

an any dwelling in England or America. Writing on the 1st of January, 1865, the Princess tells her mother how she had been thinking, all day, of her old life at Windsor, and speaking to her husband about it:

"This gay, happy past, she says, especially the latter years, when I was the eldest at home, and had the privilege of being so much with you both, are a reminiscence deeply engraven in golden letters in my heart. The whole morning I told Louis how it used to be at home, and how we all used to assemble in front of your dressing-room in order to call out in chorus *Prosit New-Jahr!* and to give you and papa our drawings and essays, the busy work of the previous weeks. Then playing to you on the piano, and reciting our poems, when we often broke down, and papa bit his lips to keep himself from laughing. Our walk to the riding school (where presents were distributed to the poor), and then to Frogmore—those were happy days, and even the remembrance of them must be a sunbeam to you."

That artless reference to the distribution to the poor is suggestive. It is a window into much that went on in the Royal household.

The Princess sends remembrance to friends "at home in dear Scotland," and it was not only at Balmoral that, being thoroughly friendly, Queen Victoria and her children made such friends as Royalty seldom possesses. In the outpouring of a child's heart to her mother, the Princess says with perfect truth that her kind and faithful nature was part of her birthright. "I have inherited from you an active and sympathizing heart, and I feel the pains of those I love as if they were my own." In similar confidence, speaking as one speaks to one's own heart, she details to the Queen her proceedings in a case of practical benevolence:

"I must tell you something which I did the other day, but please tell nobody of it, for here nobody, except Louis and my ladies-in-waiting, know of it. I am the Protectress of the 'Heidenreich Foundation,' to which you made a handsome present when it was formed. The ladies who are members take linen to poor, respectable women in childbirth, why claim their assistance, and they bring them food, too—in short, they give them relief. Every case is reported to me. Some days ago I went incognito with Christa to a poor woman of this kind in the old town, and what a trouble we had to find the house! At last we went through a little, dirty court, up a dark ladder, into a small room, where the poor woman and her baby were lying in bed; there were four other children in the same room, the husband, two other beds, and a stove. There was no bad smell in the room, and it was not dirty. I sent Christa down stairs with the children, then I cooked something for the woman with her husband's help, arranged her bed a little, took the baby from her, bathed its eyes, which were very sore—poor little thing!—and put everything in order. I went there twice. The people did not know me, and they were so nice, good-natured, and touchingly attached to one another, it did one good to find such feeling in the midst of such poverty. The man had no work, the children were still too young to go to school, and at her confinement she only had four kreutzers in the house."

The Princess Alice was not the only daughter of Queen Victoria capable of such painstaking philanthropy as is here so gracefully recorded. Princess Louise, Marchioness of Lorne, has recently shown herself, under circumstances well fitted to test her courage and kindness, a true sister of the Princess Alice and daughter of Queen Victoria. A young mother and her baby visiting the Marchioness, were taken ill with scarlet fever. The servants fled panic-struck, refusing to enter the room. The royal hostess took the place of sick-nurse, cooking the food, and carrying it to the invalids with her own hands. "She made the bed, smoothed the pillow, read and talked to the patient." The mother recovered, the baby died.—*Christian World*.

The following is a Circular just received. It has peculiar interest just at this time when Europe is so much concerned in Egypt and the Egyptians.

The Excavation of Zoan.

THE EGYPT EXPLORATION FUND SOCIETY.

The mounds of this famous city, as yet scarcely touched by the spade of the explorer, are among the most extensive in Egypt, and promise a rich harvest in objects of Biblical and other historical interest. Here in the nearest great city to the land of Goshen, we may expect to find documents bearing on the history

of the Hebrews during the 430 years of the sojourn, respecting which the Bible is almost silent. It is even possible that monuments and interments of the Hebrews during the time of their prosperity may be brought to light. Here also lies buried the lost history of the mysterious Hyksos, or Shepherd-kings, who are supposed to have ruled Egypt for upwards of 500 years. It was at San that Mariette found those remarkable monuments now in the Boolak Museum, which have revealed to us the artistic style of those foreign rulers, portrayed their peculiar type of race, and given us a glimpse of their historic reality. The one Shepherd king whose name occurs upon those monuments as that of the great builder of Zoan, is the traditional Pharaoh of Joseph. The recovery of more documents relating to his reign becomes, therefore, a matter of peculiar importance. Zoan owed much of its splendor to Ramses II., who restored and built here upon a scale of extraordinary magnificence. It was also a favorite residence of his successor Menephtah, the Pharaoh of the Exodus. Here, therefore, if anywhere, may be expected records of the later, as well as of the earlier periods of the Hebrew sojourn. Here also we may hope to discover whether the priest-kings, in whose family vault was found the great *trouaille* of royal mummies at Deyrel Bahri, were or were not a Tanite dynasty; and this question is Biblically as well as historically interesting; for it concerns the alliance and marriage of Solomon, and the rise of his opponent Shishak, the founder of a new family which continued the embellishment of the shrines of Zoan.

