

My mind has been much set on the importance of judicious reading, and consultation of books. In studying systematic theology, perhaps, the fewer books you read the better, provided only the book of God be your habitual study. In church history it is otherwise. If you have access to the original authorities, you are to blame if you do not examine them. If a well furnished historical library is put at your service, the comely order of well filled shelves, seldom disarranged, will be a poor compliment to your capacity, or inclination for study. A well directed reference to an acknowledged authority, may anticipate and supersede weeks of uncertainty, and nights of starless search. The putting down of a reference with extreme accuracy is just the signature to a receipt of intrinsic value; and we know the importance of the adage, *littera scripta manet*. Five minutes betwixt the student and the librarian, who hands him the desired authorities, may save hours of after cruising without a pilot. It was on these accounts I was so particular in my references; and seldom was a book named which was not within your reach. It is not very many theological colleges on this continent, that can boast of such a collection as yours, at an age so young; and the valuable libraries of Dr. Willis, and of King's College, in addition to the treasures of your own, placed within our reach a repast of solid, patriotic viands, such as would have set on edge the teeth of a Pucey or a Newman.

Gentlemen,—I have tried to set you in the way of studying Church History: I have not attempted to teach it as a science: a science it is not; but finer materials, nobler *instantia* for the philosophic inquirer, and the Baconian interpreter, there cannot be than those which its pages present. Look at them in the spirit of the inductive system. Apply to their classification the rules of a rigid analysis. Gather from them, as you easily may, precious pearls for analogical reasonings. On the principles of the philosophy of evidence, derive from them new and germinating proofs and illustrations of Scriptural truth. In the skillful piecing—in the orderly filling up—in the methodical classification—the rules of an accurate logic, will, by you, be at once developed and applied. Moreover, in tracing the relative bearings of civil and ecclesiastical transactions on each other, your faculties will be sharpened, and your views of the great scheme of redemption elevated and enlarged. Above all, if your researches are conducted in a devotional spirit, every leaf in God's book you survey, will deepen your impression of his presence; heighten your convictions of a spiritual agency from on high, as necessary to regenerate the world; and endear to your hearts those "prophetic revealings" which assure us of a kingdom, even on earth, "wherein dwelleth righteousness."

THE JEWS.

This scheme of the Free Church, for the conversion of the Jews, is one of the greatest importance. It is with deep regret we notice, in addition to the trials to which the Mission has been exposed, on account of the political state of Europe, that the committee have to struggle with an exhausted treasury. The low state of the funds is not to be ascribed to any want of interest in the scheme, or to its being unpopular, but to the fact that no collection has been made for it for the space of twenty-two months. The liabilities were all met up to the end of the former year. The arrears due for the ten months amount to £4,500. The annual collection was omitted, in order that the exigencies of other schemes might be met. An appeal is now made, at an important crisis in the history of the mission, for the means of sustaining it. "Countries long open

to us and successfully occupied have been suddenly closed, and our Missionaries compelled to quit them; other countries, long closed, have been as unexpectedly opened, and some of them, while we have sought to enter them, have again barred their gates."

In Peath and Jassy, the Lord has granted us the ripe period of seven years in which to work, and then cut short our operations in so far as Scottish labourers are concerned. During these seven years, not only has much seed been sown, but much fruit has been gathered unto life eternal and the work commenced by our missionaries in Hungary still prospers in their absence, thus manifesting itself to stand, not in the wisdom of men but in the power of God; but for the present the field is closed to us, and when it may be opened again appears extremely uncertain. Meanwhile, we have hitherto attained nothing else. Mr. Schwartz at Berlin has been in the midst of commotion, in which little could be done, and means to leave it for Prague, which, formerly inaccessible, he expects now to be open; but how far access may yet be gained, remains to be proved.—Mr. Smith has gone to Germany, and Mr. Wingate to Italy; but they are still only seeking their allotments from the Lord. Mr. Edwards is at Lemberg, where there has been much commotion and little missionary freedom, though recently he has found encouraging tokens. Constantinople alone remains undisturbed, while deprived of one of its most valuable labourers, by the sickness of Mr. Dennistoun; and there we were to record the hopeful ingathering of several souls. With this exception, the whole horizon is clouded, not dark indeed, but all uncertain—brightened every where with gleams of distant light, but without settled calm or sunshine any where.—*Home and Foreign Missionary Record.*

LETTER.—MR. R. KOENIG TO THE CONVENER.

Galata, Constantinople, Feb. 15, 1849.

