much. When their mourning was over, they began to think about burying her. They had no place to bury her in.

E.—Couldn't they bury her where they liked?

F.—They could have buried her on any hill side, but then, they wanted a place all their own to bury her in.

W.—I thought the whole land was theirs. Didn't God promise to give them all the land?

F.—Yes; but the time hadn't come to give it them. They didn't own a foot of it. They were like strangers in the place.

W.—What did they do?

F.—Abraham asked the people of the place (Kirjath-arba, afterwards called Hebron), to sell him a burying place. They immediately offered to give him the best of their own graves—any one he liked; but he would not have that. He wanted one that he could buy for money, and that would be his own.

W.—Did he get one?

F.—Yes; a man called Ephron had a field and a cave in it, called Machpelah, which he sold to Abraham for four hundred shekels of silver.

W.—How much is that?

F.—About fifty pounds of our money. In this cave they buried Sarah; and afterwards Abraham, Isaac and Jacob were buried there. Sarah was 127 years of age when she died. Abraham lived till he was 175. When he died, Isaac and Ishmael buried him. Nobody has seen Abraham since.

E.—But we shall see him at the resurrection?

F.—Oh, yes. When Christ comes, he will call Abraham forth from the cave of Machpelah, as he called Lazarus, and Abraham will come forth and be glad and surprised to see so large a family as God will present to him.

INTELLIGENCE.

NEWARK (N.J., U.S.A.).—The year 1908 dawned brightly and cheerfully for our Sunday School. New Year's Day we held our first Sunday School entertainment, in connection with the annual ecclesial tea meeting. It was gratifying to witness the excellent manner in which the scholars performed their part in singing, reciting, and the reading of essays on Bible characters. After refreshments were served, views were shown of a journey through the Holy Land. Prizes were given for highest marks, good behaviour, good attendance, and new scholars. Our school was opened March, 1907, with four scholars, but during the ten months since we have increased to 15. There are now three classes for children, a young sister's class, and an adult Bible class. The *Children's Magazine* is highly appreciated by all the scholars. We trust another year will see our good record equalled, if not beaten.

JERSEY CITY (N.J.).—On Christmas Day our Annual Sunday School Prize Giving Entertainment was held. The children assembled early in the afternoon and occupied the time with games, etc., until about five o'clock, when they sat down to tea. Afterwards they enjoyed a series of "Eastern Views" and "Views of the Holy Land," also "Jews of Ezekiel's Temple," all of which were explained by brother J. C. Bruce. Recitations were given by the children, and afterward the prize giving. Our Sunday School has a membership of about forty, divided into seven classes, including a senior Bible class and a junior class. The school at present is in a flourishing condition.—I. E. PRICE, Superintendent.

BIBLE PUZZLES, ETC.

ACROSTIC.

1. Who lingers long, but angels save his life ?
2. Who guards her husband, like a duteous wife ?
3. The home of one Elijah raised when dead.
4. Who bound his son, but killed a ram instead ?
5. That honoured name, the weeping Mary gave
To Jesus, newly risen from the grave.
6. Who breathed beside the ark his latest breath ?
7. Who saw the Saviour just before his death ?

Initial letters now will give the name
Of one whom death assailed and overcame ;
But, in his turn, the King of Terrors fled,
Rebuked by one who liveth and was dead.

(Selected.)

JUMBLD PLACES.

- 1, Rise ; 2, Rush ; 3, Hale ; 4, Phiz ; 5, Kronee
- 6, Oh Kate ; 7, Non able ; 8, Here babes ; 9, Hire map ;
- 10, Rash this ; 11, Rise a bit ; 12, Y us ; cars ;
- 13, Eyes N ; 14, Rage R ; 15, Rose K ; 16, Type G ;
- 17, Big eno ; 18, Brake an shade ; 19, I e legal ;
- 20, Chemesh (make two names of places out of this, please) ;
- 21, Ambo ; 22, Saint ; 23, Grape ; 24, Altub.

SQUARE WORD.

My first is a Tree, as every one knows,
My second the country where that Tree grows,
My third of a terrible beast is the name,
My fourth, which is loose, is a part of the same.

(C. A. Bower.)

LETTER CHANGE.

- 1 Five letters name a heathen king,
Who against Israel war did bring,
2. Change the third letter, and lo ! here
A Phœnician city doth appear.
- 3, Change yet again, and in this word
Behold an apostle of the Lord.
4. Drop out a letter. Don't find fault,
But name a city sowed with salt.

(C. A. Bower.)

FOR SCHOLARS OVER EIGHT YEARS OLD.

1. A biped, a quadruped, an interrogation.
2. Three-fourths of crooked, a preserve, not out.
3. Half a prophet's name.
4. A short sleep, an aspirate, three-fifths of a country in Europe, a personal pronoun.

These will give the names of four tribes well known in Bible times.

(C. A. Bower.)

SEVERAL NAMES IN ONE.

1. One who commanded his descendants to drink no wine.
2. Five letters of his name will give one of Aaron's sons.
3. The first four letters will name the father of one of the apostles.
4. The first two and last two letters will name a captain in David's army.
5. The third, fourth, and fifth letters read backwards name a tribe in Israel.

(C. A. Bower.)

ANSWERS TO BIBLE PUZZLES.

Diamond Puzzle.—

N
 V A T
 G A T E S
 F A T H E R S
 N A T H A N A E L
 P R I N T E D
 P L A I N
 D E N
 L

Answers to Questions.

51. John iii. 14. To Nicodemus when Jesus said, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up."
52. Matt. xiii. 24-28. Sowing tares in a field already sown with good seed.
53. 1 Kings xviii. 15-18. Zimri.
54. The Second Book of Chronicles ends with the words, "Let him go up"; the continuation will be found in verse 3 of Ezra i.: "Let him go up to Jerusalem, which is in Judah."
55. Ahimelech, the son of Ahitub (1 Sam. xxii. 9-23). Seraiah, the son of Azariah (2 Kings xxv. 18-21). Zechariah, the son of Jehoiada (2 Chron. xxiv. 20-22).
56. After the burning of Ziklag by the Amalekites (1 Sam. xxx. 6).
57. When blessing Zebulun, Jacob said, "He shall be an haven for ships" (Gen. xlix. 13).
58. Yes (Nehemiah viii. 4), Ezra used one, but it was not such as are used in our day, it was a high place, probably a small raised wooden platform.

BIBLE HIDE AND SEEK. ANSWERS.

January-February number (pages 50-51):—

PERSON.—Jethro.

PLACE.—Zarephath.

THING.—The pillow on which Jesus rested in the boat.

THE SUNDAY SCHOOL LESSONS.

DEUTERONOMY—CHAPTER XXXI

This chapter contains (1) The speech Moses made on his 120th birthday, (2) His charge to Joshua, (3) The only reference to the Tent of Meeting and the Pillar of Cloud and Fire in this book. I suppose Moses wrote this Law on a scroll. We have seen many such, some very ancient ones of leather over 1,000 years old. The Song was a witness *against* them. They would not have preserved it unless convinced it was God-given.

CHAPTER XXXII.

The Rock is a fit symbol of the Everlasting One. This chapter being poetry contains many unusual words. Here are a few: drop, small rain, crooked, howling, burnt, showers, apple, burning neat, asps, calamity, trust, etc. That God is a personal being is brought out very clearly in verses 39, 40. He can truly say, "I live for ever"; we can only say, we shall, "if God will."

Idolators painted marks on their forehead, made the head bald, or cut the beard in a certain fashion in honour of their gods (verse 5). *Jeshurun* is thought to mean dearly beloved, and to be applied to Israel.

Verse 17—"Devils," literally hairy ones, no doubt refers to he-goats. The heathen god Pan is pictured as having a goat's face, legs, and horns. Perhaps this is the origin of the popular devil (see Isa xiii. 21—Satyrs). In verse 22, "Hell," in the Hebrew *Sheol* means the grave. Prophets and apostles alike expected a falling away.

CHAPTER XXXIII.

Verse 2—The figure is taken from the Eastern sunrise. When Christ was born it was night, literally and spiritually, darkness covered the land, and gross darkness the people. He was the light of the world, the dayspring from on high (the dawn) (Luke i. 78). He came alone, to suffer and die. When he returns "it shall be light," for he is the sun of righteousness (Mal. iv. 1). He comes not alone (Rev. xix. 14). Sitting at the feet signifies willingness to learn. It was Mary's attitude (Luke x. 39), Saul's (Acts xxii. 3), and others (2 Kings iv. 38; Luke viii. 35).

Contrast the blessing of Moses and Jacob Simeon is now left out. This suggests that the threatened scattering, aggravated by the sin of Zimri (Num xxv. 14), had resulted in the practical extinction of the tribe, the remnant having a portion in Judah.

Levi, who was cursed by Jacob, is blessed by Moses (see Exodus xxxii. 28). The Priesthood is confirmed to them. The Priest was to teach the people Divine things (Mal. ii. 7). In verse 8, Urim means Lights. Thummim, I think, means Perfections; also called the Breastplate in

Exodus xxviii. 22, because worn on the breast. The Hebrew word (*chosen*) means ornament.

Verse 12.—Solomon had the name Jedidiah, beloved of the Lord, bestowed upon him. Jerusalem is entirely within the tribe of Benjamin, situated on a corner, like a child on its father's shoulder. When the ten tribes revolted, Benjamin remained faithful, and so, from Saul to the captivity, the beloved city and its king dwelt safely.

As thy days so shall thy strength be. Comforting words for us also. From verse 26, the blessing becomes general to all the tribes. God is our eternal refuge. His loving-kindness is very precious. His guardian care overshadows us like wings (Psa xxxvi. 7 xci. 14). (So Britain's protection of Israel—Isa xviii. 1), sometimes as arms it upholds and sustains his people and destroys their enemies (Ex vi. 6, Deut. v. 15).

