

in abolishing the export slave trade. By a subsequent treaty, made with Mr. Hastie, the commissioner who had succeeded Captain Le Sage, the British Government agreed to pay Radama I., as a compensation for his loss of revenue from the slave trade, \$2,000 in gold and silver, muskets, accouterments, flints, uniforms, powder, etc., annually, and to furnish an instructor in military tactics.

Radama I. had ascended the throne as *King of Imerina* in 1810, and had under his sway about 1,200,000 people, mostly Hovas. His father, *Impcina*, had commenced a career of conquest over the other tribes on the island, and Radama, who was ambitious and able, was desirous of completing it. This alliance with Great Britain gave him the means of doing so. Mr. Hastie, the British Commissioner, proved a wise counselor, and under his suggestions Radama became anxious to have his people educated, and to have schools established. From these small beginnings there followed the great work of civilization and evangelization.

II. EMERGING FROM HEATHENISM.

That God does have special purposes of mercy, in regard to nations sunk in the darkness of heathenism, seems to be proved in many cases. How deep was the degradation of many of the tribes which inhabited Great Britain in the first century of our era. Blood-thirsty, addicted to human sacrifices, worshippers of idols, and utterly given over to cruelty, what but His special Providence could have brought England and America up to its present Christian civilization and culture?

Madagascar is another and even a more striking example of His Providential dealing. Here these tribes had lived, for a thousand years and more, barbarous, probably cannibals, with but few religious ideas, constantly engaged in wars, either with each other or with other islands and the mainland, reducing the conquered to slavery, massacring those foreigners who attempted to colonize their lands, and resisting, with an instinctive horror, the attempts of French Jesuits to bring them into subjection, and to fasten their faith upon them; their case seemed utterly hopeless, but

"There is a wideness in God's mercy
Like the wideness of the sea,"

and in the space of seventy years these wild savages have become a Christian nation, Christian not only in its Christian temples and worship, in its family altars, and its new-found zeal, but in the holy living, the gentle yet firm adherence to the gospel of Christ, the readiness to endure martyrdom for His sake, and that sublime forgiveness of injuries and wrongs, and readiness to bestow kindness on their enemies, which they could only have learned from the Sermon on the Mount.

When Radama I. ascended the throne in 1810, no tribe of the Malagasy, not even the Hovas, who were in many respects the most advanced of all the tribes, had a written language; all were warlike, cruel and blood-thirsty, false, deceitful and dishonest, lustful and treacherous, suspicious and revengeful. They had no clear ideas of a Supreme Being, and no notion of a future state. There had never been Mohammedanism or any other system of false religion on the island, but simply fetichism and the worship of ancestors.

Their king, at first King of the Hovas only, and not even of all of them, had, by his ambition and enterprise, and by his courage and audacity, so far subdued the numerous tribes on the island, that he was justified in assuming the title of King of Madagascar, and his right to that title was recognized by Great Britain, and later by France. He was a man of considerable ability, and sufficient foresight to know that it was best to form an alliance with