

interest you, perhaps, is the fact that two papers have been written for the Society by young Moslems, who, however, were afraid to read aloud their own compositions, lest they should incur the anger of their co-religionists. The Secretary read the papers—the young Moslems taking part in the discussion that followed.

It is well to add that there is a fund in connection with the Society to which the members subscribe, and which is to be devoted to such good purposes as the majority may agree upon."

Mr. Wright, whose letter is dated 21-Straight street, Damascus, 20th of February, 1872, and who seems to be a most indefatigable laborer, lets us see that Pharisaism is not extinct in the east even among Christians.

"The evenings of Friday and Saturday, were spent in preparation for the communion. The master told me that Antoum was not fit to share in the communion. He would not however bring any definite charge against him. I took Antoum privately, and affectionately told him that some of his fellow-communicants thought he should not go with them to the Lord's table, that I had no definite charge against him, and that I would lay the responsibility of communing or not with himself. He immediately burst into tears; and then requested to see the teacher in my presence. He said to the teacher "O Yakoul, you have known all my affairs since I first approached the Lord's table. Since then has any one accused me of being a murderer, an adulterer, a thief, a liar, a drunkard, or a Sabbath breaker?" He said, "No, but you showed a proud spirit the day that you would not eat with the Druzes." In fact he had refused to partake of a delicacy, ten times more odorous and unpalatable than the worst German craut,—a dish in fact which can only be eaten after being buried in the ground fourteen days. I had thus a testimony to the reformation of one of the most turbulent characters in Syria. A man who on his own testimony would not have hesitated to commit any of the crimes above mentioned, but could now only be accused of refusing unwholesome food, a dish, which, as a test of communion, would I believe excommunicate the whole of the visible Church. You see also how we have to guard against a spirit of Pharisaism. Five new communicants were examined, but I put them off to another time, giving them special subjects for meditation. We were not able to procure wine for the communion, none being in any of the villages except with the priests, and they would neither give nor sell. We pressed however some grapes which I had brought with me, and had the pure juice of the vine for communion; but with full knowledge of the controversy, I must say, it was not wine. I trust however, that we had real communion notwithstanding."

Dr. Graham of Bonn, is able to give a good account of his Jewish converts. "Of all whom I have baptized, only two have turned out badly, so far as I know, and these women the most accomplished deceivers I have ever met. Some of my converts are in America and I have heard nothing of them. Rahneman is in England, and doing well. He is in training for the Ministry; Solomon Strauss is in the Institution, 3 Green-Bank Lane, Plymouth, under the care of John J. Hodge, Mrs. H——, my first convert, is an excellent Christian mother, the wife of a very rising barrister in this neighbourhood, a fine young philologist whom I taught, and who was baptized by Professor Rothe, of this place, is high among the literati of Germany; another (whose name I forget) read with me the Justinian code (so far as it bears on the *creeds* of the church) in the Greek language. He was publicly baptised in this Church, and is now high in the civil service in the province of Silesia, Solomon Dan died as a believing child of God in Belfast, and his companion, David Levy, though yielding to Jewish influence for a time confessed Jesus Christ on his death-bed. Such are some of the con-