

more rapturous, *because they have paused a while*. So when the soul has been saturated with the rain of penitence, the clear shining of forgiving love makes the flowers of gladness blossom all around. *The steps by which we ascend to the palace of delight*, are usually moist with tears. Grief for sin is the porch of the *House of the Beautiful*, where the guests are full of "the joy of the Lord."—*Spurgeon*.

The Crucifixion.

'Tis broad noonday, yet o'er the earth
there steals
A gloom, deeper and blacker than Egyptian
night,—
As tho' the powers of darkness held full
sway,
And earth in awe hath veiled her face,
while God
Incarnate hangs upon th' accursed tree;
Oh, pause my soul, and gaze upon that
Holy One,
Whose body, poised upon his pierced hands
and feet,
Endured such untold pain for thee,—
Behold the death dew stands upon his
thorn-crowned brow;
Oh, hear the crowd, lashed into fiendish
madness,
Mock His wild despairing cry. Behold the
Blessed One,
In speechless agony, 'a witness of the
fearful scene.
Oh, see the loved disciple strain to catch
his Master's
Dying words. Hark! "It is finished!"
hear Him cry:
The temple's veil is rent, earth trembles
at the sound,
And from their last long sleep the dead
awake;
And men in qualling fear exclaim, "This
truly
Was the *Son of God*."

GREAT TRUTHS.

CONFIRMATION.

Confirmation, or the Laying on of Hands, is the complement or crown of Baptism. A person is made a member of the Church by Baptism. The Holy Spirit is communicated in a new and larger way in Confirmation. In the Acts of the Apostles we read that those who were baptized by

Philip, the Deacon, in Samaria, were afterwards confirmed by S. Peter and S. John and received the Holy Ghost. (Acts VIII.) S. Paul also confirmed certain disciples at Ephesus (Acts XIX., 6.), and the Holy Ghost came upon them and they spake with tongues and prophesied.

Confirmation, though not one of the two Sacraments generally necessary for salvation is still sacramental in its character, in that it is an outward and visible sign of an inward and spiritual grace. By the laying on of the Apostles' hands the Holy Ghost was imparted from above.

In Hebrews VI., 2, Confirmation is enumerated as one of the principles or foundations of the doctrine of Christ. These are as follows:

Repentance and Faith,
Baptism and *Laying on of Hands*,
Resurrection and the General Judgment.

The time of Confirmation is taken advantage of for: 1st, a renewal of the baptismal vow; and 2nd, a public confession of Christ.

It is the general custom of the Church to administer Confirmation to such persons only who are old enough to know the Creed, the Lord's Prayer and the Ten Commandments, and who can understand what it means to renounce the world, the flesh and the devil, to believe the Articles of the Christian faith, and to keep God's holy will and Commandments.

The proper age for Confirmation depends upon the maturity of the child. Confirmation is administered by a Bishop. We have in Scripture no instance in which this Rite was administered by a Priest.

Lay Work in the Church.

A Paper read by Mr. Ben. Verity, Lay Reader of Magog, before the meeting of the S. Francis District Association of Lay Helpers at Sherbrooke, on Wednesday, December 9th, 1896, and now published by the request of those who heard it.

Under the term of "Lay Work in the Church" is included all that work which does not require an ordained man or Priest for its accomplishment.

Of late years lay help has taken a more prominent part in the work of the Church than it took formerly.

We have several organizations of lay-workers, with which we are all familiar,