

# The Christian Messenger.

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WHOLE SERIES.  
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## Poetry.

For the Christian Messenger.

"Teach me Thy Way."

An idler in thy vineyard, Lord,  
I stray with folded hands;  
While all around, thy white-ned field  
Fit for the harvest stands.

Thy faithful workers, true and tried,  
Toil on beneath the sun—  
Nor lay their noble task aside  
Till earthly life is done.

O, blessed work! O, holy toil!  
To garner souls for Thee—  
To gain the mastery over self;  
Or suffer silently.

Shew me my duty, blessed Lord,  
Help me to work aright;  
Take the weak efforts made for Thee  
And clothe them in Thy light.

I may not bring the garnered sheaves  
Like those who've toiled all day;  
My hands may clasp but tiny leaves—  
But, turn not Thou away.

I cannot stay within Thy fold  
And idly slumber there;  
Better the cross a thousand times,  
The conflict, and the care.

I would not choose my daily lot:  
Thy hand alone shall guide;  
Enough that Thou art with me there,  
And ever by my side.

—SHEFFIELD MILLS. S. B. E.

## Religious.

For the Christian Messenger.

Gems of Thought from Dean Stanley's Memoir of Dr. Arnold.

My dear Sir,—

A French literary gentleman was asked if he had read a certain volume, recently published. He replied, "No; I don't read now; I re-read." That is my state. I find great pleasure in re-reading. The other day I took from the shelf Stanley's Memoir of Dr. Arnold, formerly Head-Master of Rugby School. He, you know, was an English clergyman of a truly liberal type. I perused the volumes with intense satisfaction, and send you some selected gems of thought for the instruction of your thinking readers.

Yours truly,  
J. M. C.

"May God grant to my sons, if they live to manhood, an unshaken love of truth, and a firm resolution to follow it for themselves, with an intense abhorrence of all party ties, save that one tie, which binds them to the party of Christ against wickedness."

"If I were asked, What are the laity? I would answer, the Church, minus the clergy. This is the view taken of the Church in the New Testament; can it be said that it is the view held amongst ourselves, and if not, is not the difference incalculable? \* \* \*

"As far as the principle on which Archbishop Laud and his followers acted went to re-actuate the idea of the Church, as a co-ordinate and living power by virtue of Christ's institution and express promise, I go along with them; but I soon discover that by the Church they meant the clergy exclusively, and there I fly off from them at a tangent. For it is this very interpretation of the Church that, according to my conviction, constituted the first and fundamental apostasy."

"I never have thought that what people call the Primitive Church, and much less the Ante-Nicene Church more generally, was any better authority per se, than the Church of Rome, or the Greek Church."

"I think liberty a far better thing than uniformity of form merely, where no principle is concerned."

"I cannot understand what is the good of a national Church if it be not to Christianize the nation, and introduce the principles of Christianity into men's social and civil relations, and expose the wickedness of that spirit which maintains the game-laws, and in agriculture and trade seems to think that there is no such sin as covetousness, and that if a man is not dishonest

## THE WAR IN THE EAST.



A MAP SHEWING THE CHIEF STRONGHOLDS IN TURKEY AND THE RELATIVE POSITIONS IN EUROPE OF THE RUSSIAN AND TURKISH FORCES.

Any of our readers who are not familiar with the geography of the countries now at war in the East must have felt the want of some further acquaintance with their relative positions to understand fully the war news from week to week. We have therefore procured the above map, and now present it to such persons for the purpose of assisting them in tracing the operations of the contending armies. The letters of our correspondent "B. R." "To the Mediterranean and back," have taken our readers up the Grecian Archipelago, through the Dardanelles Straits at the entrance of the Sea of Marmora, thence up the Black Sea to Odessa, of which city he gives us a very good description in his last letter. His letter of the present week shews us something more of the people than of the places, and gives some definiteness as to the habits of those who are now active participants in the conflict.

"Turkey in Asia," or Asia Minor, as it is generally known, is now invaded by the Russians. One object of that power, it appears, is to get possession of Erzeroum, a large city south of the Black Sea. This would give them the control of the territory from Trebizond, a town on the southern coast of the Black Sea—a little to the right of the map—and eventually of the Black Sea itself. In the pursuit of this the Russian army attacked the stronghold of Kars, some two or three hundred miles further east than is shewn by our map.

With these preliminary explanations of the position of the contending armies, our readers will be able to gather from the map their relative situations, as shewn in the upper part of the map, along the river Danube, which empties itself into the Black Sea opposite to Sevastopol. That river, it will be seen, formed the dividing line of the two armies, although the Russians have now crossed it in several places. Of course they will not stop, if they can proceed, till they have reached Constantinople.

Kischeneff, the great rendezvous of the Russian army, it will be seen, is on the line of railway between Jassy (Jasch) and Odessa, near the boundary line between Russia and Turkey. The railways in Roumania give the Russians great advantages, by which they have been able to move their troops with great celerity. In 15 hours they came from Jassy to Galatz, 200 miles, and crossed the Danube there before the Turks were able to meet them.

The Balkan Mountains are a formidable barrier to the Russians, over which there are but eight passes, two only of these are at all easy to cross. From the summit of these mountains to Adrianople is 70 miles, thence to Constantinople is a comparatively easy march as to any physical obstacles.

The Turks hold the navigation of the Black Sea, which prevents the Russians reaching their army with supplies except by land. It is, however, uncertain how long Turkey will be able to maintain this supremacy unless by the help of some of the European powers.

