

The Rev. H. J. Waters, in a letter dated St. Mark's, via Queenstown, South Africa, October 12th, 1860, mentioned that the Bishop of Graham's Town had just visited this mission.

Mr. Waters reported that the publications of the Society for Promoting Christian Knowledge had been most useful among his schools; and that the Dutch Prayer Books had done much good among a large party of Hottentots who were in open rebellion during the late Kafir war, but were now following honest callings in the mission and its neighbourhood. Mr. Waters asked for a further grant of 200 Common Prayer Books in Dutch, the twenty-two formerly granted being tattered and torn from constant use. Sixty persons, he said, had been taught to read and many more were being taught.

The German Bibles and Prayer Books sent him by the Bishop had enabled Mr. Waters to supply a great number of the German police and emigrants with books, and he had been told that it was no uncommon thing to hear one German reading to a party in the police camp.

He asked also for some 800 English Prayer Books, as well as smaller ones; most of the Hottentots and many of the young Kafirs being able to read English well, and being fond of comparing the English with their own languages. Mr. Waters further asked for a supply of Bibles (strongly bound, with clasps, and others), as he has frequent opportunities of giving a book to the men who trade in the interior, to numerous poor castaways, as well as to more respectable people in or about the place.

It was agreed to grant to the Bishop of Graham's Town, for the several purposes mentioned by Mr. Waters, 200 Common Prayer Books in Dutch, 60 Bibles and Common Prayer Books in German, and 80 English Bibles of various sizes.

The Rev. Alfred W. L. Rivett, in a letter dated D'Urban, Port Natal, October the 29th, 1860, forwarded a copy of an appeal for aid towards the erecting of a new church for sailors, at the Point Port Natal, two miles distant from the town of D'Urban. At this landing-point were the custom-house, the military depot, post captain's establishment, and a large and increasing population connected with the shipping interest, not to mention a barrack for Coolie immigrants about to be erected there. The Bishop, it was stated, would apply to the Society in behalf of this church.

Mr. Rivett asked for a grant of Books to form a library in connexion with this new church. He had established a school, towards the support of which Government would contribute £25. per annum from January 1st. If the grant should be made by the Society towards the library, Mr. Rivett proposed that every member should subscribe a small amount every month to be expended in books upon the Society's Catalogues.

Mr. Rivett asked also for a few Tracts for sailors and soldiers.

It was agreed to grant Books to the value of £10 towards the lending library, and eight pounds' worth of Tracts for sailors and sailors, viz. £4. from the fund of "Clericus," and £4. from the General fund.

In a letter from the Rev. E. Hawkins, it was stated that the Committee of the Society for the Propagation of the Gospel had received a letter from Archdeacon Le Mesurier, of Malta, and from a naval Chaplain in the Mediterranean, on the great demand for copies of Diodati's Bible, and also on the importance of circulating the English Liturgy in Italy; and suggesting that the Chaplains at Naples and elsewhere in Italy, should be supplied with copies for sale and distribution.

The Board were informed that the Standing Committee had instructed the Secretaries to write

to the British Chaplains in Italy, with the view of ascertaining the nature and particulars of the demand in question, and how far the said Chaplains might be willing to take charge of supplies of such books, and superintend the sale and distribution proposed.

The Rev Richard Burgess forwarded an application (recommended by the Bishop of London) for aid towards erecting a church at St. Pierre les Calais, commonly called La Basse Ville. It was stated that there are, in this place, nine manufacturers, chiefly supplied with labour from the lace-makers of Nottingham bringing in a resident English population of about 2000 souls. There has been for some years a resident chaplain but no church. The sum of £200 has been raised towards building one, and a suitable plot of ground is offered, as a free gift, for a site, on condition of £600 more being raised to complete the necessary amount of £800. The church would be built in conformity with the French laws, and they would nominate the clergyman, subject to the approbation and licence of the Bishop of London. The church would be built to accommodate 400 persons.

On the recommendation of the Standing Committee the Board made a grant, towards this object, of not more than £100 in all, at the rate of ten shillings a sitting for as many free seats as should be provided.

The Rev F. Barnes, Incumbent of Trinity Church, Plymouth who is engaged by the Society to visit the emigrants sailing from the port of Plymouth, reported that the last quarter had been rather a short one for number of ships, but that the proportion of visits had been above the average, the number of ships being 7, of souls 1560, and of visits 29.

