

This is the last document in which the Oriental Church has spoken authoritatively; and in it the Papacy is denounced as *the great heresy* of modern times. "What then" write the Patriarchs, "must we conclude succession to the supposed chair of St. Peter? . . . It is easy to see the emptiness and weakness of the attempt by which the Bishop of Rome endeavours to maintain his despotic power." Having declared that the Church was founded on the Rock of the confession of Peter, not on St. Peter, much less on the Pope, they continue, "Yet it is he who moreover appropriates to himself the keys of the kingdom of Heaven; and what kind of use he has made of them is only too manifest from history." Universal monarchy is confronted, challenged and disproved by a living witness; and therefore it is that Rome has made such desperate efforts, as in previous times, so more especially at present, to overthrow that Church by the intrigues of Jesuit Missionaries, and the politico-ecclesiastical influence of French Consuls.

2. The next doctrine which we may name, is that of Purgatory. The whole of this doctrine is entirely rejected by the Greeks, as by us. They know of no such place, any more than did the early Church. On the contrary, they maintain, also with the Fathers of the Church and ourselves, that the souls of the faithful are at rest; that they dwell in the light and peace and refreshment of Paradise, until the final judgement, when they shall be advanced to the bliss of Heaven. While the Roman Church teaches that they are in a state of penal torture, only differing from the sufferings of hell by its duration.

3. In consequence of their rejection of the figment of Purgatory, they likewise, with England, reject the Latin doctrine of the Admission of the Saints to the enjoyment of the Beatific Vision in Heaven previous to the time of the General Resurrection. From this most important result follow with regard to Saint worship—results which the Greeks, in their present state of ignorance, frequently fail to recognize.

4. Another important consequence of the rejection of the doctrine of Purgatory is the rejection of the whole of the Roman doctrine of Indulgences, with the enormous and frightful evils connected with it. Greece never has taught that, by paying a certain sum of money on a certain day, you can get a soul out of torment, and let it loose to mount to Heaven. She never has put up notices, like the Spanish Church, *Hoy se saca anima*, "To-day you can get a soul out." She has never sold pardons. She has never clothed people in Scapulars, which are to save them from Purgatorial torment. She has never been driven into "those very clever, but wholly arbitrary distinctions" between the remission of guilt and eternal punishment, and the remission of temporal punishment on earth and after death. With her an Indulgence means what it always did mean, till Rome corrupted the meaning of the term, viz., a relaxation or shortening of a canonical punishment imposed by the Church on its erring members before their readmission to full communion.

5. The Greek Church, like England, knows nothing of Half-communication. She bestows both the Bread and the Wine on the Laity, according to Christ's command, and the practice of the Primitive Church. Her mode of doing so somewhat differs from our own, as she mixes the two kinds together, and so gives them; but she retains what is essential—the imparting both,—and she denounces the Roman innovation as unwarrantable and un-Christian.

6. Greece, like England, has one Altar in the Church and one daily Liturgy. Rome has many altars and many masses.

7. Rome "reserves the Blessed Sacrament, not for the sick, but to furnish a local bodily presence of Christ dwelling in and sanctifying the building of the Church." Greece knows no such practice, nor the doctrine involved in such a practice; nor does she admit of "all the train of applications and devotions which follow from it, the Visitation of the blessed Sacrament with meditation and adoration before it," &c.

8. The Church of Greece believes in the ancient doctrine of the Real Presence in the Holy Eucharist. Believing this, she was induced by the Western Church to adopt the word Transubstantiation by which to express it, considering it identical in meaning with other words in use, such as "transfiguration," "transmutation," "transclementation." But the Western doctrine of Transubstantiation she does not hold, and has not held. The utmost that can be said is, that it is held by some individuals among her clergy.

9. The Church of Rome introduced the practice of consecrating Azymes in the eleventh century; the Church of Greece consecrates in leavened bread, and condemns the Latin innovation.

10. The Church of Greece rejects the worship of

images; the Church of Rome practices and sanctions it.

11. The Priests and Deacons of the Church of Greece are married. As soon as the Roman practice of the imposition of celibacy began to arise, the Oriental Church protested against it. We find a complaint so early as the Council in Trullo, A.D. 691. Their bishops, however, are taken from monasteries, and are unmarried.

12. In England, where she cannot help it, Rome makes profession of allowing the use of the Holy Scriptures. That this is a false profession, like so many others which Roman apologists make when they do not think that they shall be discovered, every one who has either read her doctrinal books or travelled abroad is aware. Greece, on the other hand, uniformly encourages the circulation and study of God's Word. She has no consciousness, like her Western sister, of there being anything unfriendly to her doctrine and discipline in the Sacred Books, and gladly sanctions their being read, whether in the original languages or in translations. There has never been objection made to their use in Mr. Hill's most useful schools at Athens.

13. Similarly, the Eastern Church approves of and adopts Litanies and Prayers in a "tongue understood by the people," having translated her Church books even into the hated Turkish, for the sake of the edification of her people; while Rome holds stiffly by the Latin Language, "repugnant," as her custom is, "to the Word of God and the practice of the Primitive Church."

14. The principles of Rome, as such, is, and must be, Exclusiveness and Persecution; and her practice is in accordance with the principle whenever she can put it in force. The principle which Greece professes and practices is Toleration.

15. Rome, claiming the two swords of spiritual and temporal power, must necessarily come into conflict with temporal governments, except where the latter make concordats with her for the mutual advantage of the contracting parties, at the expense of a third party. Greece has never thrown herself into antagonism to the temporal power, having scrupulously confined herself to dealings with spiritual matters.

