



PUBLISHED BI-MONTHLY,

ON THE

*SECOND THURSDAY OF THE MONTH.*

EDITED BY C. C. WALKER.

TERMS:—Annual Subscription in Britain and her Colonies, 2s. 6d.; in the United States, Sixty-five Cents. Single Copies, in Britain, 5d., post free. (Parcels of twenty copies and over, sent carriage free in Britain, at 4d. per copy.)

BIRMINGHAM :

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

1910.

## NOTES.

SUMMARIES sent in by:—Dorothy Crumplen (12), Herne Bay; Florrie Sykes (13), Lichfield; Florence Whittingham (10), Warrington; Mabel Sharpe (13); Margaret Lake (14); Orelia Thomas (13); Cyril Roberts (9); Wilfred Sanby (13); Minnie Kostrovitzski (15); Bessie Roberts (12); Richard Brooks (13); Horace Brooks (12); Ruth Lewis (13). The first three take first, second, and third prizes.

MARKS.—HAROLD HATHAWAY (12), 35; ELSIE WHITE (12), 36; MARGARET LAKE (14), 29; FLORENCE WHITTINGHAM (10), 13; JAS. WHITTINGHAM (12), 29; FLORRIE SYKES, 15; BESSIE ROBERTS (12), 30; CYRIL ROBERTS (9), 30; AMY CARR (11), 32; HELEN STOCKS (9), (assisted) 30; ORELIA THOMAS (14), 38; RICHARD BROOKS (13), 36; HORACE BROOKS (12), 36; EVELYN IRWIN (14), 36; LUCY BUTLER (10), (assisted) 35; JESSIE WALLIS (12), (assisted) 16; FRANK COWLISHAW (12), 35; FRITZ MICHELbacher (13), 36; HORACE BATES (8), (assisted) 35; F. J. COX (10), 35; MAY FIDLER (14), 29; WINNIE JORDAN (13), 12; EMMA JORDAN (10), 10.

PRIZE-WINNERS AND MARKS FOR THE YEAR.—Highest possible number, 275. *First Prizes*:—EVELYN IRWIN (14), California, 258; FRITZ MICHELbacher (13), Huddersfield, 253; ELSIE WHITE (12), Birmingham, 239; FRANK COWLISHAW (12), Rugby, 227; ORELIA THOMAS (14), Manchester, 226; HAROLD HATHAWAY (12), Birmingham, 221; AMY CARR (11), Hapton, 213; MARGARET LAKE (14), Manchester, 206.

*Second Prizes*:—RICHARD BROOKS (13), 195; HORACE BROOKS (12), 191; both of York.

*Third Prizes*:—MAY FIDLER (14), 186; JAS. WHITTINGHAM (12), 183; F. J. COX (11), 178; BESSIE ROBERTS (10), 176; CYRIL ROBERTS (9), 173; HUBERT STOCKS (13), (assisted) 184; HELEN STOCKS (9), (assisted), 217; HORACE BATES (8), (assisted), 129; LUCY BUTLER (9), (assisted) 125; JESSIE WALLIS (12), (assisted), 160.

SUMMARY OF CONVERSATION (pages 91-93).—Israel encamped at Rephidim, after Moses met his wife and two boys. Unfortunately, no water was near, so the people grumbled at Moses. By God's order, Moses took his rod and the elders of the tribes, and went to a rock near the camp. Moses struck the rock, and water gushed out and quenched the people's thirst. Whether for punishment or not for complaining it is not said, but war was declared between Amalek and Israel. Three months after their departure from Egypt they encamped about Mount Sinai. God had said to Moses that Israel should serve Him on that mount (Ex. iii. 12). Moses went up Mount Sinai, and God said if Israel would obey Him He would make them a great nation for Himself. The mount was covered with cloud and fire, and shook like an earthquake, while a trumpet sounded louder and louder. Israel were afraid at the thunder and lightning, and stood afar off. The people heard God speak ten commandments to Moses. Moses wrote them down on stone, read them to the people and offered sacrifice. Afterwards Moses, Aaron, Aaron's sons, and seventy old men of the congregation were allowed to see God (an angel). Paul says Moses himself was afraid of the sight. Aaron was to be appointed high priest.—DOROTHY CRUMPLEN, age 12 years, 40, Mortimer Street, Herne Bay, June 8th, 1910.

REMARKS AND CORRESPONDENCE.—Letters of thanks for Summary Prizes from IDA BOUTLON and GLADYS HAMPTON. GLADYS was in bed with a bad scald, and so had time to read her book. We hope she is quite well before this. IDA may send another poem later. It will be welcome if it is as good as the last. Three regular prizewinners, MARGARET LAKE, ORELIA THOMAS, and FRITZ MICHELbacher, write that they are now 14 and cannot go on with the puzzles. We are sorry to lose them from that list, but hope to see their Summaries as usual. It is a beautiful thing to be 14 years old in such a wonderfully interesting world as this, and with the hope of seeing it made even more delightful by the removal of all its ugliness caused by sin. FRITZ's sister MOLLIE is going to take his place in the Puzzle list. May she be as successful as her brother. Another letter is from JAMES WHITTINGHAM, who has many examinations to pass. Don't over-do your brain, JAMES, at the expense of your body. Take plenty of open air exercise, and stand and sit up straight. Then another from California, from HELEN STOCKS, apologising for Hubert, as he has to work on the farm, and cannot do as much at the puzzles as he would like. Perhaps he will have more time in this new year of our Magazine just beginning. WALTER HARDY thinks the Puzzles are too difficult. Well, Walter, there would be no credit in doing them if they were easy. Perhaps they will be a little easier in this number. Do what you can, and leave the rest. One thing that makes the puzzles difficult for some of our readers, is that they do not think enough before they write. Take for an instance *Hide and Seek* in last issue. Some gave Amasa as the person. Those who answered so, could not have thought over the last two questions, for Amasa was not slain in battle and we are not told that he could run very quickly, while this is particularly said of Asahel. Again in the *Diamond*. One said, for number four, Leprosy, another Unicorn. A little thought would have made them see that both were impossible. One of the aims of these puzzles is to make you think correctly. Let everyone begin the new volume with the greatest care. If there is room in this number there will be a Bible alphabet, which will be a very easy way, as you will see, of gaining a lot of marks, perhaps 50. If it does not appear this time it will next. I mention this so that you may all include it among your puzzles. A new thing this month is a Charade. I will tell you that number one word is "Abel," number two is another name, and these two names put together make the name of the place described in the whole. This is the beginning of a new volume and the Prize-list will be found in the usual place. Some have missed first prizes by beginning on the second number of the Magazine instead of the first, and others by leaving out a number. Others have begun well and not continued; others have begun badly and improved. Here is a new volume and a new chance for all, except those who are past the age. Will every reader talk about our Magazine and try to get new subscribers? We want every Christadelphian boy and girl to take it, or at least every family,



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. 25.

JULY-AUGUST, 1910.

Vol. IX.

### A VISIT TO A BIBLE FAMILY—(Continued).

**I** HOPE, dear children, you are not growing tired of our many visits to Abraham. It is really a great privilege to be acquainted with him. I am sure you will not want me to tell you why. Yes, because he is so closely connected with God. There is much more to be learnt about him. Let us recall what we have already heard—each one of you think of something.

"Oh, he had lots and lots of baa-lambs and moo-cows and camels."

Quite true, Babs. Abraham was a very rich man. But his riches did not make him proud and high-minded towards God. Although he was rich, he was what the Scriptures call "poor in spirit." What is it to be poor in spirit?

"A person who thinks very little of himself in the presence of God and His requirements is 'poor in spirit'."

Yes, Mary, that is the idea. Abraham was always ready to humble himself to the dust before the word of God. Indeed, he spoke of himself as "but dust and ashes." You will

better understand Abraham's character when you are older and have learnt more about God's holiness and man's sinfulness.

Well, Tots, can you not tell us something about Abraham?

"He had a little baby boy called Isaac."

Yes, and Isaac did not remain a baby boy but grew big.

"I should have thought that Tots would have remembered something more important than that."

What Tots has told us, Bobby, is simple, but it is very important. If there had been no Isaac, there would have been no Israelitish nation and no Christ.

But see, we have arrived at Abraham's encampment, so we must leave off talking and pay attention to Abraham.

After an exchange of greetings the patriarch tells us that for a long time he and Sarah were childless. Yet, he says, God had promised them a son from whom a countless multitude of people should spring. Abraham further

relates how God made known to him a great many things that should come to pass in the future. Abraham goes through them as follows :

1. God promised that he (Abraham) and his seed should have the land of Canaan for an everlasting possession.
2. God made known that he would have to die and be buried before the time came for him to inherit the land.
3. God showed him that his descendants would suffer affliction at the hands of strangers in a land that was not theirs.
4. God declared that He would judge the nation that afflicted his descendants.
5. God promised that Abraham's seed should come back into the land of Canaan in the fourth generation.
6. God further made known that the land which He intended to give to his (Abraham's) seed extended from the river of Egypt to the great river Euphrates.

Abraham says that although he had no son he knew that God would be true to His word. He then relates how when he was a hundred years old, and Sarah ninety, God, in fulfilment of His promise gave them a son, and bade them name him Isaac.

The patriarch then tells us how God told him when Isaac was grown, to go into the land of Moriah and offer him for a burnt offering. Abraham says he obeyed, and when he had lifted the knife and was about to kill Isaac, God sent an angel who said to him : "Lay not thine hand upon the lad, neither do anything to him, for now I know thou fearest God, seeing thou hast not withheld thy son, thine only son from me." Abraham further tells us that the angel spoke to him a second time and said : "By myself have I sworn, saith the Lord, for, because thou hast done this thing, and hast not withheld thy son, thine only son : that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies ; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice."

Let us ask Abraham how he thought God would fulfil His promises after Isaac had been killed ?

Abraham replies that he thought God intended to raise Isaac from the dead (Heb. xi. 19). He says he never doubted about the promises being fulfilled. Now, children, this is wherein God was so pleased with Abraham. He did

not merely say that he believed God, he showed by his actions that he believed Him. God wants us to copy Abraham in this, and to show that we believe Him by what we do. How can children show that they believe God ?

"By learning their Sunday school proofs." "By behaving well at Sunday school." "By obeying their parents."

Yes, children, you are all right. In these and in many other ways you can show that you believe God. And you will grow into God-fearing ways if you think about men such as Abraham and take them as examples.

You know how it is at school—one bad boy makes many, because others follow his example. Now we want to reverse this. We want to set up good examples and follow them. If we follow Abraham, God will count us as his children and extend to us the blessings promised to his seed.

Having taken leave of our illustrious friend, children, let us resume our conversation. Each one was going to tell me something about him Bobby, will you continue ?

"All families of the earth are to be blessed in Abraham and his seed."

Good. And who is the seed through whom the blessing is to come ?

"Christ."

Very good indeed. But how do you know this ?

"Because I learnt it from one of my Sunday school proofs."

Perhaps you can repeat the proof for our benefit.

"I'll try—'Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is Christ.'"

Well said. So you see, children, that the promises were made to Abraham and to Christ.

"Is Christ to have the land of Canaan as well as Abraham ?"

Yes, dear children, and you may not have to die and be buried, as Abraham had to, before Christ is in possession of it.

Now, Mary, what can you tell me ?

"Abraham was promised the land for an everlasting possession."

Yes, and as a mortal man cannot possess anything for ever, what did this show would have to take place in regard to Abraham ?

"That he would have to be made so that he could not die."

Yes, Mary, the promise to Abraham of an everlasting possession involved the gift of eternal life.

C. H. J.

## BIBLE HIDE AND SEEK.—No. 23.

## A PERSON.

- Hide.*—I have thought of a person.  
*Seek.*—Man or woman?—Man.  
 Old or New Testament?—New.  
 Do we read of him before or after Christ's ascension?—Before.  
 Was he a prominent person?—No.  
 Did he occupy a high or low station in life?—It is not recorded.  
 Was he a good man?—Yes.  
 An apostle?—No.  
 Was he married?—It is not recorded.  
 Was he young or old?—He appears to have been old.  
 Had he anything to do with Christ?—Yes.  
 Did Christ speak to him?—No.  
 Was he associated with a miracle which Christ performed?—No.  
 Had he anything to do with any of the apostles?—No.  
 Is he brought before us upon several occasions in the New Testament?—No, only upon one.  
 Was he a rich man?—We are not told.  
 Is he mentioned on account of something he did?—Yes, and something he said.  
 Were his words addressed to Christ?—No.  
 Did they concern him?—Yes.  
 Was Christ present when he spoke them?—Yes.  
 Were they spoken in the temple?—Yes.

## A PLACE.

- Hide.*—I have thought of a place.  
*Seek.*—Old or New Testament?—Old.  
 Do we read of it early or late in Bible history?—At various stages.  
 Was it in Palestine?—Yes.  
 North or south?—North.  
 Inland or on the coast?—Inland.  
 Was it an important place?—It was the scene of several important events.  
 Was it the birthplace of some prominent person?—No.

- Did someone of note live there?—No.  
 Did someone of note die there?—Yes.  
 A king?—Two kings died there.  
 At the same time?—No.  
 Did they die natural deaths?—No.  
 Were they kings of Israel?—It depends what you mean by "Israel."  
 Did they belong to the Israelitish nation?—Yes.  
 Were they kings of Judah?—Yes.  
 Good kings?—One was good and one was bad.  
 Was a battle fought there?—Yes.  
 Were the Israelites victorious?—No.  
 Was the good king slain in the battle that took place there?—Yes.

## A THING.

- Hide.*—I have thought of a thing.  
*Seek.*—Old or New Testament?—Old.  
 Before or after the time of Moses?—After.  
 Time of the kings?—Yes.  
 Before or after the division of the kingdom?—Before.  
 Was it large or small?—Large.  
 Hard or soft?—Hard.  
 Was it heavy?—Yes.  
 Useful or ornamental?—Both.  
 Was it of great value?—Yes.  
 Did it belong to a king?—Yes.  
 King of Israel?—Yes.  
 David?—No.  
 Saul?—No.  
 Solomon?—Yes.  
 Was it a building?—No.  
 Was it something made by man?—Yes.  
 Was it made under Solomon's direction?—Yes.  
 Did he use it?—Yes.  
 Did anyone else use it besides Solomon?—Not while he was alive.  
 Are we told concerning it that there was nothing like it to be found among the other nations?—Yes.

## SCRIPTURE NATURAL HISTORY.

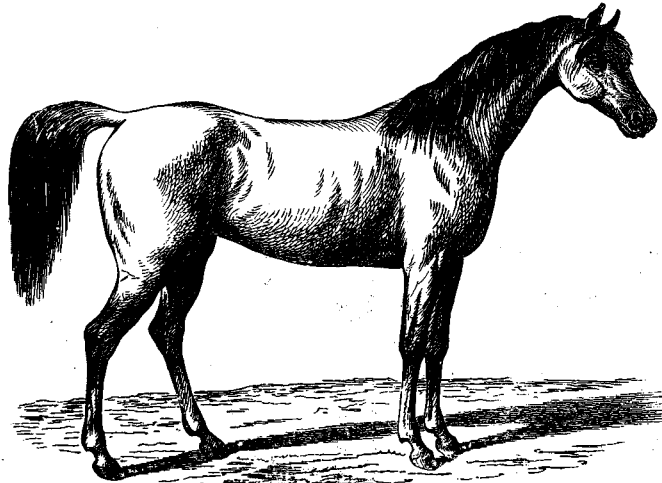
### THE HORSE.

**A**MONG the hundreds of different animals there are three that stand out as the friends and companions of mankind: the horse, the dog, and the cat. Of these the cat is not mentioned in the Bible at all, though it must have been quite familiar to the children of Israel while in Egypt, for the Egyptians worshipped the cat, and it was death or severe punishment to hurt or destroy pussy.

in Isaiah xxviii. 8, where the horse is spoken of as helping in the treading out of corn.

It is as a war-horse that the scripture treats of this noble animal, and in the book of Job we find one of the most beautiful and poetic passages describing the pride and beauty of the war-horse.

“Hast thou given the horse strength? hast thou clothed his neck with thunder? Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men. He



ARAB HORSE.

The dog is frequently spoken of in the Scriptures, but always in an unsympathetic way. In those days the dog was not what it is now, but was looked upon as an unclean beast only to be put up with because it was useful in clearing away carrion and garbage. Perhaps we shall have something about the dog another time.

The horse is often mentioned in God's Word, and always as a companion and helper of man, but as a beast of burden, or a farm animal, there is only one allusion, and that is

mocketh at fear, and is not affrighted: neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting” (Job xxxix. 19-25).

Reading this we can almost see the beautiful, impatient creature leaping at the trumpet calls, eager for the fray. In those old days war was not so terrible a thing for the horses as it is in these times of shells and artillery.

One of the most awful things on a modern battlefield is the shrieking of the wounded horses. It is seldom that a horse cries out; only intense fear and suffering can force them to do so. A man may spend his life among horses and never hear it. Only once has the writer of these lines heard it, and he never wants to hear it again. Loving pity for this intelligent and beautiful animal is not one of the least reasons for rejoicing in God's promise that there is coming a day when war shall be no more, and the horse shall no more be "prepared for the day of battle" (Prov. xxi. 31).

The earliest mention of the horse is about 650 years after the flood, when in the time of famine in Egypt the people brought their horses to Joseph in exchange for bread, and when Jacob was buried, in the funeral procession there were "many chariots and horsemen."

It is supposed that the horse came in the first place from Egypt and Arabia, but there are no wild horses now in any part of the world, except those that have descended from domesticated ones. In South America herds of wild horses roam, but they have come from the horses of the Spaniards who came there centuries ago. Many have swum ashore from wrecked vessels and run wild and free.

In the Northern Territory of Australia the wild horses are so plentiful that they have to be shot, and left for the crows to feed on. This seems a great pity, but they are not worth the trouble of catching and training, and they increase so fast that they must be killed so that the grass may be saved for the cattle and sheep. At least they have a happy life, and a quick and merciful death, which is more than can be said for most horses, particularly in cities. Often the sight of the horses slipping on the frosty stones of the city, or falling strained, overladen and abused by brutal drivers, brings up to the mind a vision of sunny plains and the picture of a wild eyed black stallion, glossy skinned, with mane and tail rippling and flowing in the wind, snorting like Job's war-horse, wheeling in pretended terror, and galloping at the head of his troop of mares and foals. Which would you rather be if you had to be a horse? Surely, the wild free unbroken thing. Of the horse as of other animals, it may be said

"Our human touch has on him passed,  
And with our touch, our misery."

The children of Israel were forbidden to multiply horses; and while they lived among the hills of central Palestine, chariots and horses were not of much use; but when the empire extended, the temptation was too great for Solomon, and he disobeyed in this matter, and brought many horses and chariots from Egypt (2 Chron. i. 16). The Hittites were strong in horses, and the nine hundred chariots of Jabin must have formed a splendid spectacle in their onset.

In all the warnings of the prophets, the horses of the invaders had a large place. Horses were the pride of the nations, and they trusted in them for safety and success. The word of God was against such confidence. "Some trust in chariots and some in horses, but we will remember the name of the Lord," says David. This was well pleasing to God, who declared that "a horse was a vain thing for safety," and that He took no pleasure in the strength of a horse, nor in the strong limbs of the athlete. That is, when they were depended upon, and God was forsaken. God does take pleasure in a man's strength, when it is found in the way of righteousness.

In symbol, vision, and imagery, the horse has a large place in God's word. When Elijah passed from earth in glory, he ascended in a fiery chariot, and when the eyes of Elisha's servant were opened, he saw the angelic chariots round the hill keeping guard over the prophet.

In Zechariah we have the interesting vision of the Red, Black, White, and Bay horses and the rider among the myrtle trees.

But in touch with Christ we have the most glorious visions of all. In his time of humility Jesus came riding upon an ass's colt; but what a picture is given to us, where we see a magnificent white horse in the opened heaven, and seated upon him the Lord himself, no longer on the humble ass, followed by a rabble, hailed by children, and going on to death, but as leader of the armies of heaven on white horses, the rider clothed in gleaming white, going on, not to death at the hands of the wicked, but to the destruction of the enemies of God.

And in the thousand years of peace that will ensue, the horses will take their places as helpers of man in the ways of usefulness. "A merciful man is merciful to his beast," says the proverb, and in that day of mercy the horse will have his share.—C. A. L.

## BIBLE GEOGRAPHY.

## I.

THE Bible has to do with time and space. You never read in its pages an allusion like that of the hymn which says:

Beyond the realms of time and space  
The saints' secure abode.

The inheritance of the saints, according to the Bible, is the earth. "The meek shall inherit the earth." "The righteous shall inherit the land, and dwell therein for ever" (Psa. xxxvii. 29). "The righteous shall be recompensed in the earth" (Prov. xi. 31). "Ask of me, and I shall give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. ii. 8). "The Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again" (Zech. ii. 12). "All the land which thou seest (Abraham), to thee will I give it, and to thy seed for ever" (Gen. xiii. 15). "No man hath ascended up to heaven" (Jno. iii. 13). "David is not ascended into the heavens" (Acts. ii. 34). "The heaven, even the heavens are the Lord's, but the earth hath he given to the children of men" (Psa. cxv. 16).

The Bible is unlike other so-called religious books in this striking particular—that it propounds a perfectly definite scheme of time and place in relation to salvation, whereas they do nothing of the kind. It is a case of divine truth *versus* human fables, and a study of Bible geography greatly helps one to see it and to appreciate God's truth. Indeed we cannot understand the truth apart from geography, although popular religion can get along very well without it, and is quite content to translate "land" into "sky" or "beyond the sky" in its interpretations.

The study of time is called chronology—from Greek words *chronos*, time, and *logos*, a discourse. It is more difficult than geography, and we shall not start on that in *The Children's Magazine*. But the study of geography is easier, and is very interesting and impor-

tant. It is called geography from Greek words, *ge*, the earth, and *grapho*, I write, because it is the description of the earth. There are different kinds of geography, according to the different ways in which you can describe the earth. If you wanted to describe the number and heights of the mountains, and the depths of the seas, and the number and lengths of the rivers, that would be one kind, and would be called physical geography, because it describes the physical features of the earth. But Bible geography is not of that kind: it does not tell us the depth of the Dead Sea or the height of Mount Ararat, but the Bible leaves us to find out these things for ourselves. But it does tell us where man was created, and what countries God has chosen in connection with His purpose. And when we get to know about these things we are struck with admiration of the wisdom and goodness of God, and our faith in His promises is greatly increased.

Bible geography has a natural order and development. It begins naturally in Genesis, and runs on to Revelation, the circle becoming wider and wider as mankind multiplies and replenishes the earth, and the purpose of God develops more and more towards that grand end, in which the whole earth shall be full of the glory of the Lord as the waters cover the sea. This purpose was early declared by God in Israel. Thus, when the spies disbelieved God (with the exceptions of Caleb and Joshua), God was angry, and the ten unbelievers "died by the plague before the Lord" (Num. xiv. 37). And although God pardoned the people at the intercession of Moses, yet he disinherited the whole adult generation, and their "carcasses fell in the wilderness." And God said to Moses: "I have pardoned, according to thy word. But as truly as I live, all the earth shall be filled with the glory of the Lord" (verse 21).

The earth from that day to this (from about 1,500 years before Christ) has been in steady progress towards that coming glory. Bible geography enables us to trace out the matter, and see how, from the days of Abram's coming out of Ur of the Chaldees into the Land



of Promise, to the days of Paul's long journeys through Greece and Asia Minor, and his long voyage to Rome, the name of God has been spread abroad, notwithstanding man's unbelief and disobedience, until now the earth is nearly ready for the return of Christ to judge the world and to set up the kingdom of God. Bible geography (learnt direct from the Bible) is not at all artificial. You do not find an angel learnedly explaining to Adam and Eve that the earth is a great globe of so many thousand miles diameter—and so on. Neither do you find one saying that it is a great flat plain of such and such dimensions. Adam just opens his eyes and looks around, and there is the beautiful earth out of whose substance he has been created. Over his head is the blue sky and round him are the trees and vegetation and the various animals, the fellow groundlings that the Lord God has made but not "in his own image." There are the rivers and streams, the sun, moon, and stars just as we see them to-day. And better still there are the angels to explain things to him, just as now we do not see them. (But presently we shall.) Adam was taught to talk, and one of his first performances was the naming of the animals (Gen. iii. 19), for "the Lord God brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature that was the name thereof."

We are told that these things happened in Eden:—"The Lord God planted a garden eastward in Eden, and there he put the man whom he had formed" (Gen. iii. 8). We must remember that Moses wrote Genesis some 2,500 years after the events here described, and that, speaking at that time, he was at some place westward of Eden. Eden was to him in the east or "eastward." And here we are at the outset faced with the questions, Where is Eden? Where is the garden of Eden? What is "eastward"? How did men first begin to describe their whereabouts? Why did the Lord God choose this particular part of the earth for the commencement of His purpose?

The answers to these questions we must leave over to the next number, and must conclude this introductory piece with the remark that the geography of the book of Genesis begins in Eden and ends in Egypt. It tells us how the world was peopled by the sons of Noah after the flood—how the great kingdoms of Assyria and Babylon arose—how God called Abram out from Babylonia to a land that He chose, and how in fulfilment of His declared

purpose God brought Abram's descendants down into Egypt, whence after the 400 years were expired (Gen. xv. 13) they were delivered by Moses.—ED.

Grumble? No; what's the good?  
If it availed, I would;  
But it doesn't, a bit,  
Not it.

Laugh? Yes; why not?  
'Tis better than crying, a lot.  
We were made to be glad,  
Not sad.

Sing? Why, yes, to be sure;  
We shall better endure  
If the heart's full of song  
All day long.

#### WORDS.

Words are very little things, but words show what is underneath.

Have you ever seen a ring of little corks floating on the top of some water, just to point out that the water underneath is very dangerous and deep? Those little corks are *very important*. They warn people as to what is down below.

So your little words are very important. They show what lies beneath. Sometimes our words show our hearts more than our actions. You see, we *think* more about what we *do*, but our words slip out so quickly and so naturally that they show most what is underneath. Let us be careful of our words.

#### THE OMER.

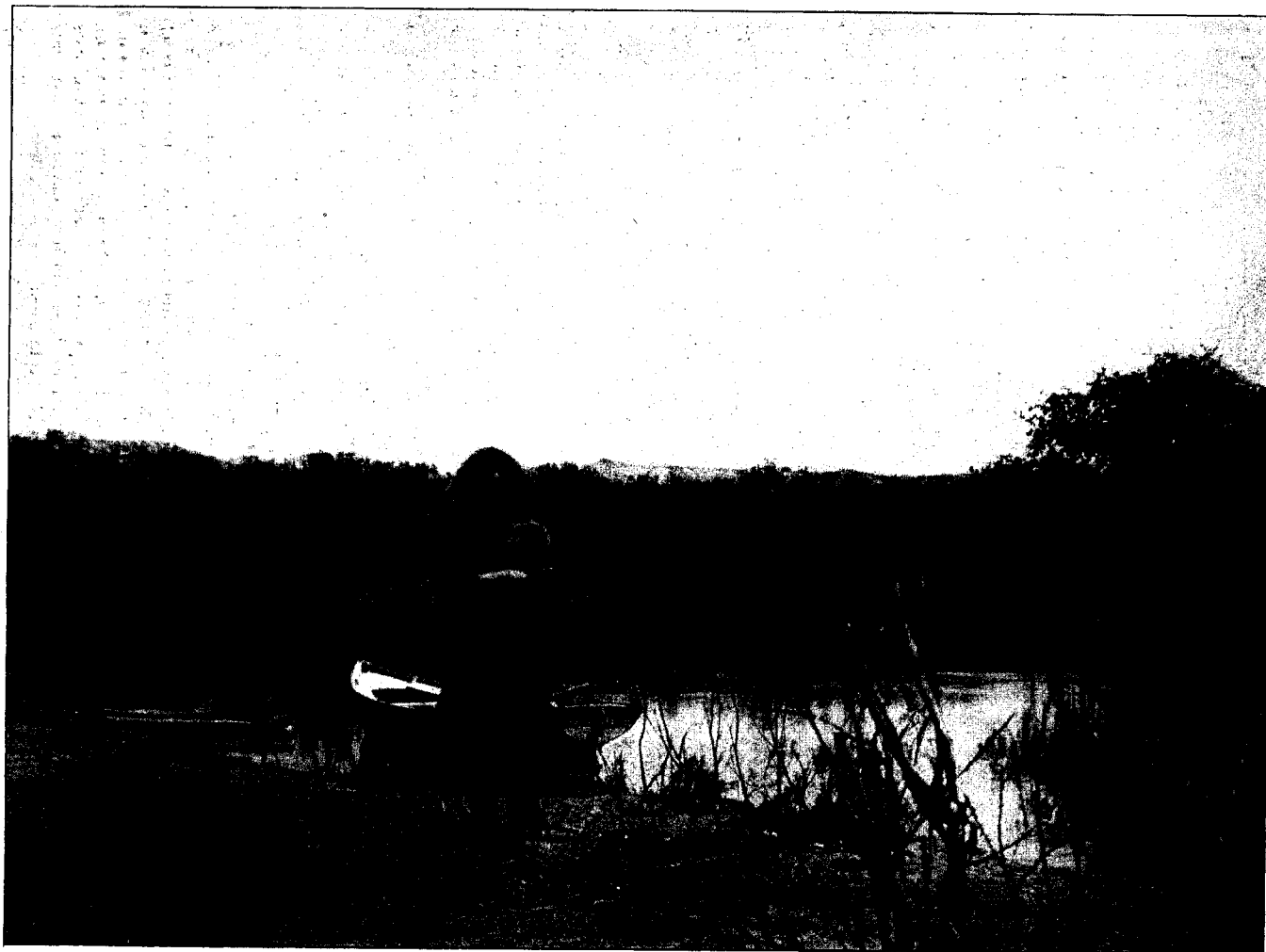
Do you know what the word Omer means? It is "sheaf," and we count the days of the Omer from the second night of Passover until Pentecost, in memory of the ceremony of the offering of the sheaf of early barley in the temple when our ancestors lived in the Holy Land. The day before Passover, the field from which the barley sheaf should be cut was chosen, and on the evening of the first day a great procession was formed from the Holy City and other neighbouring towns. Then the reapers entered the field, and when the sun had set they cut the sheaf and placed it in a basket. The barley was then dried and ground and put through thirteen sieves thoroughly to cleanse it. This quantity of barley was called the Omer—so that it became known also as a measure; according to tradition it was about half-a-gallon. Of this Omer a tenth part was given to the priest, who poured oil and incense upon it, made a waving with it, burnt a little on the altar and ate of the rest. This was the offering of "the beginning of the harvest," and after this, all the people might partake of the new corn and the fresh wheat and barley.—A Jewish Lady.

## THE JORDAN NEAR JERICHO.

**T**HIS is a glimpse of the river Jordan near Jericho. It is a bit of that flat and well watered country that Lot saw from the mountain side near Bethel, when Abraham gave him his choice of the whole land, and "he chose all the plain of Jordan," because it was so well watered and fertile. It was a choice that brought him trouble all the same: for the inhabitants of the country were wicked. The dejected looking figure in the picture is one of the youths of Jericho, which is a squalid place depending upon the tourists for what little prosperity it has. But it was an important place once, and will be so again; and the Russians in particular are building there with a view to the future. The spot in the picture is only a few miles from Jericho, and it would be somewhere near here where Israel crossed the river when they came out of Egypt. On that occasion there was no need of boats such as the one seen in the picture, because God dried up the river for Israel to cross, just as He had done at the Red Sea. In connection with this miracle we are told in passing that "Jordan overfloweth all his banks all the time of harvest." This is a thing we can see for ourselves to-day. It was a full, muddy river when we were there some years ago, and hatched at this spot after swimming in the Dead Sea. The reason of the summer overflow is the melting of the snows of Mount Hermon and the country round about it. This brings the clear "living" (running) water down in torrents, to fertilise the deep valley and run at last in a muddy river into the Dead Sea, which swallows up the river and yet never becomes any bigger. We read in the prophets (Ezekiel xlvi.) of a vision of holy waters—a river that proceeds from a new temple in Jerusalem, and runs into the Dead Sea, healing its waters greatly, so that "everything shall live whither the river cometh" (verse 9). This is a literal river, and at the same time a beautiful symbol of life in Christ. It is closely related to that other prophetic vision (of John in Patmos—

Rev. xxii.) which describes the "pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb." Thus this apparently uninteresting picture, and this comparatively small and muddy river, when viewed in the light of the prophets, become memorials of God's work in the past, and tokens of His revived work in the future in the Kingdom of God. It was in this river that Christ himself was baptised when God proclaimed him as His beloved Son. And it was here also, ages before, that Naaman was washed clean of his leprosy when he obeyed the voice of God by the prophet Elisha. It was here also, perhaps at this very spot, that the busy and striking scenes of John's ministry of baptism took place, when "There went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptised of him in Jordan, confessing their sins" (Matt. iii. 6). From that time forth, Jordan has been a holy river to Christians, as it was to Jews aforesaid. And at the present day crowds of pilgrims go down from Jerusalem to Jordan to bathe in the "holy waters." The spot in the picture is just by the pilgrims' bathing-place. They suppose that it was just here that Christ himself was baptised; but, of course, that cannot be proved; and it is just as well, for the rival sects would certainly fight over it, as they have over the other "holy places." Perhaps they would put up a great church. It may possibly be done yet, for Russia is getting very influential in the land, and her pilgrims are more in number than all the rest of all the other nations put together. But at last Christ will take the country, and "then shall Jerusalem be holy, there shall no strangers pass through her any more." And all the land will be cleansed of the superstitions and abominations that have for ages defiled it.

The river Jordan rises from the foot of Mount Hermon, about 100 miles north of the Dead Sea, and flows due south. At the Waters of Merom it is a few feet above the level of the Mediterranean Sea. At the Sea of Galilee it is nearly 700 feet below this level, and at the Dead Sea over 1,200 feet below. So that if the Mediterranean Sea were let in, just as the country now stands, it would blot out the Sea of Galilee, and make a Salt Lake over 150 miles long.—Ed.



THE JORDAN NEAR JERICO.

## CONVERSATIONS ABOUT THE TRUTH.

BETWEEN A FATHER AND HIS CHILDREN.—No. 25.

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

*Eva.*—I don't think we should like it much.

*Sapientia.*—I don't think we should.

*Gertrude.*—Perhaps it would be interesting.

