

teach, notwithstanding the modest manner in which he disclaims it.

The first question that occurs relative to the ten Tribes of Israel is: where are they to be found if still in existence?

The scripture history of the removal of the ten tribes from the land of Canaan will be found in the 17th chapter of the 2d Book of Kings, which it is not necessary to quote because any one who will may turn to it. The following account of Josephus in his antiquities of the Jews, book 9: c 14. I may be excused for transcribing, as there are many who have not access to the work.

"When Shalmeneser, the King of Assyria, was told, that Hoshea the King of Israel had sent privately to So, the King of Egypt, desiring his assistance against him, he was very angry and made an expedition against Samaria, in the seventh year of the reign of Hoshea; but when he was not admitted into the city by the King, he besieged Samaria three years, and took it by force in the ninth year of the reign of Hoshea, and in the seventh year of the reign of Hezekiah, King of Jerusalem, and quite demolished the government of the Israelites, and transplanted all the people into Media and Persia, among whom he took King Hoshea alive; and when he had removed this people out of this their land, he transplanted other nations out of Cuthah, a place so called (for there is a river of that name in Persia,) into Samaria, and into the country of the Israelites.

"So the ten tribes of the Israelites were removed out of Judea, nine hundred and forty seven years after their forefathers were come out of the land of Egypt, and possessed themselves of this country, but eight hundred years after Joshua had been their leader, and as I have already observed, two hundred and forty years, seven months, and seven days, after they had revolted from Rehoboam, the grandson of David, and had given the Kingdom to Jeroboam. And such a conclusion overtook the Israelites, when they had transgressed the laws, and would not hearken to the prophets, who foretold that this calamity would come upon them, if they would not leave off their evil doings."

From that period until the advent of Christ they continued in captivity, but were not merged and lost in the nations among whom they dwelt, for Paul speaks of them as still existing in his day, and participating with the other two tribes in the hope of a resurrection from the dead. Acts xxvi. 7. "Unto which promise our twelve tribes, instantly serving God night and day hope to come." From this language, the inference may fairly be drawn, that the worship of Jehovah was still preserved by the captive tribes, and the promises of God contained in their sacred books, still remembered and cherished by them.

The vision of the sealing of twelve thousand out of each of the tribes of Israel, recorded in the 7th chapter of Revelations, points to the fact of a conversion to the faith of Christ of a definite number from the ten tribes, which involves their separate existence as a people, a knowledge of their locality, and specific efforts to evangelize them.—This conclusion is further strengthened by the circumstance that James addresses his Epistle to the twelve tribes; a clear proof that Christianity had spread among the ten tribes in the first century.

The question then returns, are they still in existence, and where are they to be found? It would appear to be a clear dictate of common sense to look for a thing where it was lost, and to expect to find the remains of a people in the place to which their fathers had emigrated. Now as the Assyrian Monarch did not send the Israelites beyond the Indus, or to the Continent of America, we should never look for them in Hindostan, or expect to find them among the North American Indians; nothing but irrefragable proof of a migration to those parts, from the places where they were first planted, would satisfy the student of their identity. An imagined resemblance of rites and customs would be insufficient to convince an inquirer, in the absence of traditional evidence of their migration.

We are distinctly informed in the Bible that Shalmaneser carried the Israelites captive into Assyria and "placed them in Halah, and Habor by the river of Gozan, and in the cities of the Medes." It is reasonable therefore to expect to find their descendants in some part of the region anciently comprehended within the dominions of the Assyrian Monarch.

Having said thus much, I will in my next letter give an outline of the argument of a

gentleman from the United States who thinks he has identified the ten tribes in the Nestorians of Koordistan. S.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY,—The friends of Zion will rejoice to hear that God is visiting his people in various sections throughout the City; and that the 1st Baptist Church is sharing largely in the divine blessing—we trust, in answer to prayer for the seed sown through the instrumentality of a faithful ministry. For several months past we have observed a gradual increase in the number of persons attending our stated seasons of worship, particularly on the Sabbath, and that on such occasions a deep solemnity has seemed to pervade the minds of all present, as they sat drinking in the precious truths of the Gospel as they fell from the lips of the preacher. Everything connected with the preaching has been of such a character, as to address itself with power to the understanding, and silently to move the best affections of the heart, insomuch that many of the church have realized a necessity for greater personal religion—more earnestness in secret prayer for the out-pouring of the Holy Spirit, that sinners might be converted to God. We would not forget to mention one fact in connection with us—since becoming *two bands*—which calls for devout gratitude on our part towards the great Head of the Church. That is, the conversion and baptism of our sister Hay, daughter of the lamented Deacon Pettingill, now in glory. She, with other members of his family, were once the subject of his fervent prayer; and may we not hope that there are others also of his descendants who will be constrained, by the love of Jesus, to unite themselves with his people. As the first fruits of the revival with us, our Pastor baptized one candidate, a young convert, on the morning of the first Sabbath in March, and on the next three candidates; and yesterday morning, March 16th, seven more; making in all baptized by him eleven. Several others came before us for examination, and were afterwards received with the rest into the fellowship of the Church, having been baptized by Elder Robinson.