The Rev. J. B. Good, lately Missionary in Nova Scotia, being about to proceed, on January 2nd, to a Mission among the Red Indians in Vancouver's Island, asked for a grant of Books for his own use, and also for some Maps and Pictures likely to strike the eye and engage the attention of the Red Skin of the Forest.

The Board granted £4. for his own library, and some Pictures and Maps, to be selected by Mr. Good, to the value of £5.

MISSIONARY EXHIBITIONS FOR INDIA.

FOUNDED IN THE UNIVERSITIES OF OXFORD AND CAMBRIDGE BY THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

We observe with great satisfaction, by notices in the last report, that the Society for the Propagation of the Gospel is addressing itself vigorously to do its part in the extension of the Church in India, to which it stands pledged by several recent resolutions of its Board of Management.

Two University men—one from Oxford and one from Cambridge—have gone out as secretaries and missionaries, to be stationed at Bombay and Calcutta, and are to be engaged, as it is stated, "in concert with the Bishops, for the more active organization of missions and for their more regular superintendence." This is one step; another, and a far more important one, is the foundation "of two exhibitions at Oxford, and two at Cambridge, to be held by candidates willing to devote themselves to the work of missionaries in India."

It is upon this latter institution that we propose to make a few observations now; but we must, in passing, take some little notice of the former.

No one who knows the thorough honesty, and strict attention to church rule and order, with which all the measures of the Society, both at

home and abroad, are planned and executed, will be surprised to see the proviso, which we have quoted above, that these new resident secretaries are to act in concert with the Bishops. No one who has ever given a moment's thought to the church in India, with its three (!) English Bishops there can doubt the necessity of the prelates of Calcutta, and Madras, and Bombay being assisted in this, or some such way, "in the more active organization of Missions, and also in their more regular superintendence."

We are not going to object to the measure in itself; we hold that with any number of Bishops in India, such officers, whether called and commissioned as archdeacons or canons of the different cathedrals, (which we should prefer,) or bearing for a while the provisional office of "resident secretaries," must be indispensable. But we confess that under any other presidency, and any other committee than that which so well orders the business of the Society for the Propagation of the Gospel, we should view with some fear and suspicion the functions assigned to these new missionaries. The organising of a mission seems to involve the labour of many pioneers, and those of different kinds, under, it may be, priest as well as bishop; but the superintendence of missions, and especially that which the society well knows to be so necessary, "their more regular superintendence," is, we believe, simply and solely the proper duty of chief pastors, and is not to be delegated by them, or even with their consent to be undertaken for them, by the most trustworthy representatives of the most faithful of Church of England Societies.

Who does not see that this is only another—and at present, perhaps, an unavoidable—expedient to remedy the monstrous inefficiency of our church system in India? We are really tired of arguing that three bishops are not sufficient for a continent larger than Europe. The great Stagyrite says, in one of his logical treatises, "we must not discuss every problem, or every theory, but only such as those in which men may fairly be in doubt; men, I mean, who are in want of reasoning and argument, and not of chastisement or common sense." We shelter ourselves under the shield of the noble philosopher, and thank him for his shrewd sense and the touch of unusual humour. He seems himself to have experienced the vexation of spirit which chafes sometimes even calm and well ordered minds, when they are thwarted in important efforts by the vis inertia of innumerable dullness; we only wish he had helped us to the discovery of that "chastisement" which is needed for far worse, and far more mischievous offenders. There are men—far too many—who just use their reason to mislead and misrepresent, in fact, to abuse reason; who see, as keenly as those they oppose, what the truth is; who see, in fact, that it is what their opponents say it is, and who, just because they see it, and just because they fear that the world will see it too, set all their ingenuity at work to mystify what is clear and to prejudice what is acceptable; and when all else fails, raise some false issue to distract the inquiry, or fall back upon some popular excitement, or some fear of statecraft, which they know is a far shorter path to their victory than free and candid discussion. We more than conjecture that this is a faithful description of some vigorous opposition to the only real extension of the church in India. Well, there is "a chastisement" for such logicians; the pride of power has its reward; and the deliberate opposition to the work of earnest and thoughtful christian brethren will one day, we fear, have its bitterness. In the meantime we ask our readers to remember that, since the