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Progress.

Does the earth contain an spirit,
Bow'd dependent in the dust,
On the midnight of whose vision
Beams no star of hope and trust?

Let that soul but pause and ponder
On the works the Past has done,
And an earnest, bright and glorious,
For the future shall be won.

For the soul must feel the stirring
Of its destiny sublime,
Who but rightly views the Present,
With its earnest heart and mind.

Toiling in the earthly vineyard
Many hands have found a rest,
Some are nearing to the summit—
Some are at the mountain's base.

Progress is the upward watchword
Cheers them still to the height;
Canst thou pause at the ladder,
With its gleams full in sight?

And while fair, and broad, and glorious,
In our vision we can see,
Still the future brightly stretching
Into far distance.

Who shall tell what bound or barrier
To improvement Heaven designed?
Who shall dare to fix the limits,
To the onward march of mind?

Only He, who into being
Called 'th' unshathen human soul,
He for whom the hymn of Progress
Through eternity shall roll!

Russia and Turkey.

Dr. Dixon, the English Correspondent of *Zion's Herald*, writing, under date of Feb. 21st, on the impending war between Russia, and Turkey and her Allies, says—
Great principles and great issues are involved in this contest, affecting, as we think, the destinies of the world. Let us look at them. The question arises, why we take the side of Turkey? We imagine our action in the affair, has much more to do with the designs of Russia, than with the desire to perpetuate the Turkish system—the integrity of the Ottoman Empire being essential to this. But why oppose the aggression and progress of Russia? Let us answer his question.
The Christian view of the case will be more interesting to your readers than any other, and we begin with this. Would not the extension of the Russian power over the fair regions of the Turkish Empire, be favorable to the extension of Christianity? Not, as we fear, in its evangelical character. In Russia the church is a mere creature of the State, and the priests as much under the command of the Czar as the police or the army. The patriarchate of Moscow, which possessed some independence, placing its clergy on a footing of freedom, was abolished by Peter the Great, and a council of ministers, called "the Holy Synod," put in its place. This synod is now the governing body, but it governs the church as the agent of the civil power, and has no right of action otherwise than as it is moved by the will of the Emperor. This system is universal. It extends to the conquered provinces—Poland, Finland, Georgia, and the rest; and in case the conquests of Russia reached the provinces of the Turkish Empire, no doubt it would be established there, in all its stringency. But in this state of things there is no scope for the development of the religious principle—the political element overriding the spiritual and making it the mere instrument of secular interests. From all we can collect on the subject we are led to believe that Christian knowledge, faith, spiritual life, can hardly be said to exist in Russia. The priesthood are spoken of by travellers, not only as the slaves of the State, but as the slaves of the numeraries as mere brothels; the performance of religious service as the vilest farce, and, for the most part, limited to external rites, preaching being of rare occurrence. Whilst this is the state of the priesthood and these the practices of the church, it can be no matter of surprise that the people should be found in total darkness, which is represented as universally the case. It seems that the peasantry of the country have no idea of religion, of the common principles of morality, or even of liberty, or of their own rights. It is questionable if the term "liberty" was employed in their presence, half the people in the Empire would be totally ignorant of its meaning. When the revolt of the army took place at the death of Alexander and the assumption of power by Nicholas, the leaders of the revolt employed the word "constitution" as their rallying cry; and when the men wanted to know what the outlandish word meant, the officers had to tell them that it meant the *globe of Constantinople*, the brother of Nicholas, for whom they thought they were fighting. Despotism invariably rests upon ignorance as its foundation; and, though the Russian Empire is called Christian, it is certain, that in the hands of the Czar, religion has only been employed as the means of despotic power.

Then would it be for the advantage of Christianity in Turkey for this system to be extended through the Empire? Would it be a hopeful prospect for the Christian cause? We believe it would not. The Christian population, at the present moment is infinitely free in Turkey than in the case in Russia. Now that freedom is accorded to the several churches, religion itself has the means of progress and development, in those several communities. This could not be the case under Russian rule; the first thing done would be to destroy this freedom of development; the troops of Nicholas would become the apostles of the new church system, and suppress at once the freedom now enjoyed, with a view to bring all the diversified sects under the yoke of the State church, which the Emperor is the head. Would Turkey and the East gain anything by this? We believe that the Sultan is transcending a better man than Nicholas; his government is two-fold more moral, truthful, honorable—than the chancery of Russia; and, although Islamism is a false system, yet, we doubt, whether it is more mischievous practically than the chancery of Russia. By the testimony of all mankind, the Turks are the most scrupulously honorable in their

dealings, faithful to their treaties, and exact in the observance of their word, whilst Russia proceeds to be, as a State, the most crafty, intriguing, perfidious, and false; her policy is fraud, her means craft, her wisdom cunning. This *ad'w'w'w'* is hunted by Russian agents just as it is hunted by the disciples of Loyola; we have a lay jesuitism; and, indeed, even to the members of the public press, and it is believed by many that in much higher quarters the same means are employed as keys into the cabinets of princes. Swarms of Russian spies are spread all over the continent, in all the provinces of the East, in Persia, in Afghanistan, and, in fact, all over the world, with, we suppose the exception of the United States; and yet, even in that north-west corner of your continent she has fixed her nest like a raven croaking around a solitary rock; and, if we are not much mistaken we will some day make that gloomy region the base of a political movement, if not to the injury, yet to the annoyance of your country,—the very life of Russia being aggression; she can live nowhere quietly; her neighbors are not safe, she is always prowling for prey; and it matters not who her victims may be, if only they can add something to satiate her ambition.