*F.*—I think it is very interesting.

*S.*—Ob, yes; you are sure to think so.

*G.*—Perhaps you will think so when you hear.

*S.*—Perhaps.

*E.*—I am afraid not.

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

*E.*—Very well.

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

*S.*—That is how it is now.

*F.*—Some people want to change that.

*E.*—Why? Would they let murderers go free?

*F.*—They want to do away with hanging.

*E.*—Imprison them only?

*F.*—Yes.

*E.*—They won't get their way, will they?

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

*G.*—I should think it would be best not to hang them.

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

*S.*—But men will not commit murder when Christ reigns?

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

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

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

*G.*—I wish it were come.

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

*S.*—Yes.

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

*E.*—How, father?

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

*G.*—Oh, that was really dreadful!

*F.*—It was just.

*E.*—It was not merciful, was it, father?

*F.*—There is a time when mercy is out of place.

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

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

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

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

*S.*—That doesn't seem right, either.

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

*S.*—What is the purpose of it?

*F.*—To train us for the kingdom of God.

*S.*—How does it do that?

*F.*—Well, it helps us to keep under all our natural resentments and to bring out all the kindly and merciful dispositions. It makes us humble; above all, it exercises us continually in obedience. No man would refrain from returning evil for evil—no man would do good to them that hated him—unless it were commanded.

The doing of it is obedience, and obedience does us good, and makes us more noble than we should be without it.

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

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

*S.*—Will the brethren of Christ return good for evil in the kingdom?

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

*S.*—It is very hard to submit to evil.

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

*S.*—Yes.

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

*G.*—Put them in prison?

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

*E.*—But, father, suppose the thief had nothing, how could he pay back?

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

*E.*—How then? Did he get off without any punishment?

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

*S.*—How was that better than putting him in prison?

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

*G.*—But how dreadful to be made a slave of!

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

*G.*—I hope there were some nicer laws than that.

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

*G.*—What laws were these?

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

*S.*—That was fair.

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

*E.*—That seems right.

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

*G.*—That was nice.

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

*G.*—Oh, that was nice. I like that law.

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

*S.*—What does that mean?

*F.*—Well, some people take advantage of the poverty of those who are in need, so as to make a great profit. They lend to them, but

they make them pay all back again in a short time, and a good deal more besides: and, if they don't pay, they sell their things, and turn them out into the street.

*G.*—Oh, how cruel!

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

*G.*—What was it?

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

*G.*—Oh, that was good.

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

*E.*—But how would they do for themselves?

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

*E.*—Oh, I see. It was a good law.

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

*S.*—What is a bribe?

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

*S.*—Sunday?

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

*S.*—Why is Sunday kept on the first day, and not on the seventh?

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

*S.*—Why don't we?

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

*S.*—Must we keep Sunday instead?

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

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

*F.*—We attend to the truth all days.

*E.*—Yes, but I mean in a more particular way.

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

*G.*—Oh, how nice.

*S.*—What sort of feasts?

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

## THE GREAT DESIGNER.—(Continued.)

I HAVE been talking about a steam-engine, because it is a thing that most people have seen and looked at closely, and because also they can know by whom it was made. But now I am going to talk of engines much more wonderful than the steam-engine. Perhaps you may see them with less wonder, because they make less noise; but when you look at them attentively, you will see in them even more to admire. And the more you look, the more you will find there is to be seen; and though unlike the steam-engine, you will not find the maker's name written in letters of brass upon them, you will not be slow to find out who was the maker.

The engines I mean, are the glorious sun and the tranquil moon, the twinkling stars, and the beautiful earth on which we live. And I call them engines, because they are known to move, to be always moving; not like the steam-engine, by fits and starts when water is poured in and heat applied; but ever moving, ever working, never stopping to take rest, never even slackening speed for an instant.

Then too, there are engines on the Earth itself which we may look at more closely than we can at the sun, moon and stars; such for example as the animals that live on this Earth. Yes, these too are engines, and many of them have more parts than the steam-engine itself, and these parts are much less likely to get out of order, and they need fuel or food less frequently, and they are capable of repairing themselves over and over again, when they wear out or get damaged, till they get so old that there is hardly anything left worth repairing.

Now as we cannot talk of more than one of these engines at a time, let us take one as an example, one with which I believe you are better acquainted than any other; I mean *yourself*.

You will remember that the steam-engine is a running machine. It moves and drags a train after it; you however can do something more. You are a reading and a writing machine, a tasting and smelling machine, a seeing and feeling machine, a hearing and talking machine; but the greatest wonder of all is that this machinery of yours is under the control or management of a something within you, which you cannot see, and which is called the *Will*,

and that this will is guided by another unseen thing within you which we call *Reason*. But as we can see neither the Will nor the Reason, we will let them alone for the present, and talk about the machinery only.

Look at your hand. How beautifully it is fitted for its purpose! It can carry your heavy load of books, and it can thread the finest needle with the finest thread. It can hurl a heavy cricket ball a very long way, and it can make the thinnest up-stroke with the finest pen. It can throw; it can carry; it can pull; it can push; it can lift; it can crush; it can bind; it can loosen. Look at that great stout workman. He has just been lifting a hundredweight of grain with his brawny hands! Look at him now. He is using the same hand to take out a little particle of dust that has been blown into his fellow workman's eye!

I called you just now an engine. I think I must have been wrong. Why your hand alone is a hundred engines all put together; for it can do a hundred *different* things, and many quite *opposite* things.

Just look at your hand, and ask yourself if you think it became a part of your body by chance, or without design or express intention. Of course you will reply that it was designed for the express purpose of doing all the things which we see it doing, just as the steam-engine was designed for the express purpose of *moving* and *dragging*. Therefore we cannot help saying at least the same of the hand as we felt obliged to say of the steam-engine, that the hand must have had a very clever maker; and I think you would feel inclined to add that, as the hand is so much more wonderful than the steam-engine, and as no man however clever can make an imitation of a hand with all its powers and movements, the maker of the hand must be far more clever than he who invented or made the steam-engine.

Now the hand is only one part of you. There are hundreds of other parts of the body quite as wonderful; and the more you look into and investigate these matters, the more you will see to admire, and the more certain you will become that the maker of all these wonderful contrivances of your body must be a Being of mighty skill. N. S. JOSEPH.

(To be continued.)

## BIBLE PUZZLES, ETC.

## A BIBLE ALPHABET.

- (Give a list of the names, and references)
- A** was a monarch who reigned in the East.  
**B** was a Chaldee who made a great feast.  
**C** was veracious when others told lies.  
**D** was a woman heroic and wise.  
**E** was a refuge where David spared Saul.  
**F** was a Roman, accuser of Paul.  
**G** was a garden, a favoured resort.  
**H** was a city where David held court.  
**I** was a mocker, a wild thoughtless boy.  
**J** was a city preferred as a joy.  
**K** was a father whose son was quite tall.  
**L** was a proud one who had a great fall.  
**M** was a nephew whose uncle was good.  
**N** was a city long hid where it stood.  
**O** was a servant acknowledged a brother.  
**P** was a Christian man greeting another.  
**Q** was a thing that the archers once bore.  
**R** was a damsel who opened a door.  
**S** was a sovereign who wrote a sweet song.  
**T** was a sea-port where preaching was long.  
**U** was a teamster struck dead by the Lord.  
**V** was a cast-off and never restored.  
**W** a deep dark place sunk in the ground.  
**X** we must miss, for it cannot be found.  
**Y** makes it easy to bear a large load.  
**Z** was a winepress where human blood flowed.

## DIAMOND PUZZLE.

- Sadness and sorrow cannot be  
Without my constant company.
- Thirsting to Jacob's well, Christ came,  
Halve the adjacent city's name.
- A patriarch's helpmeet, fair of face,  
The two last letters change their place.
- "Yahweh is but a mountain god,  
He has no power in the plain,"  
Thus did they boast; the path they trod  
Shall ne'er be trod by them again.
- Sound the timbrel, lift the voice,  
Children of the Lord, rejoice.  
They who vexed us in their pride,  
Lifeless drift upon the tide.
- Go, sluggard, go, if thou must rest,  
And ponder on my teeming nest.  
Soon shall thy dreamy visions fly  
In wild galvanic ecstasy.
- Now have we run our puzzle through,  
Repeat the first and it will do.

## CHARADE.

- Slain in the field he lies,  
Beneath the sun,  
And blood for vengeance cries,  
For murder done.
- When heavenly vengeance raged  
For shameful sin,

Until the flood assuaged  
With all his kin,  
My father's life was saved,  
By God shut in;  
Though fierce the tempest raged  
With ceaseless din.

## THE WHOLE.

Not for the battle have they come,  
These shining ranks of war;  
Not with the throb and peal of drum,  
Nor crash of battle car.  
It is no victor's shout that peals  
By Atad's peaceful floor,  
Beneath the sword no foeman reels  
Before the conqueror.  
It was a funeral train that bare  
An honoured corpse to rest;  
Some king perchance, or royal heir,  
Has bowed his haughty crest?  
Nay, but an old man lowly bred,  
Hard handed, labour worn,  
Who knew the rough earth for his bed,  
Wet with the dews of morn.  
Yet here are royal honours paid,  
In sombre splendour dressed,  
Israel's and Egypt's sons have laid  
The shepherd to his rest.

## SQUARE WORD.

- Hewn in pieces before the Lord,  
A kingly man by a prophet's sword.
- Gateless the city. What arm of might  
Has borne them far in the quiet night?
- Write me plainly the name of the sire  
Of Azrikam, Hanan, and Obadiah.
- Peace, be still.  
'Tis the Master's will.

## QUESTIONS.

125. What is meant by Cain going from God's presence?
126. Was Enoch a prophet, if so, what did he prophesy?
127. Do we know when Jesus is coming?
128. Does the Bible cover up and hide the sins of God's people?
129. Is war ever to cease from the earth?
130. What is the distinction between Jerusalem and Palestine?

## ANSWERS TO BIBLE PUZZLES.

Double Acrostic (page 94).—

E d o M  
G o O  
Y e a r S  
P h i l i s t i n e  
T i t u S



Diamond Puzzle (page 94).—

L  
B E L  
B L O O D  
L E O P A R D  
L O A D S  
D R S  
D

Square Word (page 94).—

S T A R  
T A M E  
A M E N  
R E N D

ANSWERS TO QUESTIONS (page 94).

119. The lamb was God's type of Christ, and was like him in being harmless, sinless, and being slain for the sins of others.

120. Cain.

121. It is a figure of speech, and meant that God had seen the murder and would punish the murderer.

122. The wicked and disobedient.

123. The righteous followers of God's ways.

124. It is never right for us to do evil that good may come.

BIBLE HIDE AND SEEK. ANSWERS.

May-June number (page 83).—

PERSON.—Asahel.

PLACE.—Emmaus.

THING.—The fleece of Gideon.

THE LAND OF THE BIBLE.

**T**HE Bible was written in a land far away from our own. A country whose position, people, and products, climate, customs, and characteristics are entirely diverse from our own. It therefore behoves us, if we love the Bible, to learn all we can about this wonderful land.

Its present appellation, "Palestine," is the classical name by which the land has been known since the days of Herodotus. Palestine is derived from Philistia, and properly means that portion occupied by the Philistines. It only occurs four times in the scriptures.

The Land of the Bible is called: "The Land of Canaan" (Gen. xii. 5); "The Land of the Hebrews" (Joseph) (Gen. xl. 15); "The Land of the Hittites" (Josh. i. 4); "The Land of Israel" (1 Sam. xiii. 19); "The Land of the Amorites" (Amos ii. 10); "The Land of the Lord" (Hosea ix. 3). "The Land of Promise" (Heb. xi. 9); "Thy Land, O

Immanuel" (Isa. viii. 8); "The Holy Land" (Zech. ii. 12); "The Pleasant Land" (Dan. viii. 9); "The Glorious Land" (Dan. xi. 16, 41); "A land flowing with milk and honey" — "the glory of all lands" (Ezek. xx. 6, 15).

It is a land the Lord cares for and watches over (Deut. xi. 10-12). A land concerning which God has said, "The land shall not be sold for ever:

THE LAND IS MINE"  
(Lev. xxv. 23).

ITS POSITION AND CHARACTERISTICS.

The Holy Land connects the three continents, Europe, Asia, and Africa. It has often been the battlefield of rival nations.

The length of the land from Dan to Beersheba is just about 144 miles; it varies greatly in breadth from 25 miles in the very north to 90 in the south. It contains in all 6,000 square miles. This applies to the land west of the Jordan only.

It is a separated land. It is bounded by deserts on the north-east, east, and south; on the north it is shut in by the Lebanon and anti-Lebanon mountains. On the west lies the Mediterranean Sea. Toward the coast the country is very flat, the sandy beach being met by a shallow sea which does not permit large ships to come near the coast. There are no seaports.

It is a land of mountains. On the map of Europe and Asia a long range of mountains can be traced from the Pyrenees through Europe and Asia to China. Part of this range is known as the Caucasus. From the Caucasus a branch runs southward terminating in the Lebanon and anti-Lebanon. The Lebanon range runs through the whole of Western Palestine, Galilee, Ephraim, and Judah to Beersheba; thence it falls away to the desert level, suddenly rising into the heights of Sinai, 250 miles beyond Beersheba. The eastern branch of Anti-Lebanon, better known as Hermon, runs on as the hills of Bashan, Gilead, and Moab, to Mount Hor, in Edom, just 250 miles from Dan.

The Holy Land is, so to speak, divided into four strips from north to south. First comes the coast line of level sandy soil, then the Lebanon range; next the Jordan valley, deepening as it descends to the Dead Sea; last, the Anti-Lebanon range beyond the Jordan spreads out into a great table-land eastwards.

All the mountains of Palestine are composed of chalk formations, under which are sandstone and limestone.

In Galilee there are large stretches of decomposed lava. East of the Jordan, craters, lavas, and hot springs testify to the action of volcanoes in the past.

#### ITS CLIMATE.

Every climate is to be found in the Holy Land. Travellers relate how they have looked up at snow-clad Hermon with its bears and Alpine plants, whilst they stood among the papyrus; and then turning about, looked down the Jordan valley, with its tropical plants and animals. Tristram states that he has camped under Scotch firs on the top of Mount Gilead, and then after passing through forests of wild olive, sycamore, fig, &c., has at night (on the same day) camped beneath the date-palms and acacias in the plains of Jordan. Sir C. Warren relates how, near Eugedi, they struggled through a bamboo and cane brake, with bamboos twenty to thirty feet long, to reach a grotto where is a trickling waterfall, and a great flat ledge of rock overhanging it draped with the delicate maiden hair fern. They gathered many "tresses" of its fronds a yard long.

The sides of the cliff and the edges of the grotto were clothed with great fig trees covered with luxuriant foliage, and just budding into fruit.

#### ITS PRODUCTS.

England has to import her food and bread stuffs, the Holy Land had enough and to spare; it is an agricultural land, flowing with milk and honey; it produces wheat, wine, olives, dates, pomegranates, figs, apricots, and the much-prized balm of Gilead. It had cattle upon a thousand hills, sheep, goats, pigeons, doves and bees. As to its waters, the Sea of Galilee is sweet water, sheep drink it. The Dead Sea is 1,300 feet below the Mediterranean, barren and salt. No less than 37 kinds of fish are found in the waters of the Holy Land. The fish of Galilee and Jordan are identical with those of the great lakes of Central Africa (Nyanza and Tanganyika).

Sponge fishing takes place only near the coast north of Beirut, and around the island of Cyprus. When gold and silver became abundant, an import trade sprang up, but it was in luxuries—ivory, apes, peacocks, and spices. Kingfishers like those of Ceylon,

humming birds from India, and butterflies like those of Abyssinia are found in the Holy Land. East of the Jordan huge sulphur beds exist. As for flowers, no one wears a single flower in his coat, even the Turkish soldiers often carry bouquets in their hands, the favourite being the white narcissus, which many believe to be the Rose of Sharon. When Israel dwelt every man under his own vine and fig-tree, and peace was upon Israel, bow happy was their lot. The orange groves of Jaffa cover miles of land now, and the air laden with perfume is noticed at sea long before land is reached. The papyrus grows by the waters of Merom. The brown bear still exists on Hermon: the lion is extinct; the leopard is occasionally found; the hyæna is common; the jackal (the fox of our Bible) is heard nightly; the wild boar is still found among the swamps of the Jordan Valley.

(To be continued).

### INTELLIGENCE.

**SOUTH LONDON (Avondale Hall).—**The Annual Scholars' Gathering and Prize Distribution was held on Good Friday, March 25th. Brother F. G. Jannaway, ever ready to assist in the work of the Truth, presided, and his hearty congratulations to the successful competitors, with words of encouragement to the unsuccessful, have greatly endeared him to the scholars. The proceedings commenced at 3 p.m. with a continuous programme of six hours' duration, and among its many instructive and interesting features was a lecture on the "Tabernacle," illustrated with a large model built to scale. We rejoice that our heavenly Father is blessing our work and labour of love. Our earnest endeavour is to cultivate among the scholars a love for the school, thus sowing the seeds of divine principles. Our hearty good wishes are extended to all engaged in this work.

J. HATTON, Superintendent.

**ILFORD.**—I believe it is quite a long time since you had a report from the Ilford Christadelphian Sunday School. The school has made fair progress considering the changes which it has undergone. We have 27 scholars. At the beginning of the year 1909 we had only 14. We are very sorry indeed to report the loss of a scholar, aged 13, who died in March last. The number will probably be reduced to 23 very soon, because 4 of our scholars are thinking of going to Canada. On Friday, January 21st, we had our prize-giving night. After tea, there was a lantern, and some of the slides illustrated the lessons in the Acts of the Apostles. The prizes were given away by brother F. G. Jannaway. I must mention that we are now teaching from the "Calendar," and that we expect to have our outing in July.—J. C. ADEY, Sec.

IF YOU WOULD  
UNDERSTAND THE BIBLE

Procure and read the book

**C**HRISTENDOM  
**A**STRAY.

It is a book of 300 pages, on the true teaching of the Bible. It sets forth scriptural arguments and testimonies that have convinced thousands of people within the last 50 years.

---

PRICE, **1s.3d.** POST FREE.

LARGE TYPE EDITION, **4s.4d.** POST FREE.

## 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, 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.

---

TERMS:—Annual Subscription in Britain and her Colonies, 2s. 6d.; in the United States, Sixty-five Cents. Single Copies, in Britain, 5d., post free. (Parcels of twenty copies and over, sent carriage free in Britain, at 4d. per copy.)

---

BIRMINGHAM:

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

1910.

## NOTES.

SUMMARIES OF CONVERSATION.—MIRIAM FOWLER (13), London; RUTH LEWIS (13), Birmingham; HARRY WALFORD (11), Great Bridge; HORACE and RICHARD BROOKS, BESSIE ROBERTS, MAY FIDLER, CYRIL ROBERTS, FLORRIE SYKES, LESLIE EVANS, DOROTHY CRUMPLEN, WILFRED SANBY, KATIE DRYSDALE (13). The three first take 1st, 2nd, and 3rd Prizes.

MARKS.—Walter Hardy (11), 56 (slightly assisted); Harold Hathaway (12), 73; Jas. Whittingham (12), 39; Florrie Sykes (13), 50; Mona Hampton (11), 44; Florence Whittingham (10), 22; Elsie White (12), 86; Arthur Dagg (7), 73 (assisted); Bessie Roberts (12), 74; Cyril Roberts (9), 74; Harry Walford (11), 65; Frank Hunt (8), 48; Ida Boulton (13), 76; Miriam Fowler (13), 80; Ruth Lewis (13), 50; R. Brooks (12), 75; H. Brooks (11), 72; Frank Cowlshaw (12), 76; Winnie Michelbacher (8), 59; Horace Bates (8), 49 (assisted); F. J. Cox (10), 82; Mollie Michelbacher (10), 81; Katie Drysdale (13), 76. Highest possible, 82.

### EXAMINER'S REMARKS AND CORRESPONDENCE.—

A great many letters of thanks for prizes are before me; too many to mention separately, but the Editor sends his thanks for them all, and for the good wishes many of them express. Thank you, ELSIE, for the "Bible recipe for happiness." Probably you will meet with it in the Magazine one of these days. The Bible Alphabet was very well answered, but what a pity so many sent no references. These were asked for, and each reference got a mark. Some of the names given in answers were different from the printed answer given this time, but as long as they answered the description given, marks were allowed. For instance there were several Eastern kings beginning with A, and all these were accepted. The greatest trouble for the examiner rose over M. He little knew what he was letting himself in for. The work he has had on the track of all the uncles of men beginning with M to see if they were good, would surprise you. Some of you seemed to take it for granted that if the nephew was good, the uncle must be. Well, this is not true now, and was not in Bible times. Many gave the name of the uncle. Of course this was wrong. I am wondering if some of you know the meaning of "heroic." A good number gave Delilah as "a woman heroic and wise." I should call her cunning and treacherous, not

heroic and wise. Some said that Enoch was not a prophet. Let them take special notice of the answer. This is the way to grow in wisdom. Our mistakes are very helpful, if we use them rightly. Some, in answer to Question 130, said Jerusalem was a town and Palestine was a country. This was accepted, as no doubt the writers knew that both Palestine and Jerusalem are not things of the past, but are in existence now, and will always be. Palestine is a country; Jerusalem is a town. It is necessary to insist on this, as so many think hazily about the Holy Land and Jerusalem. F. J. Cox is the only one to get full marks, though others are close behind. Will he or she write his or her full name next time? We come to feel an affectionate interest in our boys and girls, and like to know which is which.

SUMMARY OF CONVERSATION (pages 10-12).—Israel had many laws, and one of them was that a man should be killed for murder; it is the same now, and will be when Christ reigns. There will be some sin even when he reigns, but it will be scarcer and quickly punished, and there will be no more pain or death. Another law was that if anyone harmed his neighbour he should have the same done to him. This was best, because the people were almost barbarians then, and the law was like a schoolmaster to them (Gal. iii. 24). Christ said return good for evil, but only until he comes, then evil will be punished. Another law was that if anyone stole he was to return more than he took, also if lent property was damaged it should be made good, and they were not to oppress their neighbours or afflict widows or orphans. A very good law was that they should not take interest for lent money, and they should leave some fruit and grain, during the harvest, for the poor, also every seventh year they were not to sow or reap, and to leave what grew for the poor. Some other laws were that they were to send back straying cattle, not to curse the deaf or blind, to honour old age, and their father and mother, not to slander nor to be bribed. Also, they were to keep the sabbath. We are not under this law, but under Christ, so we don't keep the sabbath as the Jews do. When Christ returns it will be re-established. Israel had also to keep three feasts at Jerusalem, where they offered their sacrifices.—MIRIAM FOWLER (13).

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. 26.

SEPTEMBER-OCTOBER, 1910.

Vol. IX.

### A VISIT TO A BIBLE FAMILY—(Continued).

**N**OW, boys and girls, as we once more wend our way towards our friends, Abraham, Sarah, and Isaac, I would like you to tell me what strikes you most of all in what Abraham has told us.

"It seems so sad that Abraham should have to die before he came into possession of the land."

In a way, it is very sad. But then, Abraham's hope of a resurrection took away, to a large extent, the sting of death. You see, the dead know not anything. Abraham was aware of this. He therefore knew that when he closed his eyes in death he would again open them—and to him it would seem almost directly—to find his promised seed, the Lord Jesus Christ, here in the earth, ready to give him eternal life, and put him in everlasting possession of the land.

"I should not think there will be many Jews saved—they were such an awfully wicked lot."

Think again, Bobby. David was a Jew, all the prophets and apostles were Jews, and even in the dreadfully wicked times of Ahab there were faithful Jews. In Ahab's times, how many were there who had not worshipped Baal?

"There were seven thousand. I did not think of that."

But amongst Abraham's children there will be many who are not Jews—his actual descendants.

"Yes, the Gentiles."

Just so; but not all Gentiles will be amongst Abraham's children. Only those will be counted as his children who have been like him in character.

"Who are Gentiles?"

No doubt Bobby can tell you, Tots.

"Everybody who isn't a Jew is a Gentile. You are a little Gentile."

"Dadda's a Jew. I heard him say so."

Your father did not mean that he was born a Jew like David or Paul. Your father has become a Jew by adoption.

"What's that?"

Well, Tots, I will try to explain. You know your uncle and aunt, who have only one little girl of their own, took someone else's little girl, and that they call her *their* little girl. They do so because they have made her one of the family. They have made her their child by adoption. It is in a way something like this that Gentiles become a part of Abraham's family. God has made an arrangement by which we, who are Gentiles, can be taken into, or adopted, as part of Abraham's family. And this way is by believing in the promises made to Abraham, and uniting ourselves to Christ by baptism. But all who are accepted as Abraham's children, whether they are Jews or Gentiles, will have, as I have said, to resemble Abraham in character.

We have now arrived at our destination. What a hush there is! And how quietly everyone is moving about! Yonder are Abraham and Isaac weeping bitterly. What can be the matter? Let us inquire of one of Abraham's servants. He tells us that his mistress, Sarah, is dead. He further tells us that Abraham is now going to buy a grave in which to bury her.

Don't cry, Mary.

"I cannot help it, I feel so sorry."

There now, you have set Tots and Babs off—they are crying too. What am I to do with you all. This sorrowful incident, dear children, will help you to realize God's goodness in arranging one day to rid the earth of death.

We must not intrude upon Abraham in his grief. Let us follow him at a distance and see where the grave is to be. Abraham approaches the Hittites, and he is saying: "I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight." The Hittites, in reply, say that he can have just what he wishes.

See, children, how courteous is Abraham. He is bowing low to the people of the land in recognition of their kindness. Abraham requests that he may have the Cave of Machpelah, which is in the field of Ephron the son of Zoar. Ephron comes forward and declares that he will freely give the field and the cave to Abraham. Again Abraham bows before the people of the land and begs that he may be allowed to buy the field. Ephron consents, and names the price. Abraham proceeds, before all the people, to weigh out the amount of silver named. Ephron gives over the field, and the

cave, and the trees, and they are all made sure to Abraham.

Every arrangement having been made, Abraham and Isaac sadly follow Sarah to her long, though not permanent, resting-place. Isaac's distress is very great. Abraham tries to comfort him by telling him that his mother will rise again, even as Isaac himself had been given back to him, in a figure, from the dead. Isaac says he fully believes all this, but he misses the loving companionship and counsel of his mother, and he is sad and lonely.

Abraham tells Isaac that he has resolved to find a wife for him, that he may have comfort and companionship. So Abraham calls his most trusted servant. He tells him that he (Abraham) is advancing in years, and that he will have to look to him to find a wife for his son. He tells the servant that he must find a wife who is a believer in God's promises, and who will bring up Isaac's children to believe in them. Abraham is saying: "I will make thee swear by the Lord, the God of heaven and the God of earth, that thou shalt not take a wife to my son of the daughters of the Canaanites, among whom I dwell; but thou shalt go to my country and to my kindred, and take a wife unto my son Isaac."

The servant evidently sees difficulties ahead. He is asking what he shall do if the woman will not follow him to Canaan—shall he take Isaac to the country where Abraham's kindred live?

Abraham replies that he is not to do this. He says that God, who has made such valuable promises to him, will not fail to guide them in so important a matter as obtaining a suitable wife for his son. He assures the servant that God will send His angel before him to prosper his way. He also says that in the event of the woman being unwilling to follow him, he shall then be clear from his oath.

The servant swears in accordance with Abraham's request, and at once goes off to make preparations for his journey.

"Why was Abraham so unwilling for Isaac to marry a Canaanite? They were very nice and kind to him about the grave."

True, Bobby; but the Canaanites were not the friends of God. There are plenty of people who appear nice and kind whose companionship would lead us right away from God. It was so with the Canaanites. In choosing companions we should remember Abraham's example, and first make sure that they are the friends of God.

C. H. J.



## BIBLE HIDE AND SEEK.—No. 24.

## A PERSON.

*Hide.*—I have thought of a person.

*Seek.*—Man or woman?—Man.

Old or New Testament?—Old.

Before or after the time of Moses?—After.

Time of the Kings?—Yes.

Do we read of him before or after the division of the kingdom?—After.

Was he a king?—No.

Was he good or bad?—Good.

Old or young?—Young.

Was he married?—No.

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

Was he of high or low rank?—Of high rank.

Did he belong to the king's court?—Yes.

Was he the king's servant?—No.

His son?—Yes.

Was the king a good or bad man?—Bad.

Is his mother mentioned?—Yes.

Was she a good woman?—We are not told.

Is he mentioned on account of some act he performed?—No.

Is there anything remarkable recorded concerning him?—Yes.

Is his death recorded?—Yes.

Was his end foretold by a prophet?—Yes.

Was he permitted to die peaceably on account of his righteousness?—Yes.

## A PLACE.

*Hide.*—I have thought of a place.

*Seek.*—Old or New Testament?—Old.

Time of Moses?—No.

Time of the Kings?—Yes.

Is it mentioned before or after the division of the kingdom?—Both.

Do we read much about it in the Bible?—It is mentioned many times, but we are not given much information concerning it.

Was it a city?—It was probably a district.

In Palestine?—No.

Did any of the kings of Israel go there?—Not that I am aware of.

Did some prominent person live there?—No.

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

Did they go there?—Some of them did.

Many of them?—I could not say how many. Were they taken captive there?—No.

Are the names recorded of those who went there?—No.

Did they go there by land or sea?—By sea.

Was the place noted for its ships?—It does not appear to have been.

Did the Israelites visit it for a particular object?—Yes.

Was their errand of a peaceful character?—Yes.

Did they go there in order to fetch something?—Yes.

A precious metal for which the place was noted?—Yes.

Is the place associated with the metal over and over again in the Scriptures?—Yes.

## A THING.

*Hide.*—I have thought of something.

*Seek.*—Old or New Testament?—New.

Do we read of it before or after Christ's ascension?—Before.

Was it large or small?—It is not recorded.

Hard or soft?—I could not say.

Was it useful or ornamental?—Both.

A thing of common use?—No.

Was it moveable or stationary?—Moveable.

Could it be moved by one man?—No.

By two?—No.

By twenty?—No human power could move it.

Was it a mountain?—No.

Was it something made by man?—No.

Was it a thing that could be handled by a human being?—No.

Could it be seen by one?—Yes.

Was it a thing to be seen every day or did it appear in connection with some particular event?—It appeared in connection with a particular event.

Was Christ connected with it?—Yes.

Did anyone else have to do with it?—Yes, but in a different way.

Any of the apostles?—No.

Were they persons who come prominently before us in the New Testament?—No, there is very little recorded concerning them.

Did the thing to which you refer act as a guide to them?—Yes.

## THE GREAT DESIGNER—(Continued).

PERHAPS you never thought before what a wonder you are. If not, I hope what I have told you will not make you conceited: for, let me tell you, there are other animals which, so far as their bodies are concerned, are quite as wonderful. There is the elephant, for example: he has a trunk with which he can uproot a large tree, and can also pick up a pin. There is the camel, too, with an extra stomach capable of holding enough spare water to enable him to travel a long distance in the desert without drinking.

There is not an animal that can be named, whose body is not truly wonderful in every part of its structure. And then, if we look more closely into the peculiarities and habits of each animal, we shall find how beautifully the body of each is suited to the climate in which it is to live: how some are clothed with fur, others with wool, others with bristles, according to the heat or cold to which each is likely to be subject.

Then, also, we see how wonderfully it is contrived that life should be preserved as long as possible. For example, we know that all animals are liable to accidental injuries, and that they would soon die if those injuries were not repaired. But we see that each animal has in itself the materials for its own cure. If part of a steam-engine be broken or damaged, engineers must come with tools to mend it. The engine cannot mend itself. But animals are machines that can and do mend themselves. If the skin be broken in a living animal, or the flesh torn, there is a matter produced by the wound itself that heals it. Even if the bone of a living animal be broken, the broken edges give forth a liquid which soon hardens into solid bone, making the broken parts, if placed together, stick to one another and make one firm bone again.

Is not that wonderful? And wherever we look we find something to admire, something to wonder at. I do not mean to say that we can always tell the design or object or use of everything when we see it. But that is caused by our ignorance. At one time people were much puzzled to know what could be the use of certain poisonous plants; but now they have

found out that these plants which destroy life, if used in a particular way, and in small quantities, serve as medicines to cure disease, and so preserve life. And thus it may be with many other poisons and many other things whose object we cannot at present understand. Perhaps when the world becomes wiser, we shall know all about them too.

And after all, those things that puzzle us are not the greatest or the most important points in the universe. The things we see every day are the greatest wonders. Sunrise and sunset, rain and snow, wind and hail, the change of the seasons, the growth of plants and animals—lifeless seeds becoming living flowers; lifeless eggs becoming living birds; life everywhere, in the sea, in the fields, in the rivers, in the forests, in the air; living things made to last till their place is taken by other living things like themselves; and every one of these living things full of machinery which seems perfection—these are wonders indeed!

You will remember we made up our mind that the steam engine must have had a very clever maker. Now what shall we say of the world?

Do you know that when I ask myself that question, I begin to have quite a poor opinion of the steam-engine? For I never knew a steam-engine to lay eggs, and bring forth a brood of little steam-engines, like that fine old hen with her large family of chickens. Nor did I ever know a steam-engine that was capable of doing anything else than *move*; nor did I ever know a steam-engine that was out of order, get itself in order again without being doctored by an engineer. And still the steam-engine is a wonderful thing, and must have had a very clever maker.

Well, what shall we say of the world? I am sure you will agree with me in coming to this conclusion, that the world and its contents must have had a maker possessed of an intelligence, power and cleverness, to which the intelligence, power and cleverness of the engine-maker cannot bear the least comparison.

This great and wonderful Maker of the World and its contents we call God; and what I have tried to prove to you is the EXISTENCE OF A GOD, who designed and created the World.

N. S. JOSEPH.

(To be continued).

## CONVERSATIONS ABOUT THE TRUTH.

BETWEEN A FATHER AND HIS CHILDREN.—No. 26.

*Eva.*—You were saying last time, Father, that you were afraid we should not care to hear about the feasts. We are young, you know.

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

*Sapientia.*—I thought it was very interesting.

*F.*—You thought it wouldn't be?

*S.*—Yes.

*William.*—It wasn't just very interesting.

*Gertrude.*—Oh, I think it was very interesting.

*E.*—It was a little interesting.

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

*S.*—I think we might have a little more.

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

*E.*—We weren't asking you, Robin.

