

ment of these ruins, discovered a large number of clay tablets about the size of roof tiles but not more than half an inch thick. These tablets are covered with characters in the Babylonish language and have been found to consist of letters, decrees and dispatches from the various kings of Babylon and Canaan to the monarchs of Egypt. Some of these, it has been clearly shown, were written previous to 1530, that is to say at or before the time, when Moses lived. Thus we see that the kings of Babylon and Assyria carried on a correspondence in their own language with the kings of Egypt. The Babylonish language, it thus appears, was the common medium of diplomacy and educated society, even as Latin was in the middle ages, or as French is at the present time. Hitherto the received notion has been that the realm of knowledge was very narrow and circumscribed in the days of Moses. But suddenly the veil has been drawn aside. We find the ancient world much like our own. The governments and educated were informed of much that was passing on in the countries around them. Well may Professor Sayce bid us consider what an important bearing such discoveries as these must have upon the criticism of the Old Testament.

The new "Life of the Emperor Frederick" is the most popular book that has lately been issued from the German press. The author, Herr Fritag, has made a valuable contribution to German history. One of the most pleasing chapters of the work is that which describes the domestic life of the late Emperor, and the ennobling influence of his wife, the Princess Royal of England. The following extract may not be out of place: "During their young wedded life, she had devoted her energy, sometimes her patience, to instill into the soul of her husband the interests she had at heart, and it was his beautiful belief that she had taught him to feel and to recognize truth, and to enjoy the beauties of life."

Just now as Barnum, the great American showman is getting ready to sweep all the spare cash of the Londoners into his pocket, the greatest exposition the world has ever seen is being quietly closed at Paris. More than twenty million tickets have been sold besides the hundreds of thousands who by means of friends or favors saw the exhibition without a ticket. This fact alone goes far to prove that Paris is still the world's centre of attraction. Of all the wonders that have been stored on the "Champs de Mars," the marvelous tower is destined to be the sole survivor. To add to its attractions, a large hotel will be established on the first platform. No diminution of interest in this sky-piercing structure is apparently shown, the stream of visitors at all hours of the day forming a long procession. In one of the rooms at the top of the tower is now to be seen a phonograph, the gift of Mr. Edison, which already speaks forty-three languages.

One of the most striking illustrations of the manner in which intelligent heathens look upon the preposterous claims of so-called Christianity has just been shown by Mr. John T. Ise, an influential Japanese who a few days ago landed in England. Mr. Ise is a young man of thirty, and the son of Yokoi, the enlightened Japanese statesman, who led the movement in favor of admitting foreigners, and breaking down the old jealous exclusiveness, and the iron-bound feudalism that fettered all progress. Yokoi became a believer in the Bible through reading a copy in the Chinese language. He inaugurated the movement for sending young men to America, for education in western ideas. In 1869, one year after the revolution which put an end to the old order of things, Yokoi fell by the hand of an assassin who hated his liberal views in politics and religion. His son Ise, after finishing a course of study in the foremost university of Japan, has traveled extensively in Europe and America. To a correspondent of *The Christian World*, who was sent to interview him, Mr. Ise said, "What we need in Japan is not this sect or that; we want our church polity and system of theology to develop in Japan. We wish the missionaries to make distinction between the facts of Christianity and their theories about it, so that our people shall not be confused. We want the religion of Christ, and the church polity that teaches the authority of God—not of man. We have had Confucianism and Buddhism, and whatever of truth there is in these systems must be allowed to remain. Truth is truth, and will ever remain so. A truth taught by Jesus will never contradict a truth taught by Confucius, but will harmonize with it. During the last five years a great change has come over the educated mind of Japan. Formerly Christianity was looked upon with indifference, as something beneath notice; but lately, though the educated men are unable to accept the creeds and confessions of the churches, yet they see there is a power in real Christianity that is capable of making men better. We want to establish libraries, but it is no use sending us any but the best books. Many of the books sent out by the missionary societies are worse than useless. They contain ideas concerning Christ which prejudice all thinking people against Christianity. "Along side of this terrible arraignment of so-called Christianity by a former heathen, comes the equally damaging acknowledgment of Dr. Farrar, the eloquent Archdeacon of Westminster, who says: "In the domains of science and Biblical criticism, numberless priests, and even whole generations of priests and religious teachers have maintained and enforced views which are entirely false. Scarcely a single truth of capital importance in science has ever been enunciated, without having to struggle for life, against the fury of theological dogmatists. In every instance the priests have been ignominiously

defeated. The world moved, as Gallileo said it did, in spite of the Inquisition. Thousands of pulpits fulminated anathemas against the early geologists, yet before thirty years had elapsed, the rejection of the truths that geology taught would have been regarded as the mark of an idiot." Are not the testimonies of these men, one a leading thinker of Great Britain, the other the leader of liberal thought in Japan, worthy of consideration? Or is it possible that the so-called Christian churches are so far sunk in the ruts and grooves of sectarianism that they will continue in their former course? Will the sects seek to reform their doctrines, or must so-called heathens do it for them?

The crusade against the African slave trade which Cardinal Lavigerie has been so eloquently preaching throughout Europe, and in connection with which he visited London last year, has created an interest in his personality that can hardly fail to secure a hearty welcome to his biography which has just been published. Lavigerie was born at Bayonne, France, October 31st, 1822, and is therefore a little more than sixty-four years of age. From early youth he has been a careful student, but he has gained still greater distinction for his kindness and humanity. Many an orphanage can tell the story of his goodness; but it is the suppression of the slave trade that has mostly occupied his thoughts, and caused the fame of his name to be sent forth to the four corners of the world.

Having been requested by the French Marshal McMahon to take charge of the missions in Algeria, he was formerly appointed the Archbishop of Algeria in 1867. While busy looking after the missions under his care he was led to observe the terrible traffic in human beings which existed, not merely in Algeria, but likewise throughout the length and breadth of the Dark Continent. During twenty-two years Cardinal Lavigerie has devoted his energies to his great life-work. Sometimes he was to be found at the head of a company of missionaries trying to penetrate the dark jungles of Central Africa; at other times he was pleading the cause of the black man before the courts of Europe. In July, 1888, Cardinal Lavigerie came to London to arouse the attention of the British people in his humanitarian projects. On one occasion Lord Granville acted as chairman, and Mr. Edmund Sturge, the well-known Quaker, spoke in behalf of the Cardinal's scheme. It was rather droll to see a "Cardinal of Rome" and a Quaker occupying the same platform. How nobly, how eloquently the Cardinal has pleaded for freedom, all those who have watched his career are fully aware.

Balzac, one of the greatest men of genius that France has ever given to the world, has lately been brought into remembrance by the erection of his statue on the bank of the Seine. Balzac seems to have been one of those very few literary men who have wielded a vast influ-