

teaching of Mr. Hatch to that of the Church and of that Sacred Word on which, and out of which, all the Church teaches is based and drawn. As well go to thorns for grapes or figs for thistles as to such a tree as a Divinity School, teaching men to despise Bishops, for a clergy who will bring either strength or peace to or God's blessing on His Church. This question, happily, is utterly unconnected with any party interests; it is a question pure and simple whether the order and discipline of the Church is to be maintained or destroyed. If one man may organize a schismatical meeting in a parish, so may another. If Ephraim may vex Judah, Judah may retaliate by vexing Ephraim, and innocent and guilty souls alike will be desolated by the fires of a bitter strife. Let dioceses at peace take heed lest they help to plant the seed of anarchy at home by withholding sympathy and help from those who are fighting the battle of law and order elsewhere, and giving in mistaken charity, countenance to the rebels.

#### THE POPE AND THE ROMAN CATHOLIC CHURCH IN SCOTLAND.

THE *Cservatore Romano*, the organ of the Vatican, contains the following article on the decay of Presbyterianism and the progress of Popery in Scotland:—

"When in 1882 recurred the third centenary of the death of the so-called great Scotch reformer, the apostate John Knox, an association of those Calvinists proposed to erect to his illstarred memory a national monument in Edinburgh. Circulars were issued asking for subscriptions for this purpose. Lord Rosebery, being applied to among the rest declined, expressing his surprise at the idea of erecting a monument to him who had left so sad a monument of himself in every corner of Scotland where his *plebs*, 'a rascal multitude' had thrown down the edifices which the piety and munificence of their fathers had erected to the glory of God. 'Look,' said the noble Lord, 'look at the true monument of Knox; the imposing ruins of cathedrals, monasteries, and churches attest sufficiently what he has done for Scotland.'

"And now that Scotch Calvinism is rapidly dissolving into rationalism and indifference, and that naught remains of religion but a puritan—and often hypocritical—fanaticism, the Catholic Church resumes her place. The piety of the Catholics is rebuilding noiselessly, but with ever-increasing progress, the edifice beaten down by the impiety of the sixteenth century. Up to that epoch there flourished in Scotland the illustrious Order of St. Benedict, and now, after three centuries, we see it rising again under better auspices. In a valley intersected by a chain of lakes which divide in two the mountainous part of Scotland was erected one hundred and fifty years ago the fortified military post of Fort Augustus, *ad obtundendam montanorum audaciam*. This fortress, now no longer necessary to repress the attempts of the faithful Highlanders to replace a Stuart on the throne of Great Britain, was sold a few years ago to the father of the present Lord Lovat. The latter presented it to a colony of Benedictines of the English Congregation who wished to re-establish themselves in those parts. In 1876 Lord Lovat laid the foundation-stone of the new monastery; that of a college annexed to the monastery was laid by Lord Ripon, the present Viceroy of India; and that of the hospice by Messrs. Monteith of Carstairs and Maxwell Scott, the latter being married to the only descendant of the great

novelist, Sir Walter Scott. All the laity contributed generously to the new foundation, some, like the Marquis of Bute and Mr. Hunter Blair, on a munificent scale. The cost of the buildings accomplished, or in course of construction, exceeds £50,000.

"Now, the Holy Father, crowning the efforts of the noble founders, and acceding to the request of the Scotch Episcopacy, has designed to erect the Monastery into an Abbey, immediately subject to the Holy See. The publication of the Brief bearing this consoling intelligence was made solemnly by the Metropolitan Archbishop of St. Andrews and Edinburgh, in the monastic church, on the 7th inst., in the presence of the Bishop of the diocese. The news has been received in Scotland with enthusiasm, and all are endeavoring to show themselves worthily grateful to the Holy Father for this new trial of paternal solicitude, which, for the religious, is considered as an incentive to respond to the trust placed in them, and for the faithful as an encouragement to persevere in their zeal for good works. Thus Leo XIII., who by his first pontifical act gave to Scotland again her episcopal hierarchy, has now restored her monastic organisation. 'May we see, according to the words of his first allocution to the Cardinals, that 'the work accomplished by the Holy See will be crowned with joyous fruits, and that through the prayers of the patron saints of Scotland in that country each day more and more *suscipiant montes pacem populo, et cles justitiam* ('the mountains shall bring peace to the people and the little hills righteousness')."

