

4. The assertion of the efficacy of the Sacraments.
5. The promotion of the religious education and pastoral care of the young, on the basis of Holy Baptism.
6. The restoration of the Holy Communion to its right place in relation to the worship of the Church, and to the spiritual life of the baptised.
7. The revival of Daily Service wherever practicable.
8. The observance in its main features of the Christian year.
9. The encouragement, where practicable, of free and open churches.
10. The advancement of a higher spiritual life among the clergy.
11. The restoration of more careful pastoral discipline of clergy and laity.
12. The deepening in the laity of a due sense of their priesthood, and the encouraging them to fulfil their calling in the worship and work of the Church.
13. The promotion of right methods for the pastoral training of candidates for the Holy Communion.
14. The promotion of Evangelistic work on Church lines.
15. The placing on a right basis of the financial support of the Church through systematic giving, and the restoration of the Weekly Offering to its proper place in thought and worship.
16. The better fulfilment by the Church of her duties in regard to Education; and to the care of the poor.
17. The consideration of Social Problems with a view to their adjustment on a basis of Christian justice and brotherhood.
18. The maintenance of the law of the Church in regard to Marriage.
19. The maintenance of the Scriptural view (as held by the Reformers and early Assemblies) as to the heinousness of the sin of sacrilege.
20. The reverent care and seemly ordering of churches and churchyards; and the preservation of ancient ecclesiastical monuments.
21. The deepening of a penitential sense of the sin and peril of schism.
22. The furtherance of Catholic unity in every way consistent with true loyalty to the Church of Scotland.

Upon the publication of the Prospectus on the 1st Nov., 1892, the columns of the newspapers were inundated with an inexhaustible flood of literature—as when the serpent cast out of his mouth water as a flood that he might cause the woman to be carried away. One class of writers sees in this Society an attempt to Romanise the church and transform its Presbyterian, if not its Protestant, character; while another class, by appealing to the orthodoxy of the Society's principles and their harmony with the Standards and truest traditions of the church, endeavours to establish the groundlessness of all such alarms. As a specimen of the former class one communication may be presented. In this the writer quotes from Froude's Essay on the Revival of Romanism as follows: "Forty years ago a knot of Oxford scholars, looking into the constitution of the Church of England,