

OUTER WALL OF THE GREAT TEMPLE.

## THE RUINS OF BAALBEC.

Syria abounds in names of illustrious cities. All are ancient, but some have retained importance to the present day. Such especially are Damascus and Beirut. Others, like Palmyra and Baalbec, have lost their importance and are chiefly interesting for their wonderful ruins.

Baalbec lay on the route of an opulent commerce between Tripoli, Damascus and the far East. It was adorned with vast temples, in which false deities were worshipped with great pomp. The Great Temple extended 1,100 feet from east to west, and had a breadth of 370 feet. The peristyle of its principal courts was composed of fifty-four columns. Each stood 62 feet in height, and was eight feet in diameter at the base and five feet at the top. Only six of these columns now remain upright, and they are shown in our second picture. They are generally formed of only three stones each, united by iron dowels. See with what rich Corinthian capitals they are crowned, and how finely they are wrought in every part.

The external walls of the temple are built of massive stones. There are three which measure each 63 feet in length by 13 feet in height. They are built into the wall at a distance of 20 feet above the ground. They may be seen in our first picture. So famous were they that the temple was called after them Trilithon, or the Three Stone Temple.

You have often been impressed by the strong denunciations of the Old Testament against the idolatry of the nations of Syria, and you have wondered that the people of Israel should have fallen under their influence so many times, in spite of the Divine warnings. These massive ruins will partly explain the great power and influence of the worship of Baal in those early days. You see how the name Baalbec is derived. Get your Bible and your

Concordance, and look up the references to that religion. Then, in imagination, restore the great temple to its original grandeur, and fill it with all the pomp of the ancient worship, the thousands of votaries, the smoking sacrifices and the cruel practice of parents burning their own children, and you will not wonder at the Divine judgments against idolatry.

Though so firm and so beautiful, this and all the edifices of Baalbec have fallen to decay. The worship conducted in them was idolatrous and no one cares to restore it. But all about in the land missionaries are blessed of God in establishing churches of our Lord Jesus and winning the people to love and serve him. It will be far more acceptable to Him, and far more serviceable to the people of Syria, when hundreds of unpretentious edifices are scattered throughout the land, and when in each village congregations can gather for His worship every Sabbath day.—*Foreign Missionary.*

## A SEA CANDLE.

In these days of gas and electric lights it seems very strange to hear of burning whale-oil in lamps, or even to use petroleum, but an actual candle that grows in the sea and is alive, too, is still more strange.

This candle is the fattest of little fish, and it is found in the Northern seas, the very region where it is most needed. It is quite ornamental by moonlight, and glitters like pearls in the water because of its shiny armor. The Indians of Russian America and Vancouver Island catch the little fish—which are about as large as smelts—with immense rakes, having teeth made of bone or sharp-pointed nails, and every time the rake is swept in one fish at least, and sometimes three or four, will be found fast on each tooth.

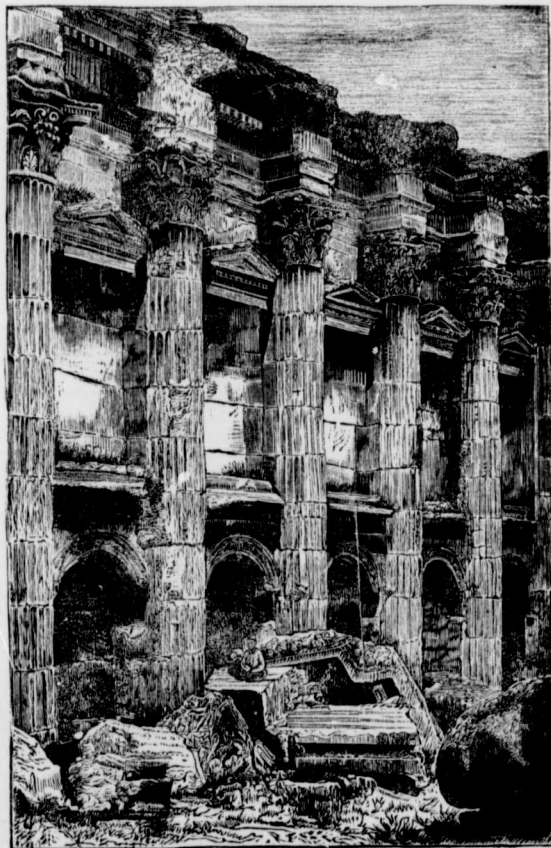
To make them into candles the

women take a long wooden needle, and thread it with a piece of rush pith, which is drawn through the fish from head to tail. When this wick is lighted the fish burns steadily in its rough candlestick—only a bit of wood split at one end to hold the candle—and gives a light bright enough to read by. Large quantities of these useful little fish are turned into oil—but not to be burned in lamps. It is the favorite supply of winter food, and helps to keep out the terrible cold of those long Northern winters. When Mrs. Indian has oil-making on hand the children probably find it worse than washing-day or house-cleaning and are glad enough to take their little bows and arrows or spears and go off until things are quiet again around the lodge.

First the squaw makes five or six large fires, and throws a number of large round pebbles into each to be heated very hot. Four large square boxes of pine-wood are ready by each fire, and in every box she piles a layer of fish, which she covers with cold water, and then puts in five or six of the heated stones. When the smoke has cleared away pieces of wood are laid on the stones, then more fish, water, stones and wood, until the box is filled. The liquid from this box is used for the next one in place of water, and the float-

ing oil is then skimmed off from the surface. This oil is put into bottles which are also found in the sea. An immense sea-weed with hollow stalks that widen like a flask at the root is gathered for the purpose, and each bottle will hold nearly a quart of oil. Candlefish is the every-day name of the oil-giver, but on great occasions it is *Salmo pacificus*.—*Harper's Young People.*

In "Wandering in a Wild Country," a book lately published in London, the author tells how a queer bird called a morroop or cassowary manages to get its fish dinners. One day the man saw one of these great fowls come down to the water's edge and watch the water for some minutes. It then waded in to where the water was about three feet deep, and partly squatted, with spread wings, ruffled feathers and shut eyes. It kept perfectly still for as much as a quarter of an hour, then suddenly closed its wings and stepped to the bank, where shaking itself thoroughly a quantity of small fishes fell from under its wings and from among its feathers. These were picked up quickly and swallowed. The fish had mistaken the feathers for a kind of weed in which they hide from the larger fish that prey upon them.



INTERIOR OF THE GREAT TEMPLE.