CHAPTER XXXIV.

We need be in no doubt as to the promised land. God has said (in verse 4), This is the land. Probably verse 5 onwards was written by Joshua. Some think Ezra added verses 10 to 12, when the books of Chronicles were written and the Old Testament completed. It would well agree with the expectation of one who shall stand up as a Priest with Urim and Thummim (Neh vii. 65).

JOSHUA—CHAPTER I.

This book deals with the period between the death of Moses and that of Joshua. It contains twenty-four chapters—twelve describing the conquest of the land, and twelve relating its division. Joshua is supposed to have been born about the time Moses fled to Midian. This would make him 40 at the Exodus, 80 on entering Canaan, and allow 30 years for the contents of this book—110 years in all. His grandfather Elishama marched through the wilderness at the head of his tribe (x. 22). Most likely to his (Elishama's) care was committed the embalmed body of Joseph. Joshua's name first comes before us in connection with the defeat of Amalek (Ex. xvii. 9). Next we find him the "minister" or attendant of Moses (xxiv. 13). He was with Moses at the first giving of the law (xxxii. 17). He desired Moses to rebuke what seemed to him the presumptuous prophesying of Eldad and Medad (Num. xxxii. 17). He was one of the twelve chosen to spy out the land (xiii. 1-10). He, together with Caleb, brought a faithful report (xiv. 6-9). He was publicly set forth as Moses' successor by the laying on of Moses' hands (xxvii. 18). From verse 21 we understand that God spake to Joshua by Urim and Thummim through Eleazar the priest.

Three things should be impressed on the children—(1) God's promise (i. 6), I will not fail thee nor forsake thee, and verse 8, (2) the com-

mand to read and think about the word of God, and (3) the willing self-sacrifice of the two-and-half tribes. There is no success without self-denial.

CHAPTER II.

Read Eccles. iv. 9, 10. Two are better than one. Joshua sent out spies, Jesus apostles, two together. Many have suggested Rahab was not a harlot, but an innkeeper. The whole sense of the Scriptures, Old and New, is against any alteration. But that she turned from her sins, and became a God-fearing woman and wife, I do not doubt (read Matt. xxi. 28-32). The gates of all cities were closed at sundown.

CHAPTER III.

Each generation must go through its own experience. Sometimes the ark went in front of the tribes (Num. x. 33), at others it came between Reuben and Ephraim (Num. ii. 16; Psa. lxxx. 2). 2,000 cubits = 1,000 yards. When crossing the Red Sea Israel were like fugitives, and the waters were a wall of protection on both sides. Now they are going forth to conquer, and there is no need of such protection. Note this passage does *not* typify baptism (1 Cor. x. 2).

CHAPTER IV.

Adam and Zaretan are thought to have been at the mouth of the river Jabbok. If this be so there would be 20 or 30 miles of river bed for the two million Israelites to cross by, it might take half-a-day; but if the trembling inhabitants of Jericho dared to send out spies, what a sight they would behold. Here was a stream that could not be driven back.

As soon as the Priests' feet entered the river bed the waters divided, then the twelve men gathered the stones, after that the tribes passed over. The Jordan is usually about 80 to 90 feet across and 9 or 10 feet deep, but in time of flood it is said to cover three-quarters of a mile. This flood is called the swelling of the Jordan (Jer. xii. 5; xlix. 19; l. 44). We read of the heaping together of stones as a memorial as early as the days of Jacob.

Provision was made for teaching the children. See that ye fail not in this respect, my brethren.

CHAPTER V.

The news of the drying up of the Jordan spread everywhere throughout Canaan. The fear which fell on the nations around no doubt proceeded from God. It gave the opportunity for the young generation to be circumcised. Having been circumcised, the Israelites were now ready to keep the Passover. Why the children had not been circumcised in the wilderness is not clear. It may be because their fathers were under the curse that it was not done. After the Passover had been kept, they ate of the produce of the land, how they would enjoy it! Next day the Manna ceased.

What thoughts Joshua's conversation with the Angel must have raised in his mind. No doubt he would think of Moses at the Bush; of God's promise to send His angel before them, and how God had brought them into the Land of Promise, and would not forsake them (verse 15). This is the Holy Land.

CHAPTER VI.

Jericho was surrounded by very high walls, yet Israel did not need to strike one blow. Seven priests, seven trumpets, seven days, on the seventh day seven compassings, and a great shout. The walls fell. Rahab and her relatives were saved, but were left outside the camp, perhaps as being accounted unclean. Jericho, with all its inhabitants, was destroyed (see Lev. xxvii. 28, 29). It appears to have been regarded as the first fruits of this holy war, and was therefore "devoted" to God. Rahab became the wife of Salmon, a prince of Judah, a mother in Israel and an ancestress of David and Jesus the greater son of David. Moved, no doubt, by the Spirit of God, Joshua pronounced a curse upon him who should rebuild Jericho. The attempt was made by Hiel, the Bethelite, in Ahab's days, and the curse was fulfilled (1 Kings xvi. 34); read also Heb. xi. 30, 31.

CHAPTER VII.

Our readings bring Israel before us, seeking by force to obtain possession of those cities and places where Abraham, Isaac, and Jacob had sojourned in peace, 250 to 450 years before. Ai is the Hai of Gen. xii. 8, Bethel is the Luz of Gen. xxviii. 19, the scene of Jacob's vision. Joshua viii. 25 gives the total population of Ai as 12,000. Israel began to trust in themselves instead of relying upon God. Achan broke the tenth and eighth commandment, his sin involved all Israel; we must beware lest a like root of bitterness defile the many (Heb. xii. 15). God rebuked Joshua and proclaimed that the lot should determine the transgressor.

Although the casting of lots is several times mentioned in the scriptures, we are nowhere told how it was done. As far as we can judge, the names were written on a pebble, leaf, or bit of skin, these were "cast into the lap" (Prov. xvi. 33), and the first one drawn out was the chosen or the guilty one, as the case might be. Some other cases in which the lot was used are the choice of Saul (1 Sam. x. 20); Jonathan's unwitting sin (1 Sam. xiv. 38-46); the choice of an apostle in place of Judas (Acts i. 26). Sometimes the word lot means that which has been cast lots upon; we now use the word allotted (Dan. xii. 13).

The Babylonish garment, more correctly mantle of Shinar (Gen. xi. 2; Zech. v. 11), would be richly embroidered or woven with coloured figures of men or animals, something like those vestments worn by high ecclesiastical officials.

This wedge of gold and £25 worth of silver cost thirty-six lives and brought defeat and disgrace on the nation. His family participated in his guilt, otherwise he could scarcely have hidden the stolen goods in his tent. After being stoned, their bodies were burned. A heap of stones marked the spot. Achor means trouble, but in the future the Valley of Achor shall be a door of hope and a place for herds of cattle (Hos. ii. 15; Isa. lxxv. 10).

CHAPTER VIII.

Ai was to be destroyed, but the spoil and the cattle were given to Israel. Two bodies of troops seem to have been employed, 30,000 lying in wait on the north side of the city, and 5,000 in ambush on the west side. After the capture of Ai the king was hanged on a tree till eventide (Deut. xxi. 22, 23); then a heap of stones was raised over it, as in Achan's case. Joshua then led Israel northward, 25 miles or so, to Mounts Ebal and Gerizim in the portion of Ephraim. Here he wrote the ten commandments on plaistered stone, and read all the law, the blessings being pronounced from Gerizim and the curses from Ebal (see Deut. xi. 29; xxvii. 11-28). It has been demonstrated that the voices of the priests could be heard in the valley and on both hills. Thus the Mosaic Covenant was renewed in the land.

It was at Sichem, at the oak (not plain) of Moreh that Abram received the promise of the land. Here he built his first altar to Yahweh; the second being built between Bethel and Hai (Gen. xii. 6, 7). How Israel must have rejoiced when they thought of these things. Sichem is the same as Shechem. Words changed then just as they do now. It may have been now that Joseph's bones were buried, though not mentioned till Joshua xxiv. 32, for Joshua was a personal descendant of Joseph. After the exile, the Samaritans obtained leave to build a Temple here in opposition to the one at Jerusalem (John iv. 20-21).

CHAPTER IX.

Israel's victories had a double effect. On the one hand all the tribes between the Mediterranean allied themselves against Israel; on the other, the people of Gibeon sought to save themselves by strategy. "Wilyly" means deceitfully; wile, guile, and beguile are different forms of the same word. "Clout" is a piece of cloth used as a patch, clouted means patched. They took mouldy bread, old sacks, torn wine skins tied up, and roughly patched-up sandals, and did not mention the recent victories at Bethel or Ai. (Jer. xxxviii. 12, "cast clouts" = cast-off clothes.)

It was very flattering to have strangers come from so far away (Isa. xxxix. 3), but why did they not ask counsel of the Urim and Thummim? Having sworn, Israel dare not break their oath (see 2 Sam. xxi. 1-2). Gibeon was a city of the Hivites.

Verse 23 fulfilled Gen. ix. 25. Verse 27 shows Israel still waiting for God to mark out His royal residence. He was their King, the Temple was His palace (1 Chron. xxix. 1-19).

CHAPTER X.

Adonizedek is a striking contrast to Melchizedek. Many of the places mentioned in the Bible are now unknown. The marvel is that any place is known after the ages of desolation, the wars, invasions, and crusades which have overrun the land. Hebron is one of the oldest cities in the world, 19 miles south of Jerusalem, once called Kirjath arba. David reigned here 7½ years.

The book of Jasher seems to have been a book of war poems, celebrating the uprightness of God's doings. There is no evidence that it was meant for preservation, or that it was inspired. We cannot believe any book has been "lost" unless its work is done. God has given just what we need—no less, no more (verse 24; see Psa. cx. 1). Christ's enemies will become his footstool.

