

and holiness in the places where churches were built. The practice survived the Reformation. In the following century the church began to insist on family worship—on the apostolic church in the house which is surely better. In a "Christian year," at first not adopted by the Scots Church—then enforced by authority, then unanimously rejected, there are undoubtedly some advantages. The earliest portions of it were derived from the Jewish Church—namely, the Easter cycle. Subsequently a Christmas cycle, completing the sacred year, shaped the services of the mediæval Church and all who retained this feature. The objection that most reformed churches urge against it is the want of Scriptural authority and the marked discouragement given to such a system in the New Testament where it is viewed as a restoration of "beggarly elements" incompatible with that liberty which has distinguished their faith from the first. A Lectionary for weekly service would accomplish all that is needed and this is needed.

The advancement of a higher spiritual life among the clergy proclaims clearly that the spiritual life of that body is considered low and that a society is required to raise it higher. "The restoration of a pastoral discipline of clergy and laity" points to a restoration of Pastors of pastors, or how can the restoration be "pastoral?" "Evangelistic work on Church lines" may mean anything. Probably it does mean that all such work is to be done by church officials or those authorised by the church and not by individuals of their own motion and impulse. Of Evangelism there is not too much, whoever may do it, and if the "laity" be a part of the "Church," there need be no practical difficulty. The sin of sacrilege is referred in the nineteenth "object" with the same tantalising absence of explanation—the same air of mystery. Some particular actions in common use are doubtless referred to. In these it is conceived that dishonor is done to God and to religion; but perhaps the perpetrators from habit or wrong training may not know that their actions are sacrilegious and it would have relieved the fears of many and might have reformed the lives of some, if readers had been informed of such profanities. The Society evidently holds the key to many mysteries—why not expound the riddle and satisfy reasonable desires for all this hidden knowledge? The same re-