foundation of the house of the Lord was laid. But many of the priests and Levites, and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off." The right reverend prelate, after some remarks upon the great joy and mourning in which the foundations of the temple were laid, said that of a similar character were their present services in that beautiful temple. They closed on that day their third jubilee, and they offered up to God with contrite thankfulness the services of those three half-centuries which had elapsed since the establishment of the Society, together with the efforts of that year's jubilee. While they looked upon their work they could hardly fail to be impressed with its poverty and imperfection, and yet for its extent and blessedness songs of praise might well mingle with their tears. The present was a proper time to mark some of the imperfections that had marked the success of the work they had in hand. The imperfections of their own religious character had kept them back in this great work of God. Secularity, unbelief in the real spiritual character of the Church in which they served, a low estimate of the power of the Cross of Christ, a low sense of the indwelling of the Holy Ghost in Christ's regenerated people, too much self-love, and too little readiness to spend and be spent for Christ's sake—these things endangered the missionary work, and marred and blemished what they offered up to God. How scanty had been their services when compared with the work of the jubilee, and the infinite mercies they had received! If they turned to those great martyrs for the Church who lived three centuries ago, and could suppose them to be told that in 300 years their fellow-countrymen should people North America, filling it with their language and its institutions, that Africa should be similarly penetrated with their spirit, that they should possess and rule over the vast plains of Australia, that the ships of England's merchant princes should be wafted over every wave—if all this could have been told to those glorious martyrs, what would they undoubtedly have expected as the consummation of so wonderful a position! They would have said doubtless that God had freed them from a corrupt Church, had given them back His word in their own tongue, and faith in its primitive simplicity, that through this wonderful increase of dominion their revived Church might become the mightiest instrument in His hand to spread His everlasting truth throughout the world. How reasonable—how frustrated an expectation! for, compared with such an anticipation, how scanty their work had been. Little, indeed, had been effected against the great mass of evil which prevailed on every side. In the next place, how late were their services. Their enforced severance from Western Christendom tended grievously to foster England's insular exclusiveness, and to turn the attention of its people away from foreign labours. They had to guard their very existence as a Church against a vigilant and bitter enemy. Even to the present day that evil had not been entirely removed, for united action was prevented by dissent and unbelief, that twofold plague by which the Church was assailed. And then, further, when three half centuries ago they did, through that Society, begin the work too long delayed, how incomplete and unfaithful were their exertions. The organisation of the Church of Christ was not a mere accident, but a divine condition; it followed, therefore, as a matter of course, that all their missionary exertions must be carried on according to that organisation. There must be no choosing one part of Christ's divinely-appointed organisation and rejecting another—no asserting that Bishops were necessary to rule the Church at home, but that Presbyters were quite sufficient for foreign work. They had sent to the colonies many faithful pastors, who laboured in an evil day as men set singly to the work could labour—men whose names were revered, whose memory was honoured, whose graves were visited in the far-off lands in which they laboured—and yet one after another entered upon his rest without having founded a native Church, because England so faithlessly refused to America the episcopate to which she was entitled. Thus they preached Christianity as a philosophy, instead of practically, as a Church. In Southern India, where, too, unfortunately, Christianity had been preached as a philosophy, they had seen it fade away with the influence of its earliest teachers, instead of reproducing itself when they were taken to their rest, by its own inherent vitality and gifts of living grace. And then, to note but one mark of imperfection and instrument of weakness, how did their services lack the great grace of unity?