

Christian Visitor.

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"BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED."—ST. PAUL.

{Rev. E. D. VERY, Editor.

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"THY HOLY HILL." "O send out thy light and thy truth; let them lead me; let them bring me into thy holy hill."—Ps. xxxiii. 3.

Ache on, poor stricken heart, ache on!
Thy Saviour's heart hath ached before;
It is thy precious benison

To bear. He bore.
Thy little cross of pain, how light,
Compared with that, my soul, he knew!
Thy little ills and cares, how slight,
How nameless, few!

O, had this life, like summer day,
Shone brightly, soul! upon thy path,
From God thou long hadst staid away,
A child of wrath.

But now, a drooping, trembling thing,
Oft sorely smitten by his rod,
Thou comest in thy grief, to cling
Closer to God.

Yet, aching, suffering heart, be still—
Soon, soon shall life's short pang be o'er—
With its last pain it soon shall thrill,
Then—feel no more.

Then feel no more! Ah no! ah no!
Then feel but peace and bliss alone:
Then feel what angels feel,—then know
Their joys, its own.

O, that it now might rise, and win
That conquest still to conflict given,
And garner up its hopes within
Its God—its heaven.

Live sweetly with the holy dead;
Their presence know, their spirit share—
Think of their bliss, their pathway tread—
Their image bear.

O thus, with Jesus by their side,
What are earth's low griefs to thee!
Up, then! in God's high strength abide—
In him be free!

Free, in the soul's unfetter'd flight!
Free, in the love that wings its way
Where all is pure—where all is bright,
Heaven's cloudless day!

—Episcopal Recorder.

From the Watchman.

Letters from Mount Carmel.

Mount Carmel is on the western border of Asia, the largest of the four divisions of the globe. This, too, was the first peopled. And it fills up many pages in the early history of the world, while Europe was thinly inhabited, and America unknown. Here flourished the first great empires. Here God held communion with men; not in China, Burmah, or Tartary, but in the gardens near the Euphrates, on the mountains of Arabia, and on the hills of Zion. What other spots of earth could have been more wisely selected, as the birth-place of man, the seat of empire, or the scene of revelation! In this last sublime transaction, what other persons were ever more true, modest, faithful and competent, than Moses, Samuel, and the prophets, Jesus and his apostles! What other witnesses could have been more impartial or satisfactory than the individuals and nations, both friends and enemies, who were employed in this work! There is no uncertainty as to the great outline of history, whether sacred or profane. Individuals die, generations pass away like the annual foliage of the trees, and even different races of men succeed each other on the same tract of surface. Cities too are founded and then obliterated, and empires rise to universal dominion, and then crumble into fragments.

It is not remote from the cradle of our race. The garden of Eden was not distant many day's journey, nor were the mountains of Ararat, on which Noah's ark rested, and from which the earth was peopled anew. Its position is central, too, between the sites of the ancient empires, and the great marts of ancient commerce. Persia lay on the North, Chaldea and Arabia on the east, Egypt on the south, Greece and Rome at the west. It was in the path-

way of the early nations, whether they travelled by land or sea. The produce, the manufactures, and the mineral treasures of the world, so far as they were widely transported, must often pass this way. The caravans of camels arrive on the eastern border, and the little fleet of boats on the Great Sea sail along the western, while travellers between Persia and Egypt pass through the land from north to south.

