

rather than the channel through which it is carried out; and being lifted up with one accord into a higher atmosphere of prayer and holy exercises, and aims for the enlargement of our common Redeemer's kingdom, may provoke one another to love and to good works. If the 'Missionary Union of St. Augustine' is blessed in contributing in any degree towards so desirable an end, it will not have been formed in vain. What may we not hope for from the Missions of the Church of England, through the diffusion of a more prayerful spirit on their behalf in her members, and a more vigorous and united action, arising out of a heartfelt sense of the inestimable blessings of the Gospel?

I shall myself be at all times glad to receive by letter the names and subscriptions of those who wish to become members of the Missionary Union, but I hope that ere long every Archdeaconry at the least will have its own corresponding member, who will undertake to collect names and subscriptions from their own neighbourhood, and transmit them to me. I am, &c.

HENRY BAILEY,  
Warden of St. Augustine's College.  
June, 1859."

#### DEATH OF THE BISHOP OF SIERRA LEONE.

Another victim to the climate of that colony which is sadly distinguished as "The white man's grave." On Saturday, the 2nd of July, Dr Bowen, the excellent Bishop of Sierra Leone, died of the prevailing fever.

Dr. Bowen was once a resident of Canada, where he was engaged in farming operations for seven or eight years. He served in the militia here during the rebellion in 1837. He left Canada in 1842, and entered Trinity College, Dublin, of which he became A.B., A.M., and LL.D. He was ordained by the Bishop of Ripon. In 1847 he went to Palestine and the East, and returned home in 1851. He made the acquaintance there of the celebrated Dr. Layard, and was with him at some of his excavations in Nineveh. He visited the East a second time in 1853, and returned in 1856. He was presented to the living of Orton Longueville, which he held till his appointment to the See of Sierra Leone, vacant by the death of Bishop Weeks. He arrived in his Diocese, December 13, 1857, and had only resided there two years and five months when he died. And that was a somewhat longer period than any of his predecessors. He was a man of deep piety, great energy, and strong physical powers, which he exercised unsparingly in the arduous task of the Episcopate in that terrible climate.

Why will any society persist in sending men to sure destruction in that forlorn hope! Should the prejudices or objections of a handful of Europeans who reside at Sierra Leone, be put in competition with the valuable lives of devoted men of God? Africans have proved their title to be Deacons and Presbyters of the Church, why should they be excluded from the Episcopate, especially in a climate where only Africans can exist in health for any length of time? There is a great deal of truth, well worthy of consideration, in the remarks of the Dean of Carlisle on this subject. He says:—

Another victim, of no common price or order, has been sacrificed to the cause of God in Western Africa. The excellent Bishop of Sierra Leone has been cut off by yellow fever. Why is it that such hesitation is shown in consecrating a man of colour to that Episcopate? An African Bishop is no novelty. Why should the West Coast be an exception, when the Northern Coast was in olden time distinguished by its negro bishops? It is our innate jealousy of colour, notwithstanding all our liberation principles? Or do we hesitate to

make a negro man "Mr Lord?" It is a pity that that baronial title was ever conferred on those bishops who are not Spiritual Barons.

It cannot be that the condition of the Sierra Leone Churches still requires the firmer hand and arm of a Saxon to rule them. They are orderly, in admirable discipline, are, in fact, advancing to entire self support, and are at least equal to any English parishes or congregations in moral conduct, and in the proportion of true piety. Nor can it be that there are no African clergymen who would be competent to govern that sable Diocese. There are several ordained natives of ability, character and experience, who might be safely trusted in such a position.

May we not go a step further, and affirm that the Great Head of the Church, by cutting off in such rapid succession our European Bishops, points with his finger to the duty of entrusting his Churches in Western Africa to the superintendence of a native?

I am so strongly impressed with this conviction, that I cannot, as an old friend of the Church Missionary Society, though unconnected with its management, refrain from urging the Committee thus publicly, to pause and well consider before they send out another European Bishop to almost certain death, when God has placed in their power native talent, piety, and experience.

I commit this interesting and important subject to the solemn thought and earnest prayer of all the members of a Society which I have loved and cherished for five and forty years.—*Echo.*

#### INDIA.

(From the Church Journal.)