The Churches of our denomination here, have each occasion to rejoice in the faithfulness of God, in granting additions to their number. A MEMBER of the First Baptist Church of St. John.

[FOR THE CHRISTIAN VISITOR.]

SACKVILLE, March 6, 1851.

DEAR BROTHER VERY,—As it is a comfort to the Lord's people to hear of the prosperity of Zion, and the increase of Christ's kingdom, permit me to state a few things which I have heard and seen of late. The Lord is pouring out his Spirit in Maccan River, DeBute, and Minudie.

There was a Quarterly Meeting held in Maccan about the first of February, which the Lord was pleased to bless greatly to the quickening of his people, and to the salvation of sinners, so that that little Church which only numbered 15, now has increased to 51, and the work is still going on. Meetings have been held in the three above named places, and there still appears to be a cry going from the heart, "What must I do to be saved?"—We witnessed five Meetings in Minudie last week, and it was a blessed season—such an one as that place never enjoyed before; Saints rejoicing and sinners mourning. I think I never witnessed such a travail of soul among the Lord's people for the salvation of sinners, as was manifested there. The most of those who have been baptized, are heads of families, and some in the bloom of life. Some that have followed the Saviour are over 70 years of age. On one occasion there were three aged men, whose heads were blossoming for the grave, went forward in the ordinance of baptism together, rejoicing in God that he had called them, even at the eleventh hour.

Elders Parker and Rowe are labouring to good acceptance, and are much engaged. Elder G. F. Miles and Elder McPhail visited the Meeting in Maccan, and the labours of both were blessed.

This little Church, with only 5 male members among them, built a fine Meeting House, and a Ministerial house, and called a man of God to preach to them, and now the Lord is blessing them in the conversion of their children, and in their own souls.

Yours in the best of bonds.

E. READ.

[FOR THE CHRISTIAN VISITOR.]

MY DEAR BROTHER VERY,—I have been looking for a notice of our protracted meeting by some of our brethren in the ministry, who were present, but as none has appeared as yet, I send you this sketch for insertion in the Visitor. Our meeting commenced according to advertisement, on Tuesday 18th Feb. 1851, by preaching at 11 o'clock, after which the ministering brethren and others followed with prayer and exhortation, until between two and three o'clock; the meeting then adjourned until six in the evening, when we again met and proceeded with preaching, praying, and exhortation, as in the morning, and thus we continued to occupy the three succeeding days; and truly our God has been pleased to grant us a time of refreshing coming from his presence. Our brethren in the ministry came together in the right spirit, and all seemed to take a deep interest in our welfare, for which we desire to be thankful to God and to our brethren, and to take courage, hoping we may improve the blessings bestowed upon us as a Church, and that sinners may be converted unto God, and unto his name be all the glory, forever. Amen. JOHN MASTERS.

Wickham, March 8, 1851.

[FOR THE CHRISTIAN VISITOR.]

A Protracted Meeting was recently held with the Baptist Church at Jemseg, which I trust under God will prove a blessing to the people in this place. The Ministers in attendance were Elders Marsters, Coy, Smith, Miles, Kierstead, Herrit, and Webb, and Brethren T. S. Hughes, and R. H. Emerson; these servants of the Lord preached the Gospel to us in the power and love of it. The preaching and exhortations of our brethren were suitable to our state, and it was evident that the Lord's ministers were clothed with salvation. May the Lord of his infinite mercy bless their labours of love to us in the land.

JAMES TRIMBLE.

Jemseg, March 18, 1851.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER,—On Thursday evening, after the meetings at Jemseg had closed, a Meeting was held in the new Baptist Meeting House in Canning, (Scotchtown) which was continued also on Friday. We had preaching from brethren Emerson, Miles and Hughes. The preaching and exhortations were pointed and impressive, and there was deep attention during the exercises. We have preaching by brother Miles once every four weeks; the congregations are pretty large for a country place, and we have a prospect of good being done by the hand of the Lord. I have felt much interest in the success and prosperity of the Visitor, which contains so much useful information especially adapted to enlighten the minds of the young. I pray for your prosperity in every good work. I remain your's,

D. C. STILWELL.

Grand Lake, March 17th, 1851.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY,—The late series of Meetings have proved a blessing in this place. The Church is becoming engaged for God and the prospect appears encouraging for a revival. We hope some candidates will offer themselves to the Church this afternoon.—The ministering brethren have gone, some to Hopewell, and a part of them to Moncton.—You will have the kindness to put in the parcel of Visitors for this place, two new copies for ———, money enclosed. Your affectionate brother,

JAMES NEWCOMB.

