

in a position to maintain himself, so serious are the circumstances of difficulty and peril in which he places himself by severing his connection with his co-religionists. Mr. Allison, missionary at Natal, reports the following grounds of encouragement:—"1. We have forty-two young persons who have not yet been baptized and received into full membership, but who give good evidence of being sincere seekers of salvation. 2. Our weekly meetings for prayer are kept up with interest; the attendance varying from one hundred and fifty to one hundred and sixty souls. 3. Some of our old church members occasionally return from the Transvaal to labour again in Natal, and it is pleasing to see them joyfully take up their former position in our church, affording indirect testimony that they have kept the faith. 4. Our church members and adherents, about three hundred in number, are kept singularly free from crime, although greatly exposed to temptation, as many of them are servants to irreligious masters. 5. Twenty years ago the Zulu Kaffirs of this country were decidedly hostile to the gospel message. It is not so now."

Principal Lumsden gives the following interesting notes from Lebanon:

"June 13.—The Greek priest of Hammanah has paid me a visit, the object of which is to inform me that he wished to follow the example of the priest of Ain Anoub; that is, to shake off the robe of priesthood and to put on the robe of the gospel. I spent a long time in conversation with him, gave him a 'Gospel,' 'Pilgrim's Progress,' and 'Come to Jesus.' He went away very happy. On his arrival at B'Hamdun, he sat at the front of a shop close to the coach road (the Damascus road), and took out the books I gave him and began to preach. About sixty people gathered to hear him; and he told them of the errors of the Church with which he and they are connected. I asked Mr. Macintosh to visit Hammanah next Sabbath.

"The Lord seems also to have opened the heart of Joseph, the Maronite priest of Shertoun, to receive the gospel. I hope he will soon be one of the labourers in the vineyard of the Lord. Two days ago, the priest of Mazel-el-Maousebe sent me a request for four books—viz., the Bible, the Pilgrim's Progress, and other two. Six years ago this priest was my greatest persecutor in that town. It seems that he is not at ease. I trust that these books will be the means of leading him to the truth. The priest of Taleih (or Tuleh) lately said to his people, 'Now I know the truth, and shall have no excuse before God in the day of judgment; nor can I flee from His wrath if I continue to lead you in error—I cannot deceive you any longer.' Ten days ago I was at Beyrout, and saw a letter professing to be from a Maronite priest, in which he says: 'About two years ago I was in Beyrout. I entered the dépôt, and bought a Bible and some other religious books. I have read them carefully, and found the truth. When I declared myself a Protestant, the priest and my people put me in prison.' No name is subscribed to the letter. The writer asks the prayers of his brethren in Christ that God may deliver him out of the prison.

"July 1.—On the 23rd June I received a note from the teacher and the brethren at Hammanah, in which they informed me that the children of the Maronites had listened to the priests, and beaten the children of our school and wounded some of them. Next day I went with Mr. Macintosh to Hammanah and found the statement true. We took two of the boys who had been beaten to the Prince, who promised to punish the assailants.

"August 12.—The persecution at Hammanah increased, and I have had much trouble about it. I got letters from the English consulate to the