Thus Syria has a relative importance beyond what its extent of territory, its internal resources, or the power of its government could justly claim. Its name is interwoven in the history of the great empires, as a powerful, rich, and often rebellious province. We have more to do with Syria than with any other part of the earth, so moderate in its extent. This originates partly in its central position, in its productive soil, and in the peculiar character of its inhabitants at different periods in its history. But it originates more in that sovereign Providence which has chosen particular spots of earth as theatres for the display of power, for the revelation of wisdom, for the exercise of mercy. No one can say that the Euphrates, the Nile, the Jordan, the Tiber and the Thames, are not memorable among rivers—that Babylon, Damascus, Alexandria, Athens, Jerusalem, and Rome, are not celebrated among cities,—and that Ararat, Sinia, Lebanon, and Zion, are not eminent among mountains. Oversome of these mountains let us climb, just where they stood three or five thousand years ago. And along the banks of some of these rivers let us ramble, just where armies have marched, where cities stood, and where nations were born, and have died. Surely as the earth abides, these mountains raise their heads, and these rivers roll down their waters. And the way to travel to Syria with the most economy and comfort is, that one sit down at his own fireside, with the newspaper in his hand, and read the letters of an intelligent and honest TRAVELLER.

Recognition of Protestantism by the Sultan.

CONSTANTINOPLE, Dec. 15, 1847.

The annual festival of the Turks, called *Courban Beiram*, or "Feast of Sacrifices," was made memorable this year by the issue of an Imperial Order, constituting the Protestant subjects of the Empire into a separate and independent community, like that of the Armenians, Greeks and Latins. We believe that it was the most precious sacrifice offered on the occasion. It is customary with the Government to reserve important measures for these festivals, either for the sake of honoring the festival with the publication of them, or in case there should be an opposing party, that their clamors might be drowned in the gaiety and idleness of the holidays.

I send you an early copy of this document, from which it will appear that so far as the Imperial will can secure it, the position of Protestants in the Turkish Empire is as well based as that of any of the other communities. This is the first time since the Reformation, that Protestant subjects of the Empire have been recognized as existing as a distinct body. All those whom it immediately regards, have been brought to a knowledge of the truth by American missionaries; and in civil respects this is the reward of the patient endurance of a few hundreds of persons against bitter persecutions from their clergy. Orders similar to this have been forwarded at the same time to the Pashas of Erzeroom, Trebizond, Damascus, Aleppo and Nicomedia, in all which Pashalics there are Protestants, requiring them to obey it to the letter.

It is due to the magnanimity of the British Government, to acknowledge the disinterested part it has taken in maintaining the principle of civil liberty. For although some might be astonished that a christian nation could do other-

wise than interfere, yet still it must be confessed that England might plead most important political interests, as an excuse for indifference in a cause that France, Austria, Russia, and Turkey also were against her. And the personal zeal and active benevolence of the Rt. Hon. Lord Cowley, the Ambassador, are worthy of all praise. For, not satisfied with watching that these Armenians should not be persecuted by their Patriarch, he went beyond any appeals that could have been made in their behalf, and obtained for them all the rights and privileges of a separate community. It will always be a bright event in the history of his diplomacy—being a harbinger of good to all the millions of Turkey.

Translation of a Royal Order obtained by the Right Hon. Lord Cowley, from the Sublime Porte, in favor of the Sultan's Protestant subjects.

"To His Excellency the Pasha, the Superintendent of the City Taxes:

"Whereas, the christian subjects of the Ottoman Government, professing Protestantism, have experienced difficulty and embarrassment, from not being hitherto under a separate and special jurisdiction, and from the Patriarch and heads of the sects which they have left naturally not being able to superintend their affairs, and

"Whereas, it is in contravention to the supreme will of His Imperial Majesty, our Gracious Lord and Benefactor, (may God increase him in years and power!) animated as he is with feelings of deep interest and clemency towards all classes of his subjects, that any of them should be subjected to grievance; and

"Whereas, the aforesaid (Protestants) in conformity with the creed professed by them, do form a separate community,

"It is His Supreme Majesty's will and command, that for the said purpose of facilitating their affairs, and of securing the welfare of the said Protestants, the administration thereof should be henceforward confided to your Excellency, together with the allotment of the taxes to which they are subjected by law; that you do keep a separate register of their births and deaths in the Department of the Control, according to the system observed with regard to the Latin Ragas; that you do issue Passports and Permits of Marriage; and that any person of established character and good conduct, chosen by them to appear as their Agent at the Porte for the transaction and settlement of their current affairs, be duly appointed for that purpose.