We need not trouble to enquire how the sun stood still, any more than we need ask how the sun rises or sets. It appears, too, God gave them the light they needed—the day was prolonged till the victory was complete. Kitto mentions a terrific storm at Constantinople in 1831. Many of the hailstones weighed from half-a-pound to above a pound. Many persons and animals were killed, and limbs broken (Job xxxviii. 22, 23).

C. A. BOWER.

INTELLIGENCE.

BIRMINGHAM.—Our Christmas treat took place on Friday, December 27th. Tea was laid on the tables for 5 p.m. The children present, including a few from Stechford, numbered about 340. After tea the children were engaged in singing practice while the temporary tables were cleared away and the chairs arranged. The lantern entertainment began at about 6.40 p.m. with an exhibition of photographs taken in South Africa and Norway by brother Johnsen; then we had views of Rome, etc. The first half of the evening was brought to a close with a hymn thrown on the sheet. Oranges followed, and then came the part which is always so much enjoyed, that is the cinematograph. There is much to be said for and something against both lantern and cinematograph, but it is certain there was education, wonder, mirth, and delight all mingled together in a manner which was enjoyed by old and young. I suppose there would be in all not less than 800 present. All things come to an end. So nine o'clock was reached, a prayer of thanksgiving was offered, good-night was said, and we trust none were the worse, but many the happier, for our Christmas treat.—C. A. BOWER.

BRADFORD.—On Saturday, December 21st, we held our Eighth Annual Christmas Prize Giving and Sunday School Treat, and had a most successful and enjoyable time. Visitors came from Bradford and surrounding ecclesias. Recitations were given by the scholars, brethren from the Mutual Improvement Class gave short addresses, and "Santa Claus" distributed fruit and souvenirs from a large Christmas Tree, and all this in a room tastefully decorated.—HEBER MORRIS.

INTELLIGENCE.

ACOOKS GREEN.—Our Sunday School has been in existence almost as long as the ecclesia. Since the year 1900 the work has been continuous. At that time the number of scholars was 21, now it is 32. Naturally, like other schools, our numbers fluctuate. They reached their highest during the last school year, at the close of which there were 46 scholars on the registers. The demands of business, however, have caused the removal of two families, with the consequent reduction in our numbers of nine, but we are happy to know that they are all attending the Temperance Hall Sunday School, so that, although we miss them, they are not losing the knowledge they have gained.

The school is conducted on the lines of the Association: the calendars and examination papers which it provides being used. We have now six classes, whereas eight years ago there were only three, which certainly shows a progression in the work.

At midsummer a tea is provided for the children in our room, after which they adjourn to a neighbouring field, where games are indulged in and races run for prizes; it being so arranged that every child has a prize.

The Christmas Tea is an occasion of great enjoyment for the children. When tea is over, the children have a few games, then there is a lantern entertainment, through the kindness of a brother; slides illustrating the Sunday School lessons are first shown, and, after that, amusing pictures.

This year there was a special treat, provided for them by a kind sister now asleep in Christ, in the form of a huge Christmas tree, on which was hung a present for every child in the school.

The labours of the teachers have not been in vain, as eight of the scholars have rendered the obedience which they learnt was necessary to salvation, by being immersed into the name of the Lord Jesus Christ; and one of them is now a teacher in the school. What encouragement! what hope! and what satisfaction this gives to the teachers to persevere in the work, knowing that it is their duty; yea, more than that, their privilege, to sow the good seed, which, in due time, will yield the fruits of righteousness, by the blessing of our Heavenly Father.—A. T. MILLER, Secretary.

NEWPORT (Mon.)—*Christadelphian Hall, Commercial Street. Sunday School and Bible Class, at 2.30 p.m.*—Our Sunday School has been established about twenty years. Many who were once scholars of our school are now actively engaged in the service of the truth at various ecclesias up and down the land. Many changes have taken place since our establishment, but no such record as sixty scholars, as at present in attendance at our school, which we have divided into five classes. We have five teachers and one assistant, together with the superintendent, treasurer, and the secretary. It is possible for our scholars to make seven marks each Sunday; and a weekly visit is made to the homes of all absentees, and in cases where genuine sickness occurs, four marks are allowed, according to the merited conduct of the scholar, &c. We also exhort our scholars to do their daily readings according to the *Bible Companion*, but we have

decided against giving prizes in this connection. On August 5th, we gave the scholars their annual outing to Foxwood, on which occasion our gathering numbered 108, scholars and adults inclusive. Among our company we had visitors from neighbouring ecclesias, and with the exceptionally fine weather, we spent a most enjoyable day, which was concluded by brother Gamble, of Leicester, in a short but instructive address.—CHARLES COLLARD, Secretary.

NUNEATON.—Our annual report for 1907 compares favourably with former years. The number of scholars is 33. Although some have left us, others have filled their places, while death has taken one from our midst, filling our hearts with sadness.

On Dec. 26th we had our tea-meeting. Hymns and anthems were sung, intermixed with short addresses from brother Sydney Measures, of Nottingham; brethren Looms and Greenway. On Jan. 5th we held our prize distribution. Brother Brock, of Coventry, being the lecturer, kindly consented to present them. Five scholars made full marks, and were awarded a special prize. Five first-class prizes, eleven second class, one third, and six other books, making a total of 28 books, against 28 last year. We regret that there is no fruit as yet to our labours, and as we know not which shall prosper, this or that, we must fight manfully on, doing our little best, so that at the return of Christ we may hear him say "Well done, ye have done what ye could."—M. A. GREENWAY, Secretary.

OLDHAM.—On Saturday, January 4th, we gave our scholars their annual winter treat. A good tea was provided, and fruit and sweets distributed. In addition to games there was a lantern lecture on "A Tour in the North of Ireland," with a number of coloured humorous slides to amuse the little ones. Altogether we had a good time, and the children always look forward to it.—J. E. BAMFORD, Superintendent.

ORMSKIRK.—The annual tea meeting, in connection with the Sunday School, was held on New's Year's Day. The room was adorned with pictures and words of scripture, suitable for the occasion, "Seek first the Kingdom of God," "Work heartily," "Love one another," "Hate the evil, and Love the good," and "A Happy New Year," and, during the interval, the scholars spent a very profitable time studying them, and writing out, from memory, the passages in the scriptures relating to each picture. The scholars contributed some very good recitations and singing. An address was then given by brother Smith, on "The Bible," being followed by the distribution of prizes. The school numbers about 32.—CHARLES CARTER, Supt.

SHEFFIELD.—The Sunday School has been in existence here about 90 years. As soon as the Sunday School Association was formed we cast in our lot with it. The school at present numbers 92. We have ten teachers and two superintendents. There were four immersions from the school last year. There is every reason for encouragement in our labour of love. It is very necessary the sons and daughters of the brethren and sisters should be trained up in the way they should go.—BROTHERS LEAH AND WOODCOCK, Superintendents.

TO THE CHILDREN.

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

RULES.

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

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

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

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

5. YOUR NAME, AGE, AND ADDRESS AND DATE OF WRITING ON EACH PAPER.—Write your name, age, and address, and the date of writing at the bottom of everything you send. Some boys and girls write several things on separate papers, but only sign the last paper. This is not enough. Sign each paper in full,—name, age, address, and date.

6. MARK OUTSIDE THE ENVELOPE WHAT IT IS.—Up in the corner to the left, outside the envelope, write *Children's Magazine*, and then, just under, mention whatever you send. If it is acrostic, say "Acrostic," and so on,—just one short word outside for each thing that is inside the envelope.

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

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

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

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

CHILDREN UNDER EIGHT.—First Prize, Book, value 1s. 6d.; Second Prize, Book, 1s.; Third, Book, 6d.

OVER EIGHT AND UNDER FOURTEEN.—First Prize, Book, value 2s. 6d.; Second Prize, Book, 1s. 6d.; Third, Book, 1s.

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



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

No. 12.

MAY-JUNE, 1908.

Vol. VI.

A VISIT TO A BIBLE FAMILY—(Continued).

OUR last visit, dear children, made us very sad. “I wish Adam and Eve had been obedient, because we should not then have had to die, should we?” We cannot say, Bobby, what we should have been if our first parents had not sinned. This much we can say, that we, as a result of their sin, are all sinners. But here are Adam and Eve. They have dried their tears and seem happier than when last we saw them. Let us enquire the reason.

They tell us that God has promised to do away with the evil which their disobedience has introduced. They tell us that God cursed the serpent for the part it had taken in their sin; and, at the same time, held out hope that death and the consequences of their wrong-doing should one day be removed. Adam and Eve tell us that God said to the serpent: “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” Now, boys and girls, we know from the teach-

ing of other parts of the Bible, that these words contain a beautiful allegory.

“I saw a big live snake in the Zoo.” Did you, Babs? Well, you and Tots can tell each other about all the snakes, big and little, that you have ever seen, whilst the other children and I talk of things a little too hard for you to understand.

Which of you elder ones can say what an allegory is? Now, one at a time—we will hear Mary first. “An allegory is a lesson which is taught in figurative language.” True. Now, Bobby, what have you to say? “An allegory is something which has a different and more important meaning than the one that appears on the surface.” Very good. Now, coming to the words spoken by God to the serpent, it is very evident that we must look for some deeper meaning in them than that a mere serpent would bite a man’s heel and that a man would knock a serpent on the head. I want you to understand, dear children, that these words contain an allegory. When under-

stood, we are able to find in them a statement of God's purpose to rid the earth, through Christ, from all the dreadful effects of sin. They form a very precious promise, and one which concerns every one of us. We ought to know the passage by heart. Let us repeat the words: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Who remembers what was said on the occasion of our last visit concerning the figurative meaning of the term "serpents"? Yes, we then saw that "serpents" is a word used in the Bible to represent wicked people. What do you understand by wicked people? "Those whom the policeman takes to prison." These people certainly are wicked, children, but they form a very small proportion of those whom God regards as wicked. The policeman simply lays hold of those (and many of these escape his clutches) who injure their fellows. There is a worse form of wickedness than this. It is that of turning a deaf ear to what God has commanded. About this the policeman is little concerned.

