

state from savagery to Christian civilization. Upon these the sudden withdrawal of their founders and superintendents might bring confusion, disaster, and, in many cases, destruction. But where the real work of spiritual Christianity has been absolutely effected in the heart, the removal of the missionary has the effect of adding strength to the character. As it was in the beginning of the Church's history, so it is now. For example, there is a larger number of native pastors, churches and communicants at the present moment in Tahiti, under the iniquitous French protectorate, than was experienced in the days of its independence—a blessed circumstance, which is to be attributed to the labours of Tahitian ministers. And the Malagasy preachers, who, during the dark days of Queen Ranavaloa's persecution and before the recent arrival of English ministers on the accession of Radama, ministered to their swarthy fellow-countrymen, carry us in imagination back to the sand-pits of the city of Rome, where the early Christians, meeting before daylight, were wont to assemble to hear the word of life, and "to sing hymns to Christ as God." For maintenance of the institutions of the Church under the unparalleled difficulties of bitter persecution the native pastors of Madagascar will bear comparison with ancient confessors.

We have, in fact, reached the reproductive stage of modern missions to the heathen. The Church has long hoped for the appearance of this day. Schwartz and Ziegenbalg, Brainerd, Leigh, and Vanderkemp prayed for it, and would have been rejoiced could they have seen the long array of strange names now recognized as familiar at our missionary boards. The prayer of the Church must now be that God, on all our missions, would guide the responsible principals in recognizing the Divine call of those natives who, by simple and heartfelt piety, ardent zeal, self-sacrificing spirit, knowledge of the Scriptures, and success in preaching, demonstrate that they have the qualifications of a true minister. Learning, self-reliance, administrative ability, and other eminent gifts which have hitherto been regarded as especially our own endowments, will, in due course appear among the pastors of these native churches also. In fact, they are now commencing to make their appearance, a few of the more prominent among them being remarkable for eloquence and pulpit talent, while others shine as authors, heads of training institutions, professors in colleges, and translators of the Scriptures. Can we not discern the signs of the times? "*When the fig-tree putteth forth her leaves*" we "*know that the summer is at hand.*"—*London Christian World.*

THE FINAL SEVERANCE OF THE BRITISH GOVERNMENT FROM INDIAN IDOLATRY AND SUPERSTITION.

BY DR. DUFF.

It has often been my lot, both orally and in writing, to refer to the obnoxious way in which the British government in India was wont to mix itself up with the temples and mosques, the superstitions and idolatries of this vast land.

When the country was under Mohammedan or Hindu rulers, it was just as natural that these should attend to the public requirements of their respective faiths, as that Christian rulers in Christian lands should attend to the public maintenance of Christian worship and ordinances. But when, by right of conquest, a Christian power became the lord paramount over vast regions, inhabited by Mohammedans and Hindus, it was altogether unnatural, impolitic, and preposterous on its part, *voluntarily to assume and charge itself with the religious obligations and responsibilities of the former Hindu and Mohammedan rulers.* This, however, is what was done, in the name of a false and mistaken policy, or spurious liberality, almost universally over India.

Mohammedan mosques and Hindu temples, with their endowments, were taken under special guardianship; provision was made for the repair and preservation of such edifices; old idols were replaced by new ones, and often clad out of the East India Company's store houses; taxes were levied on pilgrims, and fees were exacted for the visitation of sacred places; crowds of harpy-like priests were taken into public pay, and offerings were presented in the name of the supreme British power to idol deities; military salutes were ordered to be fired in honour of the false gods, and multitudes were constrained, often under coercion of the military and police, to drag their monster cars. In these and many other ways equally offensive, was the British government wont to protect and uphold and honour the revolting systems of Mohammedanism and Hinduism.

But, thanks to Wilberforce and Poynder, and their able and indefatigable coadjutors, the British nation was at last roused to a due sense of the folly and iniquity of all such active interference.

In 1832 the present Lord Glenelg, then Charles Grant, and President of the Board of Control, sent to India, a memorable despatch on the whole subject; a despatch which, in statement, argument, and deduction, was one of the most masterly, and, in dignity of sentiment, aim, and object, one of the noblest and most magnificent ever penned by British or any other statesman. In point of comprehensiveness it was alto-