

people. We need more consecration of lay force in Church work. We need to realize more than we do, the power of woman in religion. It is not necessary that they all are to marry. There is no power on earth like that of consecrated, sanctified womanhood.

A HINDU WIDOW IN AMERICA.—There was a scene presented at Association Hall, Philadelphia, March 12th, 1886, which was in some respects altogether unique. Before a large audience and surrounded by fifty or sixty of the best women of that city stood a Hindu woman of high caste, her slight figure wrapped in the white robe of Indian widowhood, out of which looked a face of most picturesque beauty and expression. This woman, Pundita Ramabai, is the daughter of a Brahman gentleman of high rank, who ostracized himself and his daughters by his enlightened views on the subject of female education. After his death and that of her sister, who had shared her peculiar educational advantages, Pundita Ramabai travelled extensively in her own country. Upon the death of her husband, and under the pressure of the onerous conditions of Hindu widowhood and her desire to serve the cause of her fellow women, she went to England where her high literary attainments obtained her a position as a teacher of Sanskrit in a Woman's College. She has now visited America to witness the graduation of her relative, Dr. Anandibai Joshee, who with her husband was present that evening.

The address presented by Pundita Ramadai was unwritten. Standing in an easy attitude, with her hands clasped upon the desk before her, and speaking with a voice of the most musical sweetness and distinctness, and with the unembarrassed manner of genuine simplicity, she told the story of Hindu womanhood to her American audience in a fashion that won all hearts and riveted attention. She urged the dependence upon united missionary effort in India in the interest of a woman's education rather than open the disjointed and conflicting efforts at denominational proselyting. Cooperation on the part of all Christian people with the growing sentiment among India's own best educated people, in favour of the emancipation of woman from her present social bondage and ignorance, was the remedy urged by this Hindu missionary to the Christian people of America. The simple manner in which she pressed the teachings of the New Testament upon her audience was irresistible. And when the earnest little lady closed her address by asking an American company of educated and refined men and women to join with her in a moment's silent prayer "to the great Father of all the nations of the earth," in behalf of the millions of her Hindu sisters to whose cause she had given her life, there was something almost startling in the strangeness of the unique situation.

BISHOP MOORHOUSE.—The Wesleyans of Manchester presented an address of welcome to the Lord Bishop, in which they say:—"In the presence of the vast spiritual needs of this city and neighborhood, and of the urgent religious and social problems which challenge the attention of the Christian Church, we feel that the time has come for Christians of every name to unite more cordially and actively in the maintenance of a pure and living Christianity, and in the promotion of all methods of social improvement and amelioration." Simultaneously there comes the tidings that the sum of £1,116 has been raised for a subscription testimonial to Dr. Moorhouse from his Australian people.

GOOD RESULTS OF MISSION WORK.—On Thursday in Easter Week 214 children and adults were baptized at St. Paul's, Clerkenwell; 36 others were unavoidably absent; 1,550 have been so admitted into the Church within two years past.

CANON LIDDON.—On Tuesday, the 1st June,

Canon Liddon was elected, by a large majority, Bishop of Edinburgh. It is not yet known whether he will accept the office or not, but it is thought probable that he will decline it.

A GOOD EXAMPLE.—The Archbishops of Canterbury and York, and the Bishops of Durham and Manchester have been requested by the Melbourne Church Assembly to select a successor in the Bishopric of Melbourne to Dr. Moorhouse, now Bishop of Manchester.

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIocese OF MONTREAL.

MEETING OF SYNOD.

The 27th Annual Synod of the Diocese of Montreal was opened on Wednesday last by the usual service at Christ Church Cathedral. There was a good attendance of the clergy of the Diocese, and of lay members of the Synod. The Rev. T. A. Cunningham, M.A., of Aylmer, Que., preached from Psalm 86: 9; "In thy light shall we see light." The service was brought to a close by the celebration of Holy Communion.

The business meeting commenced at 2 p.m., when Rev. Canon Empson was re-elected clerical Secretary; Mr. W. R. Salter, Lay Secretary, (in place of Dr. Alex. Johnson, who is absent in England); Mr. James Hutton, Treasurer, and Messrs. G. W. Simpson and S. C. Fatt, Auditors. Dr. Davidson was appointed Church Advocate.

