

power and prosperity. About thirty years ago, he tells us, a Mahomedan dervish came to Damascus from Eastern Asia, and had with him a gold coin, on one side of which was inscribed, in Hebrew characters, the words "Under the rule of our Lord, the King Isaac," which seems a sufficient proof of the existence somewhere in these parts, of a Jewish ruling prince. The Rabbi further mentions that, only a few years ago, he met and entered into conversation with a distinguished Indian dervish in the streets of Jerusalem, who, he found, was in the habit of making long and distant journeys into Asia. From this individual, whose reports seemed in every way honest and trustworthy, he ascertained that at a distance of four months' journey from the city of Cashmir, in the north-eastern part of Persia, in a north-east direction, there is a large Jewish Kingdom, the seat of the regent being in the city of Ajulun; and that nearly the whole country is surrounded with immensely high and inaccessible mountains, forming a kind of fortified wall—this is on three sides, and on the fourth there is a rocky pass, forming so to speak, a large entrance, where Jewish soldiers are stationed. These Jews have commercial connexions with their neighbours, but it is extremely rare that strangers are permitted to enter the country within the gate just mentioned. Schwarz observes that those two reports seem to agree; and that it is probable the piece of money above referred to is the coin of that country. He likewise adduces other confirmatory evidence of the existence of a Jewish Kingdom in the mountains of India. We need scarcely say that the country has been too often traversed to leave space for any large country not yet discovered. But, besides indications of this kind in India, there appears to be quite enough to convince us of the existence of organised communities of Jews in that quarter of the world the volume before us—our author has furnished us with further notices, derived from various sources, of Israelitish kingdoms existing in other quarters. He tells us that though one of his friends, writing in 1847, he stated that about thirty days' journey from the Red Sea is the large city of Harar, in Africa, but ten days' journey from which is found a Jewish Kingdom. They have there a perfectly independent government, a very large standing army, numerous and remarkably handsome synagogues, are real Jews, and have plenty of gold. He has also, from the same source, reliable accounts of a Jewish Kingdom in China, say, even of the existence of the wonderful stream *Sambayton*, which has hitherto been viewed as a fabulous invention. It is asserted as a notorious fact, that two sailors' journey from Canton, there is a stream which throws out sand, stones, and water during six days of the week, but it is entirely at rest on the Sabbath! Beyond it is a large and populous kingdom. The Chinese of the neighbourhood always cross it on the Sabbath. It is quiet and can be navigated, with various kinds of merchandise, which they bring on the shore, as they are afraid to venture inland, and then return to the other side; so that their next return, on the following Sabbath, they either find their money or their goods untouched. This is alleged to be a fact. We are further informed that lately there had been discovered, in the northern part of China, a large community, the men wearing beards long curls, and it is inferred they must be Chinese, since the Chinese wear neither beards nor side locks.

author on this interesting subject. "We have therefore," says the Rabbi, "vestiges of the Ten Tribes in four different localities; 1 in Africa, namely, Chabash, which means no more than Abyssinia, but the whole of Central and Southern Africa, 2 in Yemen; 3 in Thibet, and 4 in China, and it is a truly ludicrous assumption," continues our author, as if indignant at the supposed connection, "to pretend to find them among the Americans or Hindostanis, for no better reason than that people suppose they have discovered some trace of Jewish customs among them, and to argue hence that the Israelites had been entirely lost and mixed up with them. Equally cogent would it be to argue that the ape ought to be classed among the members of the human family, because he imitates and copies the same in many of their acts."

INTERESTING EXTRACTS.

Which costs most: to support the Gospel or to do without it?

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It is a sad mistake, too often countenanced by ministers themselves, that small congregations are unable to support the gospel, when the fact is, that no congregation is able to do without the gospel; for the tax of the desolation is four times as expensive as the tax which is requisite to support the institution of religion. This is no fiction. Go to those societies which judged themselves unable to support the gospel, go to the parents and demand the items squandered by their own prodigal children, besides breaking their hearts by their unprofitable conduct, go to the tavern on the Sabbath and on week-days, attend the arbitrations, the courts, the trainings, the horse-racings, and the night revels; witness the decayed houses, fences, and tillage, the falling school-houses, and tattered children of barbarous manners.—and then return to your own little paradise and decide whether you will exile the gospel as too expensive to be supported. If you are too poor to support the gospel, you are demonstrably too poor to do without it.—if the one would severely press you, the other will grind you to powder. A few families may thrive in a waste place, but it will be upon the vices of the rest, the greater portion will be poor, ignorant, and vicious.

Do you demand how a poor people can support the gospel? Let them first appreciate the privilege according to its importance, and then let the father, and the mother, and the son, and the daughter, and the servant, lay weekly a slight tax upon their pride, and another upon appetite needlessly gratified, and add to these savings another item acquired by some special effort for the purpose, and another as God shall have prospered their lawful industry, and the result of the whole would be an abundant supply. Any ten families of ordinary property could better afford to support the gospel than do without it. When societies calculate what they can afford to give for the support of the gospel, they go upon the supposition that what they do give is as much subtracted annually from the whole amount of their income; a supposition which is utterly erroneous, for, in fact, as it respects the diminution of property, they give nothing. The gospel is not a debtor to those who support it but they are debtors to the gospel. It does not subtract from the property of a society, but adds more to it than it takes away. It is God himself who has said, "honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy

barns be filled with plenty, and thy presses thereof, shall burst out with new wine." The duty of supporting the word of God has not ceased with the Jewish dispensation, nor has this promise been repealed, and the whole providence of God to this day has been a practical confirmation of his faithfulness in its fulfilment. The Jews often distrusted this assurance, and robbed God to save their property, but they always reduced it by the experiment. They sowed much and brought in little, and when it was gathered God did blow upon it. The dew of heaven was stayed, and the earth did not yield her increase. "Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

The same rule of administration is regarded still; the curse of heaven still fastens upon communities that despise the gospel and neglect its support. Their decline in outward prosperity is notorious, and their restoration is no less manifest when, convinced of their folly, they make a competent provision for the public worship of God. Nor is the fact mysterious or miraculous, since the life of man, his health, his wisdom to plan and strength to execute, the life and vigour of his stocks and herds, every stalk of grain and blade of grass, are in the hand of God. In ten thousand ways he can add or subtract your income. A fit of sickness, a broken bone, a profligate child, a vexatious lawsuit, a drought or a flood, a murrain among your cattle, or a blast on your field, may cut off at once all your sacrilegious savings, while his blessing can, in many ways, make you rich and add no sorrow with it. You may give, therefore, as exigencies demand, for the support of the gospel, and it shall be given unto you again, good measure, pressed down and shaken together, and running over. Your cruise of oil shall not fail, and your barrel of meal shall not waste.—*Dr. Beecher.*

Public Spirit in Church Affairs.

We are impressed more and more with the conviction, that if a want of public spirit, and indifference to public affairs, a wish to "let things alone," are sure symptoms of decay in a state, much more are they evidences of decay in a church. A church should be the most perfect realization of a social body, possessing a common life, experience in common sympathies, and expressed in united action. What ever ought to interest the body, ought to interest every part of it,—every member just as much as every minister,—every family as much as every assembly. Woe be to us when we become a mere clergy church:—when the office-bearers float like oil on the surface of the water, separated from the mass beneath them,—when what is discussed or concluded in our courts is unknown and uncared for by our people! To diffuse information as to what the church is doing; to create a public spirit and an interest in her proceedings among all her people, if possible, to make the poorest and humblest in rank realize his dignity and responsibility as a member of that body; to awake and cherish such a feeling as that the labours,