

pouring; but by the laying on of hands, and prayer for the sevenfold gifts, the graces of the Holy Spirit are imparted through successive ages—received by faith and exercised in love. Bishop Andrews points out an important distinction in this prophetic promise, showing the separability of the inward gifts from the miraculous manifestations. There is, he remarks, a promise of two outpourings; one “upon your sons and your daughters,” the other upon “My servants and My handmaids.” It is under this second promise that we claim, not as sons of Jewish parents, but as servants of God. The promise to the sons was that they should see visions and dream dreams; the promise to His servants that they should prophesy, that they should, as the Apostles did, set forth “the wonderful works of God.” The reservoir of the abundant graces imparted to the faithful in Confirmation is our Incarnate Lord, upon Whom, after He had gone up from the baptismal wave, the Holy Ghost descended. The first abundant streams of love and power were poured out by Peter and John. In answer to their prayers, and the laying on of their hands, the Holy Ghost fell on the newly baptized converts of the city of Samaria;* and in like manner when St. Paul laid his hands upon the disciples at Ephesus,† “the Holy Ghost came on them.” And even so the

*Acts viii, 17.

†Acts xix, 6.