

## Correspondence.

[FOR THE CHRISTIAN VISITOR.]

Dr. Legge, of Leicester, England, on the Eastern War.

DEAR BROTHER,—The inclosed address was delivered in Leicester, England, on Wednesday evening, April 26th, the Fast-day appointed by the home government, on account of the Eastern War. Dr. Legge is an eminent Congregational Minister. There are eccentricities in his address. But it breathes with thought, it glows with power. It is full of sympathy with the oppressed. Its tone is confident certainly. Yet its appeal is to heaven and justice—not to earthly prowess. It is particularly valuable, as it illustrates the sentiments of English Dissenters in regard to the great Eastern controversy. I clip it from the *Leicestershire Mercury*, of April 29th.

Yours truly,

J. DAVIS.

Yarmouth, July 18th, 1854.

## ADDRESS.

"And he shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into plow-shares and their spears into pruning hooks; nation shall not lift up a hand against nation, neither shall they learn war any more."—*Micah*, iv. 3.

I have selected these words as a motto appropriate to the address I mean to deliver on the solemn occasion which has brought us together. They speak of the judgment or rebuke of many nations providentially, by man or otherwise; they speak of a change produced in the spirit of men by the influences of the gospel—a change which after war shall assure peace to all the world.—It is sad to think of this fighting between man and man. All war is a monstrous thing which we cannot do otherwise than shudder at. Melancholy is the spirit in which it has too often had its origin in the individual,—a spirit of covetousness or ambition, or envy, or malice, or revenge,—converting the man into a tiger or a fiend. Frightful it is to behold or even to conceive of two such individuals confronting one another in mortal combat, doing their utmost to destroy one another, as if they were brutes or demons in human form. Awful it is when two armies of two individuals in their gorgeous array, or two armadas in their resplendent pomp, meet on land or sea, with all the instrumentalities of death which modern science has elaborated. O the agony and the carnage of the battle fray! O the suffering and anguish that succeed it! O the husbandless wives, the orphaned children, the thousands made to mourn! O the waste of the cultivated fields, the conflagration of princely cities, the havoc and worse than havoc of the sweet homes! O the burthen and the curse entailed on generations! It is too horrible to dwell on.—And yet there may be a worse thing to a nation than war. It is not necessarily an unmitigated evil. That were worse I think to be trodden down by foreign foes, or ground to the dust by domestic oppressors, or left to sink lower and lower in a besotted superstition or a strengthless effeminacy. On the other hand, history abundantly shows that war has been the means of rescuing a people from such degradation, and not seldom has given birth to an efflorescence of virtues and the uprise of majesties which have not only glorified their annals, but human nature itself. And at the same time the scriptures attest that it has been God's scourge on men who were no longer worthy of life, and his minister of good to others.

But apart from all considerations of the characteristics of war and its various consequences, good or evil, in the order of Providence, I beg to say that circumstances may arise when it is inevitable, from the first and highest laws of our nature. When God gave us being, he empowered us to contend for its preservation and well-being against every possible assailment, by all means, and come what might; and not to do so were virtual suicide. In like manner if He has placed us in a family, with a heritage, and in a country which is endeared to us by many associations, He has inspired us to resist every attack of violence made on them—and not to do so were to forfeit our right to live. Since, in fine, He has put us in relation to our fellow-beings with fellow-feeling. He has made it our duty to stand by them and help them whenever their

families, or properties, or liberties are menaced; and not to do so were to forego our vicegerency under God, and dehumanise ourselves. Has that law, or have these laws been repealed by the gospel? All the Quakers in the world would not persuade me of this. It is not so. Unquestionably the genius of the gospel is love, and its professors are to suffer harm rather than to do it. But while there is the wicked disturber of the peace, there must be the policeman and the magistrate who bear not the sword in vain. And while there is the robber chief and the pirate captain, there must be the standing army and the floating navy, which speaks a language not to be misunderstood. Christianity has to do with the individual, and would put the law of kindness in his heart. Through the individual it would affect society, and leaven it with the spirit of goodness. It aims at a state of things when men shall appear no more in mutual hate and antagonism, but unite and co-operate together as a band of brothers. And according to the motto of our address such a state of things shall come about—"when men shall beat their swords into plowshares, and their spears into pruning hooks, and learn war no more."

The time for this, however, has not yet arrived. And the awful Justice, which, I believe, presides in the universe, employs the sword as it does the storm, the famine, and the pestilence, as the minister of its wrath upon impious and wicked men. There is a God who executeth righteousness and judgment as well as lovingkindness upon the earth. And, therefore, we have come together this evening to pray unto Him as the Governor among the nations, the Lord of Hosts, and to intercede with Him on behalf of our beloved country and ourselves, that He would either stay the war to which we are committed, or mitigate its calamities, and help by His Providence its being conducted to a prosperous issue.

