

what it ought to be, and then went away into the vastness of infinity, while the hard and selfish ages closed around, and, with their long course of war and crime, of ambition and pride of power, of misery and death, buried from sight all that might seem to impart to life any higher meaning than that of bondage to inexorable necessity and the relentless processes of natural evolution. The Resurrection made such a result impossible. It assures the world of an ever living, ever present Christ. His life, that life He lived during the time of His visible presence on earth, becomes a constant reality, its power abides in all who being made members of Christ in Baptism, are ever striving to conform themselves to Him in all respects. Thus as He rose superior to all the ills of life, both spiritual and temporal, to temptation, to disappointment, to wrongs of foes and treachery of friends, to want and suffering, to agony of pain in mind and body, so those who are partakers of His life, possess the secret of His triumph. In many lives both of the saints whose names have glorified the annals of the Church throughout her history, and of those multitudes of humble Christians in all ranks of life, whose names have remained unknown, but who shall one day shine as the stars of heaven, this unearthly force and strength have been manifested. In the power of Christ and His Resurrection they have conquered all the ills of life and have been exalted to sit with Him in heavenly places. Death has lost its terrors since we know that we are one with Him over whom death has no power. As He is so are we in this world, as He is so shall we be, when He that raised up Jesus from the dead shall also quicken our mortal bodies by His spirit which dwelleth in us.—*The Living Church.*

### Contemporary Church Opinion.

*The English Churchman & St. James Chronicle, London:*

The Pope is losing no time in completing his plans for the supercession of the Established Church in Wales. While our English Government are bent on a policy of ecclesiastical demolition, the astute ruler of the Vatican is busily engaged in completing his Church organization, so as to be ready to occupy the field as soon as the Protestant forces are withdrawn. Thus news from Rome states that "A Papal Brief has been placed in the hands of Cardinal Vaughan, constituting 11 of the Welsh counties an Apostolic Vicariate. Glamorganshire has been excluded (for reasons, it is stated, affecting the religious interests of the country), and will be included in the diocese of Newport, together with Herefordshire and Monmouthshire; Cheshire and Shropshire forming, henceforth, the diocese of Shrewsbury. At the meeting of the Bishops, at the Provincial Synod of Westminster, in 'Low' week, three names will be submitted to the Sovereign Pontiff for selection of a Bishop for the Welsh See."

*Church Bells, London, Eng.:*

A MATTER OF ECCLESIASTICAL ORDER.—An endeavour is being made in the Diocese of Ontario to start an agitation, in consequence of the refusal of the Archbishop of Ontario to accept as a candidate for Holy Orders a student who proposes to enter Wycliffe College, Toronto. The Archbishop seems to have acted very justly and kindly in the matter, and the attempt which is being made by some Evangelical Churchmen of extreme views to represent the course which he has taken as an attack on Evangelical views is as ungenerous as it is unjust. His Grace has stated that the candidate 'seemed to know little or nothing of theology, and to need beginning with the very groundwork; and, as he told me that he could not afford to take a theological course, I could do

nothing. If he will take a full course of divinity in either Trinity College, Toronto, or at Lennoxville College, I will accept him as a candidate for Holy Orders, and should he go to Lennoxville I can give him a nomination which will secure him free tuition.' In reply to this the Archbishop was curtly informed that the young man had 'decided' to go to Wycliffe College. His Grace's reply was that he could not admit him to the examination for Holy Orders under any other conditions than those he had laid down. No hardship is thereby inflicted upon the would-be candidate, as, if he persists in his determination, he could easily get another Bishop to admit him to the examination for Deacon's orders. The agitation is, in short, merely an attempt to put pressure on the Archbishop to accept the young man on his own terms and not on those prescribed by his Grace. If the candidate wishes to be admitted to Holy Orders by the Archbishop, it is plainly his duty to fulfil his Grace's requirements. He has clearly no possible right to decide what course he will take, and then to demand ordination as a matter of course.

