

debaton my ever "put asunder those whom God hath so joined together."

We may not always agree as to different ways of operation, or on minor and abstruse points of doctrine, but as long as we can worship "God with one mind, and one mouth," and kneel together at the altar of the Sacred Mysteries, and there casting all private views and feelings into the cup of love presented to them, forget all our differences of opinion as long as we can agree upon the necessity of placing this same invaluable privilege within the reach of every fellow-creature;—as long as we can join, hand in hand, in putting the Bible, the Liturgy, the Homilies, and all the Sacramental ordinances of the church, into the hands of a regularly ordained clergy;—as long I say, as they can unite in all those most important and most essential points of view, what need is there for any thing but love and unity?—Are not these sufficient to keep up the best feeling, and the best understanding? Yes! yes! and I trust this happy spirit will prevail and abide in all the members, and in all the proceedings, of the Diocesan Church Society. "Let us be of one mind, live in peace, and the God of peace shall be with us."

A CHURCHMAN.

March, 1840.

For the Colonial Churchman.

THE TEN LOST JEWISH TRIBES.

LEIPSI, a large town in Saxony, celebrated for its fairs, where may be seen merchants and traders from almost every part of the Eastern world for the purposes of traffic, was lately visited by traders from Bucharia, a distance of near three thousand miles, with shawls, which are the manufacture of the finest wool of the goat of Thibet and Cashmere. It is said that in Bucharia, the Jews have been very numerous, ever since the Babylonian captivity, and are very remarkable for their industry and manufactures. The above traders exchanged their shawls for woollen cloths of such colour as are esteemed in the East. There is no doubt that these people who have established themselves in this region although remote from their original country, are the descendants of the long lost Ten Tribes, concerning the fate of which so little is yet known. In the 17th chapter of the second book of Kings, it is said,—"In the ninth year of Hoshea, the king of Assyria took Samaria and carried Israel away into Assyria, and placed them in Helah, and in Habor, by the river Gozan, and in the cities of the Medes;" and in the subsequent verses, as well as in the writings of the Prophets, it is said that the Lord then "put away Israel out of his sight, and carried them away into the land of Assyria unto this day." In the 2d of Esdras, 13 chap. it is said that the ten Tribes were carried away beyond the river Euphrates, and so they were brought into another land, when they took counsel together, that they would leave the multitude of the heathen, and go forth into another country, where never man dwelt; that they entered in at the narrow passage of the river Euphrates when the springs of the flood were stayed, and "went through the country a great journey, even in a year and half;" and it is added, that "there they will remain until the latter time, when they will come forth again."

It is some time since I saw in a paper, an account of a Mr. Sargon, who, in the year 1822, feeling very desirous of obtaining all possible knowledge of the condition of these people, undertook a mission for this purpose to Canamora; and the result of his inquiries was—a conviction that they were not Jews of one tribe and a half, being of a different race to the white and black Jews at Cochín, and consequently that they were a remnant of the long lost ten Tribes. This gentleman also concluded from the information he obtained respecting the Ben-Israel, that they existed in great numbers in the countries between Cochín and Bombay, the north of Persia, among the hordes of Tartary, and in Cashmere; and there is every probability that the Ben-Israel resident of the west of the Indian peninsula, had originally proceeded from Bucharia, the country that those who have lately visited Leipsic came from.

The following particulars are collected from Mr. Sargon's account of their moral and religious character:—In dress and manners they resemble the natives, so as not to be distinguished from them except by attentive observation and inquiry. Some of them read Hebrew; they have a faint tradition of the cause of their original exodus from Egypt. They observe the great expiation day of the Jews, but not the Sabbath, or any feast or fast days. They use on all occasions, and under every circumstance, the usual Jewish prayer—"Hear, O Israel, the Lord our God is one Lord." They have no kohén (priest) or Levite, among them, under those terms; but they have a kasi (reader) who performs prayers, and conducts their religious ceremonies; and they appear to have elders and a chief in each community who determine in their religious concerns. They expect the Messiah, and that they will one day return to Jerusalem. They think that the time of his appearance will soon arrive, at which they much rejoice—believing that at Jerusalem they will see their God, worship him only, and be despised no more.

These particulars can scarcely fail to prove interesting, both in a moral and religious, as well as in a geographical point of view, to all those who are desirous of knowing the present state and condition of God's ancient people, of whom so much is spoken in the old Testament. We find them on account of their sins and iniquities, entirely forsaken of the Lord. How sorely have they been visited with those heavy judgments which the Lord declared unto them by the mouth of his Prophets, should surely come to pass, if they forsake his laws and did not keep his commandments. As we read in the 28 chap. Deuteronomy—"But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments, and his statutes, which I command thee this day, that all these curses shall come upon thee, and overtake thee." After enumerating all the curses, the Prophet goes on to say—"The Lord shall bring thee and thy king, which thou shalt set over thee unto a nation which neither thou nor thy fathers have known; and then shalt thou serve other Gods, wood and stone. And thou shalt become an astonishment—a proverb, and a by-word, among all nations, whither the Lord shall lead thee."—We read in the 16 chap. Jeremiah the reason why God brought all these judgments upon them. "Because" (the Prophet goes on to say)—"your fathers have forsaken me, and have walked after other gods, saith the Lord, and have served them, and have worshipped them, and have forsaken me, and have not kept my law. And you have done more than your fathers; for behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me. Therefore will I call you out of this land, into a land that ye know not, neither ye nor your fathers; and then shall ye serve other gods day and night, when I will not shew you favour."

