

its own infant condition, to supply men or funds for the work, but must throw the burden on the Mother Church; and that in these cases, till the mission has a Bishop of its own, a large share of its management must rest with the Church at home, whatever aid may be rendered to it by the Bishops of the contiguous dioceses or province.

4. That we deem it undesirable to divert from a yet unestablished and feeble Diocese the energy and attention which are absolutely needful for its own development, by leading the Bishop of such a Diocese to undertake arduous duties and indefinite responsibilities beyond its proper limits.

5. That, as in such cases it may often be most convenient that the Missionary Bishop should be sent out by the Church at home, it is expedient to ascertain whether any impediment exists to the power of the Archbishops and Bishops at home to consecrate Bishops for missionary service in heathen countries external to Her Majesty's dominions.

6. That the consecration of Missionary Bishops, the sphere of whose labour is virtually the extension of a previously established province, should be regulated in accordance with ancient rule; and that such Missionary Bishops should owe canonical obedience to the local Metropolitan, if any; the local Metropolitan owing canonical obedience to the Archbishop of Canterbury.

7. That in addition to the guarantees named in paragraph 16, every Missionary Bishop should engage to maintain the doctrine and discipline of our Reformed Apostolical Church, as contained in her articles and liturgy, and that, so far as may be, the authorised version of the Holy Scriptures should be adopted as the basis of translations of the same.

8. That, looking first to the fact that where dioceses have been or may be constituted in foreign parts, not subject to the statute law of the United Kingdom, the Bishops, though they may be held to be bound by the decrees of the mother Church which were in force at the time of their consecration, and by the Canons of 1603, so far as those canons apply to the circumstances of their dioceses, are yet in no way subject to new decrees and canons to which they have not assented; and secondly, looking to the great and continually advancing development of the Colonial Church, to the several peculiarities under which it is beginning in many districts to assume a fixed shape, to its want of endowments, and to the time which must elapse before its clergy or laity can enjoy the advantages of the Church at home as to fixity of institutions or familiarity with ecclesiastical law—there seems to us to be special need of combined councils to maintain in unity the Church as it extends. That by a regular gradation of duly constituted Synods all questions affecting unity might be duly settled; Diocesan Synods determining all matters not ordered by the Synod of the Province; Provincial Synods determining all matters not ordered by a National Synod; a National Synod ordering all matters not determined by a General Council. Unity with necessary variety might thus be secured to our spreading branch of the Holy Catholic Church.—*Col. Ch. Chronicle.*

THE DELHI MISSION.

(From the Anglo-Indian Magazine for April.)

"Three years ago, the Bishop of Madras, being on visitation for the aged Bishop of Calcutta, wrote thus to the Society for the Propagation of the Gospel, 'Delhi is among the most hopeful and

promising of our Indian mission-fields.' There were then in Delhi the Rev. M. J. Jennings, the Chaplain of the station, the zealous founder and unwearied supporter of the mission, with his warmly sympathising friends, Mr. Simon Frazer and Captain Douglass, watching the progress of the mission and in that progress permitted to reap in some degree the fruits of their united labours, anxieties, and prayers. There, too, were the Rev. H. Hubbard, one of the first Missionaries, (his colleague, the Rev. J. S. Jackson, having been just before compelled by ill health to go to England,) the two Catechists, Mr. Sandys and Mr. Louis Koch, *Ram Chunder*, and *Chimmun Lall*, the 'intelligent and well-informed converts, holding high and important positions, independent of the mission,' the one a Professor in the Government College, the other Sub-Assistant Surgeon in the Government Dispensary; with a staff of school teachers, and a school of some 120 boys—all 'making an impression which was moving the whole of that city of kings.'

A few weeks after (May 11th, 1857,) the whole mission was quenched with blood. Jennings, Frazer, Douglass, Hubbard, Sandys, Koch, *Chimmun Lall*, had fallen victims to the fanaticism of a Mahometan mob—*Ram Chunder* hardly escaping with his life; and all trace of that once promising mission swept away in the torrent of anarchy and bloodshed which poured in on the city of the Mogul.

