

Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protection against any narrowing of the limits which define the membership of our branch of the Catholic Church.—
BISHOP MACLAGAN.

ST. PETER NEVER BISHOP OF ROME.

WE have called the attention of Churchmen, more especially those few who seem disposed, for the sake of peace, to resent any exposures of the false history and false doctrine upon which the claims of the Papacy are based, to the very significant fact that the most keen, determined, persistent and aggressive attacks upon Rome are being made by those papers which are extremely "High." We need not point out, it is a fact as notorious to scholars, as that SHAKESPEARE wrote Hamlet, that the vast body of anti-Papal literature, so well nigh the whole of it indeed that few well read men could name an exception, came to aid the Church from those who are slanderously said to have leanings towards Rome. Possibly, however, there is a sense in which this is true, for the bravest, the most skilful of the foe are those who close with their antagonists, who are set to scale the ramparts, while those who stand at a safe distance are not deemed competent for the struggle. So in this sense those who are reproached as being so near to Rome may turn upon their less brave, less skilful comrades and say with pride, that it were a better, a nobler fate to die fighting under the very walls of the enemy, than to live at a safe distance to sneer at noble deeds of courage, at which cowards can only sneer.

The whole fabric of the Papal system is built up like an inverted pyramid, or a spinning top, upon a small point, that point being the claim of the Bishop of Rome to supremacy over all other Bishops, because St. PETER was the first Bishop of Rome and exercised that supremacy. The following is the way in which the organ of the extreme High Churchmen of England knocks from under the Papacy this small base, and the base being withdrawn the whole superstructure comes toppling over like a spinning top when the peg comes out. The extract is from the *Church Times*, and appears as an answer to a perplexed enquirer;—"The matter becomes simple enough when you remember that the Romans have elected to stake their whole case on these points: that St. PETER was given absolute supremacy and jurisdiction over the whole Church; that he became Bishop of Rome in A.D. 42, sitting there till his martyrdom A.D. 67; that he constituted the Popes his successors in the attributes of infallibility and supremacy; and that the actual Pope is his legitimate heir. But it is absolutely certain from Scripture that St. PETER never was given, and never attempted to exercise, jurisdiction over other Apostles (in fact, he appears thrice as himself under that of St. JAMES); that he had never been in Rome down to A.D. 68, the date of St. PAUL's arrival there, as the Roman Jews then had only heard vague rumours about Christianity (Acts xviii. 22); that he most probably had not been in Rome down to A.D. 66, the date of St. PAUL's Second Epistle to TIMOTHY, as there is no mention of him there, though the circumstances require it, if a fact; there is no hint or suggestion of St. PETER's being Bishop of Rome, save in one heretical and repudiated work (the

"Clementines"), till two hundred years after the asserted fact; no scrap of evidence ever has been adduced to show that St. PETER either could or did transmit any special power he may have had; and, finally, there have been so many breaks and irregularities in the Roman succession, that the title, if it ever existed, was destroyed centuries ago.

EXTREMES MEET.

NO two men in the Church at home are wider apart in certain matters, than Bishop RYLE and our old and beloved friend, the Rev. GEORGE BODY, Canon-Missioner of Durham. They might, without straining the facts, each be said to represent the opposite poles of the Church. Yet when they come together to discuss such a practical question as the necessity for increasing evangelistic agencies in order to overtake the work of the Church, these men, the alpha of Evangelicalism, and the omega of Catholic zeal, meet and find that they are of one mind and of one heart, seeing eye to eye, all minor differences being fused in the passion fire of zeal for souls.