MY DEAR MR. MOODY STUART,—It is a pleasant thing in the present times to be able to communicate to our friends at home, good news concerning Israel. The trial of faith to which the watchmen of the Lord are at present subject, is great, and the state of the Jews in a large part of Europe more pitiful than ever before. I do not refer so much to those parts where wars and revolutions have suspended the labours of love for a sea on, but to the awful state into which the revolutionary movements have thrown the Jews in central Europe. During the former period of their oppression under Christian powers, they secretly prepared the poison which now they have brought to light. And as at present they enjoy equal rights and privileges with the rest of the population, they concentrate their whole strength in endeavouring to destroy the authority of the ruling powers, and, as a means to attain this end, they evidently are set upon the rooting out of all positive religion. When we see that *Jesus* every where are the chief leaders in these blasphemous efforts, the question naturally suggests itself, Does not the Lord use the people of Israel as instruments in opposing his own truth in Christian lands, for the purpose of punishing those who had the truth, and yet made no attempt to open it up to his ancient people? And while we hear of the dispersed of Israel in these lands raging against the Lord and his Christ, we see another and spectacle here at this place of our sojourn. A Polish officer arrived here some weeks ago to enlist soldiers for King Charles Albert of Sardinia, against Austria; and the same steamer that will carry this letter to France, will convey a large number of Polish and Russian Jews to the shores of Northern Italy.—Many of them had left the land of their nativity merely for the purpose of escaping the hardships of military service; but finding that they had nothing to gain here either, the offer of two francs a day, a free passage to a distant country, and the prospect of some new thing, is sufficient inducement to banish the fear which distinguishes them.

We are unable to keep them back, or allure them to taste the peace of God in Christ Jesus, and we must see them leave this place to be put before the mouths of guns, fighting for the enemy of God. Who in Scotland will lift up holy hands for these poor outcasts?

And yet the Lord shall triumph, and his people also; yea, he does triumph even now. Sometimes he opens our eyes and makes us to see his mountain full of horses and chariots of fire round about us, and then we take courage and feel it a good thing that he, and he alone, is Lord. I trust our friends will be cheered by hearing of the increase of our little church here. The Lord has again plucked two souls from the burning, and has given them to his Son. He had given us much assurance that they were his own redeemed ones, and on Sabbath last they were publicly added to the number of his children amongst us. We had much reason on this occasion to admire the Lord's grace and sovereign power, in saving individuals of such different disposition and character. The one is a middle aged, the other a young man; one naturally of turbulent and outrageous character, the other of amiable disposition; one had been a notorious sinner, and had manifested much open enmity to Jesus, the other was never known to have indulged in any gross sin. They, however, confessed their need of the same Saviour, and the same Jesus has now received them. The former of them, Jacob by name, commonly called Yankel, is the husband of Sarah, who was baptised two and a half years ago. When she was first impressed with the truth, there seemed nothing more unlikely than that this wicked man should ever open so much as his ears to the voice of Christ. When, about five years ago, he first came to our Saturday meetings, he was in a state of intoxication: and it was only with the intention of disturbing the meeting. His wife was shamefully abused at home, and waylaid whenever she came out of our place of worship. Mr. Schaeffer, who took her into his own house for some time, was much molested by Yankel, and once attacked by him in the street. At another time, in a fit of passion, when Sarah mentioned the name of Jesus, he took up a knife threatening to stab her. He was a raging Saul, but the hand of the Lord proved stronger than that of the enemy. This came out in a very peculiar way. Sarah had been all this time most anxious to be separated from her husband, and the Jews would have helped her in every way, offering Yankel large sums of money in case of his consent being obtained. You might perhaps suppose, that he would be more than willing to comply; but no, he firmly resisted every proposal of the kind, and once conversing about the matter with one of the chief Jews, who offered him a large sum, Yankel got furious, and exclaiming, "Not if you give me thousands!" struck his superior, and was imprisoned two months. This feature would appear all the more striking, did our friends at home know how common among the Jews these letters of divorce are, and that these may be obtained here for the small sum of six shillings at any time. When therefore we see how this poor shoemaker firmly resisted the enticing power of money, we cannot but say, that the Lord's hand kept him from taking this step, so that His purposes of grace concerning both might be accomplished. A year now passed over, during which time Yankel took no notice either of his wife, who lived with our schoolmaster, or of the Christian religion. About this time, the Jews, impatient to bring the matter to a close, got Sarah again imprisoned. Yankel, annoyed at this act of compulsion, proposed that the Jews should send him home along with his wife, but the necessary sum could not be obtained. In the height of disappointment he went to see his wife, resolved to put this question to her, whether she remained thus steadfast for her religion's sake, or merely to get rid of him, determining that if the latter should be the case, he would give her up. How great however was his astonishment, when he heard her solemnly declare, that it was for