

a few days at Albany with some friends, on my return to Toronto.

The American clergy in general know very little of the Church in Canada. A Bishop said to me he was not aware that the Church had any endowments in Canada. The only Canadian Church paper I saw anywhere was one solitary Montreal *Guardian* of old date.

A repetition of the Wade-McMullen affair at Woodstock occurred here during the season of Lent, which created quite a sensation in Church circles.

An open remonstrance was signed by 116 clergymen and 52 laymen of this city, and addressed to Bishop Potter, protesting against the action of Rev. R. Heber Newton, Rev. Dr. W. S. Rainsford and Rev. Dr. I. Newton Stanger in inviting clergymen of various denominations to take part in the special services in the respective churches during the lenten season just passed. The Bishop remains quiescent. It is thought he will take no action upon the remonstrance. Many influential Churchmen think that it is better for the bishop to say nothing, as any action of his favouring the protest would have a tendency to check the swelling tide of popularity which is so strongly flowing from all the denominations towards the Church.

At the public meeting of Church people it was proposed to establish the coffee-house plan of temperance work. Briefly, the coffee-house proposed is a liquor shop without liquor—a comfortable place where a working man may get a good meal at a moderate cost, meet his friends, play at quiet games, read the papers and pass his leisure time without contact with drunken men and without temptation himself to drink, but at the same time without the humiliation of getting anything he does not pay for. It is proposed to establish such coffee-houses, as has been done in England, upon a sound business basis, and to make them pay not only their own way, but a dividend to their stockholders. In England, it is said, they have paid about 4 per cent. per annum. The Rev. Dr. Rainsford said, "The saloon is the poor man's club, and until we can give him something in the way of amusement and pleasurable society through the church, I would not consent to take the saloon away from him."

PHILIP TOCQUE.

New York, April 24th.

Notes and Queries.

SIR,—Please explain the significance of the words "Ashes to ashes" in the Burial Office, and kindly mention some works that refer to the subject.

CONSTANT READER.

Ans.—The words "ashes to ashes" have no reference to the practice of incineration or cremation which the early Christians were the means of abolishing in the Roman Empire. The use of the term with reference to bodies not incinerated but interred is justified on scriptural grounds. Abraham using the term "ashes" even of the living body: "Behold now I have taken upon me to speak unto the Lord, which am but dust and ashes," (Gen. xviii. 27). Thrice casting earth into the grave was a heathen custom which is alluded to by Horace.

—licebit
"Injecto ter pulvere curras,"

and like other innocent heathen customs which the early Christians adopted, it was, as it were transfigured, by giving the ceremony a Christian application and meaning. As trine immersion or affusion was practiced in former times, as now, its allusion to the three Persons of the Holy Trinity, so doubtless the trine formula of committal to the grave, "earth to earth, ashes to ashes, dust to dust," was adopted for the same reason; for these ceremonial acts are performed in the thrice Holy Name. We are unable to refer to any authorities dealing directly with the subject of the question.

SIR,—At the annual vestry meeting it was moved, seconded, and carried (the voters not being according to the canon), that the incumbent's stipend be increased \$100. At the adjourned vestry meeting the chairman (incumbent), would not permit the minutes of the previous meeting to be read; ruling that it was not necessary to have them read until the next annual vestry meeting, consequently there was no discussion upon the minutes, and they were not adopted and signed. Now, can the churchwardens be justified in paying the increased amount proposed.

VESTRY.

Ans.—The canon defining the qualifications of voters at vestry meetings not having been complied with, the whole proceedings are null and void, and the churchwardens are not justified in paying over the \$100 increase in the name of the vestry. In doing so they would render themselves personally liable for the amount.

Sunday School Lesson.

Whitsunday.

17th May, 1891

THE ORDER FOR CONFIRMATION

The rite of Confirmation, or "the laying of hands" upon those who have been baptized, dates from the very first age of the Christian Church. Very shortly after our Lord's Ascension we find the Apostles confirming those in Samaria who had been baptized by St. Philip the deacon. "When the Apostles which were at Jerusalem heard that Samaria (i. e., the people of Samaria) had received the Word of God, they sent unto them Peter and John: who, when they were come down, prayed for them that they might receive the Holy Ghost. . . . then laid they their hands on them, and they received the Holy Ghost" (Acts viii. 14-17). And, a little later, we read that "when they (at Ephesus) heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them the Holy Ghost came on them; and they spake with tongues, and prophesied." (Acts xix. 5, 6.) The "Laying on of hands" in connection with the "doctrine of baptism" is mentioned as among "the principles of the doctrine of Christ." (Heb vi. 1, 2.)

The "laying on of hands" was, and is still used at the ordination of bishops, priests, and deacons. (2 Tim. i. 6; Acts vi. 6; and see the Ordinal).

In some parts of the Church, Confirmation used to be given immediately after Baptism; and it may still be so given in the Church of England in the case of persons baptized after they have arrived at the years of discretion. Persons baptized in infancy are expected to present themselves for Confirmation as soon as they can understand the promises made on their behalf at their Baptism, and have been properly instructed in the Catechism. This is generally at that age when "partly by frailty of their own flesh, partly by the assaults of the world and the devil, they begin to be in danger to fall into sundry kinds of sin," and have therefore the greater need of the gifts of the Holy Ghost to enable them to withstand the assaults of evil.

