

being made subject unto Him. And "this Man, because He continueth ever, hath an unchangeable priesthood." "He ever liveth to make intercession for us; His intercession belongs to His priestly functions. It rests on His atoning sacrifice; and makes that blessed work performed on earth for the sins of men, still actively and really available before the Father in heaven. Our High Priest is not content merely in silence to await the effect of His satisfaction; but, without any derogation of His Majesty, effectively presents His merits to the Father, and secures to His followers all the benefits of His atoning sacrifice. In whatever manner our High Priest may perform this function of His mediatorial office, it must include substantial petitions on our behalf, in order to illustrate the holiness and majesty of the Father, and the wisdom and grace of the Son. The ends of Christ's intercession are, the preservation of His followers from falling back to the world; deliverance from the guilt, condemnation, slavery, and punishment of sin; with a reception into a world of purity and glory—that is, the perfect reconciliation of the sinner to God.

MEETING OF THE NORTHERN CONVOCATION.

THE Bishop of Manchester's resolution in favour of substituting a new and distinct Ornaments' Rubric for that in the Book of Common Prayer was carried unanimously in the Upper House. The Archbishop of York, and the Bishops of Durham, Carlisle, Manchester, Sodor and Man voting for it. In the Lower House twenty-six members voted for the motion, and twenty-eight against it.

The Rev. G. Body presented a petition from one hundred and twenty-eight clergy of the diocese of York, praying that the Ornaments' Rubric might not be removed, that courts of unquestionable authority might be appointed, and that in the meanwhile prosecution for ritual might be suspended.

A considerable discussion in the entire convocation was carried on in reference to a bill prepared by Mr. Albert Grey, Mr. E. Stafford Howard, Mr. Stewart Wortley, Mr. Marriott and Mr. Pulley in regard to the establishment of Parochial Church boards. A motion was submitted to the whole House protesting against the measure, and a couple of amendments were proposed. That by Archdeacon Prest was carried unanimously:—"That this Convocation, fully acknowledging and appreciating the co-operation of the laity, is of opinion that the Church Boards Bill, introduced by Mr. Albert Grey, would in its present form tend to embarrass the work of the Church, by placing the control of parochial affairs in the hands of parishioners who might have no real interest in the spiritual welfare of the Church?"

On the Opium question Dean Howson, of Chester, brought forward the motion to which we have already alluded. It was carried in its original form.—"That, in the opinion of this house, the opium trade as now carried on between India and China, is opposed alike to Christian and international morality, is instrumental in effecting the physical and moral degradation of multitudes of Chinese, and is a hindrance both to legitimate commerce and to the spread of Christianity." The feeling expressed on the subject by various members of the Convocation was very strong. It was stated by the Bishop of Carlisle that Mr. Gladstone had

admitted that the origin of the opium traffic was disgraceful to England.

(To be Continued.)

GENERAL SYNOD OF THE CHURCH IN IRELAND.

THE Annual Session was opened on Tuesday the 26th ultimo. Divine Service was first held in the two cathedrals; after which the members assembled in the Synod Hall, Christ Church place, when the chair was taken by the Lord Primate. A resolution was carried expressing the deep sense of the Synod of the loss sustained by the Queen and country in the death of so trusty a counsellor and so distinguished a statesman as the Earl of Beaconsfield. The Report of the Representative body was taken into consideration on Thursday. From this it appears that on the 1st of January there was in the hands of the Representative body the sum of £7,032,527; which sum includes among a number of items: Balance of commutation money from Church Temporalities Commissioners £2,655,625; contributions during eleven years £2,295,622; composition of annuitants £1,482,782. From these sums have been appropriated, besides other things: Annuitants £2,655,625; parochial sustentation £3,235,458; episcopal sustentation £322,529.

