

most parts of the earth to hear the wisdom of Solomon." Perhaps there is nothing else in the Old Testament which causes so much merriment to unbelievers as the story of Jonah and the fish; but Christ tells us that Jonah was in the whale's belly three days and three nights; and that the men of Nineveh "repented at the preaching of Jonah."

Again, Christ uses passages of Scripture as authoritative proof-texts. In his temptations, at the beginning of his ministry, he silenced Satan, not by asserting his own divine wisdom, power and holiness, but by quotations from the Old Testament. When we remember that the tempter of Christ was not a man, but a being of a wisdom infinitely superior to that of any mere man, one who would have scorned any quotation from any mere man, we must infer that Christ quoted this as the Word of God. When the Pharisees asked him concerning the lawfulness of divorce, he said, "Have ye not read, that he who made them at the beginning made them male and female, and said, for this cause shall a man have father and mother and shall cleave to his wife; and they twain shall be one flesh?" This quotation is from the book of Genesis, and Christ says that they are the words of him who made man.

Again, Christ tells us that the prophets of the Old Testament foretold his coming. He says: "The Son of man goeth as it is written of him." In the synagogue at Nazareth he read a passage from Isaiah, beginning, "The Spirit of the Lord is upon me." And he said, "This day is this scripture fulfilled in your ears." On another occasion, speaking to his apostles, he said: "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished." And after his resurrection he said to them, "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets and in the psalms concerning me."

One more, he teaches that the scriptures of the Old Testament are the Word of God. He says: "David by the Holy Ghost, 'The Lord said to my Lord sit thou on my right hand, till I make thine enemies thy footstool.'" Surely Christ would not have taught us thus to revere the Old Testament, and that quotations from it end all controversy, if it were not the Word of God.—Herald and Presbyterian.

Every one can be angry, and most they who are weakest; but to be above it and have it under command is the advantage of those who are truly wise.—Robert Leighton.

The smallest things become great when God requires them of us; they are small only in themselves; they are always great when they are done for God, and when they serve to unite us with him eternally.—Fenelon.

Perhaps the most remarkable bridges in the world are the kettle bridges, of which Cossack soldiers are expert builders. The materials of which they are constructed are the soldiers' lances and cooking kettles. Seven or eight lances are passed under the handles of a number of kettles, and fastened together by means of ropes to form a raft. A sufficient number of these rafts, each of which will bear a weight of about half a ton, are fastened together; and in the space of an hour or so a bridge is formed across which men may proceed with confidence and safety.

HERCULANEUM.

Most people imagine that Herculaneum, buried by the eruption of Vesuvius in 79 A.D., has been as carefully and completely excavated as its neighbor, Pompeii, but this is not so. It lies nearer to Naples, and its site was the sooner covered with houses. Two or more villages now stand above it, or rather above the hardened mud seventy feet below which sleeps the little Græco-Samnite town. When the curiosity of the eighteenth century started to explore and to dig through this mud houses were already in existence above the trenches and tunnels then cut, and the excavators had to go with caution, and eventually to be contented with a very partial execution of their task. Indeed, on corner merely of the city was dug out, and then the matter was left for want of funds and for fear of trouble with the owners of the soil above. Little was done in the nineteenth century; and while excavation has been busy in other parts of the classical lands, and its neighbor, more happily situated for the explorer, has been revealed in its entirety, nothing has been added to the knowledge of Herculaneum.

Herculaneum was not so much smothered as overflowed by wave on wave of mud that preserved things by covering them up before cinders and scoriae had time to set anything alight. The town itself was inhabited, there is reason to believe, by a more cultivated class of people than the pleasure seekers of Pompeii, whose one anxiety, as their inscriptions prove, was that gladiators might be many and sport good. The paintings and sculptures that have been recovered from Herculaneum are of greater artistic value; and, to put the matter beyond question, while Pompeii has not yielded a single manuscript, the one house in Herculaneum that has been thoroughly explored contained numerous rolls of papyri. Unfortunately, the house belonged to a man who specialized in Epicurean philosophy, for the rolls were all works of philosophers of this school. But the houses in Herculaneum are numerous, and it is against all reason to suppose that they were all inhabited by students of Epicurus and his doctrines.