Teachers should therefore try to impress very earnestly upon their scholars, and especially upon upon boys, the duty and importance of receiving this rite, not as a matter of form, but as a means of deriving spiritual help and strength to enable them to live good lives. The more earnestly we feel the need of the help of the Holy Ghost and desire to have it, the more certain shall we be of receiving it. (St. Luke xi. 13.)

At our Baptism, we promised, by ourselves or our sureties (a) to believe certain things, and (b) to do certain things (See *Catechism*). We know how hard it is to keep those promises; and the difficulties will become greater as we grow older, when we leave school, and perhaps home also, and go into the world to earn our living; for then we shall be surrounded by stronger and more dangerous temptations. Our belief will be assailed by all sorts of false doctrines and heresies (1 Cor. xi. 19), and we shall be beset by many temptations to sin, so that, if we are wise, we shall earnestly seek God's gracious help at this critical period of our lives. Like soldiers going into battle, we must be careful to put on our armour.

Confirmation, it should be remembered, must also usually precede our being admitted to the Holy Communion. (See *Rubric at end of Confirmation Office*.) Every boy and girl as soon as he or she is confirmed should begin to be a regular communicant. But going to Holy Communion is not "joining the Church," as some people erroneously suppose. People "join the Church" when they are baptized, and to become regular communicants is the duty of all members of the Church who have arrived at the years of discretion; it is impossible to evade this duty; and it is an error to suppose that we are not members of the Church until we have become communicants.

FROM THE PACIFIC COAST.—We quote from a letter received from Miss Eleanor Pope, Port Haney, B.C., "For sore throat, coughs, croup, bruises, etc., Haggard's Yellow Oil is the best thing I have ever used."

Family Reading.

Whit Sunday

THE GUIDING SPIRIT.

Whitsuntide! That sounds like holiday-making and holiday-time, doesn't it? The shops are all shut, and there are excursions to all sorts of places. And if it is fine and warm, as it often is by this time, the holiday is as gay and pleasant as possible; especially if there has been a good many weeks of hard work beforehand.

But that isn't all, is it? What does Whitsuntide mean? Surely something more than just a holiday. It means that the Holy Spirit came down just at this time from God.

Yes, and there is always another thing to remember about this. The Holy Spirit has never gone away again. It isn't only the story of something past and over. *He is here now*—at this very time, this very day; ay, very near you at this moment.

We can't see Him. No, I know that. We can't see Him any more than we can see the wind blowing out of doors. But we can *hear* the wind plainly enough. Sometimes it's loud, sometimes very soft. And if it's a very soft little breeze that is blowing, we can only hear it if we listen very carefully.

So it is with the Holy Spirit. If we listen very carefully with the ears of our souls, we may hear Him too; yes, hear Him speaking very low and gentle inside our hearts.

Have you ever heard His voice speaking to you?

I believe you have, almost without knowing it.

The other Sunday, what was it that stopped you when you were very much inclined to join some companions in a long expedition which would take up all the day?

You did hesitate a good deal, but at last *something* helped you. *Something* whispered, "It isn't your day, it is God's." And then all your hesitation fled away, and you made up your mind only to have a good walk, instead of the Sunday trip.

What was that *something*? Wasn't it the Holy Ghost "guiding" you right? which was just what our Lord Jesus said He would do, when He came down into His people's hearts. When you were baptized, the Holy Spirit came first into your heart.

What a pity some will not listen! They don't choose to hear, that's it. And so at last the Holy Spirit leaves them alone. That is terribly sad!

Then there is another time the Holy Spirit speaks to you. When you are in any difficulty or perplexity. When you feel rather like a person in a *mizmaze*; and you know what that is—a place with a great many little paths, and yet none of the little paths seem to lead you out of it. Yet one of them does, if you can only find that one.

Well, you feel sometimes in a sort of difficulty that is just like a *mizmaze*. For instance, you find you can't please one person without offending another. You can't please a master without getting into trouble with your companions. It's very like a *mizmaze*, for no path seems to lead you right. You don't want to quarrel with those you live with, or even be on uncomfortable terms with them, and you don't want to do what the master dislikes, and so neither road seems the right one.

What a puzzle it is!

So it is, but now our Whitsuntide thought is just the one to help you. Say, "O Lord, show me by Thy Holy Spirit what I may do;" or, "Grant me by Thy Spirit to have a right judgment in all things." And then you will find the difficult right path will get quite clear. You will see plainly what to do. Something will come into your heart to say which will set matters a good deal right. Speaking out openly to the master about the thing that's bothering you, that may be whispered to your heart as the best thing to do. Or asking advice of a sensible friend, and doing simply what he advises.

I can't tell *how* the Holy Spirit will give you the "right judgment" in the matter. But this I do know, that in some way or other it is certain, ay, quite certain to be given.

I will tell you just one short story which will show how true this is.

Once in the time of the Apostles, not very many years after Jesus had gone up into Heaven, a great