

though they be, I do not know when he will be able to overtake them all, as it is only out of school that he can be in the printing-office, and has no one to assist him.—*Mis. Rec.*

### THE JEWS.

#### ASSOCIATION FOR PROMOTING JEWISH SETTLEMENTS IN PALESTINE

*Address to the Public (by the Jews.)*

No country in the universe can prefer claims to the consideration of mankind equal to those of Palestine. It is a land alike revered by Jew and Gentile, its memory indissolubly associated with what is to them dearest and most sacred; at its name a holy thrill vibrates through the human heart; its very sound strikes a cord which sympathetically echoes through the inmost recesses of the soul.

But while Palestine has such high significance in the eyes of the Christian, with how much greater interest must it be regarded by the Jew! If the force of events have thrown him from that country, towards it he yet gravitates as to his natural centre. If torn from his native soil and planted elsewhere, towards it he yet inclines as to the sun which gives him radiance and vitality. Thrice every day he devoutly turns his face to the Holy Land, whilst offering up the most sacred of his prayers: and the service commemorating his deliverance from Egypt he concludes with the fervent wish, "the next celebration at Jerusalem." No wonder, therefore, that numbers of Jews cling with tenacity to a country the memory of which, from the cradle to the grave, is thoroughly interwoven with their holiest feelings and yearnings; that "taking pleasure in her stones, and favouring the dust thereof," they bid defiance to all kinds of misery, hardship, and degradation, and do not consider that price too high for the purchase of the consolation of drawing therein their last breath, if not privileged to inhale it in their first, and of yielding themselves up to the beloved ground, if this could not be given them.

But whilst, in his faithful attachment to holy reminiscences—whilst, in his unshakable faith in the promise of God, the Jew heroically resigns his native country, with its powerful associations, security, and comforts, and, perhaps, even affluence—is it fair that we, followers of the law, believers in the prophets, whose light, proceeding from Palestine, illuminated our darkness—is it fair that we should look on with indifference at the struggle of the Jews in Palestine for earning a scanty subsistence? that, at the utmost, we dole them out a miserable pittance, barely allowing them to linger on an existence useless to the rest of the world, and burdensome to themselves? True, there was a time when the intolerant policy of Turkey, joined to unwillingness on the part of the Jewish population to become instrumental in their own support, rendered any other assistance unavailable, save that in the shape of alms. But now, that more enlightened views have removed all legal obstacles to endeavours to self support on the part of the Jewish population—nay, when there is reason to believe that the Porte would lend its hearty co-operation to any scheme for that purpose; when that very population earnestly appeals to the world for the means of emancipating itself from the state of degradation entailed by pauperism, is it just that we should withhold from it a helping hand? Join, therefore, O brethren join the Association formed for the purpose of lending that helping hand to the Jews in Palestine.

To our brethren in faith we should say, Whatever your views, you cannot but respect the convictions of those who, anxious to fulfil the law of God in all its particulars, feel that this is practicable in this land only to which that law had a primary reference. We should further say, You have no hypothetical case before you, you have to deal with a stern reality. There is a Jewish population extant in Palestine, which for generations has been supported by European charity, and which still looks to the West for assistance. This support was, moreover, at all times considered as a pious and most meritorious work, habitually and cheerfully bestowed, to which they had almost acquired a right by prescription. Can you allow it to be said, that they who associate themselves with every philanthropic movement, who assist in relieving every species of misery, among whatever nation and in whatever clime, should be deaf to appeals in behalf of those nearest to them—should be insensible to the misery of their own flesh and blood?

To our Christian brethren we should say, Your ancestors, in ages of darkness, were instruments in the accomplishment of the denunciations of our prophets against us; be you, in these enlightened days, as zealous to obtain the blessings promised to the benefactors of Israel. Remember it was said, "I shall bless them that bless thee, and curse them that curse thee." Co-operate with us, assist us in ameliorating the state of our brethren in the Holy Land.

Palestine might be still, as of old, "a land flowing with milk and honey; a land of wheat and barley, and vines, and fig trees, and pomegranates; a land of oil, olive and honey." Nor is it less capable of producing silk, cotton, indigo, sugar, coffee, and tobacco. In short, all elements for prosperous agricultural settlements are extant. It is not less the cultivators that call for land, than the land for the cultivators. All that is necessary for the accomplishment of this object is capital and security of property. The former, Europe and America in the first instance can supply, the latter must be the result, at first, of protection, and ultimately of a judicious internal government.

