

SCOTLAND.—The following is taken from a leading article in the *London Times* of July 18th. We desire especially to call the attention to this extract, of those who are striving to keep the Church of Canada in the bonds of Puritanism, when here as in Scotland "the general growth of artistic taste," and the spread of "intellectual culture," are at work to burst away from such fetters, into the freedom of a wider Catholicity than any "ism" or any party. As culture and taste spread and improve there will be in Canada a like revival from "logical Calvinism and Puritanic simplicity," as surely as darkness flees at sunrise:—"A considerable number of the cultivated and professional classes in Scotland have always been adherents of prelacy and the English ritual; and the influences of our time have tended to increase both their number and their power. The general growth of artistic taste has helped to make a good many people discontented with the bare and hard ceremonial of Presbyterian worship. Intellectual culture has also spread a feeling of dissatisfaction with the polemical habits of Scotch theology, and generated a taste for the broader, and less controversial and less technical philosophy of the Churches which are connected with the main current of Christian tradition. Even the most patriotic of polished Scotchmen cannot help feeling, when he turns from the pulpit discourses of Dr. Chalmers or Dr. Chandlish to the "Parochial Sermons" of Dr. Newman, that he has gone at a bound into a higher sphere of thought, emotion, and literary style. The hard divisions and technical treatment and narrowness of view have, he feels, a touch of provincial barbarism, and he may be excused if he longs for the larger horizons of the English Church. Some Scotch divines, like Principal Tulloch, are striving to satisfy that inevitable craving within the compass of Presbyterianism, and, as there are abundant possibilities of culture in that communion, there is no reason why they should not succeed. It will not be so easy to ornament the inherited form of worship as to give a more liberal tone to the teaching of the pulpit; but that the attempt has been partially successful is seen in the replacement of hideous, barn-like churches by ambitious Gothic structures, in the recourse to stained glass, to organs, and even to Gregorian Chants. Whether Presbyterian Ritualism can go much further without doing violence to the genius of the creed has yet to be seen. Meanwhile, a considerable number of Scotchmen have gone straight over to the more congenial fanes of Episcopacy, and the growing emphasis of its pastorals reveals a robust belief that Presbyterianism has seen its best days. However that may be, Episcopacy is vigorous, and by the influence of a natural law of reaction, the prevailing tone of its theology and ritual is made much more High than that of England. On the whole, the Episcopal Church of Scotland is a High Church. It is the Church of Laud far more than of Leighton. The recoil from the logical Calvinism and the Puritanic simplicity of the national communion has been extreme."

THE LAMBETH CONFERENCE.—Previous to its breaking up, the following address was presented to the conference at Lambeth by laymen, members of the Legislature and others:—"To the Most Reverend the Archbishops and Metropolitans and the Right Reverend the Bishops, in communion with the Church of England, in Conference at Lambeth assembled. Most Reverend and Right Reverend Fathers in God, we, the undersigned lay communicants of the Church of England, desire to offer our most respectful congratulations to your Lordships on your being enabled, by the providence of Almighty God, to meet in conference upon the good estate of the Catholic Church, and upon the governance of those portions of the universal fold of which you are the chief pastors. In these days, when the false teachings of materialism and scepticism is so rife, a gathering of Christian bishops from the ends of the earth, to seek in prayer the guidance of the Holy Ghost for the discharge of their high mission, is, we are convinced, in itself, and irrespective of the conclusions to which they may publicly arrive, a memorable and blessed event, and one full of comfort to all who mourn over and are scandalized by the

trials and corruptions of the living world. We humbly pray that your consultations may be blessed to the establishing of all Christian people

in the unity of the faith as embodied in the Three Creeds and the decisions of the general Councils of the Undivided Church, and in the Apostolic discipline, whereby alone the perilous aggression of scepticism and false doctrine can effectually be resisted and the hearts of believers stayed upon the reasonable and unwavering acceptance of the truths of Holy Scripture. We further pray that, by your godly deliberations, goodwill and union among the various branches of the Anglican communion may be confirmed, and sound principles of ecclesiastical polity maintained, under the varying relations between the spiritual and the civil estate in the different countries and colonies in which you bear rule over the Church of God. We believe that thereby the respective rights of either jurisdiction may be authoritatively defined, and the internal discipline and administration of our Communion, both in its relations to existing powers, secular and religious, and to the mutual dependence among themselves of the clergy and the faithful laity, may be duly regulated, in the regions where the Anglican Communion is fully and firmly organized, and in those where it occupies a missionary and provisional position. By such means under the blessing of Almighty God, unity, based upon intelligent recognition of the faith and sacraments, and upon the acceptance of the Apostolic ministry, will most effectually be insured among all those who call upon the name of Christ throughout the whole world, and more especially in those countries for which your lordships are responsible as stewards of the hermitage of our Lord and Saviour Jesus Christ.

