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THE CRESCENT AND THE CROSS.

Commencing its career in the year 612, very near to that usually fixed for the beginning of the temporal power of that of the Popes, Mohammedanism, the religion of the false prophet, seems to be keeping pace with the decline of the Papal power. Just as foreign bayonets and diplomatic interests and jealousies of rival powers have prolonged the duration of the Papal sovereignty, so the continued existence of the Ottoman Empire is due to the fears of Russian aggrandizement cherished by France and Great Britain. And now, when, in obedience to prophetic indications, the last external supports are withdrawn from Rome, fresh dangers, of the most serious character, menace what yet remains of the once proud Mohammedan Empire, that loomed so ominously upon the whole horizon of the Christian world, in the eighth, and afterwards in the fifteenth and sixteenth centuries. Both these great foes of true religion have often before been in extreme peril, but it is our privilege to live in a time when their perils are simultaneous, and their condition alike desperate. This generation is almost certain to witness their disappearance from the list of human governments.

It was in 1453 that the power of the Turco-Moslem or Osmanli Empire culminated in the conquest of the Christian city of the Constantines, and the church of St. Sophia was turned into a mosque. After all, the loss to Christianity was more in name than in reality. Churches dedicated to man-made saints, and church organizations corrupted to the core with formalism, with multiplied rites and ceremonies and orders, and with sheer idolatry, may pass under the power of anti-Christian conquerors without serious regrets. The simple and sincere monotheism of their oppressors put an aspect of designed retribution upon the transaction. There might almost be a preference for the Allah-worship of Islam over the picture-worship and gross Mariolatry of the Greek Church; for the puritanism of the Pagan over the ritualism of the Christian. But the fierce fanaticism, the persecuting rage and intolerance of Mohammedanism has been one of the most serious barriers to the revival and spread of Christianity in modern times. Justly are the popes and Mohammed classed together as leading obstacles, in the apprehension of all evangelical Christians, praying and laboring for the extension of Christ's Kingdom among the more civilized portions of the earth.

It is well, then, for the world, that the hour of the culmination of this semi-Pagan power in the conquest of Constantinople witnessed, also, the commencement of its decline. Already the island of Sicily had been wrested from the Turks when Constantinople fell into their hands. In 1492 their last strongholds in Spain were captured. In the sixteenth century, Solyman the Magnificent extended the Turkish dominions on every side, and even included the whole of Hungary within its borders; and it was not until 1683 that John Sobieski, king of Poland, drove the Turks from the walls of Vienna, and rescued Hungary from their grasp. Nothing has since occurred to change the ebb tide which then set in for the affairs of Turkey, unless it be an acceleration of the rate of recession.

Frequently renewed struggles with Austria and Russia during the 18th and the early part of the 19th century, were followed by constant losses of territory and prestige. In 1821 occurred the famous Greek Revolution, ending in the great naval catastrophe of Navarino, and the establishment of an independent state formed from the most interesting of all the territory which had been acquired by the Turks. This was in 1827. Dr. Cumming makes the year of the outbreak, 1821, an important date in the fulfilment of prophecy. He places the completion of the 2300 years of Daniel, chap. 8, 14, at this point, when the power which has held Palestine, and has stood in the way of the "cleansing of the sanctuary," experiences the beginning of its heaviest blows and its greatest losses.

From the time of the establishment of the kingdom of Greece, the Mohammedan power has maintained but an artificial existence.

Egypt would have been another independent kingdom, carved out of Turkish territory, but for the gratuitous and unrighteous interference of the "Great Powers" in 1840. We have not forgotten at what a fearful cost the Sultan was rescued from the paws of the Russian bear in 1854. The Principalities on the borders of Austria, whose nominal dependence on Turkey is the faint reminiscence of the conquests of Solyman the Magnificent in the heart of Europe three centuries ago, are in a state of chronic uneasiness, and of late are making decided progress towards complete independence.