It is to me matter of deep satisfaction, that we have not sought this war, but have striven to avoid it by all honourable means; on all hands it is allowed to be just and necessary, and we have, in consequence no misgiving in making our appeal to Heaven: "May God defend the right!" It is not a war to extend our territories, nor to carry out the designs of despot kings against the free; it is a war to assist our weak Ally against his strong Oppressor—to protect ourselves and our neighbours from a barbaric ascendancy in every sea and every land—to guard the interests of humanity itself against a direr curse than all the annals of the past reveal. It would be improper for me in this place, neither have I time, to enter largely into detail on these points; but the occasion demands that I should roughly tell you what I think of the Ottoman and the Czar.

Our Government has been long in close alliance with the Sultan of the Ottomans, and has felt itself pledged to stand between him and the unceasing aggression of the Emperor of all the Russias. And now, when the latter, after lying pretensions and perfidious intrigues, is showing, has shown, by word and deed, by the invasion of his provinces, and the atrocious massacre of his troops at Sinope, that he means nothing less than the extinction of the latter,—it has, only too tardily, I think, declared war against him. Some religious dreamers, and others, say, what is that to us? Is not Turkey doomed by prophecy? No doubt it is as a Mahomedan power. But as such the prophecy is already fulfilled. The best authorities warrant us in affirming, that in Europe, at least, the ascendancy of the Mussulman is at an end: and that, England excepted, there is no country in Europe that displays so much of the spirit of toleration, or has in it so many of the elements of social progress. I for one pour foul scorn on these religious dreamers as well as on our cotton statesmen. In comparison of the Latin and Greek priests at the holy places in Jerusalem, who do nothing but deceive the people and brawl one with another,—in comparison of Nicholas of St. Petersburg, the Turk, who believes in the divine mission of our Lord Jesus Christ more than many a Quaker and Unitarian, is a perfect gentleman. It is no religious war, however, that our Government is waging.—the infamy of that pretext remains with the Russian; it is on behalf of the Sultan a war of honour and justice. But again, I said, it is a war to protect ourselves and our neighbours from a barbaric ascendancy in every sea and every land. Since the days of Peter the Great, the policy of the Russian court has been one of aggression. A dream

of universal conquest such as might have been indulged by Nebuchadnezzar, (and in point of fact, our Ethnologists believe that the whole Slavonic race is lineally descended from the ancient Assyrians,) a dream of universal conquest possessed the capacious mind of that wonderful wicked man, which he embodied in a kind of last will and testament to his successors; the possession of Constantinople was to be their first aim—the subjugation of the German powers would follow as the second—and then all Western Asia and Hindostan.—Whether his leaving such a document is fact or fiction, such from his days has been the policy of Russia. Its empire was then enormous in territory: it has since pushed its frontier 650 miles towards Stockholm by tearing Finland from the Swedes—700 miles towards Berlin by the absorption of Poland—500 miles towards Constantinople by seizing on the Crimea, Bessarabia, and the coast of the Black Sea. 1000 miles towards Teheran and Calcutta, by robbing the Georgian, the Tartar, and the Persian. And now the Czar wishes to have Constantinople and the mastery of the Mediterranean sea and the route to India; even our Cotton Statesmen might see the meaning of that. It is time that the power which prosecutes such designs, and which I shall immediately show is a barbaric power—it is time that the power which so recently crushed Hungary, and enabled Austria to put its hoof on the liberties of Italy,—should be met and told—"Thus far, no farther."