*R.*—Me like story: I not know about laws—I know about Cock Robin.

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

*R.*—Oh, nice things—nice things—nice things.

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

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

*E.*—Perhaps so; that's because they are not taught, but just allowed to have their own

way. But Robin will be taught the right thing if he has enlightened parents.

*F.*—One of the laws was about that. It was said they were to teach their children the things which God had commanded,—and to teach them "diligently." They were not to do it only at Sunday school, but always.

*S.*—Always?

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

*S.*—It would tire people to do it so constantly as that.

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

*S.*—They hadn't any Sunday schools in those days?

*F.*—No; they had something better.

*S.*—What was that?

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

*E.*—They did not require Sunday schools.

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

W.—And magazines?

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

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

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

E.—That will be altered when Christ comes?

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

S.—You were to tell us about the laws.

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

S.—Not exactly, is it?

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

S.—Why?

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

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

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

S.—What made the beasts unclean?

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

S.—What rule?

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

S.—What is chewing the cud?

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

S.—I have seen them nibbling the grass.

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

S.—I have seen them chewing.

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

S.—The grass.

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

S.—Haven't they had it just then?

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

S.—I did not know.

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

S.—How?

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

S.—What creatures couldn't they eat?

F.—Those that didn't chew the cud.

S.—Which are those?

F.—Oh, all sorts: lions, tigers, horses, pigs, jackals, and so on.

S.—Would they be nice to eat?

F.—Well, no; it so happens that the creatures that are unclean by God's rule are not nearly so wholesome to eat as those that are clean.

R.—I like bacon.

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

R.—Oh, piggywig! pig squeak!

E.—Now, Robin; that is enough about that I should think. What else is there?

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

G.—I like that.

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

E.—There is not much to reverence.

F.—It is too true. The world is bad altogether just now. At all events, that is what the children of Israel were to do: and a beautiful law it was. Then, they were always to be just and true in all that they did. They were not to condemn the innocent because they were

poor, nor to speak well of the wicked because they were rich. For this reason, they were to accept no presents.

*S.*—Accept no presents?

*F.*—No.

*S.*—That seems a hard law.

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

*S.*—Oh, I see.

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

*W.*—Like the old man that sells the apples at the corner.

*R.*—I like apples.

*E.*—Hush.

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

*F.*—Oh, so it is generally throughout the world; and will continue so till the judgment of God destroy all present ways when Christ comes. It was not to be so in Israel. They were to have just weights and a just balance. God told them that unjust weights and measures were an abomination to Him. There were a number of other beautiful laws, but I am afraid we shall not have time to go into them all. The law of the jubilee was the most beautiful of all.

*S.*—What was that?

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

*S.*—Is there nothing like that now.

*F.*—Oh, no. People who lose their property never get it back again unless they can buy it. They cannot get money enough to do that, and so they go on getting poorer and poorer,

until even if they work all the time, thousands of them cannot get enough to eat. There is never any day of release and gladness for the people under Gentile law.

*G.*—Oh, I wish the Gentile law were done away with.

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

*S.*—Shall we have the jubilee then?

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

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

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

*G.*—I don't like to hear of trouble.

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

*S.*—Will Christ make them?

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

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

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

*W.*—The coming of the seventy elders to Moses.

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

*R.*—The manna came down.

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

*S.*—For nothing?

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

*S.*—Would they like to do that?

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

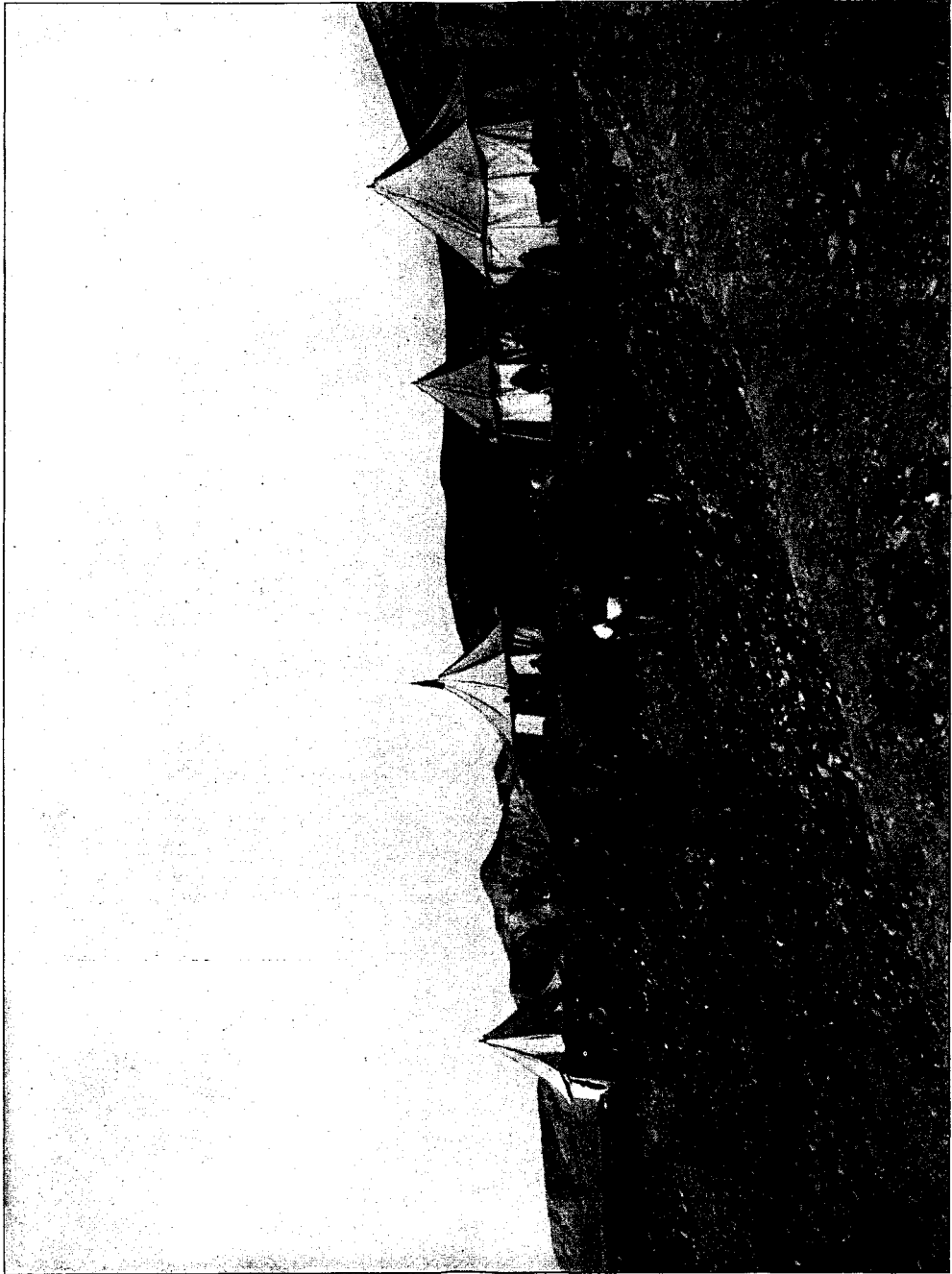
## OUR TENTS AT JERICHO.

**A**BOUT seven miles in a north-westerly direction from the spot on the river Jordan represented in last month's picture, we come to the spot where the camp is pitched, as shown in this month's picture. It is about two miles north-west of the present village of Eriha, and must be close to the site of the ancient Jericho, where such interesting discoveries have very recently been made. It is under the shadow of "the mountain" (Joshua ii. 16), to which Rahab directed the spies to flee:—"Get you to the mountain, and hide yourselves there three days." The mountain, now called *Jebel Kuruntul*, is out of the picture to the right. Its Arabic name connects with the Latin Quarantania, which again contains traces of the tradition that this was a prominent spot in connection with the Lord's temptation in the wilderness. The hill between the two left hand tents, which is rather more than two miles distant, is on the other side of the valley of Achor, of which a picture was given in this magazine some time ago. The road from Jericho to Jerusalem passes up its side, and this part of the picture gives a very good idea of what "the wilderness of Judah" is like. Downhill to the left hand in the foreground, and out of the picture, at a short distance is Elisha's fountain, now called *Ain es Sultan*, or The Sultan's Spring. In Elisha's days, about 900 years before Christ, and just after the ascent of Elijah to heaven, the men of Jericho said to him, "The situation is pleasant, as my lord seeth, but the water is bad and the ground barren. And he said, Bring me a new cruse and put salt therein. And they brought it to him. And he went forth unto the spring of the waters and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day" (2 Kings ii. 9-22). A cruse of salt? says someone, What good was a cruse of salt? No good at all of itself, we answer. You could not taste the difference if you threw a hundred cruses of salt into Elisha's fountain. It was the word of the Lord: "I have healed." And now nearly three thousand years afterwards the waters are beautiful.

The Lord Jesus would remember all this as he passed through this country, both during those trying forty days in the wilderness, and

afterwards. He would remember how his typical forerunner, Joshua (in Greek, Jesus, see Heb. iii. 8) had met "the captain of the Lord's host" in these parts, and had destroyed Jericho of old. Perhaps that very same angelic "captain of the Lord's host" (Josh. v. 14) was among the angels who "came and ministered unto" the Lord after his overcoming in the temptation in the wilderness (Matt. iv. 11). How unspeakably interesting and refreshing would such a meeting be, both to the angels and to the Lord. It is not altogether fanciful to speculate thus, for the angel Gabriel who appeared to Daniel (Dan. ix. 21) afterwards appeared to Mary (Luke i. 26) and foretold the speedy birth of Messiah. Was it Gabriel that appeared before to Joshua and afterwards to the Lord Jesus? We do not know. Hereafter He will come with "all his holy angels," and there will be many stirring memories of this place and of "the days of old."

Just a word about the tents. They are perhaps not quite like what Abraham, Isaac, and Jacob dwelt in; but there is not so very much difference. The one on the left is the cook's tent. If the roof was flattened down, and it was stretched out to two or three times the length, it would be more like the Arab tents. The next, with the flag, hanging still in the calm, is the dragoman's or guide's tent. He is reclining in front, and one of the muleteers is standing in the door. The next little tent is that of the editor of the *Children's Magazine*, who wishes the children could have a taste of these travels. Never mind, it is coming (Zech. xiv. 16). He is sitting outside his tent. The next tent is that of Mr. and Mrs. Jannaway, who are sitting outside it. Mr. Jannaway and his fellow-traveller are wearing the *kufeiyeh*, or silken head shawl, a very comfortable thing in hot weather. One of the muleteers is taking the picture, saying "One, two, three" in the most approved manner, after some training. But just as he pulled the trigger, the foolish mule in the foreground moved, and "off came his head." Perhaps the man standing upright on his back irritated him. The man behind the white horse is holding up the mallet with which they drive in the tent pegs. Probably this was the sort of thing with which Jael slew Sisera (Judges iv. 21), according to the word of the Lord (verse 9).—ED.



OUR TENTS AT JERICO.

## BIBLE GEOGRAPHY.

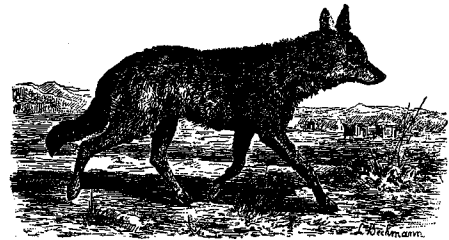
## II.

**T**HIS time we must talk about Eden and the garden of Eden; but before doing so think for a minute or two of the beginning of the instruction of Adam and Eve. Here is a river. Throw a bit of stick into it. It floats away on the surface of the water. Throw another. It does the same. They all go in one direction. The water is moving. Where does it come from? Where does it go to? We do not know how much the Lord God taught Adam, and how much he was left to find out for himself. He might have told him that the river came from the snows of the distant mountains and went into the sea, or he might have left him to find it out. Adam lived a long time (930 years); long enough to find out a good deal. By degrees he would learn about the river, and he would soon be familiar with the idea of "up" or "down" the river. I suppose he would always remember and love the spot where first he opened his eyes to this wonderful world. To this day we all love our "homes," be they "ever so humble." So here is one way of defining whereabouts. I am going from home up the river—or down the river.

But that is rather too narrow, because he would want to go elsewhere. Supposing he was going away from the river altogether, what then? Well, there was the sun in the heavens. It rose up in a certain part of the sky, went higher and higher to a certain point, and then went down and "set" in the opposite part of the sky. Now God made the eye responsive to the light, it "naturally" turned towards the sun, and so the place of the rising sun could not fail to challenge attention; and the place of the setting sun likewise.

The records of later days go back upon these primitive ideas. For instance, in Joshua, chapter xii., we read of "the Kings on the other side of Jordan toward the rising of the sun." And in ch. i. 4, the Lord, speaking to Joshua, referred to "the great sea toward the going down of the sun." In this connection it is interesting to know that the word *EuRoPe* memorialises this ancient idea. In Hebrew *E.ReB* means evening; and to the ancient Hebrews Europe and the West, then but little known, was the land of the evening, "toward the going down of the sun."

So Adam and his sons set their faces towards the rising sun and took their direction accordingly. The East was called the Front; and so the West was Behind (compare "the hinder sea," Zech. xiv. 8). The North and South were thus the "left hand" and "right hand" respectively. Thus in Ezek. xvi. 46, God, addressing Jerusalem by the prophet, says: "Thine elder sister is Samaria, she and her daughters that dwell at thy left hand, and thy younger sister that dwelleth at thy right is Sodom and her daughters." Afterwards the North came to be called *Tzaphon*, the hidden, the dark, because it was regarded as the seat of cold and gloom and darkness; while the South was sunny and warm. "How's that?" says one of our readers in the far South—Australia—"with us the South is the cold quarter and the North the warm; and I have heard father describe the hot north wind as 'a regular brick-fielder,' because it was like a blast out of a hot brick-kiln." Ah, my dear, there is no "contradiction"; Elihu was quite right when he said "Out of the South cometh the whirlwind and cold out of the North" (Job xxxvii. 9). This is true of his country, though the opposite is true in yours. It only shows that the Bible is true to nature and was written in the lands it describes. I have been in both countries and know that this is so. It is one of the many little things that prove the Bible true. The South was called *Darom*, the bright and shining—"the Sunny South" as we say in these cloudy Northern islands of the Gentiles. But we have not got near Eden yet. Well, space is short this time, and these elementary thoughts must suffice to show you how it was that Moses came to speak of the "garden eastward in Eden."—Ed.



JACKAL, RUNNING.



## SCRIPTURE NATURAL HISTORY.

## THE JACKAL.

**T**HE Hebrew word *Shual* translated fox usually means the Jackal. The Jackal is common to the whole of Africa, all the warm regions of Asia, and portions of Southern Europe. It is about the same length as the Fox but a little taller. Its coat is of a greyish-yellow colour above, and white beneath; its tail is tipped with black at the extremity.

will surely find it and devour it before day-break. They scent the track of the hunter, and feed upon the offal of the beasts he has slain.

If the body of a human being were left on the ground the Jackals would leave little trace of it. In Psalm lxxiii. 9, 10 (probably referring to the visit of jackals to the battlefield by night), the Psalmist says of his enemies: They shall be a portion for foxes



JACKALS.

Jackals live together in troops, which are sometimes composed of more than a hundred individuals. Although their eyes are adapted for seeing in the daytime, they usually sleep during the day, and go abroad at night to seek their food. In order to keep together they howl continually. Their voice is sad, loud, and unmusical. Their greediness and impudence are unequalled. They subsist on carrion, performing in the country the same task as dogs fulfil in cities. If an animal should be killed, or even severely wounded, the Jackals

(jackals). Jeremiah laments that Mount Zion is desolate, foxes (jackals) walk over it (Lamentation v. 17). Ezekiel says, O Israel, thy prophets are like foxes (jackals) in the desert.

Jackals have been known to enter habitations, and devour everything eatable within reach, even boots, horse harness, and everything made of leather. In the desert they follow the caravan, prowl all night round the encampment, carrying off anything chance throws in their way. After the start of the caravan, they rush on the deserted

halting-place, greedily fighting for the refuse. While jackals are afraid of living man, like the hyenas they disinter the dead. To protect graves from their outrages, the inhabitants are obliged to cover them with large stones and prickly bushes.

Jackals kill the smaller animals, and when numerous enough will attack oxen and horses.

The jackal has been tamed, but is timid and capricious and often passes from one extreme of temper to another without reason. A gentleman at Gibraltar had a jackal that was as tame as a dog. However, one day it got at the quartermaster's turkeys and destroyed them all. Afterwards someone poisoned it.

Allusion has previously been made in this magazine to Samson's vengeance on the Philistines (Judges xv. 4, 5). This has been made a ground of objection to the truth of the Bible, but we know now they were jackals, not foxes, Samson caught. One traveller says they are still very abundant near Gaza and the other Philistine cities. After spending a night stuck fast in the snow (on horseback), he says no one would have had any difficulty in catching more than three hundred in springs, traps, or pitfalls. Foxes and jackals alike are both very fond of grapes above all other fruits. I suppose jackals are intended both in Solomon's Song ii. 15, and Nehemiah iv. 3.

Perhaps in the New Testament the fox is intended by the Greek word *alopez*. Herod is called "that fox" by our Saviour (Luke xiii. 32), and twice (Matthew viii. 20 and Luke ix. 58) it is said foxes have holes, and the birds of the air nests; but the Son of Man hath not where to lay his head.

What words could more forcibly express the loneliness of Jesus?—King of the world, yet without a home (read John vii. 53 and viii. 1). Every man went unto his own house, except Jesus; he had no home, he went unto the Mount of Olives, probably to the garden of Gethsemane, "for Jesus oftentimes resorted thither." There he would pray and then lie down on the grass his Father made, beneath the olives' kindly shade and the gleam of the gentle stars.

C. A. BOWER.

## SUN DIALS.

**N**OW that clocks and watches are so cheap and so common, many young people may not know that time was not always measured so easily and conveniently. In old times candles were marked in bands, each band taking an hour to burn away, or sand clocks were used, in which sand ran upon a wheel which turned the hands on a clock face, or hour glasses were used, such as we have now for timing the boiling of an egg. These glasses were big things, and one used to stand on every



VERTICAL SUN DIAL.

preacher's desk. At the beginning of the sermon he would turn it up, and the sand running steadily and slowly out into the bottom part of the glass, no doubt gave many an illustration to the preacher of the flowing of the sands of life. And no doubt too many a poor child, cooped up to listen to a long and dreary sermon far beyond childish understanding, took away the idea that life was long indeed, and that the preacher's words, telling how short it was, could not be true. But life is short, and the children soon learn that

it cannot be measured by weary hours of idleness. They know how quickly the hours pass when they are happily at work or play.

But older and more beautiful than any of these ways of telling the time, is the sun-dial. You remember the sun-dial of Abaz, and how the shadow went backward instead of forward as a sign from God. We are not told that the motion of the earth was put back, and there is no need to trouble over the matter. If God had wished to do that, He could have done so, but we are just told that on that particular dial the shadow went back. By the same power Gideon's fleece was wet and dry according to God's will for a sign to him.

Sun-dials will soon be things of the past, but England is rich in examples of these ancient and interesting instruments, and the inscriptions on them are well worth remembering, as they generally give good advice, and tell us all to make good use of the time we have. We have the same in the Bible, but it helps us to realise things better when we learn them through various associations. The sight of the shadow journeying round and round gives a fresh meaning to the words, "So teach us to number our days, that we may apply our hearts unto wisdom," and that our days are as "a shadow that declineth."

At Windsor Castle there is a sun-dial, put up by Charles II., and designed by Grinling Gibbons, a famous sculptor and wood-carver. On it is written in Latin, "Evil be to him that evil thinks." At Tunbridge Wells is another painted on a board, and on it is written, "You may waste, but cannot stop me." And at Tonbridge, beneath the shade of a cedar of Lebanon more than 400 years old, is a dial resting on two great stones. "Remove not the ancient landmark which thy fathers have set" is the warning on a curious dial on a column which is built on some old steps in the churchyard of St. Mary's, at Folkestone. Fifteen miles away, at Canterbury, are several old dials.

A dial of another type is in a stained-glass window at Derby. It is a copy of one in an old Manor House in Devonshire, dated 1660. It has a picture of a bird and a fly, and the inscription says in Latin, "While thou lookest, I fly." Of course, you see the lesson in that punning motto. There are similar dials in Marlborough, Winchester College, Rotherham, Exeter, King's Lynn, Ripley, and on Ingleton Church, Yorkshire.

A vertical (that is, on a wall like a picture, not flat as on a table) dial at Rye has these mottoes—

"The solar shadow as it measures life,  
It life resembles, too."  
and "Time the devourer of all things."

At Bakewell in the Peak district, near Haddon Hall, is an oval stone sun-dial. Above it is written: "In such an hour as ye think not the Son of man cometh." At Castleton Churchyard is a Norman dial that says wisely: "The hour is a portion of life."

At Bangor, a Dean had a faithful bad tempered old gardener who used to greet visitors with the words: "Go about your business." Over his grave his master built a sun-dial, and on it engraved the surly old man's favourite words in this way:—

"GOA BOW TYO URB US IN ESS."—1838.

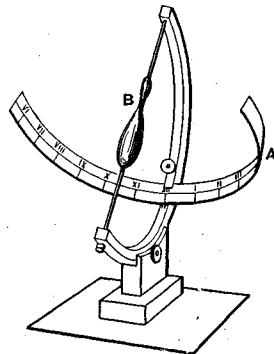
Visitors generally take it for a Welsh motto. At Poole's cavern in Derbyshire, among many interesting Roman relics, was found a pocket sun-dial.

Dr. Young, who wrote "Night Thoughts," put up a dial in his garden, with the motto, "Alas, how fleeting." Some thieves rather aptly proved this by carrying it away soon after.

The poet Whittier wrote this verse for a friend's sun-dial:—

With warning hand I mark time's rapid flight  
From life's glad morning to its solemn night.  
Yet through the dear God's love, I also show  
There's light above me by the shade below.

C. A. L.



MEAN TIME SUN DIAL.

## BIBLE PUZZLES, ETC.

## SINGLE ACROSTIC.

(A TEXT.)

1. A word which was the test of death or life.
2. A lovely maiden chosen a king's wife.
3. The fountain raised for Samson in his need.
4. A city David from great danger freed.
5. With whom did Gideon go his foes to spy?
6. The second man on earth who did not die.
7. What priest to David of the shewbread gave?
8. A swiftly-running Ethiopian slave.
9. The father of the king who Pekah slew.
10. Who all the hearts of Israel to him drew?
11. One who despised the means which wrought his cure.
12. Who in temptation kept himself still pure?
13. Who to the Roman church did Paul commend?
14. To whom did Ahaz altar patterns send?
15. The woman who concealed and saved two spies.
16. Whose form the witch at Endor made to rise?
17. The man who touched the ark of God and died.
18. To whom did Abram all he had confide?
19. The Gittite who his master served through all.
20. The noted orator accusing Paul.

He who would have me must seek me,  
 And he who would seek, pursue;  
 Seek me with God,  
 In the path Christ trod,  
 And surely I come to you.

## SQUARE WORD.

1. "Be thou ashamed for the sea hath spoken,"  
The word of the Lord cannot be broken.
2. In a lot by Joshua cast,  
Joined with Bethlehem you find me,  
Cut one letter off (the last)  
Leave my useless tail behind me.
3. He sang sweet psalms that echo still  
Down the dark years of toil and ill.
4. Men gather me, and take from me my oil,  
And it requites them for their arduous toil.
5. I was a son of old Jokshan,  
Now turn me round to suit our plan.

## DIAMOND PUZZLE.

1. He was beheaded at a woman's prayer,  
Behead his name, and keep the head with care.
2. Behold an idol hideous and grim.
3. Of me 'twas said, "I find no fault in him."
4. This was my name at first, till Jacob came.
5. A single letter ends this mighty name.

## HIDDEN INCIDENT.

A rich man starts with a King's letter, on a long journey into an enemy's country, at the direction of his own prisoner. The first person he visits is terrified, the second he does not see. The letter is never answered, and the bearer on his way home is basely cheated; yet the object of his journey is accomplished, and he is more than satisfied.

## QUESTIONS.

131. When God takes vengeance into His own hand, will He let anyone else perform it?
132. Is there a day of reckoning coming?
133. What became of Enoch?
134. When Jesus came the first time, was it to execute vengeance?
135. Who was the first prophet?
136. Who was the last before Christ?

## ANSWERS TO BIBLE PUZZLES.

Bible Alphabet (page 14).—

Ahasuerus	...	(Esther i. 1).
Belshazzar	...	(Daniel v.).
Caleb	...	(Num. xiii. 30).
Deborah	...	(Judges iv.).
Engedi	...	(1 Sam. xxiv.).
Festus	...	(Acts xxvi. 24).
Gethsemane	...	(Matt. xxvi. 36).
Hebron	...	(2 Sam. ii. 11).
Ishmael	...	(Gen. xvi. 16).
Jerusalem	...	(Psalm cxxxvii).
Kish	...	(1 Sam. ix.).
Lucifer	...	(Isaiah xiv. 12).
Marcus	...	(Colossians iv. 10).
Nineveh	...	(Zeph. ii. 13).
Onesimus	...	(Philemon 16).
Paul	...	(2 Tim. i. 1, 2).
Quiver	...	(Job xxxix. 23).
Rhoda	...	(Acts xii. 13, 14).
Solomon	...	(Song of Songs).
Troas	...	(Acts xx. 6).
Uzza	...	(2 Sam. vi. 7).
Vashti	...	(Esther i. 19).
Well	...	(John iv.).
Yoke	...	(Matt. xi. 30).
Zeub	...	(Judges vii. 25).

Diamond Puzzle (page 14).—

S  
 S Y C (har)  
 S A R H A  
 S Y R I A N S  
 C H A N T  
 A N T  
 S

Charade (page 14).—

1. Abel.
2. Mizraim (Gen. x. 6).
3. Abel-mizraim (Gen. i. ii).

Square Word (page 14).—

A G A G  
G A Z A  
A Z E L  
G A L E

ANSWERS TO QUESTIONS (page 14).

125. After God's reproof (Gen. iv. 9), Cain passed away from the presence of the rebuking spirit, away from the place in which God had chosen to reveal Himself, and probably he heard the angelic voice no more. As he mournfully said, "From thy face shall I be hid." Verse 14 is largely figurative.

126. Yes. See Jude 14.

127. Not exactly, but the signs tell us it is near, compared with the apostolic days.

128. No, it tells them plainly, that we may avoid them.

129. Yes. (Psalm xlvi. 9.)

130. Palestine is a country, and Jerusalem is the capital city of that country.

BIBLE HIDE AND SEEK. ANSWERS.

July-August number (page 3).—

PERSON.—Simeon.

PLACE.—Megiddo.

THING.—Solomon's ivory throne.

## THE LAND OF THE BIBLE—

(Continued.)

### MANNERS AND CUSTOMS.

**T**HESSE are being dealt with in detail from time to time in this Magazine. Changes are coming over the land, but as yet the Sheikh still sits at his tent door, water is still poured over the hands and feet of the visitor. Curdled milk or a kid from the flock with cakes baked on the hot hearth stones are still offered to strangers. Hospitality is still practised, but the land is mourning for its people, and the Jews are mourning for their land.

### THE WEATHER IN PALESTINE.

The state of the weather is seldom talked about in the East. The Syrian peasant, when asked if the day will keep fine, usually replies "As the Lord wills," or with a haphazard look around him says, "At present there is no rain." Among themselves such matters are not referred to in saluting a fellow traveller. The reason for this is that a certain kind of weather is characteristic of the different months of the year, so that observation is not called for. When there is rain an Oriental says, "This is its time," when the heat is overpowering, he wipes his brow and says, "It is the custom,

what can we do?" A missionary hurrying home in a heavy shower, saw from under his umbrella a Moslem friend plodding along unprotected in the wet, and said to him, "This is a dreadful day of rain." With a solemn upward look the old man replied, "Do you think He does not understand His work?"

The west wind is the most refreshing. It brings clouds and showers from the Mediterranean Sea.

The north wind is remarkable for its power of arresting rain and dispersing clouds. It is chiefly confined to the seaside plain and nearer slopes; inland it either dies away in scorching heat or passes into a strong east wind. It causes headache and neuralgia. It is called by the Arabs the poison-wind.

The east wind is the usual breeze by night, and as such is cool and dry; but when it prevails also during the day, or for several days at a time, it becomes exceedingly hot and oppressive.

The south wind indicates heat, dry if south-east, and soft and relaxing if south-west.

The west wind is especially dreaded on the Sea of Galilee, often descending suddenly with the power of a gale, and preventing boats from getting back to the western shore of the lake.

The ordinary action of the wind is to blow from the west in the forenoon, northerly in the afternoon, east in the night, working round by south and returning to the west in the morning, after the sun has been shining for several hours upon the land (Ecclesiastes i. 6). The red sunset indicates the presence of east wind, and is a sign that a season of warm weather may be expected. In spring and autumn waterspouts are frequently seen over the sea, and sometimes burst on land, causing damage to property. In the rainless summer the evaporation blown in from the sea during the day settles during the still, cool night in refreshing dew upon the vineyards, fig trees, olive-trees, and all vegetation, and makes the morning cloud, which lies like a white veil in the valleys for an hour or two after sunrise.

Since the dispersion of the Jews by the Romans the land has been desolate; Rachel weeping for her children, and they were not. Many of the cities have passed away for ever. In other cases only small hamlets remain. The present dwellers in the land are generally considered to be the descendants of Canaanites—ignorant, superstitious, degraded.

C. A. BOWER.

(To be continued.)

## THE CORNER.

The Editor says that if we can fill this last page of the Magazine, and keep it filled, we may have it for our own, and call it "The Corner."

But who are the "we," and what is it to be filled with? The "we" means all readers, young, old, or middle-aged, who are, or who have not forgotten that they once were, boys and girls. And what we fill it with must be cheerful and interesting and amusing, which does not mean silly, as, of course, we know. We will fill it with short, bright letters from readers telling any little anecdotes or adventures they may meet with, or any short poems or pieces that have interested them, and that they think may interest other children. We will put in Sunday School news and excursions when they are attractive enough, for we must not make our page dull, but rather one of the brightest, one that readers will turn to first, saying, "I wonder what we've got in *The Corner* this time?"

We will put in it anything any of us may have to say that is worth saying, about the magazine or anything in it, any questions, or if there is anything we would like to have written upon, or anything we think might be improved. Or if anything we meet in our daily life or in our reading of the Bible or any other book puzzles us, we will write and ask about it. In fact, anything we might say to a friend who was trying to please and instruct us and wanted to know how to do it, we will say to *The Corner*.

Remember that the "we" of all this means *all readers*, and particularly the young ones.

The trouble this time, at least, will not be to fill our corner, but to get all we want into it.

First, Mr. Mead, a friend of the children, writes from CARDIFF, in South Wales, that their Sunday School has been established now for nearly a year, and that they had an excursion to Gregian Farm, about nine miles away, in a nice country place, where they had tea in the orchard, and were joined by visitors from Newport, Trealaw, Treherbert, Pontypridd, and Pontypool. The weather was lovely.

Then Mr. Bamford, another children's man, writes from OLDHAM that their Sunday School had a trip to Chadderton Hall, just outside the town. The Oldham school has had wet weather for several years on their treat day, but this time it was perfect, and they had a delightful time with cricket, rowing, skipping, &c. Then a few days after the school examination was held and the papers judged by Mr. Battersby, of Droylsden (Ah, yes, I know Mr. Battersby). The prizes were

given by Mr. Creed, of Birmingham (I know him too, a real children's man). The winners were:—*1st Class*: Ada Ashton, Hetty Marsden, and John Richards; *2nd Class*: Elizabeth A. Calvert, Wilfred Bamford and Frank Topliss; *3rd Class*: Norman Lees, James W. Ashton, and Leonard Richards; *4th Class*: Harry Cockcroft, Vera Lord, and Annie Cockcroft. Special prizes for attendance and punctuality were awarded to Hetty Marsden, John Richards, E. A. Calvert, and Ada Ashton.

I wonder if any of you ever have to mind baby and try to get her or him to sleep. Here is a sleepy song that someone has sent, and she says her three babies are quite fond of it, and never fail to go to sleep after she has sung it half-a-dozen times or so. She also says that it will put a grown-up person to sleep, if he will say it softly over and over to himself when he goes to bed. Perhaps some of you would like to try it.

### THE SLEEPY SONG.

As soon as the fire burns red and low,  
And the house upstairs is still;  
She sings me a queer little sleepy song,  
Of sleep that go over the hill.

The good little sheep run quick and soft,  
Their colours are grey and white,  
They follow their leader nose to tail,  
For they must be home by night.

And one steps over and one comes next,  
And one runs after behind,  
The grey one's nose to the white one's tail,  
The top of the hill they find.

And when they get to the top of the hill,  
They quietly slip away;  
But one runs over and one comes next,  
Their colours are white and grey.

And over they go, and over they go,  
And over the top of the hill,  
The good little sheep run thick and fast,  
And the house upstairs is still.

And one slips over, and one comes next,  
The good little grey little sheep.  
I watch how the fire burns red and low,  
And she says that I fall asleep.

I believe there is something in it, for after reading it through once or twice I got quite drowsy, and fancied I could see a river of bobbing grey and white sheep rolling up the hill and down the other side, a river of sheep that dazzled my eyes, and would not stop. It is a sleepy song, indeed, or, as one of the babies calls it, "The Sheepy Song."

C. A. L.

IF YOU WOULD  
UNDERSTAND THE BIBLE

Procure and read the book

**CHRISTENDOM  
ASTRAY.**

It is a book of 300 pages, on the true teaching of the Bible. It sets forth scriptural arguments and testimonies that have convinced thousands of people within the last 50 years.

---

PRICE, **1s.3d.** POST FREE.

LARGE TYPE EDITION, **4s.4d.** POST FREE.

## 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, 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.



NOVEMBER-DECEMBER, 1910.

(Third Series, No. 27).

Volume IX.



PUBLISHED BI-MONTHLY,

ON THE

*SECOND THURSDAY OF THE MONTH.*

EDITED BY C. C. WALKER.

TERMS:—Annual Subscription in Britain and her Colonies, 2s. 6d.; in the United States, Sixty-five Cents. Single Copies, in Britain, 5d., post free. (Parcels of twenty copies and over, sent carriage free in Britain, at 4d. per copy.)

