

The attempt was in the end unsuccessful, for though a number of Russians residing in Poland professed allegiance to Rome, before a century and a half had passed nearly all of them returned to the fold of the Russian Church.

The missionaries of the Greek Church have been few in number, nevertheless, as we have seen, two, St. Cyril and Methodius, were active missionaries and about the middle of the ninth century had succeeded in laying the foundation of the Greek Church in Servia. As the princes of Servia recognized a sort of feudal superiority in the Emperor of the East, so the Servian Church recognized a sort of primacy in the Byzantine see, though no patriarchal jurisdiction was exercised by the mother Church. In 1354 the chief bishop of Servia was made patriarch by a national Synod. But in 1689 the patriarch, having joined with the Emperor Leopold in an effort to expel the Turks, was forced to migrate with his followers into Hungary, where he established a flourishing Church. The Sultan filled the patriarchate with a creature of his own choosing, and this patriarchate lasted till 1735, when Servia became subject to Constantinople. In 1830 Servia secured its independence, and henceforth appointed its own patriarch. Eight years later Belgrade, which was made the capital, became the seat of the metropolitan, who, though he has all the power of a patriarch, has never assumed the title.

Jurisdiction over the Bulgarian Church was, as we have seen, one of the disputed points in the long struggle between East and West; and for a long time it was doubtful which party it would join, but ultimately it cast in its lot with the Greeks, though

its patriarchate remained independent.

The bishops of the Greek Church in 1833 asserted their independence, which was finally acknowledged by the patriarch of Constantinople in 1868. The form of Church government in Greece is much the same as the Holy Synod of Russia. The metropolitan of Athens is the president of the Synod, and each bishop is selected by the king from a list of three candidates submitted by the Synod.

Such is a bare outline of the history of the Greek Church in the main countries where its adherents are found, still it must not be concluded that all Greek Christians are in European or Asiatic countries, for out of a total membership of about ninety millions it is estimated that ten millions reside in America.

Let us now glance briefly at the main doctrines and forms of the Greek Church. The only serious difference in doctrine between the Eastern and the Western Church is regarding the "double procession." The Greek Church holds stubbornly by the old form of the Nicene creed without the "filioque" clause. Besides the Nicene creed the Eastern Church has adopted three subordinate confessions, viz., (1) The orthodox confession of Peter Moguilas; (2) The Eighteen Decrees of the Synod of Jerusalem; and (3) The Longer Russian Catechism of Philaret. The Greek Church has made little or no progress in its theology; it still holds by the theology of the early fathers and rejects all succeeding scholastic theology. It spent its time in metaphysical subtleties, in theological and Christological speculations, paying but little attention to the great subjects of interest for the West, viz., the doctrine of man and