

anchor in this bay. It was not enough for us to be told that it was "somewhere in the neighbourhood," we must stand on the very spot, and put our feet into the prints of St. Paul's feet! Our guide was, of course, equal to the occasion, and conducted us to the traditional landing place, opposite a shelving strand where fishermen were drying their nets and women were spinning with the distaff, much in the same way, doubtless, as those were employed who frequented this place in St. Paul's time. After reading in the 28th chapter of the Acts what is there said about Puteoli, we walked up the old steep road that St. Paul must have traversed when he set out on his journey to Rome, *via* the Appian Way, until we came to *Solfatara*, where we entered the bed of an extinct crater, from which, jets of steam and streams of hot water, strongly charged with sulphur, are unceasingly discharged. Thence we were taken to a housetop and were hidden to look around. Such a scene as it was! irresistibly recalling to mind the glory and the shame, and the fall of one of the proudest nations of antiquity. We were surrounded by memorials of paganism, polytheism, and profligacy, in masses of blackened ruins as far as the eye could reach. Close to us was the colossal amphitheatre, in which Nero played the fool in presence of 35,000 spectators. It is older than that at Rome. And not far off are the ruins of the magnificent temple of Jupiter Serapis, presenting unmistakable evidence that for many years it must have been covered by the sea and raised again by the same volcanic agency that had submerged it. Tradition asserts that St. Paul preached in this temple. We may be sure that he did not stay a week in Puteoli without preaching many times; and why not here! How his spirit must have been stirred within him, as at Athens, "when he saw the city wholly given to idolatry"!

On the road to BAIÆ we passed the *Monte Nuovo*—a conical hill, five hundred feet high, which rose up in a single night, in September, 1538. We descended into the shades of Avernus, another extinct crater filled with water, and were reminded of Virgil's famous couplet,—*Descendere in Averno, facile est, &c.* Yes, "it is easy to go down hill: to ascend is labour, work indeed." We were duly initiated into the

mysteries of the Sibyl's cave, were ferried across the dark river Styx on a torch-bearer's back, and were nearly baked by steam in Nero's Baths. From our dining-room window at Baiæ we looked out on the fine harbour where Roman fleets rode at anchor, sheltered by the great mole, of which seventeen piers still remain in wonderful preservation. I know not how many temple we visited—of Diana, Apollo, Venus, Minerva, Mercury, Neptune—all the gods and goddesses in the calendar, it seemed. Alas! alas for that civilization that is not based on the fear of The One Living and True God! Successive volcanic eruptions and earthquakes have swept all that glory and grandeur away, and the greater part of the once beautiful, but abandoned city of Baiæ, which Seneca called "a vortex of luxury and a harbour of vice"—the favourite resort of Emperors, princes, and nobles—now lies buried in the sea, and its pleasant surroundings have become "a desolation, a reproach, a waste, and a curse." C.

### Missionary Cabinet.

SIMON THE CANANITE, AND JUDAS ZELOTES.

IN the New Testament, the name *Simon* is applied to nine persons,—(1) Simon Peter; (2) Simon the sorcerer, Acts 8: 9; (3) Simon the brother of our Lord, Matt. 13: 55; (4) Simon a Pharisee, Luke 7: 36-40; (5) Simon the leper, Matt. 26: 6; (6) Simon the father of Judas Iscariot, John 6: 71; (7) Simon of Cyrene—the cross-bearer, Matt. 27: 32; (8) Simon the tanner, Acts 9: 43; and (9) Simon the Cananite, commonly called Zelotes, Matt. 10: 4; and Luke 6: 15. Of New Testament *Simeons* there are four,—(1) Simeon the just and devout, Luke 2: 25; (2) Simeon called Niger, Acts 13: 1; (3) Simeon in Acts 15: 14—the same as Simon Peter; (4) Simeon an ancestor of our Lord, Luke 3: 30. In the old Testament we have the last named, Simeon the second son of Jacob, Gen. 29: 33, and Simeon or Shimeon the son of Harim, Ezra 10: 31. The subject of this sketch is called by Matthew and Mark the Cananite, improperly spelled in the authorized version, *Canaanite*, which is misleading. The Greek word is *Kananites*,