BIRMINGHAM:

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

1910.



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. 27.

NOVEMBER-DECEMBER, 1910.

Vol. IX.

### A VISIT TO A BIBLE FAMILY—(Continued).

**N**OW, boys and girls, are you all ready? On the occasion of a former visit we heard Abraham charge his servant to find a God-fearing, suitable wife for Isaac. You will remember that he strictly forbade him to find a wife from among the wicked Canaanitish people.

Let us suppose now that we are in Mesopotamia, in search of Abraham's kinsfolk, to whom the servant was bidden to go. The servant has been told something about the patriarch's kinsfolk. Abraham has mentioned that his brother Nahor's son is named Bethuel, and that Bethuel has a daughter called Rebekah (Gen. xxii. 20).

So here we are, dear children, in Mesopotamia, journeying towards the city of Nahor. We hope to find that the servant has been successful in finding a good wife for Isaac. Perhaps, too, we may have the pleasure of seeing her.

Stay a moment, something is wrong with Babs.

“Me so firsty,”

Babs is thirsty. We must give her some water, although it is the last in the bottle. If we could only come across a spring! Here comes a shepherd, perhaps he can direct us to one. He tells us that there is a well close to the city, which is only a little way off. We must walk a little farther. Bobby hastens to be the first to find it. He is beckoning us and pointing it out.

But see, a number of men and camels are approaching the well. The face of the man in front seems familiar. Why, it is Abraham's servant! Evidently he has only just arrived on his errand. See! He has called a halt, and the camels are being made to kneel down by the well. Hush, the servant is engaged in prayer. He is saying: “O Lord God of my master Abraham, I pray thee send me good speed this day, and show kindness unto my master Abraham. Behold I stand here by the well of water; and the daughters of the men of the city come

out to draw water : and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink ; and she shall say, Drink, and I will give thy camels drink also : let the same be she that thou hast appointed for thy servant Isaac : and thereby shall I know that thou hast showed kindness unto my master."

Abraham has evidently taught this man to fear God. His faith in God is so like Abraham's.

Look ! There is a young girl with a pitcher on her shoulder going towards the well. Can this be Rebekah ? How nicely behaved she is. She takes no notice of the strangers, but modestly goes straight to her task and fills her pitcher. Abraham's servant is now going towards her. He asks her whether she will give him a little water to drink. She is evidently kind and thoughtful. See how quickly she lowers her pitcher, and with what courtesy she addresses the stranger as " my lord." The servant having quenched his thirst, she says she will draw water for the camels also. See how busily she is running from the well to the camels' drinking trough, filling and re-filling her pitcher. She is certainly more concerned with the wants of others than her own ease and pleasure. What a beautiful sight to see such unselfishness. Now, children, take note of this, and remember that unselfish, willing labour is quite as pleasing to God as it is to man. Abraham's servant stands watching her with the greatest interest. He is wondering who this kind-hearted, willing, industrious girl is. He is also wondering whether God has prospered his journey, for the maiden has done and said everything exactly as he requested of God in his prayer. When she has finished drawing water for the camels he approaches her and places a little ornament on her forehead, and bracelets upon her hands, and asks who she is.

She replies that she is the daughter of Bethuel, Nahor's son.

The servant knows now that she is really Rebekah, Nahor's grand-daughter, and his gratitude to God is unbounded. He shows it by at once bowing his head and giving thanks to God. He is saying : " Blessed be the Lord God of my master Abraham who hath not left destitute my master of his mercy and truth : I being in the way the Lord led me to the house of my master's brethren."

Rebekah runs off to tell her mother and her brother that Abraham's servant has come.

She is relating all that has taken place. She is creating quite a stir in the house. Laban is now running towards the stranger. Thus he greets him : " Come in, thou blessed of the Lord, why standest thou without ? " By greeting one of Abraham's household in this way Laban is evidently acquainted with the divine promises to which Abraham is related.

The servant tells Rebekah's friends his errand. He relates the oath which Abraham laid upon him that he would not take a wife for Isaac from the Canaanitish nations. He also tells them of his prayer, and the way in which it was answered by the appearance of Rebekah. He speaks of Isaac, and God's promises, and says that Isaac is Abraham's heir. He shows that through him is to come the seed who is to bring every promised blessing.

After much serious consideration Rebekah's friends become convinced that the hand of God is at work in the matter ; and hesitate not to accede to the servant's request. They say : " The thing proceedeth from the Lord : we cannot speak unto thee bad or good. Behold Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the Lord hath spoken."

Rebekah's consent is also obtained. She is willing to leave her mother and her home to go and share the wanderings of Isaac. She believes that he is the divinely-appointed heir and the holder of the promises (Gen. xxiv. 60). She is a good, faithful girl to consent, as she does, to leave her country and her kindred at the call of God. Her decision is a wise one, and we know she will be blessed for her obedience and trust in Him.

When Abraham's servant obtains the assent of Rebekah and her friends, he once again bows before God, and thanks Him for prospering his journey.

He now consents to eat and drink and stay the night with Bethuel, and proposes to start back with Rebekah on the morrow.

As it is getting late we have with great reluctance to leave our friends, and take our journey home.

" Did an angel really go before Abraham's servant to prosper his way ? "

We cannot doubt it, Bobby.

" But he couldn't be seen."

(Continued on page 43.)

## BIBLE HIDE AND SEEK.—No. 25.

## A PERSON.

*Hide.*—I have thought of a person.

*Seek.*—Man or woman?—Woman.

Old or New Testament?—New.

Was she a good woman?—Yes, as far as we can tell.

Was she young or old?—She could not have been very young.

Was she married?—Yes.

Do we read much about her husband?—No.

Was he a good man?—We are not told.

Had she any children?—Yes.

Was she a person of high rank?—No.

Is she mentioned many times in the New Testament?—No.

Do we read of her before or after Christ's ascension?—Before.

Did she come in contact with Christ?—Yes.

Was she connected with one of his miracles?—No.

Did she have much to do with him?—Probably she did.

Is she mentioned on account of an act she performed?—She is mentioned rather on account of something she said than something she did.

Have we a record of what she said?—Yes.

Did she speak under the influence of the Holy Spirit?—No.

Were her words addressed to Christ?—Yes.

Did she make a certain request of him?—Yes.

Did he grant her request?—No.

## A PLACE.

*Hide.*—I have thought of a place.

*Seek.*—Old or New Testament?—Old.

Was it in Palestine?—Yes.

North or south?—South.

Was it an important place?—Fairly so, at one time.

A city?—Yes.

Do we read of it in various parts of the Old Testament?—Yes, but principally in the early part.

Was it the birthplace of some noted individual?—No.

Did some prominent person live there?—No.

Is it mentioned before the flood?—No.

Do we read of it in Abraham's time?—Yes, but the name is spelt slightly differently in later times.

Did Abraham go there?—There is no record of him actually going to the place, though we are told that he went very near.

Was it a wicked city?—Yes.

Was it destroyed on account of its wickedness?—Yes.

In Abraham's time?—No.

Was it destroyed at an early or late stage of Bible history?—At an early stage.

Was it an Israelitish city at the time of its destruction?—No.

Was it destroyed by the Israelites?—Yes.

Were any of its inhabitants saved alive?—No.

Are we given a full account of the taking of the city?—Yes.

Were the Israelites defeated the first time they attempted to take it?—Yes.

## A THING.

*Hide.*—I have thought of something.

*Seek.*—Old or New Testament?—Old.

Early or late?—Early.

Before the time of Moses?—Yes.

Was it large or small?—Large, I should think.

Was it useful or ornamental?—Both.

Was it of great value?—In a sense it was.

Was it a peculiar thing?—Yes.

Did some prominent person have to do with it?—Yes.

A man?—Yes.

A good man?—He was not so good as he might have been.

Did it belong to him?—No.

Did he have much to do with it?—We only read of him having to do with it once.

Did anyone else have to do with it?—Yes.

Many people?—No, one other person.

Man or woman?—Woman.

Did they have to do with it from choice or compulsion?—From choice.

Did good come to them as the result of their association with it?—No, evil.

Did they disobey God's command in regard to it?—Yes.

Were they afterwards put out of reach of it?—Yes.

### THE GREAT DESIGNER—(Continued).

**P**ERHAPS you may ask, How am I to know that the world had only *one* Maker? How am I to know that there is only *one* God?

You might perhaps point to the steam-engine I talked about, and tell me it was made by several makers, and you might ask how you are to know that each wonder of the World had not a separate maker. You would not be the first person who asked such a question. Indeed in olden times there were several nations who believed in almost any number of gods.

Let me take you back to our old friend the steam-engine. Now it is certainly true that the engine was made by several people; but one man only designed it. That is to say, there was one man only who first made a drawing or picture of it before it was begun. And that same man it was who settled how large it should be, and how strong it should be, and how much weight it should be able to drag, how fast it should be able to run, and how large and how small every one of the four thousand pieces of metal should be. And all the men who were employed in making the engine were just like so many machines, obeying the orders of the master-engineer, not daring to disobey, but following exactly the picture or design he had set before them.

It was only by this strict obedience that the engine could ever have been finished, and turn out to be a moving machine; for if one of the workmen took it into his head to make one of the parts larger or smaller than was intended by the master-engineer, the engine would have turned out weak or unruly, or perhaps would never have been able to move at all.

So you see after all, the whole engine might be said to be the work of one man; for in making it, the common workmen who put it together, had no more to do with the *design* or *intention* than the miners who dug out of the earth the metals of which it was made.

Indeed if we look at the finished steam-engine, we shall at once see that one man only must have had the arrangement of it. If it were not so, the enormous number of parts would not fit into one another so exactly.

It is this exact fitting of the various parts, all pointing to one object or intention, which makes us feel sure that however many hands put the engine together, one master-mind designed or arranged it.

Now if I can show you that the Earth, nay that the whole world is in this respect just like the steam-engine, that every little or great part exactly fits into some other part, and that each part, as well as the whole which is made up of the parts, points to one great object or designed intention, I think that you will believe that however many powers may have been used in making the great World, there was only *one God*, who was the Master-engineer of the World, who designed, ordained, arranged and regulated it all.

Let us begin with the Earth itself. What do we find therein? We find coal in abundance to warm our homes and cook our food; then iron, the material of all those tools with which we till the ground, make our clothing, our furniture, indeed everything that has to be shaped; the stone to build our houses, and lime and sand to join the stone together; and then, not the least of the treasures of the earth, we find springs of pure water bursting out of the hard rocks, flowing in little streams, and swelling into large rivers, always ready and at hand to quench our thirst. All capable of being used for the good of the inhabitants of this Earth.

Then let us consider the sea. It is the great cistern, from which the sun and air draw up moisture. The moisture collects into clouds, the clouds fall in refreshing showers of rain upon the fields and forests, making the earth bring forth corn, and fruit, and flowers in abundance. And then the surplus water runs into rills, and the rills into ditches, and the ditches into brooks, and the brooks into rivers, and the rivers into the sea; and so the water which came from the sea returns to the sea, so completing its circle of usefulness, and ready to begin anew a circle of silent useful work; and all capable of being used for the good of the inhabitants of this earth.

—N. S. JOSEPH.

(To be continued).

## CONVERSATIONS ABOUT THE TRUTH.

BETWEEN A FATHER AND HIS CHILDREN.—No. 27.

*Father.*—Well, here we are again.

*Eva.*—I wonder how long these conversations will last ?

*F.*—Are you getting tired of them ?

*E.*—No ; I was only wondering.

*Gertrude.*—I hope they will last a long time. I like them so much.

*Sapientia.*—They cannot last for ever.

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

*G.*—I don't like to think about that.

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

*S.*—The truth ?

*F.*—Yes. You do not know much either about the sadness or the comfort of the truth just yet ; but the day will come. The truth keeps the eye steadily forward on a future that will both be glorious and endless. There is nothing else that can do this. All other things keep the mind upon the present and among men ; and there is no cure for the sadness there.

*E.*—You are always so gloomy, father.

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

*William.*—The making of the tabernacle.

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

*E.*—We stopped last time just as the people were told to bring gifts for the making of the tabernacle. You said, father, that they were to be "a present to the Lord." We cannot give Him anything, can we ?

*F.*—In a sense, we cannot, for everything belongs to Him. But at the same time, when He asks us to give anything of our own, to be used

for some purpose that He requires, then it is giving it to Him.

*E.*—Yes.

*S.*—Did they give something ?

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

*S.*—What sort of things ?

*F.*—Well, bracelets, and earrings, and pearls, and gold.

*S.*—Expensive things like that ?

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

*S.*—Did they bring them to Moses ?

*F.*—Yes. They kept on bringing till there was more than was wanted, and then a proclamation had to go out through the camp telling them to stop.

*S.*—What is a tabernacle.

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

*S.*—Made of canvas ?

*F.*—No ; made of board, covered with gold.

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

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

*S.*—How could they stand on their ends ?

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

*E.*—What would be the size of it when it was put up ?

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

*E.*—Had it windows ?

*F.*—No ; there was no light inside, except

what was given by the seven-branched candlestick.

*E.*—Was it covered with a roof, then ?

*F.*—Not exactly a roof. There was a covering over it.

*E.*—What sort of covering ?

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

*E.*—It would look very beautiful with its gold boards and bright curtains.

*F.*—No doubt it would.

*E.*—What was inside of it ?

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

*E.*—Was there no door ?

*F.*—There was a door, but not of wood. It consisted of a curtain hung on five pillars. The pillars were of wood, covered with gold. You pushed the curtain a little aside and passed through between the pillars, and found yourself in the first compartment.

*E.*—Was there more than one compartment ?

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

*E.*—What could you see inside ?

*F.*—Well, just when you entered from the outside—(but none but the priests were allowed to go in)—you saw the light of the seven-branched candlestick glancing against the gold on the walls. The candlestick stood against the wall on the left side, and opposite, on the other side, was a golden table. Before you, at the furthest end, close in front of the veil was a golden altar. Inside the veil was the ark of the mercy-seat.

*S.*—What was it all for ? Did Moses live in it ?

*F.*—No; the tabernacle was not for the use of man at all, but for God.

*S.*—For God to live in ?

*E.*—Sapientia !

*S.*—Well, I want to know.

*E.*—You know that God does not require any place to live in.

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

*S.*—In what sense ?

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

*S.*—How ?

*F.*—When the building of it was finished, we read that "a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation because the cloud abode thereon, and the glory of the Lord filled the tabernacle" (Ex. xl. 34).

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

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

*S.*—Was God in the cloud ?

*F.*—The angel of His presence was.

*S.*—Yes, I mean that.

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

*S.*—Didn't Moses sometimes go inside ?

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



*S.*—Yes: did they require to see it?

*F.*—To see what?

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

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

*S.*—We have nothing of that sort now?

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

*S.*—Yes, but not like a bright cloud and a voice.

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

*E.*—The temple?

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

*G.*—Angels upon earth!

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

*G.*—I would like to see an angel.

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

*S.*—People don't care anything about such things.

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

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

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

*W.*—The mercy seat.

*E.*—It was the ark, wasn't it?

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

*S.*—What was the mercy seat?

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

*S.*—What was the ark?

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

*S.*—Was there anything in it?

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

*W.*—Except the priests.

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

*S.*—How could he come without blood? He would be dead without blood.

*E.*—Sapientia!

*S.*—Well!

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

*S.*—Why had he to do that?

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

*S.*—Perhaps I could.

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

*G.*—Perhaps we could understand them a little.

*F.*—I will endeavour to tell you a little another time. We must stop here for the present.

## CROSSING THE LEBANON.

**T**HIS is a picture of the extreme north of the Holy Land—the Lebanon and Anti-Lebanon mountains. The Lebanon is the range in the background of the picture, distant perhaps some fifteen or twenty miles, and visible only by reason of the snow ridges covering the tops of the mountains. The spot where the horses are standing is about a mile high above the sea level. The rugged limestone rocks are crumbling with the weathering of ages, and there is scarcely any soil visible. But this of course is only the top of a pass. Lower down the country is beautiful and fertile. The view from this spot is very extensive and beautiful. The snow-clad Lebanon away to the west stood out against the sky. The remaining clumps of the celebrated “cedars of Lebanon” are in the highest part of the mountains. Between the mountain ranges stretched the long fertile “valley of Lebanon” which Joshua of old took possession of in his conquests, and at the head of which the magnificent ruins of Baalbek still stand. To the south Zebedany and its gardens appeared, and the source of the Barada river—the Abana, which Naaman praised above all the waters of Israel. It was a view that suggested that immortal satisfaction which will presently be known upon these same mountains in the experiences of the redeemed—the Bride of Christ. “Come with me from Lebanon my spouse, with me from Lebanon; look from the top of Amana, from the top of Shenir and Hermon” (Song iv. 8). The Lord Jesus looked from the top of Hermon upon the inheritance which he was to enter “through death.” That was at the Transfiguration. No more prospect of death will sadden him when he looks again. Nor will any constituent of “the Bride” know anything more of sin and death, for “sorrow and sighing shall flee away.”

Meanwhile the experience of all is pretty well symbolised by the roughness of this mountain track. It is bad enough on the level; but when it becomes steep it is too dangerous to ride and you have to walk and lead the horse as best you can. The figure in front is the editor of this magazine. The lady at the back is Mrs. Jannaway, and the man on the right is the horseman, his horse being packed with various

bundles. When the road was good he used to jump on the top of the packs and then his horse was pretty well loaded up.

There is a railway across the Lebanon from Beirut to Damascus, and you can get through in a few hours with comfort. But it is not nearly so interesting as this Abrahamic mode of journeying, and does not give you a chance to see much of the country or think about what you do see. We may be sure that in the age to come the pilgrimages to Jerusalem will be so arranged that leisure and true godly education will be combined. There will be none of the rush and scramble of this present evil world. Of course where speed is required it will be there. Angels could “fly swiftly” (without wings) ages before men took to making aeroplanes.—Ed.

## THE LAND OF THE BIBLE—

(Continued).

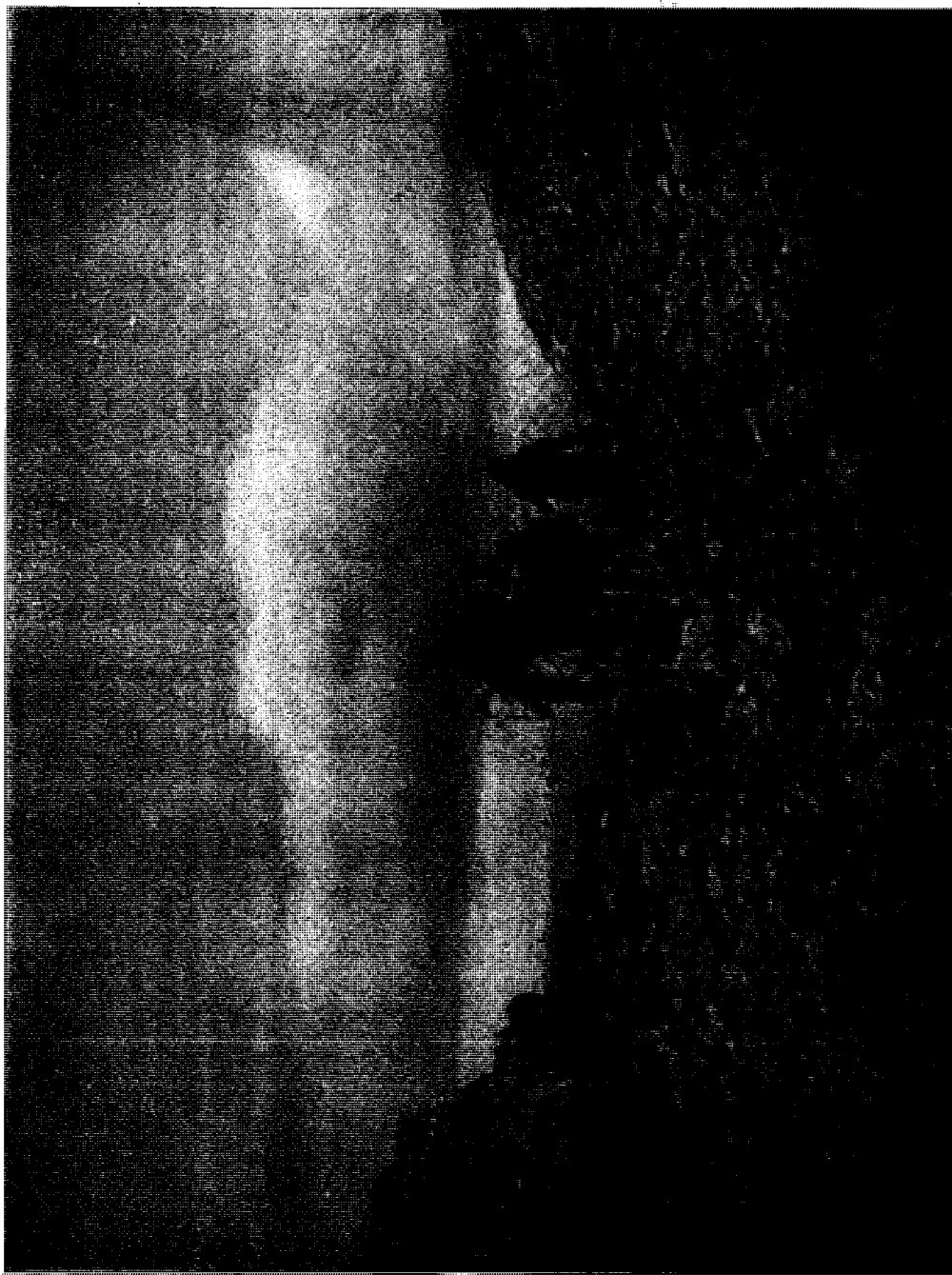
## THE LAND AS IT IS.

**B**LINDNESS is very prevalent, 1 in 10 of the population thus suffering, it is said, because flies are allowed to deposit the matter they are carrying in the children's eyes, through the negligence and superstition of the parents. Leprosy is very frequent; the lepers are not treated as the Law of Moses decreed, consequently they marry and have leprous children.

Water is lacking: the forests have been destroyed, in part because when the people wanted a branch, instead of cutting it, they burned it away (Isaiah xxvii. 11). It was proposed to bring water from Solomon's Pools to Jerusalem. In order to do this the aqueduct required repairing, but it was found that so much money would have to be given to the various Turkish officials in backsheesh that the scheme had to be given up.

All taxes are collected in advance, according to what the land seems likely to produce.

There is scarcely any attempt at sanitation.



CROSSING THE LEBANON.

Ownerless dogs prowl about, howling at night.

Poor Jews beg their way to the land, to starve and die there, or to receive charity.

We have read of poor Jews being three years travelling on foot from remote parts of Russia, that they might end their days in Jerusalem.

#### THE FUTURE OF THE LAND.

When Israel shall turn to the Lord, when they shall have learned obedience through the things they have suffered, Rachel's children shall come again to their own border. They shall build the old wastes, and raise up the former desolations (Isa. lxii. 4). They shall be gathered and cleansed (Ezek. xxxvi. 24-25). Evil beasts shall cease (Ezek. xxxiv. 23-27). They shall be satisfied with corn, wine, and oil (Joel ii. 18-19). A stream issuing from the threshold of the temple (Ezek. xlvi. 1) shall make the city glad (Psa. xlv. 4). Because of the temple, presents shall be brought (Psa. lxxviii. 29). There shall be corn on the mountain top (Psa. lxxii. 16). Wild animals shall become tame (Isa. xi. 6-7). Rivers and streams on every hill, and the light increased sevenfold (Isa. xxx. 20, 26). Wild places and deserts shall blossom (xxxv. 1-2).

For the Lord will be jealous for His land, and His people (Joel ii. 18, 19). There shall be a highway from Egypt to Assyria and a blessing for each (Is. xix. 23, 25; xxxv. 8-9). God's glory shall be revealed, His arm shall rule, His people shall run and not be weary, shall walk and not faint (Is. xl. 1-4, 27-31). All kinds of trees shall flourish (xli. 18-20). All tears shall be wiped away (xxv. 8). Sorrow and mourning shall flee away (li. 11). Jerusalem shall become the metropolis and the Holy Land the centre of a glorified and redeemed earth, and all the world be made more like the Holy Land in climate and character.

The comforting of the people and the land is brought before us by Isaiah in words which go straight to the heart of each one of us. "As one whom his mother comforteth so will I comfort you" (Isa. lxvi. 13), and again I will extend peace to her like a river—a river of goodness flowing out into the sea of eternal love, the Kingdom of God and life for evermore.

C. A. BOWER.

#### ELIJAH AND ELISHA.

THE likeness of these two names sometimes leads to mistakes, and as both prophets lived together and did much the same work it is not surprising that it should be so.

Elijah the Tishbite was of the inhabitants of Gilead—"of the sojourners of Gilead," R.V.—(1 Kings xvii. 1). Elisha the son of Shaphat was of Abel-meholah.

During a time of drought, God commanded Elijah to go to a certain place where he would be supplied with food and water. After this, the brook Cherith by which he dwelt having become dry, he was commanded to go to Zarephath, a place by the sea. Here he met a widow, of whom, according to the command of the Lord, he received hospitality in return for which he was able, by the power of God, to supply the need of the widow and her son during the remaining time of drought. After this, the widow's son died, and the prophet Elijah prayed to God that the child's life might be restored to him. God answered Elijah's prayer, and the son was given back to his mother, who thereupon acknowledged God, and the word of the Lord in Elijah's mouth as truth (1 Kings xvii.).

The prophet Elisha sacrificed his possessions, and fed God's people; he afterwards ministered to Elijah (1 Kings xix. 21). He restored the fertility of barren land by casting salt brought in a new cruse into the water (2 Kings ii. 19). This reminds us how, during the journeyings of the children of Israel, the people suffered thirst, and they came to water and could not drink it because it was bitter; Moses, at the command of the Lord, cast a tree into the water and it was made sweet (Ex. xv. 22).

As Elisha journeyed from the place to which he had brought "health and cure," to Bethel (Gen. xxviii. 17, 19), a band of children, or youths, came out against him with mocking words; the prophet looked behind him, and cursed them in the name of the Lord, bringing upon them two she-bears, which fulfilled the word of God (Prov. xix. 29) by tearing forty-two children.

Like the prophet Elijah, Elisha restored a dead son to life (2 Kings iv.); and supplied a widow's need in a day of adversity (2 Kings iv. 1). Like Jesus Christ, he cured a leper (2 Kings v. 14); and gave bread to the people (2 Kings iv. 42). In a time of war between Israel and the Syrians, he warned the King of Israel of the enemy's movements, bringing the king of Syria's forces against himself; to the alarm of Elisha's servant, for whom the prophet prayed—and his eyes were opened—that he might see that there were horses and chariots of fire round about Elisha. By the power of God, Elisha smote his enemies with blindness, and led them into captivity; but he forbade his people to do them violence, and commanded that they should be fed and clothed, and conducted back to their people;—their eyes being opened at the prophet's request as they had been made blind (2 Kings vi. 8).

Elisha foretold immediate plenty, while the people were suffering the distress of famine: his word was fulfilled; and a lord who had slighted it, was in accordance with the prophet's utterance, caused to see its fulfilment, and prevented from partaking of the benefit (2 Kings vii.).

A chariot and horses of fire parted Elijah and Elisha, and Elijah was taken from the earth; but Elisha's ministry was not thus ended, and Joash the king of Israel came to see him during the sickness of which he died, uttering the words that Elisha had uttered on being parted from his companion: "My Father, my father, the chariots of Israel and the horsemen thereof!"

The prophet bade the king open the window eastward, and shoot with bow and arrow; King Joash obeyed, and Elisha having laid his hands upon the king's hands, declared it "The Lord's arrow of victory, even the arrow of victory over Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them" (2 Kings xiii. 17).

At the request of the sons of the prophets, Elisha accompanied them, as they went to cut down wood by the river Jordan. One of them while working, dropped his axehead into the water. The worker cried out in dismay at the loss of a borrowed tool; and Elisha inquiring, and being shown the place where it had fallen, cut down a stick, and cast it into the water; causing the iron to come within reach. At the

command of the prophet, the son of the prophets took it again (2 Kings vi. 1).

Elisha died, and was buried. The Moabites invaded the land, and a dead man, being cast into the prophet's sepulchre at the approach of a band of the enemy, on touching Elisha's bones, was brought to life again (2 Kings xiii. 20).

The record of the lives of these two prophets helps to show the strong foundation upon which they are built, who are "built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone" (Eph. ii. 20).—B. L.

*(Continued from page 34.)*

The angels do most of their work unseen by men. When they have appeared it has been quite exceptional.

"Do the angels help other people in the same way that they helped Abraham's servant?"

We cannot doubt it, Bobby. You were told something about angels in yesterday's reading—do you remember?

"Yes. It said, 'The angel of the Lord encampeth round about them that fear him.'"

"We are also told that the angels are ministering spirits sent forth to minister to the heirs of salvation."

True, Mary.

"What I want to know is this, would an angel help other people to find a wife?"

Certainly, Bobby, this incident is intended to enforce that truth. Besides, the Scriptures in other places are too plain to allow of any other conclusion. It is written that God's ears are open to the pleadings of those that love and fear Him. Can we suppose, in view of this, that He would not hear them in the very important matter of marriage? Especially as He has given such definite instructions to His children not to consider unbelievers (2 Cor. vi. 14), and only to marry in the Lord (1 Cor. vii. 39).

We are assured that the steps of God's children are ordered by Him, therefore they will be in the selection of a partner for life, though the hand of an angel or Providence be not seen. The Bible tells us that "a good wife is from the Lord." This was true in the experience of Abraham's son. And so it will be with all the true children of the father of the faithful.—C.H.J.

## BIBLE GEOGRAPHY.

## III.

## EDEN, AND THE GARDEN OF EDEN.

AND the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed" (Gen. ii. 8). Thus Moses describes the place where the first man lived. As before pointed out, we must remember where Moses was before we can make out where Eden was. This is no difficulty. Moses was born in Egypt and died on Mount Nebo, in the land of Moab, both countries being quite well known now. His whole life appears to have been spent in a country not more than about 350 miles wide, that is Egypt, the peninsula of Sinai and Moab. Where Genesis was written we do not know, but it was apparently somewhere in these lands. Eden then is "eastward" of Moab. Of course, we get other descriptions which tell us much more, as we shall see, but we pause a moment on this word "eastward" to see how important it is to realise the standpoint of the speaker or writer in any given description.

Then, before we go on, we must have clear ideas of Eden, and a "garden eastward in Eden." Many people think that they are just the same, but that is not so. They do not read the Bible carefully, and so get confused. Besides, what does it matter about Eden or the garden of Eden if we are going to heaven when we die? Many believe this, and therefore do not trouble about the truth. But let us look carefully at the Bible itself and what it has to tell us about "Eden." First of all, what does the name mean? We are told it means Delight, Pleasure, and in Psalm xxxvi. 9 the plural of the Hebrew word is translated "pleasures," where it is said of the righteous: "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures." Eden was indeed a delightful and pleasant land at the beginning, when sin and death and the curse were unknown, and it will be so again, for God has promised it.

Eden was a large country, as appears from

the references in the Bible, while the garden of Eden was a special paradise within it. Eden apparently extended from the Mediterranean Sea to the Euphrates and Tigris. We read in Ezek. xxviii. 13 that God said of the King of Tyre: "Thou hast been in Eden, the garden of God." He was an ally of David and Solomon, who reigned "by right divine" in the Holy Land. By a figure of speech the kings of Israel were "trees of Eden" (Ezek. xxxi. 9), and the land of Israel was part of Eden. When Assyria prevailed over Israel because of their unfaithfulness to God, this is how Ezekiel the prophet referred to it in symbolic language: "The cedars in the garden of God could not hide him (the Assyrian), the fir trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches; so that all the trees of Eden that were in the garden of God envied him" (Ezek. xxxi. 8, 9). Here Eden, the garden of God, represents Israel and the surrounding kingdoms over which Assyria prevailed. We remember in connection with this symbolism Nebuchadnezzar's dream of the tree (Dan. iv.). In all these allusions Eden represents that great country between the Euphrates and the Nile, where, in old times, the hand of God was revealed in human history.

But when Moses speaks of "a garden eastward in Eden" he refers to a smaller "garden of God," which the Lord God "planted" for Adam and the beginning of that human family which has now become so extensive as to cover the whole earth. There is no difficulty in ascertaining approximately where this "garden of Eden" was, although the most extraordinary ideas have been put forth in connection with it. Moses says: "A river went out of Eden to water the garden; and from thence it was parted and became into four heads" (Gen. ii. 10). These four heads he names—Pison, Gihon, Hiddekel, and Euphrates. The first two are not well known, but the last two, the Tigris and Euphrates, have always been perfectly well known, and are so to this day. What we have got to look for then is a place where these become one river, then we are in the garden of Eden. Dr. Thomas, in *Elpis Israel*,

puts it as follows, and his remarks seems to leave no room for improvement:—

While Eden was "the East" eastward of the wilderness, the garden of Eden was eastward in Eden. "Eden the garden of the Lord," and "the garden of Eden," are quite different ideas. The former designates the whole of Eden as the Lord's garden; the latter, as merely a plantation in some part of it. To plant a garden is to fence in a certain piece of land, and to adorn it with fruit and ornamental trees and shrubs. If unenclosed, and consequently, unguarded it is not a garden. The name of the plantation implies that its surface was protected from the invasion of the animals, whose habits made them unfit tenants of a garden. The place, then, was an enclosure, planted with "every tree that is pleasant to the sight and good for food." Its situation, Moses says, was "eastward," having a river flowing through it to water it. I suspect from this that it lay somewhere between the Gulf of Persia and the junction of the Euphrates and the Tigris. The text reads, "And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads;" which I should interpret thus:—"a river flowing out of Eden was caused to water the garden on its way to the sea; and from the garden northward, the river diverged into its tributaries, which terminated at four several heads. The heads were not in the garden, but at remote distances from it. The garden of Eden was watered by only one and not by four rivers; as it is written, "a river went out to water it;" which certainly excludes the four from its enclosure.

(To be continued.)

#### A BIBLE ACROSTIC RECIPE FOR HAPPINESS.

**H**ave faith in God.  
**A**sk and ye shall receive that your joy may be full.  
**P**ut off the old man with his deeds.  
**P**ut on the new man.  
**I**f ye obey and serve Him, ye shall spend your years in pleasure.  
**N**o good thing will He withhold from them that walk uprightly.  
**E**ndeavour to keep the unity of the spirit in the bond of peace.  
**S**eek righteousness, seek meekness.  
**S**et your affection upon things above.

