

of Asiatic Turkey to slavery again, in the interest of the British and Hebrew Shylocks, who held the Turkish bonds by which the expenses of the wars had been paid.

The Turkish exactions necessarily became more severe, for the debt had greatly increased and fewer Christians remained to be taxed. They fell especially upon the Armenians, the chief merchants and bankers of the empire. By 1890 to 1894 all these peoples had been so robbed and impoverished that nothing was left but confiscation and butchery, and that has to be renewed yearly to meet the needs of the Turkish butcher.

The next and last victims would be the Greek Christians of the Hellenic or Macedonian belt in Europe, and then there would be no more Christians to furnish taxes and no more Christians for the Turk to butcher!

But England seems to be waking up to that fact. The policy by which, in the interests of the Turk, Beaconsfield iniquitously brought the Powers to concede to Great Britain the right of

control in Turkey, and pledged her support to the Turk in peace and war, has hampered Lord Salisbury and the Government up to the present time.

The astute Russian, Lobanoff, naturally took advantage of it to thwart the ambitious schemes of the British. But God, who still reigns, has removed Lobanoff, and it seems that that Grand Old Woman, Queen Victoria, now in full sympathy in this matter with the Grand Old Man, is reaching out with a strong hand—as she has sometimes done before—to put an end to the awful state of things. Let Christendom stand back of her and the Eastern Question will be solved speedily and righteously. And let us remember that God is wiser and mightier than the Powers and the diplomatists.

It is the standing disgrace of the so-called Christian nations that, altho the real Eastern Question is simply one of justice and humanity, the Satanic diplomacy of Europe—in the interests of the Shylocks who own the Turkish bonds and the Machiavellis who shape politics—has been able for this whole century to defy the moral sense of Christendom and to balk all efforts to put an end to the blackest crime of the ages.

HELPFUL DATA IN CURRENT LITERATURE.

IN THE BIBLIOTHECA SACRA for July, published at Oberlin, Ohio, are some able and discriminating articles, among them "Some Misapprehensions Concerning Calvin," strong and conclusive, by Dr. O. T. Lanphear; "Origin and the Return to Greek Theology," giving a graphic sketch of this "father of church science" and reconciler of science with Christian faith, noting the defects of his spirit, method, and system, and bringing out the relations of his teachings to present theological drifts, by Rev. James W. Falconer, of Newport, N. S. Dr. Jacob Cooper, of New Brunswick, N. J., furnishes a sympathetic review of "Gladstone's Edition of Bishop Butler's Works," in which he outlines the "Analogy," and shows how modern scientific and philosophic investigations have furnished what may have been regarded as missing links in Butler's argument, and welded all the links into an indissoluble chain. "The Hebrew Cosmogony Again," by Charles B. Warring, "Individualism and Societism," by Z. Swift Holbrook, and "The Restriction of Immigration," by Edward W. Bemis, are all timely and worthy of careful reading.

THE EXPOSITORY TIMES is doubtless the richest repository of discussions of current, expository, exegetical, archeological, and other kindred topics. Many of the critical theories of the day are sifted in its pages, and the leading books estimated. In the

August number are contributions from Professors Sayce, Cheyne, and many other men of note. One of the ablest articles is Dr. W. L. Baxter's rejoinder to Professor Peake's criticism of Dr. Baxter's reply to Wellhausen. Professor Sayce declared that Dr. Baxter's work has made "mincemeat" of Wellhausen; the doctor is equally effective in dealing with Wellhausen's champion. He reduces the critical question involved to its simplest terms. He says:

"What the public want to know is, 'Has the whole Christian world been trained to believe a lie?' a most stupendous and imaginable lie! Were holy men 'borne along by the Holy Ghost' in the deliberate work of completely altering most essential facts? Have we the formula, 'the Lord spake unto Moses,' scores of times as fiction, and hardly once as truth? The question, 'Is Wellhausen consistent?' is important, and I treat it fully (and with that Mr. Eeran and Mr. Peake seem to think I am exclusively occupied). But the title of my *Thinker* articles puts a deeper question, which I canvass still more anxiously, the question 'Is Wellhausen right?' I deal with that throughout my volume. Is it Proof, or Imagination, that he offers us? Is he the Samson, who has leaned and brought down the temple? Or, is he the child, blowing its airy soap-bubbles against the 'Impregnable Rock?'"

The *Expository Times* is invaluable for setting scholarly men thinking.