"And we beg to subscribe ourselves, your lordships' very faithful and obedient servants. Synod by the Marquis of Hertford; Lord Chamberlain, Earl Beauchamp, Lord Steward, Earl of Devon, Morton, Glasgow, Dartmouth, Powis, Earl Nelson, Lord Henry Scott, Ashley, Clinton, Atherley, and others.

INSTRUCTIONS FOR CONFIRMATION CLASSES.

LESSON VI.

Q. What is required of them who come to the Lord's Supper.

A. To examine themselves whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death and be in charity with all men.

The two opposite errors against which the candidate needs careful warning are:—1st. That he may approach without preparation or thought. 2nd. That God requires as conditions of drawing nigh Him in His sacrament an angelic holiness, and an angelic freedom from the liability to sin. Now 1st, we must make due and careful preparation, by self examination and prayer. 2nd. God requires a true Repentance, and which includes a true purpose of amendment.

This is a condition of complete readiness for death and judgment. How can we fulfill the condition without approach the Holy Communion, for the Sacrament is one of the means by which we may hope to obtain forgiveness of our sins.

We wish to be ready for our summons hence. How shall we strive to attain that readiness? By a faithful walk with God and by attention to the means of grace which He ordained.

We must not wait until we are perfect (we never shall be in this world of trials and temptations) but let us, as much as in us lieth, by the faithful use of God's means, prepare ourselves as well as we are able.

Before attendance at a supply on earth, the guest will make himself as clean and neat as possible—he might be more clean, more tidy, more neat. So in the Lords Supper, you might be better adorned, do your best, leave the rest to the love of Jesus.

Examination as to REPENTANCE.

- 1st. Think how many are your past sins.
- 2nd. Strive to hate sin, as and because God hates sin.
- 3rd. If you be sorry for sin, you need not

wait for some particular feeling to convince you; but if you wish to avoid your sin in future it is proof that you are sorry for the past.

4th. The test of your Repentance is this:—Do you wish to sin no more? Do you steadfastly purpose (determine) to avoid, by God's help, a repetition of your former sins? If you mean to try, God will give you grace.

REPENTANCE is sorrow for sin and a purpose to sin no more.

And faith whereby &c., &c.—Repentance alone cannot wash away our sins; we need something more. It is the Blood of Jesus Christ which cleanseth us from all our sins.

"Could my tears for ever flow,
Could my zeal no respite know,
All for sin could not atone
Thou must save and Thou alone.

Thou—Jesus—

Do you trust in Him even as a drowning mariner clings to the rock?

Do you believe that He "wills" to save you?

Do you believe His promises made to you in His own Sacraments?

Do you believe that Jesus Christ will strengthen and refresh you in His own Sacrament?

What then are your feelings with regard to Christ and His sacrifice?

Ecstatic feelings, under excitement, are not reliable. Do you feel calmly, with the reason and the heart, that He is very good and gracious; that He loves you.

Have you a thankful remembrance, i.e., when you think upon His death and passion, do you really feel thankful to your Saviour for all that He hath done for you.

In Charity with all men.—Test your love to God by the examination of whether you love your neighbour. This is the Feast of Love—spread by Love, invited to by Love, made a true life giving feeding by Love—for GOD IS LOVE.

If any have done you injury, you must be willing to forgive, even as God for Christ's sake doth forgive.

All will be love at the marriage supper of the Lamb on High. So all must be, as perfectly as we may expect in this world below, forgiveness, kindness, thankfulness, charity, LOVE at God's feast on earth.

Collect before the office of the Holy Communion, and Collect before the prayer of Consecration.

Family Reading.

RAYMOND.

CHAPTER IV.

The height from which Dr. Lingard had fallen, though considerable, was scarcely enough to account for the appearance of lifelessness which he presented, as he lay in the hollow of the excavation, and a great fear seized Raymond that he had in some way received a fatal injury. For the moment, he looked exactly as if he had been occupied in digging his own grave; and Estelle pale and trembling, pressed forward as if with the intention of flinging herself down into the pit beside him. Gently, but with a firm hand, Raymond drew her down from the heap of gravel on which she stood, and placed her on firm ground, saying, with a decision which she did not attempt to oppose, "You must let me go to him, Miss Lingard, you could do no good while he lies there; wait here quietly till we have raised him up." She merely bowed her head in answer, and stood motionless, with clasped hands and heaving chest; but even in that moment of anxiety Raymond was struck with the determined self-control which contrasted so strongly with the terror and dismay that had dilated her large dark eyes, and blanched her expressive face to absolute whiteness. He left her there, standing like a statue, and at once swung himself down into the cavity where the old man lay, while the boatmen clustered round the brink, waiting to be told how best they might help him.

Dr. Lingard's face was livid, and his eyes closed, and as Raymond gently lifted up his head, he saw to his horror, that it had been resting on a sharp-pointed stone, which had inflicted a deep wound at the base of the skull. This accounted at once for his insensibility, even if life were not actually ex-