(Sent by Elsie White.)

## SCRIPTURE NATURAL HISTORY.

### THE DOG.

**I**T is difficult for English people to understand the loathing felt by Israelites toward the dog. We are so used to dogs being treated as household pets that we do not realise that it is only in Europe that the dog preserves those good qualities with which we are so familiar. In the East generally, but especially in the Holy Land, the dog is very different in his habits and character. In almost every part of the Bible we find the dog alluded to as a repulsive, mean, greedy, filthy animal.

There are not different kinds of dogs in the East as there are with us, but wherever the traveller goes he finds one and the same kind of dog—a creature gaunt, hungry, savage, and cowardly. In India they are called Pariah dogs. They are described as not unlike an ill-bred collie or shepherd's dog of this country.

In Southern Palestine they closely resemble the jackal. They have no master and no home. Speaking of the dogs of Joppa Geikie says: "They are a hateful yellow race with long heads almost like those of hounds. They prowl round the streets after dark, noisy and fierce. Through the day, to quote the words of the prophet Isaiah, 'they are all dumb, they do not bark; dreaming, lying down, loving to slumber'; but after sunset they are astir, swarming through the streets and disturbing the night by their howling and uproar as they roam about eating the foul offal and household waste, which in all Eastern towns is thrown into the public roadway. These canine scavengers save the community from the untold horrors of disease. It was in reference to this that our Lord said 'Give not that which is holy unto the dogs.'

"One needs a good stick to defend himself if he be abroad after dark. 'Dogs have compassed me,' says the Psalmist, 'deliver my darling (only one) from the power of the dog.'

'At evening,' says another Psalm, 'let them return, let them make a noise like a dog, and go round about the city. They shall wander up and down for meat.' Sometimes the dogs raise a dreadful barking if a stranger in unusual dress approach the village or appear in the streets. The assurance which Moses gave the Israelites that when they set forth from Egypt 'not a dog should move his tongue against man or beast' was therefore most acceptable.

"These dogs, like all animals, unite themselves in bands, have a recognised leader over them. Perhaps the strangest fact of all is that the town is divided into portions, and no dog leaves his own district for another part of the town. Should he try to do so, he is attacked by all the dogs of that portion of the town and bitten severely."

"Dog," "dead dog," "dog's head," were terms of contempt and abhorrence.

Byron, the poet, speaks of the dogs at the siege of Corinth, thus:

"He saw the lean dogs beneath the wall,  
Hold o'er the dead their carnival;  
Gorging and growling o'er carcase and limb  
They were too busy to bark at him."

The fate of Jezebel, we are told, might be repeated on any day beneath the walls of any Oriental city.

Bruce in his "Travels," writes:—"At Gondar the bodies of those killed by the sword were hewn to pieces and scattered about the streets, being denied burial. I was miserable, and almost driven to despair at seeing my hunting dogs twice let loose by the carelessness of my servants, bringing into the courtyard the heads and arms of slaughtered men, and which I could no way prevent but by the destruction of the dogs themselves."

The Jewish rabbins say that when the dogs do howl then cometh the angel of death into the city—(Ah! he is always present and busy, whether dogs howl or not.—ED., C.M.)

A traveller in Egypt years ago, coming on shore at eleven o'clock at night, and having about a mile-and-a-half to walk, was obliged to go through a city of which he did not know a single street. He was attacked by troops of furious dogs. To escape them he took to the beach, but walls and timber yards blocked his way. After having waded through the water to escape from the dogs, and climbed

over the walls where the sea was too deep. "Exhausted by anxiety and fatigue, and quite wet," he says, "I reached one of our sentinels about midnight, with the conviction that the dog is the most dreadful of Egypt's plagues."

The Hebrew word for the dog is *Keleb* or *Caleb*. In the New Testament *Kuon* is the Greek for a dog or hound, such as licked the sores of Lazarus, or the dog that is turned to his own vomit again, or those filthy ones who are shut out of the holy city (Rev. xxii. 15), or those unclean ones to whom holy things must not be given. Another word, or rather a diminutive of the same word (*Kunarion*) was used by Jesus and by the Syro-Phoenician woman when she sought for crumbs of healing (Matthew xv. 26, 27) (Mark vii. 27, 28).

It means a little dog, or a young dog or puppy. It seems to show that little dogs were tolerated, though never petted, in New Testament times.

Taking it altogether surely one cannot but feel that the aversion felt against the dog by the Israelite was thoroughly justified.

And I would like to add, Mr. Editor, in these days of "Kindness to animals" lessons and societies: Be kind but do not be foolish; never kiss a dog or cat, do not nurse them and fondle them. Stroke them if you will and call them pet names, and laugh when doggie wags his tail; but don't forget to love your brothers and sisters and parents as well as being kind to dumb animals. C. A. BOWER.

(Continued from page 47.)

133. He was taken away from the earth by God in the same way as Elijah (Gen. v. 24; Heb. xi. v.).

134. No, he came to proclaim the Kingdom and to die. At his second coming he will bring the "day of vengeance of our God," and give life for evermore to his servants (Isa. lxxi. 1. 2; Luke iv. 18).

135. Enoch (Jude 14).

136. John the Baptist in Christ's own day was a prophet, but Malachi was the last before Christ came.

#### BIBLE HIDE AND SEEK. ANSWERS.

September-October number (page 19).—

PERSON.—Abijah, the son of Jeroboam.

PLACE.—Ophir.

THING.—The star that appeared at the birth of Christ.



**BIBLE PUZZLES, ETC.**

**SCRIPTURE RIDDLE.**

There was a creature formed by God  
That did show forth His power,  
Never for sin did he repent,  
Or name of Christian bore.

The law he never understood,  
Or did the Gospel know,  
But yet did miracles that God  
Commanded him to do.

He ne'er for sinners did lament,  
Yet moved by power divine,  
Against a man of God was sent  
To punish him for sin.

He had no hope of future bliss,  
Or feared his Maker's rod,  
Yet did a living soul contain  
That panted after God.

Although his great Creator's will  
He never once transgressed,  
He shall no place of glory fill  
Among the saints in rest.

Now read the world from age to age  
In history profane,  
No record but the sacred page  
This wonder could explain.

**DIAMOND PUZZLE.**

1. Going? Yes, all but my head,
2. Unloved, but to a husband wed,  
Sad indeed her hapless case,  
Ending letter drops its place,
3. Towering was his head in air,  
Smitten by the son of Jair.
4. Noisome is thy mouldering flame,  
Valley given to filth and shame.
5. Doomed by his brother's word to die,  
Amid his drunken revelry.
6. No room for Christ, so many a one  
Closes the door on God's own Son.
7. Last in our rhyme, but often first,  
My lowly place is quite reversed.

**SINGLE ACROSTIC.**

Wife, bondwoman, servant, and sparkling well,  
An ally brave, as the records tell.  
Each and all of them known to fame,  
Linked with the faithful Abram's name.  
Write their names in order due  
And Abraham's grand-son comes to view.  
In Psalms as a country his name we see  
Whose gifts and gold to the King shall be.

**QUESTIONS.**

137. The first and last prophets prophesied of the same thing. What was this?
138. Who guided those who wrote the Bible? Give the answer in Bible words.
139. To walk with God? What does this mean?
140. What should guide us in our choice of companions?
141. "Your fathers dwelt on the other side of the flood," said Joshua. What flood?
142. Is there another Noah mentioned beside the one saved in the ark?

**ANSWERS TO BIBLE PUZZLES.**

*Single Acrostic* (page 30).—

"Seek peace, and pursue it."—Psa. xxxiv. 14.

- |                    |     |                      |
|--------------------|-----|----------------------|
| 1. S hibboleth ... | ... | Jud. xii. 6.         |
| 2. E sther ...     | ... | Esth. ii. 17.        |
| 3. E n-hakkore...  | ... | Jud. xv. 19.         |
| 4. K eilah ...     | ... | 1 Sam. xxiii. 5.     |
| 5. P hurah ...     | ... | Jud. vii. 11.        |
| 6. E lijah ...     | ... | 2 Kings ii. 11.      |
| 7. A himelech ...  | ... | 1 Sam. xxi. 6.       |
| 8. C ushi ...      | ... | 2 Sam. xviii. 21.    |
| 9. E lah ...       | ... | 2 Kings xv. 30.      |
| 10. A bsalom ...   | ... | 2 Sam. xv. 6.        |
| 11. N aaman ...    | ... | 2 Kings v. 11.       |
| 12. D aniel ...    | ... | Dan. i 8.            |
| 13. P hebe ...     | ... | Rom. xvi. 1.         |
| 14. U rijah ...    | ... | 2 Kings xvi. 10.     |
| 15. R ahah ...     | ... | Josh. ii. 4.         |
| 16. S amuel ...    | ... | 1 Sam. xxviii. 11.   |
| 17. U zzah ...     | ... | 2 Sam. vi. 7.        |
| 18. E liezer ...   | ... | Gen. xv. 2: xxiv. 2. |
| 19. I ttai ...     | ... | 2 Sam. xv. 21.       |
| 20. T ertullus ... | ... | Acts xxiv. 1.        |

*Square Word* (page 30).—

Z I D O N  
I D A L A (H)  
D A V I D  
O L I V E  
N A D E D

*Diamond Puzzle* (page 30).—

J  
B E L  
J E S U S  
L U Z  
S

*Hidden Incident* (page 30).—

Naaman's visit to Elisha (2 Kings v.).

**ANSWERS TO QUESTIONS** (page 30).

131. No, vengeance belongs to God, and He chooses His own instruments (Psa. xciv. 1, 2; Rom. xii. 19).
132. Yes, at the coming of Christ (Matt. xxv. 19; Heb. ix. 27).

(Continued on page 46.)

## THE CORNER.

There is no fear that we shall not be able to keep this page filled, if our readers continue to send as much every month as we have this time. As I said before, the trouble will be to get it all in.

The first of our boy and girl readers to send a letter to "The Corner" is Walter Hardy, from Sheffield:—

"DEAR MR. EDITOR,—I am pleased to take the opportunity of using "The Corner" to tell you I received a prize entitled, *How we got our Bible*, given by Mrs. Walton, who used to be in Sheffield, formerly called Miss Andrews. It was promised to the one who got the most marks from January to July; and I should like to thank Mrs. Walton very much for it, as I expect she will see the Magazine. Also, I am pleased to say, my brother Ernest is going to try and do the puzzles, and one or two more in our Sunday School."

Mrs. Walton is far away in sunny California, but she still reads the Magazine, and no doubt will be pleased to see her pupil's letter. Perhaps she will write a letter to "The Corner" and tell us something about California, and whether she has any Sunday School work there.

Another friend of the children writes from Erith, in Kent. We are all pleased to hear his encouraging words. He says:—

"Thanks very much for the four Magazines for children. I say children, but really, we grown-up people find them very interesting and instructive, too. We think it is a finely got-up magazine, just right for entertaining boys and girls of the right stamp, and Erith trusts it will have a wide and increased circulation, and especially in our Sunday Schools; all teachers should try and get a copy for each family. In Erith the ecclesia pays for three copies, to be lent to each family in turn, to be returned every two weeks. At the end of the Magazine year we are thinking about having the cleanest copies bound and offering it as a Sunday School prize. We started our school in May, 1909, for one hour in the afternoon, with ten scholars. At present we number 23; 13 of the children belonging to parents that are not in the truth. These children are playmates to the others at their day schools, and have been invited by the little ones to come to their Sunday School."

The writer also speaks of a poem called "Books of the Bible," that is taught in their Sunday School. I remember learning this, as a child, and it is as useful as he says. It has been in the drawer for re-printing in the Magazine for over a year. Perhaps it will soon appear. Our friend sends a printed copy, for which we thank him, and also for his kindly letter.

Ruth Lewis writes from Saltley, Birmingham:—  
"DEAR MR. WALKER,—I write to thank you for the prize which you sent me for the 'Conversa-

tion.' I like it very much, because I like to read about animals."

I hope we all like animals, and are kind to them. I always judge the people of a house by the way their cat looks and acts. It seems that some other people do too, according to this clipping which a friend in Australia sends.

### THE WISE SERVANT.

"No, ma'am," said a maid of much experience, as she returned to a registry office the other day. "I didn't arrange anything with that family. I didn't like the looks of their cat."

"Of their cat!" repeated the owner of the office, in amazement. "Why, I'm sure they wouldn't keep a cat that was in any way dangerous."

"Not dangerous, no, ma'am, but a restless, unhappy-looking creature that didn't speak well for the family," replied the girl. "I always judge a family by their cat—if they have one. A sleek, comfortable pussy, who comes up and rubs against you means a quiet good-natured family, and one that is not worrying about ways and means; but a nervous, unfriendly-looking cat reflects a household which is on the verge of nervous prostration or financial ruin or some other terrible trouble. I've been living with families and studying their cats for twenty-five years, and I've never known the sign fail. A family that can't make its cat happy is one to make any servant miserable."

Another friend sends this funny bit, as a lesson in punctuation.

### ALL ABOUT THE WOOD-SAW OF ESAU WOOD.

One day Esau Wood saw a saw saw wood as no other wood-saw Wood saw would saw wood. In fact, of all wood-saws Wood ever saw saw wood, Wood never saw a wood-saw that would saw wood as the wood-saw Wood saw saw wood would saw wood; and I never saw a wood-saw that would saw as the wood-saw Wood saw would saw until I saw Esau Wood saw wood with the wood-saw Wood saw saw wood.

### OUR MISSION.

Just to be tender, just to be true,  
Just to be glad the whole day thro',  
Just to be merciful, just to be mild,  
Just to be truthful as a child,  
Just to be gentle and kind and sweet,  
Just to be helpful with willing feet,  
Just to be cheery when things go wrong,  
Just to drive sadness away with a song.  
Whether the hour is dark or bright,  
Just to be loyal to God and right,  
Just to believe that He knows best,  
Just in His promises ever to rest,  
Just to let love be our daily key,  
That is God's will for you and me.

C. A. L.

IF YOU WOULD  
UNDERSTAND THE BIBLE

Procure and read the book

CHRISTENDOM  
ASTRAY.

It is a book of 300 pages, on the true teaching of the Bible. It sets forth scriptural arguments and testimonies that have convinced thousands of people within the last 50 years.

---

PRICE, **1s.3d.** POST FREE.

LARGE TYPE EDITION, **4s.4d.** POST FREE.

## TO THE CHILDREN.

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

### RULES.

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

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

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

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

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

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

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

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

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

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

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

Third, Book, 1s.

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



PUBLISHED BI-MONTHLY,

ON THE

SECOND THURSDAY OF THE MONTH.

EDITED BY C. C. WALKER.

TERMS:—Annual Subscription in Britain and her Colonies, 2s. 6d.; in the United States, Sixty-five Cents. Single Copies, in Britain, 5d., post free. (Parcels of twelve copies and over, sent carriage free in Britain, at 4d. per copy.)

BIRMINGHAM:

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

1911.



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. 28.

JANUARY-FEBRUARY, 1911.

Vol. IX.

A VISIT TO A BIBLE FAMILY—(Continued).

**L**AST visiting day, boys and girls, we saw Rebekah about to leave her home to become Isaac's wife. Now, I want you to suppose that since then some forty years or more have gone by, during which time many things have happened. Rebekah has left her home with Deborah, her faithful nurse, and quite a number of serving maids, and has journeyed, with Abraham's servant, to Canaan, the land promised to Abraham.

“My schoolmaster said that Abraham expected to go to heaven and that he never looked to inherit the land of Canaan. One of the boys and I had quite an argument about it afterwards.”

Well, Bobby, were you able to show that Abraham is really to inherit the land of Canaan?

“I said that Abraham was not in heaven when he was told to look north, south, east and west at the land he should afterwards possess. And I also said that Abraham was not bidden to walk about heaven in the length of it and in the breadth of it.”

Did you mention, Bobby, what the New Testament says about Abraham and the land?

“Yes, I quoted the text which says: ‘By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance obeyed; and he went out not knowing whither he went!’”

What did your schoolfellow say, Bobby?

“He was very surprised because he had never noticed the passage before. He has promised to come and hear one of our lectures.”

“Look! there's a 'campment!’”

What sharp eyes you have, Tots. Perhaps it is Isaac's encampment. Let us enquire of this venerable looking woman. She answers our question by pointing out the tents of Isaac and Rebekah.

We tell her that we are very interested in Isaac and Rebekah, and that we have come to learn some more about God's dealings with them. The stranger replies that she is also very interested in them and reveals the fact, much to

our surprise and joy, that she is Deborah, Rebekah's nurse.

She tells us that for a long time Isaac and Rebekah had no children. She says that Isaac made it a matter of earnest prayer and at length God gave them two little boys, one of whom was named Esau and the other Jacob. She relates how, before the boys were born, God sent word to Rebekah that the elder, Esau, should serve the younger, Jacob. This Deborah explains was equal to saying that Jacob would be the one through whom the promises made to Abraham, about which we have spoken, would be fulfilled.

Deborah describes the two boys. One she says was a hairy little boy—his hair was red—and he was called Esau. As he grew up, she says, his great delight was to chase wild animals. She mentions that Esau was his father's favourite son, and chiefly because Esau kept him well supplied with venison.

Deborah describes Jacob as being quite different from his brother, as being always ready to listen to what his mother had to say about God and the promises, and as growing to be an upright, God-fearing man.

She relates how Rebekah made known to Jacob the prophecy which foretold that he and not Esau was destined to be the heir. Deborah says that this prophecy was often a matter of conversation between Jacob and his mother. They could not see, Deborah explains, how it could come about, because Isaac's love for Esau made it impossible for them to mention the subject to him. Jacob, so Deborah says, thought he might some day be able to buy the birthright from Esau, because Esau never appeared to set the slightest value on the promises. Deborah enquires whether we would like to see Jacob. We reply that we are longing to do so. She points in the direction of a spot whence we see smoke ascending. We make our way towards it, and as we get nearer we see a young man bending over a fire. Deborah tells us that the young man is Jacob and that he is preparing himself a meal of pottage. She says he has been engaged upon it for some time and must be getting hungry. See, he is pouring it out—he looks as if he meant to enjoy it. It certainly smells very nice. I think you would all like to taste it, children, if you were asked to do so.

But here comes another young man. He looks tired. See how he is eyeing the pottage. Deborah tells us that this is Esau. She says that he started off very early on a hunting expedition and has evidently had little success. The two brothers are now talking. Deborah stops and we all stop. Esau, pointing to the pottage, says: "Feed me, I pray thee, with that same red pottage, for I am faint." Jacob replies: "Sell me this day thy birthright." Esau does not seem at all indignant. He simply says: "Behold I am going to die: and what profit shall this birthright do me?" Esau exchanges his birthright without concern and Jacob is now asking him to swear to it, which his brother does. Jacob willingly goes hungry and hands over the pottage and the bread to Esau.

Deborah takes leave of us and hurries away to tell Rebekah what has taken place. We, children, must now turn our faces towards home.

"Was it right of Jacob to ask Esau to sell his birthright?"

You must not forget, Bobby, that Esau had no right either to the land of Canaan or eternal life apart from God, and God had already expressed His intention to make Jacob the heir. Esau could have refused Jacob's offer, and had he been a believer in the promises he would have done so. His hopes were not fixed, as were Jacob's, on the resurrection and a future life. Esau lived only for the present, and a good meal was more to him than the promises. It is quite possible, though we have not been so told, that Jacob may have many a time supplied his own meal to his hungry brother. If so, we can well surmise that Jacob would come to the conclusion that if he were to offer to buy the birthright a meal would be the thing that Esau would most value in exchange for it.

"When we had this lesson at day-school the teacher said that Esau was of an open, generous nature and that Jacob was a deceitful, cunning sort of person."

I am not surprised at this, Bobby, because from what you have told me your teacher no more believes in the promises than Esau did. Therefore your teacher would look at the matter from Esau's standpoint. Nearly all commentators do this. Now concerning Jacob we are told that he was an upright or perfect man (Gen. xxv. 27). The translators have put

(Continued on page 56):



## BIBLE HIDE AND SEEK.—No. 26.

## A PERSON.

- Hide.*—I have thought of a person.  
*Seek.*—Man or woman?—Woman.  
 Old or New Testament?—Old.  
 Early or late?—Early.  
 Before the flood?—No.  
 Time of Moses?—About that time.  
 Was she a prominent person?—Fairly so.  
 Was she good or bad?—Good.  
 Did she belong to the house of Israel?—Yes.  
 Was she married?—Yes.  
 Had she any children?—Yes.  
 Was her husband a good man?—Yes.  
 Does he come prominently before us in the Scriptures?—Not very.  
 Is anything particular recorded concerning the woman?—Yes.  
 Did she perform some good act?—Yes.  
 Were many people connected with her act?—Yes, and one more particularly.  
 Was that one a member of her own family?—Yes.  
 Was the act done with the object of saving his life?—Yes.  
 Is she mentioned in the New Testament?—Yes, but not by name.  
 Is her name given in the Old Testament?—Yes.  
 Was she the mother of three very noted persons?—Yes.

## A PLACE.

- Hide.*—I have thought of a place.  
*Seek.*—Old or New Testament?—Old.  
 Is it mentioned many times in the Bible?—It is mentioned more than once, but all in connection with the same event.  
 Do we read of it early or late in Old Testament history?—Late.  
 Was it an important place?—No.  
 Was it in Palestine?—No.  
 Was it a city?—No.  
 A district?—No.  
 Was it a natural place?—I should think not.  
 Was there some building in connection with it?—Probably.  
 Did a prominent person live there?—No.  
 Was it a place to live in?—Not for human beings to live in.

Was some person of note connected with it?—Yes.

A king?—We do read of a king in connection with it, but he was not so closely connected with it as someone else.

Was the person who was closely associated with it a Jew or Gentile?—A Jew.

Was he a good man?—Yes.

A prophet?—Yes.

Was he taken captive to the place?—Well—yes, in a way.

He did not go there of his own accord?—No.

Was it a prison?—Not an ordinary prison.

Was he put there at the king's command?—Yes.

Did he remain there long?—No.

Several weeks?—No, several hours.

Was the king glad when the prophet was removed from the place?—Yes.

## A THING.

- Hide.*—I have thought of something.  
*Seek.*—Old or New Testament?—Old.  
 Time of the Kings?—Yes.  
 Before or after the division of the kingdom?—Before.  
 Was it large or small?—Not very big.  
 Hard or soft?—I could not say.  
 Was it heavy?—No.  
 Was it useful or ornamental?—Useful.  
 An article of common use?—Yes.  
 Do we read of it in connection with one of the kings of Israel?—Yes.  
 In connection with David?—Yes.  
 Did it belong to him?—Yes.  
 Did he use it before or after he became king?—Before.  
 Did he use it often?—I should think so, though we only read of him using it on one occasion.  
 Was that a time of peace or war?—A time of war.  
 Was it a weapon?—No.  
 Was it made to be used in warfare?—No.  
 Was it part of the outfit of a shepherd?—Yes.  
 Was it the sling with which David killed Goliath?—No.  
 Was it used to carry something in?—Yes.

## THE GREAT DESIGNER.

**N**EXT let us consider the living things that swarm in the sea. There are shoals of fishes that yield food, sea-monsters that yield oil, and seaweeds that manure the fields near the sea-coasts; all capable of being used for the good of the inhabitants of this earth.

Then let us consider the air. How wonderfully it is arranged! We are always breathing a part of it. So too are the plants. Now you might think that in course of time all the air would be spent, or would become impure, through so many plants and animals breathing it; and so it would, if it were not for a very beautiful arrangement.

The air, which you know you cannot see, and which you only feel when it blows against your face, and when you call it wind, is made up of parts, different kinds of gas or air mixed together. One of these parts (oxygen) animals inhale or breathe *in*, and when it has passed through their lungs, fanning and keeping alive the flame of life, they exhale it, or breathe it *out* again, and it is then found to be entirely changed, and to be exactly like another part of the air (carbonic acid gas) which the plants breathe. And so you see, the animals breathe out the very kind of air that the plants require.

But I have not told you all the wonders yet. This carbonic acid gas which the plants and the trees breathe, also becomes changed in passing through them, and when they have done with it, and exhale it or breathe it out (for plants and trees also breathe, although with organs quite unlike our lungs), it has become changed back again into oxygen, the very kind of air that we, and all animals require to breathe.

Now is not this wonderful? You see it cannot matter how many animals there are upon the earth to be supplied with air. For however impure they make it, the trees and plants are quite sure to set it right again. Surely such a fact as this is quite enough to show that the animals, the plants, and the air they breathe must have had one and the same maker. For how could we imagine it possible that the animals were made by one maker, the plants by another, and the air they breathe by a third,

and yet that this clever and beautiful arrangement could exist.

The example which I have given here, is but one of many instances showing that, throughout the world, things depend one upon the other; and still more wonderful, that what is useless to one object is thrown off from it, but is immediately taken up by another object, to which it is not only useful, but positively necessary. And this is the great fact we find in nature—*there is no waste*.

Now if you will enquire into the cause of this, you will find out how it is there is no waste. You will see that the objects of the animal kingdom, the vegetable kingdom, and the mineral kingdom—in plain words, animals, plants, and the lifeless materials of the earth—have a way of changing places one with another. I will explain what I mean by an example.

Suppose we sow some beans; the rain moistens them, in course of time they will sprout. There is something in the seed which we call life (but which we do not at all understand), giving it the power of taking up a portion of the air, and of the water, and of the lifeless earth, and so the seed grows into a plant. It becomes larger and larger. At last it flowers; then the flowers drop off, and gradually the beans appear in their stead. A stem, a root, a number of leaves, a flower, and a quantity of beans (themselves seeds for a new crop of beans) seem all to have come from a simple seed. But they have really come from many things besides the seed. Something has come out of the earth, and something out of the air, and these somethings, which were before lifeless, have mixed with the little seed, and become part of the living plant. How, we do not know.

Now what becomes of the plant? Let us watch and find out. Suppose a horse eats the beans. The beans will become part of his flesh and blood, and muscles and bones, and so such part of the plant as is useful for food becomes part of an animal. As for the remainder, it is not wasted. The leaves will fade, and the stalks will wither; but the leaves will crumble into dust at last, and become part of the earth again—a very fertile part known as leaf-mould.

N. S. JOSEPH.

(To be continued.)

## BIBLE GEOGRAPHY.

## IV.

## THE RIVERS OF EDEN.

**A**PPARENTLY so easy, and really so difficult—that is how this matter stands. Why it should be so we may perhaps realise if we consider what changes are constantly going on in the countries and rivers and the names thereof. Near where the editor of this magazine lives there was once a pretty little stream called the Spark brook. You could not find it now. It has been partly filled in, and partly converted into covered drains; but it has given its name to the locality, and this remains. When the editor of this magazine was a youth in Australia there was, near Ballarat, where he lived, the crater of an extinct volcano that had become levelled off and was filled with black mud gone hard. It was wet and reedy in parts and was called The Swamp. We used to walk right across it—a mile and more. By-and-bye the cracks filled up, and it became watertight, so that it gradually became a lake, and it is now known as Lake Wendouree, and is surrounded with gardens and between four and five miles of pleasant walks planted with willows and other trees. Suppose an earthquake came it might soon be a swamp again, and in a few thousand years people might be puzzling however such a place could ever have been called a lake? We do not know that anything just like this has happened in Eden; but it illustrates the possibilities.

“A river went out of Eden to water the garden; and from thence it was parted and became into four heads. The name of the first is Pison; that is it which compasseth the whole land of Havilah where there is gold. And the gold of that land is good; there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia (Cush, marg.). And the name of the third river is Hiddekel: that is it which goeth toward

the east of Assyria. And the fourth river is Euphrates” (Gen. ii. 10-14).

From what was said in last number there seems to be no escape from the conclusion that the garden of Eden was near where the Euphrates and Tigris join. These two rivers we know; but where was the river Pison? Is it mentioned elsewhere in the Bible? It is not mentioned anywhere else. When we look it up in a concordance, say Young's, we find some strange ideas. It is “supposed to have been the Phasis, *i.e.*, the Araxes; the Besynga, the Indus, the Ganges, the Hyphasis, the Nile, or the Goshap.” We must not go into all these, but suffice it to say that several of them are many hundreds of miles apart! That won't do at all. Fancy some one in doubt as to whether the Thames was in Spain, Siberia, or Cape Colony! Ah, but then we know where the Thames is. Just so. And we *don't* know where the Pison is. But it says it “compasseth the whole land of Havilah.” Where was the land of Havilah? Is it mentioned elsewhere in the Bible? There is a Havilah south of the land of Israel, mentioned in Gen. xxv. 18 and 1 Sam. xv. 7; but if we read these passages we see that this cannot be the land, for it is hundreds of miles away from the river of Eden. Havilah was a son of Cush (Gen. x. 7), and the only way out of the difficulty is to suppose that some land east of the Euphrates and Tigris bore his name, and that the Pison was an eastern river that watered it. Perhaps it was that now called the river Karun; or perhaps, like the “seven streams” of the Nile, it has altered its course.

It is evident that the reckoning is from East to West, for Hiddekel is mentioned before Euphrates, that is why we suppose Pison to be the most easterly river of the four. We cannot make out anything from the products of the land of Havilah, “bdellium and the onyx stone.” They do not define any particular land. We must let it go. Moses will know in the day of Christ.

So again, with regard to the river Gihon. Where is this? Is it mentioned anywhere else in the Bible? It is mentioned nowhere else, and people have made wild guesses, just the same as with the Pison. But there is "the land of Ethiopia." Yes, that perhaps has set some people thinking about the Nile. But Moses wrote "Cush," as the margin says (see R.V.). And although Ethiopia was very early settled by Cush, or rather his descendants, their original settlement was "in the land of Shinar," as we are told in Gen. x. 10. That is Babylonia. We are therefore driven back upon the east, and though we cannot now say where the river Gihon was, we must suppose it was in some way related to the river of Eden as a branch, like the other three "heads."

Hiddekel.—Here at last we know where we are. It is mentioned once again—in Dan. x. 4, where Daniel had his last vision of the "One Man" who shall at last be Lord of Eden and of the whole earth, that is the Lord Jesus Christ. The name, altered a little it is true, remains; for the Tigris has been called Diglath for ages, and the modern name nearly answers to this. It is said: "it goeth towards the east of Assyria," or "in front of Assyria" (R.V.). The ruins of Nineveh are found some 300 miles or more up the river.

Euphrates.—This was so well known that the mere name was enough. And it has never been lost. The ruins of great Babylon on the Euphrates have been largely explored in modern times, though the results of the discoveries have often been used very unwisely in the attempt to discredit the Bible. But the facts remain.

Perhaps it should be said that some think the garden of Eden was in the mountains of Armenia, and that the "four heads" are the *sources* of the four rivers. This is the only serious alternative to what has already been said, and it does not appear to be at all satisfactory for many reasons. Notwithstanding the difficulties, what has been said here appears to be the indication of the truth of the matter.—  
ED.

KEEP your face with sunshine lit,  
Laugh a little bit;  
Gloomy shadows oft will flit  
If you have the wit and grit  
Just to laugh a little bit.

## ABOUT THE VINE.

**D**EAR CHILDREN,—The Vine is a shrub or small tree, producing long slender branches, furnished with tendrils by which it is supported. It has alternate leaves, and bunches of small inconspicuous flowers, which become bunches of grapes. The Vine is considered to be a native of the countries bordering on the Caspian Sea, and of Armenia, and is the first plant spoken of in the Bible as having been cultivated. It is grown from Portugal on the West to India on the East (that is out of doors of course, hothouse grape growing seems to be fast becoming an important commercial undertaking at some places near Birmingham). It grows between the twenty-first and fiftieth degree of North latitude, but it is only along the centre of this zone that the finest wines can be made. Grapes grown in the north are said to be harsh, those grown in the south, are more suited for making raisins. The Vine is said to have been brought into France about 540 B.C., and to England by the Romans. It is now extensively cultivated in America, South Africa, and Australia.

We first read of the Vine in connection with Noah. He planted a vineyard, and we suppose partook very liberally of its juice, not knowing its intoxicating character after fermentation. (Genesis ix. 20.) When we next read of the Vine it is the Vine of Egypt in Pharaoh's dream (Gen. xl. 9). Egypt is not now famous for its grapes, but it was formerly, and the grape is frequently found—either the plant or the fruit—on the Egyptian monuments.

The portion of Judah with its hills and tablelands is the true climate of the Vine, and according to Jewish tradition, Hebron was its original home. The grapes of Hebron are still considered the finest in the Holy Land. Bunches weighing six or seven pounds are not uncommon. Sir Moses Montefiore saw one bunch at Hebron a yard long.

In Italy vines are trained round the trunk of the Elm and other trees. In France and

Germany stakes and wooden props are provided. In Palestine the vine is usually planted on the side of a terraced hill. The ancient branches are allowed to trail along the ground while the fruit-bearing shoots are raised on forked sticks. Sometimes the large stones are built into a rough wall about three feet high and the vines are trained over it, exposing a large surface to the sun, and ripening magnificent clusters.

In the courtyards of many houses vines are trained over a trellis or framework of wood, and in the hot weather the ample foliage affords a welcome shadow. The stem of one vine near Acre measured  $1\frac{1}{2}$  feet in diameter, the branches being trained on a trellis, and bearing bunches of grapes 10 to 12 twelve pounds in weight with berries the size of small plums.

The Vine requires careful tending. It is pruned by lopping off the fruitless shoots first when the clusters begin to form. If it give no promise the process is repeated the following month, and if still fruitless, again a month later; after which it does not shoot forth, and the process of pruning is complete. In the case of a fruitful branch a twig or shoot is removed; if the whole branch is fruitless, it is taken away and being useless is cast into the fire and burnt. The Vine is purged by making incisions in it with a knife, which requires to be done with great skill and delicacy. In this way the infected sap is drawn off, and the diseased vine, which would otherwise die is preserved. This is what is called the bleeding of the Vine.

In Palestine when the grapes were fully ripe they were gathered in autumn, and carried to the wine-press with much glee and shouting, trodden into a pulp and the juice received into another vat dug out of the rock.

What a beautiful emblem the Vine is for the people of God. Symbol is one of God's ways of teaching us. The Fir stands erect but independent; but the Vine is quite helpless, easily trodden down by the wild boar, burnt with fire, its wood no use, we cannot make beautiful things of it. No, God's people are to be useful as well as beautiful. The one purpose of the Vine is fruit-bearing, and this

is what God's people must do. It is certain we are doing either good or evil all the day through. Try, therefore, dear children, to do good and only good.

