

tions of the Church; and so may we. The three following days added four names to the list of candidates for baptism.

Our meetings for public worship are as usual well attended. That in the evening in the school-room has improved considerably. Since Miss Miller's return we have had a pretty large accession of scholars, and can now—instead of the monotonous one, two, of former days—boast of sometimes fifteen girls in attendance.

P. S.—*June 7.*—Last month's mail broke down between Goree and Sierra Leone, and so we were deprived of that opportunity of forwarding our letters. Since the foregoing was written, another palaver has occurred, resulting in the expulsion by King Eyo from his premises of Ukpabio, for declining to measure oil for him on a Sabbath night, Egbo Ofiong, for saying, in reply to a question put by King Eyo, that he would have acted precisely as Ukpabio had done, and John Chisholm and Eyo Basy, because he suspected that they too would have done likewise. They are now thrown into circumstances of even greater temptation than they had to contend with while working about King Eyo's premises. King Eyo went away to his Isong Inyang plantations on Saturday last, and may remain away for a week or two. We had a very good assemblage in his yard on Sabbath, notwithstanding his absence.

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EXTRACTS FROM A LETTER OF THE REV. H. M. WADDELL, DATED CREEK TOWN, 22D JUNE.

Since my return, King Eyo has been up the river at his place *Isong Inyang*, planting farms and building houses, visiting the oil markets, and settling trade palavers with the head people of those parts; so that I have not yet seen him. But I have heard with much satisfaction the following simple but not unimportant circumstance stated, as illustrative of his regard for the day of God even when away from missionary observation. The first Sabbath that he was absent, and I hope the second was like it, he called all the people who were with him together, and then asked the school-boys of the company which of them would take book and read God's word to the meeting. They would naturally be diffident of offering themselves; so, though his second son, Eshen, a good boy, was there, he called up *Ukpabio*, the lad first baptised, and but half free, who, without further hesitation, read the lessons and prayers he best knew, with good acceptance in the meeting. Various things are suggested hereby which will readily occur to a thoughtful mind. Especially, it seems obvious, that he cannot be opposed to the work of God among the young, when in such a case as that stated he publicly chose *Ukpabio* to be their Scripture reader. And, it is pleasant to add, that his son Eshen, through whom we have had the story, told it with a cordiality indicative of his own happiness on the occasion.

Though the king's absence occasions the town to be rather thin at present, we had an excellent public meeting in his yard last Sabbath, very little less than it used to be formerly. Young Eyo took his father's place as speaker, and his uncle, Tom Eyo, and Cameroons, occupied their old seats. I spoke of the goodness of God to them in letting them have his word and worship regularly all the time of my absence, and to me in bringing me back in restored health to live among and teach them; and of my resolution, by the grace of God, to be faithful among them as the messenger of the Lord, and as one that must give an account. I also spoke of the work of God's Spirit, which had been manifested among them in my absence, in the baptism of some there into his family—that I had seen it growing ere I left, and knew that it would come to this, and rejoiced in this testimony of God to the word of his grace—that none should be displeased, that herein young people had gone first, for God's Spirit moved freely and sovereignly, and called whom he would, and usually the young before the old, etc., and that now they all had increased encouragement to seek the Lord while he might be found, and to call on him while he