

The Bishop of London has shewn a determination to resist the progress of "extreme ritualism" in his diocese. He declined to proceed with the consecration of the new Church of St. Michael and all angels, Shoreditch, until certain things, to which he objected, had been removed. These were large bunches of flowers over the communion-table, an oaken cross in the vestry, the richly-embroidered and coloured stoles worn by the Clergy, and a sketch in charcoal over the communion-table of the Crucifixion with a Madonna on either side. The incumbent having complied with the Bishop's directions, consecration was performed in the usual manner. The transaction is viewed in very different lights, by the various periodicals, both secular and religious, but we think all must unite in regretting that the state of the law is such as to admit a shadow of doubt as to the propriety or impropriety of the course adopted by the Bishop, or by the Incumbent.

The Rev. R. Payne Smith, M. A. has been appointed to succeed Dr. Jacobson as Regius Professor of Divinity at Oxford. Mr. Smith graduated in 1841 with second-class honours, and obtained scholarships for proficiency in Sanscrit and Hebrew. He was for some years Head-Master of Kensington Grammar-School and at the time of his appointment was Under-Librarian of the Bodleian. He has distinguished himself as an Oriental Scholar, has edited and translated several Syriac works, has made a valuable addition to modern theology in his *Messianic Interpretation of the Prophecies of Isaiah*, and is at present engaged on a commentary on Jeremiah.

The Servian Church, a branch of the Eastern or Greek Church, has agreed to recognize the Anglican Church, and to admit to communion any traveller, whether Clergyman or Layman, of the Anglican Church, who shall bring with him letters commendatory. Our readers are no doubt aware that the Greek Church rejects many of the errors of the Church of Rome, and refuses to hold intercourse with it. Hitherto it has refused to acknowledge our branch of the Church. Perhaps the action of the Servian Church referred to above may be a prelude to brighter days, when every obstacle both of doctrine and of discipline may be removed, and full and free intercourse be established between us on a sound basis.

From Rome we learn that the Pope and the Franciscans are at open war. The quarrel originated in a claim made by the latter to a large convent at Rome, which had been made a general convent by a papal brief. The monks laid the blame of this act on the Father-General and drew up a petition to the Pope, complaining of the infringement of their rights and asking for redress. The only reply vouchsafed to them by the Pope was the following, written on the margin of their petition: "Friars, the punishments which God has sent to you are not enough. You are no wiser, O Friars, Friars." The Franciscans indignantly sent another address to the Pope, beginning with: "Most Holy Father, are not the punishments enough which God hath sent you? You have lost your kingdom twice already, and yet you are no wiser, O Most Blessed Father, O Most Blessed Father." For this act, several of the leaders were arrested, and sent to distant monasteries, and other measures have been taken to put down the excitement, but they have met with little success, and expression is openly given to sentiments advising a reconciliation with the kingdom of Italy and an entire re-organization of the Roman government.

We have accounts of the third (triennial) session of the General Synod of New Zealand at Christ Church, Canterbury. There were present the Bishops of New Zealand, Wellington, Waiapu, Christchurch and Melanesia, together with about thirty clerical and lay members, representing the five dioceses. The details of its proceedings are not as full as we could desire, but we are informed that