In Psalm lxxx. we read how God brought a Vine (his people Israel) out of Egypt, cast out the heathen (the weeds) planted the Vine in His land (the Holy Land), hedged it about (on the North with mountains, on the East and South with deserts, and on the West by the sea). Isaiah the prophet tells us that God built a tower in it (the Temple), but, instead of beautiful strengthening grapes, it brought forth wild grapes. Instead of justice and righteousness there was oppression and suffering, so God laid it waste for seventy years. Yes, for ages since then. Nevertheless, he took one tender shoot, a Branch growing out of its roots, a rod from the stem of Jesse, and has caused it to take root, and so in turn Jesus says, I am the true Vine. He would have the children as they grow up, be joined to the true Vine and become fruit-bearing branches. Come, then, Oh ye children, to your Saviour, draw from him your strength, learn his ways, put on his name, and strive to be like him. My father is the husbandman, God is the cultivator, the keeper of the vineyard. He watches over it, prunes it, and takes care of it. If we listen to Him and obey His word He will make us more fruitful. Notice what Jesus says. You cannot bring forth fruit of yourself. Cut off from Christ you can do nothing. Those who do not abide in Christ are cast forth (become outcasts) and are withered and burned up. Oh, the dreadful things some could tell us, the agony of mind, the misery of heart, the sobs and tears of some who have left the narrow way. May it never be yours, dear children. Keep close to the word of truth and God will listen to your prayers and bless you and give you your heart's desire. Yea, and your faithfulness will glorify and honour God whom we worship. Read for yourselves John xv., verses 1 to 8. Here is a bunch of good fruit: the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control, mercy, kindness, hope, forgiveness, righteousness. And here is a bunch of sour grapes: uncleanness, lasciviousness, idolatry, hatred, strife, envyings, drunkenness, murder, etc.

Grow the first that the latter may have no place with you, and may God bless you this year also.

UNCLE ALFRED,

### THE SEA OF GALILEE—NEAR TIBERIAS, LOOKING NORTH.

**T**HIS picture was taken from nearly the same spot as that of the picture in the Magazine for December, 1906, page 41.

In that picture you were looking south towards the hot springs; in this you are looking north towards Tiberias, and in the far distance to the right, towards the hills above Capernaum. The boat just running ashore has come down from Tiberias to visit our camp which was pitched just to the left, a little out of the picture. Of course, we might have stayed in Tiberias itself instead of camping in tents down here a mile or so to the south. Then why didn't you? does someone ask. Well, one reason was, that Tiberias is called "The court of the king of fleas," and many travellers declare that there is good reason for the distinction. We did not want to test the matter. Tiberias is named after the Roman emperor Tiberius, and was founded by Herod Antipas. It would not be much of a place when the Lord Jesus was in these parts—nothing like Capernaum and Chorazin; yet they are gone and Tiberias remains. Jesus said Capernaum should be "brought down to hell," and so it is. We do not hear that he said anything against Tiberias. It is a picturesque, though dirty place, one of its round towers, close to the water's edge, appearing in the picture, and another that cannot be seen standing on the western side of the little city. In modern times (1837, if we remember rightly) Tiberias suffered much from an earthquake, which threw down much of the wall and many buildings. It has quite recently suffered much from cholera. After the overthrow of Jerusalem by the Romans in A.D. 70, Tiberias became the refuge of some of the Rabbis who survived that terrible time, and gradually became quite a centre of Jewish learning. Later on, in the time of the Crusades, it was the scene of a great battle in which, in 1187, Saladin defeated the Crusaders and took the city. He afterwards took Jerusalem itself, and brought to an end the Latin Kingdom. God would not permit the Apostacy to establish a chief centre in Jerusalem. Rome was to be the place of "the Man of Sin," till the Lord should come to judge and destroy him and it.

Beyond Tiberias, and passing round the north-west shore of the Sea of Galilee, you come

to Magdala, or, as it is now called, Mejdal. This was apparently the place of Mary Magdalene, of whom we read in the gospels, the second name describing her place of abode. Beyond this again there is a ruin called Khan Miniyeh, which by some is thought to represent the ruins of Capernaum. But the most likely place for this is Tell Hum, some two or three miles further round the shore. Here there is now a Franciscan convent, a picture of which, with Cook's boat lying at the jetty, was given in this magazine some months ago. From Tell Hum we sailed in this boat all down this western side of the sea, where Peter and the other disciples used to go fishing in old times, and where probably Christ appeared to them after he rose from the dead. To look at the place now you would never think that such great things happened there; but we must not judge according to appearances. Christ was really here, and he will soon be here again according to his promise; and then the Sea of Galilee will once more become a centre of active life; but this time, of righteous happy, and contented people in the Kingdom of God. The "fishers of men" will be in immortal authority then, for which they were prepared by their tribulations in the flesh nearly nineteen hundred years ago. We had a reminder of their operations when we dined upon fish just caught in the sea, when we camped at this spot in 1902.—ED.

(Continued from page 50).

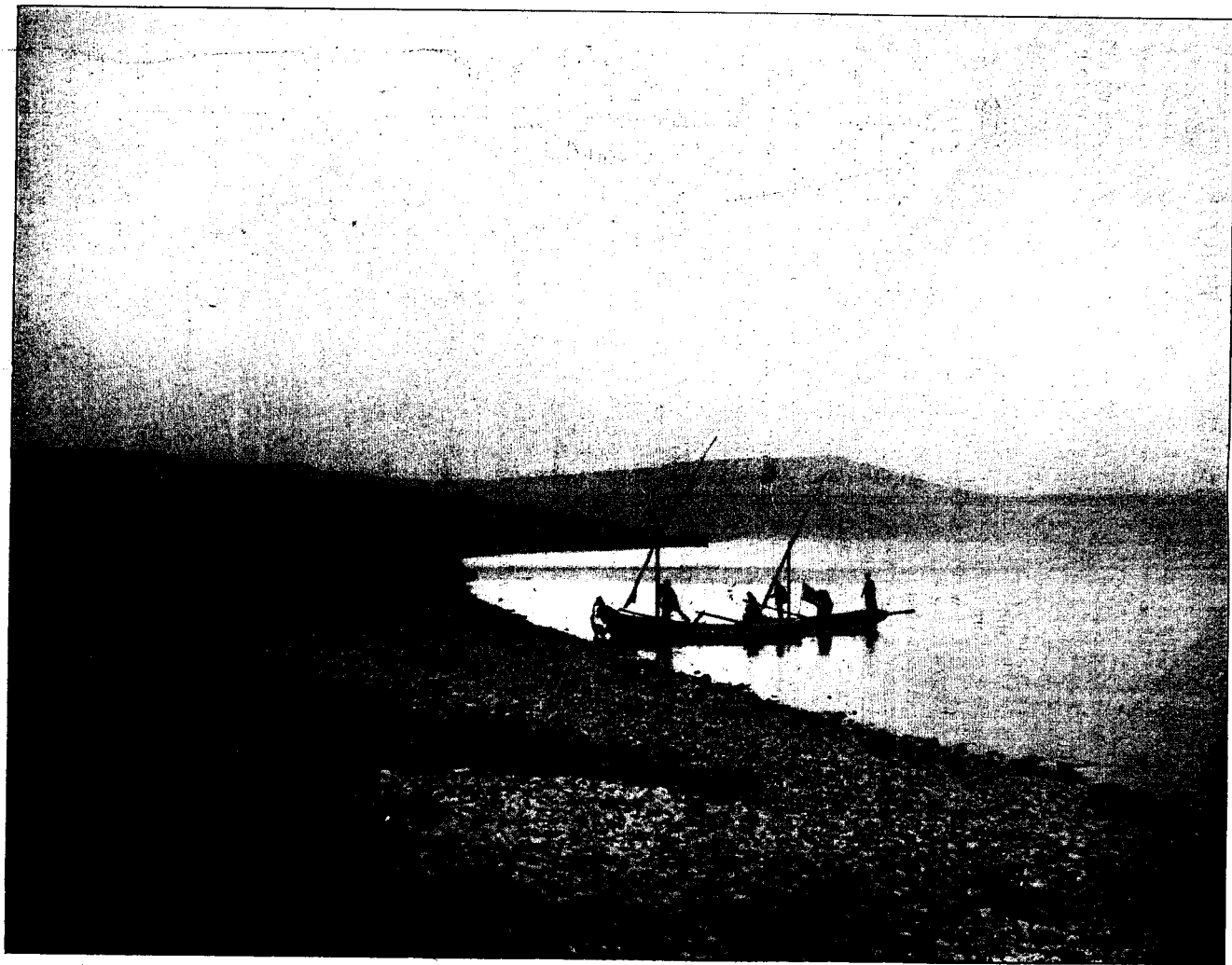
the word "plain" instead of "perfect." They have done this, probably, because they did not think that Jacob was upright. But the same word "perfect" that is used to describe Job is used to describe Jacob. In many other places God speaks of Jacob as one in whom He took pleasure.

On the other hand, God expressed great displeasure concerning Esau. Can one of you tell me how he is spoken of?

He is said to be a 'profane person' because for one morsel of meat he sold his birthright."

Yes, Mary. Now God has given us His opinion concerning these two men, and we shall be acting very unwisely if we reverse what He has said.

C. H. J.



THE SEA OF GALILEE—NEAR TIBERIAS, LOOKING NORTH.

## CONVERSATIONS ABOUT THE TRUTH.

BETWEEN A FATHER AND HIS CHILDREN.—No. 28.

*Gertrude.*—When we stopped last time, Father, we were talking about the tabernacle and the ark, and how the high priest had to enter into the holiest once a year with blood. We asked why this was, and you said it opened up a large and difficult subject that we could not understand at present. I thought that we might understand it a little at any rate.

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

*E.*—Those dry laws again?

*Sapientia.*—They are not dry.

*G.*—I think they are very nice.

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

*G.*—Oh, Eva, you will never be an old maid.

*E.*—I am not so sure about that. But I don't think I will ever like these subjects as I ought.

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

*S.*—Plants and pictures and antimacassars.

*F.*—You shouldn't break in.

*Robin.*—Oh! dolls, and, sucks, and jumping jacks.

*F.*—You see you set him off.

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

*F.*—Now then, no more, just this time. We'll have that another time. I was saying to Eva that the things she likes so well just now will lose their interest for her as she gets older, and she will want higher and more serious things. Life will not always last, you know.

*E.*—Oh, Father! you are sure to bring in some coffin.

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

*G.*—We shall get away from death when Christ comes.

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

*S.*—Not all, perhaps. If Christ comes?

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



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

*William.*—To the "dry laws"?

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

*S.*—What was it?

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

*S.*—Written on stone?

*F.*—Yes.

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

*F.*—The writing was cut into the stone.

*S.*—Oh! who cut it?

*F.*—God.

*S.*—God?

*F.*—Yes: that is, the angel.

*S.*—It does seem strange.

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

*S.*—What kind of letters were they?

*F.*—Hebrew letters.

*S.*—Do the angels speak Hebrew?

*F.*—Yes: and Christ speaks Hebrew.

*S.*—We couldn't understand them, could we?

*F.*—Not without a knowledge of Hebrew.

*S.*—Shall we have that.

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

*S.*—I should like better to hear them speak English.

*F.*—You feel like that just now.

*S.*—I feel as if I should always feel like that.

*F.*—You will yet see that your feelings are deceptive. When Moses got the two tables of stone, God told him that things had gone wrong among the people in the plain below, and that

he must go down to them from the top of Mount Sinai, where he was.

*S.*—Did he go?

*F.*—Yes.

*S.*—Did he carry the stones with him?

*F.*—Yes.

*S.*—They must have been heavy?

*E.*—Sapientia! You ask such questions. You ask all the questions. Nobody else has a chance.

*G.*—I like her to ask the questions. I cannot ask them.

*F.*—If Eva would like to ask the questions, I have no doubt Sapientia will give way.

*S.*—I wouldn't ask them if anybody else asked them.

*F.*—Now then, Eva.

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

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

*S.*—What were they doing that for?

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

*E.*—Had they made the idol?

*F.*—Aaron had made it.

*E.*—Aaron! Moses' brother?

*F.*—Yes: it seems very extraordinary.

*E.*—I should have thought Aaron would not have done a thing of that sort.

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

*W.*—Forty days?

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

*S.*—He shouldn't have given in, should he.

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

*G.*—I should not have thought Aaron would have done such a dreadful thing.

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

*E.*—What did he do?

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

*G.*—What a great quantity of earrings there must have been.

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

*S.*—How did he make a solid idol, out of a lot of earrings?

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

*E.*—It would be rather rough, surely?

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

*E.*—How did they finish it?

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

*S.*—It would take a long time.

*F.*—Yes, perhaps Aaron did it to humour the people, hoping that before he was done, Moses would arrive. However he didn't arrive just then, and the calf was finished, and as all the people were eager to have it put up, Aaron had to set it up on a pedestal, and then preparations were made to have an idol worship feast like that they had been in the habit of having in Egypt.

*S.*—Did they worship idols in Egypt?

*F.*—Oh, yes.

*S.*—The children of Israel?

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

*E.*—What sort of a feast was it?

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

*S.*—Was Moses sorry when he saw what was going on?

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

*S.*—Oh, how nasty that must have been.

*R.*—Oh, nackets, nackets! me not like nackets.

*G.*—What does he mean?

*S.*—He means nasty stuff.

*R.*—Nacket castor oil—oh—oh—oh. Like jam and bikkits.

*E.*—Hush, hush, Robin. You don't want me to take you out again!

*G.*—He behaves very well.

*F.*—Very well for a little boy: but he must be quiet just now. I was telling you what Moses did with the calf when he had ground it to powder. He then scolded Aaron, and asked him—however he had come to do such a thing as to make an idol for the people. Aaron asked him not to be angry with him. He reminded him what a difficult set of people the children of Israel were to deal with. "Thou knowest," he said, "that the people are set on mischief." This wasn't the end of it. When Moses saw that the people were naked, just like the heathen in their idolatries, his anger blazed up again so fiercely that he asked who was on the Lord's side. The Levites, who had stood apart from the worship of the golden calf, at once stood by him. Moses then made a terrible speech to them.

## BIBLE MANNERS AND CUSTOMS.

## ORNAMENTS, ETC.

LET us now look at the ornaments worn by males and females. First we read of

## THE STAFF.

The practice of carrying a staff is very ancient. The traveller needed it as a help, so did the aged, also the shepherd. The Babylonians carried a staff for ornament. Herodotus says, "Every one carries a ring, and a staff carved by man's hands, and on every staff there is something represented—an apple, or a rose, or a lily, or an eagle, or something else: for no one carries a staff without a device on it." We read of Judah's signet, bracelets and staff.

When Jacob was dying he worshipped, leaning on the top of his staff, the companion of his sojournings. Israel partook of the passover staff in hand. Balaam smote the ass with his staff. David went against Goliath with his staff; this greatly enraged the giant, it seemed contemptuous, as if one would beat or chase away a troublesome cur (1 Sam. xvii. 40, 43). The staff seems to have been used for idolatrous purposes in Hosea's day (iv. 12). Gehazi was commanded to take Elisha's staff and lay on the face of the Shunammite's dead son; but there was neither voice nor hearing till the prophet worked, with prayer, and the child sneezed seven times, opened his eyes, and lived (by the power of God) to gladden the eyes of his mother again. Benaiah with only a staff slew an Egyptian who was armed with a spear. It is promised "there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age" (Zech. viii. 4).

## THE RING OR SIGNET.

The ring was engraved with some emblem, the name of the owner, or sometimes with a short additional sentence. It was regarded as the symbol of authority; thus Pharaoh took off his ring from his hand and gave it to Joseph. In later times Ahasuerus gave his ring to

Haman, afterwards he took it from Haman, and gave it to Mordecai (read Jer. xxii. 24).

Lane, in his "Modern Egyptians," says:—

"On the little finger of the right hand is worn a seal-ring which is generally of silver, with a cornelian, or other stone upon which is engraved the wearer's name, accompanied by the words, 'His servant' (that is, God's servant). It is used for signing letters and other writings. A little ink is dabbed upon it with one of the fingers, and it is pressed upon the paper—the paper to be used has first been moistened by the person using it. Almost every person who can afford it has a seal-ring, even though he be a servant. The literary men, regular scribes, and many others, wear a silver, brass, or copper case with receptacle for ink and pens, stuck in the girdle."

The author of "Residence in Persia" tells us "The authenticity of a merchant's letters, as of his bills, depends entirely upon the seal. It is not usual to sign either; and they are not often written in the hands of the person who sends them; so that it is the seal which is of importance. Engraven upon it is the name and title if he has one, of the person it belongs to, and the date when it was cut. The occupation of seal-cutter is one of much trust and some danger; he keeps a register of every seal he makes, and if one is stolen or lost by the party to whom he sold it, his life would answer for the crime of making another exactly the same. The person to whom the lost seal belongs is obliged to take the two most respectable witnesses of the occurrence and to write to his correspondents, declaring all accounts and business with his former seal null from the day upon which it was lost. The use of such instruments for signature is recorded in the Books of Moses, and has continued in Eastern Countries, with little variation, to the present day."

The signets of the Turks are of this description.

The Romans, Greeks, and Egyptians had the same customs.

We note that the two Onyx stones which the High Priest wore upon his shoulders set in sockets of gold were to be engraved like the engravings of a signet (Exodus xxviii. 11).

Signets without stones, entirely of metal, did not come into use until the time of Claudius Cæsar.

The signet supposed to have belonged to Cheops was very curious. It was of pure gold and very massive; the seal part was square, and engraved with Egyptian hieroglyphics.

Sometimes the signet ring was worn on the finger, sometimes it was suspended by a cord round the neck. In the New Testament the ring is a symbol of honour and dignity. In the parable of the prodigal son the father commands that a ring be placed on his son's finger. The apostle James rebukes the brethren because they showed partiality to men wearing gold rings.

Pliny tells us Alexander the Great used to seal all important documents in Europe with his own ring, and in Asia with that of Darius. The Romans derived their custom of wearing rings from the Sabines, and they from the Greeks. The rings then worn were generally of iron, and sometimes engraved. In time silver rings were adopted by free citizens, while slaves wore iron ones. At first gold rings were worn only by senators, but we read that after the battle of Cannæ, Hannibal sent, as a trophy, to Carthage three bushels of gold rings, taken from the fingers of Roman knights slain in the battle. It was a practice among men of fashion at Rome to wear many rings—indeed a part of the foppery of the age consisted in having rings of different weights for summer and winter.

C. A. BOWER.

#### GOOD HUMOUR.

I am a little fairy,  
" Good humour " is my name ;  
I use my wand where'er I go,  
For poor or rich the same.

I make the ugliest faces shine,  
The shrillest voices sweet,  
The coarsest ore a golden mine,  
The poorest lives complete.

I float in air unheard, unseen,  
I bless the dreariest spot,  
I fly—and wretched is the scene  
Where I can enter not !

No door too small, no roof too low  
To bar my passage through,  
And children dear, where'er you go  
I leave my wand with you !

#### INTELLIGENCE.

**BALSALL HEATH.**—The school continues to do good work and we have had three baptisms this year. We are not quite so many in numbers, for several reasons. Some of the older scholars have removed to the S. H. School, and the Parish Church is working very hard to get all the scholars possible; they have opened a school next door to us. We should be glad of the help of the brethren and sisters in the district: 1st, as teachers; 2nd, to send us fresh scholars. Our Annual Outing took place in July, when a good company journeyed to Lapworth and spent a very enjoyable day. The prizes for the year were awarded on returning to school, and it is pleasing to note that some of the best Exam. papers were by the children of strangers. We number about 80 and the attendance is very regular.—PAUL A. COLEMAN.

**BIRMINGHAM.** — SUNDAY SCHOOL ANNUAL REPORT, 1910. Birmingham (Temperance Hall).—The good work of the Sunday School continues, and the high standard of attendance and good behaviour is being maintained. Two of our teachers, Brother Walton and sister Andrews, have been united in marriage and left us for California, also sister Tinel, formerly teacher of the Young Women's Class. We wish them God speed, hoping that others will gain by our loss. While the number of classes remains the same, there are more scholars in each class, the increase is on the boys' side. About twenty scholars have been baptised during the year. A most encouraging testimony to the usefulness of the school, and a rich reward to the self-denying labours of the teachers. The Annual Treat took place on Wednesday, August 18th, the children going to Sutton Park as usual, brother Dryhurst being assisted by brother Reed, and a little later on by brother Bower. A special train was granted by the Railway Company for the first time, and the children were assisted across New Street by three or four policemen specially provided. All went well, the day was very pleasant, no accident befel us—for which we thank our Heavenly Father. We had the largest gathering ever witnessed all the day through, and a year of good work terminated with the giving of the prizes by brother Walker after tea in the Temperance Hall. We were glad to have the company of brother and sister Millward, of Durban, South Africa, and trust they carried back with them pleasant memories of their stay with us. We send our loving greetings to all the Sunday Schools teaching the same precious faith beyond the sea. May God continue to help and bless the self-sacrificing labours of all who work for the children's good.—C. A. BOWER, Secretary.

**CARDIFF.**—Since last writing, one of our scholars has been baptised and is now a sister. We hope her good example will be followed in due time by others. We held our annual Tea and Distribution of Prizes on Boxing Day, in one of the Cafes in town. After tea, the children entertained us with recitations and songs, and the Prizes for last year were given out by the Superintendent. A most enjoyable time was spent by both parents and children. Wishing all your readers a happy New Year.—A. R. MEAD, Secretary.

BIBLE PUZZLES, ETC.

A NEW YEAR'S ENIGMA.

New hopes, new promises, new blessings cheer  
 Our hearts while entering on the opening year;  
 Come search out what the holy scriptures say  
 About new things, and set them in array.

At Pentecost the pious Hebrew brings  
 A new meat offering to the King of kings;  
 New wines in bottles new for safety stored,  
 Furnish a parable for Christ the Lord;  
 And none says he will put new cloth to old  
 (Find out where Matthew has the story told).  
 The Lord's compassions every day are new;  
 "A new commandment give I unto you:"  
 From a new cruse a holy prophet's hand  
 Took salt, which healed a waste and barren land;  
 A giant wore a new and mighty sword:  
 The tomb was new wherein they laid the Lord:  
 New tongues were promised for the preacher's aid:  
 A new and living way has Jesus made:  
 "This cup shall be a covenant ever new,  
 My blood," said Jesus, "which is shed for you:"  
 From Samson's arms new rope was snapped like  
 thread;

"They chose new gods," the mighty Deborah said:  
 There rose a new king over Egypt's land  
 That knew not Joseph: heathen priests command  
 The Philistines the ark of God to take  
 On a new cart which they were told to make:  
 Solomon writes of fruits both new and old:  
 New heaven and earth did captive John behold:  
 New things to Israel doth Isaiah show,  
 Things which were hidden, "which thou didst not  
 know."

"Purge out old leaven, let the lump be new,"  
 Writes Paul. For Christ is sacrificed for you.  
 John saw a new Jerusalem come down:  
 Jesus' new doctrine gained a wide renown:  
 Who dwell in Christ, and all his words obey,  
 New creatures are, "Old things are passed away:"  
 Put off the old man, and put on the new,  
 A nature which is righteous, pure and true;  
 A new name written on a pure white stone,  
 May we receive from Jesus as our own;  
 And join the heavenly song, with holy mirth,  
 Which those may learn who are redeemed on earth.

Find out each reference now, till one by one,  
 The twenty-four are all correctly done;  
 Set in a long and nicely even row,  
 Each chapter, book, and verse must clearly show.

DIAMOND PUZZLE.

1. Behold! yes, that will do  
 If it is cut in two.
2. "There comes a troop," this baby's mother said.
3. This river saw the Hebrews captive led.
4. Come forth! Come forth! and straight the dead  
 appears.
5. Three of us slew him. Ah, the vengeful spears.
6. Me you may read when backward turns the sun.
7. And us you part to find the final one.

SQUARE WORD.

1. In the balance like to me,  
 Doth the Lord the nations see.
2. What is it the Scripture saith?  
 Be thou faithful——death.
3. "Halt"! the inspired warrior cries,  
 "Stand thou still within the skies."
4. Listen to the God-sent breeze,  
 In the whisp'ring mulberry trees.

QUESTIONS.

143. Why was the flood sent?
144. Is the dove ever mentioned in connection  
 with Jesus?
145. What did Noah do when he first left the ark?
146. Where do we first read of animals as food?
147. Why was blood not to be eaten?
148. Did the ark have more than one room?

ANSWERS TO BIBLE PUZZLES.

Scripture Riddle.—

The great fish that swallowed Jonah.

Diamond Puzzle.—

```

          G
        L E A
      L A H M I
    G E H E N N A
      A M N O N
        I N N
          A
    
```

Single Acrostic.—

Sarah  
 Hagar  
 Eliezer  
 Beersheba  
 Aner

ANSWERS TO QUESTIONS.

137. Both foretold the coming of the Lord.
138. All scripture is given by inspiration of God  
 (2 Tim. iii. 16). Holy men of old spake as they were  
 moved by the Holy Spirit (2 Peter i. 21).
139. To know and keep His commandments.
140. As far as possible we should choose those  
 who will help us to know and serve God.
141. The River Euphrates.
142. Yes, one of the daughters of Zelophehad  
 (Numbers xxvi. 33).

BIBLE HIDE AND SEEK. ANSWERS.

November-December number (page 35).—

PERSON.—The mother of Zebedee's children.

PLACE.—Ai.

THING.—The tree of the knowledge of good and evil.

## THE CORNER.

Mrs. Walton responded to the invitation given last time, and here is her letter. Richard Brooks writes saying that he and his brothers were also her pupils by post, and they were very sorry when she left England:—

"DEAR MR. EDITOR,—In accordance with the permission given in the last issue I am taking advantage of 'The Corner' to wish you and all the readers of the Magazine—known and unknown—A Happy New Year, also to express my thanks to Walter Hardy for his letter, and I trust that having began well he will go on to greater things, and that when the Magazine year closes his name will appear among the Prize Winners. In any case he will have secured 'A Prize' in the knowledge he has gained by working out the Puzzles, as it has been most gratifying to note his progress.

"There are just two or three on these western shores of the Pacific who do the puzzles, in fact I know of one little girl in this locality whose pleasure it is to work them out, but when she comes to a difficult one she has to seek a small hint from her mother, as she says she is sure if she were in a room all by herself she would never succeed in finding the answer. This shows us how beneficial it is for us to read the Magazine, attend Sunday School and increase our knowledge by associating with those who know more than we do ourselves, in order to make our puzzles in the Magazine and lessons in life easier.

"Many of you I know only through the pages of the Magazine, but I earnestly hope that you will all join the ranks of those who are 'pressing toward the mark for the prize for the high calling of God in Christ Jesus.'—Your sincere well-wisher,

"S. ELIZABETH WALTON."

This is good advice for the New Year, and though good resolutions are often broken, let us see if we can make some now that will still be working at the end of 1911. We must throw aside laziness and persevere even when we don't feel like it, and we shall find much has been done in the twelve months. Here is a fable that just shows the difference between work and idleness. Work brightens, and idleness rusts boys and girls and men and women, just as it does metal.

The story is that of two ploughshares that had been made of the same iron in the same workshop, one was given to a labourer, the other was left behind in the corner and remained there eight or nine months till he was entirely covered with rust. At last he was taken from his corner, brought out into the sunshine and the open air. Close by stood his brother, but, alas! the latter could not recognise him. There he stood brighter than when new, with the sunbeams glancing from his sparkling surface. "My brother," said the rusty one, "do you not know me? Is it possible that we were ever exactly

like one another? How is it you have become so beautiful? Look at me, how ugly I am, and I have had no work at all to do. I have passed my time in constant rest." "Ah, brother!" said the other, "I am bright with hard work, and so will you be soon; it is that constant rest, that laziness which covers you with disfiguring rust—nay, which is eating your very life away. Work, and all will be well with you!"

### PALESTINE.

O land of grief and beauty!  
 What troubles didst thou share?  
 From all the ends of heaven  
 The tempest laid thee bare.  
 Across thee swept in fury  
 Chaldea's raging tide,  
 The stars along their courses  
 Fought on the Magian side.  
 The blast of Babylonia  
 Blew out thy sons as slaves;  
 The Persian gleaned behind him,  
 And rifled Jewish graves.  
 A remnant left was trampled  
 Beneath the hoof of Rome,  
 And now the scoffing Moslem  
 In Zion rears his dome.  
 O land of grief and beauty!  
 Beloved by One Divine,  
 Forsaking and forsaken,  
 What trouble is like thine?

### CLEVER BEES.

Bees have a very ingenious and sanitary way of disposing of a mouse or slug that may happen, by accident or design, to find its way into their hive. When the intruder is killed, as killed he must be, the problem arises, how to deal with the body.

If it be impossible to expel or dismember it, they will proceed methodically to enclose it in a veritable sepulchre of wax. In one of his hives a bee-keeper discovered three such tombs side by side, erected with party walls like the cells of the comb, so that no wax should be wasted. These tombs the prudent "sextons" had raised over the remains of three snails that a child had introduced into the hive.

As a rule, when dealing with snails, bees will be content to seal up with wax the opening of the shell. But in this case the shells were more or less cracked and broken, and they had considered it simpler, therefore, to bury the entire snail; and had further contrived, in order that traffic might not be impeded in the entrance hall of the hive, a number of galleries exactly proportionate, not to their own girth, but to that of the male bees, which are almost twice as large as the workers.

C. A. L.

IF YOU WOULD  
UNDERSTAND THE BIBLE

Procure and read the book

**C**HRISTENDOM  
**A**STRAY.

It is a book of 300 pages, on the true teaching of the Bible. It sets forth scriptural arguments and testimonies that have convinced thousands of people within the last 50 years

—  
PRICE, **1s.3d.** POST FREE.

CLOTH BOUND, **2s. 10d.** POST FREE.

LARGE TYPE EDITION, **4s.4d.** POST FREE.

## TO THE CHILDREN.

---

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

### RULES.

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

---

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

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

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

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



MARCH-APRIL, 1911.

(Third Series, No. 29).

Volume IX.



PUBLISHED BI-MONTHLY,

ON THE

*SECOND THURSDAY OF THE MONTH.*

EDITED BY C. C. WALKER.

TERMS:—Annual Subscription in Britain and her Colonies, 2s. 6d.; in the United States, Sixty-five Cents. Single Copies, in Britain, 5d., post free. (Parcels of twelve copies and over, sent carriage free in Britain, at 4d. per copy.)

BIRMINGHAM:

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

1911.



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. 29.

MARCH-APRIL, 1911.

Vol. IX.

### A VISIT TO A BIBLE FAMILY—(Continued).

**L**AST visiting day, children, we saw Esau sell his birthright. Is it possible for us to sin in the same way that Esau did?

“No.”

“Yes.”

Bobby says “No,” and Mary says “Yes.” Let us hear the reason for their answers. Why do you say “No,” Bobby?

“Because we have no such birthright as Esau had.”

Not quite so, my boy. Through Christ believers become related to the birthright—to the blessings contained in the Abrahamic Covenant. But let us hear Mary’s reason for saying “Yes.”

“That is just what I intended to say. Therefore if we turn away from the hope of the Gospel—despise it for the sake of present enjoyment—we become guilty of Esau’s sin.”

You are quite right, Mary. Esau stands out in the Scriptures as a type or example of those who turn away from the truth for the sake of pleasure, riches, friends. If we remember how greatly God was displeased with Esau, we shall be on our guard against committing his folly.

But, see, we are in sight of Isaac’s encampment and Deborah is coming towards us. After a pleasant interchange of greetings we ask after the welfare of her master and his household. Deborah tells us that much has happened since we paid our last visit. She says they have been troubled by famine, which made it necessary for them to wander in search of food both for themselves and their cattle. She relates how they journeyed to the land of the Philistines, where God appeared to Isaac, and told him to remain in the land, and not go down into Egypt. She further tells us that God renewed to him the promises which He made to Abraham, and assured him that they should be fulfilled.

Deborah proceeds to show how God took care of Isaac in the land of the Philistines, and gave

him good harvests, much cattle, and many servants. She adds that as a result the Philistines grew envious of him, and would not let him stay with them any longer. She also describes how, when Isaac removed from them, they followed him up, and claimed as theirs every well that he digged. We ask Deborah what Isaac thought of this.

She says he quietly gave up each well, and removed still farther away, until the Philistines left off claiming the wells.

Deborah tells of another trouble that befell Isaac and Rebekah. She says Esau married two Hittite women, whose unrighteous ways were a constant sorrow to his parents.

We ask Deborah if she will conduct us to Isaac and Rebekah that we may hear from their own lips of God's dealings. She replies that Isaac is quite unfit to receive us. She says he is aged and nearly blind, in addition to which strange things have occurred lately which have agitated him greatly.

Deborah goes on to speak of the wish of Isaac to bless Esau. She says Esau did not tell him, as he should have done, that he had sold his right to this blessing. She enters into particulars as to how Rebekah, knowing that it was God's purpose that Jacob should receive the blessing, dressed Jacob in Esau's clothes, and placed goats' skins upon his hands and neck to make him feel as much like his hairy brother as possible, and then bade him go in to his father and say that he was Esau and so secure the blessing.

Deborah says that when Esau found that Jacob had obtained the blessing he was furious, and declared that he would kill him. She adds that Rebekah thought this a fitting opportunity for Jacob to go and visit her brother Laban, and find, if possible, a God-fearing wife.

As we cannot now get into the company of our friends, we say "Good-bye" to Deborah, and take our leave.

"Why did not God send an angel to Isaac to tell him not to give the blessing to Esau?"

There are many things in connection with this incident, Bobby, which we cannot explain, though we may make suggestions. It may be that God did not directly reveal His will to Isaac concerning Esau so as to leave Esau free to show what his character really was. Esau, as matters turned out, was deprived of the rights of the firstborn, by his own act and choice. If

God had sent a special message to Isaac saying that Esau would be rejected, it might have been known to Esau, and he could have said it was of no use to try and please God. Further, the knowledge of God's intentions might have caused Esau to try and kill Jacob as he threatened to do afterwards.

"But was it right for Rebekah to deceive Isaac?"

In this again, Mary, there is so much that we do not know that we can only throw out suggestions. You see Rebekah took into account what Isaac either did not or would not know, namely, that Jacob was to receive the blessing. This knowledge, as I have already said, may have been providentially hidden from Isaac for a purpose.

