

the order of salvation. The Greek Church was content to sit quietly aside to discuss the meaning of *ousia*, *hypostasis*, *homoousia* and *homoiousia*, while the West was concerned with the more practical work of saving men and extending the bounds of the Church. For the Greek the all important matter was to hold orthodox doctrine i.e., have knowledge or enlightenment, for the West it was to be connected with the true universal Church. The Greek Church does not use the term Purgatory, though it teaches that there are two hells, from one of which there is no redemption, prayer is offered for the dead and good works are regarded as having a saving efficacy. The Church also teaches a belief in transubstantiation, the seven sacraments, detailed confession and the sanctity of monastic life. In these respects it will be seen that its teaching corresponds to that of the Western Church. Sunday is spent in hearing mass and in resting from servile work. The centre of worship is the mass, which in Turkey is said in Greek, except where the community is Slav or Roumanian. The liturgy used is that of St. Chrysostom. The service is most elaborate and complicated, as a writer in Schaff's Dictionary says, "it is strongly oriental, unintelligibly symbolical and mystical, and excessively ritualistic." Like the old Scotch Presbyterian Church, the Greek excludes organs and musical instruments from its services: all works of sculpture are also excluded, though an exceedingly large number of paintings and mosaics are found within the churches. The number of different attitudes assumed during worship, crossings, gestures, genu-

flexions, etc., is almost beyond reckoning, so elaborate and complicated is the ceremonial. The Greek churches have an extraordinarily large number of fast days in their calendar—every Wednesday and Friday, Lent, the fast of the Mother of God—Aug. 1-15; Christmas—Nov. 15-Dec. 24; the fast of the Apostles Peter and Paul, from the first Sunday in Pentecost to June 28th; and during these fasts no meat, fish, eggs, milk, cheese, wine, beer or oil is allowed to be used.

Some other features of Greek worship worth noting are the three-fold immersion in baptism any other form, (except in Russia), being considered invalid, the performance of the act of baptism and of confirmation simultaneously, the anointing with oil in cases of dangerous illness, the administration of the sacrament to infants, the communion under two kinds, the use of leavened bread in the eucharist, and the eastward posture in prayer; in all of which the Greek church differs from the Roman. It must not be thought that no differences of form or practise exist among the different nationalities, that have embraced the Greek faith, though there is a remarkable uniformity due no doubt to the conservatism of the eastern mind. The Russian church differs from the other Greek churches in holding that sprinkling, not immersion, is the proper form in which to administer the rite of baptism.

Bishops in the Greek church are celebrate but all secular or lower clergy are required to marry. They are for the most part sons of priests and pass from the parish to the district school, thence to the academies where they spend three or four years in prepara-