—that grace with which, in the word of God, and in the experience of the Church, any success in the Evangelisation of the world had always been connected. Nothing had so much weakened their unity and interfered with their success as their miserable divisions. They had gifts enough to do some great work, if, instead of being divided, they were to combine; if, amongst their own body, section did not part section in extending the work of God in the world. If these things were not so, how much could they not do for God and for their country!—how successfully might they propagate Christian truth if they encouraged amongst themselves true brotherly union and concord. But notwithstanding these drawbacks, there were many things which afforded ground for rejoicing. It was no light thing to have planted the Church in North America;—it was no light thing that England's colonization should be carried on in connexion with the blessings of the Church of God. Further, long as it was after the Church was extended in the colonies that colonial Bishoprics were established, they had now made a good beginning, and had commenced God's work in His own way. During the year of Jubilee, £1000 a-week had been added to the funds of the society; three new colonial Sees had been established during the year; and support had been afforded to colleges, in which native clergy might be trained to minister to their brethren. Let them not doubt, therefore, that marks of unity were appearing and increasing amongst them. Never had our reformed church, since its separation from Western Christendom, seen such a blessed sight as God had given them that day. Was it not wiping off one stain from the Church to which the finger of triumphant scorn had pointed? Surely on that day God had taken away a heavy reproach from them, for they were now in communion with the holy Church throughout all the world. Around the altar-to-day were Bishops from every quarter of the globe; their voices had been heard mingling with the services. Amongst them were chief pastors of that long-persecuted branch of Christ's holy Catholic Church, who ministered its word and sacrament to a chosen company whom God had kept in the Apostles' fellowship in our Northern Britain. Amongst them, also, were two who had spent their strength in setting up Christ's kingdom in distant India, and one whose apostolic chair and apostolic labours had been set up and acknowledged by law in extremest Africa. Then, again, they had with them from the other side of the Atlantic, in full communion with themselves, ministering with them before the Lord, Bishops and Presbyters of that daughter church, which, having spread her rule through the wide extent of North America was gathering in souls on every side, and sending forth Apostolic labourers even to Africa and China. Surely, then, in this prosperity of the daughter Church there was special comfort for them in their sad but necessary separation from the company of Christ's faithful people in so many lands. There was, in this, matter for future guidance as well as present duty. These blessings must not only be received with thankfulness, but they must be used with diligence; they were not only great mercies, but startling calls of duty. The presence among them that day of Bishops from India and South Africa recalled to their minds those early ties of which they read in the Acts of the Apostles, of men who, having hazarded their lives in the cause of Christ, came back to Jerusalem, and being received of the Apostle and Elders, declared all those things which God had done by them. He would implore all those who heard him that day to pray and strive earnestly for the restoration of the visible unity of the Church of Christ throughout the world. They had much to do to perfect that restoration. There were still many external hindrances, lingering badges of past jealousies and separations. But let all these be forgotten. God had that day brought them together from every quarter of the Globe to aid in getting rid of these difference—to teach them to depend upon each other, to supply each other's wants, and to kindle each other's love. From that glorious Temple, as from the Upper Chamber of old, men might go forth filled with the Holy Ghost, to the East and the West, the North and the South, to Africa, to America, to Scotland, bearing Christ's commission in its certainty, Christ's message in its simplicity, Christ's Sacraments in their purity, and Christ's Church in its integrity. The right Rev. Prelate concluded by the expression of a hope that there were encouraging signs of ushering in of Messiah's long expected coming. The sum of £426 was collected at the Offertory in the following monies:—Cheques, £16 0s. 6d.; notes, £65; sovereigns and half-sovereigns, £235 10s.; crowns, £1 10s.; half-crowns, £61 5s.; florins and shillings, £35 15s.; sixpences, £8.; groats, threepennies, and copper, £3. Offertory of S. Nicholas, Chiselhurst, £13 6s. 9d. included in the above amounts. The Holy Sacrament was administered to the very large number of upwards of 800 communicants.