"But Rebekah made Jacob tell a story, and it is not right to tell stories."

Just so, it is not right to say what is not true, nor is it right to do evil that good may come. The Scriptures teach this very plainly. In regard to Rebekah's conduct, however, we must not forget that Esau had sold his birthright to Jacob. You cannot sell a thing and keep it too. If Bobby were to sell his camera to a boy for an engine, Bobby could not have the engine and keep the camera. So with Esau. He had had his dish of pottage, and he could not have the birthright too. In view of Esau's bargain, Rebekah may have looked upon Jacob as standing in the place of the firstborn—as having a right to all that pertained to Esau, including even his name. We want to know all the circumstances of the case, and what Rebekah's mind really was before we can say exactly how the matter stands. The Scriptures do not condemn Rebekah, and therefore we should be careful as to how we view her action. She had great faith in the promises, and what she did was in perfect harmony with God's intentions, and with what He had told her. Rebekah never despised God's word. She revered it, and tried to obey it. If she erred, then it is what all God's people have done at one time and another, for there is no one that liveth and sinneth not.

"I think I understand. There is a great difference between one who strives to keep God in mind and errs occasionally, and one like Esau, who does not take God into account at all."

That is so, Mary. So whatever opinion we entertain of Rebekah's conduct, let us beware of condemning her and exonerating Esau.

## BIBLE HIDE AND SEEK.—No. 27.

## A PERSON.

*Hide.*—I have thought of a person.

*Seek.*—Man or woman?—Man.

Old or New Testament?—Old.

Did he live in the time of the captivity?—  
Yes.

Was he a prominent person?—Yes.

A prophet?—No.

Was he of high or low rank?—Of high rank.

Had he a wife?—She is not mentioned.

Was he among those who were carried captive to Babylon?—No.

Was he associated with that event?—No.

Do we read of him in connection with the Jews' return to Palestine?—Yes.

Was he a priest?—No.

Was he one of those who returned to Palestine?—No.

Was he a Jew or Gentile?—A Gentile.

A good man?—His character is not referred to in the Scriptures.

Was he a governor?—Yes, very much so.

Did he try to hinder the Jews in their work of restoration?—No.

Did he act favourably or unfavourably towards the Jews?—Favourably.

Was he mentioned by name before his birth?—Yes.

## A PLACE.

*Hide.*—I have thought of a place.

*Seek.*—Old or New Testament?—We read of it in both.

Was it in Palestine?—No.

Was it a city?—Yes.

Is it mentioned at various stages of Bible history?—Yes.

When is it first mentioned? In the time of Moses?—No, a little later.

Time of Joshua?—Yes.

Did anything of interest occur there in Joshua's time?—No.

At which stage do we read most about it?—We read most about it in the writings of the prophets.

Was it in existence in New Testament times?—Yes.

Did Christ go there?—We read of him being in the neighbourhood but we have no record of him actually going into the city.

Did Paul visit it?—Yes.

Did he perform any miracles while there?—

We are not told that he did.

Did anything happen to him there?—No.

Were any disciples living there?—Yes.

Is the city in existence to-day?—No.

Was it inland or on the coast?—On the coast.

Was it a royal city?—At times it was.

Had its kings anything to do with Israel?—One of its kings was very friendly with the king of Israel.

Was the city renowned for its trade and shipping?—Yes.

## A THING.

*Hide.*—I have thought of a thing.

*Seek.*—Old or New Testament?—Old.

Before the time of Moses?—Yes.

Before the Flood?—No.

Was it large or small?—Small.

Was it an ordinary thing or was there something peculiar about it?—It was an ordinary thing.

Did it belong to some prominent person?—No.

Was it used by one?—No.

Was it an article of use?—Not exactly, but it served a useful purpose.

Is it mentioned in connection with one transaction or many?—In connection with one transaction.

Is it only mentioned once in the Bible?—Yes.

Was it of great value?—No.

Was it something to wear?—No.

Something to eat?—I think not.

Could it be easily lifted?—Yes.

Was it lifted upon the occasion in question?—Yes.

Was it carried from one place to another?—Yes.

Was it taken by itself or with other things?—By itself.

Did many people have to do with it?—No, only one man.

Did he carry it about with him?—No.

Could it travel from place to place without being carried?—No.

Was it carried by a person?—No.

By one of the lower creatures?—Yes.

At a time when there were very few people in existence?—Yes.

## THE POTTER AND HIS WHEEL.

**F**AR, far back beyond the bounds of exact history is the origin of the potter's wheel, and yet though modified and improved, and added to by mould, lathe, and profile work, and all the assistance of steam and electricity, the principle of the wheel is still with us.

Probably the Egyptians are the earliest known makers of pottery, but we find potsherds

visited art galleries and museums know. There is a wide gulf between the common red flower-pot and the highly decorated vases in these collections, and yet the potter and the wheel have helped to make them both. So there are wide differences between men and men, and nations and nations, but one Maker formed them all, and formed them, like these vessels, from the clay.



AN INDIAN POTTER.

mentioned in the book of Job; these are, as you know, broken pieces of pottery, and no one really knows who was the first potter.

The picture shows an Indian potter at work, and they are very clever at making rough pottery, jugs, basins, water jars, flower pots, etc.

Beautiful things are turned out by the potters of to-day, and some of the ancient work is almost fabulously beautiful, as many of you who have

In our days this is the way an ordinary breakfast cup is made. A piece of clay is picked up by the potter, who in large works where many men work on the same vessel, doing different things, is called the "thrower." He throws it on to the spinning wheel, and very quickly shapes it into a sort of basin, nice and smooth inside, but very rough and untidy looking outside. As far as the cup is

concerned his work is done, and the ugly unfinished vessel is left for a little while till it is half dry, then it is passed over into the hands of another man called a "turner." He holds it against a sharp cutting edge tool on a lathe, which sweeps off and cuts away all the roughness of the outside. But it does not look at all nice yet, and would easily crumble up if you squeezed it, and would fall to pieces very soon if you put any water in it. So on the strange little basin goes to the "handler," whose duty it is, as you may guess by his name, to put the handle on it. And very smartly he does it, and we have to ask him to move a little more slowly so that we can see what he does. He has a little plaster mould, and in this he squeezes a little bit of clay, and it comes out a very neat handle. He sticks this handle on to the cup by a little liquid clay, and paints the whole cup over with a liquid, when the cup is ready for the next process. At this stage it does not look much like a cup except in shape, for it has a soft unfinished appearance, and is anything but a pretty colour, being of a dull yellowish-white if it is of common clay; the colour of course varying with the quality of the article that is being made, whether it be earthenware, or china, or fine porcelain. Whatever it is, it has now to go through the next process, which is drying in the "biscuit oven." After this the cups are packed close together, but not touching, in the great furnace, where terrific heat is applied to them for from forty to fifty hours.

Very, very slow is the cooling process, for if a sudden drop in the temperature were allowed, the precious cup would warp and crack, and be all spoiled. After steady cooling they are taken out, but still you would not like to be asked to drink out of them, for they are yet only in what potters call the "biscuit stage." They have no hard smooth glazed surface, but are still dull and unattractive. The cups are carefully cleared of any sand or flint that has stuck to them in the furnace, and any pattern that is desired is painted on to them, then a liquid

glaze is washed over the whole cup, and into the furnace they go again for the last time, so that the colours and glaze are fixed permanently, and when they come out they are ready, after washing, for the lips of the daintiest lady in the land. The Greek word for potter's clay is *keramos*, so when you hear people talking about Ceramics, you will know they are referring to the art of the potter.

In *The Land and the Book*, the author tells us how he watched a potter at work near Jaffa, and how interested he was to see the very same thing going on before his eyes as Jeremiah had when he went "down to the potter's" house according to the word of the Lord. "There," says Dr. Thomson, "was the potter sitting at his 'frame' and turning the 'wheel' with his foot. He had a heap of prepared clay by his side, and a pan of water. He placed a lump of clay on the top of the revolving wheel, and smoothed it into a low cone, then thrusting his thumb into the top of it, he opened a hole down the centre, and this he constantly widened by pressing the edges of the revolving cone between his hands, giving it whatever shape he would. This is the point of the Bible comparisons, 'Behold as the clay in the potter's hand, so are ye in My hand, saith the Lord,' and the idea is found in many places. . . . I waited long to see a 'vessel marred in the hands of the potter,' but at last it came. There was some defect, or the potter changed his mind, and he suddenly crushed the growing jar up in his hands, and beginning anew fashioned it into a completely different vessel."

In the scripture, as you will remember, in many places the potter's vessel is used as an example of fragility, and its breaking, as utter destruction. So God will destroy the wicked at last, and taking up in His hands the clay of all human constitutions, will crush them in His hands, and make new heavens and new earth, and ruling over all, those whose clay has been changed in the hands of the potter and made like unto his glorious body.

C.A.L.

## THE GREAT DESIGNER—(Continued).

**L**AST time we saw how the lifeless earth changes into and forms part of the living plant, and how a portion of the living plant changes into and forms part of the living moving animal. And bear this in mind, that it is the *same* earth, the same lifeless soil, that becomes part of very different plants. Let us watch the further changes.

The horse that ate the beans, of course breathes; and it has been found that part of his food goes to form the air which he exhales or breathes out, namely the carbon of the carbonic acid gas which he exhales. So certain portions of the beans go back to the air, which you will remember was part of the nourishment of the growing bean. And more than that, as I told you before, it goes back just in the very state, fit and ready for the plants to breathe.

Then the manure from the horse will contain those portions of the beans which were not able to be changed into flesh or blood or muscle or bone; and we know this is turned to a very useful account in fields and gardens, forming part, and very fertile part of the ground, though so nasty and offensive to the smell. And perhaps after all the nasty smell is an advantage; for it is a hint to us to bury the offensive matter in the ground, where it may be useful. Otherwise we should probably let it lie about, and it would not only be of no use, but would render the air of the neighbourhood unhealthy.

But what becomes of the horse? In course of time it will die of old age. Its skin will be used for one purpose and its hair for another, and perhaps its flesh will feed other animals; but its bones will be burnt and ground for bone earth, a most valuable manure; and such parts of the poor old horse as cannot be turned to some profitable purpose will be buried in the earth, where it will become dust, very fertile dust, ready like the bone-earth, to grow a crop of beans, for another horse to eat, or a crop of wheat or barley.

So you see the changes take place, but never come to an end; for nothing is wasted. One thing depends upon the other like the links of a chain. The chain is complete between the

animal, the vegetable and the mineral creations. They change places over and over again. It is the same matter, the same substance—call it what we may—mineral, vegetable or animal. Only in one case life is wanting; in the other two, life is present.

Now let us sum up the few facts we have noticed. We have found that the same matter runs through the earth, the plants, and the animals; that these make all sorts of exchanges one with another; that all the exchange processes are transacted by that wonderful agent we call life; that during all this never-ending business nothing is lost, but that what one throws away as useless, is immediately snatched up and used by another.

Does this look as if these things had more than one maker? If there were two or more makers, would it be likely that the work of one would fit exactly into the work of the other in every aspect? That the material used by the one would be the same as, or capable of changing with the other?

If there were more than one maker, would it be likely that the earth and every particle in it would be acted upon by one fixed and never-changing law or rule; that the great planets which twinkle only like little sparks in the sky, would (as we know they do) all follow the same law or rule; that all the animals would be made in such a way as to breathe *one* air, and all the plants in such a way as to breathe *one other* air; and above all that there would be plain and evident in all the works of creation on our earth, *one* main object, namely, the good of all living creatures?

The thing is impossible. Two or more makers cannot be. If such a work as the steam-engine required one master-mind to design it, what shall we say of the world, where we find thousands of objects—each more wonderful, more lasting, more perfect than the stean-engine—and all fitting exactly into one another, and pointing to one object—*Life*?

There can be but one conclusion—that the world must have been designed by *one* Master-mind; that there is but *one God*, the Creator and Ruler of all things created. N. S. JOSEPH.

(To be continued).



that, yet in the Hebrew, the verb expressing what they do is singular and not plural.

*E.*—That makes it still more difficult to understand, doesn't it ?

*F.*—No.

*G.*—It is too deep for me altogether.

*E.*—Why doesn't it make it more difficult ?

*F.*—Well, you see, the teaching of the Bible is that there is one God working through many spiritual beings called Angels. It is His work they all do, and, therefore, the act performed is described as His act. Yet, really, the actors were His powerful servants or *Elohim*. His work was first known in the form of their work, and, therefore, their name came to stand for His name. This was probably why an idol was described by a plural name that stood at first for the true God.

*S.*—Has God no name of His own that is singular and not plural ?

*F.*—Yes, but there I am afraid we are going quite too deep. His own name was first revealed to Moses by the angel of the bush ; but that we must leave at this time. He adopted *Elohim* as one of His names, because the *Elohim* were but manifestations of His own power and intelligence.

*E.*—I should think we have had enough about that.

*S.*—I should like more.

*F.*—Probably Eva is right. We may have more another time. If we followed it out, it would take all the time, and we should not be able to finish what we began with.

*W.*—About Moses going up to Sinai ?

*F.*—Yes : when he got up, he confessed the people had sinned a great sin in making the golden calf, and he asked God to forgive them.

*G.*—Did God forgive them ?

*F.*—In a certain sense He did.

*S.*—What sense could that be ? I should have thought they must either be forgiven or not.

*F.*—Well, He forgave them in the sense that He did not immediately destroy them. He suffered them to live, and consented to lead and guide them still. But He told Moses that He would visit their sin upon them some day. He sent them an angry message.

*E.*—What was it ?

*F.*—That they were all to take off their ornaments, or else God would consume them in a moment for their wickedness.

*F.*—Had they ornaments on ?

*F.*—Oh, yes.

*S.*—What sort ?

*F.*—Oh, all sorts—bracelets, earrings, chains, nosejewels, headbands, ornaments of the legs and arms, and so on. They were just as fond of wearing ornaments in those days as people are now.

*G.*—Some people.

*E.*—Most people.

*F.*—Yes ; most people. There would be fewer ornaments if wisdom were more common.

*S.*—Was it wicked for the children of Israel to wear ornaments ?

*F.*—Not exactly wicked ; in fact, to a certain extent, it was permissible and even commendable.

*S.*—Why was God angry with them then ?

*F.*—About their idolatry—their forgetfulness of Him. He would not have been so hurt about their ornaments if they had been faithful and obedient. It was not the thing for wicked people to be decking themselves up.

*S.*—Did they take off their ornaments ?

*F.*—Yes, they stripped themselves of their ornaments and mourned.

*E.*—Why did they mourn ? Was it because they had to put off their ornaments ?

*F.*—Not altogether. God had said in His angry message that He would not go with them in their journey to the land of promise, because of their stubbornness and insubordination. "When they heard of evil tidings they mourned." At the same time, they put off their ornaments.

*S.*—Was God pleased with them then ?

*F.*—A little. He said He would see what He would do with them.

*S.*—What did He do ?

*F.*—He told Moses to get them ready to depart on their journey to the land that He had promised to Abraham, Isaac, and Jacob. He said He would send an angel before them, but He Himself would not go with them. Moses was very sorry for this, but God said His presence would go with them.

*E.*—I suppose they would get ready to march then ?

*F.*—Not just immediately. It was some time before they marched. Moses had to go up to Mount Sinai again, and be away another forty days before marching time came ; and even then

it didn't come just at once. When he came down from the mountain the second time, he had to tell them all the laws that God gave him, and they had to make the tabernacle and all the things connected with it according to the commandment that came from God.

*E.*—They would have a lot to do.

*F.*—Yes; it would take some time.

*E.*—Some months?

*F.*—Yes, several months. You recollect we had before about the people bringing stuff to make the various things that were required.

*E.*—Yes.

*F.*—You would be astonished at the quantity. Gold for instance.

*E.*—How much gold?

*F.*—Over a ton and a half.

*E.*—What a quantity. And how much silver?

*F.*—Over five tons; and of brass about three and a half tons.

*E.*—Dear me! What a heavy thing the tabernacle must have been. I always thought it was a light wooden structure.

*F.*—That is a mistake. The boards you must recollect were overlaid with gold; and then every pillar of the sanctuary (a hundred in number) had a socket of silver, placed in the ground, weighing over a hundred-weight; and every pillar of the court, a socket of brass, besides the silver and brass required for the hooks and fillets of the pillars, and the altar and its vessels.

*E.*—It would take a long time to make all these things?

*F.*—No doubt.

*E.*—How would they know how to make them?

*F.*—God inspired one or two special men to understand the plan that Moses gave them; and they directed others in the work.

*S.*—How did Moses know about it?

*F.*—God showed him the pattern of all things on the mount, and told him he was to be sure to make all things according to that pattern. Moses explained it all to the men that God inspired—Bezaleel and Aholiab; and they guided many others in the making of the things. At last, all the work was finished, and Moses came and looked at it, and said it was all right, and thanked them for having done exactly as God had commanded.

*S.*—What happened then?

*F.*—A day was appointed to set up the tabernacle—namely, New Year's Day—the first day of the second year after they were come out of Egypt.

*E.*—I suppose the people would like the setting of it up?

*F.*—Yes. People are always interested in a new affair. No doubt the children of Israel would all cluster round and watch the work of rearing the tabernacle with pleasure. They set up the tabernacle and put in the ark, and the candlestick, and the golden altar all in their proper places as directed. Then they set up the curtained court all round the tabernacle, and set up the hanging of the court gate that did instead of a door. Then Moses went round and put a little of the anointing oil upon everything.

*S.*—What was that for?

*F.*—It was to sanctify or make holy all the things connected with the tabernacle.

*S.*—How did it make them holy?

*F.*—Well, God had appointed it so,—that everything touched with the anointing oil should be considered sacred—so much so that any stranger touching or coming near them would be struck dead.

*S.*—That would be dreadful, Gertrude.

*G.*—It would indeed. I hope no one was struck dead?

*F.*—By-and-bye, but not for that offence. It was for something else. We shall see about it directly. We were speaking of the anointing oil.

*E.*—What sort of oil would that be, father?

*F.*—A special sort that was made for the purpose. God told Moses how to make it. Several spices were used—myrrh, sweet cinnamon, cassia, and calamus; and these were all beaten together in certain proportions with olive oil. It made a very sweet-smelling composition. It was forbidden to any man to make or use the like of it. Also a perfume was made of a refreshing odour peculiar to the sanctuary alone. No one was allowed to make it for any other purpose.

*S.*—I should think it must have smeared and dirtied the things to have them touched with the oil.

*E.*—Sapientia! Such things you do say!

*S.*—Well! I only want to know.

IF YOU WOULD  
UNDERSTAND THE BIBLE

Procure and read the book

**CHRISTENDOM  
ASTRAY.**

It is a book of 300 pages, on the true teaching of the Bible. It sets forth scriptural arguments and testimonies that have convinced thousands of people within the last 50 years

—  
PRICE, **1s.3d.** POST FREE.

CLOTH BOUND, **2s. 10d.** POST FREE.

LARGE TYPE EDITION, **4s.4d.** POST FREE.

## TO THE CHILDREN.

---

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

### RULES.

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

---

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

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

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

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

MAY-JUNE, 1911.

(Third Series, No. 30).

Volume IX



PUBLISHED BI-MONTHLY,

ON THE

SECOND THURSDAY OF THE MONTH.

EDITED BY C. C. WALKER.

TERMS:—Annual Subscription in Britain and her Colonies, 2s. 6d.; in the United States, Sixty-five Cents. Single Copies, in Britain, 5d., post free. (Parcels of twelve copies and over, sent carriage free in Britain, at 4d. per copy.)

BIRMINGHAM:

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

1911.

## 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."

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

**SUMMARIES OF CONVERSATION.**—WM. BLAGBURN (13), Coventry; LIZZIE HAROLD (14), Coventry; REGINALD WILCOX (10), Coventry; Richard, Horace, and Bernard Brooks; Wm. Phipps (14); Doris Martindale; Harry Walford (12); Kate Walford (9); Flo. Jones (12); Flo. Sykes (14); Dorothy Crumplen (13); Leslie Evans (12); Flo. and Jas. Whittingham; Ruth Lewis (13); Elsie Burt (14). The first three take first, second, and third prizes.

**MARKS.**—Walter Hardy (12), 36; Harold Hathaway (13), 67; Amy Carr (12), 49; Jas. Whittingham (13), 39; Mona Hampton (11), 45; Flo. Whittingham (11), 25; Elsie White (13), 61; Bessie Roberts (13), 41; Cyril Roberts (10), 34; Harry Walford (12), 58; Frank Hunt (9), 52; Ida Boulton (14), 61; Helen Stocks (9), 51; Ruth Lewis (13), 42; Richard Brooks (14), 61; Horace Brooks (12), 62; Lucy Butler (11), 39; Frank Cowlshaw (12), 45; Winnie Michelbacher (9), 63; F. J. Cox (12), 62; Mollie Michelbacher (10), 63; Reginald Madeley (12), 15; Elsie Garlick (11), 11; Nellie Colledge (10), 13; Lottie Burt (11), 12; Sidney Andrews (11), 13; Winnie Jordan (13), 24; Emma Jordan (11), 15; William Blagburn (13), 14. *The following were assisted*:—Arthur Dagg (7), 50; Ruth Carr (9), 49; Horace Bates (9), 38; Ernest Hardy (10), 46; Kate Walford (9), 57; Olive Vyse (10), 30; Richard Vyse (14), 30; Reginald Wilcox (10), 14. The highest possible, 69.

**REMARKS AND CORRESPONDENCE.**—Reginald Madeley writes to say that his name by mistake was put among those assisted last time. You will find it in the right place this time, Reginald. Why don't you try the other puzzles as well as questions? Make a beginning now that we start a fresh year after this number. There are many who only do a part. Don't be afraid to try. If you "never make a

mistake, you will never make anything," someone said once. We learn by our mistakes. What caused JAMES W. to think that Delilah was a "full pouched bird" flying in the desert? I think you owe our friend the pelican an apology. I believe they are very devoted to their mates, and would make havoc of any Philistines that tried to clip their wings. Someone, in his summary, says *sojourning* when he means *journeying*. ELSIE BURT sends thanks and acknowledgment of her prize last time.

**SUMMARY OF CONVERSATION (Pages 74-76).**—After Moses had asked who was on his side, and the Levites had stood by him, he told each one of them to take a sword and each kill one man who had taken part in the calf worship. In all, about 3,000 men were killed. Then he delivered a speech, saying that they had sinned a great sin, and that they were to humble themselves and confess their sins before God. He said he would intercede for them. He went up to Mount Sinai and asked God to forgive them, saying, they had "sinned a great sin, and made golden gods." God was very angry, but said He would not punish them then, but would some day. He said they were to cast off their ornaments. He also said that He would lead them into the promised land. When Moses came down from the mountain he told them what God had commanded. Then the people stripped themselves of their ornaments and mourned. God said He would send His angel to guide them. Then Moses asked God to go with them Himself, but God said He would send His presence with them. He told them to make preparations to start, but there were many things to do yet. Moses had to go up Mount Sinai again, and when he came down he read the laws to the people, and told them to prepare a tabernacle. God told Moses how to make the ornaments for the tabernacle, and inspired two men, Bezaleel and Aholiab, to understand what Moses told them. The people presented over one ton of gold, over five tons of silver, and about three tons of brass to the tabernacle. The boards were all covered with gold, and the pillars of the sanctuary (there were 100) were fitted into sockets of silver weighing over one hundredweight. The pillars of the court were fitted into sockets of brass. After everything had been put in its place Moses sprinkled anointing oil on everything in the tabernacle to sanctify it. This oil was made specially for the purpose, and was composed of spices such as myrrh and sweet cinnamon. God said that any stranger who touched or came near any of the holy things should be struck dead.—WILLIAM J. BLAGBURN (13), Coventry.

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. 30.

MAY-JUNE, 1911.

Vol. IX.

A VISIT TO A BIBLE FAMILY—(Continued).

YOU will remember, boys and girls, that on the last visit we heard that Jacob was about to take a journey to his Uncle Laban. Can any of you tell me why?

“To get away from Esau because he wanted to kill him.”

“To find a God-fearing wife.”

Both answers are correct.

Can one of you say the name of the country to which Jacob was going?

“To Padan Aram.”

Now, instead of making our way to Isaac's encampment as we started to do, suppose we go in search of Jacob and endeavour to find out how he has been faring—what do you say? I see you all agree. (We must imagine that some twenty years have passed since we last saw Jacob.)

At present we are on the wrong side of Jordan for Padan Aram. We shall have to make our way to the fords and get across and then travel northwards. As the distance is

great and the journey trying we shall have to hire some camels. Tots will go with Mary and Babs with me. The rest of you are old enough to look after yourselves. What a large company we look now we are mounted. If you laugh so much, children, you will certainly tumble off. Now, be steady, because we are going to start. How do you like it, Bobby?

“It's fine. I would like a camel of my own.”

“Gee up, Camel—go faster.”

Just listen to Babs! I think she would like to go off and leave the rest of you behind. But look what is ahead, there are droves and droves of cattle. There are asses and camels, sheep and oxen, and—

“Oh, I don't like moo-cows—moo-cow hunch me!”

It's all right, Babs, they won't hurt you. The drovers will take care of that.

See! there is a lot of men unloading camels, and putting up tents.

Bobby, ask our dragoman to enquire to whom they belong.

The man returns and tells us that they belong to Jacob, who is travelling from Padan Aram to Canaan. Jacob is on his way back from Laban. Let us all go down and wait for the caravan to arrive. The dragoman tells us that those now coming into view are Bilhah and Zilpah with their children. On the next lot of camels are Leah and Rachel and their children. Last of all comes Jacob. When all have dismounted and gone into their tents we send to ask whether Jacob will receive us. He immediately comes forward and greets us. We notice a great alteration in him. His face bears marks of toil and hardship. We tell him we have come to hear how he has fared since he left his father's house and to learn of God's promises. Jacob replies that God has watched over and been very good to him. He says that when he left home he had simply his staff, and now he has many children and much cattle and servants. We tell him that we saw the cattle as we came along. He sends for his children and introduces them to us, after which they all run off to play, except one bright little fellow whose name is Joseph, whom Jacob sets on his knee. Jacob tells us that but for God's goodness to him he would have left Padan Aram with no sustenance for his large family. He remarks that Laban acted very unjustly towards him. He says further that his uncle promised to give him his daughter Rachel for a wife if he would serve him for seven years, but when the time was up Laban did not keep his word. Instead of Rachel, Laban gave him Leah, he says, and made him serve a further seven years for Rachel. This breach of faith on Laban's part gave rise to much unhappiness. Laban, too, was continually lowering his wage, so Jacob tells us, and adds that the promises of God upheld him through all his troubles. Jacob grows sad as he relates all this, and says that it will give him greater pleasure to speak of God's goodness to him than of all the hardships which he underwent with Laban.

Jacob then describes the first occasion on which God appeared to him. He says he left his father's home at Beersheba and travelled on and on through the land of Canaan until the sun went down. He tells of how he laid his head upon some stones, and in the stillness and darkness fell asleep, and how in a dream he saw a ladder reaching from earth to heaven, and angels of God ascending and descending upon

it. Above the ladder, Jacob says, stood the Lord, who spoke, saying, "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it and to thy seed; and thy seed shall be as the dust of the earth and thou shalt be spread abroad to the west and to the east, and to the north and to the south; and in thee and thy seed shall all families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again unto this land; for I will not leave thee, until I have done that which I have spoken to thee of."

Jacob says that when he awoke he was afraid, for he had not realised that God was so near to him. He goes on to tell how he took a stone on which he had laid his head and set it up for a memorial and poured oil upon it. He also says that in view of what had happened he re-named the spot "Bethel," or "House of God," at the same time making a vow, saying: "If God will be with me and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God and this stone which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."

Jacob now dismisses us, remarking that he will tell us more on a future occasion.

"Why did Jacob pour oil on the stone?"

To indicate that it was set apart for a special purpose.

"What did the ladder mean?"

It most likely meant that when God's promise to Jacob should be fulfilled there would be open and direct intercourse between heaven and earth. Do you remember, Mary, that Christ said something to Nathaniel that bears upon this?

"Yes. He said that hereafter Nathaniel should see 'the heavens opened and the angels of God ascending and descending upon the Son of Man.'"

Quite so. Now, Jacob's vision and the words to Nathaniel both speak to us of the glorious time that is coming when, through Christ, the privilege of open and direct communication with heaven will be restored. You remember how this blessing was lost?

*(Continued on page 93).*



## BIBLE HIDE AND SEEK.—No. 28.

## A PERSON.

*Hide.*—I have thought of a person.

*Seek.*—Man or woman?—Man.

Old or New Testament?—Old.

Did he live before or after the time of Moses?  
—After.

Time of the Kings?—Yes.

Before or after the division of the kingdom?

—Before.

Was he a prominent person?—Not very.

Was he old or young?—Young.

Was he married?—His wife is not mentioned.

Are his parents mentioned?—His father is.

Was his father a noted person?—I should think he was, but the Scriptures contain very little information concerning him.

Had he any brothers and sisters?—Yes.

Did he come first or last in the family?  
—First.

Was he a good man?—I am not sure. It would almost seem as though he were not.

Did he perform some bad act?—None is recorded.

Did he do anything at all remarkable?—No.

Did he figure in Saul's time?—Yes.

Was he known to Saul?—I could not say.

Was he known to David?—Yes.

Did he have much to do with him?—Yes.

Did he side with David against Saul?—He is not mentioned in connection with that affair.

Was he a soldier?—Yes.

Did he fight under David?—There is no record of him doing so.

Was he in Saul's army?—Yes.

Was he related to David?—Yes.

Was a prophet very much impressed with his fine appearance?—Yes.

## A PLACE.

*Hide.*—I have thought of a place.

*Seek.*—Old or New Testament?—New.

Was it in Palestine?—Yes.

Was it a town?—No.

A district?—No.

Was it land or water?—Water.

Was it a sea?—No.

Was it water upon which boats could sail?  
—No.

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

Did he go there?—Probably, but we are not told so.

Do we read of anyone going there?—Yes.

One of the apostles?—No.

Is it memorable for anything that occurred there?—Yes.

Something that occurred in connection with the water itself or close by?—In connection with the water itself.

Was anyone baptized there?—It is not recorded.

Was a miracle performed there?—It was completed there.

Was someone sent to the place by Christ?  
—Yes.

## A THING.

*Hide.*—I have thought of something.

*Seek.*—Old or New Testament?—New.

Was it large or small?—Medium.

Hard or soft?—Hard.

Was it of great value?—No.

Was it useful or ornamental?—Useful.

Had Christ anything to do with it?—No.

Did it belong to one of the apostles?—No.

Had the apostles anything to do with it?  
—One of them was remotely associated with it.

Are we told to whom it belonged?—Yes.

Did it belong to a man or woman?—A man.

A believer?—He was not a believer at the time we read of it.

Did he become one afterwards?—Yes.

Do we read of it before or after Christ's ascension?  
—After.

Was Paul the apostle who was associated with it?—Yes, but his connection with it was very slight.

Did he use it?—No.

Did he see it?—Yes.

Was it an extraordinary thing?—No, quite ordinary.

Was it an article of clothing?—No.

Did the owner of it use it?—No, he was going to but did not.

Would Paul have been affected by its use?  
—He would have in mind, perhaps.

Would it have caused him pleasure or sorrow?  
—Sorrow.

Did he prevent the thing being used?—Yes.

Was it a weapon?—Yes.

with their families. All round on the other sides were the Levites, according to their families. Then, outside of these camps of the Levites, on all four sides of the tabernacle, were the children of Israel, according to their tribes, in four camps: on the east side, Judah, Issachar, and Zebulon; on the south side Reuben, Simeon, and Gad; on the west side, Ephraim, Manasseh, and Benjamin; and on the north side, Dan, Asher, and Naphtali. Now what happened, when the time came to march, was this: the cloud having risen, and all the people having prepared, the sons of Aaron blew, with a loud sound, with two silver trumpets, and the three tribes on the east side marched. When these had got well on their way, then the sons of Aaron blew the trumpets again, and the three tribes on the south side followed. Then the Levites marched, carrying the tabernacle; then the tribes on the west side, and lastly, the tribes on the north side. It was all done in a beautiful orderly manner without any confusion. And so it was, when the time came to pitch, the tribes of the eastern camp pitched first; then the tribes of the southern camp; then the Levites and the tabernacle in the centre; then the tribes of the western camp; and lastly, the tribes of the northern camp. There was a beautiful arrangement also about the tabernacle.

*E.*—What was it?

*F.*—Certain families of the Levites, who lived round the tabernacle, had charge of certain parts during the march. The Gershonites, who numbered 7,500 men, had charge of the tent and the coverings, and the hangings of the doors and court—everything in the shape of cloths and cords. The Kohathites, who numbered 8,600 men, had charge of all the furniture—the ark, the table, the candlestick, the altars, and all the vessels of service. The Merarites, who numbered 6,200, had charge of the boards and bars of the tabernacle, and the pillars, and sockets, and pins, and everything connected with the inner structure. You see it was a beautiful division of labour.

*E.*—Yes, but it is not so interesting as some things.

*G.*—Oh, I think it so interesting.

*F.*—It is considered very interesting by all grown people who understand the matter. When the time came to prepare to march, Aaron and his sons went into the tabernacle, took down

the veil of the holy place, covered all the holy things with the tabernacle coverings, and with blue cloths. None but the sons of Aaron were allowed to look upon the holy things. Then the Kohathites came in and carried out the holy things. Then the Gershonites came in, and took down the curtains and the hangings of the door and court, and got ready to bear them on their shoulders. Then the Merarites took out the bars of the tabernacle, and unfastened the boards, and took down the pillars, and lifted the sockets, and put all in the wagons. When the eastern camp had marched, the Gershonites and the Merarites, with the boards, bars and sockets, curtains, &c., marched. Then the southern camp marched, and after it the Kohathites, bearing the holy vessels, &c.; then the western and northern camps. By the time the Kohathites arrived, they found the pillars, boards, bars, &c., all up, and ready to receive the ark, lightstand, and holy vessels which they carried.

*E.*—It would be very interesting to those who did it, but it is not interesting to us.

*G.*—Oh, I think it is very interesting.

*S.*—Yes, it is rather interesting.

*W.*—I like to hear about it very well.

*E.*—I like it pretty well, but not so well as some things.

