

preaching the Gospel, led to the establishment of two large churches in the capital, and preaching stations round about. The Scriptures were circulated, meetings for prayer and religious teaching were held in various localities, and the press was continually at work. 25,000 Bibles and books of a religious nature were printed and circulated among the people. Then there came a night of weeping. The ferocity of the persecutor at last unrestrained, Christian ordinances put down, Christian meetings prohibited, the profession of Christ treated as a crime, the Scriptures destroyed, the people impoverished, hundreds reduced to slavery, hundreds taking the spoiling of their goods, as you have heard, between forty and fifty being actually put to death—speared, poisoned, precipitated from a rock, dashed to pieces, burnt slowly alive. All this—and then there comes another change. Only before we pass to that other change, let us remember with gratitude, what we have already heard, how that, in the midst of that dark night, there was light, light, light! being sown by the hand of God in the thick darkness under persecution. Robbed, and spoiled, and trampled on, and buffeted, and threatened, the people still gathered together for worship; in the mountains, in the valleys, in the dens and caves of the earth, they gathered together, these COVENANTERS OF MADAGASCAR; they gathered together, and God blessed them; and they were not only instrumental in keeping up the warmth of their own piety, and preserving their own faith, but the work spread, and hundreds and thousands became Christians under the pressure of that very persecution. "Light is sown for the righteous" in the darkness, and when the morning comes it springs up, and the result is seen; and we see it now. Now there is another change, the Queen's son coming forth a Christian man; and now we find that the ports are to be opened, the missionaries re-invited, those who had left the land to return; and we trust there is a day dawning, and that we shall see great results by the blessing of God.

PROGRESS OF TEMPERANCE.

A complete revolution is apparently taking place in men's ideas and sentiments on the subject of the license laws. And this change is taking place not only on this side the Atlantic; it is taking place silently but rapidly in Britain, where the drinking usages have taken even deeper and firmer root than amongst ourselves. For years, benevolent and Christian men have been led to see the inseparable connexion between the increase of intemperance and the multiplication of terrors. And they have been struggling to have these reduced, but with very little success. Now they are beginning to look to the entire suppression of these taverns and tippling houses as the only effectual means of arresting the progress of intemperance, and restoring society to a sound and healthy condition. We transfer to our columns, from the *Temperance Advocate*, the following paragraphs, which originally appeared in a British publication, not merely with the view of shewing the direction which men's minds are taking on this subject on the other side of the Atlantic, but with the view of meeting some objections which are brought forward against the prohibition of the traffic in intoxicating drinks. We may add, that in Glasgow, public discussions are going on on the subject of prohibitory laws:—

The experiment which is now being tried by several States of the great American confederation, in reference to the prohibition of the traffic in intoxicating liquors, is one which neither phil-

anthropist nor Christian can regard with anything like indifference. Having in view the abatement of the greatest curse of the civilised world, it ought to command the unprejudiced consideration of every friend of the human race. That the question has been warmly debated and opposed by others than those who are interested in the traffic, is to us no matter of surprise; especially when we remember that there is an estimable, though small class, among the workers in our onward movements, who are determined to do almost anything by "moral suasion." Their prepossession in favor of this doctrine are not to be disturbed by a thousand every-day facts; and inasmuch as their position looks so very innocent and Christian, it must needs be defended to the last. It is useless to tell them that the logical sequence of their line of argumentation would practically be, the disbanding of all governments, the repeal of all law, and the inauguration of a state of society, a prominent feature of which would be, the illustration of that every-day defence of concentrated selfishness—"Have not I a right to do what I will with my own?"

We believe that every person favourable to government of any kind will admit that the one grand fundamental principle involved in all governing arrangements of the human compact, is the surrendering of some supposed abstract individual rights for the attainment of some general good. Various persons have attempted to describe and define what they term "the true province of government," especially those who belong to the "moral suasion" class; but in our humble opinion they have been about as successful in their admittedly difficult task as the discoverers of "perpetual motion," or the finders of the "philosopher's stone."