It may interest some readers to know that the island Candia is the same as is called Crete in the Acts of the Apostles (Acts xxvii. 7), and that the island off Smyrna is Chios (Acts. xx. 15). The one near the letter G in "Archipelago" is Patmos, to which the Apostle John was banished, and where the book of Revelation was written. With these brief suggestions and the above map, Bible maps of those countries may be made use of, to study more particularly the localities of the present war. It may also be seen how contiguous is Palestine, the possession of which may possibly become an important element in the present struggle.

he has nothing to do but to make all the profit of his capital that he can."

"There is nothing so revolutionary, because there is nothing so unnatural and so convulsive to Society, as strain to keep things fixed, when all the world is by the very law of its creation in eternal progress; and the cause of all the evils of the world may be traced to that natural but most deadly error of human indolence and corruption, that our business is to preserve and not to improve."

"The main point is, that we cannot and do not pretend to remove all the intellectual difficulties of religion; we only contend that even intellectually unbelief is the more unreasonable of the two, and that practically unbelief is folly, and faith is wisdom."

In an Irish bookseller's catalogue is the following:—"Memoirs of Charles I., with a head capitally executed."

For the Christian Messenger.

To the Mediterranean and Back.

SUNDAY IN A RUSSIAN CITY.

Far different is the noise and bustle of Sunday in Russia to the quiet and rest of that day in Nova Scotia.

The hum of busy life is heard in the city. The shrill whistle of the steam-engine greets your ears, as with long trains of heavily loaded cars it rushes into the depot. The smoke of factories is seen rising into the clear air of early morning. Vessels in the harbor are loading and unloading. The wharves are lined with a crowd of young persons, who spend the day in fishing at the head of the piers; men are weighing iron, measuring corn, and warehousing merchandise. Along the streets are long lines of waggons, carrying grain from the store-houses on the outskirts of the city; peddlers deal out their wares; newsmen hawk about

their papers; vendors of fruit sell at the street corners. The larger part of the offices and stores are open; and in these, business is carried on as on other days. Many of those not engaged in labor are driving about, or passing the day by playing billiards, smoking and drinking in the various saloons.

It sometimes happens that Sunday is also a holiday; and then gay, colors float through the city, and flags stream from the masts of all the vessels in port. Holidays, appointed by government or kept in honor of the saints, occur frequently. Although coming at irregular intervals, they afford the laboring class some chance of rest; otherwise, where Sunday is not generally observed, the physical powers of man could never endure the strain of long continued work.

Bells are ringing, which at least reminds us that it is the Sabbath. Now it is the deep-sounding peal of some

giant bell and then the merry chime of a large number of smaller ones. These bells are not usually suspended in belfreys above the churches, but in towers erected alongside. The smallest church has at least half-a-dozen of different sizes. The Russians are very fond of their sound, and in this are the very opposite of the Turks, who do not have bells connected with any of their mosques.

Responding to their call, we direct our footsteps to a large cathedral of the Greek Church. Opposite this building the people are bowing and crossing themselves, for when Russians pass a church they always perform this ceremony. A curious difference between the Roman and the Greek Church in the manner of crossing themselves (as related to us) is, that in the former they cross their breasts from left to right and with open hand, whilst in the latter they cross their breasts from right to left and with the hand partly closed. Among the trees and flowers of the square in which the cathedral is built there is a fountain playing into a large stone basin. Surrounding this stand a row of men holding banners and colored lanterns. In the circle are two stands, on one a book, on the other a cross. Numbers from the crowd of spectators walk up to the stand, kneel and kiss the book. Priests move about among all the classes of people here represented. They always seem extremely sociable, and no doubt the hold they thus gain upon the affections of the people is one great source of strength to the Greek Church. This display is made in connection with invocations about to be offered for autumnal fruits. Passing on, we come to the vestibule of the church. Here women in black stretch out their hands to you for alms. The rich in costly attire and the poor in their rags, soldiers and civilians, noblemen and serfs, the old and young, enter side by side this vast cathedral. At the inner threshold they all stop, bow and cross themselves. The interior of the building is grand and imposing. We glance from the marble pavement along walls hung with paintings of saints and apostles seen amid the brightness of a hundred burning candles, up to frescoed ceiling and gilded dome; and then down the long nave between ranges of fluted columns, past the broad transepts, to altar and platform, to choir and chancel. There are no seats and the congregation mostly stand around the central area. Some of the worshippers listen to the fine music, occasionally crossing themselves and bowing nearly to the floor. Others, apparently more devout, kneel before the paintings of the saints on the walls. After remaining in this posture for some time, these rise and pass to a circle of wax candles, light one of the tapers they hold in their hands and place it among those already burning. Then, kneeling before another saint, they continue their devotions; and wax candles again receive an addition of a burning taper. This is repeated until the circle of the church is complete. The tapers they light are sold at the entrance, and the profits accruing therefrom form no small amount in the revenues of the church. Priests, with long flowing hair, in golden fringed robes and lofty hat, appear upon the platform swinging censers after the manner of ancient high-priests, the incense of which floats in soft white clouds up through the open space of this grand structure. They kneel and cross themselves many times and then pass out.

From nine until one the people come and go. Many remain but a few moments for their devotions and then hurry on their way. Such is Greek worship; from all appearance as destitute of spiritual life as the Sahara is of natural life. Yet this is the Church with which some Anglicans have proposed to form a union.

Sunday is also the day on which regattas take place on the harbor, amid the huzzas of collected thousands and the firing of cannon. In the evening the people promenade in the boulevards