

afterward was sold for cattle to a heathen Fingoe, she must have thought all was lost. But no, the good impressions of the good word never left that woman, according to her own confession. Do what she would, plunge deeper and deeper into heathenism, as she did, to obliterate them, they remained; and, asserting their blessed power, brought her a distance of ten or twelve miles to learn more of Jesus, and of the way of salvation through him. I was speaking with other brethren not long ago of this singular fact—not without blessed comfort to many a poor missionary who sows in tears, viz., that perhaps more than one half of those girls who had learned to read the word in our stations, and received impressions of good from the instructions of missionary, but whose parents, living in heathenism, sold them away afterwards for cattle, when they came of age, become recovered in the long run. This is true also of young men, or rather of boys, taken away from our stations as soon as the period of manhood arrived. It is found that these persons are generally the first to come to newly formed stations, should they happen to be near them. There are many facts of this sort that have come under the observation of missionaries. What a relief this to our anxieties, what an answer to prayers, and what a testimony to the truth, that the gospel is the power of God?

THE COMMUNION AND THREE ACCESSIONS.—Last Sabbath was our quarterly communion. In the second quarter I usually admit into church fellowship qualified persons from the candidates. This time we admitted three—all men one *Kaffir*, one *Fingoe*, one *Bechuana*. They are men on whom we can rely. The Fingoe is James Ntuitili, of whom I wrote to you, that he at last came in after a long struggle, following in the footsteps of the rest of the members of his family. He is a happy, cheerful Christian. The three are the representatives of the most important tribes of South Africa to whom the gospel has come. Blessed be God, it has its trophies among them all."

CHINA—LETTER FROM REV. W. C. BURNS.

We presume all our readers will receive with interest any communication from the Rev. W. C. Burns. The letter, which we subjoin, is dated from Peking, 24th May, 1864. Mr. Burns had gone to Peking with the view of obtaining the removal of some difficulties were that in the way of the enjoyment of full toleration by native Christians. Mr. Burns has not yet fully succeeded in his object. In the meantime in China, yea in Peking itself, the Gospel is making progress. Four converts have been baptized at Peking, in connexion with the mission of the London Missionary Society.

The Rev. W. Swanson, of the Amoy Mission has lately visited Swatow, where the work is in a very encouraging condition. Dr. Gauld's labours as a medical missionary have been most successful. He has had at one time 58 patients in the hospital, and upwards of 100 out-patients.

Mr. Burns writes as follows:—

"MY DEAR SIR,—The matter that specially brought me to Peking does not make so rapid progress as at one time was expected. Sir Frederick Bruce was asked the views of the Home Government on the subject. He should by this time have had a reply; but from some cause or other, that reply has been delayed. In the meantime, the same subject of toleration, and of the rights of Protestant missionaries as compared with Roman Catholics, has come up in a special form in connexion with the chapel at Chang-Chew, (inland from Amoy), in which the American Dutch Reformed Church Mission and our own have a joint property. As Roman Catholic missionaries have a right, on the ground of a French convention or supplementary treaty, to hold property in all parts of China, when the new chapel at Chang-Chew was bought, the name of two foreign missionaries—one English and one American—were introduced into the deeds, along with that of an office-bearer in the native church at Amoy.