'Was Delhi to be abandoned as a mission-field?' was the question considered in the committee room of the Society for the Propagation of the Gospel in Foreign Parts, by whom the mission had been originally established. The answer was at once prompt and clear.

Within a year and a-half of the appalling tidings of the Delhi massacre reaching England, another missionary stood where the former one had fallen. In February, 1859, the Rev. T. Skelton had arrived in Delhi, to organise the mission anew. Here too came *Ram Chunder*, 'his life given to him for a prey,' and the few survivors of the old converts again rallied together, among them *Sara*, the widow of the fallen *Chimmun Lall*. Not one, it is believed, of that little band of christians that escaped had denied their Lord in all those perilous days.

During the year which has since elapsed (as we learn from an interesting report just published,) the mission has made great progress. Prior to the arrival of Mr. Skelton, a little school, numbering only fifty-six boys, had been held together by the personal efforts of *Ram Chunder*, already mentioned, and *Theophilus Kasim Ali*, a Government clerk, who devoted the leisure hours of his morning to teaching, and is now the second master in the school. The head master is Mr. R. M. Moore, late student of Bishop's College, and he has under him a staff of eleven teachers, of whom three are Christians, three Mahometans, and five Hindoos. There are now about three hundred boys under tuition.

The little congregation, which on the first Sunday after Mr. Skelton arrived, only numbered five, has now increased to twenty-four adults (of whom ten are communicants, and nine children.) Preaching in the streets and bazaars, which was at first considered inexpedient, has been resumed and vigorously carried on since September, Mr. Skelton being assisted by three native catechists; and the crowds attracted by the preachers are far larger than before the mutiny, sometimes amounting to 250 or 300 in number. Inquirers also are numerous, some coming from a distance; and several have been baptised.

One new convert is especially mentioned in the report. He had been 'a student of the old Delhi

College, thoroughly educated in the English, and engaged as clerk in a Government office. His convictions had been of long standing, having received them from his own reading, from converse with our missionaries before the mutiny, but more especially from the persuasions and example of his christian friend and teacher, *Ram Chunder*. Soon after my arrival in Delhi, he came and expressed his wish for baptism. Though at one time nearly deterred by the tears and threats of his relatives, he was strengthened to confess his faith openly, on Sunday, March, 7th, before the English congregation in the Station Church.'

The mission will soon be strengthened by the addition of another missionary, the Rev. K. R. Winter, of Magdalen Hall, Oxford, who is at present at Bishop's College.

The retrospect of the year's proceedings is on the whole most encouraging.

May St. Stephen's Church and College, so called in memory of the martyred dead of the older mission, add yet another to the many proofs which history gives of the truth of the old saying—

'The blood of the saints is the seed of the Church.'—*Col. Ch. Chronicle.*

DIocese OF HURON

The Lord Bishop of Huron will hold his next general ordination in St. Paul's Cathedral, London, on Sunday, the 23rd of September.

Candidates for Holy Orders, whether Deacon or Priest, are requested to communicate to the Rev. J. Walker Marsh, M.A., Examining Chaplain, by the 10th of September, their intention to offer themselves, and to be present for examination in St. Paul's School House, at 10 a.m., on Wednesday, the 19th of September, with the usual testimonial and *Si Quis* attested in the ordinary manner.

London, August 13th, 1860.

SUBSCRIPTIONS RECEIVED TO SEPT. 1.

TO END OF VOL. 7.

Rev. W. M., Picton; Rev. A. P., Guelph; Rev. M. B., Peterboro'; Dr. M., Stamford, (and part of vol. 8.)

THE

Canadian Ecclesiastical Gazette

IS PUBLISHED TWICE A MONTH,

BY HENRY ROWSELL, TORONTO.

TERMS OF SUBSCRIPTION:

7s. 6d. per annum; from which a discount of 2s. 6d. is allowed if remitted (postage free) within one month from commencement of the volume.

ROWSSELL & ELLIS, PRINTERS, KING ST. TORONTO.