

Results of Missionary labors in India

THERE are extreme people on every subject, and one extreme begets another. The missionary cause is no exception to this rule. It has its advocates who paint everything about it—aims, agents, history, results—a uniform rose-colour. Others, again, deny that it has effected, or that it can effect, anything permanent. It is good to get disinterested testimony on the point at issue, and, as telling specimens, we subjoin two extracts from letters of two of the London *Times* India Correspondents, gentlemen whose only aim is to collect facts and to give to the people of Britain an accurate account of the feelings and currents of thought prevalent in the countries from which they write. The Madras Correspondent writes thus in January of this year:—

“A most curious meeting, in English style, was held in Madras lately, by educated Hindoos, on the subject of the management of idolatrous endowments. The Government of India lately severed the last links of their connexion with idol and Mussulman lands for superstitious purposes by directing that all such should be handed over to the worshippers most interested in their administration. Alarmed at this, “the Hindoo inhabitants of Madras” mean to petition for a modification of the Act; but the main object was to save the funds of Hindoo temples and monasteries from the maladministration of those whom they singularly enough call churchwardens (*dhurma kurtas*), by asking Government to put the funds under committees at the head-quarters of each county, and not of each village. The former, being educated, will, it is supposed, prevent misappropriation and all the evils of what they call “sectarian” disputes. The confessions of the speakers were frequent and pathetic; that the temples are falling into ruins; that the holy idol services are neglected or badly attended; that the priests are immoral in their lives and peculate the funds. In fact, some spoke as an orthodox Pagan might be supposed to do just before Constantine’s time, when he saw Christianity everywhere beginning to overturn the idols, and even use as churches the idol temples. One speaker said—and I give the remark as a specimen—“The present decayed state of our temples is manifest to everyone; the causes which have brought about this deterioration it is unnecessary here to specify.” Government having, after a century’s unhallowed support, left Hindooism alone, we see its own votaries sadly confessing that it is dying—proving, by their appeal to Government not to surrender its support, that it has no inherent vitality, and must yield in time to the effect of our Christian missionaries, schools, and Government.”

Again, from another part of the great In-

dian peninsula, hundreds of miles from Madras, the Calcutta Correspondent writes, about the same time, as follows:—

“Dr. Duff, the great missionary, after a career of self-denial which began 34 years ago in India, has finally bidden it farewell; he has left in the Hotspur, and will spend a month at the Cape of Good Hope *en route* for England. The subscription for his memorial hall is progressing, and just before he left, six members of the Free Church, to which he belongs, in answer to an appeal in his affecting farewell address, sent him each £200 to build rooms for his six schools in the interior. His has been a career extending in time over that of six Viceroy’s, and, in a sense, not inferior in results to their united labours. He has been the leader of a great intellectual and religious revolution, which the future historian of India will trace as we do that of the Reformation in Europe.”

Such testimony and such facts require no comment. The historical parallels referred to by both writers show the magnitude of the change that is taking place in the educated mind of India. The wisdom of the Church of Scotland in making its India Mission Educational to so great an extent, is now vindicated by the results, and by the fact that every other denomination that has a mission in India is imitating its scheme to a greater or less extent. Our Church may well be proud of having given such a man as Dr. Duff to India; and of having behaved to him with such unostentatious Christian liberality when he joined the Free Church in 1843, by then leaving him in undisturbed possession of the premises acquired for the use of the Church of Scotland.

The Trial of Bishop Colenso. at Cape Town.

THE trial of the Bishop of Natal was concluded on December 16. The news by the last mail brought down the report of the trial to the evening of Thursday, November 19. On the morning of the following day, the Archdeacon of George, one of the accusing clergy, resumed his arguments in support of the accusations, by considering the alleged errors of the Bishop of Natal as respects the Holy Scriptures. His address occupied nearly the whole of the day, and in the course of it, he discussed with great minuteness the bearing of the Church formularies upon each of Bishop Colenso’s views as set forth in the extracts from his writings referred to in the citation. This closed the case for the prosecution. The registrar then read a letter from the Bishop of Natal, which was put in his defence. The letter was dated Bishopstow. August 7, 1861. It is very voluminous, occupying nearly three columns of small type in the local journals. With great closeness of