

war, it does not follow that it will be perfectly safe for others to go, whose goods may be a stronger temptation to cupidity, than anything I possessed.

When we got beyond the hostile population mentioned, we reach a very different race. On the latter my chief hopes at present rest. All of them, however, are willing and anxious to engage in trade, and while eager for this, none have ever been encouraged to cultivate the raw materials of commerce. Their country is well adapted for cotton; and I venture to entertain the hope that by distributing seeds of better kinds than that which is found indigenous, and stimulating the natives to cultivate it, by affording them the certainty of a market for all they may produce, we may engender a feeling of mutual dependence between them and ourselves. I have a two-fold object in view, and believe that, by guiding our missionary labour so as to benefit our country, we shall thereby more effectually and permanently benefit the heathen. . . . It is in the hope of working out this idea, that I propose the formation of stations on the Zambesi, beyond the Portuguese territory having communication through them with the coast. A chain of stations admitting of easy and speedy intercourse, such as might be formed along the flank of the eastern ridge, would be in a favourable position for carrying out the objects in view. The London Missionary Society has resolved to have a station among the Makololo on the north bank, and another on the south among the Matebele. The Church—Wesleyan Baptist, and that most energetic body, the Free Church, could each find desirable locations among the Batoka and adjacent tribes. The country is so extensive there is no fear of clashing. All classes of Christians find that sectarian rancour soon dies out when they are working together, and for the real heathen. Only let the healthy locality be searched for and fixed upon, and then there will be free scope to work in the same cause in various directions, without that loss of men which the system of missions on the unhealthy coasts entails. While respectfully submitting the plan to these influential Societies, I can positively state that, when fairly in the interior, there is perfect security for life and property among a people who will at least listen and reason.—*Livingstone's Researches.*

#### MISSION TO THE JEWS.

##### WORMS—THE JEWS THERE.

The following letter, which abounds with the most interesting notices of the city of Worms, and of the Jews there, the descendants, as it is said, of the earliest Jewish colony on this side the Alps, is from the pen of the Rev. Robert Stuart, at present labouring in Frankfort-on-the-Maine, to the Rev. A. Moody Stuart.

"I have recently had another opportunity of learning something of the state of the Jews in other places besides Frankfort. Among the places I have visited, the ancient city of Worms is in many respects the most interesting. That city, which was founded by the Romans, and attained to great wealth and splendour in the middle ages, has now declined from its ancient glory, and presents but a shadow of its former self. But there is no city in Germany, perhaps in Europe, so rich in important historical associations.

Charlemagne resided in it for a time, and in the surrounding plain, conspicuous for its beauty, he held those primitive assemblies, which might be fitly designated the precursors of modern Parliaments. Here also Luther made his famous confession before the Emperor, and the assembled Diet, and the Reformation emerged from its privacy, and took its place among the great events of history. The

alm-tree is still shown in the neighbourhood under which the great Reformer is said to have rested before entering the city, and near to which, when advised by his friends not to expose his life to much imminent peril, he returned the famous answer,—"Though there were as many devils in Worms as tiles on the house-tops, still I would enter."

Worms is almost equally remarkable in the history of the Jews. Here the first Jewish community on this side the Alps was formed, some say, immediately after the Babylonish Captivity, and certainly a considerable time before the birth of Christ. The present synagogue is supposed to have been built in the year A. D. 838, and the record still exists of its renovation in A. D. 1084. Its walls are five feet thick, which fitted it to be turned into a place of defence, as occasion required. Five lamps, suspended at some distance in front of the recess, in which the books of the law are deposited, are replenished with oil morning and night, and burn continually.

Their history is very remarkable. In the middle ages, a pompous Romish procession, with the Archbishop at its head, passed on one occasion down the Jewish quarter. Some Jews were accused of throwing filth upon the host, as it was carried along. As their names were not known, the whole community was declared responsible for the act, and ordered to deliver them up, on pain of instant extermination. This they were unable to do, and with trembling hearts awaited their doom. The sword was already unsheathed, and pitch was already provided, in order with fire and steel to effect their utter annihilation, when suddenly there appeared two men, entire strangers in the place, who rushing into the midst of the crowd, demanded that the work of death should be arrested ere it began, and declared themselves to be the perpetrators. They were immediately taken by the infuriated Christians, and burnt to ashes. They had never been heard of before, nor could any information be obtained of them afterwards. Their life was a mystery, except in that one act in which they brought relief to the terrified Jews, who evidently regarded their appearance as not only providential, but preternatural. In grateful remembrance of their deliverance, and of those by whom it was effected, the lamps above mentioned were kindled as a perpetual memorial.

