

cursed the boy and besought God to give him no beard when he grew up. Afterward, he had repented of his anger in sackcloth and ashes, and begged that the curse might be removed. Now he sees the dawn on that apprentice's lip and feels that his penitence has had its effect.

His life, however, has its annoyances.— Sometimes he goes wandering all day long without selling even a needle, and goes home groaning with not a kreutzer in his pocket. Perhaps it is late on Thursday evening, and he is anxious to get back before the Sabbath commences. Just as he turns his steps towards the Ghetto, some one calls him from the third story of a house. "Well," he hinks, "a little profit is better than none," and toils up the long, dark stairway, thinking of how much he shall make. When he reaches the top, he sees an impatient young mother trying to stop the screams of a refractory boy. "Here he comes!" she cries, pointing to the poor dealer: "there! do you see the frightful Jew? If you are not quiet this minute, he'll put you in his pack, and eat you alive when he gets home. There; that's enough. Now, Jew, you may go!"

But it is time to close our sketch.

## CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, MARCH 28, 1851.

### THE CONVERSION OF THE YOUNG.

We fear few are aware of the enhancement of the blessing, when, amid the increase of the members of the Church, it pleases the Lord to bring in the young of the congregation.— Straitened as Churches often are for means of sustaining the Ministry and Missionary operations, or for giving character and standing in the eyes of the community to the Church, the greater estimate is often placed upon the conversion of conspicuous and wealthy individuals in society. We would not by any means disparage the influence and value of such men, when truly converted to God, but still we concur with the observing and sagacious Dr. Todd, that, ordinarily speaking, the conversion of one young person, to be carefully trained up under religious influences and in the culture of religious habits of thought and action, is of more real value to the cause of religion in the world, than the conversion of ten wealthy men advanced in years, with the fixed habits and sentiments of that period, and the limited time for them to act in the service of Christ. The Missionaries of the Church, and the Ministers of the Church, and the most skillful Sabbath School teachers, and indeed all the most active and efficient agents, to advance under God its prosperity, must be from those early converted. It is the means of multiplying religious alliances in the marriage relation, which we consider the only proper ones, where there may be the fullest sympathy in the one great object of life, and an undivided influence in the training of children. Money and official influence, upon which so much is predicated before and at the time of the conversion of those who possess them, are, after all, very questionable endowments. In selecting to so great a degree at the first institution of the Church as the Pillars of the truth, those destitute of both, we can but infer the mind of the Spirit, as to the chief grounds of human reliance. The soul of religion, the religious character and life in which are fairly and fully developed the graces of the Gospel, the imitable perfections of Christ's character, we conceive to be of far more immediate and permanent benefit to the cause of religion in any place, than all the wealth and worldly influence with which it could be endowed. One of the richest promises of the happiest period of the Church, we consider to be this, that "her children shall be all taught of the Lord." We have great satisfaction, therefore, in recording the frequent cases of conversion in Sabbath Schools, and the general and increasing attention bestowed upon the education of children and youth. Let Pastors and those who love the Church and the cause of religion, be watchful on this point. Every contribution to the Sabbath School, of money for its Library, or other facilities to make it inviting and efficient, and of labour in teaching, and kind enquiries, and visits for the encouragement of teachers and scholars, are at the same time the easiest, the cheapest, and the safest and most profitable investments we can make for the Church. The attention and confidence of children are easily enlisted in this way; we then have the richest and most promising soil upon which the seeds

of truth can be scattered; and in the rapid flight of time, a golden harvest will soon be reaped to recompence these kind and judicious efforts.

With the conversion of the young however an important responsibility devolves upon the Church, and the careful and deliberate study of this department of Christian duty, the treatment and best means of training young converts or rather those converted in early life should be immediately attended to. They have a character to establish and habits to be formed, and how shall this work be so conducted as to conduce most to the glory of God, and the good of the Church? We would all assent cordially perhaps to the type we would see formed. We would have them godly, that is, spiritually minded, devout; we would have them meek, patient and humble, not easily disaffected, but willing to bear trial and forbear under personal grievances, and ready to forgive. We would have them benevolent, full of good will and readiness to aid and befriend the needy, quick to feel for the sick and afflicted, free to impart without grudging and according to ability of that which is entrusted to the care of men only for an honest and religious use, and for the correct use of which as stewards we shall all be called soon to render an account. We would have them active and intelligent, ready to every good word and work, alive to progress and improvement.— God has within the last half century brought out the Bible Societies, Missionary Societies, Tract Societies, and Colporteur Agencies, but what more he may call for in his Providence as the strong-holds of the adversary are broken up, and the great stumbling blocks of superstition and idolatry are removed we know not. But we want Christians to be children of light and as wise as zealous, as enterprising and as liberal to further Christ's cause as the children of this world are to prosecute their schemes of gain. Now how shall such a character and such habits be nurtured and developed. They will not come spontaneously, this we well know; they cannot be trusted to chance influences. We commend this matter to the prayerful consideration of Christians. If this end is attained, Christians already in the Churches are to exercise under God the moulding, forming process. What a work! What a responsibility! We cannot pursue this subject here, but would be happy to hear from our Correspondents, and we may take occasion to allude to it again.