The cities of Safed and Tiberias, harbouring a numerous Jewish population are situated in a district in every respect adapted to an agricultural settlement. It is therefore proposed—

First, To solicit from the Porte a grant of a portion of land, between these cities, now totally waste and useless, under conditions mutually advantageous to the government and the landholders.

Secondly, To allow the settlement its internal government. This is a condition which it is not expected would meet with any obstacle, since such is the actual policy of the Porte towards its Rajah subjects, whose respective nationality and internal institutions it acknowledges.

Thirdly, To take such measures in the infancy of the settlement as would secure the lives and properties of the settlers, the necessary scope for development, and eventual self-protection.

These objects the Association will endeavour to accomplish by some such measures as the following.—

Addresses to the Sultan for permission that Jews might occupy and cultivate, or otherwise turn to use, certain tracts of land; and for authority to form settlements, with privileges of internal government.

Addresses to the Queen and foreign governments for favourable interference with the Porte

Addresses to the Legislature with the same view.

Subscriptions for supplying Jews in Palestine with cattle, sheep, horses, agricultural implements, boats for the navigation of the lake of Tiberias, and nets for fishing, seeds, cuttings of useful trees and shrubs, and building materials.

Plans and means for improving the ports on the coast and the roads in the interior, so as to give commerce and trade opportunities for development and increase.

In order that such an Association should proceed with harmony, energy, effect, and prosperity, it would, of course, be most essential that its great objects should be worked out with honourable singleness of aim and effort on the part of all its members.—*London Jewish Chronicle.*

A remarkable change, it is said, is in progress among the Jews in almost every country. Rabbinism, which has enslaved the minds of that people for so many ages, is rapidly losing its influence. Multitudes are throwing aside the Mishna and the Talmud, and betaking themselves to the study of Moses and the Prophets. Among the Jews in London there is, at the present time, a great demand for copies of the Old Testament. The subject of their restoration to Palestine and the nature of the promises on which the expectation is founded, are extensively engaging their attention. In examining into these matters they have obtained considerable assistance from a continental Rabbi, who has lately arrived among them, and exhibited a manuscript in which he has endeavoured to prove from Scripture that the time has come when the Jews must set about making preparations for returning to the land of their fathers. The said manuscript has been printed in Hebrew and English, and a society has been formed to further the movement proposed by the learned Rabbi.

### CONTINENTAL CHURCHES.

*Grants to the Continental Churches, with extracts of Letters from the Rev. L. Durand, and Count de St. George.*

The collections recommended by the Synod to be made for Missionary Churches on the Continent, have produced the sum of £900. The Committee on Foreign Missions, have thus allocated the money raised:— They have given £150 to the Belgian Missionary Church; £250 to the Evangelical Society of Geneva for the Saintonge Mission in Western France; and £500 to the Union of Evangelical Churches in France, whose interests the Rev. Frederick Monod so ably pleaded. We have not yet heard from Mr. Monod, but the grants have been most gratefully welcomed by our friends in Belgium and in Geneva. The Rev. Louis Durand, secretary of the Belgian Missionary Church, says, in acknowledging the receipt of the money, under date, 26th January,—“I may inform you that we had no funds on hand, and that we were asking ourselves how we would be able to meet the quarterly payments of our agents! When, therefore, the intelligence arrived, that your committee had voted us the sum of £150, our hearts were touched with gratitude to God, who has been mindful of us, and to you, who have not forgotten us.” And Count de St. George, the President of the Evangelical Society of Geneva, says, 26th January—and his letter is most interesting, as it shows that the Lord is pouring out his Spirit on the older Missionary Stations in France, and is thus giving his servants encouragement to persevere in the good work in which they are engaged:—“An absence of a few days in the Canton de Vaud, prevented my answering sooner your kind and most welcome letter of the 20th inst., which I found here on my return, together with the bill of exchange for £250, and the address by the board of missions; most gratefully have they all been received by me, and communicated to Messrs. W. Turretini and Prof. La Harpe (M. de Watteville is now at Bern), and I would not wait until our committee meets, to express our thankfulness for this very opportune and welcome aid; we were just about to send a written circular to some of the friends of our society, to make them acquainted with the present state of our funds. It will also be sent to you, my dear Sir, and it will serve to show our friends of the Synod of the United Presbyterian Church, that the assistance they have been so kind as to send, was very much wanted. Praise be the name of the Lord for his goodness us-ward! You know that the present time is one of peculiar difficulty for the work of evangelisation, in several parts of France, and that our friends of the Paris Society have had the sorrow of seeing 12 of their schools closed,