

THE PURITANS VINDICATED.

The political results of the weekly rest are clear and striking. Through all history we find it associated with intellectual advancement and personal freedom.

A strict observance of the Sabbath seems to be considered a sign and symbol of Puritanism; and the latter is an evil repute with many, because in this respect it equalizes all. This Sabbath of Puritanism is the only grand recognition of equality saved to the world, and all departures from its principles involve the destruction of equality. But Puritanism never was a dark principle opposed to general happiness, as many persons would now wish all persons to believe. Its narrative in our own land is the story of freedom's struggles for existence, associated with all the constitutional rights possessed by the multitude. Magna Charta and Runnymede were nothing to them. The grand battles of the Roses only destroyed the power of the nobility by hewing them down; but the combats between the Cavaliers and Roundheads established the personal liberty of all men,—based upon the religious freedom apparently staked on their issue. The Puritans, as the reformers of the time have been styled, were men in earnest. Both in England and Scotland they often were gloomy men,—for their lives, year after year, were in their hands. Their battles left many red spots on their memories. Their plundered homes and murdered friends,—the records of dungeon, field, and scaffold, imparted a shade to their character; and they could not have achieved their conquest without passing through the cloud. But our glimpses of their domestic and home life afford no cause to consider them dark, fanatical enthusiasts. They lived in the spring-time of our liberty; and the furrows of the plough were drawn deep around and over them; but while events imparted a deep tinge of sorrow to their history, yet these Puritans were naturally a cheerful people, endowed with affections ever springing up through the bitterness of their fate to attest their depth and strength. Political liberty has only thriven under the influences which they planted under it. The French cleared away, in their land, all these influences. They banished "enthusiasm, fanaticism, and superstition." They outrooted the Bible before they made its acquaintance. They had a century, or more, of experience in the world after the revolutions in Britain. Their own came at a later day, and living men remember them. One-seventh of time was secured, by the revolutionists of England and Scotland, to all the people. One-tenth was deemed sufficient by the revolutionists of France. The seventh was made a day of quiet still rest, by the British Reformers. The tenth was transformed into a boisterous festival by those of France. The consequences are before the world; for, while a shadow of constitutional privileges exists still in France, yet for all practical purposes the Government is despotic, the press is gagged, the right of public meeting is refused, and the men who resisted this fruit of revolution are its exiles. The means were equally different from the results. The battle-fields of the English constitution, and the scenes of the Scottish struggles, in the seventeenth century, are saddened with the memory of the blood shed in these combats; but the victories of the people were not stained by the revels in cruelty that disfigure the annals of France. The same results appear in all continental countries.—The Germans are amused, like children, with the music and spectacles offered to us, but political freedom has no existence among them. A similar result has occurred in America. The Puritan States alone

have destroyed slavery, and under the disadvantages of continuous immigration, they have preserved all of their original character existing in the United States.—*Tail's Magazine.*

CIRCULAR FROM CONVERTED JEWS.

"Nearly two years have elapsed since the idea was originated of establishing an agricultural settlement in Palestine for converted Israelites, who might thus obtain for themselves an honest livelihood, and at the same time enjoy the advantages of Christian sympathy and fellowship in the land of their fathers.

"That such an institution would be of the utmost importance, was felt by all who were acquainted with the difficulties which Jewish converts, especially in the East, have to encounter. The various missionaries in those countries with one voice bore testimony to its absolute necessity; while Christians at home warmly responded to an appeal which seemed to hold out the hope of brighter days for the long desolate land. It was at first proposed that the sum required should be raised by means of shares, which it was hoped might yield a fair return; but on further consideration, various difficulties arose, connected with the unsettled state of Syria and the insecurity of property there, which caused the original design to be abandoned in favour of the one more entirely in accordance with the Christian principle of 'doing good, hoping for nothing again.'

"Many concurrent circumstances encourage the belief that the time has now arrived for a beginning at least to be made. Recent letters from Jerusalem suggest eligible sites for the undertaking, and state that the demand for cultivators of the soil and capital to maintain them is increasing. A firman has been issued by the Porte, allowing the purchase of land by foreigners; of which a leading member of the Jewish community in this country has already availed himself, by buying land in the vicinity of Jerusalem, and also at Jaffa, upon which Jews are already working. It is time, therefore, that Jews who believe that Jesus is the Christ should make a similar effort, and in their corporate capacity give evidence of their patriotism, and, above all, of their love to Him who is the King and Redeemer of Israel. For the carrying out of this object, a committee, composed entirely of Christian Jews, has been formed.

"They are already taking steps for the purchase of land, which will be secured by a trust-deed, and all funds, exceeding the purchase-money, will be expended in the support and extension of the settlement. They look solely to the *God of Abraham* for his blessing and guidance, while they humbly endeavour, as *Christian Jews*, to lift up an ensign to his name in that land from which the gospel was first promulgated by Jewish converts.

"The committee will only add their earnest hope, that, in carrying out this important work, they may have the sympathy, co-operation, and prayers, of those who feel interested in the well-being of Israel, and who desire the honour of Him whose prayer still is, 'For Zion's sake, I will not hold my peace; and for Jerusalem's sake, I will not rest.'

"It is calculated that a sum of about £5000 will be required for the purchase of land and the erection of the necessary buildings. Besides this sum, annual subscriptions to the amount of £500 will be necessary for the first few years, after which, it may be hoped, the settlement will become self-supporting.

"Steps are being taken to obtain the co-operation of corresponding members of the committee among believing Israelites in various parts of the world."