Now comes the revolt of Candia, the ancient Crete. This is but a continuation of the struggle of half a century ago. The kingdom of Greece, as then determined, did not include all of the islands which figure in ancient history as part of the same nationality. Cfete was, at that time, handed over to Egypt, but afterwards restored to the Sultan. The people themselves have now determined, if possible, to correct the mistakes of that arrangement. They are struggling in desperation and blood to carry still further the work of dismemberment, which then was so nearly fatal to the Turkish Empire. They will, if possible, fully undo and repair the centuries of wrongs which nearly obliterated the Greek nation and name from the earth. Candia has as good a right to independence as the Peloponnese; as Eubœa, or any of the Cyclades. She has as good a right to be incorporated with the remaining part of Greece, as Venice with the rest of Italy. Greece has as good a right to unity under one government, from Mt. Olympus to Cape Matapan and Fair Havens, as Italy has to her nearly attained unity from the Alps to Cape Spartivento. This is the powerful feeling which gives energy and hope to the revolt, and which expands the area of its sympathies beyond the boundaries of a small island. And this is the perpetual contingency which threatens the integrity of the Turkish Empire. The Turks have been able to conquer those whom they have not been able to assimilate with themselves. The Empire is an unwieldy aggregate of races and of nations, each one of which has a consciousness of blood relationship far different from, and superior to, the merely external and compulsory tie which unites it to Turkey.

But it is not merely the sentiment of race which is roused in these struggles. The word "Greek" describes a spiritual as well as a carnal tie. Different races and different nationalities are bound together by the Greek religion. Every movement of this kind almost instantly takes on the religious character. It is a renewal of the old struggle between Christianity and one of its most fanatical, and at one time, most formidable foes. Shall the Crescent any longer dominate the Cross? In this question not only the Hellenic race, not only the "Orthodox Imperial Church," as it is proudly called, with its sanctuaries in Athos and Sinai; but the Nestorians, the Armenians, the Syrians, the Copts, the Bulgarians and Servians, the Wallachians and Moldavians, comprising more than a third of the entire population of the Turkish Empire in Europe and Asia, are interested in the highest degree of which the human soul is capable. Three-fourths of the population of Turkey in Europe is nominally Christian, of the Greek persuasion. But outside of Turkey, and right on its borders, is the great empire, whose deep and intimate religious sympathy gives encouragement and hope to all these rebellious tribes within. It is the vast and powerful Greek Church of Russia, whose head is the Czar, and at whose command are all the resources of an empire of nearly seventy-five million inhabitants, that forms the conclusive element in these calculations. Behind the eleven million Greek Christians of Turkey, stands their potent auxiliary, the Czar-Patriarch of Russia, with the fifteenth part of the human race, and the seventh part of the habitable globe under his control.

This is the deep significance of a revolt upon the little island of Crete. It is the revival of a great historical struggle. It is the protest of the Cross against the Crescent. It is sensation in a remote and feeble member of a huge and powerful system, knit together by religious sympathies, as in a masonic fraternity. It is a step forward in the fulfilment of prophecy. It is compelling the Christian nations, whose jealousies alone have kept the Turkish Empire from dissolu-

tion, to reconsider their policy, to arrange for the termination of the Mohammedan rule of four centuries in the regions of the earth first won to Christianity. The time of the catastrophe hastens onward. The Czar of Russia and his officials have plainly signified their interest in this Cretan revolt. The eleven years that are gone since Sebastopol fell, have wrought great changes in and out of Russia. Not only have the boundaries of the empire been enlarged, and its resources developed, but an element of strength in twenty-two millions of freemen has taken the place of the weakness of serfdom. Russia may not, indeed, become mistress of the Hellespont, but she is strong enough to make more serious demonstrations than ever in that direction. And it is the immediate duty of the powers that would resist such demonstrations, to take away forever all occasion for them, by some wise arrangement substantially restoring the supremacy of Christianity in the Levant.

A PLEA THAT WILL NOT STAND.

When pressed to engage in personal effort for the conversion of the impenitent, many Christians plead their own coldness and inadequate experience as an excuse for evading the duty. And not only individual Christians, but Churches frequently act on the assumption, that a protracted and thorough preparation is necessary, before they can pass from their ordinary state to a working condition.

Doubtless self-inquiry, searching of heart and penitent returning to God on the part of back-slidden Christians, are highly necessary and will enhance every other qualification for usefulness. But one of the very best means of preparing for work, is to go to work. This part of the process should not be deferred until the other more formal preliminaries are completed. We shall enlarge our views, enrich our experience, and strengthen our faith, and become better Christians by the effort to make others such.

