

celibacy, which is now almost universal, the marriage of priests being still allowed only in some small Oriental communions which have made submission to Rome. Both Churches believe in Purgatory, but the materialistic views in eschatology so common in Romanism, and to some extent in Protestantism, are not regarded with favour in the Greek Church, which has more abstract views of the state of the departed, similar to those of Origen, the apostle of Restorationism. Both Churches make tradition co-ordinate with Scripture, but the Greek Church in our times favours to a gratifying degree the work of the British and Foreign Bible Society in the circulation of the Word of God. Both Churches believe in transubstantiation and the seven sacraments, although the approach to the number seven was made much earlier in the West than in the East. Baptism is administered in the East by immersion. In the West, in general it is by sprinkling, though all the leading Churches, including the Anglican and Methodist, following the Latin, admit of either dipping, pouring or sprinkling.

From this analysis some observations readily suggest themselves. First, The Protestant element in Cyril's teaching had much to do in leading the Greek Church more into harmony with the Latin. When Cyril advocated Protestant doctrines, at once the Eastern conservative spirit was aroused and in a few years expressed itself strongly in opposition to what is called evangelical faith. Thus appeared in 1643 the most common Eastern Confession, viz.: that of Mogilas, which was first adopted by the Church of Russia at the Holy Synod of Kieff, and afterwards signed by the four great Eastern Patriarchs, viz., of Constantinople, Jerusalem, Antioch and Alexandria. In 1672 a similar symbol was drafted by Dositheus, Patriarch of Jerusalem. In the same year, and in 1691, the Synod of Constantinople published creeds having the same object in view. Of these the Confession of Mogilas was most generally received. But all of them had one object in common, and that was to condemn Cyril and to mediate between Protestantism and the errors of Romanism. These creeds generally met the needs of the Orthodox Eastern Church until 1839, when the Catechism of Philaret appeared. This is the Patriarch whom Dean Stanley saw in Moscow in 1857, and whom he praised for his ability as a preacher and for his gentleness and dignified courtesy, associating his name, however, with a reactionary movement to mediæval sanctity similar to that represented by Pusey in England.

Another observation suggested by the foregoing theological analysis is, that the first reaction from the errors of sacerdotalism,