

to be brought to the Kingdom of Glory.

Then follow the Lord's Prayer, and a more general Prayer. The "laying on of hands" is stated to be "a sign" of God's favour and goodness towards them. The thing signified, the gift of the Holy Ghost, comes in answer to Prayer. If the candidate comes in repentance and Faith,—if he asks for the blessing, joined as he is by the Bishop and congregation, the imposition of hands is a sign and seal of the gift of the Holy Ghost. There is no assumption of arbitrary power to bestow a blessing. It depends on the candidate whether it shall be an empty sign, or the token of a real gift then bestowed.

"Let Thy fatherly hand ever be over them."—*Ever*; that is when my hand is removed. How beautiful a petition! Then follows a prayer for protection in body and soul, and then the blessing. Only the latter part of the usual benediction is used. "Upon you," brings out the idea of the blessing resting on each individual head. This blessing will abide, unless by wilful sin or gross negligence they drive it away. In that case Confirmation or the Prayers of Bishop or congregation will do them no good. They do well to renew their vows in Confirmation; but if they break them, they cannot expect to reap the benefit of them.

Christian Reader, the vows of God are upon you. God has promised Pardon on your repentance, Grace on condition of your faith, and Eternal life on condition of your obedience. Remember, that God cannot break his part of the covenant, if your life shall turn out a

failure, it will be owing to your own broken vows.

REMARKS OF JOHN RAN-
DOLPH.

THE *Church Messenger* of North Carolina has received from an authentic source the following remarks of John Randolph of Roanoke, written in the prayer book of his nephew August 8, 1818:

"Your parents were born members of the Church of England. All your forefathers have been of that persuasion. You can have no good reason to desert it. Keep this book and consider it as next to the Bible (from which it is, for the most part extracted) entitled to your reverence. If any charge you with *formality*, ask them if there be more *form* in reading prose than singing verse, given out, too, by another. This all seek but the Quakers. Ask them to read our Liturgy, more especially the General Confession. Te Deum, and, above all, the Litany, if they can, with unmoved hearts or uncurled blood. He that refuses to go along with a devout reader of this service, may suspect himself of a want of "vital religion." If *form* be again objected and the coldness of our service, tell them the *coldness* is not in the book, but in the bosoms of men. Here is something, which, out of the Bible we shall seek elsewhere in vain, to suit every rank and condition of life. I am rarely affected by extempore prayer—often in pain for the person praying,—but in whatever mood I find my feelings, whether of penitence or thanksgiving, I respond to the supplication and prayers of our Venerable Church."