"The city of Zoan was not only the chief city of the Delta, during the most interesting two or three thousand years of Egyptian history, but it was also the key of the north-eastern frontier, the great centre of border history, and the seat of government nearest the land of Goshen. No site in Egypt, or in the whole East, is known to be so rich in buried monuments, numbers of which just show themselves on the surface of the mounds. None is richer in historical promise."

"For this great enterprise it will be necessary to raise a sum of from £4,000 to £5,000; but the expenses may possibly exceed this sum, which must also cover the costs of publication."

In response to the appeal, enough has been contributed to give the work a substantial start, which is under the supervision of Mr. W. Flinders Petrie, whose work, "The Pyramids of Gizeh," has placed him in the front rank of practical archaeological explorers, and of M. Naville, one of the five most eminent living Egyptologists. The (London) *Times* editorially indorses the undertaking and has given a graphic account of the opening of the work, when Mr. Petrie unearthed, among other objects, the half of an obelisk erected by Ramses II., the great oppressor of the Israelites. His account of the vast ruins and the great temple of San, as surveyed by him, as a preliminary, in *The Academy* (London), furnishes clear and reliable data concerning the work before him. He remarks, in conclusion, upon the friendliness of the natives, and the wages (ten to twelve cents per day), he pays in person, without any agent or sheik to charge blackmail or commission. The *Times* particularly emphasizes the skill and economy of Mr. Petrie.

The Egyptian Exploration Fund Society has in its directory Professor Sayce, Col. Sir Charles Wilson, K.C.M.G., Rev. Canon Greenwell, F.R.S., and other eminent scholars. The secretaries are Miss Amelia B. Edwards, the accomplished authoress, now recognized as a most advanced authority in Egyptological research, and Reginald S. Poole, L.L.D., director of the British Museum. Sir Erasmus Wilson, L.L.D., F.R.S., is the president. In short, the Society numbers some of the most scholarly and skillful of living Egyptologists, versed in the entire literature of the subject, and efficient as practical explorers.

The public, who are appealed to for aid, could not have higher guarantees of the consummate ability, and the faithfulness so requisite in an archaeological undertaking of such magnitude.

While several large donations are confidently expected—a few have already been received—it is certain that a very large number of small subscriptions are essential to make up the sum of \$25,000. A gentleman in Boston proffers \$50 if nine others will each do likewise. Subscribers of not less than \$5, who desire it, can receive a copy of Mr. Naville's *Pithom* (now in press).

The American and English public are equally interested to have Zoan thoroughly explored for archaeological, historical and Biblical reasons, and the time, under most favorable auspices and conditions, seems at last to be fully ripe.

WM. C. WINSLOW.

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The Christian Messenger.

Bible Lessons for 1884.

SECOND QUARTER.

Lesson VII.—MAY 18, 1884.

THE UPROAR AT EPHESUS.

Acts xix. 23-41; xx. 1, 2.

COMMIT TO MEMORY: Vs. 38-40.

GOLDEN TEXT.—"Why do the heathen rage, and the people imagine a vain thing?"—Psalm ii. 1.

DAILY HOME READINGS.

VI. The Lesson.
T. The Disturbance at Philippi.—Acts xvi. 15-24.
W. The Disturbance at Corinth.—Acts xviii. 12-17.
T. Paul Stoned at Lystra.—Acts xiv. 8-20.
F. Paul's Sufferings.—2 Cor. xi. 24-33.
S. Rejoicing in Persecution.—Matt. v. 10-16.
S. Rejoicing in Suffering.—Phil. iii. 17.

ANALYSIS.—I. The Occasion of the Uproar, Vs. 23-28. II. The City in Confusion, Vs. 29-34. III. The Town Clerk's Speech, Vs. 35-41. IV. Paul's Departure, Vs. 1, 2.

QUESTIONS.—Vs. 23-28.—What was the origin of this stir? Who was Demetrius? What were the shrines? Who was Diana? What craftsmen were meant?

Vs. 29-34.—Whom did the mob seize? Why did Paul want to go in among the mob? What does Paul say about his meeting danger? 2 Cor. xi. 26. Who joined with the disciples in disavowing Paul?

