

tion for their work. Monasticism flourishes among the Greek churches but the monks are for the most part ignorant and superstitious, though noble exceptions are not wanting. On the whole, morality seems to have come to be divorced from religion, and bribery, intemperance and falsehood are regarded by many not as sins to be shunned nor as defects in their moral system still to be borne, but as things actually to be practised. Religion has become a mere form.

It will be seen then that the main differences between that eastern branch of the Christian church and the Roman are, (1), the refusal of the former to submit to papal supremacy (2), administration of the eucharist in two kinds and the use of leavened bread, (3) the rejection of the "filioque" clause in the Nicene creed, (4) the administration of the eucharist to infants and the performance of confirmation by the bishops, not the priests, (5) the use of pictures only and the prohibition of sculptured forms in churches, (6) obligation on parish priests to be married men.

Will these differences ever be overcome? Judging from the past it seems as if a long time must elapse before a reconciliation can be brought about, if it can be even then. The Greek church-members may not be great missionaries but they vigilantly maintain what they already have. Russia rigidly prohibits secession from the national church. * Nobody in Russia can be converted from one church to another, except to the national church and all children of mixed marriages,

when one parent belongs to it, must be baptized and educated in it. All this would go to show that at least from the side of the Greeks no attempt will be made to bring about a reconciliation; still in these days when different nations and peoples are continually being brought together and as are bounded by no national or denominational boundaries, no people of any cult or belief can remain wholly uninfluenced by the thoughts and ideas of others. The future may do what the past has failed to accomplish. During the latter half of the last century, German theology has exercised a marked influence on the more educated members of the clergy, and ever since the time of Cyril Lucar, the prelates in high place have shown a leaning toward Protestant views, as a writer in the Catholic Dictionary says, "There is a constant tendency to soften the points of difference between Russians and Protestants and to accentuate those which separate Russians and Catholics."

The Greek church is nothing more than the ancient Greek religion modified by the influence of Christianity. To quote Dr. Harnack, "It takes the form not of a Christian church in Greek dress, but of a Greek product in Christian dress." Again, it did not come into existence through an upheaval or reformation but by a natural growth. It has no great prophet, teacher or reformer who has made the church what it is; the church came into existence because, in the natural order of events it had to come, and once it did come, comparatively speaking, it has remained stationary.

The factors which give it its distinctive character to-day are, according to

*Since the above was written, in fact just a few days ago, religious toleration was granted by the czar to his subjects.