

will forget all that I have said about putting the best on the outside.

"Use much of caution, and more of charity, in forming an opinion of others. The worst of men may occasionally do a good action, and the best of men at times do wrong; of the latter fact the scriptures give us several fearful examples; but, if we judge of men by their general spirit and conduct, we shall be sure to know whether they are upright and sincere in their intentions; or whether they willingly deceive, by putting the best on the outside.

"But while you are remarking the infirmities of others, mind that you do not run into them yourself. Be what you appear to be. There is no reason why you should tell to others all your joys and sorrows; often will you be obliged to hide what affects you, and to bear up under many troubles; but never put the best on the outside, for the purpose of injuring another or of benefiting yourself.

"Let this conversation be of use to you, by reminding you of an error that you have to guard against in others, and to avoid in yourself.

\* Be open, generous, just, and true,  
In all you think, and say, and do.\*

"In short, endeavour (and look above for grace to enable you) so to practise in thought, word, and deed, the principles of the gospel, and so to live in peace with God, and in charity with all mankind, that you may never, with an unworthy motive, feel the least temptation to put the best on the outside. And especially remember that the eye of God is always upon you and reaches to your most secret thought. Man looketh upon the outward appearance, but the Lord searcheth the heart."

#### VIEW OF THE HEBREWS.

The fate of the Ten Tribes of Israel, who were carried away captive into Assyria is not known with any degree of certainty, but has given rise to many and various conjectures and hypothesis. Some ten or twelve years since, the Rev. Ethan Smita, published a work of some 300 pages, entitled "View of the Hebrews," the object of which was to prove that the native Indians of America were descended from the tribes of Israel. A work relative to the Ten Tribes was published in England a few years since, from the pen of Dr. Gregory, which furnished quite satisfactory evidence of the fate of this once favorite people of God; and an extract or abridgement of it which has recently found its way into the newspapers, has been taken up by the Boston Pearl, and moulded into an interesting editorial article. We shall take the same liberties with it that others have done.

The great plain of Central Asia was unknown to the ancients, and is still very little known. Little Bucharia, Thibet, Monga-

lin and Matebous, covering a surface of one hundred and fifty thousand square miles, are computed to contain twenty-eight million of inhabitants. Traders coming from Bucharia with shawls, to Leipsic, stated them to be manufactured of the finest Thibet and Cashmere wool by Jews, who form a third part of Bucharia. In no geographical work extant is a hint of the existence of such a body of Jews—the Chinese computing Thibet alone to contain fifty-three million persons, evidently an exaggeration, but serving to show, that the geographical account of the population of the great plain of Central Asia is underrated. To support this supposition by analogy, we have the dense population of China itself. The next point is to adduce the proofs of the hypothesis that these are indeed the descendants of the lost ten tribes. First, the scriptural. In the seventeenth chapter of the second book of Kings, it is said "In the ninth year of Hosea, the King of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Helah and Habor by the river of Gozan and in the city of the Medes;" and in the subsequent verse, as well as in the writings of the prophet, 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 Apocrypha, Esdras, ii. 13, it said that the ten tribes were carried 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 a farther country, where never mankind dwell; 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 a half;" and it is added, that "there they will remain until the latter time, when they will come forth again."

Gozan is generally admitted by biblical commentators to mean the modern Ganges—or as the Hindoos call it Gunja—which takes its rise in the Thibetian mountains, hard on to the southern confines of what was formerly laid down as Little Tartary. In 1822, Mr. Sargon, an agent of the London Missionary Society, communicated to England some interesting particulars of a number of persons whom he found at Bombay and Cinnamora, calling themselves Beni-Israel, and bearing almost universally Persian names with Persian terminations.—They appeared a distinct race from the tribe of Judah; and at Cinnamora, where Mr Sargon went to make inquiries, he learned that the Beni-Israel lived in great numbers in the country between Cochim and Bombay, in the north of Persia, and in Cushmanere. The Persian termination of their names was a sufficient proof of this origin, and the reader will note that these are the very countries reported by the traders at the Leipsic fair as the residence of the Jews. Mr. Sargon

states that in their dress and manners they resemble the natives so far as not to be distinguished from them except by attentive observation and enquiry. They have Hebrew names of the same kind, and with the same local termination as the Seapoyes in the fifth regiment of infantry. Some of them read Hebrew, and they have a faint tradition of the cause of their original exodus from Egypt. Their common language is the Hindoo. They keep idols and worship them, and use idolatrous ceremonies intermixed with Hebrew.—They circumcise their children, and observe the Kipper or great expiation day of the Hebrews, but not the Sabbath or any of the fast days.—They call themselves Gorah Jehudi, or white Jews, and they term the black Jews Collah Jehudi; they speak of the Arabian Jews as their brethren, but do not recognize the European Jews as such; they expect the Messiah, and that they will one day return to Jerusalem, worship God alone, and be despised no more. This latter fact seems to militate against the belief of their having descended from the Ten Tribes, or Samaritans, who became weaned from Jerusalem, or nearly so, before their captivity, and worshipped at their own Temple on the Mount of Gerizim.

The history of no people is more interesting than that of the Jews, and any thing which sheds light upon the present condition of this seemingly doomed race—particularly the ten lost tribes—cannot fail to be read with deep solicitude.—Boston Times.

COMMUNICATED.—The Lord Bishop of the Diocese, held a confirmation at Christ Church, Dartmouth, on Wednesday, 20th inst. when upwards of 30 persons were admitted to that holy rite. At the conclusion of the Service, his Lordship delivered an appropriate and impressive address from the Altar, in which he explained with great earnestness the nature and importance of the ordinances—and the solemn obligations contracted by those who had thus publicly dedicated themselves to the service of their God.—N. S.

EARTHQUAKE.—The shock of an earthquake was experienced in the Province of New Brunswick, on Wednesday the 6th instant.

#### MARRIED.

Yesterday morning, by the Rev. Mr. Scott, Mr. James B. D. MacNab, to Miss Sarah Currie. On Tuesday evening last, by the Rev. Mr. Uniacke, Mr Peter Bearie, to Mary-Ann, second daughter of Mr. William Cutlip, both of this town.

### LAST NIGHT

OF  
VENTRILLOQUISM  
At the Exchange Coffee-House.

Mr. NICHOLS respectfully informs the Ladies and Gentlemen of Halifax, that his last night's display of Ventriloquism in Halifax will take place

#### THIS EVENING.

Tickets to be had at the usual places.—Exercises to commence at half-past Eight precisely. Friday, July 20, 1836.