God forbid that we should rejoice at the troubles of our Presbyterian friends. But we should be fully justified in doing so if we were inclined to act in their spirit as manifested in Church journals. Again and again the English Church has been abused and slandered as "a halfway house to Rome" and by such villainous phrases, and now the tide of proselytism is turned to draw into its stream the Presbyterian laity, we can only say, "Let him that thinketh he standeth take heed lest he fall," and "Be not high-minded."

#### EXPERIMENT IN RELIGION.

IT is slowly coming to the consciousness of religious people that the different forms in which Christians embody their religion are experimental, not institutional. The usages, the opinions, the policy of the different bodies indicate no large idea of what religion is, or whether its best expression has been reached, but rather the haphazard or experimental arrangements that suggest themselves on the spur of the moment. Take the means employed outside of the Church for Christian nurture, and one discovers methods of training which can be made successful only through sheer force of will. Take the methods of Christian worship, and one finds that they are against our natural sense of the fitness of things. Take the religious policy of the denominations as a whole, and one notes that that the way things are done has very little to support it upon the basis of good sense or sound judgment. The idea running through the entire system of religion, as thus maintained, is experimental or momentary. It is the doing what is expedient, not what is best, not what there is authority for, not what has always approved itself to men. It is a system of short range, a one-sided interpretation of life, as it is also a one-sided representation of religious truth. The vice of the system appears in the tendency of these bodies to grow narrower and narrower as they become more entrenched in their special views. Religion in these partial systems becomes a makeshift. It has nothing integrating, no central fact, no rallying power, no means for presenting truth as a whole, and the Church idea is lowered to nothing more than an aggregate of the prevailing opinion.

The conviction that there is nothing behind a large part of our American religion is joined to a growing consciousness that Christianity is for a nationality as truly as for the individual; and there is coming slowly into view the fact that it is as an institution that it comes to do for the community what it does spiritually for the individual. This is what pure denominationalism has lost. It regards Christianity chiefly in its relation to the personal life, not as something that includes all the forces that concern the social and spiritual life of a great people. This is a weakness that has not always been recognized in this country, because Christianity has had here a certain political character, and has, in part, derived its strength from the institutions of civil society. But the very breadth of the country and the solidity of its political institutions compel thoughtful persons to consider the several religious bodies in the light of independent institutions, and it is here that their weakness is painfully revealed. They are excellent for moving the individual to action, but they lead nowhither. Thousands of people become Christians through different personal agencies, but do not become identified with the Church of Christ as an institution. They are Christians afloat. Neither for the sustenance of the Christian life nor for the broadening and strengthening of their convictions do they go out of an experimental condition; and the reason for their standing still is that the Church is not to them a divine organization in which they are no more related to the Christ on the one hand than they are joined to all the best things among the living on the other. The truth is that the purely denominational conception of Christianity, whether it exists within our communion or outside of it, is only half of a religion at the best. It has largely lost the idea of its meaning as an institution, as a part of the divine order, as the organization of the supernatural in man's daily existence. Even the denominational world, however, is beginning to move out of the narrow individualism in which it has existed for at least three centuries, and the best thing to be noted in present thought and experience is that the institutional character of the Christian Church is the feature which is to-day most attracting the attention of serious and considerate Church people. This is the source of strength in all the communities where religion is now at a low ebb. It needs support from a system that is not experimental, but is identified with Christianity as a great historical institution, in which order and wisdom and a certain divine economy have existed from the beginning. It seems as if one of the great present duties and privileges of Churchmen is to impress upon the American people the fact that Christianity is as truly a divine system as the nation or the family, and that it is not to be carried on more factitiously than either the one or the other.—N. Y. *Churchman*.

#### CONFERENCE WITH BAPTISTS.

BY EARL NELSON.

BOWER CHALKE is an out-of-the-way parish on the borders of Dorset and Wilts, and is situated at the end of one of those great combs found in this down country, which gives you the idea that there is no exist, and that you have come to the end of the world. It is about ten miles from Salisbury, and the oldest inhabitant must have been somewhat astonished at the number of vehicles—flies, waggonets, gigs, bicycles, &c.—that had gathered together on the evening of March the 6th, 1882. A stranger who had no time to read the playcards who would have cast a his mind what could have brought this great gathering about. A village diversion; a great sale; a political meeting by Joseph Arch, would have been his first guesses. But yet the gathering was larger than any of those would have called forth; and it is somewhat to the credit of our neighbourhood that it was simply a religious discussion from which all political rancour or religious excitement was specially excluded, that had brought them together.

The meeting was not originated by our Home Reunion Society, though our advocacy of such meetings had doubtless suggested the idea, and prevented me