



SITE OF SUSA (SHUSHAN).

palaces, its splendid opulence and gorgeous pageantry; its tinkling caravans and vast and silent solitudes of the mysterious deserts; the fallen fanes and ruined palaces and solemn sphinxes of that wonderland?

With still deeper emotion will the devout or philosophic traveller visit those ancient realms "where every step is o'er a nation's dust," and every sound awakes an echo of the past. To him the whole region is steeped in the very spirit of poetry, and consecrated by hallowed or historic recollections. As he stands amid the ruins of Baalbec or Palmyra, of Luxor or Karnac, or of "hundred-gated Thebes,"—those gravestones over a nation's tomb,—the evanescence of earthly power and splendour will impress his mind.

The worship of Apis and Isis, of Orus and Osiris, of Baal and

Ashtaroth, has passed away; but the very ruins of their temples, by the illustrations of the minute fulfilment of ancient prophecy declare, that though heaven and earth shall pass away, one jot or tittle of God's Word shall never pass till all shall be fulfilled.

The exploration of the ruins of Nineveh and Babylon affords a striking commentary upon Holy Scripture, illumining with brilliant sidelights many of its obscure and difficult passages. The appalling desolation, the utter and irretrievable ruin of those sites of ancient and populous empires, are a sublime and emphatic vindication of Divine prophecy, that refutes and confounds the cavillings of the gainsayer or the infidel. For miles on miles the far-extending plain heaves with many a crumbling mound, towering at times like great natural eminences