

another and the far deeper question of sin and holiness in the presence of God, much less settle it. Nor was the best thing at Rome which Christendom presented, or its Eastern and Western churches more satisfactory on account of their contradictory creeds and dogmas. The dissatisfaction therefore which arose from a semi-political system, such as Popery on the one hand, with its indulgences and penances, and the uncertainty which national churches produced on the other, reduced the keeping of one's conscience (where there was any) to one's self, and what became individual, or else left an opening as to means and appliances for anything and everything which in time might appear more promising.

Two great systems, however, sprang out of this general dissatisfaction, and have become established—one is the Conventual, and the other the Sacramental, system—and both offer, in their respective ways, to restore man to this broken fellowship with God. Merely social and political unions and their nationalities were declined, on the weighty discovery that *God* was in question, rather than man and his neighbour.

The Conventual system embraced a religious life within walls to meet this emergency, and separated its votaries from the world by being enclosed out of its sight. The Sacramental system connected itself with a contemplative life, fastings and prayers, hours spent in church, on high days