

true godliness; and fill them, O Lord, with the spirit of Thy holy fear, now and for ever Amen.

This is the Confirmation Prayer, but it is too long to repeat over each person separately; it is used for all collectively first, and then a short form of benediction is pronounced as the Bishop lays his hands upon the head of each one.

[This latter form, as used in our Church, dates from only 1552. It took the place of a form used when the Bishop made the sign of the Cross and anointed the forehead of the person upon whom he had laid his hands. These ceremonies were very ancient accompaniments of the Rite of Confirmation, probably deriving their origin from the names "Seal" and "Unction." The spiritual thing signified was given an outward expression. For neither of them is there any Scriptural authority; but "anointing with oil" can be traced at least to the second century. The use of the sign of the Cross seems to have always accompanied this anointing. The form of words used here in the First Prayer Book of Edward VI. was—

"N., I sign thee with the sign of the cross, and lay my hands upon thee. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Q In this prayer we pray that the effect of this Gift of the indwelling of the Holy Ghost, the Comforter, may be a "daily increase of His manifold gifts of grace." What manifoldity have we for enumerating seven manifestations of "gifts of grace?"

A. These "seven fold gifts" are mentioned in the prophecy of Isaiah as resting on our Lord (xi. 2-3). Allusion is also made to the Seven gifts of the Spirit in the Book of Revelations (iv 5), "There were seven lamps of fire burning before the throne which are the seven Spirits of God."

[It may be noted that seven is the number always used in Scripture to signify completeness.

In our authorized version of the translation of the prophecy of Isaiah "there seems to be distinction in the last two gifts mentioned; but in the Greek translation which our Litany used and preached from, which, also, the version employed, the rendering is varied, and is represented in the Confirmation Prayer in our Service."

Q. What do these seven gifts severally mean?

N.B.—It is well for us to have a definite understanding on this point, as we shall know then what to look for through the strengthening of the Holy Spirit. Very much of our want of power in the Christian life is due to indefiniteness as to what we may seek for from God. Try, then, to think of each of these Gifts separately; and during your time of preparation pray for each.

A. These seven Manifestations or Gifts of the Spirit have each a distinct purpose and method of operation; though some of them are very closely allied. Some of them may be found in some persons in a fuller measure than in others, for "there are diversities of Gifts," and the Holy Spirit "divideth to every man severally as He wills;" but they are all needed in some measure for every soul.

Three have special reference to the illumination of the mind:

Two have special reference to the direction and strengthening of the will or conduct;

Two have special reference to the sanctification of the heart.

The three that have special reference to the mind, are Wisdom, Understanding, Knowledge.

The spirit of Wisdom is the highest quality which the Spirit bestows. It has special reference to thought, and is the power by which we are enabled to discern the deep things of God. "God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, even the deep things of God" (1 Cor. ii. 10). "We

speak wisdom among them that are perfect" (1 Cor. ii. 6). "The price of wisdom is above rubies" (Job xxviii. 18.)

The spirit of Understanding has special reference to apprehension. It is the power by which we apprehend and intelligently assent to spiritual instruction. It enables us to give an answer to those who desire for the faith that is in us (1 Pet. iii. 15). "Unto you it is given to know the mysteries of the kingdom of God" (St. Matt. xiii. 11).

The spirit of Knowledge has more special reference to memory. It fills the mind with Divine truth. It also enables us to gain self-knowledge. We need this Gift, especially in the work of self-examination, through which repentance is deepened.

N.B.—When we read the pages of Holy Scripture or meditate upon the revelation of God, we should always offer up a prayer to the Holy Ghost to enlighten our minds: "O Lord, open Thou mine eyes that I may see the wondrous things of Thy law." And we must believe that He will guide us. At the same time, we must remember, in difficulties, that God has appointed His Church as "the pillar and ground of the truth," and that its decisions, where decisions have been given on the interpretation of Holy Scripture, are as much God's voice to us as that written Word.

The two that have special reference to the Will or Conduct, are Counsel and Ghostly Strength.

The spirit of Counsel is that which guides us to choose the right path when we are in doubt as to what we ought to do. "Thou shalt guide me with Thy counsel" (Ps. lxxiii. 24). "O send out Thy light and Thy truth that they may lead me" (Ps. xlii. 3)

The spirit of Ghostly Strength enables us to do, at whatever cost, that which the spirit of Counsel tells us to be right. It strengthens us both for action and suffering. Through temptation, hardship, danger, persecution, exile and death are calmly faced. It is that whereby "the noble army of martyrs" were enabled to win their crowns of eternal glory. "He shall strengthen you with might in the inner man" (Eph. iii. 16)

The two that have special reference to the sanctification of the heart, are True Godliness and Holy Fear.

