

not by works. Chapter XIV. denies man's freedom of will before regeneration. Chapter III. accepts the Calvinistic doctrine of the divine decrees. Chapter XV. maintains that there are but two sacraments in opposition to the view of the Greek Church that there are seven. Chapter XVII. denies the doctrine of transubstantiation, and teaches the Calvinistic view of a real but spiritual presence of Christ in the Eucharist. Chapter XVIII. denies the doctrine of Purgatory and Post-mortem Probation. In these ten chapters there is the abandonment of points which are largely common to Greek and Latin faith.



PRIEST OF GREEK CHURCH.

The difference between the Greek and the Latin Churches is one of degree rather than of substance, in which the latter has carried out its dogmatic conclusions much beyond the former. Both believe in the infallibility of the Church, but the Greek, like the Anglican, indignantly rejects the supremacy and infallibility of the Pope, a dogma which has done more than all other influences in our times to estrange both Greek and Anglican from the Roman Catholic Church. Both Churches, we think, are violating the Second Commandment. The Latins pay homage to both pictures and images; the Greeks,

ever since the Seventh Ecumenical Council, do not have anything to do with images, but give the most devout consideration to pictures. Both these Churches maintain an uncompromising prelacy, and the genuineness of the Greek succession is sometimes admitted by the Latins, but the condition of priests is very different. Greek priests, who are generally sons of priests, are required to marry, although not allowed a second marriage in the case of the death of the wife. The Latins, on the other hand, at different periods in different countries, have adopted