From this statement it appears that, as regards parochial sustentation, a capital sum has been provided in the way of permanent endowment, yielding an income of about £130,000 a year; while the annual assessments, payable by the several parishes, amount to nearly £136,000; making a total of £266,000. But as about £18,000 is paid "annually" out of endowment to make up assessment, the net total at present provided for clerical sustentation is £248,000 a year. Provision will be required in future for 1,140 incumbents and 230 curates. Assuming an average of £120 for the latter, they will absorb £24,360 of the above sum of £248,000; leaving for the payment of incumbents £223,640, or an average of £196 a year for each.

For episcopal sustentation there is secured the sum of £322,529, yielding £12,901 a year. To this must be added £24,909, the amount of the commutation balance of bishops deceased since 1871, and £50,000 which will be available for the see of Derry. But to provide £1,500 a year for each of the twelve bishops—with £1,000 a year additional for the Archbishops of Armagh and Dublin, and £500 and £400 additional for the Bishops of Derry and Cork respectively—will require £517,500; so that £120,062 are still wanting to make provision for the future bishops of the Church.

Attention was called both in the Report and in subsequent meetings of the Synod to the urgent need which exists for making provision for those parishes whose incumbents shall become incapacitated by sickness or age; and the advantage of having a good service fund, to reward meritorious clergymen holding poor preferments, who have no chance of promotion under the present system of patronage, and who are perhaps more usefully employed in their present cures than if they were transferred to more laborious or more prominent positions.

Judge Longfield, at one of the sittings, called attention to the "gradual diminution in the subscriptions to the Church," not entirely to be accounted for by the pressure of the present times,

because the falling off began about six years ago, and had gradually increased, until now the subscriptions, donations, and legacies, given to the Church were £100,000 less than they were six years ago. In reference to the funds available for the future endowment of the Church, he said that, "There was about £1,400,000 steadily in bank, arising from composition. He made a computation founded on the value of the annuities now, and what they would leave them on the Government tables, taking interest at four per cent, and found upon the estimate that there would be more than £900,000 left. That, with accumulations of interest added to the composition balances, would give a sum of three millions. For that sum they were indebted in a great measure to the loyalty of the clergy, who heartily threw in their lot with the Church; and something also was due to his *coadjutors* in the Representative body, for the manner in which they had managed the funds. At all events the Church was he thought well assured of three millions sterling."

The following resolution was put and carried:— "That the Representative body recommend the General Synod to authorize the appropriation of a sum of £25,000 to form the nucleus of a fund, the interest of which shall be used for the purpose of meeting,—by providing curates, by superannuation, or otherwise,—the case of clergymen who may become disabled by age or infirmity for the due discharge of their ministerial duties."

THE LOVE OF THE DEAD.—To have laid a strong affection down among the dead may be a great sorrow, but is not a real misfortune. Whatever one's aftergoings may be, there is a deposit for the future life, a stake in the better country, a part of the heart which the grave keeps holy, in spite of the "evil that is in the world." The living may change to us, but through all times and fortunes the dead remain the same to our memories and our love. The child taken from us long ago is still the innocent lamb that was not for our folding. The early lost friend or lover is still the blessed of our youth, a hope not to be withered, a promise not to be broken, a possession wherein there is no disappointment.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

THE FATHERS ON BIBLE-READING.

XXXIX. Let us now briefly examine the witness of the ancient Church. And it is to be remembered, at the outset, that it was to the full as much vexed by manifold sects and heresies, often appealing to the Bible, as modern Christianity, perhaps even more so, and therefore the same reason might have been pleaded then as is urged by the Roman Church now for keeping the Bible a sealed book. It will not be necessary to make many quotations, as those given shall be honestly average samples:

a. In that august relic of primitive Christianity, the Liturgy of St. James, the following rubric occurs, whose great antiquity is attested by the absence of special reference to a collected New Testament:—"Then are read consecutively (or at much length, *dicendikotata*) the sacred oracles of the Old Testament and the Prophets; and the Incarnation of the Son of God, His sufferings and resurrection from the dead, His ascension into heaven, and His second coming with glory are set forth. And this is done every day in the holy and divine service."

b. "On the day called Sunday . . . the memories of the Apostles and the writings of the Prophets are read, so long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things."—(St. Justin Mart. "Apol." i. 67.)