

influence of the English and French governments. These governments have been saying to the Turks, "You must not oppress your Christian subjects, (meaning the *Greeks, Armenians, and others.*) You must not suffer your pashas and governors to take from them their money unjustly, nor to imprison them without reason, or maltreat them in any way. You must give them liberty of conscience, and neither allow your own people to persecute them nor allow them to persecute one another." The Turkish government have listened to the ambassadors of England and France, and promised nearly all that has been asked for the Christians. It cannot be denied, however, that more has been promised than has been fulfilled, though there has been a gradual improvement in the condition of the Christian subjects of Turkey, and they are far better treated now than they were about twenty and thirty years ago.

The Russian government has all along declined to act with England and France, in these endeavors to procure a reform, and in regard to some of the points above mentioned, it has been decidedly hostile. Early last year it sent an ambassador here by the name of Menchikoff. He came in great state, and conducted himself in a very haughty manner. He demanded of the Sultan, in behalf of Nicholas, his master, the right of interfering for the protection of the Greek subjects, whenever he should please to do so. He required, very magisterially, that a treaty should be formed between Turkey and Russia, giving to Russia this right; and the only ground on which he claimed it was, that the religion of Russia and the religion of the Greeks is the same! The Sultan and his ministers said, "No." They were willing to issue *firmands*, which are decrees of the Sultan, to secure to the Greeks all that Russia asked; but they said, very

properly, that to make a treaty with a foreign government, as to the manner in which they should govern their own people, would be the same as to give up their right of being a separate kingdom. Then the Russians said, "If you will not do as we wish, we will send soldiers into your territory and take one or two of your provinces, and keep them until you are ready to come to our terms." They *did* send soldiers into Moldavia and Wallachia, and this brought on the present war.

You can all see how unjust the war is from one example. You know there are a great many Roman Catholics in America; and you know that France is a Roman Catholic government. Suppose that the Emperor of France were to send such a message to our government: "If you don't make a treaty with me, giving me the right to dictate to you how you shall govern your Roman Catholic subjects, I will make war upon you." Would not every body say that it was a very unjust thing? I rather think that neither the French Emperor, nor any other emperor or king, will venture to say exactly such a thing to the government of the United States. Nor would Nicholas have said so to the Sultan of Turkey, if he had not known that Turkey is very weak, while he is very strong. The real truth of the matter is, that Nicholas wants very much to get possession of Constantinople, and he therefore made this pretence to pick a quarrel. And, among other things, he wants to drive all the missionaries out of Turkey, and prevent Protestantism from spreading there. The Lord we hope will bring down his pride of heart, and put to confusion all his plans against the truth. War is in itself a very bad thing, but we trust God will bring great good out of the present war, bad as it is, as he has done on former occasions, evidences of which are to be seen in the history of this world.