In the evening the service was performed at the parish church of St James, Westminster. Prayers were read by the Rev. J. Jackson, M. A., Canon of Bristol, and Rector. The sermon was preached by Dr Delancy Bishop of Western New York, instead of by Dr. Wainwright as originally announced. The Bishop was habited in similar robes to the English Episcopacy. His delivery was fervid and impressive, accompanied by occasional but not intrusive action. The Right Rev. Prelate selected for his text the 11th verse of the 1st chapter of the prophet Malachi:—"For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering, for my name shall be great among the heathen saith the Lord of hosts." The Bishop said he had been somewhat suddenly called upon to deliver the last exhortation in connection with the jubilee. He had nothing to add in the way of novelty to aid the missionary work. In conjunction with his brother of Michigan, he had come from America to express his heartfelt sympathy in the proceedings of the Society, and to mingle his prayers with theirs, and to offer up united thanksgiving to God for mercies already bestowed, and to supplicate his continued interposition. He then proceeded with an eloquent exposition of the portion of prophecy which he had selected for his text.

SOCIETY FOR THE REVIVAL OF CONVOCATION.

The annual general meeting of the Society for the Revival of Convocation was held on Wednesday last, at Crosby Hall, the Rev. Prebendary Clark in the chair. The report stated that the organization of the Society had been so far completed that the whole of the Dioceses were now represented in its Council, and explained the arrangements proposed for the local action of the Society's Executive in the Northern Provinces. After recapitulating the proceedings of the Society in regard to the petitions presented to the Convocation at its meeting in February last, the report adverted to the approaching election of a new Convocation, and to the measures taken to obtain greater regularity than had hitherto prevailed in convening the Clergy entitled to vote. The importance of securing the election of fit and proper persons to serve as Proctors in the new Convocation was dwelt on, but on this point, it was observed, the Society felt precluded from going beyond the mere suggestion that measures for this purpose should be taken in the different localities, lest it should lay itself open to the imputation of improper interference. It was also stated that the existence of the Society, its rules, and the list of its Council had been brought under the notice of all the Bishops, both at home and in the Colonial dioceses, and of all the members of the two Convocations of Canterbury and York, the Society being determined to conduct its affairs with the strictest regard to the deference due to the Ecclesiastical authorities, and that while no expression of disfavor or disapprobation had reached the Council, they had been cheered by the language of encouragement and approbation from more than one quarter. The report announced the intention of the Council to promote the presentation of petitions to the next Convocation at its first meeting, and the preparation by a sub-Committee of a digest of information obtained from several dioceses respecting the law and practice touching the election of Proctors. After some further details, relative to the operations of the Society, and more especially to the establishment of a distinct Tract fund for the publication and circulation of Tracts on the subject of synodical action, the report thus concluded:—

"In conclusion the Council desire to commend the cause of the Society, which is none other than the cause of the Church herself, not only to the liberality and the activity, but to the prayers of its members and of Churchmen generally, in reliance on the mercy and grace of Him the promise of Whose presence by His Holy Spirit is the chief source of strength and the sole ground of confidence, as in every other Christian work and endeavour, so especially in the prosecution of the great object at which the Society aims, the free and efficient action of the Church in her corporate capacity, in synodal assemblies, convened, after the example of the Apostles, under the control and guidance, specially invoked for that purpose, of God the Holy Ghost."

The report having been adopted, a number of resolutions were passed, the more important of which were the following:—

"That this meeting cordially approves of the measures taken by the Council for the organization of the Society, and more especially for the judicious manner in which it is proposed to extend the Society's operations in the Northern Province.

"That this meeting thankfully acknowledges the progress which has been made in furtherance of the Society's object, especially by the presentation of petitions to Convocation at its last meeeting; that this meeting is of opinion that petitions should again be presented to the Convocations of the two Provinces; and that the Council be requested forthwith to prepare and circulate a form for the same.

"That this meeting recognizes the importance of providing for the regularity of the approaching election of Proctors, and for the return of proper persons to represent the Clergy, and recommends the members of the Society to use their best endeavours in furtherance of both these objects in their several localities."

The meeting was addressed by the Rev. Canon Trevor, J. Hughes, Esq., the Rev. W. Pound, the Rev. T. Collins, Mr. Serjeant Merewether, the Rev. G. D. Wheeler, the Rev. J. Bandinel, the Rev. Dr. Biber, D. Read, Esq., the Rev. F. Merewether, the Rev. J. W. Buckley, the Rev. E. F. Arney, H. Hoare, Esq, G. B. Hughes, Esq., the Rev. Dr. Bevan, of Toronto, and the Rev. T. P. Wright. In the course of the discussion the importance of preserving the Union between Church and State was forcibly dwelt upon by several of the speakers, and the revival of the synodal action of the Church pointed out as the most effectual means of preventing the danger of disruption which might ensue if the evils consequent upon the suspension of the functions of Convocation were to remain unredressed by a competent Church authority,—a sentiment which was received with the most hearty expressions of sympathy by the meeting.

THE NATIONAL SOCIETY'S MEETING AND CHURCH SYNODS.

(To the Editor of the Morning Chronicle.)

SIR—I take an early opportunity of showing that the results which have arisen from the late endeavours to bring the educational differences to some issue are not confined to the meeting of the 10th of June, and to its effect upon the future administration of the Society.

