

and urged to meet, his share of that responsibility, from which neither parish nor individual can safely separate itself.

#### THE LATE BISHOP DOUGLAS.

The late Bishop of Bombay was far more extensively known and esteemed than many of those, whose removal from among us we are called upon to notice. Perhaps he may be chiefly known to some by his celebrated letter to the Archbishop of Canterbury in 1872, on "Indian Missions," which stirred the depths of Christian feeling in most parts of the world, some faint reverberations of which were experienced even in Canada. He was born in Scotland in 1821, went to Glasgow College in 1837, and graduated in honors at Oxford in 1845. After taking his degree, he prepared himself at once for ordination. Archdeacon Wilberforce's work on the Incarnation, after close study, became the basis on which his theological views were afterwards built. When he became deacon in 1846 and priest in 1847, he gave himself to his Master's service with so absolute a surrender as is possible only with an intense nature like his. Having been curate at Alverstoke, and having had the joint charge of Tenison's Chapel, Regent street, he took the small living of Abbotsley, Huntingdonshire; and in 1854 left England to take the Deanery of Cape Town. It was while he was there that Bishop Gray, as Metropolitan, instituted his prosecution of Dr. Colenso. Dean Douglas supported the charge with great ability and temperateness. In 1866 he was appointed to the vacant Bishopric of Bombay, which was the one presidency in which the English Church had done the least in attempting its evangelization. When he left the Cape, a large public meeting was held in Capetown to present him with a farewell address, whereby men of all shades of opinion, dissenting ministers as warmly as Churchmen, combined to testify their admiration for the sterling and self-forgetting character of the Dean they were about to lose. He had labored hard at the Cape, as he had done before in England, and yet he went to India in the prime of life and health. His noble missionary spirit was fired by the immense field for Christian enterprise which lay before him. He applied himself with great vigor to his vast work, travelling over his immense diocese, making himself acquainted with its wants, sympathizing with the native mind, and planning how the strongholds of heathendom

could be best approached. After four years of watchful observation and deep reflection on the question, he gave the results of his experience to the world in the famous "Letter to the Archbishop of Canterbury," on the present state and prospects of Missions in India. The appeal was felt more or less throughout the whole of the Anglican Communion. A loftier strain seemed to be raised than men are ordinarily accustomed to hear. It was the high-souled ardor of a chivalrous and a generous nature sanctified by the devotedness of a Christian Missionary. It marked an era in the history of Missionary work. The Bishop spoke from the innermost depths of a spirit overburdened by the survey of a hundred and eighty millions of heathen; but while he looked on that "dry, if not thirsty land," he saw clearly the bearing which the subject had on the inner life of the Mother Church; and in an enthusiastic crusade against heathenism, to which he called her sons, he perceived the best and truest remedy for "our unhappy divisions." He called on the Church to be true to herself and to her supernatural life; and he showed how the fundamental verities of the Faith would first charm and then assimilate themselves to the Oriental mind, while the Hindoo would fail to accept Christianity when presented as an abstraction or a philosophy. His appeal was made to no one party, it was not limited to persons of high attainments or to the sterner sex. He said:—"I shall be thankful if any man or woman belonging to any school of opinion, will come to work here in any way, provided he or she be in heart an honest child of the Church, and desire according to light given, to obey and carry out its rules and principles." Mainly however, he placed in the Church's view a new and higher standard of self-sacrifice which he declared to be essential, if India is to be won to Christ. The appeal was not without results. Though it is true that his words were rather criticised in detail by persons in authority than commended on the whole, and he might be disappointed that more men did not hasten to the blessed work he had pointed out; yet his burning words will ever live, and we doubt not that, year by year, they will win for the active service of Christ such noble spirits as alone it is given to sympathize with them.

Soon after this letter appeared, the Bishop was visited with a severe domestic calamity. By an accident at the Falls of Moness, in the Perthshire High-

lands, he was deprived of his promising eldest son, then about to enter Oxford. When working hard in India, he received the news by telegram. This shock combined with constant fatigue and exposure to the climate, had an effect on his strong constitution. He passed the autumn of 1874 in Scotland, returned with his wife and three children to India, apparently benefited. He reached Bombay in November, delivered his charge to the clergy in January, and then set out on a toilsome journey through a distant part of his diocese. On his return, severe illness set in, he bade farewell to India, and reached London in May. The best human skill could avail nothing for his recovery, and late in December, his remains were laid to rest beside those of his son, in the burial ground of his brother, in the beautiful valley of the Tay, under the shadow of the great rock which gives its name to the district, and immediately adjoining the churchyard of Weem.

THE FUGITIVE SLAVE LAW circular gives no better satisfaction than the former one. The alterations made seem even more displeasing to the British public than the original, as the latest intelligence from England states that the agitation on the subject is increasing. Numerous meetings are held in different parts of the country, at which strong protests are raised against it. The circular differs in one particular from its predecessor. In September, officers in command of Her Majesty's ships were instructed that on the high seas a slave should be retained on board, on the ground that the British vessel was part of the dominions of the Queen; but that if the vessel returned into the territorial limits of the country from which the slave had escaped, he might be surrendered if a demand were made, supported by the necessary proofs. But according to the recent instructions he is to be retained, if he so desires, till he can be transferred to a country or a ship where his liberty will be respected. It will be seen that in this respect, a Queen's ship is considered as having to the fullest extent, the liberating properties of the British soil, as expressed by Cowper:—"They touch our country and their shackles fall." But the case of slaves seeking refuge in our ships when in territorial waters is neither considered to be equally capable of solution, nor is it treated in the instructions with equal simplicity. The September circular directed that the fugitive should