We are all inclined by nature to turn away from God. Apart from divine instruction, we have the same rebellious mind as the serpent. This mind seems always to be saying to us: "Give God the go-by; it will be to your advantage, and no evil will follow." This is the sort of mind that has descended from parent to child right down the ages. We can only overcome it by constantly battling with it, and taking notice of what the Scriptures say. "It is this mind which makes it so hard to keep up with our daily readings." Yes. "And

it makes us want to go with children who go to theatres and who hate Christadelphian ways." Quite true. This mind, which is so contrary to God, was originated by the serpent, and those who give way to this mind are fittingly styled by God the serpent's seed.

To return to the meaning of the allegory. Those of you who know the experiences of the Lord Jesus will readily see that these present to us a fulfilment of its leading features. Tell me, dear children, to whom among all men the expression, "the seed of the woman" is most applicable? To Christ, of course. He who was made of a woman, and had only God for a Father. Now consider his life. Was any other man so unjustly hated as he was? And who were his great enemies? Were they not the Scribes and Pharisees, those whom Christ described as "serpents"? The enmity that existed between these human serpents and Christ ended in his crucifixion. Do you not see in this a fulfilment of that part of the allegory which says that the serpent should bruise the seed of the woman in the heel? Why should God speak of Christ's death as a wound in the heel and not in the head? Precisely so, because it was a wound from which he should recover, which took place on his resurrection from the dead. But note well that the woman's seed was to bruise the serpent in the head. Hence the blow to be inflicted by Christ on the wicked was to be lasting—fatal. To speak of bruising the serpent on the head is equal to saying that sin and all the wicked will be destroyed. Much more could be said about this, but it must wait until you are a little older.

London.

C. H. J.

BIBLE HIDE AND SEEK.—No. 10.

A PERSON.

Hide.—I have thought of a person.

Seek.—Man or woman?—Woman.

Old or New Testament?—Old.

Before or after the time of Moses?—After.

In the time of the Kings?—No.

Before?—Yes.

Time of the Judges?—Yes.

Was she a good woman?—Yes.

Is there much recorded concerning her?—
Not very much.

Is she mentioned more than once?—Yes.

Was she young or old?—We are not told.

Had she a husband?—Yes.

Do we read much about him?—No.

Was he a good man?—I should think so.

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

Was she a prophetess?—She is not spoken of
as such.

Was she the mother of a remarkable man?—
Yes.

Did an angel appear to her prior to his birth?
—No.
Had she any other children?—Yes.

A PLACE.

Hide.—I have thought of a place.
Seek.—Old or New Testament?—Old.
Was it a large place?—I could not say.
A city?—Yes.
In Palestine?—Yes.
North or South?—South.
Is it mentioned many times in the Bible?—
Several.
Do we read of it at various stages of Bible
history?—Yes.
Was some prominent person connected with
the place?—Yes.
An Israelite?—Yes.
Did he live in the time of the kings?—
Yes.
Was he a king?—Not at the time he went
there.
He became king afterwards?—Yes.
King of Israel or Judah?—He reigned before
the division of the kingdom.
Was David the person to whom you refer?
Yes.
Did he go there?—Yes.
Did he go there in a time of peace or war?
—In a time of war.

Did any fighting take place there?—Yes.
Did David remain there long?—Not so long
as he would have liked.
Did he leave on account of the unfriendliness
of the inhabitants?—Yes.

A THING.

Hide.—I have thought of a thing.
Seek.—Old or New Testament?—New.
Before or after Christ's ascension?—Before.
Was it a thing of common use?—Yes.
Was it hard or soft?—Hard.
Large or small?—Medium.
Was it used by one or more persons?—By
one person.
By Christ?—No.
By one of the apostles?—Yes.
Did it belong to him?—Probably.
Did he use it on several occasions?—We
only read of him using it on one occasion.
Was anyone affected by its use?—Yes.
Many people?—No, one person.
Was that person a disciple?—No.
Was he affected in an agreeable or disagree-
able way?—In a disagreeable way.
Was the apostle told to use it by Christ?—
No.
Did Christ approve of him using it?—No.

THE COMING SPRINGTIDE.

To shield themselves from winter's blast
And live to see the spring,
Those plants that wish their leaves to last,
Do, when the fall flies quickly past,
Their preparations 'gin.

A thickened covering they spread
Over their stems and leaves;
That, when the summer plants are dead,
And snow-drop white uplifts its head,
And cold the north wind breathes,

Their beauteous leaves may deck our ways
With hues of cheerful green;
And through the dark and dreary days
Await the sun's bright golden rays,
To herald back the spring.

So every man, if he would see
The glorious dawn of "Spring,"
When Jesus Christ the King shall be,
Must, in accord with his decree,
Be baptised into him.

This is our means of covering,
To shield from evil days;
For we our woes to Christ may bring,
And to his love for ever cling,
If we walk in his ways.

Then let us all, with one accord,
Forsake the paths of sin;
And seek the Kingdom of the Lord,
That we may hear his welcome word,
"Well done," and enter in.

L. B. (age 15).

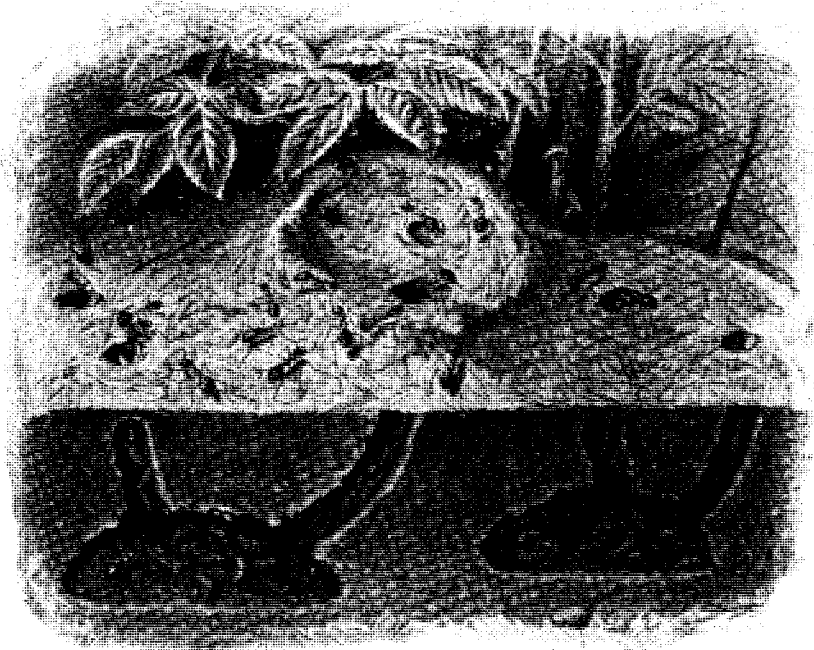
SCRIPTURE NATURAL HISTORY.

THE ANT.

“GO to the ant, thou sluggard; consider her ways and be wise; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest” (Prov. vi. 6, 8). “The ants are a people not strong, yet they prepare their meat in the summer” (Prov. xxx. 25). They are one of the four things upon

Ants are generally regarded as a republic. They have no queen or ruler of any kind; they are guided by their own unerring instinct.

The Hebrew name of the ant (*nemalah*) is from *namal*, to cut off, and is supposed to be derived from the peculiar shape of their bodies, which look like three separate sections joined together by a slender thread.



THE ANT-HILL, PARTLY IN SECTION.

the earth which, though little, are exceeding wise.

Ants are abundant in every country in the world except the Arctic regions.

They are four-winged insects, but they soon drop their wings. There are three kinds among them, the male, the female, and the neuter. The neuters form the main body of ants; they never have any wings, and are the workers.

The nests of ants, called ant hills, are wonderfully ingenious. They consist of hollowed-out galleries and chambers arranged by stories. There are corridors, landings, chambers, and spacious rooms; these communicate with each other by passages. All the corridors lead to a large central space, loftier than the others, and supported by pillars; it is here that the greater number of the ants congregate.

The group called mason ants contains many varieties. There are the ashy-black ant, the brown, the yellow, the blood-red, the russety, the black, the miner, the turf ant, etc.

The jet ant excavates wood. It makes passages in the trunk of a tree with great skill. The red ant sometimes builds, sometimes digs. The mason ants all use a mortar, more or less fine. They work when they can profit by the rain or evening dew to make their mortar. They only go out after sunset, or when a fine rain has wetted their roof.

The domestic life of the different species of ants is nearly the same. The females live together in harmony. They lay tiny white eggs. The workers pick them up and carry them to special chambers. From their birth a troop of nurses have the care of them. They put them out in the open air during the day (not tied down in nasty perambulators and basinettes, like our very little ones).

Hardly has the sun risen when the ants just under the roof go to those who are beneath, and either touch them with their antennae (feelers) or shake them with their mandibles (that is, jaws). This looks as if some ants were heavy sleepers, like some little boys—(Please, Mr. Editor, don't say "girls as well"). In a few seconds all the outlets are crowded with workers carrying the larvæ (that is, the insects in their first stage after leaving the eggs) to the top of the ant hill, into the heat of the sun. Some time afterwards they move them into a slightly cooler place. They feed and clean the larvæ. Next the larvæ, or young insect, spins itself a cocoon. This is called the pupa state of the insect's existence. When the time comes that the ant (which has now all the organs of the adult ant developed) should come out of its cocoon, or membrane, the workers help it by tearing the cocoon. The ant is now born, and is watched over by the workers, fed and helped to walk for some days till it can manage for itself.