Vs. 35-41.—What did he say about Diana? Where did he say the image of Diana came from? What was his counsel? What did he say about Gaius and Alexander? Did the mob heed the town clerk? What did he do with the assembly?

Vs. 1, 2.—When the uproar was over, what did Paul do? Where did he go? Did he find rest in Macedonia? 2 Cor. vii. 5.

While many in Ephesus received Christ, Demetrius was blinded by his love for money. And that same love of money, and of the world, now destroys many souls.

The story of Paul's stay in Ephesus is here resumed. The success of the gospel in that city aroused violent opposition. Though Paul made no onslaught upon idolatry, and especially upon the temple of Diana, which was the boast and pride of that city, yet the enemies of the gospel saw that its teachings were undermining the old system of worship, and would interfere with a very lucrative trade. Hence, the tumult which they stirred up, which is the subject of the lesson.

NOTES.—Vs. 23, 24.—The same time. New Version, *about that time*. Paul had sent Timothy and Erastus into Macedonia, while he tarried for a time in Ephesus. *Stir*. Tumult, excitement. *That way*. The gospel way of thinking and living—a common designation of the new faith at that time (ix. 2). *Demetrius*. Nothing is definitely known of this man aside from what is here stated. Some, however, suppose that he became converted, and is the Demetrius of 3 John 12. *Silver shrines for Diana*. Small portable models of the temple of Diana, with figure of the goddess contained in them. Diana was the guardian goddess of the Ephesians. Her temple at Ephesus was one of the wonders of the world, and its magnificence had become a proverb. The shrines were called *Dianeans* or *little Dianias*; and there was a brisk trade for them, as the idolaters desired to carry their goddess with them wherever they went, so that they could worship at other places besides at Ephesus. Hence, the manufacture and sale brought in small gain unto the craftsmen. Demetrius may have been a wholesale manufacturer and dealer in these shrines, and craftsmen were the artisans whom he employed.

Vs. 25-28.—Seething danger to his business interests in the progress of the gospel which turned men away from idolatry, Demetrius summoned a meeting of his workmen, with others of like occupation—such as derived their livelihood from the shrine industry—and made them a speech. Being among themselves, he could afford to disclose, first, the real reason of hostility to the gospel. It was affecting the craft by which we have our wealth. Appealing to self-interest, he at once had their sympathies. *Throughout all Asia*. That is, the province of Asia of which Ephesus was the capital. We have here a tribute to the extent of Paul's labors and influence, and also evidence of the rapid spread of the gospel in the early days. *They be no gods*. This looks as if Paul made a direct assault upon idolatry. *Craft in danger*. First, the pocket nerve. But also. His religion seems to be an after-thought; but he is wise to touch upon this also, for, when religion seems to indorse self-interest, one's zeal is greatly intensified. Mag-

nificence destroyed. There is also a skillful appeal to local pride. For this temple was the glory of Ephesus, attracting thousands of visitors, and making the city famous over the world. Anything which detracted from it would stir the feelings of an Ephesian to their depths. *Asia and the world*. Asia was the province; and the world, the Roman Empire. *Were full of* (were filled with) *idols*. They were filling up with anger during the address, until, as he ceased, they came to the explosive point, and cried out: *Great is Diana of the Ephesians*. This cry was probably the usual one in the chorus of the festivals of Diana.

Vs. 29-31.—*Caught Gaius*, etc. Failing to secure Paul, who may have been shielded by his friends, Aquila and Priscilla (see Rom. xvi. 4), the mob caught his associates, and bore them into the great amphitheatre—an enormous elliptical building like the Colosseum at Rome, the ruins of which are still to be seen—capable of holding thirty thousand people. *Paul would have entered in*. Paul was too chivalrous a man to allow his friends to suffer for him without an attempt to aid them, and perhaps may have been too self-confident as to his power over an excited body of people. *The disciples*, the converts at Ephesus, wisely prevented him from his purpose of going among the angry crowd. And in this they were joined by certain of the chief of Asia, or Asiarchs, men of high rank who presided over the public games, and who were friendly to Paul.

Vs. 32-34.—*Some cried one thing*, etc. A graphic picture of a mob, whether ancient or modern. *Alexander*. Some suppose this man to be the copper-smith, unfavorably mentioned in 2 Tim. iv. 14. As one of the craft, he would be supposed to have influence with his fellow workmen. The Jews, being in ill repute, had generally to bear the blame of any tumult, and they put forth Alexander, one of their number, to clear them and to explain that they had no affiliation with Paul and his friends. But the appearance of a Jew had an effect the very opposite to what was intended. The old Gentile hate flamed out, and the mob drowned his voice with their clamors, and for two hours the theatre rang with their favorite watchword—*Great is Diana of the Ephesians*.