But the policy of the Czar to bring all his subjects within the sphere of his contracted politico-religious system, has, and that of necessity, made him an outrageous persecutor. Several religious bodies have in succession been made to feel the weight of his iron despotism in this line. There is a religious party in Russia belonging to the *old Greek communion*, who have always dissent from the establishment principles enacted in the Empire. This is a somewhat numerous body, and it seems, much more exemplary in morals than the priests and people of the state religion. Nicholas has made the attempt to bring these schismatics within the pale of the Russian church, by violent means. Their priests have been visited with severe punishments; when they proved refractory, many of them have been subjected to the *knout*, a severe punishment inflicted by a leather throng with a hard knot at the end, and have been imprisoned, and from the dungeon been sent into Siberia,—many dying on the dreary journey, whilst those who had strength to survive the journey suffered a lingering existence in disgrace, penury and misery. The Lutherans of Finland, as the secular priests of the empire, shared in these tender mercies of the Emperor. Some have apostatized, and been advanced to church offices; others have refused to abandon their faith and have met with the usual fate. But the consummation of the persecution of the Lutherans, was the political degradation of this people, their entire misery, their absolute enslavement, not being sufficient to satisfy the cupidity of the tyrant—without making the ruin of their souls.

The Poles, as is well known, in general were of the Roman Catholic Church, but this was, no security. The same measure for their amalgamation with the dominant hierarchy, as in the other cases, was adopted; a ukase of the Emperor demanded their transfer to the Russian Greek Church; the great body refused obedience, and persecution followed. Many aged priests, venerable in bearing, and, some of them, eminent in virtue, were separated from their flocks, consigned to prison, subjected to the *knout*, and suffering from wounds and burns, down by years and sorrows, marched off to Siberia, where many of them did not live to reach the place, and were dispersed, drafted into the army, sent to the Caucasus to die in war against the Circassians, or transported to some distant part of the Empire. The Pope, as the acknowledged head of the Roman Catholic Church, had some effect on the policy, not on the heart, of the tyrant.

Now the Greek Christians of the Turkish Empire are not of the Russian Church; that church being entirely different, in its government, to the old community. The patriarch of Constantinople is the acknowledged head of the Greek Church of the East, and, under the Sultan, enjoys an independent position, whilst Nicholas is the head of the Greek-Russian Church, which, as we have seen, is governed by his will through a council of priests, as the secular interests of the country are directed by a council of ministers. This being the respective attitude of the two churches, looking at the antecedent policy of the Czar, it seems absolutely certain that the two ecclesiastical bodies would, were Turkey subjugated, be instantly brought into collision. Of course the subdued people would be unable to make head against the conqueror, and their submission would be exacted as in the other cases by fire and sword. We can have no reason to doubt that persecutions of a fearful and bloody description would follow the conquest of Turkey. These would be, probably, vastly intensified by the nearness and affinity of the two parties; as it is found, universally, that the most intense virulence of religious animosity is manifested against those who stand next to the persecuting parties. Infidels, Heathens, Mussulmans, would probably all be fused by Nicholas in the Turkish dominions; but as to the old Greek communities, he would most certainly exact obedience from them; the higher grades of the priesthood would refuse submission; the people would side with their pastors, and, a fierce and desolating persecution would follow.—The patriarch of Constantinople—that is the successor of an office which has existed for so many centuries—would not be likely to resign it without a struggle.

The Fatal Flower.

Travellers who visit the Falls of Niagara are directed to a spot on the margin of the precipice, over the boiling current below, where a young lady a few years since lost her life. She was delighted with the wonders of the unrivalled scene, and ambitious to pluck a flower from a cliff where no human hand had before ventured, as a memento of the cataraict and her own daring.—She leaned over the verge, and caught a glimpse of the surging waters far down the battlement of rocks, while fear for a moment darkened her excited mind. But there hung the lovely blossom upon which her heart was fixed; she leaped, in a delirium of intense desire and excitement over the brink. Her arm was outstretched to grasp the beautiful form which had charmed her fancy; the turf yielded to the pressure of her light foot, and with a shriek she descend-

ed like a falling star to the rocky shore, and was borne away gasping in death.
How impressively does the tragical event illustrate the way in which a majority of impatient sinners perish forever! It is not a delicate sinner, nor neglectful of duty, but in pursuit of imaginary good, fascinated by pleasing objects just in the future; they lightly, ambitiously, and insensately venture *too far*.
They sometimes feel the result of devoted wealth or pleasure; they sometimes hear the thunder of eternity's deep, and recollect a moment from the affirmations of *sin*; but the solemn pause is brief, the onward step is taken, the fancied treasure is in the grasp, when a despairing cry comes up from Jordan's wave, and the soul sinks into the arms of the second death. O, every hour life's sands are abating from beneath ineffectual feet, and with *sin's* fatal flower in the *unconscious hand*, the critic goes to his doom.
The requiem of such a departure is an echo of the Saviour's question, "What shall a man give in exchange for his soul?"—Ed.

Thy Kingdom Come.

"Go and see Mr. N.," said the Rector of a city parish to a brother clergyman, who was seeking to obtain means to build a Church, "and I feel persuaded that he will gladly assist you, for he is a Christian man, and quite wealthy."
On the following Monday the worthy minister presented himself at the counting house of the prosperous and Christian merchant, and was shown by one of the clerks into Mr. N.'s private cabinet, where he found, Mr. N. seated at his desk engaged in writing, raised his eyes upon the entrance of the clergyman; but having heard the object of his visit, he immediately resumed his employment, and gave no further attention to him. After a few moments silence, the minister again said, "Mr. N., I have called upon you, by the advice of your pastor, to solicit your assistance to build a church in a poor and spiritually destitute portion of our country." Mr. N. who was seated at his desk engaged in writing, raised his eyes upon the entrance of the clergyman; but having heard the object of his visit, he immediately resumed his employment, and gave no further attention to him. 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