

As early as 1812, when the Americans were carrying fire and sword into Canada, the London Missionary Society was earnestly considering the best plan of carrying the Gospel to Madagascar. Dr. Milne, of China, and Dr. Vanderkemp, and Mr. Campbell, of South Africa, obtained much information concerning this *terra incognita*, but the fact of Mauritius being in possession of France hindered any active operations. At last Mauritius capitulated to the British arms, and the Society seized the first opportunity of establishing a mission there. Mr. Le Brun did not leave Mauritius, but was enabled, during his long career of missionary usefulness there, to minister to the spiritual necessities of slaves who had been brought, or fugitives who had escaped from Madagascar. The first missionaries, Messrs. Jones and Bevan, who landed at Tamatave in 1818 with their wives and families, were at once struck down by one of the fierce diseases that rage in that quarter during the rainy season. Mr. Jones, who was the only survivor, returned with a shattered constitution to Mauritius, and, for a year and a half, the work was suspended. In 1820 he went back to Madagascar, but this time to Antananarivo, the capital of the island. Mr. Jones, encouraged by the friendly demeanour of the king, commenced work with three scholars. Next year Mr. Griffiths came to his assistance, and two schools were soon well attended, in which the merest rudiments of English education were taught. It was very up-hill work, but in 1822, at a school examination, the first class was able to read the seventh chapter of the Acts of the Apostles in English, and to translate it into Malagasy. Meanwhile ten youths were sent to Mauritius and ten to the care of the London Missionary Society in England, to be educated; Prince Rafety, the husband of the king's eldest sister, accompanying the latter. The prince bore a letter from Radama to the Society, requesting additional missionaries and men to teach the people the useful arts of civilized life. Mr. Jeffreys was accordingly sent with four artisans, and, on his arrival, a third school was opened. The king himself, who had been learning English from Mr. Hastie, the British agent, and French from his Secretary, Mons. Robin, took much interest in a new work to which the missionaries devoted themselves, that of constructing a written Malagasy language. This being completed, an adult school for officers of the army and their wives was formed, and written copies of parts of the Scripture were made use of in instruction. Forty of the most advanced scholars continued to learn English, and were afterwards found extremely useful in the work of translating books into their native tongue. The best scholars were also employed in teaching schools in the surrounding country. In 1826, a printing press was sent out to the missionaries, and soon printed lessons and school books superseded the well-worn manuscripts. In 1827, five new labourers, and among them Messrs. Freeman and Johns, whose Narrative of Persecutions in Madagascar is well-known, came to the aid of their brethren; and in 1828 the printing of the translation of the gospels began. Ten years of missionary work had then passed away, much instruction had been communicated, religious services had been held every Sabbath, but no fruits appeared. These ten years were barren of souls. In that year (1828) Radama died. He was not a christian, neither was he an idolater, but, like a large number in all lands, a mere man of the world. Rakotobe, an amiable prince, should have succeeded him, but the crafty and cruel widow, Ranaivalona, made interest with the priests, and being proclaimed queen by the will of the idols, ordered Rakotobe to be put to death. Then the missionaries were forbidden to teach or preach. Seven hundred of the native