

Dr. Islay Burns was elected as Colleague and Successor to Professor Hetherington, of Glasgow—the latter being laid aside by paralysis. Dr. Duns, of Torphichen, has been appointed Lecturer on Natural Science in the New College, Edinburgh. The Rev. Dr. Guthrie has been compelled to give up preaching; and the Assembly adopted a minute recording their sense of the great value of his services.—One evening—Friday the 27th—was devoted to the celebration of Calvin's Ter-centenary. In this meeting the United and Reformed Presbyterians co-operated with the Free Church, and the meeting was held in the Free Assembly Hall.

A very able discussion took place with regard to the Union question, which terminated in a unanimous deliverance in favour of farther negotiation and effort.

With regard to Missions to the Jews it appears that at Amsterdam the mission not only holds its ground, but is making sure, though slow progress. The mission church is as well attended as in former years, and the preaching of the gospel there has been a testimony against prevailing rationalism, the means of bringing life to many souls, and has also contributed, in no small degree to create an interest in the object of the mission, and to draw forth the sympathies of the people in behalf of Israel. With the church is connected a Sabbath-school of about 200 children, taught by ladies and gentlemen, members of the congregation. The Lord's-day services and prayer meetings continue as formerly reported. All the year round there have been inquirers; and on the 1st October, Mr. Schwartz baptised a young Jew and an aged Jewess.

"The Herald, Mr. Schwartz's weekly paper, has now reached a circulation 1500, being by far the most read of any of the Christian newspapers.

"During a portion of last year Mr Edward was absent from Breslau. On his return he began to seek acquaintances on the streets, and to re-visit the houses to which he had access. Many interesting conversations occurred; but the most appalling symptom is, that even when a Jew is engaged on some spiritual subject, he treats it as a matter of speculation, or as a topic on which he is pleased to exercise his dialectical powers.

Important operations have been commenced among the Jews in various parts of Hungary. Very interesting letters were read from the Bohemian Churches express-

ing gratitude for aid received and returning friendly greetings.

Dr. DUNCAN related an instance of Jewish conversion which came under his own observation while a missionary at Pesth:—

In connection with Pesth, I may be permitted to drop a tear of the Christian's hopeful sorrow in *memoriam* of my aged, and dearly beloved friend Alexander Saphir, whose address on the occasion of his baptism caused so much excitement and inquiry, not in Pesth only, but far and wide. Furnished with a letter to him, from his friend Dr. Keith, I called on him soon after my arrival. We entered into conversation, and, as he understood English very well, he was for some time a constant attendant on our preaching. This, and our intimacy after, a little was for a while suspended, till the death of his daughter, a half-witted girl, who, there is reason to think, loved Christ, for she was in the way of taking aside the beggars and others who called at the house, and asking them to tell her something about Jesus. I embraced the opportunity thus presented of calling, and, after attempting to administer consolation from the Old Testament as far as I could, without compromising the claims of Him who alone is "the way and the truth and the life," I said I would have proposed to pray with the afflicted family, but I could not pray only in the name of Jesus. He answered, "You may pray." Our intimacy was then renewed, and I have still a vivid recollection of our standing together at the window of my house, when in reply to something I said to him, he replied with a look of intense sorrow, "If I could but believe that! My father was a pious Jew; but alas! Voltaire, Volney, and Rousseau shook my faith; and though I can no longer trust them, the moral principle, the faith of the heart, has been supplanted. From that grief I augured good. Shortly after, I was lying ill in bed when he came to visit me, I said I had been lately reading the work of Rabbi Solomon of Candia, entitled *Torah u Philosophia* (The Law and Philosophy), and that I admired the strength of the Rabbi's faith in the predictions that "the light of the moon shall be like that of the sun," and that "the lion shall eat straw like the ox," and said that the evidence of revelation is such that, on the strength of it, I could, if necessary (which I did not think it was), like the Rabbi receive them literally. There followed a philosophico religious conversation, and I could see that he went away much improved. Shortly after we had the dispensation of the Lord's Supper, which was tolerated only at private worship, I being