The affirmation of the integrity of the Society's charter, as opposed to the expediency of its violation, and the admission on the part of the Privy Council that the Church has a rightful authority over the teachers and books in her own schools, will greatly assist in opening out the way for the Church to exercise her educational function through the medium of her own synods.

The great problem of educating the people cannot be solved so long as Church synods are in abeyance—a problem confessedly beyond the wit of statesmen or the genius of Parliaments. To teach is the divine office of the Church; and as soon as she has gathered herself into one body according to her divine and diocesan constitution, the presence of divine power will be manifest with her in the full accomplishment of her office.

Synods which direct the uniform teaching of the Liturgy and the Catechism in all the Church schools of the diocese (taking care at the same time that the Church Schools are also superior schools for secular purposes) will not now come into collision with the National Society, or throw suspicion upon its administration. When also the Privy Council have yielded the appeal on the subject of books and the qualifications of the masters to the bishop of the diocese, the synod may proceed to the work of educating the masses without a fear of encroaching upon the prerogative of that body.

The door is open and the way prepared for diocesan operations; and if these labours be not at once taken up by diocesan synods on the part of the Church, without doubt some kind of a general State education will be forced by the House of Commons into the Convocations. The measure then passed, as agreed to by the Commons, could scarcely be expected to turn out satisfactory to the bulk of Churchmen. The Convocation will then become the arena of dispute with the State, and all hope of the benefit of synodical action will be at an end. But this evil day cannot occur if the diocesan synods will be up and doing, and show to the nation that they have, or can have, an organization and school accommodation for the children whose parents will consent that they (after a missionary manner, if needful) be trained in the truths of Christ's religion according to the formularies of the Church of England.

I believe it is not easy to find any good and efficient Church school, conducted upon a kind missionary principle, which is not gradually gathering in all the children of its locality, and obtaining the good word of all its neighbours.

Why should the indifference of the clergy, or the suspicions of some laymen, or the tardy and "purple and fine linen" ease of a bishop, delay the Church's blessing upon the people—nay, perhaps, cause the opportunity to be lost—when it will be simply impossible for the Church to contend against an act of Parliament. Such act is already in embryo, and if nothing be done, must shortly have its birth in the Commons; and after the modifications of the House of Lords, possibly the Prime Minister of the day may say to the Canterbury Convocation, "assent to this." If the Minister of the day fears a rejection of his measures by the Church, he of course will not open the door to any debate in the Convocation, and the Church must take what the civil legislature gives.

Surely the proceedings in the House of Commons with respect to the bishops during the last two years will open the eyes of the episcopate to its isolated condition, and cause each bishop to fall back into the bosom of his diocese, and support himself upon its corporate action.

I am prepared to co-operate with Churchmen in any diocese who are firmly resolved to go straight a-head until they have attained a properly constituted Church synod, on condition that everything be done with prudence towards those without, with due respect to those in authority, and with the fullest charity towards all.

The result is certain and unavoidable. Under such treatment in this cause the opposition will dwindle into insignificance, or expose itself by some foolish act to the reprobation of all men.

The bishop, if he is wise, will offer no opposition, *open* or *secret*; for in the first case he must ultimately be overwhelmed in a disgraceful defeat, and in the latter case his conscience will be ill at ease to preside in a synod which he has secretly opposed. A wise bishop will throw himself into the arms of his Church, the centre and the source of blessing to all around him, checking the headstrong and the violent, whilst he countenances the prudent and the charitable.

I entreat all prudent Churchmen to give this subject the fullest consideration, and to direct the attention of all their neighbours to the same, and not to be backward in making the most of the present opportunity. In nine months almost insurmountable difficulties may arise, and hopeless despondency ensue.—Yours faithfully.

W. POUND,

Malton. Inspector of Schools in the Diocese of York.

P.S—My own opinion of the episcopate is, that they are earnestly desirous of the Church's welfare, and that as soon as they see us working in perfect charity towards all, they will have full confidence in in our measures, founded as they are upon correct principle.

BURNING THE BIBLE.—On Thursday some disturbance took place in Exmouth Street, Clerkenwell, in consequence of a Romanist priest being accused by a man with having burnt the Bible of his child, which he had taken from her, and upon seeing him he threatened to give him a charge. A crowd soon collected, who made use of some strong remarks towards the priest, who was obliged to seek protection in a shop, and eventually to obtain the assistance of two policemen, who escorted him away. It is the common practice of the school attached to the Romanist place of worship, Rosamon Street, Clerkenwell, on children bringing Bibles for the manager to take them away.