The story of the benumbed traveller on the Alps perfectly illustrates this point. On the point of giving up to the chilling effects of the storm and the cold, the traveller's half-closed eye rested, at the moment, upon a fellow-being who had entirely succumbed to the cold, and who must perish in a few moments without some friendly interposition. Chilled and almost helpless as he was, he went to the relief of the dying man. The faint, uncertain efforts he first put forth, soon roused him; his energies were developed, his system was warmed, and by the time his fellow-traveller was fully restored, his own body was all aglow with vigorous and joyful health. In saving another, he had rescued himself. If he had excused himself from effort on the ground of his own coldness, both would have frozen together.

THE AMERICAN P. AND T. REVIEW.

The January number of this Quarterly contains articles on Extemporaneous Preaching, by Prof. Shedd; The President and Congress, by Dr. Spear; The Greetings of Paul, by J. B. Bittinger; Rev. Thomas Brainerd, D.D., by Rev. A. Barnes; Notes on Difficult Passages of Scripture, by Rev. Frederic A. Adams, Orange, N. J.; A Lecture on Parish Preaching, by Dr. Skinner; Origin and Growth of Episcopacy, by Prof. Hitchcock; New Testament Annotations, by Dr. Crosby; The Kuria in the Second Epistle of John; Notes on Recent Books.

Prof. Shedd vindicates extemporaneous preaching a place of equal honor with any other sort, and gives admirable advice as to the means of attaining facility in the practice.

Dr. Spear's article is very good, but it comes short of the necessities of the times and of the popular sentiment, in our opinion, by giving too much of the character of a finality or ultimatum to the proposed Constitutional amendment. That measure is an ultimatum only as it is the very least that the country can accept and not the most that, for safety, it will demand. Nor do we sympathize in the least with the writer's extreme caution on the subject of impeachment. His argument is based almost wholly on the alleged inexpediency of the measure; whereas the true inquiry should be, whether a man capable of such monstrous abuse of executive power in such a critical period of national history, ought not to be impeached, let the consequences be what they may; and whether we do not owe it to posterity, just

at this point, to make an example of the guilty party; not to speak of the interests of justice and humanity which are suffering by the obstruction instead of the execution of good laws by those now in power. Possibly we might persuade ourselves, as Dr. Spear has done, to wait, and to let the victims of official obstinacy and neglect wait, two years longer, if that were all. But the question, What is the present duty of Congress and the people? must be settled aside from all mere questions of expediency. Since Dr. Spear's article was written, the other arm of the Government, the Judiciary, has made some alarming demonstrations, rendering still more precarious the fruits of our victories in the field. Perhaps he would admit that, in his own language, "the occasion" has become "much more pressing and imperative," since these decisions of the Supreme Court; and that, with both the other departments of the Government working with might and main to frustrate the purposes of the loyal people, and to retain the deadly virus of treason in our reconstructed system; even the Fortieth Congress will be powerless to establish a policy of justice in the land. A recreant President might be borne, but we believe a recreant Supreme Court on the top of that onerous burden, has exhausted the patience of this sorely-tryed people.

Mr. Barnes' sermon on Dr. Brainerd, Dr. Skinner on Parish Preaching, Prof. Hitchcock on Episcopacy, with the shorter articles, are worthy of attention. The Review should have the general support of the Church. Price, \$3 in advance. Home missionaries, \$2.50. New York: Wm. Sherwood, 654 Broadway. Philadelphia: 1334 Chestnut street.

OUR WASHINGTON LETTER.

Congress has done its part towards giving us two new States. The bills admitting Colorado and Nebraska were passed by good round majorities, which will carry them high and dry over the expected veto into the Union. Some objected to their admission, at first, on account of the small number of inhabitants. But years ago, when the interests of slavery could be served by it, politicians never hesitated to carve our territories into States. Why should this objection be an insurmountable one now, when freedom demands their assistance against an unscrupulous Executive? The great work of reconstruction is being thwarted by him, and we ought to have the assistance of as many true voices and votes in the Senate as can be had.

We are continually informed that President "still sticks to his policy." No one doubts it. Every passing event proves it. It is also certain that his policy sticks to him with the disagreeable adhesiveness of the shirt of Nessus. He will doubtless attempt to strangle these new States by the application of his inevitable veto. But two-thirds of Congress are able to remove his grip. His counsels are no more regarded by them than those of the most "umble individual."

The legislatures of Colorado and Nebraska will doubtless immediately comply with the terms prescribed by Congress. These prospective States are thoroughly loyal, and proverbially rich in mineral wealth. As soon as spring opens, emigration will set in for their borders. Cities will spring up as if by magic, and the Pacific Railroad, several hundred miles of which will lie within their territory, will give them quick communication with the East. Like infant Nevada, their influence will soon be felt in the councils of the nation.