So you see they are exceeding wise, made wise. God gave them wisdom, and they have not, like some human beings, thrown their knowledge and wisdom away.

When ants try to move large objects, they stumble, they tumble head over heels, they roll down what are to them precipices; but, in spite of all accidents, they return to their task and always accomplish it. There's a lesson for the boys.

We read that the Arabians place an ant in the hand of a newly-born boy, and say, "May the boy turn out clever and skilful."

Ants are always ready to help one another. If one ant is tired, another will carry it on its back. A naturalist, having torn the antennae (let us hope accidentally) from an ant, noticed another ant pour with its tongue a few drops of a yellow liquid on the bleeding wound—just like the good Samaritan. Many very wonderful things are narrated of the ants. Some of them scarcely seem possible.

Here are a few of them :—

Huber, the younger, one day took an ants' nest and placed it under a kind of glass bell. He set at liberty one part of the ants, which fixed themselves at the foot of a neighbouring chestnut tree. The rest were kept for four months in the apparatus. At the end of this time Huber moved the whole into the garden, and a few ants managed to escape. Having met their old companions, who still lived at the foot of the chestnut tree, they knew them, and made many tokens of joy; smoothing each other with their antennae, they entered the nest at the foot of the chestnut tree together. Soon after they came in a crowd to look for the other ants which were still under the bell, and in a few hours all had escaped.

Ants eat all sorts of things, fresh or decaying meat, fruits, and flowers. They will attack living insects, kill them, and suck their blood. They are very fond of sugary liquids, honey, syrups, pure sugar, etc.

Ants are very fond of a peculiar liquid secreted by aphides (or plant lice). They carry them into the ant-hill, and keep them there. Just as we do cows. During the winter cold, ants sleep at the bottom of their nests, without taking any food. A small number of species hold out through the severe season, by shutting themselves up in the ant-hill with a number of plant lice.

(To be continued).

BIBLE MANNERS AND CUSTOMS.

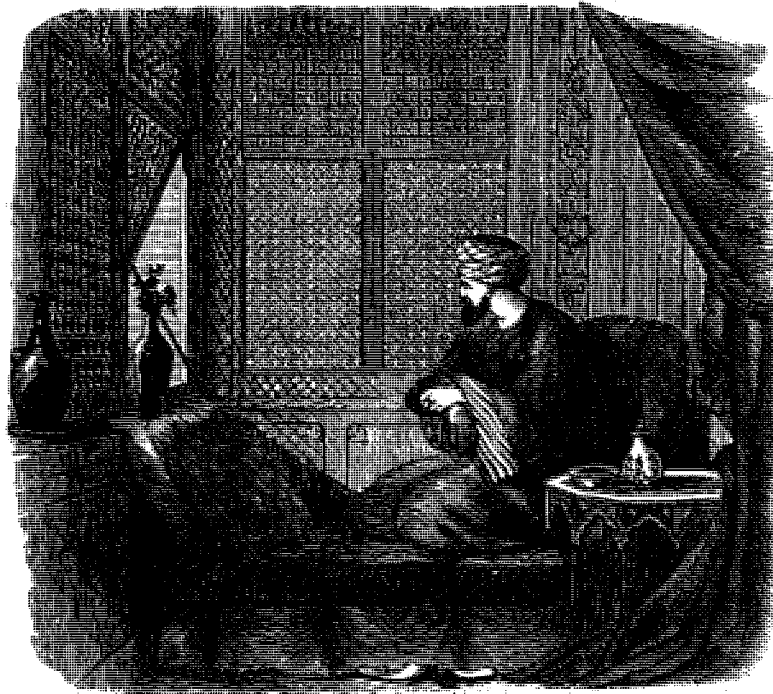
THE HOUSE—(Continued).

FURNITURE.

THE furniture of the house differed from that of the tent, both because there were more articles and because the articles were more solid.

The most important articles were the bed, the chair, the table, and the lamp. You will

tion with Og, King of Bashan. His was an iron bedstead, $13\frac{1}{2}$ feet long by 6 feet wide (Deut. iii. 11). One traveller says, "The time for repose was come, we were conducted into another large room; in the middle of this room was a kind of bed without bedstead or curtains. The coverlet and pillows were magnificent, but I foresaw I could expect little



RECESS, WITH LATTICE WINDOW.

remember how the Shunammite said to her husband concerning Elisha: "I perceive that this is a holy man of God. Let us make a little chamber on the wall, and let us set him there a bed, a table, a stool, and a candlestick" (2 Kings iv. 9, 10).

THE BED.

The bed was, usually, only a mattress. The only mention of a bedstead is in connec-

rest on this bed. Fifteen mattresses of quilted cotton, about three inches thick, were placed one upon another, and a sheet of Indian linen was sewn on the last mattress. A coverlet of green satin, adorned with gold embroidered in embossed work, was in like manner fastened to the sheets; the ends of which, turned in, were sewed down alternately. Two large pillows of crimson satin covered with the

like embroidery, in which there was no want of gold and spangles, rested on two cushions of the sofa, brought near to serve for a back, and intended to support our heads. We turned the pillows over, but they were the same on both sides, so we laid our handkerchiefs over them, but were very sensible of the ornaments beneath."

By way of contrast with the above, read this by a Captain Hall :—"On the morning of my arrival at Bombay I got up at dawn, and went out in search of adventure. Before I had gone far, I saw a native sleeping on a mat spread in the little verandah extending along the front of his house, which was made of basket work plastered over with mud. He was wrapped up in a long web of white linen (or cotton cloth), called, I think, his cummerbund, or waist-cloth. As soon as the first rays of the sun peeped into his rude sleeping chamber, he 'arose, took up his bed, and went into his house.' My friend the Hindu got on his feet, cast the long folds of his wrapper over his shoulder, stooped down, rolled up his mat, and then proceeded to the nearest tank to perform his morning ablutions."

Here is another account :—"We had now to retire to rest, but not to a bed raised from the ground, with bedposts and canopy. Both had to lie on the floor. Two thick cotton quilts were taken out, one was folded double to serve as a mattress, and the other as a covering. We had large flat pillows for our heads. We found it very comfortable, though so different from what we had been accustomed to. How easy it is to take up one's bed in this country."

CHAIRS AND STOOLS.

Whether chairs were common is very uncertain. We read that Joseph's brethren sat before him. The Israelites, in their murmurings, recalled how they sat by the flesh pots and did eat bread to the full. Again, in connection with the golden calf, we read they sat down to eat and to drink, and rose up to play. In none of these cases is it needful to suppose a seat is alluded to. Most likely the Israelites sat on mats, or on the ground, much

as the Turks do to-day. The chair is not really mentioned in the scriptures at all. There is, however, a Hebrew word (*kisse*) which is translated once as *stool*, seven times as *seat*, and over one hundred times as *throne*. We first find this word used of Pharaoh's throne. It is also used of the seat on which Eli sat (1 Sam. i. 9: 1 Sam. iv. 18). This could not have been anything more than a stool, for Eli could not have fallen backward either from a chair or throne. No doubt it was a stool that was placed in the little chamber by the Shunammite for Elisha. From small beginnings great things rise, and no doubt from the judge's stool, the king's throne came; in time a very elaborate and beautifully-carved structure, all of ivory, overlaid with the best gold, with arms on either side, a lion standing at each side, and six steps leading up to it, with a lion on each side of every step (1 Kings x. 18-20).

Although chairs do not seem to have been used in Israel, they are frequently represented on the Egyptian monuments. Wilkinson, in his "Ancient Egyptians," tells us :—"The house of a wealthy person was always furnished with chairs. Stools and low seats were also used, the seat being only from eight to fourteen inches high, and of wood, or interlaced with thongs; probably these corresponded to our rush-bottomed chairs, and belonged to persons of humble means. Many were made of ebony and other rare woods, inlaid with ivory. The legs were mostly in imitation of those of an animal, while others had folding legs like our camp stools."

THE COUCH OR DIVAN.

In later years the divan came into use, probably it was introduced from Assyria. The prophet Amos utters words of warning against those that dwell in Samaria in the corner of a bed, in the damask coverlets of a couch (iii. 12). He also speaks of others who lie upon beds of ivory and stretch themselves upon their couches. In the palace of Ahasuerus were beds of gold and silver (Esther i. 6). In Mark vii. 4 tables is in the margin "beds." One residing in Persia writes, "I have seen princes and nobles reclining and lolling on soft carpets, under the shade of their broad canvas awning stretched above the windows on a hot summer's day, supported by soft cushions, and pillows under their armpits."—C. A. BOWER.

A BRIDGE IN ABILENE.

IF we tarry long on the River Barada it is because of the interest that attaches to it from the earliest times. The bridge in the picture is not very far down the river from the spot represented in the last picture. It is near the village called *Suk-Wady-Barada* (Market of the River Barada), and probably represents an ancient Roman bridge repaired. It is rather narrow, and there is not the least trace of a wall, as you see; and even the approaches are getting worn away. They let things go like this in Turkish dominions now-a-days.

The figures, starting from the right hand, are first, the horseman holding Mrs. Jannaway's horse for her. Then Mr. Jannaway's horse is looking at him taking the picture. Then comes the editor of the *Children's Magazine* on the grey horse, and last comes Awad, the dragoman or guide, with a lot of things in his saddle bags. It would not do to have restive horses in places like this. Just a little beyond this place was the little Moslem school that some of you have seen in the picture; and it was here that Mrs. Jannaway's horse ran up the bank to school and threw her off. But she was not badly hurt, and soon got on again.