It is stated as an interesting fact, that of the clergymen of the Anglican Church, at present officiating in Ireland, sixty-four have been either Roman Catholic priests or laymen.

The Bishop of London has refused to licence as a candidate for the Ministry a gentleman who had received a nomination from the Rev. Thomas Dale, vicar of St. Pancras. The ground of rejection is the agreement of the candidate with the views of Mr. Gorham on the subject of Baptism.

NEW CHURCHES.—On Friday an account was printed in a Parliamentary paper, containing an account of the charges and expenses paid by the commissioners for building new churches, from the 25th of March, 1851, to the 25th of March last. The amount of the charges and expenses in the year was £4,337 15s. 7d.

The number of convents in England alone is already 53, and the number of nuns, at a low estimate, somewhere about 1,500.

GREEK CHURCH.

ATHENS, May 17.—The interest of every political question has completely sunk, within the last few days, in Athens, before that excited by a question which is of the highest importance to all the Christian populations of the East, and which will not fail also to act powerfully upon the destiny of Greece, and of her government. It is the religious question, which has just been evoked afresh by the publication of a work which forms the unique subject of attention and discussion at present.

The groundwork of this important question is as follows:—

In 1821, when the independence of Greece was proclaimed, it was found necessary to interrupt the connection between the church of the free State and of Constantinople, which was still under the yoke the Greeks had just shaken off. From that time, therefore, the bishoprics which constituted the new State ceased to consider themselves as dependent upon the Patriarch of Constantinople; and that independence, which already existed in fact, and was at the time indispensably necessary, was also solemnly declared in 1833, when Greece became a kingdom, with the assent of more than forty bishops, who then constituted her church, and was afterwards, in 1843, comprised in the constitutional chart of Greece, of which the 2nd article is as follows:

"Art. 2—The orthodox church of Greece, recognizing Jesus Christ for her head, is dogmatically united to the great church of Christ at Constantinople, and to every other orthodox church maintaining in their integrity, like the other churches, the apostolic and synodical canons, and the other traditions. She depends only upon herself, and exercises, independently of every other church, her sovereign right, and is governed by a synod of bishops."

There remained, however, in many consciences, the doubt whether the church of Greece was not in a false position, being detached from the church of Constantinople by her own act without her emancipation having emanated from the mother church herself, as was the case in 1588 for the church of Russia. Others again asked themselves whether the best interests of the nation were not endangered by the coldness to which such a position must necessarily give rise between the two churches, and which coldness Russia may turn to her own advantage every time she wishes to keep the kingdom of Greece in check, and by the prejudices which it gives rise to between the two halves of the Greek populations,—those who are free, and those still under the Turks. Every one, therefore, desires fervently that the position of the Greek church should be regulated. And to arrive at this consummation, advantage was taken of the circumstance that in 1850 the Patriarch accompanied with great pomp the funeral of the Greek Ambassador at Constantinople, and the government, as an acknowledgment of this favour, sent him the Grand Cross of the Order of the Saviour, with a letter from the Synod of Greece, which was intended to provoke an answer which might be taken as an act of recognition. The Patriarch accepted the decoration, but refused the letter. A regular negociation then commenced. The Greek Synod and the ministry addressed to the Synod of Constantinople a letter, by which they formally demanded the recognition of the ecclesiastical independence of Greece. The Synod of Constantinople, or the Greek church, as it is called in the East, answered by an epistle, which is called in the Greek churches a tomos, in which she did not recognize an independence which had been assumed without her sanction, but by which, according to her conviction that a Greek church can enjoy an administrative independence, provided it proceed from the Greek church independent on certain conditions, the chief of which are as follows:—

"1—That the ecclesiastical authority of Greece shall be a Synod of bishops, taken regularly in turn, and presided over perpetually by the Bishop of Athens. This Synod shall govern the church freely, according to the canons, without the intervention of the secular authority. 2—That the church of Greece shall be provided with the Holy Chrism from that of Constantinople. 3—That the Synod of Greece shall regulate, by a synodical act, conformable to the canons, every thing concerning marriage and divorce, the administra-