

them. The Apostles laid hands upon the baptized and they received the Holy Ghost, and so, as one of the prayers in the office says, "after the example of the Apostles the Bishop lays his hands on the heads of the candidates to certify them by this sign of God's favour and goodness towards them," but the prayer that follows ascribes to God—its proper source—the gift of the Holy Ghost.

Confirmation, we need scarcely add, is not merely an ancient practice, it is not simply a devout and becoming ceremony, it is not a mere formal recognition by the Church and a reception into a higher fellowship. It includes all these, but it is more than this.

Confirmation does indeed become valuable as a time when young people may be led seriously to consider their ways, and to take upon them the vows which their sponsors had assumed for them in their infancy. It is emphatically a time when the young person is called upon to make a deliberate choice personally and with a free and willing heart, and it is a special time for an open confession of God before men.

But beyond all these things, it is a Rite in which God is pleased to give to the believing, contrite, trusting soul His Holy Spirit in larger measure to be with and abide with the confirmed forever. God gives in this Ordinance His Special Grace to enable the confirmed to rise superior to the temptations of life and to overcome the assaults of the Devil. As at the new birth, God's Holy Spirit quickens and regenerates the nature which has been born a partaker of Adam's sin and fall, so in Confirmation a

further outpouring of the Divine Gift is given for the special needs of the more mature life. We have said that the gift of the Spirit is not looked for from the mere imposition of hands, but it is looked for in answer to fervent prayer. No less than three times does the Bishop plead with God for this precious Gift to be bestowed upon those confirmed, in ever increasing grace, and power.

"WOUNDED IN THE HOUSE OF HIS FRIENDS."

It makes but little difference what the professional skeptic may say about religion, or what the "go-as-you-please" preacher may lecture about in public halls, or how loudly the average heathen may swear because his habits and desires are interfered with by the institutions of Christianity. These things cannot injure the Church. We are assured the gates of hell shall not prevail against it. But the hindrances and obstacles and oppositions that injure the Church are from within—lukewarmness, inconsistency, indefiniteness, lack of earnestness. A general going back on all religious promises and obligations. A failure on the part of Christian people to "walk answerably to their Christian calling," bring the Church into dispute! They "put Christ to an open shame," and so He is "wounded in the house of His friends."—*Earnest Worker, Utica, N.Y.*

STEADFASTNESS.

IMPULSIVE, easily excited natures are too often like the thin, shallow coating of earth on the rock; an