Hillsborough, March 15, 1851.

The following letter indicative of an enlightened and liberal piety though upon a private matter we cannot withhold; nor, we can honestly say, is the kind wish of the writer conveyed in the last few lines more gratifying to us, than the disposition which dictates the act of distribution. It is our hope of creating and fostering such a disposition in our readers that continually stimulates our endeavours with the Visitor. We are happy to say acts of this kind have of late been frequent. A fortnight since a precisely similar one was performed in that same Parish, Dorchester.—We could tell of several others in different parts of the Province. Such men are blessings, and such an enlightened policy will be blessed of God. We know again that, when those who have received these excellent papers have their hearts softened and their religious feel-

ing quickened by its able and touching articles it will be no slight recompense to the giver to witness the comfort he has imparted, and the good he has done at so cheap a rate. May many more be stimulated to do the same.

Dorchester, March 8, 1851.

REV. SIR,—I enclose five shillings, wanting you to send me five copies of the American Messenger, to distribute among friends who are destitute of a family paper.

It is my intention to exercise what influence I have in the distribution of religious knowledge. I would be glad to see your most valuable paper, the Visitor, have a wider circulation. I would be happy to see it in every family in the neighbourhood in which I reside, and not only in my place of residence, but in every nook and corner in this Province.

Your's respectfully,
To the Rev. E. D. Very.

OBITUARY.

In the Parish of Upham, King's County, on the 23d of February, MARY, wife of Jesse Tabor, aged 67 years, leaving a husband seven children, and a large circle of friends to mourn her loss. Her end was peace. Blessed are the dead that die in the Lord. Mrs. T. was a consistent member of the Baptist Church about thirty-six years. In the latter part of her life she became somewhat impaired in her mental powers, but in her last illness God was pleased to strengthen her mind, and enabled her to testify before many witnesses that Jesus Christ was the only foundation upon which she built her hope of a blissful immortality.—Communicated.

Colleges and Revivals.

The revivals in different Colleges of the United States for years past were stated as follows at the recent meeting of Prayer for Colleges in Boston: In the year 1849, there were five revivals in various institutions; and since 1741, when the first revival occurred in Yale, there have been about 100 revivals in 37 different Colleges and in 18 different States, but mostly in New-England. 84 Colleges have had no revival. A number have had but 1; Bowdoin, 4; Nassau Hall, 4; Illinois, 5; Amherst, 7; Marietta, 7; Wabash, 8; Williams, 9; Middlebury, 10; Yale, 21. The number of Colleges in the United States is 121; and the number of students is about 11,000. In our 43 Theological Seminaries, 22 Law Schools, and 45 Medical Schools, we have about 6,000 more young men. In Great Britain there are 60 Colleges and 384 professors. Oxford and Cambridge have 41 Colleges and nearly 13,000 students, and in the other Colleges one third more—in all, making 17,000 training in these schools. In the Universities of Germany are 18,000 students; in France, 12,000 students, 7,000 in Paris alone; 10,000 in the Spanish Universities, and in the European Universities are not far from 80,000.

REV. CHARLES MILLER.—A correspondent writing from Farmington, informs us that Rev. Charles Miller, having had it in contemplation for several years, to visit his friends in his native Scotland, has determined to avail himself of the favourable opportunity presented in his appointment as a delegate to the World's Fair, in London, and has therefore resigned his pastoral charge of the Farmington Baptist Church.

It has cost the church much pain to yield to the request of their beloved and faithful pastor, who has labored untiringly for the cause of Christ in this place. But considering the delicate state of his health, and his long cherished desire to visit his friends, they have reluctantly accepted his resignation.—Zion's Advocate.

DANGERS OF POPULAR EDUCATION. A "Westminster Farmer," writing to the Hamilton (Canada) Spectator, protests against the efforts of the Rev. Dr. Ryerson to extend the benefit of free education in the Canadas, and thus depicts the startling evils which will result:

"Educating their childer is a redly way to increase drunkenness and idleness they will turn about and say o we are master of you we make you pay for our childer and we Can Crowse about," a proceeding which he says is "Robbing peter to pay paul is an injustice and is Built upon a sandy foundation it Cannot stand and if it be permitted to go on and Comes to a faal great will be the faal of it."

The writer concludes a somewhat long communication by requesting the editor "to insert it in Conspicuous place in his wide serQlated paper."