Under the mud waves there may lie the lyric poets of Greece, whose loss makes, perhaps, the worst gap in all ancient literature. Sappho, Alcaeus, Simonides—the critics speak of them, but they are hardly more than names. There also may be the lost writers of tragedy, such as Phrynichus, whose songs, so Aristophanes tells us, the veterans of Marathon hummed as they went through the streets at night, and of the Old Comedy, the rivals of Aristophanes himself, Cratinus and Ameipsias. There, too, may lie the writers of the New Comedy, whose loss the ancient critics would have accounted as the worst we have to suffer.

Nor are the poets the only writers men would wish to recover. The historian of Greece and Rome, because of his scant material, has to piece together much of his story from inscriptions and later authorities. He has the "impene-trable stupidity of Diodorus and the anecdotes of Plutarch, but he would prefer something more contemporary. He would like to read the rise of Athens as recorded by Hellenicus, and the story of Sicily as told by the "Pusillus Thucydides," Philistus, who took part in his own subject matter and was the contemporary of Dionysius. Not least, he would wish to see Alexander and successors as they appeared to those with whom they lived. If his interests were more with Latin literature, he might then hope to find in Herculaneum the lost "Civil Wars" of Sallust and the lost "Decades" of Livy. Something,

too, might be found that would give new knowledge, if not of early Christianity, yet perhaps of the early Christians.

To test these speculations one chief thing is wanting—money. The assistance of the Italian Parliament would be needed. Even then the sum required would be large, perhaps a quarter of a million, perhaps more. Want of money, and that alone, has prevented the attempt being made; but the money should be found somehow. Here is the greatest romance of excavation and discovery waiting.—The Spectator.

IMPOSSIBLE IN CERTAIN CASES.

(From the British Weekly.)

We are all agreed perhaps that a union between Roman Catholics and Protestants is impossible as things stand. The Church of Rome has no terms of union; she insists on complete surrender. That surrender can never be given by those who believe that her form of Christianity is largely corrupt. Neither is federation in any way practicable. Nevertheless whatever view the Roman Church may take of Protestants, Protestants can with joy recognise the lineaments of Christ in her saints. They can distinguish between the Church and the Papacy. They can acknowledge that the Church of Rome retains the main articles of the Christian faith. Dr. Charles Hodge, the illustrious Calvinistic theologian, was asked towards the end of his life as to the propriety of granting tracts of land along a railroad for the purpose of building Roman Catholic Churches, "Inasmuch as the Roman Catholic Church teaches truth enough to save the souls of men (of which I have no doubt); inasmuch as it proclaims the divine authority of the Scriptures, the obligation of the Decalogue, and the retributions of eternity; and inasmuch as it calls upon men to worship God, the Father, Son, and Spirit, it is unspeakably better than no church at all. And therefore when the choice is between that and none, it is wise and right to encourage the establishment of Churches under the control of Catholic priests. For myself I take this view. The principle cannot be carried out that no church is to be encouraged which teaches error."

Much the same is to be said about the High Church Anglicans. They refuse to acknowledge orders and sacraments of Non-conformity. They make episcopal ordination essential to the ministry, and a valid ministry essential to the being of the Church, to the efficacy of the sacraments, and to union with Christ. This so long as it is maintained is a fatal bar to union, and even to federation in any deep and wide sense. But it does not prevent us from recognising the workings of the Spirit of Christ in the Church of England; it does not forbid us in particular for being thankful that on the whole the Church of England is a witness to the truth of the Christian creed. It does not prevent us from profiting by the stores of learning and devotion with which Anglicans have enriched the whole Christian body. It is needless to go into our particular differences and grievances. Conflict in various forms must go on between us, but it ought never to be forgotten on either side that the battle is between Christians, that the disciples were first called Christians, and that the time will come when that term will suffice again.

He who would do some great thing in this short life must apply himself to the work with such a concentration of his forces, as, to idle spectators who live only to amuse themselves, looks like insanity.—Francis Parkman.