

the music of Memnon's lyre, and fail to catch the secret of the Sphinx; we go to the old quarries and turquoise mines, into the heart of the Pyramid, and among the Apis tombs; and in the museum of Boulak, so rich in old remains, we live over again the old Egyptian life, even of that before the times of Moses.

And now we handle the old Babylonian bricks, and the older remains of the libraries of a people who were the teachers of the Greeks; we wander among the old Assyrian slabs, and the winged human-headed lions; we even handle the records of their old philosophies and astronomical observations, that were the wonder of Alexander the Great. We see copies — impressions in the brick — of the hymns used by the Chaldean priests, and that might have been heard by Abram himself in old Ur; and we see with wonder the story of the fall of man and of the deluge written in these strange dialects, that are far older than the exodus. And now we salute the old Phœnicians, whose masons and builders aided King Solomon, and who left their peculiar marks on the foundation stones of the walls of Jerusalem, eighty feet underground, and lately discovered, after being buried 2,800 years, — a wonderful proof of the genuineness of the Bible record.

Next we visit Greece, the land of art and eloquence, of beauty and song. Here in Mycenæ we salute the heroes of the Iliad, and the first growth of Greek life when the Hebrew and Phœnician were at their best. And, returning from the scene of Dr Schliemann's important discoveries, we pause on the site of the great Greek games; we unfurl the flag and salute the host of great men that were accustomed to gather on these memorable grounds. Here the great poets and historians first gave to the world the works that have made them immortal. Here Euripides, Sophocles, and Thucydides were crowned. Here gathered travellers from all nations, and nowhere else in the Old World were such audiences gathered to do homage to the men of genius.

We pass on to the shores of the Bosphorus, and witness in fancy the crossing over of the Greek army under Alexander the Great, that conquered and Hellenized the Asiatic world, so that the literature and laws of these lands were carried forth in Greek. The conquest of the language was far more important than of the mere cities and armies, for this great language became one of the most important of the providential preparations for the coming of Christianity, and the rapid spread and triumph of the universal religion of Jesus Christ. We go onward to the Roman Forum, and, amid the ruins, we rest near the site of the golden mile-stone that marked the centre of the Roman world. Here we stand, and see in fancy, from Augustus to Constantine, the departure and return of the legions, the growth of the Roman power, the majesty of the Roman law — until within three hundred years Rome has become Christian, and the standards of the army give higher honor to the cross than to the eagles of victory.

With Constantine we pass over to Byzantium, the famous capital of the Eastern empire that remained so long after the break-up of Rome. And now the great nations crowd thick and fast; the map changes like a grand kaleidoscope; and we can but salute them as we pass from one part of Europe to another,