Vs. 35, 36.—*Town-clerk*. This was an officer of much authority in the free Greek cities. He kept the public records, and was authorized to preside over public gatherings of the citizens. The crowd, having spent themselves in their protracted cry, were more readily appeased by this official, and were willing to listen to his address. He proved himself to be the man for the occasion shrewd, sensible, wise. *Worshiper*. Rather, in New Version, *guardian, temple-keeper*. Pointing to the temple, he said: "Everybody knows that our city is the temple-keeper of the great goddess." Many cities had an interest in it, but only Ephesus had charge of it. *Image which fell down*, etc. Such was the tradition. *Seeing then these things cannot be spoken against*. The established reputation of the temple and image should quiet them.

Vs. 37-39.—*These men*. See verse 29. *Churches*. Temples. *Blasphemers*. The apostles did not deal in denunciations and invective against idolatry, but they rather preached the better faith. *The law is open*. Rather, *court days are appointed*; the courts are now open. *Deputies*. Proconsuls, or judges to try the charges. *Implead*. Accuse. Let them lodge a formal accusation against these men. *Other matters*. Those affecting the public welfare. *Lawful assembly*, and not a mob. Private offences have the courts; public offences are to be judged before a properly constituted public assembly.

Vs. 40, 41.—*In danger*. From the Roman Government, which was severe in its treatment of anything which looked like a popular insurrection. *Dismissed the assembly*. Compare his action with the conduct of the magistrates at Philippi (xvi. 22).

Vs. 1, 2.—In these verses Paul is seen to continue his journey, going again, as he purposed, into Macedonia, and exhorting the churches already established, as was his wont. Through Macedonia, he travels down into Achaia, the capital of which was Corinth.

The devil is never disturbed about a sleepy church; but let them get awake and to work, and to praying, and at once there will be "no small stir about that way."

The liquor interest talks to-day like the silver shrine craft talked in Ephesus, and combines to save itself from money loss, even though it destroys the souls of men.

How many are blinded by the love of money, and because of it, refuse heavenly riches.

The Lesson Story for the little ones.

In Ephesus, where Paul still was, there was the finest idol temple in the world. It was built of white marble, with many green marble pillars, all in honor of an ugly wooden idol, called Diana, which was said to have fallen from heaven. People from all countries came to worship Diana, and they used to carry home little silver temples called *shrines*, with an image of an idol inside. A man named Demetrius, who made these silver shrines, called all the silver-smiths together, and told them that Paul was putting an end to their business, by teaching the people that images, made with hands, were not gods. The whole city was quickly in an uproar. Two of Paul's friends were dragged to the great theatre, where, for two hours, the people shouted wildly: "Great is Diana." Paul wanted to go and talk to them, but the Christians would not let him. They knew it would do no good, and they were afraid he would be torn to pieces. At last a chief man of the city made them be quiet and go home.—*Primary Quarterly*.

Booths' Department.

Original and Selected.

Bible Enigma.

No. 276.

Great teacher of the Gentile race,
Apostle tried and true,
Unearthly gleams of heavenly grace
Upon the earthly path we trace,
Which Silas trod with you.

1. Fast bound within this house of shame,
Your midnight hymn you sing,
And the glad tidings here proclaim,
Preaching all night the saving name
Of Christ, the anointed King.
2. Fair shines this city on her height,
Though idol lanes are there;
What wonder that your spirit's might
Is stirred to shed on darkness light,
The Unknown to declare.
3. False Dian totters on her throne,
Though crafty craftsmen roar;
Though lawless tongues her greatness own,
And tumult into this hath grown,
Her deadly reign is o'er.
4. With this loved friend in Rome at last,
An aged prisoner waits,
Till, toils and pains behind him cast,
Tumult and peril overpast,
He reach the eternal gates.

CURIOUS QUESTIONS.

No. 235.

"The words of the wise and their dark sayings:"

1. What will the Lord direct if we acknowledge Him in all our ways?
2. Than what is wisdom more precious?
3. What is it that maketh a wise man mad?
4. What kind of woman is a crown to her husband?
5. Whom does the Lord make to be at peace with the man whose ways please Him?
6. What does Solomon recommend for the back of him that is void of understanding?
7. What is it that maketh rich and has no sorrow added to it?
8. Who is it that is advised to go to the ant and consider her ways?

No. 236.

An Enigma.