Some notion of the progress of the work in some quarters, may be gathered from the fact that at Banipore, one of the two Missions served by the Rev. C. E. Driberg, the Bishop has lately confirmed 200 natives, reading the service himself in Bengalee. The Prayer Book has been already printed in Bengalee, in Tamil, in Teloo &c. The last has now been first issued, and was loudly called for in the Cuddeph Mission of the S. P. G., where there is extraordinary readiness for the Gospel among the lower classes.

The new Bishop of Calcutta is entering with thoughtful zeal upon his work, and grapples at once with points of the greatest delicacy and difficulty. He has addressed the following letter to each of his brethren, the Bishops of Madras, Bombay, and Colombo, on the very important subject of the remarriage of the native converts in India:—

Bishop's Palace, Calcutta, Feb. 2, 1859.

MR DEAR LORD,—I am very anxious for the benefit of your advice and help in a matter of great importance to the Church in India. I mean the remarriage of native converts.

A statement of the whole question will be found in *The Missionary* for April, 1852, vol. ii. No 6, containing a carefully considered opinion from the present Chief Justice of Bengal, given when he was Advocate General, on the law of the case.

It appears that the English law in India recognises the unions contracted between Hindüs even at the earliest age, as *bona fide* marriages, and therefore in no case can they be made void without a legal process.

Some Missionaries, however, of different Protestant bodies (including a few of our own Church), do not hesitate, if one of the parties is converted, in remarrying the Christian during the lifetime of the unbelieving partner. Others absolutely refuse.

It is Sir James Colville's clear opinion that these remarriages are illegal, and he even thinks

that a Christian so remarried is liable to a prosecution for bigamy under 9 Geo. IV., c. 74. He also feels certain that there is no tribunal in India now competent to dissolve the original marriage. He considers, however, that on the whole (though on this point he is less confident,) if such a case were to occur in England, the original marriage might be dissolved by an ecclesiastical judge, in accordance with the interpretation put on 1st Cor. vii. 13, 16, by the canon law, which, where it is not expressly superceded by the common or statute law, is part of the law in England.

The attention of certain members of the Legislative Council has been called to the question of these remarriages which, in its present condition is plainly fraught with most serious evil. It is possible that a bill may be brought in with a view to the final settlement of the question, perhaps providing that a Christian convert might summon the heathen partner before a tribunal appointed for the purpose, and that the judge, after ascertaining that the parties would not live together, should declare the marriage dissolved, and give each liberty to remarry.

The opponents of such a measure argue that the right of marriage can only be doubtfully inferred from 1 Cor. vii. 13, 16, and seems inconsistent with any interpretation of Matt. v. 32; that such remarriage might lead to the worst consequences, especially if the heathen partner should afterwards be converted; and that we must above all things guard against any laxity which can interfere with the sanctity of marriage, or with the letter of our Lord's own express words. Its supporters maintain that we cannot expect the law of India to be stricter than the canon law of the Christian Church: that the early marriage of a Hindü boy and girl is so destitute of the elements which constitute Christian marriage as scarcely to be included under our Lord's prohibition, that sometimes it is never followed by cohabitation, and often violated by adultery: that therefore the Court might at least take these circumstances into account, or grant a divorce *à vinculo*, after a certain period of separation, during which the resolution of the heathen partner to depart remained unchanged: that the habits of Hindüs are so unfavourable to celibacy that the cross is almost too great for a new convert to bear, and that its enforcement most certainly leads to sin.

Those who desire to remedy the present difficulty have consented to postpone any further action till I can lay before them further information as to the actual state of things in the country, together with the opinions of the Indian Bishops. I have therefore asked the Missionaries of my Diocese to favor me with the result of their observations, and I request your Lordship to take such steps as you may think necessary for forming your own judgment. I am also advised by our Chief Justice to obtain from some eminent civilian at home a more certain opinion as to the actual state of the law of England on the matter.

Although an Act of the Indian Council would not apply to the Diocese of the Bishop of Colombo, yet it might afterwards be adopted in Ceylon, and the difficulty must exist there as well as on the Continent.

I remain, my dear Lord,  
Your affectionate brother,  
G. E. L. CALCUTTA,  
Metropolitan in India and Ceylon.

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TO END OF VOL. 6.

Rev. R. C. B., Hillier; Rev. A. E., Tuscarora.

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