

Our Missions in India.

Dr. Norman Macleod, as Convener of the India Mission of the Church of Scotland, presented to last General Assembly a very able Report of all that had been and was being done. After showing the educational character of our Mission to the Hindoos, the Report proceeded to give the following facts, which will be interesting to every one, especially as the missionary he quotes from went from our own shores, and is now well known to all the readers of the *Record*:—

“The native churches, too, are in some cases increasing, and all are germs which promise larger growths. The Sealkote Mission, with its several branches, affords tokens of a better and brighter time being at hand. The new Darjeeling Mission has begun its operations full of encouragement. As to baptisms among caste Hindoos, who form the stronghold of India's heathendom, two only—one in Bombay, and one in Calcutta—have been reported. Of the one in Calcutta, Mr. Grant thus writes to the Convener: ‘He is my very dear friend, an educated man of about thirty years of age, intelligent, honest, and thoroughly pious. He has had to give up many of his relatives; his wife and family will not live with him; his property is still held by his heathen relations; it is doubtful if he will ever regain it. He has had much to suffer, directly and indirectly, yet I never heard a murmur or sound of complaint from him. I am certain that in his heart of hearts the real feeling is one of joy that he is counted worthy to suffer for the name of Christ.’ Surely this is progress, and such as may quicken all of us, ministers and people, at home!

“In accounting for the few, or none almost, who have been baptised, Mr. Grant thus writes: ‘It is the complaint of all missionary societies in this part of India that, within the last two years, baptisms have greatly decreased in numbers. I think we need not go far to discover the cause of this. It is to be found in the existence of the Brahma Somaj, which now offers a resting-place and refuge to those earnest minds who, disgusted with idolatry, are prepared to renounce it and protest against it, but are not prepared to go all the distance

to Christianity.’ This, however, ought not to discourage us, or to make us condemn the remarkable movement and daily increasing numbers and influence of the Brahma Somaj, and which, in its kind of teaching, is totally different, and a blessed advance from the dark past in India, whether of Polytheism or Pantheism, and may be hopefully recognized as advancing both in kind and degree towards the Christianity of the New Testament. Had Christianity never been taught in India, the Brahma Somaj could never have been born, and without Christianity it cannot live. However defective its creed and organization may yet be when tried by the light of the New Testament, yet its history, and the teaching of its distinguished leader, recently in this country, may inspire the hope, and should call forth the earnest prayer, that it may yet grow into what it must be, if India is to be converted, a Church taught by natives, governed by natives, supported by natives, and extended by natives. Such a Church will not reflect any one of our several Western sects or denominations; but, warned by all our differences, and encouraged by all we hold in common, may nevertheless end in representing better than any of ours the simplicity of the primitive Church in doctrine, worship, and social Christian life, coloured necessarily by Oriental feelings and ideas. Our schools will not have failed if they contribute to such a result by furnishing year by year, even to the Brahma Somaj, members fully instructed as to the religion taught by Christ and His apostles.”

Heresies.

The Churches in England and Scotland seem just now to be sorely plagued with heresies that crop up as readily as weeds. The Church of England is never out of the Courts;—Low Church prosecuting High, and High retaliating on Low, and both waging war on the extreme wings of Broad and Ritualist. The most ultra of Broad Churchmen, the Rev. Mr. Voysey, author of “the Sling and the Stone,” a man whom it is almost a farce to call Reverend, has, we are glad to see, received his deserts, having been deposed from the ministry