

in which the devotions of the Christian people were conducted. Such an objection could be and was made by some person or other to every part of the Church's work. Whenever a report was given in on Home Missions, those people said, "Don't forget that you are not all the world;" and when reports were given in on Christian work in other lands, they cried, "Why neglect the instruction and improvement of our people at home?"

The Rev. G. W. Sprott, Chapel of Garioch, said that the influence of this Society could be traced all over the country. Daily service was kept up in all the towns of Scotland for a century after the Reformation, but by degrees the Church had reduced the worship of the Almighty to the smallest amount, perhaps, ever reached in any part of Christendom, and the quality was not always what it ought to have been. The Church Service Society had done something, both to increase the amount and to improve the quality of the worship; and he trusted that there would be further progress in both respects. In connection with the alarming condition of the lapsed masses, it appeared to him that one of the most obvious and hopeful remedies was to have more frequent religious ministrations, especially in the cities. He pointed out also to those who were opposed to religious services at funerals that the custom was almost universal among Scottish Churchmen in the Colonies.

The Rev. John MacLeod, Dunse, also thought that they should revive the old Scotch custom of daily services where such a step was practicable. With regard to one or two other matters, such as the provision of positive liturgical services for special occasions or special events in the life of our Lord, and the necessity for frequent Communion, Mr. MacLeod was prepared to go further than the great majority of the Society, but had no wish to press his views. However, he said that the Church of Scotland, in her standards, practically conveyed the idea that there should be weekly Communion; and he was not amazed to see so many signs of spiritual starvation among their people when that Sacrament was only dispensed two, or at most four times a year. The more

frequently the Holy Communion was dispensed, the greater was the living religion among the people, as he could testify from the experience of his own parish, where he celebrated it monthly. It seemed to him that two besetting sins of the clergy were timidity, and ignorance of the liberties which they possessed."

For the information of our ministers and people we should mention that there is a Canadian branch of this Society, which held its annual meeting last June in St. Andrew's Church, Toronto, and then recommended that the second edition of "Euchologion" be procured and supplied to members at one dollar per copy, and the order of services therein given be followed by members. The Secretary, the Rev. R. Dobie, Milton Ontario, is now prepared to furnish copies to those who transmit to him a dollar, and 14 cents for postage, and to send at the same time copies of the last Annual Report of the Society.

CHURCHMAN.

A too Common Defect in Protestant Mission Enterprises.

It has been often objected to Roman Catholic and especially to Jesuit Missionaries that they carry too far St. Paul's maxim of "becoming all things to all men that they may gain some." In their operations in China, Japan, and elsewhere, it has been said that they not only copied the dress, manners, &c., of the people, but adopted many of the heathen religious rites and doctrines, so that it was hard to tell whether their teaching had more of heathenism or of Christianity in it. However true this may be, we fear that many Protestant Missionaries have gone to the opposite extreme, and, of course without intending it, have led the people among whom they laboured to identify Christianity with European dress, manners, speech, mode of living, &c. The effect of this is most disastrous both on the converts and on the people generally. It dissociates the Christian religion from patriotism, and so keeps back from its profession the best and manliest of the people. And here we have one of the reasons why 'young Bengal,' having lost its faith in Hindoism, prefers to become