We publish in this day's paper the Draft of the New Charter for Acadia College as it was introduced in the Nova-Scotia House of Assembly by Hon. J. W. Johnston, and accepted by that body, the vote standing 29 to 15. The section rescinding the restricting clause of the old Charter to 12 years was strongly contested by some of the members, but the decision is most gratifying to the friends of the College. We do not yet learn the fate of the Act in the Legislative Council, but it is to be hoped it will meet with no obstruction there, and, if not, then the new Charter will be a perpetual one, securing the controul of all its affairs to the Convention of the three Provinces, which of course can always be the best exponent of the views of the denomination upon whose confidence and favour its welfare must depend.

We would direct the particular attention of our readers in the several Provinces to the course of the Hon. mover of this Act as another refutation of the slanders which have been industriously propagated against him in regard to popular rights. The hypocrisy of denouncing a man as a Tory and an Aristocrat, and an exclusive, and at the same time of prosecuting a bitter opposition to him in all his attempts to extend and popularise the civil and religious privileges of the whole people is most base. The true friends of any great principle will heartily fraternise with and welcome all those who are devotedly laboring to uphold and establish it, and it is just in this particular that a hearty regard for principle may be distinguished from partyism which for selfish purposes and personal aggrandisement will compromise its interests with its foes or pursue to the death its friends.

The Clerk of a Church in the Eastern Association sends us a Note which he wishes us to publish exculpating him from an intention of divulging the affairs of the Church through the Christian Visitor, as some of his brethren feared he would do. We consider this altogether unnecessary, for no one need ever think of making the Visitor a channel for any such thing; it is not published for

such a purpose, and no Church or Pastor need fear any covert or open attacks through its columns. It is not long since a subscriber wished us to publish a parable in which he was aiming to prejudice some Christian brother, we know not who, and because we would not adopt and publish his anonymous and therefore cowardly attack, he stopped his paper; and so any one else may do, for no one concerned in its publication would have it live a day longer than it can be supported by honourable means, and be an agency for peace and purity rather than a promoter of division and strife. We hope therefore that all communications of a personal character or fault-finding with Churches and Ministers will be withheld, as we shall never give them a moment's consideration, and do not even wish to know of any such private or local difficulties.

We are happy to be able to reciprocate the good tidings which reach us from many country churches, of Revivals. The work continues in this City and vicinity with unabated interest.

Seven were baptised last Sabbath for the Brussels-street Church, three for Germain-st., eight in Portland, and two in Carleton. Two more were baptised in Carleton on Tuesday. Eight had been received up to last evening, (Thursday) for baptism at Portland for the next Sabbath. Baptism at 9 o'clock, A. M., at the Point at Indian Town above the Falls.

The *Admiral* brought a large freight this morning, and left again punctually at 10 o'clock. She laid over at Frankfort last Sabbath on her way West, the Captain not being willing to violate the Sabbath or disturb its quiet in intervening ports. The passengers were liberally provided with their meals gratuitously, and in the evening Rev. Mr. Thomson, of this City, preached to them on board. We are glad to hear all extolling the attention of the officers as well as the conveniences of the Boat.

Others will probably be received this evening.

We will publish the description of the Tea Meeting when the writer forwards us the *Postage* we have paid on his letter. We advertised it gratis, and after having done so consider it very unfair to be taxed to publish its success. We have no doubt such things may sometimes be done inconsiderately, and it may be so in this case, but they are a great tax and a very unjust one upon us.

We received brother Wallace's kind letter too late for this week; we feel deeply indebted for his efforts; the papers will be sent according to direction.

We think our Correspondent, "A Young Man," is disposed to tease the young women, and as he has already seen that his want of gallantry is likely to meet with proper resentment in that quarter, we can hardly consent to stand between the two.

LETTERS RECEIVED.—Rev. D. Crandal, with remittance; Rev. T. W. Saunders, do.; Rev. G. F. Miles; Mr. J. Peale; Mr. A. Alward. Mr. Goslin's paper was sent according to instruction to Upper Sussex, we have now altered the direction.