The spirit of True Godliness is the gift of the child heart—the love of God as a father. "It is as the root of devotion, and excites praise, adoration, thanksgiving, and contrition; and enables us to love all who with us are united to God in Christ Jesus." It is that whereby we are gradually formed into the image of Christ. "Ye have received the spirit of adoption whereby we cry, abba, Father" (Rom. viii. 15).

The spirit of Holy Fear is very closely connected with that of True Godliness. This Gift makes us fear to dishonor God, fear to do what is wrong, not because of the punishment, but because that is an offence against a loving Father. It produces hatred of sin, and sensitive fear of conscience. It prevents love descending into familiarity; and makes us truly reverent.

"The fear of the Lord is the beginning of wisdom" (Prov. ix. 10).

#### DIRECTIONS.

Offer up some such prayer as this continually during the time of your preparation.

O Lord, Who hast promised to give the Holy Spirit to them that ask Thee, and hast ordained the Rite of Laying on of Hands as the means whereby Thou wilt specially fulfil Thy gracious promise to those who faithfully seek it Give me Thy Holy Spirit; fill me with His Power; that I may have Wisdom, whereby to discern the deep things of Thy Revelation; Understanding, to apprehend spiritual truths; Counsel, ever ready to perceive what thou wouldst have me to do; Strength, that I may consistently be enabled to do what I perceive to be

right; Knowledge, that I may ever remember all the teaching of Thy Law, and may know myself as Thou knowest me; Godliness, that I may ever more and more love, and praise, and adore Thee as my Father, and may daily become more what Thy child should be; Holy Fear, that I may learn to hate sin, and be preserved by reverence and love for Thee from all wrongdoing; Grant this for the sake of Jesus Christ our Lord.

REMEMBER that though a definite special Gift is now offered you in this Holy Ordinance, It is to be in you afterwards, a growing Power.

The Holy Spirit, once given, works in us through our will, mind, and affections. He cannot make us act against our will, or we should cease to be responsible creatures. He can only guide, admonish, urge, help, strengthen

We must yield to His influence, seek His guidance, listen to His loving voice, obediently do what He, through the voice of conscience tells us to be right.

We "grieve," "quench," "do despite to" the Spirit (Eph. iv. 30; 1 Thess. v. 19; Heb. x. 29) when we turn away from His loving counsels. "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption."

Give yourself up rather, entirely to His influence, and He will lead you on from grace to grace, forming you more and more after the likeness of Christ, and perfecting all holiness in you, making you fit for the Presence of your God in heaven.

Our prayer for those who come to be Confirmed is—

"Daily increase in them Thy manifold gifts of grace."

"Daily [may they] increase in Thy Holy Spirit more and more until they come to Thy everlasting kingdom."

Make this the prayer for yourself.

Resolve to go on nearer and nearer to perfection.

Confirmation is not the end, but the beginning; of the real battle of life, for which, in it, God offers you all the "armour" you need—

"My Grace is sufficient for thee."  
"Fear not; for I am with thee." "For not; I will help thee, saith the Lord, and thy Redeemer."

Make your preparation for this Holy Rite, with—

1. Earnest faith in the promises of God;
2. Steadfast resolution to live for Him;
3. Unflinching courage. Humble in yourself, be strong in Him.—Our Messenger, Q'Appello.

#### CHORAL SERVICES.

It is a correspondent of The Rock that speaks as follows:—The old assertion, repeated again and again, as if it were an incontrovertible truth, viz. that praise should be sung and prayer said, will not hold water for a moment. The Psalms of David were written for music. Many of them are of a deeply penitential character. Many are prayer, not praise; so that fine aphorism would condemn David as much as any modern musical service. If anyone should say, "Oh! but the Temple service and Christian worship are very different affairs," I would reply, surely the inspired Psalmist would not have been allowed to encourage sensuous and unspiritual worship; and even if we admit that his practice is not a guide for us, the very hymns which people sing without a quail of conscience as to its being wrong to give musical expression to the most solemn thoughts, are many of them essentially prayers and not praise. The very people who gravely assert, lifting their eyes to heaven in pious horror, that it is profanity to sing the petitions in the Litany, will sing—

Rock of ages, cleft for me,  
Let me hide myself in Thee,