

THE CHRISM.

NOT infrequently we are told that we have but two instances of Confirmation in the Holy Scriptures; but this is not strictly true. We have two historical accounts of the rite as administered by the Apostles, and this is quite sufficient for the purpose. What the Apostles did for their Disciples in these cases must have been what they did for all unless these can be shown to have been exceptional cases. But when the laying-on-of-hands is joined with baptism, as belonging to the foundation principles of the Christian profession, we need ask nothing further.

The second historical instance is that of which we read (Acts xix., 6) in the story of St. Paul's return to Ephesus, in connection with the judgment he gave concerning John's baptism, when he showed that it was a Mosaic and typical rite, and not Christian baptism at all. But there are many references to the seal of confirmation throughout the New Testament. Take this very case of the Ephesians, St. Paul seems to refer to it in the Epistle to the Ephesians: "In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation; in whom, also, ye believed, ye were sealed with the Holy Spirit of Promise." In the Second Epistle to the Corinthians (i. 21, 22) this sealing is referred to in connection with unction: "Now, He which hath anointed us is GOD, who hath also sealed us and given us the earnest of the Spirit, in our hearts." I have omitted the words, "which establisheth us," but they are part of the text, and seem akin to the confirming feature of

this Chrism. So, again, in the Epistle to the Ephesians (v. 30), "Grieve not the Holy Spirit of GOD, whereby ye are sealed." The seal of the Spirit seems to be logically distinguished from the seal of the Redeemer which is Baptism: by the one the covenant of redemption is sealed to us, by the other the covenant of our sanctification.

In St. John's First Epistle (ii. 20) he says, "Ye have an unction from the Holy one;" and in the same connection—"The anointing which ye have received of Him abideth in you." He refers to it with reference to one of the seven gifts—"the spirit of knowledge," adding: "The same anointing teacheth you of all things." This then is the unction, or *Chrism*, of which we are speaking: for the full conception of which we must turn to the history and example of the Christ, the Messiah; that is the Anointed One. As our Prophet, Priest and King, He received His anointing without measure; but a measure of His grace has descended upon all His members, as the typical anointing of the High Priest ran down to the skirts of His raiment. "Of His fullness have we all received, and grace upon grace." Because we share in His Chrism we are Christians. Now, observe, His baptism was followed by His anointing. The Spirit descended and rested upon Him, according to the prediction of Isaiah—"The Spirit of the Lord shall rest upon Him (1) the spirit of wisdom and (2) understanding; (3) the spirit of counsel and (4) might; (5) the spirit of knowledge and (6) of the fear of the Lord, and shall make him of quick (7) understanding in the fear of the Lord." Here, the fear of