

our possession not merely one isolated fragment, but scores of chapters of Old World history—strictly contemporary writings—which cannot be assigned to a later date than 5000 years before the Christian era," and that this is a fact which cannot be disputed by any thoughtful student.

The account of the most recent discoveries at Nippur is as follows:

The site of the city is marked by a great group of mounds called by the Arabs to this day Muffar, but a slight variation of the old name. The great mound of Bin el Amir—Amir's daughter—which forms the acropolis of this site, is the ruins of the stage tower of the temple of Mutil—Ghost God, of Babylonia—one of the most ancient of the temples of Chaldea, older by far than Babylon itself, which did not become a capital until about B. C. 2200. Mr. Haynes has labored for five years and laid bare with expedition the ruins of at least four cities and settlements and has recovered over 30,000 inscribed records.

The great temple tower, which formed the center around which all the other buildings are grouped, was built of bricks bearing the name and titles of a king named Ur-Bau, already known to us as the builder of the stage tower at Mughlor, or Ur of the Chaldees. The date of this monarch is about B. C. 2700, and he appears to have been the first monarch to build these great stage towers.

In constructing his temple and tower upon a massive platform, Ur-Bau had to remove and level the debris of a former city, which had been destroyed many years before. In penetrating through this debris numbers of bricks and tablets and fragments of inscribed vases were found which had been broken up when the city was sacked, and at length a second still more massive pavement was reached. This pavement was composed of very large bricks, bearing the names of Sargon and his son, Naram Sin, whose date is ascertained to be B. C. 3800-3750.

Passing beneath this pavement the explorers sank shafts until they reached the virgin soil, which was found at a depth of thirty-five feet beneath the second pavement. In doing this they passed through two primitive settlements, the oldest of which, judging by the amount of accumulated debris above it and its primitive character, cannot be assigned to a later period than about B. C. 5000.

Interesting and marvelous as these discoveries are, the theory advanced as to the high antiquity of the records found does not, as far as the account of their discovery shows, appear well established. The argument seems to be that thousands of years necessarily had to intervene between the various strata in which the evidences of civilization were discovered. But that this reasoning is not always conclusive is a matter easily demonstrated in many modern cities built on the ruins of more ancient ones. Destructive wars, the raging elements, seismic disturbances, often accomplish in a brief day radical changes on the earth's surface. That the remains of a pavement or various utensils and records are found thirty-five feet below the surface no conservative student of archaeology will accept as conclusive proof that they were placed there say 10,000 years ago. Somewhat evidence would be required for the establishment of a fact of such great importance.

The biblical chronology is by all

admitted to present grave difficulties, and scholars may not have succeeded in establishing a complete and perfect chain of chronological data from the opening events of the sacred volume down to the present time, but so far neither archaeology nor geology has been in a position to furnish any more reliable information on that subject. That civilization dates far back into antiquity is a fact well established by all recent discoveries, and the evident conclusion from this would seem to be that the sacred historians are right in representing our progenitors, not as inferior beings, but as highly developed both mentally and otherwise.

CHRISTIANS IN TURKEY.

The most lamentable feature in connection with the defeat of the Greek forces is the influence it will have in the treatment of Christians in Turkey. The lot of these will be much harder from now on, unless some radical anti-Turkish methods are pursued in Europe. With matters as they stand now, it will be proclaimed throughout all Turkey that Allah is on the side of the Mussulman, and approves the overthrow of the Christian "infidel." Thus religious enthusiasm among the Turks will give renewed vigor to the anti-Christian movement, and the believers in Christ will be compelled to bear heavier burdens than before at the hands of the fanatical followers of Mahomet. The direct responsibility for all this is on the head of professedly Christian Europe. If the Greeks had been more successful, the effect would have been different. But there really was no necessity for even a Turko-Greek war to protect Christians from horrible indignities and brutalities. If the Sublime Porte were given to understand that it had no other alternative from summary punishment than a decent treatment of its Christian subjects, it would adopt the latter without hesitation. But it knows that the debts which Turkey owes and the interest which it pays thereon to Christian Europe will ward off any blow that may threaten from the great "powers" in consequence of Turkish atrocities upon Christians. By the existing European policy the alleged Christian money-lenders virtually sell the lives and honor of Christians in Turkey for Turkish gold. If the "bloodmoney" thus exacted were not to humble Christian Europe in the ashes of judgment, justice would not be meted out—and that will not be. The time of reckoning will come for alleged Christian governments in Europe as well as for the bloodthirsty Turk. Meanwhile it is not certain that even the defeat of Greece will extinguish the spark of war that has been kindled, though it may cover it for a time and aggravate the already deplorable condition of the Christians in the Ottoman empire.

[COMMUNICATED.]

THE REAL AND THE COUNTERFEIT.

"It must needs be that there be an opposition in all things," said a writer whose claim to inspiration is quite widely acknowledged. If the latter is

conceded it must be an eternal principle, one operating uniformly and yet always and everywhere subservient to divine control, and carrying out the program of the Infinite beyond contradiction and dispute.

This in no way militates against the subjugation of error or wrong; it in no way conflicts with the ultimate triumph of right and truth either, for even agency (that great primal element of spirit) is only susceptible of progressive action by virtue of the resistance encountered in all the lines of experience.

There is a voluntary as well as an involuntary activity inherent or possible to mental and spiritual equipment. The latter is the product of organization and environment, the former is the specific motion of attributes as it (or they) may become enlightened and purified, after grasping the possibilities and advantages of development as the result of intuition, inspiration or experience.

It was a strange saying of the Master: "It must needs be that offenses come, but woe to him by whom they come;" evidently meaning that only by perversion of faculty could sin, wrong or error attain to that degree of success really possible, without colliding with the higher and truly dominant laws of right.

Vice and error seem to be always ready to assume the garb and appearance of good in order to gather power over the spirit, and it is more than intimated that even that arch enemy—Satan, not infrequently "transforms himself into an angel of light," and, assuming for the nonce that there is truth in spiritual manifestations, it has been admitted and published, times without number, that if statements made by presumed spirits through presumed mediums would gain more ready credence by a personation of some respected, honored or trusted authority or person, such personation was perfectly legitimate, and in no way derogatory to the hypocritical pretenders.

That "many spirits have gone out into the world" has been patent to observation and experience ever since the phrase was used in apostolic times; and that all men should "try the spirits" is just as important now as in those far off historic days.

That is a terrible hard saying in the Book of Mormon, which declares that in the religious world there are but "two churches," "the Church of God of Christ, and the church of Satan." It was probably never equalled for terseness and sharpness by any Prophet who wrote or spoke—in any age—"as they were moved upon by the Holy Ghost." Of a different order, yet carrying the same thought under other language, was the admonition given to the young Prophet Joseph, that he should form no alliance with any of the churches, subject to revivals though they were, for "they had all gone astray," and were unrecognized of the Heavens and without official approval or power.

However, this is marvellously suggestive of one thing, viz., that a counterfeit always supposes the genuine; the true and the false, the official and the non-official, the authoritative and the repudiated.

Christianity is the dominant profes-