"Such are the Imperial commands, which you are to obey to the letter;

"But although passports and the allotment of taxes are placed under special regulations which cannot be infringed, you will be careful that in pursuance of his Majesty's desire, no assessments or taxes be exacted from the Protestants for Permits of Marriage and for Registrations—that every necessary assistance and facility be afforded them for their current affairs—that no interference whatever be permitted in their temporal or spiritual concerns on the part of the Patriarch, Monks, or Priests of other sects, but that they be enabled to exercise the profession of their creed in security; and that they be not molested one iota, either in that respect or in any other way whatever.

Signed, Rescaro, (Grand Vizier.)

God be praised for the pureness of religious liberty! May we even see the Pope following in the wake of the Caliph of Mohammed, and of the Celestial Emperor of China. The Pope is sending an Internonce to the Sultan, while England is sending a similar messenger to the Pope. Truly this is the "era of good feeling," fortokening however, we would hope, something better still.

Cor. of the Journal of Commerce.

Jewish Disabilities.

Lord Morpeth's speech on this subject, in the House of Commons, contains some excellent remarks:—

"Lord Morpeth adopted the principle, that when the State required from any class of citizens the performance of any acts or the payment of any duties which the claim of citizenship imposed, no difference of creed which did not lead to practices injurious to the community, should operate as an exclusion from any right, dignity, or privilege within its gift. On that principle he supported this measure, which he reminded Sir R. Inglis, was not intended to emancipate Parsees and Hindoos, but was confined simply to the removal of Jewish disabilities. Not that he shrank from following out the principle of equality before the law to its fullest extent, from any fear of an irruption of Parsee candidates into Great Britain, or of their acceptance by a British constituency. He then applied himself to a consideration of the motives of opposition to this measure, both in the house and in the country—motives which, in his opinion, were founded on religious views alone. He said, however, that the security of Christianity would not be impaired by the admission of Jews into Parliament, for this, among other reasons, that if the religion of the first Christians was not endangered by their taking service in Cæsar's household, so neither would our religion be endangered by the admission of a few Jews into our Senate. The Jews were now in the possession of all the privileges of citizens in France, and never had there been more vital piety in the Roman Catholic and Protestant population of that country than at the present moment. He called upon the House to treat the Jews with similar kindness, tenderness, and justice, and to consider them in their scattered and fallen state, like the trunk blighted by the lightning, sanctified by the very stroke which had caused its ruin. He had been much struck by a despatch which Lord Palmerston had recently addressed to the Sultan of Turkey, advising him to place all classes of his subjects, as to civil rights and privileges, on the same footing. He had no doubt that the same advice had also been tendered to the Sultan by the King of France, and it was good advice to be tendered by the Christian powers to their Mahometan ally. It could be tendered with perfect justice by France, but not by Great Britain, if it persisted in this exclusion of the Jews. We should, in such a case, give the Sultan the means of making a good rejoinder. He might tell us, 'I have large classes of men of different religions in my dominions. I have turbulent Albanians, Greeks always ready for new insurrections, and Maronites perpetually disturbing the peace of Mount Lebanon; but I am told that you have a race among yourselves remarkable for their peace, loyalty, and charity—conversant in affairs, adding large contributions to your national wealth, and that race consists of but a handful of men. I am told that the men of this race, are the men whom you pertinaciously exclude from all share in your national representation, and whom you obstinately debar from all the honours and rewards which you confer on your other citizens. He hoped that by the vote of that evening the opportunity would be taken away from the Sultan of retorting upon us, that we had no right to advise him to adopt the maxims of liberty and toleration, or of telling us, when we next expressed on him our advice, that we ought to act upon it ourselves.'

Lord Winchelsea holds very different opinions. He has addressed a letter to his "fellow-countrymen," calling upon them, "at this hour