

and inquiries by showing some of our books.— In one book we had in our hands, there was a representation of Paul preaching to the Jews, in chains, on the steps of the temple, as recorded in Acts xxi and xxii. They asked what this represented. This gave us an opening, and immediately from the Italian Bible we read to them Paul's account of his conversion as given there. You will find the passage remarkably suitable, both because of its national peculiarities, *e. g.*, referring to *the law, the fathers, &c.*, and because it contains so clear and simple an exhibition of an unbelieving Jew, in the midst of his bigotry, led to Jesus as the only Saviour. They were very attentive, and asked some questions; but soon after two of them rose up, and never afterwards entered freely into conversation. With the two others we had frequent conversations afterwards. One of the officers of the ship told us that from November to February, it was very common to have sixty Jews at a time, pilgrims to Jerusalem.

"We anxiously looked out as we sailed onwards for *Patmos*, where John received these visions that are now running on to their fulfilment, and where the voice of Christ sounded on earth for the last time, until we hear it at his second coming. But we saw only the islands near which it lay, and the sea that washes its rocks. Next morning, Sabbath 12th, we sailed by *Crete*, and could not but remember Titus and Paul, and Apollos also, (Tit. iii. 13,) who perhaps was on his way to his native Alexandria at the time referred to in the epistle. On Monday we found ourselves opposite the shores of the land of Israel, though not in sight, and knew we were in the very sea of which David speaks, 'this sea, great and broad,' that is, I suppose, spreading its arms abroad into so many bays, and round so many islands. In the course of that afternoon we were in Alexandria. The sight of palms, and figs, and pomegranates, and camels patiently labouring for man, makes us feel that we are now in the neighbourhood of Scriptural scenery. We are in 'the land of Ham,' where 'proud Rahab' oppressed the chosen people four hundred years.

"But I have just room to tell you something of

the Jews here. There are about a thousand, the majority natives of Egypt, the rest from Europe. They are not rich; their merchants are not higher than the third class. We visited the synagogue of the Frank or European Jews, at the time of evening prayer, and though there was nothing very important in what we witnessed, I may give you it as a curious specimen of a synagogue, very different from that at Leghorn. As among our own countrymen when they wander abroad, so among Jews that feel themselves strangers even among those of the same faith, the style of worship seems to become very careless, because the worshippers feel they are overlooked. We ascended a dark stair, in an obscure street of the town, and after crossing a narrow passage, discovered at the end of it a room dimly lighted, wherein a few Jews were met. The room was not more than ninety feet long, and fifteen broad. At the door in the entrance, was a chest inscribed, as usual, with the word 'almsh,' and opposite to it another, inscribed 'oil for the lights.' In the centre of the room, the desk for the reader was placed, and the ark containing their Torah and holy books was a sort of projection from the wall at the extremity of the room, covered with poor drapery. Three Jews in the Eastern dress were present, the rest were mostly in European costume. The service for the evening was soon over, and no sooner was it ended than they, one after another, came and spoke to us. We entered into conversation; they showed us their ark, a proof that they were not very devout Jews, and spread before us the copy of Torah, so that we stood at the desk, and with their own Torah before them, spoke to them of their sins and their need of atonement. We pressed on some who continued a good while with us, the fact of Messiah coming first to die for sin, and then the second time in glory. This was all done in a very friendly way, standing in the synagogue, with about a dozen Jews present. One Jew present that evening told us there were about a hundred families of *Caraité* Jews in Cairo, which made us regret the more that we could not visit that city also."

LUTHER.

Those who judge of Luther's disposition merely from his controversial style and manner greatly mistake his character. He was a warm-hearted German, kind and generous; he abused and vilified his antagonists the more in proportion as they were powerful, but he could feel for the unhappy, and he even tendered some consolation to his bitterest enemy Tetzel, when, forsaken by his employers, and upbraided as the cause of all the mischief, he was in the agonies of death and despair.

Luther gave that impulse towards spiritual philosophy, that thirst for information, that logical exercise of the mind, which have made the Germans the most generally instructed and the most intellectual people in Europe.— Luther was convinced of the necessity of education as auxiliary to religion and morality, and he pleaded unceasingly for the education of the labouring classes, broadly telling princes and rulers how dangerous as well

as unjust it was to keep their subjects in ignorance and degradation. He was no courtly flatterer; he spoke in favour of the poor, the humble, and the oppressed, and against the high and mighty, even of his own party who were guilty of cupidity and oppression. Luther's doctrine was altogether in favour of civil liberty, and in Germany it tended to support constitutional rights against the encroachment of the imperial power.

Luther's moral courage, his undaunted firmness, his strong conviction, and the great revolution which he effected in society, place him in the first rank of historical characters. The form of the monk of Wittenberg emerging from the receding gloom of the middle ages, appears towering above the sovereigns and warriors, statesmen and divines of the sixteenth century, who were his contemporaries, his antagonists, or his disciples.