This place is in the middle of the district mentioned by Luke (ch. iii. 1), where he tells us that "Lysanias was tetrarch of Abilene." This Abilene and also Lysanias are mentioned by Josephus, Ptolemy, and many others since. Its name has been connected with Abel by tradition, and the tomb of Abel is believed by some to have been in the neighbourhood. Of course, this is only a pleasing fancy. In fact it seems to be due to a mixing up of names. In Hebrew *Abel* means meadow, or field. So *Abel-shittim* means "Meadow of the Acacias" (Num. xxxiii. 49). And *Abel-Mizraim* means, "Meadow of the Egyptians" (Gen. i. 11). But *Abel's* name was spelt differently (*Hebel*), and means Vanity, Vapour.

There are all sorts of curious blunders over names and places to be found in Palestine. In ancient times they had no concordances and dictionaries and good maps and cheap books like we have; and we blunder badly enough sometimes with all of them.

The cliffs and steep rocky banks that you see in the picture are full of rock-cut tombs dating from ancient times: and there are inscriptions here and there in Greek and Latin, which have been read as far as their dilapidated state would permit. One Roman one, speaks of some road-making having been done at the expense of the Abileni, so that we have here a kind of witness to the truth of the New Testament where it speaks of this district.

Above the bridge, on the distant side of the gorge, you see the rock all twisted into curved wavy lines. This is due to the action of earthquakes, when mountains get rent in pieces and twisted out of shape. This must have happened a *very* long time ago, and there are people who think that this contradicts Moses in Genesis and his account of the "creation." But this is not so. Moses is only speaking of the creation of the world with reference to Adam's race, and he refers to a previous time when the earth was "without form and void, and darkness was upon the face of the deep." How long ago our earth came into existence no man knows, and the Bible does not say. It was evidently a very long time ago, as a close study of the earth must convince us. But we need never be frightened of those who say that nature contradicts the Bible. It never really does. Men speculate and make mistakes; but the Bible goes on, and nature goes on; and Christ will come and explain all. He was in these parts once, and then his name was scarcely known there or anywhere. Now it is different. Hereafter it will be still more different, when "the nations are his inheritance and the uttermost parts of the earth his possession."—Ed.



A BRIDGE IN ABILENE.

CONVERSATIONS ABOUT THE TRUTH.

BETWEEN A FATHER AND HIS CHILDREN.—No. 12.

Eva.—We finished about Abraham last time.

Father.—Yes, we got to the time when he was laid in the grave. When a man is laid in his grave, he is finished till the resurrection.

William.—Not all men. Christ rose and he raised Lazarus.

F.—Yes, but I mean in the ordinary course of things. Of course, if Christ had not risen, we should have had no hope at all of getting out of the grave ever. Can you tell me who came after Abraham?

E.—Isaac.

F.—Who was Isaac?

E.—Abraham's son. Was he very sorry when he was left alone, poor little boy?

W.—He was not a boy when Abraham died.

E.—Wasn't he?

W.—No.

E.—Was he a man?

F.—Yes, he would be 75 years of age.

E.—Oh, what an old man! I thought he was Abraham's little boy.

F.—He was at one time; but you know people don't always keep little. You are a little girl just now.

E.—But I shall be a woman some day.

F.—I hope so.

Leo.—And I shall be a man.

F.—Yes, I hope *you* will be a man of Christ and *you* a woman of Christ. If you do not belong to Christ, you will not long be anything.

E.—Was Isaac a man of Christ?

F.—Yes.

W.—How could that be when Christ was not born?

F.—Isaac knew that Christ was coming, and looked to him as his Lord the same as David did.

W.—Does it say so in the Bible?

F.—Jesus says that Abraham saw his day and was glad, and, of course, Abraham would teach Isaac.

W.—Oh, I see. What did Isaac do when Abraham died?

F.—He took charge of all that had belonged to Abraham. Abraham left him all that he had, so that Isaac was very rich.

W.—Did he stay at the same place?

F.—For a while, he stayed at Lahai-roi: By and bye a famine came.

E.—What is a famine?

F.—When there is no food for anybody. And then Isaac thought he would go down to Egypt the same as Abraham had done; but the word of God came to him not to go to Egypt, but to stay in the land. So he went to Gerar, where Abimelech was king of the Philistines, and he stayed with him.

W.—Didn't he stay in the land as God told him?

F.—Yes, Gerar was in Canaan. He stayed a while with Abimelech; but the Philistines grew afraid of him and wanted him to go away.

E.—Why?

F.—Because he was so great and prosperous. God blessed him in all his affairs. He had very large flocks of sheep and herds of cattle and a great many servants. He had grown so great and mighty, that Abimelech said he had better go away to a place of his own.

E.—Did he go away?

F.—Yes. He went to a valley where there were some wells that his father Abraham had dug. The Philistines had filled them up, and Isaac's servants dug them again.

E.—Did the water come?

F.—Yes, but the people of the place said the water was theirs, and would not let Isaac use it.

E.—What did Isaac do?

F.—He went away to another place and dug another well.

E.—Did they let him use that one?

F.—No: They strove with Isaac's herdmen about it, so Isaac moved to another place and dug another one, and no one troubled them about that one, so he called it Rehoboth, which means *room*, because he said God had made room for them in the land.

E.—Had Isaac any boys and girls?

F.—He had two boys—Jacob and Esau.

E.—Hadh't he any girls?

F.—No.

E.—Were the boys good?

F.—Jacob was good.

E.—Wasn't Esau good?

F.—Well, he wasn't the sort of a boy that God loved, but Isaac liked him.

E.—Why did Isaac love him?

F.—Because Ishmael got ready such savoury dishes after he had been out hunting.

E.—What did he hunt?

F.—A kind of small deer. The flesh of it was called venison.

E.—How did he catch them?

F.—With his bow and arrow.

E.—Did he shoot arrows and kill them?

F.—Yes; and then brought them home, and stewed the flesh in vegetables that Isaac liked.

E.—Didn't Jacob go out hunting?

F.—No; Jacob was a plain quiet man. He lived in the tents, and looked after the cattle.

E.—Didn't Isaac love him?

F.—Oh, yes; but he loved Esau more, and Rebecca, their mother, loved Jacob.

W.—He shouldn't have loved one more than the other.

F.—Well, not exactly, perhaps; but it is not easy to love those who are not very good so well as those who are.

W.—But Isaac loved the one that was not good.

F.—Yes; it only shows that the fathers had their faults. No one is perfect but Christ. Something happened one day that shewed Esau was not the best.

W.—What was it?

F.—One day, Esau came in from hunting, very tired, and almost like to faint for hunger. Jacob had got ready some porridge for himself, and Esau asked Jacob to give him the porridge. Jacob said he would give it to him if he would give up his birthright to him.

W.—What was that?

F.—Well, Esau was the oldest, and it was always a rule that the oldest should succeed his father, and get all that belonged to him when his father died. This was called the birthright, because it was a right that comes from being born first. Jacob was born second, and he now asked Esau to give the birthright to him if he gave him the porridge.

W.—Did Esau do it?

F.—Yes; he said he was like to die, and that the porridge would do him more good than the birthright, and so he bargained it away for the porridge.

W.—Was that bad?

F.—Well, a wise man would never have thrown away future position and wealth for a present gratification. Therefore, Esau stands in the New Testament as the representative of those people who prefer the present world to the glory that is to come at the appearing of Christ. Isaac and Rebecca's likes and dislikes came out strongly at the last.

W.—How?

F.—Well, Isaac was getting very old. His eyes were dim, so that he could not see, and his strength was failing him, and he felt within himself that the time was drawing near for him to die, so he wanted to give his parting blessing to his boys.

W.—What is that?

F.—Well, to bless them before he died.

W.—What is it to bless? Is it to speak kindly?

E.—It is to wish good things.

F.—True; but as regarded the fathers, there was more than good wishes in what they said. If we express a good wish concerning any one, it may never come to pass; but the fathers of old were prophets. The Spirit was with them, and their good wishes or bad wishes came true.

W.—How did their good wishes come true?

F.—Well, God made them come true. We cannot give a better reason than that. Because God made their good wishes come true, it was a great thing to get their blessing. Isaac wanted to give the principal blessing to Esau, but Rebecca made him give it to Jacob, without Isaac knowing it.

W.—Without knowing it?

F.—Yes. Isaac told Esau to go and hunt for venison, and cook it in the way he liked it, and bring it to him, that he might bless him before he died. Rebecca heard Isaac telling Esau to do this, and she went and got ready a kid in the way that Isaac liked the venison done, and told Jacob to put Esau's clothes on, and to take the meat to Isaac, and say he was Esau.

W.—That was not right, was it?

F.—No; but it seems to have been the providential way of turning Isaac's blessing away from Esau, on whom God did not intend it should descend.

W.—Did Jacob do what Rebecca told him?

F.—Yes; he took in the meat, and said he was Esau, and had come with the venison.

W.—Didn't Isaac know him?

F.—Well, he thought it was Jacob by his voice, but when he asked him to come near,

he felt and smelt his clothes, and thought it must be Esau after all.

W.—Did he bless him?

F.—Yes; after he had eaten the meat and drunk the wine, he lifted up his hands and blessed him, and said he would be chief at the last.

W.—What did Esau say?

F.—Esau was out at the time, but when he came home with the venison and found that Jacob had stolen the blessing, he was so angry that he was ready to kill Jacob, but said he would wait till Isaac was dead.

W.—What did Isaac say?

F.—He was much agitated, but said it could not be altered—that Jacob would be blessed. He blessed Esau also, but said that Jacob would be higher than he.

W.—It is strange that Jacob should be blessed after he told a lie.

F.—The lie was Rebecca's. It was providentially used in bringing the blessing into the right channel.

E.—Will Rebecca be in the kingdom?

F.—Very likely.

E.—Will liars be in the kingdom?

