

no means, be confounded with the Greek Church, as is frequently done in our public journals. Though their doctrines are in a great measure similar, they are nevertheless two distinct bodies. The Head of the Greek Church, properly speaking, is the Patriarch of Constantinople; but he exercises no authority whatsoever over the Russian Church, of which the Czar is the Supreme Head. Formerly, however, it was not so. The Russians were converted to the faith by Missionaries from Constantinople in the tenth century, at a time when the great schism with Rome was not entirely completed. A Russian Metropolitan, whose seat was at Kiow, was appointed over this Church by the Patriarch of Constantinople. In 1588, by the same authority, the Metropolitan See was changed from Kiow to Moseow, the Archbishop of which was raised to the dignity of a fifth Patriarch, to rank next after Jerusalem. However, as Constantinople and the Greek Church had fallen away from the Unity of the Roman See, and thus become first the slaves of the state, and afterwards the degraded victims of Mahometan tyranny, so the Russian Church rebelled against Constantinople, and shook off the jurisdiction of its Patriarch at the dictation of Peter the Great, to become the obedient and pliant tool of the Civil Power—a punishment which has been the fate of every Church (and of the Anglican Church in particular) which has separated itself from the Centre of Unity. The Russians, however, retained the Liturgy of Constantinople, after having translated it into the Slavonic dialect. It is curious to observe how even in this Liturgy an unconscious acknowledgment of the doctrines of the Catholic Church and the supremacy of the Roman See is still to be found. Nothing is more difficult than to change for a whole people a Liturgy to which they have been long accustomed. This was felt by the so-called Reformers in England, in the successive editions of the Book of Common Prayer. Many of the old Catholic doctrines and practices which had been cherished for a thousand years, were suffered to remain. They were gradually pruned away, as new generations of Englishmen had been trained to the novel doctrines of error. But even to the present day, a considerable “leaven of Popery,” as they term it, is to be found in the Book of Common Prayer. To prove what has been said above concerning the Russian Liturgy, we append the following extracts:—

RUSSIAN HYMN TO ST. PETER.

“O! St. Peter, Prince of the Apostles! Apostolic Primæte! Immovable Rock of the Faith, in reward of thy confession, Everlasting Foundation of the Church! Pastor of the rational flock (literally of *the Flock that is endowed with speech*, SLOVESNAGO STADA). Bearer of the Celestial Keys! Chosen out of all the Apostles, to be, after Jesus Christ, the First Foundation of the Holy Church! Rejoice; Rejoice! Unshaken Pillar of the