We are unwilling to charge those who take the "moral suasion" view only in the temperance movement, with intentionally mis-stating the position and arguments of those who are advocates of "government interference." It is, nevertheless, a fact that they do persist in charging those of opposite views to themselves with conduct of which they are not guilty, and in attributing to them opinions which they do not hold. It is invariably assumed that those who ask for government prohibitions have "abandoned moral suasion," and therefore never attempt by pen or tongue to advance the cause of temperance. What is the real, the notorious fact? After an experience in temperance operations covering more than twenty years, and with opportunities for observation possessed by few, we do not hesitate to say that those holding Maine Law views are among the most zealous teachers of temperance truth. Their position is, that both "moral suasion" and "legal action" are needed in this great work. Like wise moral husbandmen, have reclaimed a quantity of land from the wild waste of intemperance, they are anxious to fence and protect it from the enemies of progress, who would sow it again with the seeds of those noxious plants whose fruits produce pestilence and death. Having made encouraging advances in the erection of a beautiful structure, they are naturally concerned that it be not pulled down again as fast as they build it up. We repeat that the advocates of the Maine Law have among them a majority of the best writers, the best speakers, and the best workers in the temperance enterprise. Let us, then, hear no more about "abandoning moral suasion."

Another misconception which frequently finds its way into print from the anti-Maine Law quarter is, that those who are friends of the law teach the people to rely upon "government aid"—upon "functionaryism," and other "legal or ecclesiastical" interferences. Ranking ourselves among the number, we say that we teach no such thing. We do not ask government to do anything for the people, in the strict and positive meaning of the phrase; on the contrary, we wish it to cease doing that which is palpably mischievous by license laws, and to take the ground of

prohibition. If government will cease to license but falls for the destruction of men, and also forbid under proper penalties the making of such traps by others, that is all we ask relating to the question. We solicit no "government management;" but as there are certain things of government creation which stand in the way of "self-helpfulness," we ask that they may be removed, just as the man of order and cleanliness appeals to the inspector of nuisances in a case where a reckless, selfish neighbor persists, after several trials at "moral suasion," in keeping a pig-sty close to the complainant's door. The traffic in strong drink is a "nuisance" question, and as such we ask government to deal with it; and so long as it is found necessary to have a Health of Towns Bill, and numberless other acts relating to slaughter-houses, lodging houses, burning of smoke, sewers, and streets, so it is equally demanded by the people's physical and moral health that the monster nuisance of the world be placed under ban by all civilised nations. To deny that government does "enact and execute laws for the suppression of crime," is to assert that our statue-books do not say a word against gambling houses, bribery at elections, theft, forgery, murder, and a hundred other crimes," and notwithstanding that violations of the law in these respects are continually taking place, they do not in the least affect the scope and intentions of those acts of the legislature in which these transgressions are forbidden and condemned. To insist that these acts were useless because these crimes still exist, would be indeed to affirm, not to prove, that "all law is a farce," and would certainly demonstrate that there are well-meaning people in the world who are more afflicted with the anti-Maine Law mania, than familiar with the great facts and experience of every-day life. The honest way to argue about laws enacted for the suppression and punishment of crime, is to ask, what would have been the state of society had they not been in existence? Would life and property be as secure if all such laws were repealed? It must not be forgotten that the millennium has not yet dawned upon the world; and we ask for arrangements suited to the present condition of human society. And because suppressory and penal laws do not prevent every crime, we shall not jump to the conclusion that they are therefore entirely useless, no more than a sensible man would cast away his umbrella on a wet stormy day, because it did not shelter him from every drop of rain.

THE EFFECT OF INTOXICATING DRINKS.—The effect of the habitual use of intoxicating drinks upon the health is much greater than is generally supposed. An individual who is in the habit of drinking spirits daily, although he may not fall under the character of a drunkard, is undermining his constitution gradually but certainly: as a noble building, standing by the side of a small unnoticed rivulet, whose current steals along under its foundation, and carries away from its support sand after sand, has its security certainly though imperceptibly impaired, and finally falls into utter ruin. A large proportion of the inmates of our madhouses are the victims of ardent spirits. Our hospitals and poorhouses speak volumes of the ruin that awaits the bodily powers of those who indulge in even moderate tippling. It exposes the system to much greater ravages when disease attacks it. The powers of nature are weakened, and less able to resist disease; and medicines will never act so promptly and kindly upon those who are accustomed to strong drinks, as upon those who are not.

But where is the soul, the disembodied spirit of a diseased drunkard? "No drunkard shall inherit the kingdom of God," is the plain declaration of sacred writ; and were there no such scriptural denunciation of the wretched inebriate, the very nature of his case would render his prospect dark and dismal. In the intervals of his cups, when his animal powers are not goaded by arti-