

were with us and are now living at their homes, as well as those who, at the planting season now begun, go to help their people, almost invariably abstain from work, and come, some of them three miles, to be present with us. And their example and invitations bring others with them. In particular, a convert, living at present in his native village, always appears followed by a file of youths and boys, and on one occasion the headman of their village accompanied them. He has prayers and Bible reading in his place also every day. By the death of his elder brother he has become the head of his father's house. He has been importuned to marry his brother's wives, according to the custom of his people; but this he has of course emphatically refused to do. This would have gratified Mr. Baillie, who first took him up, and Mr. Timson, who baptized him. He is not a choice Christian for all that; his defects are well known to me. But he has force of character, and were he only filled and purified by the Spirit of God, he would be a useful man in Ibibio.

Being unable to itinerate personally hitherto, I go by deputies. The native teachers, the members of the church, and the advanced lads go, after our meeting in the forenoon, to repeat in eight or nine villages what they have heard, to knots of people varying from twelve to forty. I have strongly charged them to speak in Ibibio patois,—the patois of the women and children,—so that they may be clearly understood. And I have heard of impressions made in this way on several persons, one or two of whom have expressed their fears, and their desire to seek God and live. This is the barley cake rolling down on Satan's camp. Who but the infidel will doubt that God can, by such imperfect instruments, and by the babbling or prattling of mere babes, spread the gospel of his kingdom? I see saving truth taking hold of minds so recently heathen and dead. But God must do it all, for it is his work. Some of the villages have made or are making houses for their meetings. Ikoroſiong alone will neither hear nor move. And yet I doubt not something will by and by be seen among them also.

CHINA.—Dr. Williamson gives interesting notes of a missionary journey to Tsi-nan-foo, in the province of Shantung. He refers to the great change observable in the manners of the natives. Foreigners are generally treated with respect, and offensive names are but seldom used and never in the presence of a lady. He found them ready to avail themselves of his healing skill. At one place he and Dr. Henderson, who accompanied him, examined a hundred patients of both sexes in one day. He refers to the lamentable fact that the cultivation of the poppy is on the increase, notwithstanding the opposition of the Government to the spread of the drug.

Dr. Williamson speaks of the condition of the people as he found them in his journeyings. He says:—"Were I not a Scotchman, I would say that the physical state of the people very much resembled the population of Scotland last century, as our grandfathers described it. The villages straggling; the dwellings built of stone, one-storey high, irregularly located, jutting out here and there and everywhere; the roofs thatched, with huge weeds growing on them; a 'burn' gushing through the street; ducks, geese, and poultry, horses, donkeys, dogs, and cows in all directions; most of the houses out of repair; 'reek' and dirt everywhere, outside and in. The people stalwart and ruddy, moving about soberly but slowly; gain and thrift stamped on every countenance. The rude character of the farm and household implements; the '*omnium gatherum*' aspect of the country shops; the 'din' of the school; the bare-legged boys, and the bannocks of wheaten