The question of extending the diaconate being the subject under debate at Convocation, the Bishop of LIVERPOOL said he was perfectly satisfied that unless some further means of evangelization for large and overgrown parishes were provided, the prospects for the Church of England were most perilous. Increased lay agency was the great want of the Church at the present day, but there were many difficulties in the way of carrying out of the proposal which Canon JACKSON had brought forward. If the report of the committee were adopted there would, it appeared to him, be two classes of ordained men under the same name, both called deacons, and the greater part of the laity would see no great difference between them. He doubted, as other speakers had done, whether any large number of persons would be ready to become permanent deacons, for in Liverpool he failed to see any great number of persons who were likely to do so. Men were so closely engaged with their work or business that the time they had to give to purely Church work would be very little. Great difficulties, would also, he thought, arise from the working together of the two classes of deacons, who, he was afraid, would not always work together in perfect harmony. There might also be great jealousy excited in the minds of the people from that cause, for the permanent deacon might be a more popular preacher than the man who hailed from Oxford or Cambridge. In addition, there would be great difficulty in the matter of ordination, for there might have to be one standard for the permanent deacons, and another for the other class of deacons. Would they not also find that in creating such a class of deacons they would be creating men who, at the end of five or six years, would wish for something else, and who, finding that they could not go up higher in the Church of England and become ordained priests, would be apt to start places of worship of their own? Such a thing might happen, and they might create a large number of dissenting ministers by establishing a different class of deacons. He would rather multiply the number of ordinary deacons, and encourage men from the Universities to enter the Church, than vote for the resolution. After briefly referring to the mission which Mr. MOODY is at present conducting in Liverpool, the Bishop concluded by saying he wished the Church could find some means of secu-

ring the services of lay evangelists, for he believed the work of the Church of England would greatly be promoted by such means.

Canon BODY, in supporting the amendment, said that what was wanted was that which the Bishop of LIVERPOOL had sketched out—a liberal extension of the number of lay evangelists. It seemed to him that the duty of every organized Church was to find a distinct and organized sphere in which every Christian man might be able, without the violation of ecclesiastical rule, to obey the divine call to work in the Lord's vineyard.

THE SALVATION ARMY.

IT is a matter of sincere regret, that the Salvation Army movement has turned out to be, in some respects, anything but what its name indicates. The delirious actions of many of its members have turned sympathy into disgust. Evidence is now coming in on all hands, that the excited meetings held up to late hours have led to licentiousness, as such meetings have done before under other auspices of a dignified character, not religious only, but those held for social purposes. Late hours and excitement, with a relaxation of the wise, prudential, conventional laws of modesty, which are a protection to both sexes, such as obtains on these occasions, invariably lead to mischief, and a religious meeting held under such conditions, is just as certain to develop this evil as a ball, probably more so. At the late convocation in England, the following business took place in relation to the Salvation Army. The report needs no comment; the judgment of such men as the BISHOPS OF OXFORD and LICHFIELD will carry irresistible conviction to every intelligent mind.

The next business on the paper was a "Statement by Committee on the Salvation Army."

The ARCHBISHOP said the Committee had met, but in the face of the overwhelming business which had been presented to the members on other affairs there had been no time for the research which would be necessary before a report could be made. Since the Committee had been constituted several documents had been issued on the working of the "Army," and his view was that it would be better for the Committee to take up the position of a Committee of Inquiry. As the matter stood no report was to be presented.

The BISHOP OF WINCHESTER remarked that the "Army" was held to be doing an important work in some parts.

The BISHOP OF OXFORD said that the "Army" called for holiness of life on the part of its members, but its action had led to deplorable consequences and to unholiness of life. It was impossible to suppose that there could be holiness of life when young persons of both sexes were called together in exciting meetings, held up to a late hour at night, and then permitted to go away without moral control. His lordship thought that attention should be called to the deplorable consequences of this working of the organization, some of which he mentioned.

The BISHOP OF LICHFIELD stated that he had formed an opinion of profound distrust regarding this "Army," and all he saw of it had strengthened his convictions. He was convinced that not only was the "Army" doing no spiritual good, but that its course was likely to lead to a reaction which would be most dangerous to religion. The action of the "Army" was based upon extravagance, and it was maintained by an enlargement of this extravagance, a specimen of which was seen in one of