In fine, I said that this is a war to guard the interests of humanity itself against a direr curse than is revealed in all the annals of the past history of the world. One can easily believe that the conquest of one country or race by another might be beneficial if that other was wiser and more benignant than itself; and I am satisfied that such has been the case generally with the conquests of the Anglo-Saxon. But nothing of this sort can be said in favour of those of Russia. There the Czar is absolute master, and the Muscovites are trained to worship him as more than King, more than Pope. The nobles are dissipated spendthrifts, savages with a veneer of civilization. The administration is conducted by officials, who are, it is alleged, without exception venal and corrupt beyond what we can imagine. The priesthood is the minister of a superstition which bears the Christian name, but is more unworthy of it than that of Rome: and is in the mass steeped in vileness, while collectively it has no freedom. Three-fourths of its population are serfs or slaves, who constitute as chattels or workers the principal wealth of the nobles. It is calculated that two millions of them die off annually (in consequence of hard treatment and bad living) beyond the average mortality of Great Britain. I will give you from the work of Baron Haxthausen, a vast admirer of the Russian economy, a specimen of the way in which the people are indoctrinated in the duty of passive obedience. "Amongst the great Russians," he says, "every form of social authority causes itself to be respected by blows, which, however, have not the smallest bad effect on the affection or on friendship. Everybody beats: the father beats his son, the husband beats his wife, the landlord or the steward beats the peasants, and all this without the slightest trace of ill feeling. Indeed the back of the Russian is well used to blows; yet their backs are considerably less hardened than their souls." One would say the force of debasement can no further go. These statements will convince you, I think, that Russia is still a barbaric power. The effects of its spread are set forth so much to my mind in an article in the last number of the *Westminster Review*, that I will quote a portion of its words, where the writer is speaking of its advances in Persia.—"The Russians have inundated the South as the dull and muddy river of the Steppe overflows its marshy border. Silently, slowly, irresistibly, the dark and filthy fluid overpreads its weak banks; and the variegated flowery carpet becomes obscured by one vast monotonous sheet of mere ditch water, still drifting slowly in obedience to the impulse of the higher stream. So are all the varieties of human intelligence and activity which once and lived and worked between the Don and the Araxes swamped in the Russian mud bath, with its fourteen orders of corrupt officials and its innumerable thousands of convict soldiery, which, like a second deluge, has destroyed the nations even to the summit of Ararat, and still drifts slowly towards the Himalayas." And is it the sway of such a power as this that we would see extended and

universalized? The statesmen who would allow this are stark-mad or stone-blind. It is to me palpable and clear as noon-day, that the free principles of the Anglo-Saxon race, and the despotic principles of the Slavonic Russ are in direct and irreconcilable antagonism. Sooner or later there must be between them a great Armageddon battle: and I am not sorry that the time has come for it now, if it has come for it indeed, and no mistake.

We believe that Providence must be on our side. The two millions who die prematurely in Russia cry out against it. The forty millions serfs or slaves under the lash or the knout cry out against it. The groans of Poland, and of Hungary, and of Italy rise up against it in the ears of the Lord God of Sabaoth. The falsehood, the ferocity, with which it has already been chargeable in this confusion must have come up as swift witnesses against it before the eternal throne.

We believe that Providence will be on our side. God has been favourable to our land and our people, and I do auspice a glorious destiny for them in the future. From the era of Runnymede down to the revolution of 1688 our history was one of progress by conflict.—Since the close of the last great war our history has been one of progress in quiet—progress in mighty internal reforms, wonderful progress in arts and science, prodigious progress in manufactures and commerce, and, I may add, divine progress in education, morality, religion, with agencies for similar progress to the ends of the earth. And I am not going to imagine that this progress shall be stopped or much retarded by the present war.

But we must not be high-minded but fear. It is ours to rejoice with trembling. We are not without sin. Offences abound in our native land. There is a sad want of sympathy between the rich and the poor. There are solemn charges of guilt brought against us also from other lands which we cannot ignore. We are called to humble ourselves this day under the mighty hand of God. And then as to this war, it is a very complicated affair. I do not like our confederate of France,—no one can tell what complications may occur. We pray now that God will overrule all things for the best. If we do so pray, our prayer shall be heard; and the Councils of the Most High will be with us. Our enemies may fit out their invincible armadas but they shall be discomfited. They may embattle their armies, but they shall be broken. We indulge the confidence that "the Lord of Hosts is with us, the God of Jacob is our refuge."—He will continue to be as he has been "the shield of our help, and the sword of our excellency."

[FOR THE CHRISTIAN VISITOR.]

## HORTON INSTITUTIONS.

DEAR BROTHER BILL:

I send for insertion in the *Christian Visitor*, the principles and conditions upon which the Board of Governors and Executive Committee have agreed, relative to the transfer of the Property in Horton. This paper was laid before the N. S. Baptist Education Society, at its recent annual meeting, and received the sanction of that Society—we doubt not all concerned will see that the above arrangement was, on the whole, the best that could be made—and it is to be hoped that both Institutions will be mutually benefited.

Yours, very truly,

A. S. HUNT,

Sec. N. S. B. Education Society.

July 12th, 1854.

The Committee to whom was referred the duty of settling the question of property between the N. S. Baptist Education Society and the Corporation of Acadia College, report as follows:—

The Committee feel that the lands and buildings are so situated that a division of the same by metes and bounds, to be mutually beneficially so, would be exceedingly difficult, if not impossible, and they therefore consider it better for the whole property to remain undivided in the possession of either the Education Society or Acadia College, for the sake of unity of action in relation thereto. And as the College is the leading Institution of learning, it appears to them desirable that the Corporation of that Institution should have the same conveyed to it, on such terms as shall appear to be mutually advantageous to both Institutions, and inasmuch as the Education Society owes to Mr. Collins £1000 on Mortgage, but receives from year to year rent