

account of the death of two of the female members of the church. One was a young woman, one of the fruits of the revival, who died full of faith in the blood of Jesus, and in the hope of ever being with Him. He says regarding her—"Death was indeed in her case robbed of its terrors; her Bible has been, from her conversion, her study and delight; and her attendance at Sabbath School, prayer meetings, and the house of God has been regular and steady. Her love to Jesus was from the first very ardent and her sense of what He had done for her seemed to be deep and transforming. She was one of those I could not but regard with feelings of delight, as a precious trophy of redeeming grace; and I felt her death as that of a sister, one of Africa's elected children." The other was a married member of the church who had afforded the missionary for a long time much comfort, and had been for years a credit to her profession. She also died full of hope and joy.

OLD CALABAR.—The Rev. Mr. Thomson, writing from Ikunetu, mentions the gradual decline of some of the heathen prejudices of the people. He says, however—"It is not a thing to be expected that men grown up in heathen habits of thought, besotted with heathen vices, should suddenly be enlightened and reformed. The revolution that must be effected in the Calabar man's mind is no ordinary one. Truly the case with grown up Calabar men is almost hopeless; and if God in mercy convert some of them so much the greater will the glory of His grace appear." The main hope is in regard to the children.

The Rev. Mr. Baillie, at Ikorofong, in his medical practice, has many precious opportunities of casting in the good seed.

CHINA.

It would appear that the Rev. Mr. Roberts, the missionary who has for a considerable length of time lived among the rebels, seeking opportunities of converting and directing the leaders of the movement, has now left them. The following statement from Mr. Roberts we copy from an exchange paper:—

"From having been the religious teacher of Hang Sow-chuen in 1847, and hoping that good—religious, commercial, and political—would result to the nation from his elevation, I have hitherto been a friend to his revolutionary movement, sustaining it by word and deed, as far as a missionary consistently could, without vitating his higher character as an ambassador of Christ. But after living among them fifteen months, and closely observing their proceedings—political, commercial, and religious,—I have turned over entirely a new leaf. and am now as much opposed to them, for good reasons, I think, as ever I was in favour of them. Not that I have aught personally against Hang Sow-chuen; he has been exceedingly kind to me. But I believe him to be a crazy man; entirely unfit to rule without any organized government. He is violent in his temper, and lets his wrath fall heavily upon his people, making a man or woman 'an offender for a word,' and ordering such instantly to be murdered, without 'judge or jury.' He is opposed to commerce, having had more than a dozen of his own people murdered since I have been here, for no other crime than trading in the city, and has promptly repelled every foreign effort to establish lawful commerce here among them, whether inside of the city or not. He told me soon after I arrived that if I did not believe in him I should perish, as the Jews did for not believing in the Saviour. But little did I then think that I should ever come so near it by the sword of one of his own miscreants, in his own capital, as I did the other day. Kan Wang, moved by his Coolie elder brother (literally a Coolie at Hong Kong) and the devil, without fear of God before his eyes, did, on Monday the 13th instant, come into the house in which I was living, and then and there most wilfully, maliciously, and with malice aforethought, murder one of my servants with a large sword in his own hand, in my