A few years ago, the admission of two new States would have started up the question of removing the National Capitol further west. But now, much to the peace of mind of capitalists here, the subject is not thought of. Prof. Morse, when he invented the electric telegraph, settled that question forever. This city is now but a few seconds removed from the farthest borders of our vast domain. The telegraphic operator in the ante-room of the Senate Chamber passes his fingers over the keys of his instrument, like a skilled pianist, and immediately his auditors in Portland and at the Golden Gate hear of the doings of that august body. So far as space is concerned, it is as if the Atlantic and Pacific oceans washed either side of Capitol Hill. The argument that the Capitol of the country should be in the centre of the Union now falls without force.

Soon after the British captured Washington in 1814, and destroyed important documents, Government authorized the building of a National Road, running up through Maryland and Ohio. In case of another invasion, the public archives were to be run off over it to a place of safety in the interior. Its solid roadway, its granite bridges, and its easy ascent of the Alleghanies were wonders in their day. But the screaming engines of the Baltimore and Ohio Railroad laugh to scorn this gigantic work of half a century ago. Time, "which makes a calf an ox," has settled many questions for us, and no doubt will prove the panacea of many of our political evils.

The most interesting day in Congress during the past week was Thursday. The bill restricting the appointing power of the President was under consideration. Senator Sumner, from his vantage ground of truth, urged its passage, and let fly his Parthian arrows at the occupant of the White House. Begotten McDougal and recreant Doolittle immediately stepped forward as the champions of the President. The former, who has transgressed the proprieties of debate more times than all the rest of the Senate combined, raised the point of order, that the Senator from Massachusetts had no right to make use of such remarks about the Executive of the United States. The Chair decided that they were within the general bounds of debate. Senator Sumner, continuing his speech, repeated the remarks which had been objected to: "There, sir, is the duty of the hour. There was no such duty on our fathers, there was no such duty on our recent predecessors in this chamber, because there was no President of the United States who had become the enemy of his country." Doolittle then seized the weapon which the eccentric Californian was unable to wield, but it came back upon him like an Australian boomerang. Several points of order were raised in order to stop debate, and for an hour the scene from the gallery reminded one of the days when the crack of the slave-driver's whip was heard through those gilded halls. An adjournment closed the struggle. The next day Sumner, like Achilles after a night's repose, renewed the contest, and came down upon his foes with all the force of Thor's huge hammer. The freedom of debate never won a more signal triumph than when he uttered these words: "For myself, I shall always insist upon the complete freedom of debate, and I shall exercise it. John Milton, in his glorious aspirations, said, 'Give me the liberty to know the truth, and to argue it freely, above all liberties.' Thank God, now the slave-masters have been driven from this chamber, such, at last, is the liberty of an American citizen."

The bill, which is very restrictive in its character, then passed by a vote of twenty-nine to nine.

MR. BARNES' LECTURES ON THE ELY FOUNDATION.

On last Monday evening, Rev. Albert Barnes commenced a course of lectures on the EVIDENCES OF CHRISTIANITY, in the chapel of Mercer Street Church, New York. These lectures are delivered upon the Ely Foundation, established at the same time with the Morse lectureship on Natural Science and Revealed Religion. The first course was delivered last winter, on the Morse Foundation, by the distinguished Prof. Guyot, of Princeton. The lectures by Mr. Barnes will be twelve in number, delivered at the rate of two a week, on Monday and Thursday evenings, until completed. We need not assure our readers that they will be of the highest value, being aimed at meeting the wants of the present, and combining popular elements with the most thorough scientific treatment of the important topic.

The following are the subjects of the particular lectures in the course, the general theme being "The Evidence of the Truth of Christianity in the Nineteenth Century."— I. The Limitations of the Human Mind on the Subject of Religion. II. Historical Evidence as affected by Time. III. Historical Evidence as affected by Science. IV. The Evidence of Christianity from its Propagation. V. Miracles: The Evidence in the Nineteenth Century that they were performed in the First. VI. Prophecy, as that Evidence now exists. VII. The Inspiration of the Scriptures, with Reference to the Objections made to it at present. VIII. The Personal Character of Christ and His Incarnation. IX. The Christian Religion as adapted to the Wants of Man, as illustrated in these eighteen hundred years. X. The Relation of Christianity to the Present Stage of the World's Progress in Science, Civilization and the arts.