## Correspondence.

[FOR THE CHRISTIAN VISITOR.]

### THE TEN TRIBES.

No. II.

The work, to which I referred in my last letter, is entitled "The Nestorians," written by a Mr. Hazael Smith, Doctor of Medicine, of the United States, who spent some years among that interesting people in the capacity of a Missionary. I do not possess the book, but read it when in England, and being struck with his remarks upon the identity of the Nestorians and the ten tribes of Israel, made an abstract of his argument, considering that personal knowledge entitled him to a respectful hearing.

If my young friends will turn to a Map of Asia or Asiatic Turkey, they will find a mountainous district marked Koordistan about the upper waters of the Tigris and Euphrates, these are the parts in which the Nestorians dwell. They derive their name from Nestorius, a Syrian by birth, who became patriarch of Constantinople in 428, A. D. He held and defended certain views relative to the nature of Christ, which were then deemed heretical, and in consequence of which his enemies obtained his condemnation and banish-

ment. His opinions however spread through Chaldea, Persia, Syria, Assyria and other parts of Asia, and his adherents have continued to this day to form a separate Church, their patriarch resides at Diarbekr.

The following are the reasons which induce Mr. Smith to think that the Nestorians of Koordistan are the descendants of the Ten Tribes of Israel that were carried away captive by the King of Assyria.

1. The existence of a general and universally believed tradition that they are the children of Israel, and that their forefathers came from Palestine although they do not profess to know the time when this event happened.

He acknowledges that they do not possess any written documents or historical records to prove the truth of this tradition, but advances the following reasons as affording sufficient evidence for concluding that the belief is founded in truth; because first, their hatred to the Jews forbids the supposition that a tradition which links them in close relationship to a detested race had been fabricated by the people. Secondly, the ignorance which prevails among their teachers respecting the prophecies which relate to the Israelites, forbids the supposition that it had been fabricated by them. And thirdly, their seclusion from the rest of the world, in the fastnesses of their mountain retreats, precludes the idea of their having received the tradition in question from any other nation.

2. His second reason is drawn from the fact that the Jews who dwell among them acknowledge the relationship, although it is with manifest reluctance that they are induced to make this concession.

3. The names of the places which they now occupy, correspond to those to which the ten tribes were carried captive.

In 2 Kings xvii. 6, we are informed that the Israelites were placed in Halah, corresponding to this there is a Chalah lying between the Tigris and Zab; and those who are conversant with the combination of letters employed in the Western languages to represent the guttural sounds of the Eastern, will at once recognize the identity of the two words.

Again the scripture history says they were placed in Habor; and in the regions now occupied by the Nestorians is a river Chabor which rises in the highlands of Assyria, and runs into the Tigris.

The sacred records mention the river Gozan as marking out the locality in which the ten tribes were placed; and Mr. Smith tells us that the name Zozan is given by the Nestorians to all the highlands of Assyria which afford pasturage for flocks.

In a speech made by King Agrippa to the Jews, the following passage occurs. "Unless any of you extend his hopes as far as beyond Euphrates, and suppose that those of your own nation that dwell in Adiabene will come to your assistance." Jos. Wars, Book 2, c. 16, 4. Here there is an allusion made in the first century of the Christian era to the fact as well known that the ten tribes dwelt in Adiabene, the very centre of the parts which are and have been from time immemorial inhabited by the Nestorians to the exclusion of every other class of people.

4. He proceeds to show in the fourth place that the ten tribes have never as a body been removed from Assyria, and under this head notices the prominence given to that nation in connexion with Israel. Is. xi. 11, 16, and xxvii. 12, 13. Hos. xi. 11. Zech. x. 10.

5. His next argument is drawn from the language they make use of, which is a dialect of the Syrian.

6. He deduces another argument from the names which are applied to them, as for example "Beni Israel," equivalent to children of Israel. Nazareans is another name applied to them; this honour might be in consequence of their acknowledging Jesus of Nazareth. Syrians and Chaldeans are names by which they are called. The stress of this argument lies on the first appellation.

7. In the seventh place he mentions many particulars in which they follow the observance of the Mosaic ritual. Such as, the presentation of first fruits to the Lord; peace offerings and vows; the strict observance of the Sabbath for religious purposes; the application of the term "Holy of Holies" to a small recess in the wall of the church, which contains a figure of the cross, and may not be entered by every one; the baptism of infants on the eighth day; the rejection of swine's flesh as an article of food; the practice of fasting twice in the week; and the observance of the Passover as a principal festival.

8. Lastly, he relies upon Physiognomy, and