The Standing Committees were then appointed, after which the Bishop delivered his annual charge, from which we make the following extracts:

"I have, through God's mercy, been enabled to make my usual visitation of the Diocese, having visited exactly one hundred parishes, missions and stations, exclusive of the city churches; twelve priests and eight deacons have been ordained; three churches, three burying grounds and one font consecrated; 228 men and 357 women have been confirmed. There still seems to be a doubt in some minds whether or no the Bishop should be received in response to his annual notice of visitation, in cases where there are no candidates for confirmation. Allow me to remind you that both my predecessors were severely tried by claims made upon them for annual visitation. It is thought by many that in his effort to overtake the work in one year, Bishop Fulford overtaxed his strength and succumbed to fatigue and anxiety. There is no doubt in my mind that the continual travel proved too much for Bishop Oxendon, and was the immediate cause of his resignation. Learning from his experience, I have made my journeys less laborious than his were, by being, perhaps, less obliging in my arrangements. Instead of going whenever sent for, and in that way travelling two or three times over the same ground, I invite each Deanery to make out an itinerary, and I visit the parishes in turn. But I think every effort should be made to receive me at the time appointed. I ought not to be regarded merely as an officer to administer confirmation. The Bishop is overseer and chief pastor of his Diocese, and he desires to see the working of a parish generally, as well as to enter into friendly and pastoral relations alike with clergy and laity, and it is unfilial not to receive him loyally and gladly, when he intimates his intention to visit the churches.

I have received a communication from the General Secretary of the Domestic and Foreign Missionary Society, requesting me to call your attention to the needs of the Diocese of Algoma and the Dioceses of the Northwest. I think the better way will be to read to you the paper itself, which certainly deserves your attention.

At the same time I have reason to believe that the Bishop of Algoma is dissatisfied with the working of the Board of Domestic and Foreign Missions, and I recommend early application to him for information on this point.

The Girls' Friendly Society seems now to be fairly established and doing good work in the Diocese. I have an excellent report of the year's work from the President, which will be read to you presently, and to which I ask your attention, as I think much good may be done through this instrumentality.

The greater part of His Lordship's lengthy charge related to the affairs of the Montreal Diocesan Theological College, and especially to the application recently made to the Quebec Legislature to grant the degree-conferring power to the said College. The Bishop warmly defended the action taken in this matter, and appealed to the Synod for its endorsement and support. His Lordship said: "The affairs of the Montreal Diocesan Theological College have recently been before the public in connection with the application made by the Governors of the College to the Quebec Legislature for power to confer degrees in divinity. I wish now, as Bishop of Montreal, to speak to you (the representative of the Church in the Diocese of Montreal), in the spirit of a father to his son, counting on your loyalty to me as your father and your Bishop to speak, that is, frankly and earnestly, but in confidence and affection, whether in full agreement on all points or not. It is necessary as a church family, that we should understand one another on a subject of common interest and importance. I desire especially to inform those amongst you who are too young or who have entered the Diocese too recently to have personal knowledge of events which took place here between thirty or forty years ago, about matters which happened both within and without our own body, in order that we may understandingly advise together for the common good; and that you may give me your support where that support is due."

We would like to give this part of the charge in full, so that no injustice should be done; but to do so would occupy much more of our space than we can possibly afford, and as much referred to the history of McGill, Bishop's College and the Montreal Diocesan College—already well known—it may not be necessary.

Referring to the opposition at Quebec, His Lordship said: "But the passage of the bill was opposed by (among others) the Bishops of Quebec and Niagara. In other words, the Bishops of Quebec and Niagara went before the Private Bills committee to thwart the passage of a bill which affected the advancement of the Church in the diocese of Montreal. I was engaged at the time in the annual visitation of the diocese, from which I was summoned to Quebec by urgent messages from the promoters of the bill. I went down most reluctantly to confront my Episcopal brethren before the Private Bills committee—a committee composed of gentlemen whom everyone respects, but who are not of our church. Of course, the Bishops of Quebec and Niagara rose in opposition because, in some way or other, they considered themselves wronged by the promoters of the bill. Now if in Montreal we should be thought to teach doctrines contrary to the teaching of the Church of England, the Bishop of Quebec and Niagara have a proper Court of enquiry before which to cite us. The Legislature at Quebec does not concern itself about Church of England doctrine. We must, therefore, seek elsewhere for the ground of their objections, we are driven to the conclusion that they regard the Bishop of Montreal as wanting in loyalty to the University of Lennoxville. Now let us enquire how the Bishop of Montreal stands in relation to Lennoxville. In the second year of Bishop Oxendon's episcopate, at the time when it was well-known that he had it in mind to found a divinity training college in Montreal, an important deputation from Bishop's College, Lennoxville, waited on the synod, and addressed