

either Latin or Greek, is to Calvinism. All Western reforms, from the Lollards to the Lutherans, have been Augustinian. What is the explanation of this? It is very simple. From the legalism of the old system the transition is an easy one to many extreme points in the opposite direction. So, instead of externalism and merit of works, we have the so-called doctrines of grace, with a monergism which necessarily implies the whole system of decrees, and election and irresistible working of the Spirit. Wesleyan Arminianism wisely mediated between these extremes. May we not conjecture that if the earnest-hearted Cyril had found in his Western travels in the seventeenth century a man like Wesley, whose views coincide in many respects with the Eastern



TURKISH TYPE.

theology as distinguished from the Augustinian which was revived by Calvin, he would have given his countrymen a type of doctrine more scriptural and less repulsive than that which naturally excited the indignant opposition of Mogilas, Philaret, and Dositheus.

As soon as Cyril's Confession was published in 1633 there was a storm of indignation. The

French ambassador at the Sublime Porte gave material aid to the Jesuits in fanning the flame, and in appealing to Greek prejudice against Western heresies, which were represented as imperilling all ecclesiastical order and the very foundations of Christian faith. The plots formed succeeded, and Cyril became a worthy successor in the See of Constantinople to the great Athanasius. Cyril, too, seemed to be *contra mundum*. Indeed, when Greek and Latin united against him he was worse off than Athanasius, who, when persecuted in the East always found a refuge and friends in the West. Five times was Cyril deposed and sent into exile or prison, but as often restored through the mediation of England and Holland. What a confession of weakness by his foes, the fact