How awful is the condition of that people from whom the Lord has withdrawn his gracious presence, as we find in the present state of the Israelites.—They were at one time, the favoured of heaven—"God's peculiar people." Ought we not to take warning by their example, to live as becometh the people of the Lord—we who live in the clearer light of the Gospel—we who enjoy Gospel privileges, and Gospel mercies. Every christian should seriously reflect what a dreadful thing it is to live in a state of alienation from God. M.

YOUTH'S DEPARTMENT.

GRACE IN EARLY YOUTH.*

On arriving at my esteemed friend's, the chaplain's house, I found it likely to become ere long the house of sorrow and mourning, from the following melancholy circumstance.

On the 10th October, 1820, his only son, John was playing with a little dog belonging to his father's coachman, when suddenly the dog, without being at all provoked (for the child was too kind-hearted to tease even a dog) bit him twice in the arm. Poor John ran into his father's bungalow (a gentleman's country-house in India,) crying a little, as the bites caused much pain, but not making

* From "The Diary of a Tour through Southern India."

much noise lest he should frighten his mother. Mr. S., as soon as he saw the arm, sent for a surgeon, who, when he came, dressed the wound; but thought there was no other apprehension to be entertained, than that of a trifling pain and inflammation.

Nearly two months passed away without John feeling unwell, and the bites in his arm were apparently quite healed, when, on the 8th of December, he began to appear quite shy and uneasy, never lifting his eyes from off the ground, or venturing to look any one in the face; as yet, however, he complained of nothing. On the 9th he continued to appear uneasy, and loathed his food, shewing an especial dislike to any thing liquid. The doctor was again sent for, and administered some trifling medicines, but still thought it was only a slight bilious complaint.—At breakfast next morning, which happened to be the Sabbath, I sat next him, and offered him a saucer-full of tea, when a sudden convulsive shuddering seized him, and tears started into his eyes, but with a strong gulp he swallowed down the tea, as he saw his mother looking anxiously and sadly towards him. The nature of his disease, the dreadful hydrophobia, was become too evident for concealment.

John was put to bed, and his mother remained with him, while I accompanied Mr. S. to church. The congregation knew not what happened, and were astonished at seeing this excellent man's eyes filled with tears, when, in the course of the sermon, the subject turned on the dreadful sacrifice by which Abraham, in the strength of Divine faith, offered up, at the command of God, "his son, his only son Isaac, whom he loved." Our pastor's voice became at last almost inarticulate; but a strong sense of his sacred duty, and the never-failing support of Him in whom he trusted, enabled him to complete the divine service of the day; and we returned from it together, in melancholy foreboding of the dreadful spectacle that would present itself to us on our arrival.

Slight convulsions had seized John before our return; and we found with him, besides his mother, three physicians, and a kind-hearted and indefatigable lady, the wife of one of them, who was a native of India. At about two o'clock in the afternoon, the convulsions became stronger, and all power of swallowing medicine was lost. A cure was clearly hopeless; but with a view to diminish the violence of the paroxysms, the patient was bled, and a warm bath prepared, into which he was plunged; though the instant he saw it, he screamed most violently, struggled, and shook with extreme terror. After having been immersed for a short time, he was taken out, laid upon his bed, and not again removed from it, as it was thought useless to attempt any further remedy. Nothing was done from this time but the occasional wiping from his mouth the foam which collected there during the violence of the paroxysms. To these were now added a sense of oppression on the chest, and a painful difficulty of breathing, which denoted the further progress of the disorder.—At this time, during sufferings which I have rarely seen equalled in a man, and never before in a child, John only once permitted a word of complaint to escape from him; he said, "It is very sore to die." In moments of intermission from acute pain, he sometimes begged his mother to read to him out of a little book containing stories from the Bible; at other times he wished her to sing some of his favourite hymns. His poor mother being, as may be supposed, in such circumstances, quite incapable of singing, now and then repeated to him the words of a hymn to which he listened with evident pleasure. When sorrow overcame her, and tears flowed down her cheeks, he would say, "Don't cry, dear mamma; I am quite happy; but when the sacred spirit of a Christian silenced in for a time the anguish of a mother, and she once addressed him, "Whether he did not know that he had often been a great sinner in the pure eyes of Almighty God?" "One mamma," said the little sufferer, "but Jesus Christ died on the cross for me." "But, Johnny," she added, "do you feel a firm hope of going to heaven?" "Yes, mamma, and when I am a little angel, I will attend on you, and take care of you."

The mother could bear no more, and few who were present were able to restrain their tears. At the time when his paroxysms were most violent, he would never suffer his mother to come near him, lest, as in his momentary madness he snapped at every thing within his reach, might chance do it even to her. He never would condescend to her he was in pain, but always maintained that he was "quite willing to go to heaven." By degrees, exhausted by suffering and agony, began to grow feeble and feebler, and the spasms were proportionably less violent; but his ideas wandered, and after two hours' uneasy slumber, his soul, without any apparent pain or struggle, left its earthly prison, and flew to join the ransomed thousands of those innocents whom Jesus loved, and to dwell with them the "new song" of the redeemed of the Lord. It was about ten o'clock at night when he ceased to breathe, and to my astonishment, no mark of the agonies he endured was visible on his lovely and placid countenance, which was beautiful even in death. The corpse, having been washed, and dressed in a long white robe, was laid