*F.*—You will like it better when you are older. It is interesting to show how practical the wisdom of God is in dealing with even little matters; also as throwing light on the Kingdom. It shows us how excellent all the arrangements of the Kingdom of God will be when the wisdom of God (in Christ, the saints, and the angels) lays hold of all the earth to manage and guide and bless.

*E.*—But there won't be travelling in the wilderness then.

*F.*—Not in the wilderness; but there will be much journeying through the earth when the people go up from year to year to worship the Lord at Jerusalem.

*G.*—Is there anything more about the marching before we stop?

*F.*—Not much. When the princes brought the wagons to Moses, God told Moses to accept of them.

*S.*—Hadn't they been told to bring them?

*F.*—Apparently not; they were evidently free-will offerings.

## THE GREAT DESIGNER—(Continued).

**A**FTER reading all this long argument, and coming to this conclusion, I dare say you wonder how it was that in olden times there were so many people—and some very clever people too—who believed in several gods.

I will try to explain to you how it was; and, when I have finished, I think you will find that the explanation affords another proof of the Unity of God.

The nations who worshipped several gods saw the work of the creation with eyes like our eyes, but not with thoughts like our thoughts. They would view the sun as the source of life, which made their fields fertile, and their gardens gay. Then they would view the rain as a source of gloom, as an enemy of the sun, because it often, when in excess, spoilt their crops, undoing all the good that the sun had accomplished. Then they would consider the wind the enemy of the rain, because it dried it up, and thus undid the sun's work.

So when they saw the different powers of nature fighting with each other, and one undoing the work of the other, they thought each power had a separate god which ruled it.

And this idea they carried still further. They saw that men were ruled by different virtues, vices and passions. They saw one all of whose deeds were caused by the ruling passion of revenge, another actuated by love, another by hatred, another by avarice, another by ambition, another by patriotism, another by philanthropy, and so on; and they found such very different results produced by these different men, that they imagined the different virtues, vices and passions which led them or drove them on to these different results must each have a different god.

Besides, they often saw in one and the same man, perhaps in themselves, as we find in ourselves, good passions and bad passions fighting

one with the other, sometimes the one and sometimes the other gaining the victory.

And thus it happened that they had a multitude of gods—a god of the sun, a god of the rain, gods of the winds, and a god of the waves; for they saw so many and opposed effects produced, that they were led to think each effect must have had a cause which was itself a distinct creator. Of course, you and I know this idea to have been very absurd. And I really think some of the clever people in those days must have thought so themselves; for some of them in their books made their gods cut a very funny figure, representing them as doing very ungodly things. But certainly there were millions who really believed in all these gods. And we must not laugh at them, for in truth they knew no better.

You see how their idea of a number of gods arose. They noticed the sun, and noticed the rain, and noticed the wind; they saw the effects of each, but did not think of the effect of all put together. They saw that one power moistened the earth, that the other dried it; that one parched the earth, and the other cooled it; but they did not see that it was the moistening and the drying, the parching and the cooling, which all put together made the crops grow.

So too, in the affairs of men; they saw the love and the hatred, the charity and the revenge, the avarice and the ambition, the good and the evil pulling different ways; but they did not see that all these opposites put together kept the world of men always in movement, always in that state of activity of mind and body which is a necessity of man's nature. In a word, they did not look at the world as we have been looking at it—as a *whole*; and did not notice—indeed did not know—how all these parts fitted into each other, and formed the whole.

But happily we know better. We know that these powers of Nature, which by themselves would produce such opposite effects, together balance one another; and it is this *balance of power* which affords another proof that there is but one Creator and Ruler of the world.

N. S. JOSEPH.

(To be continued.)

## THE GATE THAT IS SHUT.

**T**HIS is a picture of the Golden Gate in the East Wall of Jerusalem. It is taken from inside the Temple area, and you can see the Mount of Olives over the wall. Although the picture itself is not much to look at, it is very interesting in many ways. As you see, the gate is walled up, and there are buildings which the Moslems use as places of prayer.

The gate came to be called "the golden gate" apparently by a mistake—the Latin word *aurea*, golden, being so much like the Greek word *orais*, beautiful, which is found in the description of Acts iii. 2. This would be the way the Lord Jesus would enter into Jerusalem when he came riding upon the ass down the slope of the Mount of Olives. Of course, the wall and gate seen in the picture are comparatively modern. The road and gateway of the time of Christ's entry are buried under a mountain of rubbish by the sieges of Jerusalem. The present buildings date from about the 16th century. That entry of Christ into Jerusalem by the way of the East gate was a kind of type of what is to come when he returns in glory to Jerusalem. Ezekiel tells how he will come (ch. xliii.). And both Christians and Moslems have some sort of confused traditions relating to this. The following paragraph from a guide-book illustrates the matter:—

"The Golden Gate has been walled up, as was prophesied by Ezekiel: 'Then said the Lord unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord God of Israel hath entered in by it, therefore it shall be shut (Ezek. xlv. 1, 2).' The Arabs call this the Eternal Gate, its north arch being the Gate of Repentance, and the south arch the Gate of Mercy. Within it the Moslems have a place of prayer, which is also within the precincts of the Haram. They have a legend that on a Friday a *Christian Conqueror will enter the Golden Gate and take Jerusalem from them.*"

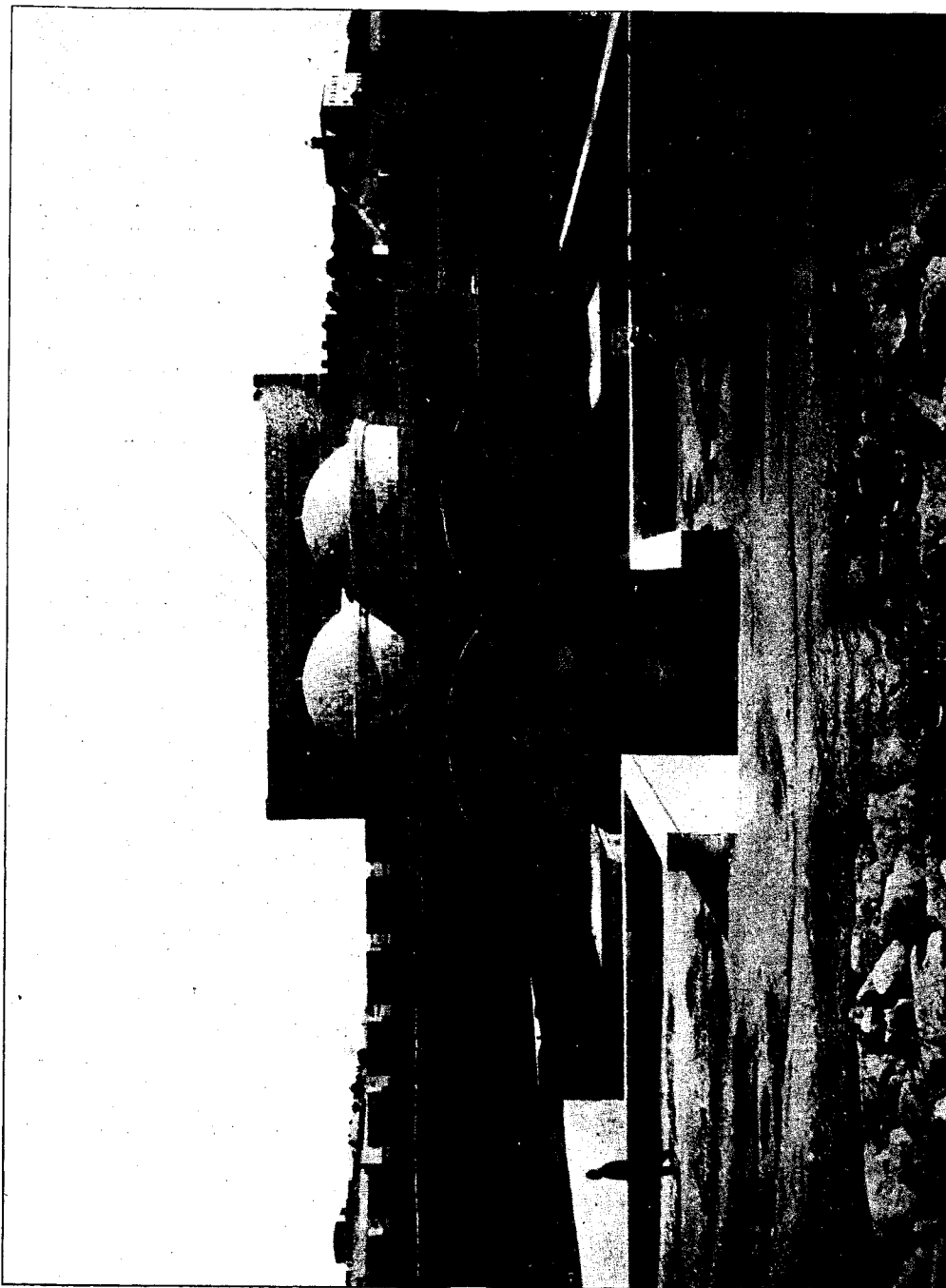
Now, you will see from the Bible that the Moslems on this particular point are as well, or

better, informed than the Christians. The writer of the last paragraph is altogether mistaken as to Ezekiel's prophecy, and the coming of "the Lord, the God of Israel." Ezekiel is speaking of the *second coming of Christ*, and of the time when "Jerusalem shall be holy and no strangers shall pass through her any more," but when "the Lord is there." He describes the temple when it shall be "a house of prayer for all nations." He does not speak of *this* gate, nor of Jerusalem in the hands of the Turks, though it is a curious fact that this walled-up gate stirs the thoughts of both Christians and Moslems.

The Moslem anticipates a "Christian Conqueror," and sure enough there will be one, for Christ will take the city. But before this another so-called "Christian Conqueror" has taken the city, for Ezekiel and the other prophets show that the great "King of the North," "Gog" of the latter days—that is Russia, conquers the Land and city in the time of the end. Zechariah (ch. xiv.) foretells how the city is taken before the Lord fights against all the assembled nations. It is quite possible that the Czar might have that masonry battered down and make a triumphal entry in imitation of the Lord Jesus himself. It would not be a bit more extraordinary than what the Popes have done.

But God has foretold by the prophets that He will reveal Himself in judgment at such a time. "Then shall the Lord go forth and fight against those nations as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley . . . and the Lord my God shall come and *all the saints with thee*" (Zech. xiv. 3-5).

This is the time Ezekiel spoke of. And the Lord Jesus himself said Jerusalem should yet see him again and proclaim him the Blessed of the Lord. His first coming is the earnest of the second; and this curious mixture of truth and error in legends clustering round this walled-up gate is an extremely interesting testimony in the city itself to this day.—ED.



THE GATE THAT IS SHUT.

## BIBLE GEOGRAPHY.

## VI.

## "THE MOUNTAINS OF ARARAT."

**A** LONG time intervened between the creation of Adam, and Noah's flood—a period of 1,656 years. During all this time, at the end of which "the world of the ungodly" was destroyed by the Flood, there is very little trace of geography to be found. We have seen how little. The next brief allusion is found in Gen. viii. 4, "And the ark rested . . . upon the mountains of Ararat."

Where was the ark built? We do not know; the Bible tells us nothing about it. But of course it would be somewhere in the Euphratean and Babylonian regions. In passing it is interesting to remember that the Babylonian account of the flood has been discovered on tablets in these latter days. There are several copies of what is called "The Deluge Tablet" in the British Museum. And there are seals which refer to the same matter. The Babylonian account is a perversion of the Bible account, but agrees with it in many particulars. The great difference is that the Bible account speaks of One God, the God of Israel; while the Babylonian account speaks of many gods, and of Ishtar, Lady of the gods. But this would lead us away from the geography.

"The mountains of Ararat." If you look at a map of Turkey in Asia you will see that Mount Ararat stands at the boundary of Turkey in Asia, Persia and Russian Trans-Caucasia, "overlooking the dominions of Czar and Shah and Sultan." It is centrally situated between the seas, The Mediterranean, The Black Sea, and The Caspian Sea, and was an excellent centre for the radiation of Noah's descendants into Europe, Asia, and Africa. The name in Genesis viii. 4 is that of a country, but it naturally attached to the great and beautiful mountain which is the chief feature of the country. In the Bible the name Ararat is only found in four places: Gen. viii. 4; 2 Kings xix. 37; Isa. xxxvii. 38; Jer. li. 27. The passages in Kings and Isaiah both refer to the same historical event, namely, the death of Sennacherib; and in both places the revised version puts Ararat (the Hebrew word) for Armenia (the Greek equivalent) found in the Authorized Version. "Sennacherib . . .

returned and dwelt at Nineveh. And it came to pass as he was worshipping in the house of Nisroch, his god, that Adrammalech and Sharezer, his sons, smote him with the sword; and they escaped into the land of Ararat (Armenia)." Mount Ararat is about 250 miles north of Nineveh. In Jer. li. 27 God says of Babylon: "Call together against her the kingdoms of Ararat, Minni, and Ashkenaz." These names are afterwards found in association with the same country.

Mount Ararat is called by the Persians Koh-i-Nuh (the "Mountain of Noah"). It rises to a height of 17,000 feet above the sea in its highest peak, a lower one, some seven miles distant, being 12,840 feet high. The highest peak is thus between three and four miles above the sea. Much of the country below the level of the snow line (14,000 feet) is fertile, and the mountain itself is an impressive sight. One of the many travellers who have ascended it (D. W. Freshfield, 1868) says:

"It stands perfectly isolated from all the other ranges, with the still more perfect cone of Little Ararat (a typical volcano) at its side. Seen thus early in the season (May), with at least 9,000 feet of snow on its slopes, from a distance and height well calculated to permit the eye to take in its true proportions, we agreed that no single mountain we know presented such a magnificent and impressive appearance as the Armenian Giant."

Was this the mountain that Noah saw? Probably. But the Bible does not tell us definitely; and there is a tradition that Mount Judi, some hundred miles or so south, near the River Tigris, was the spot where the ark rested. They got together some relics here, said to be the remains of the ark, and built a monastery and mosque. But the monastery was destroyed by lightning in A.D. 776, and the tradition became discredited. We do not think much of these stories of remains and relics. A good many more places want destroying by lightning, and probably will meet that fate. There are more probable traditions connected with Mount Ararat, but nothing certain is known. Though Noah's ark has perished, Christ is alive, in whom "baptism doth also now save us" by "a like figure" to that of Noah in his ark (1 Pet. iii. 20, 21).—ED.

### "SITTING AT MEAT."

"FAMILIARITY breeds contempt," says a proverb, and in many cases it is true, and the strangest things come to be looked upon without wonder if they only pass under our eyes often enough. But we have an exception in the matter of meal times. Here is something for which we never feel contempt, unless we are ill, and which we hope will never become unfamiliar. Yet though it is such an everyday custom to gather round

terms of this, and there is no need to go into details.

But whether we understand all the wonderful process that is bound up with the nourishment of our bodies, or not, it is a marvellous thing, and well worth the name of miracle. Many of you learn at school about these things, and know how true it is, as the Bible says, "we are fearfully and wonderfully made."

Have you ever thought of all that had to be



AN EASTERN MEAL.

the table, and having given thanks to God for His goodness in supplying our daily bread, to take the nourishment provided; it is a very strange thing to do when we come to think of it. We have done it so often that we do not realise it, but if a being from some world where eating was unknown were to visit us, his surprise and wonder would be unbounded, and he would carry a strange description back to his world of the remarkable habit of eating that men had in this earth. We can easily imagine the

done before you were able to sit down to the table? Not what has been done by mother or the busy little girls that help her, but have you thought that hundreds of men in many countries have helped to make ready that table at which you sit? First there is the table; once it was part of a tree, perhaps in a distant country. Men had to cut the tree down, sawmills had to cut it into planks, and before it became a table, a ship and many sailors were needed to bring it across the sea. Then labourers unloaded it

and took it to the timber merchants, who sold it to the carpenter, and what good would a carpenter be without tools? So here is an army of toolmakers; and who can make tools without iron and steel, and who can make steel and smelt iron without coal, and who can have coal without coalminers? But if I were to plunge into the history of what had to be done before coal was ready for these men to dig you would ask to be allowed to go and have your meal without a table; but you would not be much nearer to it than before. for carry back the pro-

and merchants, wholesale and retail. And even so, we have not much more than begun the list, for you must have a house to put your table in, and think of what the furnishing of a whole house means when you begin to think of the helpers you need to build and furnish it. Then before you sit down to your table you must have table linen and clothes, and here what a scene opens of plantations in America and Egypt for cotton; of sun-burnt plains and stations in Australia and the Argentine, where run the great flocks of sheep; of the stockmen



WASHING THE HANDS.

cess of the making of such a simple thing as bread and you will find another army of men who have helped to set your table. What then of all the other things that you see? Butter, jam, tea, milk, cake, pepper, salt. No need for me to tell you of the thousands, not hundreds, of workers, who help to bring these things to you. But this is not nearly all, for here are spoons, and knives and forks, and cups and saucers, and plates, and perhaps some metal ware, requiring blacksmiths, and metal workers, potters, electro platers, and connected with all these a multitude of clerks, and bookkeepers,

and shearers, and men of a thousand occupations; of the great mills and factories, chemical works and mines and miners; of stacks of straw for straw hats, of rabbit massacres for fur for felt (but we don't wear hats at meal-times); and we have not mentioned boots, but suppose we had to go bootless till a stockman rounded up a bullock, a butcher killed it and skinned it, the tanner tanned the leather, and a shoemaker made the boot, after having sent a man and some dogs off to kill a kangaroo for the laces, and another to grow some flax for the thread, and someone to get brass and



make the eyelets, and another to kill a whale or a seal to get oil for the dressing, and another to a chemist's for lampblack and acids for polishing. It is no use, we cannot overtake the hundreds of thousands of people that help to make the set table that is the centre of all home life in these complicated days of ours in the 20th century.

Life is simpler under the conditions shown in the picture. A meal was a simple matter, and is still, in the East, save on great banquetting occasions. A tray is brought in and set on a stool, no chairs are needed, the people sit upon their heels on the mat, one large dish or basin stands in the centre from which all dip, or in which all soak their bread; and when the time comes a servant lifts the tray, and returns with water to wash the hands of the guests as in the picture. Our other picture shows a spoon, but this is a refinement not always in use, the fingers being used. Custom is everything. We are horrified to see anyone eat with a knife instead of a fork; perhaps in some countries it is not considered a breach of good manners to put the knife in the mouth. We can see how necessary the washing of hands would be in the absence of knives, forks, and spoons, and the washing of the feet when the feet were bare, or almost so.

It was the servant's place to wash the hands and feet, or in the absence of servants the guests did it for each other. We remember how Jesus showed a beautiful example of humility in thus making himself as a servant to his disciples.

Of Elisha it is said that he poured water on the hands of Elijah, and afterwards he also was a mighty prophet. In the life of Jesus we have a picture of the way the people of the East "sit at meat" around one vessel. The sign that Christ gave to John was by dipping in the central dish and giving the sop to Judas. In the East this is a mark of honourable attention from a host to a guest. What sad requital Judas made. In earlier times, too, we see Boaz inviting Ruth to dip her morsel in the dish set for the reapers. For the sweetest

simplicity of all we must go back to Eden, and in imagination look upon the innocent pair, unencumbered by much serving, eating fruit in the garden of God. But this blessed state lasted but a short time; far different will it be when those who are worthy shall eat bread and drink wine in the Kingdom of God.

C. A. L.

---

(Continued from page 82.)

"Yes, through Adam's sin."

When Jacob returned from Padan Aram did he possess the land of Canaan, Bobby?

"No, he has not had it yet."

Can you give a text of Scripture which proves that?

"In the eleventh chapter of Hebrews we read that Isaac and Jacob were heirs with Abraham of the same promise, and that they died in faith 'not having received the promises, but having seen them afar off, and were persuaded of them and embraced them and confessed that they were strangers and pilgrims on the earth.'"

Yes, that is very good, Bobby. Jacob returned from Padan Aram, as he went, a stranger and a pilgrim. But God has not forgotten His promise. When it is fulfilled Jacob and his fathers together with Christ will be immortal and in everlasting possession of the earth.

C. H. J.

---

#### FAULT FINDING.

Dear me! How easy it is to find fault! All you have to do is to find some little thing that is wrong in someone, and then think about it, so that it keeps your eye always on that, and by and by you won't be able to see anything but that! You know there are black specks on the face of the sun. Astronomers are much interested in these, for by watching them they learn many things, about storms or cold seasons or different changes of temperature, etc. One day a new speck appeared on the sun, and a celebrated astronomer watched it all day through his telescope. A friend called to see him in the evening. "What a lovely day we have had," said he, "The sun has been so bright!" "Why," said the astronomer, "I've been looking at it all day and never noticed it! The fact is, I have been watching the new speck, and I never saw anything else!" That's how we do! We miss all the good qualities of our friends by keeping our eyes fixed on the little speck that we have discovered. Do let us try to see their bright and good traits. Besides, have *we* no faults, that we should employ our time in throwing stones into others' glass-houses?

## BIBLE PUZZLES, ETC.

## SINGLE ACROSTIC.

1. The place where God a wondrous fountain wrought.
2. Assyria's king, whose boastings came to nought.
3. The place where Paul performed his vow; then show
4. A prophet false, whose life was soon brought low.
5. Whose sons both fell amidst the battle-strife?
6. What Jesus is to those who wish for "life."
7. Who kept the ark, when rescued from the foe?
8. What queen refused to make herself a show?
9. Whose name showed plainly forth his nation's fall?
10. Who, speaking to his wives, spake mystery to all?
11. What counsellor revolted from his lord?
12. A ruler who our Saviour much adored.
13. Who, keeping faithful to his God, despised the pain?
14. What woman showed her husband's strength for gain?
15. Whose uncle first the promised country neared?
16. And at whose feet was Paul th' apostle reared?
17. By what was manna measured as it fell?
18. "A faithful brother," loved by Paul; then tell
19. That wicked son of Eliab, who died  
Swallowed by opening earth in chasm wide.

If in the storm of wild temptation's power  
You hold this precept fast, then in that hour  
The Lord will surely help thee, in the fight,  
The evil to resist, and cleave to what is right.

## DIAMOND PUZZLE.

1. First in a well-known band of five am I,
2. Follow my ways, or else in sorrow die.
3. Nor bird, nor aeroplane can equal me;
4. And this the nature of my dignity.
5. A porter of the sanctuary he,  
Who chose his helpmate very foolishly.
6. Come with me one; nay, I will take you two;  
Reverse, but take my tail before you do.
7. And surely now the whole of me you "view."

## BIBLE RIDDLE.

I was a doctor in my day,  
Could neither hear, nor speak, nor see;  
Yet never any went away  
Unhealed that did apply to me.  
And though of an unfeeling heart,  
Perhaps you think it very odd,  
I ne'er took money for my part,  
And was at last esteemed a god.

## SQUARE WORD.

1. Without the city we snarl and yell.
2. I am a son of Zerubbabel.
3. A son of Benjamin bore this name,  
And many others are called the same.
4. This thou must not, it is not right;  
But when God commandeth, go forth and fight.

## QUESTIONS.

155. Do we find any mention of Melchizedek after Gen. xiv?
156. How was he a type of Christ?
157. In giving Abraham the promises, why was he told to look up to the sky?
158. What is faith? Give this answer in your own words.
159. What was the blessing of Ishmael?
160. What are the meanings of the names—Abram, Abraham, Sarai and Sarah?

## ANSWERS TO BIBLE PUZZLES.

## Single Acrostic.—

"Honour thy father and mother."—Eph. vi. 2.

- |                        |                          |
|------------------------|--------------------------|
| 1. H uppim ...         | ... 1 Chron. vii. 12.    |
| 2. O thniel ...        | ... Josh. xv. 16.        |
| 3. N aboth ...         | ... 1 Kings xxi. 3.      |
| 4. O' mri ...          | ... 1 Kings xvi. 16.     |
| 5. U ri ...            | ... Exod. xxxi. 2-5.     |
| 6. R izpah ...         | ... 2 Sam. xxi. 11.      |
| 7. T admor ...         | ... 1 Kings ix. 18.      |
| 8. H azael ...         | ... 2 Kings viii. 15.    |
| 9. Y ea ...            | ... 2 Cor. i. 21.        |
| 10. F aith ...         | ... Luke xviii. 42.      |
| 11. A rtaxerxes ...    | ... Ezra vii. 11.        |
| 12. T aanach ...       | ... Judg. v. 19.         |
| 13. H oreb ...         | ... Exod. xvii. 6.       |
| 14. E dom ...          | ... Numb. xx. 20.        |
| 15. R ehabiah ...      | ... 1 Chron. xxiii. 17.  |
| 16. A bsalom ...       | ... 2 Sam. xviii. 33.    |
| 17. N ahash ...        | ... 1 Sam. xi. 1-11.     |
| 18. D athan ...        | ... Numb. xvi. 12.       |
| 19. M ahlah ...        | ... Numb. xxvii. 1.      |
| 20. O bed ...          | ... Ruth iv. 17.         |
| 21. T ammuz ...        | ... Ezek. viii. 14.      |
| 22. H ashabiah ...     | ... Ezra viii. 24.       |
| 23. E vil-Merodach ... | ... 2 Kings xxv. 27, 28. |
| 24. R omamti-ezer ...  | ... 1 Chron. xxv. 4.     |

*Scripture Scene.*—David, with Goliath's head in his hand, before Saul and Abner (1 Sam. xvii. 57, 59).

## Diamond Puzzle.—

P  
R E D  
R U L E D  
P E L I C A N  
D E C A Y  
D A Y  
(A) N (Y)

("The end of troublous strife" is the beginning of peace, that is "P").

## Square Word.—

N O A H  
O M R I  
A R O D  
H I D E

ANSWERS TO QUESTIONS.

- 149. Yes. Matt. xxiv. 38; Luke xvii. 27; 1 Peter, iii. 20; 2 Peter ii. 5; iii. 6; Heb. xi. 7.
- 150. Terah. Gen. xi. 26.
- 151. In Ur of the Chaldees. Gen. xi. 28.
- 152. Haran. Gen. xi. 28.
- 153. His nephew.
- 154. Sichem, in the Plain of Moreh, near Samaria.

BIBLE HIDE AND SEEK. ANSWERS.

*March-April* number (page 67).—

PERSON.—Cyrus.

PLACE.—Tyre.

THING.—The olive leaf which the dove brought back to the ark.

THE BOOKS OF THE BIBLE.

- 1.—In Genesis the world was made by God's creative hand.
- 2.—In Exodus the Hebrews march to gain the promised land.
- 3.—Leviticus contains the Law, holy, and just, and good.
- 4.—Numbers records the tribes enrolled, all sons of Abraham's blood.
- 5.—Moses in Deuteronomy records God's mighty deeds.
- 6.—In Joshua into Canaan's land the host of Israel speeds.
- 7.—In Judges their rebellion oft provokes the Lord to smite.
- 8.—But Ruth records the faith of one well-pleasing in His sight.
- 9, 10.—In 1st and 2nd Samuel of Jesse's son we read.
- 11, 12.—Ten tribes in 1st and 2nd Kings revolted from his seed.
- 13, 14.—In 1st and 2nd Chronicles see Judah captive made.
- 15.—But Ezra leads a remnant back, by princely Cyrus' aid.
- 16.—The city walls of Zion Nehemiah builds again.
- 17.—While Esther saves her people from the plots of wicked men.
- 18.—In Job we read how faith will live beneath affliction's rod.
- 19.—And David's Psalms are precious songs to every child of God.
- 20.—The Proverbs like a goodly string of choicest pearls appear.
- 21.—Ecclesiastes teaches men how vain are all things here.
- 22.—The Song of Solomon exalts sweet Sharon's lovely Rose.
- 23.—Whilst Christ the Saviour and the King, the rapt Isaiah shows.
- 24.—The warning Jeremiah apostate Israel warns.
- 25.—His plaintive Lamentations their awful downfall mourns.

- 26.—Ezekiel tells in wondrous words the Kingdom's mysteries.
- 27.—Whilst God's great Kingdom yet to come Daniel in vision sees.
- 28.—Of judgment and of mercy Hosea loves to tell.
- 29.—Joel describes the blessed days when God with man shall dwell.
- 30.—Among Tekoa's herdmen Amos received his call
- 31.—While Obadiah prophesies of Edom's final fall.
- 32.—Jonah enshrines a wondrous type of Christ our risen Lord.
- 33.—Micah pronounces Judah lost, lost but to be restored.
- 34.—Nahum declares on Nineveh, just judgment shall be poured.  
When Christ our risen Saviour shall come to be adored.
- 35.—A view of Chaldea's coming doom Habakkuk's visions give.
- 36.—Next, Zephaniah warns the Jews to turn, repent and live.
- 37.—Haggai wrote to those who saw the temple built again.
- 38.—And Zechariah prophesied of Christ's triumphant reign.
- 39.—Malachi was the last who touched the high prophetic chord;  
Its final notes sublimely show the coming of the Lord.

THE NEW TESTAMENT.

- 4.—Matthew and Mark, and Luke, and John, the Gospel story give.  
Describing how the Saviour came and died that men might live.
- 5.—Acts tells how well the apostles preached with signs in every place.
- 6.—And Paul in Romans shows how men are saved through faith by grace.
- 7, 8.—The Apostle in Corinthians instructs, exhorts, reproves.
- 9.—Galatians proves that faith in Christ, alone the Father moves.
- 10, 11.—Ephesians, and Philippians tell what Christians ought to be.
- 12.—Colossians bids us live for God, and from all sin be free.
- 13, 14.—In Thessalonians we are taught the Lord will come from heaven.
- 15, 16, 17.—In Timothy, and Titus, a shepherd's rule is given.
- 18.—Philemon marks a brother's love which only brethren know.
- 19.—Hebrews reveals Christ's priestly work, prefigured long ago.
- 20.—James teaches, without holiness faith is but vain and dead.
- 21, 22.—And Peter points the narrow way in which the saints are led.
- 23, 24, 25.—John in his three epistles, on love delights to dwell.
- 26.—While Jude gives warning terrible of angels once who fell.
- 27.—The Revelation prophesies of that tremendous day,  
When all the Kingdoms of the world with noise shall pass away.

## THE CORNER.

It was rather too soon to begin talking about Spring and holidays last time, for now May is here yet there is no sun, and as I write the cold rain is battering the panes, and a north-west wind is howling to such good effect that it has blown down a fence near by.

Never mind, the Summer will surely come, and at least the trees are growing green, so you may take the holiday hints given last time, and make use of them now.

This number of the Magazine ends the year 1910-11, and it will be necessary for renewals of subscription to be made in time for the next issue. This will have the names of the prize-winners, and we hope the list will be a long one. Many of our readers have said that they hope *The Children's Magazine* will be carried on. We hope so too, but unless the list of subscribers increases the Editor has fears that he may have to stop. Perhaps we can help him by talking to others about our magazine, and by showing copies of it to any who do not take it. This is a good time to do this, and the best time for beginning to compete in the Puzzle Page too.

Those who think they have gained the number of marks for a prize (and they can form a good idea by adding up their marks to date) may let us know if they would like a Bible, Hymn Book, or any other work on the truth up to the value, or even a trifle beyond it, and their wishes will be considered. If no wish is expressed, prizes will be given as usual. Don't be afraid to write.

There is a fine quality that will do a lot to help you in the work of the Magazine for the new year that begins in July, and in all other work too. You will not find the name in the Dictionary. You will only find it here, I think. It is **STICKATIVENESS**, and in *The Jewish Chronicle* I have just found a little bit that gives the best sample of it that can be met. Here it is:—

### THE LIMPET.

Do you know what a limpet is? It is a tiny shell-fish, which you find sticking close to the rocks on the edge of the sea. Did you ever try to pull one off? You couldn't—absolutely couldn't! It is stronger in proportion to its size than the strongest man that ever lived. It is stronger than the greatest elephant. It can pull 1,984 times its own strength. That is its pulling power even when it is taken out of its shell and its own element—the sea. And this is how it sticks so fast to its rock; really, this is the best

example of "sticking to it" that I know. Now, all be limpets with regard to your work. Don't let less than 1,984 boys or girls of your own weight drag you away to cricket or tennis or hockey or anything else, till that work is done. Say "I am a limpet and I stick to my work." Stick firm, stick hard, and you will win all along the line.

And if you say, Oh, I can't stick at it like a 1,984 power limpet, just read the following:—

### DO TRY.

The bees said "Try" and turned the flowers into honey. The squirrel said "Try" and he went to the top of the beech tree. The snowdrop said "Try" and bloomed in the cold snows of winter. The sun said "Try" and Spring soon threw old Jack Frost out. The young lark said "Try" and he found that his new wings took him over hedges and ditches and up where his father was singing. The ox said "Try" and ploughed the field from end to end. No hill too steep for "Try" to climb, no clay too stiff for "Try" to plough, no field too wet for "Try" to drain, no hole too large for "Try" to mend. Do Try!

And even if this be too great a strain, then:—

"Do what you can, being what you are,  
Shine like a glow-worm if you cannot like a star;  
Work like a pulley if you cannot like a crane,  
Be a wheel-greaser if you cannot drive a train."

C. A. L.

## INTELLIGENCE.

**CLAPHAM.**—*Avondale Hall.*—The annual scholars' gathering and prize distribution was held on Good Friday, April 14th, brother F. G. Jannaway presiding. The afternoon was devoted to a most interesting and instructive Oriental Costume lecture, entitled, "Walks in Jerusalem." Brother F. G. Jannaway's knowledge of the Holy Land and its manners and customs enabled him to present in clearer light many portions of the Word. After tea, to which 300 sat down, recitations were given by the scholars. In the prize distribution a noticeable feature was the number of Bibles and works on the Truth desired by the prize winners. This is a healthy sign, and we wish that all schools would do likewise, as the very best prize is a book that will assist them to enter the household of faith. Afterwards brother A. T. Jannaway spoke on the "Childhood and Ministry of Jesus," illustrated by lime-light views of pictures by eminent painters. At the close every scholar received a useful present, and thus ended one of the happiest and most instructive meetings we have had.—J. HATTON, Superintendent.

IF YOU WOULD  
UNDERSTAND THE BIBLE

Procure and read the book

**C**HRISTENDOM  
**A**STRAY.

It is a book of 300 pages, on the true teaching of the Bible. It sets forth scriptural arguments and testimonies that have convinced thousands of people within the last 50 years

PRICE, **1s.3d.** POST FREE.

CLOTH BOUND, **2s. 10d.** POST FREE.

LARGE TYPE EDITION, **4s.4d.** POST FREE.