

its practice to be as shallow as his knowledge of its theory was deep. Centuries ago the Patriarchs of the East had condemned the Lutheran teachings as heresy, and their successors are no more inclined to think otherwise now of the teachings of the Church of England.

Even in theory the gulf between them is impassable. The Eastern and the Western churches have developed on almost as distinctly different lines as Islam and Judaism, the one grafted on to the stock of a fallen Grecian idolatry and the other grafted on to that of a Roman system. The writer quoted has pointed out how that the Oriental divine, with his speculative theology—as exemplified in the Athanasian Creed—succeeded to the sophist of Greece, while the Latin divine, with his disciplinary and logical theology, succeeded to the Roman advocate.

At the same time it must be remembered that just as the civilization of ancient Greece was in many ways the parent of that of Rome, so have the institutions of the Christian Church of Greece been parent to some of the most typical of Romish institutions. The very name of pope is a Greek word, and by it is called every pastor in the Greek Church to-day, not to speak of other Christian pastors in Greek and Turkish lands. I was assured only a short time ago that I was a "papas," a pope, myself, since in these countries people think no one takes real interest in religion who is not well paid to do so. Fourteen of the Fathers of the ancient Church were Greeks, and so were many of the early popes themselves, Constantinople having been the first great Christian metropolis. To this day it is in this Church alone that the New Testament is read in the original, though even there the changes in the spoken tongue have rendered it as unintelligible to the uneducated as Latin is to the Italians; and, of course, in Russia and other countries where Greek is not spoken there is not even the philological link to recommend it. The Slavonic alphabet, however, is an adaptation from the Greek, and many Latin words have been imported into the languages using it. On the other hand, Rome, and we through it, have borrowed from the Greek Church some of the commonest religious terms, notably those describing monastic institutions—a development of Asiatic fakirism borrowed *via* Egypt by the Eastern Church—*e.g.*, hermit, monk, monastery, ascetic, abbey, etc.—all of Greek or Syriac origin.

As the followers of Rome spread to the West, those of Greece spread East, till they to-day stretch from Siberia to the Adriatic, and from the White Sea to Abyssinia. The divisions which have arisen within it almost equal those which have arisen within the Western Church, the only difference being that while in the West more energy has been displayed, those who protested protesting chiefly against departure from biblical teaching, in the East the protesting parties have usually striven against departures from the ordinances of man. Thus, for instance, the introduction of a more rational style of Western painting in the place of the archaic Byzantine style, and the use of Western music, or the use of music at all in worship; the cutting of the beard, and the use of potatoes or tobacco