F.—God forgives the sins of His people when they pray to Him.

E.—Did Rebecca pray?

F.—Very likely.

L.—I hope she will be in the kingdom.

W.—Did Esau kill Jacob?

F.—No, his mother sent him far away to her father's house in Padanaram; but we shall hear about that next time.

TRUE LOVELINESS.

You say you're not pretty, and you are afraid
That nobody loves you, dear little maid;
For people whisper with lips acurl,
As you pass by, "What a plain little girl!"
Ah well dear, if you mope and fret,
Your little plain face will be plainer yet.

Let me tell you the secret without delay
Of growing beautiful day by day.
'Tis a secret old as the world is old,
But worth in itself a mine of gold:
Beauty of mind is beauty of face,
For inward sweetness makes outward grace.

There is the secret simple and true,
Now prove what its wisdom can do for you.
Fill up your heart with thoughts most sweet,
Bidding all others at once retreat;
And these sweet thoughts will grow like seeds
And bloom into beautiful words and deeds.

And soon, very soon, they will leave their trace
Of loveliness on the plainest face;
The lines will be softer on cheek and brow,
Bright smiles will shine where tears are now,
Your eyes will sparkle and some blest power
Will make you lovelier every hour.

Just try it, my dear, begin to-day
To do kind things in the kindest way—
To kindly think and to kindly speak,
To be sweet tempered, gentle and meek.
Then never again need you be afraid
That nobody loves you, sad little maid.
Opinions will change with a pleasant whirl,
And all will think, "What a charming girl!"

CURIOUS DISSECTION OF THE OLD AND NEW TESTAMENTS.

	In the Old Testament.	In the New Testament.	Total.
Books	39 ...	27 ...	66
Chapters	929 ...	260 ...	1,189
Verses	23,214 ...	7,959 ...	31,173
Words	592,439 ...	181,258 ...	773,697
Letters	2,728,100 ...	838,380 ...	3,566,480

(Apocrypha, Chapters 183, Verses 6,081, Words 152,185).

The middle chapter and the least in the Bible is Psalm cxvii.

The middle verse is Psalm cxviii. 8.

The middle line is 2 Chronicles iv. 16.

The word "and" occurs in the Old Testament 35,543 times, in the New Testament 10,684 times.

The word Jehovah occurs 6,855 times.

OLD TESTAMENT.

The middle book is Proverbs.

The middle chapter is Job xxix.

The middle verse would be 2 Chronicles xx. between the 17th and 18th verses.

The shortest verse is 1 Chronicles i. 25.

NEW TESTAMENT.

The middle book is 2 Thessalonians.

The middle chapter would be between Romans xiii. and xiv.

The middle verse is Acts xvii. 17.

The shortest verse is John xi. 35.

Ezra vii. 21 contains all the letters of the alphabet.

2 Kings, xix. and Isaiah xxxvii. are alike.

The above calculation is said to have taken three years to complete. The Jews were great at this sort of thing. They had memory words and phrases to denote the number of verses, chapters, and divisions in each book. They were extremely careful to copy the scriptures correctly; but mistakes were sometimes made.

THOUGHTS FROM THE AUSTRALIAN BUSH.

No. 3.

DEAR LITTLE FRIENDS,—When last I wrote to you, it was about the great changes that took place in the bush, and how out of it all there came the clover, with its green leaves, and sweet round flowers, with the reasons why it was the best of them all; and I said it was an evolution; so now I am taking another word to talk about—"perpetuate," meaning "to go through a path; not to stop short." Of course, you want to know why I have chosen that, and its connection with the clover. Well, when thinking of the clover, and how the trees and plants had all given way before it, and how it enriched the soil, there came the question—How long will the clover last? and why? and how?

Why! what a lot there is to find out if we will only look about. We started at that piece of ground all clay and sand, and got as far as the clover plants springing up; but if they are not taken care of, they will not get through all the pathway to the seeding time; for there are lots of weeds ready to take possession of the soil, and squeeze or smother the little clover plant, so a great deal depends upon the gardener, whether his name is "Loving Care" or "Indifference"; for while God is the great Husbandman, we are the workers under Him. The garden is our life, and the clover plant is the Word which we have heard, beginning to grow.

If our name should be "Indifference," we will not trouble to water it (careful attention at Sunday School), or pull up the weeds (check wrong thoughts or wrong-doing), and the sweet little plant will die, and there will not be any seed formed to spring up again; but if the clover has sprung in the garden of "Loving Care," it has quite a different experience: the weeds are looked for, and gently taken out, lest in the uprooting the precious rootlets are destroyed. But while it is gentle, it is none the less thorough, lest like the sorrel they shoot up again, when and

where least expected. Not only are the weeds taken out of this garden, but every opportunity is given for the seedling to gain the moisture and sun so necessary to proper development; and after a while the flower stem rises with its ball of florets or little flowers, all ready for the bees (God's workers) to fertilize, and this is where our word comes in, for unless those florets get fertilized, there will be no seed to "spring again," and perpetuate it.

Are you waiting to hear what it is that happens in the fertilizing? In case you are, I will explain. If you take those clover florets you will find them each shaped like a tiny sweet pea; and if you have learned the names of the parts of the flower, you will know what they are for. The part we are interested in now is the "stigma," the part prepared to receive the pollen (that is the wonderful powder which causes the seeds to swell and ripen).

In the days of the apostle Paul the people of Berea were said to be more noble than the Thessalonians, because they showed themselves to be an example of this. Now, going back to our own particular garden, remember I have said that the clover was "the Word" which we had heard, beginning to grow. The flower shows that we have some faith: how are we to show its fruits? By having minds receptive of the wonderful Life-giver. "The words I have spoken unto you are spirit and are life." "He that believeth and is baptised shall be saved." The believing and being baptised is our fertilising, and now, like the clover, we can bring forth seed or fruit, of which you have a list. It is called the fruit of the spirit, because they come to us from God by the Spirit. "Holy men of God spake as they were moved by the Holy Spirit." So if we follow the lesson of the clover, we will find that we shall be perpetuated, go right through the path until we come to Jesus, and are made like him.

M. G.

BIBLE PUZZLES, ETC.

SQUARE WORD.

1. The name of the father of a king.
2. To mind "a fruitful thought" I bring.
3. The name by which a prophet first was known.
4. An instrument of music last is shown.

(C. A. Bower.)

RIDDLE.

In a garden was laid a beautiful maid,
As fair as a rose in the morn.
She lived a long life; was maid, mother, and wife;
Yet expired before she was born.

(Selected).

QUESTIONS.

59. What king was murdered in his bed in the middle of the day?
60. On what occasion did a Hebrew prophet, one who has left no poetic or other writings behind him, ask for music before prophesying?
61. What English verb is sometimes used with the sense of "to permit" or "allow," while at other times it means "to hinder" or "prevent"? Give all the instances you can find having the latter meaning.
62. Mention a quotation in the New Testament where the exact place in the Old Testament from which it is taken is named.
63. Which of the twelve tribes suffered the greatest loss of numbers during the sojourn in the wilderness?
64. Which is the only one of the judges of Israel whose grandfather's name is given?—(Selected.)
65. How many times is the mile mentioned in the Bible? What is said about it?—(A.B.)
66. What verse in the Old Testament contains the only Biblical mention of two articles of modern wearing apparel for men? What are the articles?—(A.B.)

ANSWERS TO BIBLE PUZZLES.

Acrostic, page 77.—

L o t
A b i g a i l
Z a r e p h a t h
A b r a h a m
R a b b o n i
U z z a h
S i m e o n

Jumbled Places, page 77.—

- 1, Seir; 2, Shur; 3, Elah; 4, Ziph; 5, Ekron; 6, Tekoah; 7, Lebanon; 8, Beersheba; 9, Ephraim; 10, Tarshish; 11, Tiberias; 12, Syracuse; 13, Syene; 14, Gerar; 15, Sorek; 16, Egypt; 17, Gibeon; 18, Kadesh Barnea; 19, Galilee; 20, Shechem, Meshech; 21, Moab; 22, Tanis; 23,

Perga; 24, Tubal.—(In last issue an "e" dropped out of 12, and got slipped into 5. The resulting misprints, in numbers 5 and 12, were pointed out by several. Marks have been allowed in all cases, whether answered or not.)

Square Word, page 77.—

P A L M
A S I A
L I O N
M A N E

Letter Change, page 77.—Sihon, Sidon, Simon, Sion.

For Scholars over Eight, page 77.—

1. Man-ass-eh.
2. Ben-jam-in (Ben is three-fourths of Bent).
3. Dan (half of Daniel).
4. Nap-h-tal-i (tal is three-fifths of Italy).

Several Names in One, page 77.—JONADAB, NADAB, JONA, JOAB, DAN.

BIBLE HIDE AND SEEK. ANSWERS.

March-April number, page 67.—

PERSON.—Demetrius.

PLACE.—Plain of Dura.

THING.—The cloth with which Hazeal smothered Benhadad.

THE SUNDAY SCHOOL LESSONS.

JOSHUA.—CHAPTER XI.

The teacher should use a map. Many of the places named are not unknown, others are marked on any good map. Hazor, which was ten miles west of the waters of Merom, was afterwards allotted to Naphtali. Dor was on the Mediterranean border of Asher and Manasseh. The waters of Merom, afterwards called Lake Huleh, are seven feet below the Mediterranean. By Chinneroth (verse 2) I understand the Sea of Chinneroth, also called the Sea of Galilee and Lake Gennesaret. It is a pear-shaped sheet of fresh water, 12½ miles long by 7½ broad at its greatest breadth. It lies 682 feet below the level of the Mediterranean Sea. Chinneroth means a harp or lyre.