I am a grand institution in our land.
If taken in three parts:
My first is an article in constant use.
My second, if divided equally, will show a giver of light and the clear result of it;
My third may be said to belong, principally, to the rising generation; yet, if some of the older people were better acquainted with it, 't would be an improvement in both.

No. 237.

A political conundrum from England (not original):

I am a word of five syllables. My first and second are what Mr. Gladstone loves. My third, fourth and fifth are what Mr. Gladstone hates. My whole, divided, is what Mr. Gladstone wants to do. My whole, united, is where Mr. Gladstone's enemies would like to put him.

No. 238.

Another political conundrum:
I am one, but composed of two syllables. My first is what one party would be if they had my second to throw (metaphorically) at my whole.

No. 239.

- Form a Diamond of Words:
1. Half of myself.
 2. An offer.
 3. Lovely flowers.
 4. A sailor in a small vessel.
 5. A merry Christmas plant.
 6. A mark of deficiency.
 7. A silken material.
 8. A negative.
 9. The other half of myself.

No. 240.

Where does the apostle Paul write concerning his mother?

Find answers to the above—write them down—and see how they agree with the answers to be given next week.

Answer to Bible Enigma.

No. 275.

Herod, sheep, heard, Lot, slay, thaw, mist.
THE LORD IS MY SHEPHERD, I SHALL NOT WANT.

ANSWERS TO CURIOUS QUESTIONS.

No. 231.

"Come away, for Life and Thought
Here no longer dwell;
But in a city glorious—
A great and distant city—have bought
A mansion incorruptible.
Would they could have staid with us!"

No. 232.

V A L U E
A R E N A
L E W I S
U N I T E
E A S E L

Curtilments:

1. Fir-m. 2. Haze-l. 3. Haw-k. 4. Haw. 5. Ha-h.

No. 234.

Behadings.

1. Trouble. 2. Mark. 3. Mute. 4. Trap. 5. Truth. 6. Bracket.

A Little Story for a Little Girl.

ABOUT ANOTHER LITTLE GIRL.

WHAT A SMILE DID.

Gertrude White a sweet little girl about nine years old, lived in a little red brick house in our village.

She was a general favorite in Cherryville; but she had one trouble: Will Evans would tease her because she was slightly lame, calling her "Tow Head" whenever they met. Then she would pout, and go home quite out of temper. One day she ran up to her mother in a state of great excitement.

"Mother, I can't bear this any longer," she said; "Will Evans has called me 'Old Tow-Head' before all the girls."

"Will you please bring me the Bible from the table?" said the good mother. Gertrude silently obeyed.

"Now will my daughter read to me the seventh verse of the fifty-third chapter of Isaiah?"

Slowly and softly the child read how the blessed Saviour was afflicted, oppressed, yet "opened not his mouth."

"Mother," she asked, "do you think they called him names?"

And her eyes filled with tears as the sorrows of the Son of God were brought before her mind.

When Gertrude went to bed that night she asked God to help her to bear with meekness all her injuries and trials. He delights to have such petitions.

Not many days had passed before Gertrude met Will Evans going to school, and remembering her prayer and the resolution she had formed, she actually smiled at him.

This was such a mystery to Will that he was too much surprised to call after her, if, indeed, he felt any inclination; but he watched her till she had turned the corner, and then went to school in a very thoughtful mood.

Before another week passed they met again, and Will at once asked Gertrude's forgiveness for calling her names. Gertrude was ready to forgive, and they soon became friends, Will saying:

"I used to like to see you get cross; but when you smiled, I couldn't stand that."

Gertrude told Will of her mother's kind conversation that afternoon, and its effect upon her. Will did not reply; but his moistened eyes showed what he felt, and he said he would not call her names again.

The Little Bird.

A little bird with feathers brown
Sat singing on a tree—
The song was very soft and low,
But sweet as it could be.

And all the people passing by
Looked up to see the bird
That made the sweetest melody
That they had ever heard.

But all the bright eyes looked in vain,
For birdie was so small,
And with a modest brown coat,
He made no show at all.

"Why, papa," little Gracie said,
"Where can this birdie be?
If I could sing a song like that,
I'd sit where folks could see."

"I hope my little girl will learn
A lesson from that bird,
And try to do what good she can,
Not to be seen or heard."

"This birdie is content to sit
Unnoticed by the way,
And sweetly sing his Maker's praise
From dawn till close of day."

"So live, my child, all through your life,
That it be short or long,
Though others may forget your looks,
They'll not forget your song."

An effort made for the happiness of others lifts us above ourselves.—*Lydia M. Child*.