

made to bring before the Ecclesiastics of the Eastern Churches in their own tongue the Services of the Anglican Churches, particularly the Office for Holy Communion, along with such other statements of doctrine and of practice as may seem most likely to be helpful; and on the other hand to procure the translation into English of the Liturgies and authorised Catechisms of the Churches of the East. As regards the latter undertaking the Committee would call attention to the excellent work which has been done during the past 35 years, first by the Russo-Greek Committee of the General Convention of the American Church, and afterwards by the Ecclesiastical Relations Commission of the same body, as well as by more than one voluntary Association working in connection with the Church of England.

Your Committee would further suggest the appointment of a Committee, with authority to communicate with the Orthodox Eastern Patriarchs, the "Holy Governing Synod" of the Church of Russia, and the chief authorities of the various Eastern Churches, in order to ascertain how far it may be possible, without sacrifice of principle, to take steps towards the promotion of such closer relations. There is reason to believe that a desire for such action exists on the part of not a few individuals among the Prelates of the Eastern Churches, but it is important to know how far this feeling is shared by the ruling authorities of the Churches themselves. It would be the duty of such a Committee to ascertain by careful inquiry and friendly communication, and by personal conference where possible, how far there is any such desire on the part of the Eastern Churches; and further in what light it would be regarded by the various branches of the Anglican Communion. Those who, on either side, are best acquainted with the important

differences which exist between the teachings and customs of the Anglican and the Eastern Churches, will best appreciate the difficulties which appear to stand in the way of their reconciliation; but they will also most hopefully believe that when the origin and the character of these divergences are more accurately understood many of them will be found to have no authority from the Churches themselves, and others to be not incapable of explanation and adjustment. Many of these divergences have their origin in the different characteristics of oriental thought and expression and in the differences of temperament which distinguish the Eastern nations from those of the West; and similar difficulties may no doubt exist on their side with regard to ourselves. The Committee are thankful to recognise and to bring to the notice of the Conference the great regard and high reverence which are shown to the Word of God in the Orthodox Churches of the East, and the readiness, with which they have endeavoured to encourage and to promote the circulation of the Holy Scriptures among the people in their own tongues. Above all, the Committee desire to express their conviction that by united prayer the happy issue will most surely be found, and they rejoice to know that both in East and West there are already a goodly multitude who are offering up such intercessory prayer. In such a matter as this there can be no room for faithless fears among those who truly "believe in the Holy Ghost" and in His willing power to draw together in the bonds of love the divided Members of the Body of Christ.

*(b.) On the Latin Communion.*

As regards the Church of Rome a series of documents has been issued by Pope Leo XIII., expressing his desire for the union of Christendom, but unfortunately asserting as its only basis the recognition of the papal supremacy as of