

of the Editors to make CHURCH WORK of increasing value to both Clergy and Laity, and the great success which has attended its publication in the past, justifies us in looking forward to a still larger field of usefulness for it in the future.

As the business of the paper under the old management requires to be arranged at once, all subscriptions in arrears, and those now due, are respectfully asked for at an early day.

Remember, all communications in the future are to be addressed to  
**The REV. JNO. AMBROSE,**  
**DIGBY, N. S.**

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#### COMPLIMENTARY.

This is what the New York Kalendar, Bishop Coxe's Organ, says of us, for which we warmly thank him:—CHURCH WORK, published monthly at Halifax, N.S., by the Rev. J. D. H. Browne, has just began its ninth volume. It is a small paper, but good! every number good! good all the way through.

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#### THE CHRISM.

3. *Confirmation* is the name we commonly use, but it is very generally misinterpreted. Because we give a public *Confirmation* to our Baptism, as one of the conditions of receiving the Chrism, many suppose that this is the whole substance to the rite. But it has nothing to do with the substantial part of the work, which is the *confirmation* of grace to the penitent believer by GOD'S Holy Spirit. Thus, if a baptized person, profes-

sing true penitence and faith should be brought to the Bishop and presented by his pastor for confirmation, an aged Bishop, through forgetfulness, might fail to put the question about the *Baptismal Covenant* and proceed, at once, with the prayer for the Seven Gifts and the laying-on-of hands—and it would be a true confirmation. The Apostles, in all probability, did just this without any forgetfulness, but in full view of baptismal obligations, recently assumed. On the other hand, let a bishop put the question and receive the answer; and then go on with the rest of the office without the laying-on-of-hands, there would be no Confirmation at all. Confirmation, therefore, is GOD'S work, not ours. It is not the recipient's confirmation of his vows, by an open assent and renewal, important as this is: nor is it the Bishop's hands on the head. It is the Holy Spirit's unction or *Chrism*, of which the laying-on-of-hands is the outward sign. When ignorant persons, therefore, say they see no good in such a ceremony, let them reflect whether there is no good in the Holy Spirit's seven gifts of grace: and if, as we shall show, it has pleased GOD to make this solemnity the ordinary means of these gifts and a token or pledge to assure us of them, we may be quite sure we have need of the great blessing attached to obedience and to the humble acceptance of every instrumentality which GOD has made a means of grace.—  
*Bishop Coxe in Kalendar.*

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NOTHING seems much more difficult to endure than the distress of being misunderstood.