

should be reserved for that special purpose, and his Majesty has, since my arrival, assured me that the ground shall be used for no other purpose, and shall be given to us whenever we require it. I have repeatedly visited the places, in company with those who had witnessed the martyrs' death, or the near relatives of those who suffered.—The Bishop of Mauritius accompanied me to these spots while he was here, and was forcibly struck with their remarkable appropriateness to the purpose for which it is proposed they should be occupied, providing admirably for the accommodation of the inhabitants of the principal portions of the city.

"Ambohipotsy (White village, so called from the colour of the rocky ground), the place where the first martyrs suffered, comprises the remains of an old fortification, and is situated on the southern extremity of the crest of the hill on which Antananarivo stands. The foot of a cross, on which the Christians, as well as ordinary malefactors were crucified, remains; and the transverse piece of wood, to which their hands were nailed, lies on the ground at a little distance; while around the spot on which the Christians knelt before the executioner's spear, bones, blanched by the sun and rain, still lie scattered. The King is building a house not far from the place; other dwellings are rising in that quarter; and but for my early application, the site for the church would have been already occupied. The King informed me, the last time I spoke with him on the subject, that he would assist in building the church there, and he spoke in a manner from which I inferred that he would attend it himself.

"Arapimarimana (the place of hurling down or casting away), the granite precipice, 150 feet high, down which eighteen were thrown in the second great persecution, is the second spot. It is situated on the western side of the hill, near the centre of the city, almost a mile from Ambohipotsy, not far from the Palace and the residences of many of the natives. The ground here is occupied, but the King has taken measures for its being vacated whenever we require it, on our paying the price of the existing buildings, etc.

"The next place, Faravohitra (the last village), is a spot on the crest of the hill, near its northern extremity, in the midst of a dense population, including a large number of Christians, and near an ancient burial-place, covered with rude and massive memorials of the departed. On this spot, in the sight of the whole city, the four nobles were burnt alive, and the bodies of eighteen thrown from the rock were also consumed. When I visited the place in company with the Bishop of Mauritius, we stood and gazed on the prisons in the dis-

tance, in which the sufferers had been confined, on the place where their sentences were read over to them, and where, as they sat together on the ground, bound with chains and encircled by soldiers, they sang their hymn of praise to Christ. We passed up the road along which, surrounded by an excited crowd, they raised their voices in prayer that God would remember them.—We stood by the side of the spot—the place itself we felt to be holy ground—on which, when fastened to the stake, they sung—

"There is a blessed land,
Making most happy;
Never (thence) shall rest depart,
Nor cause of sorrow come."

"Our companions, most of whom had been spectators on that eventful day, and one the brother of a martyr, pointed out where the soldiers and the heathen stood around and cried, 'Where is Jehovah now? Why does He not come and take you away?' To which, from the midst of the flames, the martyrs answered, 'Jehovah is here; He is taking us to a better place.' Our companions also showed us the part of the road, a little distant, on which the relatives and associates of the Christians stood, waving their last adieus to their rejoicing friends, who smiled, and lifted up as far as they could their scorched hands, or burning fragments of dress, to return the salutation. In perfect accordance with this account is the spirit and feeling manifested by survivors when recounting their sufferings. I have sometimes sat as if enchained to the lips of the venerable widow or sister of a martyr, as she has recounted with simple pathos the suffering she has endured; and have been overcome with wonder and admiration at the marvellous power of 'the love of Christ shed abroad in their hearts by the Holy Ghost given unto them.' The Christians especially rejoice in the proposal to raise, as a perpetual memorial of these events, a church consecrated to the worship of the martyr's God and Saviour.

"Ambalinakanga. The next place on which the Christians propose to raise a temple for the service of God, is situated midway between the last two. It has been the scene of much hope and disappointment, suffering and joy. Here the first Christian Church was formed, and the communion celebrated, in May 1831, when the natives of Madagascar first united with the missionaries in commemorating the dying love of Christ. After the persecution broke out in 1836, this house of prayer was turned into a prison, in which, mingled with wretched criminals, the Christians were confined.—This chapel was a prison when I was here in 1856. King Radama restored it to its original use, and a most attentive congregation of about eight hundred people occu-