16. The appeal of Greece in matters of doctrine is to holy Scripture and Antiquity. Rome at present speaks with a double tongue. When the ignorance of her adversaries will allow her to do so without conviction, she, too, assumes to appeal to Scripture and to oral or written tradition; and, in order to maintain this claim, she has "interpolated and corrupted the texts of ancient authors, denied or explained away their plain meaning, and given a false colouring to ecclesiastical history."

This she has done with regard to all her innovations; but more especially with reference to the Papal Supremacy; and she is now doing it unblushingly in the case of the doctrine of the Immaculate Conception of St. Mary. But when these dishonest efforts prove unsuccessful, she is driven from her old position, and makes her appeal simply to the voice of the existing Church, made manifest by the decisions of the Pope. At present Rome's theory is unshaken. Sometimes she appeals to the authority of Antiquity; sometimes she professes to disregard it. As time goes on, she must be driven to the theory which is improperly termed that of Development. It ought to be called, "A theory for the justification of Innovations."

If we decided to particularise, we might enumerate many other points of agreement between ourselves and Greece against Rome; but we think that these are sufficient for our purpose. We proceed to the next head:—

(To be Continued)

News Department.

From Papers by Steamer Niagara, Sept. 27.

ENGLAND.

At the annual Synod of the diocese of Argyll and the Isles, a motion, couched in the following terms, was brought forward by the Very Rev. the Dean, seconded by the Rev. G. Shiron, and unanimously approved of, in regard to the Act of Parliament lately passed, which enabled one of their number to hold a cure of souls in the Established Church of England:—

"That the thanks of this Synod be given to the Rt. Rev. A. Ewing, D. D., Bishop of the diocese, for the great and continuous exertions he has made in behalf of the removal of the legal disabilities affecting the clergy ordained in Scotland, resulting (as a first step, it was hoped), in the institution of the Rev. G. Shipton, late of Stornoway, to the incumbency of the parish of Barlow, in the diocese of Lichfield. And also that the

thanks of this Synod be rendered to the Right Rev. the Lord Bishop of Lichfield, for his kind co-operation in the matter."

The 1st. of October, being the commencement of an official half year, is fixed as the date for starting with our army on a peace establishment. We gave last week some particulars of the manner in which the reduction is to be carried out, from which it will be seen that no good soldier will be lost to the country until all men below the old standard height of five feet six inches, all men physically unfitted for service, or whose constitutions are likely to render them hereafter ineffective, and all men of incorrigibly bad character, are got rid of. Exclusive of the corps on the East Indian establishment, our infantry force at home and in the colonies will consist of eighty-two battalions, of about 1,100 men each, and one (the 12th regiment) which will for the present remain as a reserve battalion regiment, of 1,300 rank and file. The *Globe* gives some further details:—"With the exception of six on foreign service, each regiment will be divided into service and depot companies. The service companies will form part of brigades and divisions, as much together as practicable, and the office of this—the divisional part of the army, as we may call it—will be to discharge the duties of an army in the field, commanded and supervised by the general officers, to whose care it would be intrusted if it were sent against an enemy. Divisional and brigade movements, attack and defence of fortifications, operations in conjunction with artillery and cavalry, will all be gone through by them during the greater part of the year. This, indeed, has already commenced at Aldershot. Combined with the instruction in the use of the new rifle, it will thus be seen that the divisional portion of the army will receive a training not dreamed of in former days. Under this new system, should it be required to despatch an army in a few hours from our shores, it will be only necessary to order, we will say, General Knollys' division, or General Spencer's brigade, from Aldershot, and there is the division ready to embark with all its staff and regimental officers, artillery, and land transport, accustomed to work together, and as efficient as anything short of actual warfare can make them."

A court-martial, extending over nine days, has just been held at Portsmouth, disclosing some extraordinary irregularities in the money matters of the 22d regiment during its recent stay in India. In July, 1854, the 22d being stationed at Peshawar, under orders for England, the Paymaster, Captain Barlow, was required by Captain Anderson, who was in command, to show the state of the regimental funds. He confessed himself involved, was relieved of the charge, and placed under arrest. He had, it appears, been long in difficulties, owing money to most—indeed, as far as appears, to all the officers and to all the regimental fund. For a long time Capt. Graham and another officer had been security for him to a bank at Agra for a debt of £1000, which he was slowly liquidating by instalments of £20 a month. The Paymaster had a son-in-law in the regiment, Lieut. Deane, the immediate subject of the present investigation. This young gentleman, as was known in the regiment, had hopes of succeeding his father-in-law, the Colonel having promised his recommendation. He offered at once to do all in his power to make good the Paymaster's default, and accordingly drew up a form of guarantee, binding himself to make good such deficiencies on condition that Capt. Barlow be allowed to leave the regiment on medical certificate for two years, within which time he was to take steps for his retirement from the service. Meanwhile it was found that Capt. Barlow, who on the 28th of the previous month had received a draft from Calcutta to enable him to pay the men for the whole of the month of August, after paying the men in advance for the first half of the month, as is usually done, had made away with the money that he should have kept for the other half. This deficiency alone came to £365. On the Paymaster confessing his insolvency he had been put under arrest, and his books, with the chest, had been transferred to a committee of paymastership, presided over by Captain Anderson. So, on the 16th of August, when the men wanted their pay for the ensuing fortnight, Major Anderson borrowed the money for this purpose from the "canteen fund," and advanced to each officer enough for his men, on the understanding that when they got their own pay they were to replace the canteen money, and eventually be repaid by the new Paymaster. On the face of this transaction it was making the new Paymaster make good the deficiencies of the old, and, that a deficiency of soldiers' pay—that is, of public money. The