

and Works, of the Sacraments, and of Church Government, and in that way practically magnify Works above Faith. Faith without Works is indeed dead: but, in a Christian, Works without Faith are worse than dead.

We are very far from wishing to make our readers believe that the points of practice in which the Eastern Church differs from ourselves are either few or unimportant: but only that, in considering a subject of so vast and deep an interest as the deadness or vitality of a church comprising its sixty odd millions of souls, we ought not to allow differences in matters of opinion in any way to interfere with a careful and just examination as to whether she has maintained the unity of the Faith. We have not now space, as we have said, to go fully into these minor matters; but, lest we should be accused of ignoring what by many are made the chief charges against the Eastern communion, we will here give a final quotation from a writer to whom we have already referred, and who, inasmuch as he has been for years a Judge in the chief court of Athens, cannot be considered as a favorer of superstition. He writes as follows, with respect to the honor paid to pictures, and the invocation of saints:

"The belief and practice of the Greeks have been much misrepresented in regard to the salutation of pictures and the invocation of saints. The lively fancy of the nations of the East, exemplified in their usages, ancient and modern, must be taken into consideration by Protestants who desire to form a correct notion of their sentiments on these subjects."

"The Greek Church expressly declares all worship of pictures to be idolatry. On the principle that the sight of the portrait of a venerated or beloved individual, awakens the respectful or affectionate remembrance of the absent or deceased original, she permits in her members a simple expression of respect for the original, at the sight of the portraits of such distinguished fellow-Christians as by their lives and deaths have glorified God. Anything beyond this she condemns."

"The preceding remarks on the doctrine and spirit of the Greek Church have, I trust, convinced you that truth is 'in the field,' and only requires to be cheered on in order to gain a full and speedy triumph. When St. Paul addressed the Greeks, he said: 'I do to their own poets,' to whom he said: 'Whoever, at the present time, recommend pure scriptures, shall be blessed in all generations.'"

"Let foreigners bring us light, and we will thank them for it,' I once heard a Greek Bishop say, 'but we beg of them not to bring fire to burn our houses about our ears.' * * * In short, the Greeks dread schism and will always deprecate every attempt of missionaries to withdraw them from the pale of the Oriental church. But they are not unwilling to be assisted in becoming heavenly mingled members of the church Catholic; that is in realizing their own standards of belief. * * * As various attempts have been made of late, on your side of the Atlantic, to fix the charge of Puseyism on all who conscientiously deplore missionary interference with the churches of the East, it may not be superfluous to state to you distinctly, that it is entirely on grounds of christian expediency I recommend the opposite principle. In a letter I had the honor to write last year to the Bishop of Gibraltar, I expressed myself on the subject of non-interference as follows: 'Did I not think the Greek Church capable of gradually but effectually reforming itself, then I should at once say, O for an hour of John Knox on Mars Hill! As it is, however, let me assure you that you have hit on the true and only way of promoting, in this interesting land, the cause of religion true and undefiled; of contributing to stem the torrent of infidelity that threatens to carry away everything before it; and of aiding churches which were planted and watered by the hands of inspired Apostles, to shake off the dust with which ages of bondage and darkness have obscured their primitive glory.'"

Ibid, p. 9.

Spain will not allow us to pursue our examination further, but the closing sentences of our last quotation suggest to us a profitable subject, inasmuch as it is a practical one, for a few closing remarks. Of late years the principle on which missions were to be conducted, having anything to do with Oriental Christians, has been a matter of no little controversy, and by many has been made, or attempted to be made, a party question. All missions must be prosecuted on one of two principles, depending, of course, on the spiritual condition of the people to whom the mission is sent: if they be heathen or apostate Christians, the principle must be that of *Conversion*, preaching the Gospel, setting up the standard of Christ in the shape of a distinctly organized church, and calling all men to come unto it. If, however, they be not heathen or apostate Christians, but only such as through ignorance or any other cause, have fallen into error and superstition, still retaining the groundwork of the faith, and the foundations of christian order: why, then, the principle should be distinctly that of *Reformation*. Now, as we have said with respect to Oriental Christians, there has been the attempt made in our own church and in the Mother Church of England, to make this a party question; those who