Adjoining the synagogue, and in the same massive style, is a small chamber in which Rashi, the most famous of Jewish commentators instructed his disciples. A niche in the stone wall, with projecting supports on either side, constituted the chair from which he delivered his lectures.

The Jews in Worms, as elsewhere in these parts, consist of two classes—Orthodox, and liberal or Reformed. They live, however, peaceably together, nor are they separated by those deep animosities which exist between the rival sects in Frankfort. I found opportunity of conversing with various individuals, and amongst others the Rabbi—a man of great intelligence, and a contributor to the most of the leading Jews periodicals. He seems to have formed no very definite system of doctrine, but satisfies himself with the thought, that however divergent the different systems of religion may be, the world, upon the whole, is advancing in darkness to greater light. He was exceedingly courteous, and I remained with him upwards of two hours. On such occasions one sees but little actual result—one can only drop, as by the wayside, some of the precious seed of truth, praying the Lord to cause them to germinate in His own time. Many a word thus spoken has, in its season, brought forth fruit unto eternal life.—*Home and Foreign Record.*

#### Miscellaneous Extracts.

##### TO THE DEITY.

Great God! whose essence pure, divine,  
Doth comprehend immensity!  
Past, present, future, all combine,  
To form thy vast eternity!  
Thy works, magnificent and grand,  
Bear the bright impress of thy hand:  
The earth, in all its rich attire;  
The heavens, with all their globes of fire;  
All things that live, and breath, and move,  
Declare thy wisdom, power, and love.

Nature, with one consenting tongue,  
Bursts into harmony and song;  
To thee her cheerful praises rise,  
Great former of the earth and skies!  
But impious men refuse to hear,  
To feel, to love, though thou art near—  
Madly reject the evidence  
Of thine eternal Providence;  
And strive to hurl the Almighty one  
From off His high and holy throne.

What dost thou, Infidel, propose?  
What is thy aim? Dost thou suppose,  
Thy captious reasoning, can destroy  
The truth that fills my heart with joy?  
Vain sophist: see what forms arise  
Enrobed in light before thine eyes;  
Mark how the vivid planets roll,  
In order fixed from pole to pole;  
Led by the moon, whose silver beam  
Trembles in beauty o'er the stream.

See the refulgent orb of day,  
His rising glories wide display,  
When he reveals the field, the wood,  
Or flames across the ocean flood:  
But when he sinks behind the hills,  
And chaos-gloom creation fills,  
Whose voice shall bid the monarch rise,  
And rule again the azure skies?  
His that awakes the ruddy morn,  
Unveils the light, and worlds are borne.

Great source of light, and life, and love,  
For me thou bidd'st the seasons move;  
For me the trees and flowers unfold  
The rainbow-tints, and fruits of gold;  
The bearded corn adorns the field,  
The streams their limpid waters yield;  
The morning light, the evening shade,  
For me alternate rise and fade:  
Thou didst my soul o'erflow with joy;—  
O let thy praise my lips employ.

My spirit would thy wonders trace  
Through yonder ether-realms of space;  
Would fly on some bright cherub's wings  
Beyond these transitory things.  
Earth is too limited a sphere  
For the immortal mind's career;  
I pant, I long to soar away,  
To vaster worlds, to brighter day!  
O let me burst this frail abode,  
And see thy face, Creator, God!

All things in nature's wide domain,  
The crystal vault—the verdant plain—  
The sea—the storm's tempestuous rage,  
My wondering, raptured soul engage:  
But chiefly man—majestic man!  
Her noblest work! her master plan!  
Who gave him birth? who framed his soul?  
What do the univers control?  
Fate? chance? caprice?—away with those,  
And give the Omnipotent the praise!  
—*Exchange Paper.*

#### DR. LIVINGSTONE'S EDUCATION AND EARLY LIFE.

The earliest recollection of my mother recalls a picture so often seen among the Scottish poor—that of the anxious housewife striving to