*Church Bells, London, Eng.:*

It has been said of Christianity that one great secret of its appeal to the world, of its universality, lies in its infinite tenderness of concern for the sick and sorrowful. So many among us, in one sense or another, are for so large a part of our lives sick and sorrowful, and though this view of the potency of Christ's message may be dwelt upon too exclusively, the truth that lies in it cannot be denied. Certainly it is a proof of this position that no hymns are more touching and popular than those which are appropriate to the penitential season of Lent, and to that most solemn week which is devoted to the commemoration of our Lord's Passion. To a certain school of Churchmen it has sometimes seemed that any specific dwelling upon the physical side of that Passion is degrading to the spirituality of religion and tends to mere morbidity. That one could bring forward examples of this is not to be questioned, and some of the devotions—for instance, say, to our Lord's wounds, like some of the ghastly representations of our Lord on the Cross—cannot be too straitly condemned. Yet the physical side of the Passion must by no means be ignored or made little of, for the physical side of our nature is an ever-present fact, and that the Son of Man, Who was incarnate for our salvation, thoroughly shared in it is not the least part of that appeal which He makes to us to come unto Him, as One Who has been tempted in all things like ourselves, and knows by actual experience the whole range of human life.

*The Living Church, Chicago:*

In 1791 the great English Roman Catholic Relief Act was mainly brought about by a protestation on the part of the Roman Catholics of England to the effect that they "acknowledge no infallibility in the Pope," together with declarations that their Church had no power to injure Protestants, and that no ecclesiastical power could in any way affect or interfere with the independence, sovereignty, laws, constitution, or government of the realm. This protestation was deposited in the British Museum to be preserved there as a lasting monument of the political and moral integrity of the Roman Church in England. In 1875 Cardinal Manning declared "that the infallibility of the Pope was a doctrine of the Divine Faith before the Council of the Vatican was held, and that the Vatican decrees have in no jot or tittle changed either the obligations or the conditions of civil allegiance." Again, Keenan's catechism, widely circulated in the United States and sanctioned by high episcopal imprimatur, declared that the assertion that Papal infallibility was a doctrine of the Roman Catholic Church was a Pro-

testant slander. After the Vatican Council this catechism was necessarily withdrawn or altered. These are illustrations of the "unchangeable" character of the Roman Catholic Church.

### New Zealand Church News.

The Most Rev. Dr. Cowie, Bishop of Auckland, N.Z., has been elected to the Primacy of the ecclesiastical Province of New Zealand. Dr. Cowie was consecrated second Bishop of Auckland in 1869, and has gained a large experience in the work of the New Zealand Church.

The General Synod of the Province of New Zealand opened its 13th session in Nelson on the 31st of January last past under the Presidency of the Bishop of Auckland as acting Primate. All of the seven Bishops of the Province were present. Of these not less than four took their seats for the first time on the Episcopal Bench. They were the Bishops of Nelson, Wellington, Waiapu and Melanesia. The Bishop of Salisbury, England, was also present at the Synod and invited to a seat with the Bishops.

The first action of the Synod after being duly constituted was the election of a Primate. The manner of election differs very considerably from that of our Canadian dioceses. The voting was by ballot and Bishops, Clergy and Laity took part in it, and for the election more than one half of the votes of each order of the members of the Synod was necessary.

The Synod also discussed a resolution in favor of granting to women the right of voting at parish meetings, and it was argued that as she had the political franchise she should be ecclesiastically enfranchised too. Sir John Hall argued strongly in favor of the resolution on the ground that women do actually take the most prominent part in Church work in all respects save that of voting. The Synod, however, declined to assent to the proposition by a considerable majority.

Another resolution which created some discussion was one aiming at the formation of a Patriarchate for the Anglican communion, and suggesting the consideration of the question at the next Lambeth Conference. After some discussion the resolution (introduced by the Dean of Christchurch) was withdrawn, but in the course of the discussion the Bishop of Salisbury, who was present, was appealed to, and he is reported in the *New Zealand Church News* to have made two statements which are worthy of consideration: 1. "There was," he thought, "a little danger of the Colonial churches becoming too conscious of their independence, but he was glad to feel that they would not enter upon any course of action that would be likely to cause separation." 2. "Regarding the autonomous appointment of Archbishops, etc., there was one point the English Bishops would not like, and that was to see Archbishops from ecclesiastical provinces which did not contain the number of clergy held in their own Sees taking precedence over them in rank."

The question of Religious Education also engaged the attention of the Provincial Synod, and the following resolution was adopted after considerable discussion: "That this Synod is of the opinion that it is desirable that the Education Act should be so amended as to contain a provision for imparting religious instruction by the teachers in public schools on the model of the London School Board generally, with the use of the Bible text book known as the Irish National Book of Scriptural Lessons, and with a Conscience clause." In the course of the debate it was stated by the mover of the resolution, Archdeacon Harper, that the Bishop of Christchurch had sent out circulars to all the clergy of all denominations in New Zealand, and 287 replies favorable to the resolution in effect had been received, and only 15 adverse,