

have now unearthed this historical place. They found at first a miserable little fishing village perched among the rocks, but they have lifted its winding-sheet, and revealed to us, far beneath, vast buildings, rich treasures, magnificent sculptures, and all the characteristics of what Fellowes, long years ago, had said was probably the most complete and undisturbed Greek city in existence. These treasures of Assos are now safely lodged in Boston, and can be studied at leisure. Here one can see with his own eyes the very triumphs of art which represented the Greek civilization whose polytheism Paul attacked in its strongholds. It would not be strange if some of the very objects which now are priceless treasures here in Boston, brought from their long entombment in Assos, were once, and often, gazed upon by Paul's own eyes.

Another illustration in the same line can be found in the rich gatherings from Pergamos. A company of German explorers went to that city in Asia Minor a few years ago, and began their work. The result is that they brought to light some of the most magnificent of all the colossal sculptures which have come down from Greek civilization to our own times. And what, forsooth, was Pergamos? In the early part of the Christian era it was a city of great size, a very centre of artistic achievements, and widely celebrated. The Christians—they were everywhere. If they could not be kept out of Rome, and even the palace of the Cæsars, neither could they be kept away from rich and lordly Pergamos. When John looked upon Asia Minor for a representative group of churches, he could not leave out that city. Here was a grand illustration of a wonderful truth: The Christian can be a Christian still, the wide world over. Put him in hut or palace, if he be true to his conscience, he is ever the Christian. To the Christians in proud and pagan Pergamos, John wrote these words: "I know thy works, and where thou dwellest; and thou holdest fast my name, and hast not denied my faith, even in those dark days when Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." Now, these German explorers thought they saw in the site of ancient Pergamos a storehouse of treasures different from, though hardly inferior to, the archaeological wealth which Schliemann rescued from the depths of ancient Troy. And they were successful. Many of these colossal triumphs of Greek art have been lifted out of their long resting-place, and are now to be seen as one of the great ornaments of the National Museum of Berlin. The very sculptures which were familiar to Christian eyes nineteen centuries ago may now be studied face to face, and made to tell their story to any observer in this nineteenth century.

But what of Egypt in the same period? Less than two years ago the now renowned Naukratis was discovered through a single inscription found by Mr. Petrie on the west Canobic arm of the Nile, near the railway which runs from Alexandria to Cairo. Here was once a large city, the capital of Lower Egypt in the time of the Greek Ptolemaic ascendancy, before the Romans conquered the country. Here in Naukratis was manufactured that rich and rare pottery whose glaring and exquisite form dazzled the eyes of the hunter of bric-a-brac long before a Cæsar sat upon the Roman throne. Up the broad canals of Naukratis the great ships from the various Mediterranean ports moved, and stopped at the quays of the opulent city. This is proved by the presence of stones, with barnacles and sea shells upon them, picked up by Petrie from the debris of the long-buried city. Vases of rich and delicate form and colour have been found in vast numbers and in infinite variety, all of which are described in the third memoir of the Egyptian exploration and. Here is a celebrated city brought to light within a few months, a city which tells what Egypt was in the interval of four centuries lying between the closing of the Old Testament history and the opening of the New. It is a new revelation, and supplies an important missing link in the general history of the world. It is a lifting aside of the veil which hides the Egypt of the Ptolemies from the Christian student of to-day.—*Zion's Herald*.