After rising in Mount Hermon the river Jordan passes through Lake Huleh, rushes impetuously down to the Sea of Galilee, then through a deep and intensely hot valley 66 miles long, called the Arabah, into the Dead Sea (sometimes called the Salt Sea), 1,292 feet below the Mediterranean. The Jordan is nearly 100 miles long, it is from 90 to 100 feet broad, and 3 to 12 feet deep.

Houghing the horses makes them lame and useless. Burning the chariots would be equal in its effect to the destruction of Britain's fleet.

The ancient Britons attached scythes to their chariot wheels. This is said to have been the invention of Cyrus. He lived about 1,000 years later than Joshua. Cities, kings and people were destroyed and the spoil divided. The subduing of the land is supposed to have taken five years.

The Anakim were giants. Their fathers had frightened the ten spies nearly 45 years earlier. Little children like to hear about giants. Many of our giant stories go back to David and Goliath. Probably he was over three yards high (see 1 Sam. xvii.). One who had six fingers and toes is mentioned (2 Sam. xxi. 18-22).

CHAPTER XII.

This chapter contains a list of the kings who were smitten, whose land the Israelites took, east and west of the Jordan. Thirty-one kings are mentioned on the west side of Jordan. We notice Jerusalem was known by name and had a king over it at this time.—The city was taken but not the fortress (see Judges i. 8, 21; Joshua xv. 63). It was called the stronghold of Zion, and was taken in David's time (1 Chron. vi. 11). Joab was the first up and was rewarded by being made captain over the host.

CHAPTER XIV.

Joshua was now an old man, and Israel had not yet entered into full possession of the land. He was therefore instructed to allot the remaining portions to the nine-and-half tribes (xiii. 7). It will be interesting to mention some of the more noted cities and a few facts connected with them. Hebron was formerly known as Kirjath Arba. Abraham, Isaac, and Jacob, Sarah, Rebekah, and Leah all lie there in peace waiting the resurrection (Gen. xlix. 31). Here David reigned seven-and-a-half years. Other places of interest are Mahanaim in Gad, where the angels met Jacob (Gen. xxxii. 1.) In Judah was the valley of Achor, where Achan was stoned (Joshua vii. 26). The valley of Hinnom, where Moloch was worshipped and children sacrificed. It was defiled by Josiah (2 Kings xxiii. 10). It is the

Gehenna of the New Testament, translated Hell in about a dozen passages of our version. Caleb now entered into his possession, in accordance with the promise (Numbers xiv. 24).

CHAPTER XVII.

In Manasseh SHECHEM lay in the valley between Ebal and Gerizim, seven miles south of Samaria. In this place Joseph was buried; the revolt of the ten tribes broke out (1 Kings xiii.). Here Christ stayed two days (John iv. 5). The valley of Megiddo was also called the vale of Esdraelon and the valley of Jezreel. The Canaanites had iron chariots, but were defeated by Barak and Deborah. It is said this valley could contain all the armies of the world. Mount Tabor is by some thought to be Armageddon (that is the hill of Megiddo). Others take the word to mean Hill of Slaughter. We have also Mizpeh in Benjamin (Gen. xxxi. 49) Mount Carmel in Asher, the scene of Elijah's conflict with the prophets of Baal (1 Kings xviii. 19). Beersheba in Simeon the southern limit, and Leshem or Laish, afterwards called Dan, the northern limit of the land. Joppo in Dan is the Joppa of Acts ix. 36, and the Jaffa of to-day, famous for its wonderful orange groves.

SHILOH, about 20 miles north of Jerusalem, 11 from Shechem, was the home of the Ark until it was captured by the Philistines. The place was beautiful, but of no importance apart from the Ark. It soon fell into obscurity. In 1838, the ruins were discovered. There is a hill here, which has been levelled, 412 feet long, 77 wide, upon which, in a rough stone wall enclosure, the ark is thought to have stood. Psalm lxxviii. verse 10, 67 to 69, celebrates the pitching of the Ark in Zion, while in Jeremiah vii. 12, God warns iniquitous Judah to remember the fate of Shiloh.

CHAPTER XXI.

The following very useful table will show how the Levitical cities and Cities of Refuge (R) were portioned out:—

Aaron's Sons.	City of Refuge.	Name of Tribe.	No. of Cities.	Totals.	
1. Kohathites (The Priests) verses 4, 19	.. R	Judah and Simeon	} verses 9-16 9	13	
		Benjamin			.. 17-18 4—
Kohathites ("the rest") verses 5, 26	.. R	Ephraim	verses 21-22 4	10	
		Dan	23-24 4		
		Half Manasseh (West)	verse 25 2—		
2. Gershonites verses 6, 33	Isaachar	verses 28-29 4	13	
		Asher	.. 30-31 4		
		Naphthali	.. verse 32 3		
		Half Manasseh (East)	.. verse 27 2—		
3. Merarites verses 7, 40	.. R	Rouben	verses 36-37 4	12	
		Gad	.. 38-39 4		
		Zebulun	.. 34-35 4—		
Cities of Refuge	.. 6	Levitical Cities 48	48	

Thirteen of the forty eight Levitical cities were for the Priests and were situated in the three tribes of Simeon Judah and Benjamin This shows that God controlled the disposal of the *lot* with a view to the time when Jerusalem should be the capital and centre of Israel's worship Verse 43 God gave Israel the promised land but not under the Abrahamic Covenant it was the Mosaic Covenant Verse 45 The use of the words house of Israel point to the various promises made to the whole twelve tribes through Moses

CHAPTER XXII

As the Canaanites were now either destroyed or tributary, there was no need to keep the two and a half tribes from their homes any longer Joshua dismissed them with a blessing and an acknowledgment of their faithfulness Departing to their homes they began to be afraid the river Jordan might be looked on as the natural boundary of Israel and their children regarded as outside the land and the covenant

These things were not thought of when they first clamoured for the land so suitable for cattle They built a huge altar Their action was misunderstood but perhaps they were touched by the offer of the other tribes to redistribute the land west of Jordan so as to provide them with a portion Anyway, all ended happily and the huge altar was regarded as a witness heap—a kind of 'Galeed' and 'Mizpah' (Gen xxxi 47 49)

CHAPTER XXIII

An exhortation and a warning Evidently Joshua knew there would be a falling away There was no strong man to whom he could commit the charge

I am going the way of all the earth True of all of us May we be like Joshua He was faithful as a servant and faithful as a leader

CHAPTER XXIV

Here, at Shechem Joshua solemnly recounts God's mercies toward them beginning with the call of Abram He calls upon them to make a final and lasting choice a choice which all the children will have to make some day—whom they will serve We say as he did As for me and my house (as far as we can control matters) we will serve the Lord The book was deposited under an oak—probably the oak Gen xii 6 (not plain) where Abram dwelt and Jacob hid the idols of Rachel and his sons (Gen xxxv 4)

Notice the character of the Lord—holy and jealous He asks for whole hearted service at our hands Let us give it

C A BOWER

INTELLIGENCE.

SOUTH LONDON—*Brixton Hall Acce 1 m* On Good Friday April 17th there was the distribution of prizes to the successful competitors in our annual Scripture Examination Brother Frank Junnaway was the President for the day The proceedings commenced at 3 30 p m and after a hymn and prayer the first hour was occupied by the scholars of the various classes who gave some specially selected recitations in a remarkably clear and out-spoken manner After tea our President in his usual humorous quaint and original manner handed the prizes to the successful scholars and the joy and pleasure depicted in their faces as he gave them the well earned prize coupled with words of encouragement was a sight not easily forgotten After the prize giving the scholars brethren and sisters and many interested friends were regaled by a cinematograph of specially selected pictures At the conclusion each scholar in our school was given a useful present as a memento of our annual gathering and thus ended one of the happiest enjoyable and most profitable days we have ever had and we cannot but uplift our hearts in gratitude and thanksgiving to Him from whom every good and perfect gift doth come—J HATTON Supt —[An excellent programme with a picture of a little School in Syria accompanies this communication—Ed C M]

STOCKPORT—*School in the Meeting Room Truro Dale 9 30 p m*—Our Sunday School numbers between 30 and 40 scholars who had their annual treat and prize distribution on New Year's Day After tea the scholars gave a number of hymns and anthem selections some from the hymn book and some from other sources with selections from the scriptures all expressive of The hope of Israel and arranged by some of our brethren About 14 prizes were given all except to the youngest being Bibles Hymn Books or works on the truth This is a principle which we have adhered to for some time for although some of the books may be beyond the understanding of those who receive them at the time they are given we hope and intend that they shall be appreciated later when ordinary books have lost their attraction—S F WILSON (This intelligence has been held over from last issue—Ed)

MASON (TEX, U.S.A.)—Almost five years has elapsed since we organised a Christadelphian Sunday School at this place and though we have met with many obstacles and drawbacks through the mercy and goodness of our Heavenly Father we are still permitted to continue the good work The result of our labours has been encouraging 13 who were members of our Sunday School during that time have obeyed the truth and several others are gaining a knowledge of the saving truth We consider our Sunday School a very important work of the truth as the soil (young minds) has not been poisoned by the thorns and noxious weeds that choke the word and cause it to become unfruitful We are much pleased with the *Children's Magazine* and would like very much for its visits to be made monthly instead of bi monthly—ARTHUR WOLFL Sec

TWELVE GOOD RULES OF KING CHARLES I

- 1 Urge no healths
- 2 Profane no divine ordinances
- 3 Touch no State matters
- 4 Reveal no secrets
- 5 Pick no quarrels
- 6 Make no comparisons
- 7 Maintain no ill opinions
- 8 Keep no bad company
- 9 Encourage no vice
- 10 Make no long meals
- 11 Repeat no grievances
- 12 Lav no wagers

T P

[Excellent but he did not live up to them The substance of them all is contained in God's commandments in the Bible Are we living up to these?—Ed]

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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