

they can help us with books, or in any other way. Books may be addressed to No. 77, Euston-garden, London, with these words on the cover—"For the Paris Library." The work in France is prospering generally; but more on this subject in my next.

Yours very truly,

W. TOASE.

**FRENCH CHAPEL.**—We have great pleasure in calling the attention of our readers to the opening of a new Wesleyan place of worship in the French capital. A commodious chapel, in a suitable situation, for the English worship, has long been a desideratum; and we are glad to learn that the society has at length been enabled to accomplish an object of so much importance, in so satisfactory a manner. The new place of worship is in the best locality which Paris affords, for an English Protestant cause, being on the Boulevard; close by that magnificent building, La Madeleine; which will form an excellent land-mark to the English visitant, who may be anxious to find the Wesleyan chapel. We cannot refrain from expressing our gratification that Dr. Bunting has engaged to officiate at the opening. —*Watchman.*

**WESLEYAN PREACHERS' ANNUITY SOCIETY.**—We are glad to find, that our recent remarks on the state of this fund, have excited sympathy of the best kind in some circuits. As an instance, at the last quarterly meeting of the Louth circuit, the sum of £10 was proposed to be forwarded to the Rev. J. P. Haswell, of Birmingham, as a donation to this fund, which was carried unanimously, and the money has been received, coming most opportunely to assist in the half yearly payment of annuities, which are due during the month of February. The spontaneous manner in which this sprung from the friends present, without the previous knowledge of the preachers, shows that the Louth quarterly meeting understands not only to do a kindness, but the most christian way of doing it. —*Ibid.*

**AFRICAN MISSIONS.**—Extract of a letter addressed by the Rev. Robert Newton to the Rev. Dr. Bunting, dated "Leeds, January 27, 1838." Will you have the goodness to acknowledge in the 'Watchman' of the next week, the receipt of the enclosed £50 note, presented by a family in Lancashire, for the "Newton Dale" mission, in Africa. Part of the amount is to purchase a bell, to call the people together for Divine Worship, and the rest for the general purposes of the missions. A Plough will be provided for the same station, by some friends in Lincolnshire. Mr. Boyce, who writes from your city, and who gives a very encouraging account of the different stations in that part of Africa, says they greatly need the two articles I have named, and requests me to try to procure them." —*Ibid.*

LONDON MISSIONARY SOCIETY.

PERSECUTION AND MARTYRDOM IN MADAGASCAR.

The following afflictive intelligence is abridged from a Circular, issued by the directors of the London Missionary Society:

Never since the existence of the London Missionary Society has a more intense feeling been created at the Board of its Directors, than was produced on Monday evening the 8th inst., when communications were made and letters read, detailing the rigorous proceedings of the Government of Madagascar against the disciples of the Redeemer in that country. Suspending all other business, and acting under deep emotions, that will not soon be forgotten, it was felt to be a solemn duty, to bow in prostrate humiliation before God, and to pour out supplications at the throne of grace in behalf of that hallowed cause which the enemy is attempting to crush, and of the persecuting flock now "resisting even unto blood."

Yet, mingled with tears of sympathy, we earnestly trust that God would speedily deliver his flock from the cruel purposes of men who would swallow them up," were tears of chastened joy and triumph, that, by the grace of God, the first fatal persecution in Madagascar, has relieved the spirits of the primitive church, and produced, in the undaunted steadfastness of its first victim, a fresh demonstration of the efficacy and truth of the Gospel. Rafaravavy, an early convert, an honoured female saint, has, like Antipas, proved faithful unto death, and has received the crown of life. Many of the native Christians have been called to suffer imprisonment, loss of liberty, and confiscation of property. As yet the history of this persecution is unstained by the record of a single instance of apostasy. God has upheld the patience and faith of his servants in the hour of trial; and, sustained by the consolations of the everlasting Gospel, they have looked at terrors without dismay, and, emulated the example of the confessors and martyrs of primitive ages, who from beneath the altar still cry, "How long, Lord?"

It is now three years since the flame of direct persecution against Christianity at Madagascar burst forth with violence by the publication of an edict suppressing all Christian instruction in the country. Sincerely as we lamented this, we could not despond as to the issue. Our hope was sustained, not only by a review of the past history of the church, and by the remembrance of the animating assurance of its Divine Founder, that the very "gates of hell shall not prevail against it," but also by our acquaintance with facts of a most cheering and satisfactory character, which we did not feel at liberty to publish.

All public worship being forbidden by the edict of 1835, those who had professed faith in the Saviour were reduced to the alternative of meeting death by direct opposition to the mandates of the Sovereign, or maintaining, in private, the use of the few means of religious improvement remaining among them, or created by their own zeal and affection. Thus, neither provoking the threatened displeasure of the Queen, nor timidly shrinking into entire concealment, a few were in the habit of meeting on the Sabbath, on a mountain at some distance from the capital, for the purpose of reading the Scriptures, singing, and prayer. These have lately been detected; and the circumstance has led to further search. A box of Christian books, found near the residence of the eminent Christian woman already mentioned, led to her apprehension and imprisonment; her house and property were immediately given up to plunder; and she herself, after several days of suffering, inflicted with a view of extorting from her a confession of the names of her companions, was sentenced to an ignominious death, by the hands of the common executioner. Fifteen others had been apprehended, and condemned to the utter and final loss of liberty, never to be redeemed by their friends; and with the further stipulation, that, if transferred to other masters, it shall be on the condition of their being compelled to labour from morning to night, to the utmost limits of their strength. Their property has been also confiscated. Of those who were married, their wives and children, whether professing Christianity, or not, have also been reduced to slavery, but with the mitigating circumstance of permission to be redeemed. The total number thus affected is said to amount to nearly one hundred.

Strong, however, as are the claims of these suffering survivors, if, indeed, they yet survive, the strongest interest seems to concentrate around the closing days of the honoured proto-martyr of Madagascar, Rafaravavy. From the time of her having professed her faith in the Lord Jesus Christ, which was about

\* According to the custom of Madagascar, when the property of a criminal is confiscated, a certain portion—one tenth, is distributed among the civil officers. It is a circumstance of considerable interest, that in the present instance, when the legal portion of the confiscated property was offered to the parties above referred to, few could be induced to accept it,—only some of the most prodigate would touch what appeared to have something sacred about it.