

limbs and persons, hung around them, just as in the Romish Church wax models are used. Often the picture is protected by glass, which is opened to polish up the silver before the great feasts. In war time the icons have served as standards, and have been carried to the fight as was the Ark of old. The virtue attributed to those brought back by a victorious army will be understood, and one or two such have a national reputation. Notwithstanding the use of these icons, statues in the churches are strictly prohibited. As for the ceremonies attendant upon their worship, which cannot now be entered into, they exceed the Roman ceremonies in display and pomp as much as those exceed the average Anglican service, yet the Coptic still exceeds this, and the Abyssinian is more showy still if possible.

The churches in which they are performed are more or less of the Byzantine style, with a vast open space in the centre, admirably suited for display and for the use of incense. They are usually very much over-decorated according to our ideas, both outside and inside, but too often the finery is tawdry, and does not in any way bear inspection. The use of gilding is excessive even with so much color. The people are fairly regular church attendants on holy days as well as on Sundays, and as they pass the icons they cross themselves. Exhortation or preaching is rare, the service being confined to ceremonies and to the administration of the sacrament on certain occasions. In this exists a noteworthy difference from the Romish ritual, for only leavened bread is used.

In many points of ritual it is worthy of note that they often adhere more closely to primitive practices than do the Church of Rome and its offshoots, as might be expected from so conservative a body. "The straws to show us which way the spirit of an institution blows," says Dean Stanley, and he instances the retention of immersion as the only form of baptism: "There can be no question that the original form of baptism (the very meaning of the word) was complete immersion in the deep baptismal waters, and that for at least four centuries any other form was unknown, or regarded as an exceptional, almost monstrous case. The Greek Church adheres to this and ignores sprinkling, using a threefold plunge." Confirmation is simultaneous with this rite, and children are permitted to partake of the Lord's Supper. The elders are still called in to anoint the sick with oil, and to pray for them. Standing is maintained for prayer.

The fasts enjoined by the Greek Church are long and severe, but excessive drinking is permitted during them. Lent is seven weeks long. There are two or three weeks' fast in June, and again from the beginning of November to Christmas. Besides at these times animal food is abstained from every Wednesday and Friday. Pilgrimages are also often undertaken. Of the Bible a lamentable ignorance prevails, though it is not a prohibited book.

The theology of the Greek Church is not systematized as in the West, and is not dogmatical. He who complies with its forms may hold pretty