

August 24th, 1876.]

with the sentiments expressed by the Earl of Shaftsbury, so contrary to those of many others of the same school as himself—except that we think the time for the interference of Europe, on behalf of the oppressed Christians of both European and Asiatic Turkey, came long ago; and that it is to the eternal disgrace to the whole of Christian Europe, except Russia, Servia and Herzegovina, that that interference has not become a historical fact.

THE CONTEST IN TURKEY.

The Turkish Question is agitating the thought and feeling of the civilized world to an extent which it failed to do even during the progress of the Crimean war. At that time England drifted into war, merely because the Earl of Aberdeen was a personal friend of the Emperor Nicholas. The Emperor had visited the Earl in person, had passed the usual compliments belonging to the routine of a Court, and the Earl did not wish to hurt the feelings of his Imperial Majesty. But the wrath of England was roused because Russia had been rash and over-bearing, and had manifested too much haste in choking "the sick man" off. And so after a vast amount of talk which was not intended to mean anything, and just at the moment when the Earl thought of nothing of the kind, he had to declare war. And when it so happens that the English Government is driven to such an extremity, contrary to its own wishes, and by the mere force of external pressure, the contest must be pursued in real earnest. Hence, although England had made not the slightest preparation for fighting, she suddenly found herself precipitated into a furious, hand-to-hand combat with Russia. But now the case is materially altered. Then, no atrocious deeds of violence were specially laid to the charge of Turkey, no abominations that would call for the indignation of our common humanity. In the present instance, however, we witness the wholesale rapine of large districts, the murder of tens of thousands of inoffensive Christians, the outrage of thousands of the innocent and unresisting who had been tortured in the most fiendish manner, dishonored and despoiled of all they care for in the world, and then burnt to death, or brutally murdered in some other way, and loads of their heads thrown to the dogs. It is not merely the case of the Crescent against the Cross; it is the most savage and diabolical barbarism arrayed against the first dictates of humanity. The offences of which these people have been guilty are three; First, that they are Christians, (whether good Christians, or bad ones, as some pious people say they are, matters not.) Secondly, that they have hitherto been quiet and submissive; so much so, that, up to the present time, if any members of their families have been murdered or otherwise injured, they have been content to submit to have their evidence refused in a Turkish court of Justice, merely because they are Christians. And thirdly, some of

them have, at last, after infinite provocation, after oppressions innumerable, after an abundance of wholesale slaughter and violation—at last, some of them have risen in revolt, they have practised *some retaliation* (which is comparatively little); and, in perhaps half a dozen instances, have taken vengeance, as opportunity presented itself. It was not a millionth part of the provocation the Christians in Turkey have met with, that furnished George Washington and the thirteen American colonies with an excuse for revolt; and had it been in Western Europe that a nation had risen in the might and majesty of a popular fury, in order to claim the elective franchise, or an exemption from taxation, all the eloquence of the world of letters would have been exhausted in praise of a patriotism so noble.

The English people are, evidently, becoming pretty well awakened to the true state of the case; although the steps at first taken by the Government were rather in favor of Turkey than otherwise. In 1827, when the Greeks were cruelly treated by the Turks, who poured boiling oil into their ears, among a number of other barbarities, England sent her ships of war to Navarino, which destroyed the whole navy of Turkey in a few hours. But now, the English fleet, the most powerful ever brought together on the face of the earth, has been sent to Besika Bay, with instructions of such a nature that Turkey has received a large amount of moral support in consequence. Mr. Disraeli disclaims any such intention; but this has nevertheless been the result, so much so that the ignorant and fanatical savages among them have actually been led to believe that England is like Egypt, a vassal of the Sultan's, and is bound to help him when called upon to do so! Mr. Disraeli will scarcely be permitted to drift into a war, as his predecessor did, in support of Turkey; and yet a great deal of mischief may be done either by a moral sanction given to Turkish misrule; or by neglecting to demand authoritatively and at once, the entire cessation of the horrible brutalities for which the Turks have made themselves so notorious.

Let us bear in mind two things. If the Christian in Turkey is degraded, the oppression and persecution of the Turks have made him so; and that, while the Christian will certainly improve in civilization and religion when facilities for doing so are afforded him, the Turk after four hundred years of close proximity to the highest civilization the world can give, is the same ignorant, brutal, fanatical monster, that he ever was; and such he ever will be.

PLAIN LECTURES ON THE PRAYER BOOK.

BY DIAKONOS.

LECTURE No. 11.—Creed Continued.

I quote again in the main from 'Pearson on the Creed.' *I believe in Jesus Christ, His only Son our Lord, who was conceived by the Holy Ghost "through a mysterious and unintelligible operation, which being the immediate work of God, superseded*

the ordinary law of nature, so that the Holy child Jesus was *born of the Virgin Mary*—a pious maiden who thus became miraculously the mother of our Lord. Thus Jesus Christ being born of a virgin and not of a wife, having no human father might be free from the sin of our common origin, which is conveyed from parent to child by natural conception. Being thus born in our nature but without our sin, He bore our nature as His own through infancy, childhood and mature manhood, and when the time had fully come, He offered it as a sacrifice for our sins—*suffered* as a man.—As he was our perfect Redeemer of the whole man, so He was a complete sufferer, in the whole man, in his human body, by such infirmities as arise internally from physical frailties and by such pains as are inflicted by external injuries—in his human soul by fearful apprehensions, by unknown sorrows, by anguish inexpressible, *suffered under Pontius Pilate*, i.e., it was in the *fulness of time* that God sent His Son, and that the eternal Son of God, so sent by Him, did in His human nature suffer for the sins of men at a date exactly fixed as after the fifteenth year of Tiberias Cæsar, the Roman Emperor, and before that Emperor's death in the time of Pontius Pilate, the Roman procurator or governor of Judæa then subject to the Cæsarean power, which procurator Pontius Pilate, to please the Jews, did condemn Him whom he had pronounced innocent, and delivered him according to the custom, then in vogue under Roman laws, and in order to the fulfilling of the prophecies, to die a painful and shameful death upon the cross.

Was crucified—by being nailed alive to a cross of wood set upright in the ground. Being thus crucified His sufferings were the greatest that had ever befallen any man, being aggravated by the burden of sin which He, though Himself innocent, was bearing for our sakes.

Dead—not through the intensity of His sufferings, but of His own will, He gave up his human life when all was accomplished that could be or needed to be, by his pains—that His death consisted of the separation of His soul from His body in the same manner as human beings ordinarily become so.

And buried—according to the custom of the Jews, His human body, prepared for a funeral, bound up in linen clothes and laid in spices, and after this, the accustomed preparation, was deposited in a sepulchre hewn out of a rock, in which never man was laid before, and by rolling of a great stone to the door thereof was there entombed.

He descended into hell. As this expression has sometimes given rise to a difficulty even in the minds of earnest seeking Christians, I shall dwell upon it at some length. Let me, however, before entering into the Scriptural truth herein contained, bring before your notice the words of our 3rd article.

Of the going down of Christ into hell.—*"As Christ died for us and was buried, so also it is believed that He went down into hell."*

We shall now dwell upon three points.