

Yes, sir ; God has blessed your labor in a degree, the extent of which you are little aware. We in the town have seen, and testify, how in former days one could hardly know the Sabbath from any other day in the week; for nearly at every turn of the streets you saw drums beating, songs singing, dancing going on, market keeping, etc. But now how great is the change! A stop has been put to all these things, through your unwearied efforts in representing matters to the king and chiefs, and showing them how it is against God's law for all those things to be done on the Sabbath-day. More also, there is now a surprising fondness in the whole town, among male and female, to attend divine service on Sunday ; and as we see them marching up the hill in single file, and sending their servants to hurry up others that were not ready in time, we cannot but wonder with open mouths, and say, 'What hath God wrought?' and as we go to the service, we are also greatly surprised to see that the once neglected church of Duke Town, and the unoccupied seats (together with the schoolroom) can hardly be sufficient to contain all that go to the worship of the Lord.

Permit us then, sir, to offer our hearty congratulations to you for the zeal and untiring exertions among these people, for whose well-being you have already spent twenty-four years of missionary labor, towards the advancement of Christ's gospel and the glory of God's kingdom, and also for the success of the mission of which you are a member. We also hope that these people who now go to church may not only be attendants, but by your preaching and teaching be soon converted to true followers of Christ. And may God grant you health and strength, not only to labor in Duke Town, but to be a blessing to all the inhabitants of Calabar. This is the prayer of Your obt. servants, THEO. D. CAMPELL, DANL. T. JOSIAH, SAML. FULLER, R. E. OSBORN, H. GOLDFINCH, W. A. VENDEYREY, W. B. COKER, J. B. CHAMBER.

CAFFRARIA.—The Rev. J. Selater, in the last number of the *United Presbyterian Missionary Record*, gives an account of the mission work—especially in regard to the schools—at his station. He gives the following particulars with reference to the classes for candidates for communion:—*"Candidates' Class."*—The candidates, before being admitted into full communion, must satisfy the session in regard to their life and doctrine ; and in order to this, they are nearly always kept on trial for at least twelve months. We have sometimes detained them for even three or four years when there seemed to be cause for so prolonged a novitiate. Our eight classes, comprising 150 on the roll, have been held on days most suitable for my visiting them in rotation, and during my absence they have been superintended and taught by the elders of the respective districts. They are of all ages, even from threescore years and ten to the bloom of life, but the most are of middle age. Let me here state, that in no instance has a heathen come to us ; we have always and ever gone to them, living amongst them, sharing their hospitality, lending an ear to the concerns of their daily life, bringing to bear on them our utmost resources in preaching the gospel all the while, as far as possible seeking personal contact, believing this the best vantage ground for leading them to Christ. Ignorance, prejudice and indifference, that would have stood proof to the end against a solitary address or a flying visit, were at last fain to yield to daily exhibition of truth, in which the sinner was driven from one refuge of lies to another, till he was finally shut up to salvation in Christ. Had we remained at home, I do verily believe nothing would have been done at all. In this work of going out and seeking to reclaim the heathen, the nobler spirits in the Church took part, William Njikelana, chief of the Lutuli, and his brother Aaron Maliwe, and two or three others, still notably following me wherever I lead.