

received none, or only what they considered inferior visible *gifts* in addition to the ordinary inward *graces*, the common and blessed reward of all without exception.

There is, however, another passage of Scripture that I would ask you to connect with the two I have already quoted. It is that which I have taken for the text, (Hebrews vi.) S. Paul here speaks of "*the principles*," (*i. e.* the fundamentals, the first elements) of the doctrine of Christ, and he declares these elementary truths to be Repentance and Faith, Baptism and the Laying-on-of-hands, Resurrection of the dead and Eternal Judgment. Now, brethren, we all know how essential to any religious system are its first principles: how dependent the safety of the superstructure on the solidity of the foundation. And can we imagine that one of the first principles of the doctrine of Christ has become effete and useless,—that any part of the foundation has been purposely taken away? Surely not. Just look at the other things with which Laying-on-of-hands is bound up, and then say if the Apostle speaks of what was ever to become obsolete. When REPENTANCE and FAITH are cast aside, when BAPTISM is no longer required, when the hope of the RESURRECTION of the dead and the expectation of ETERNAL JUDGMENT are to be abandoned, then, but not till then, may we believe is to be rejected this truth also. Until then it is clear that, be it administered as it may, it is one of the elementary Institutions in the establishment of every Christian church. And now, my brethren, believing that this Laying-on-of-hands is an abiding ordinance to be observed in all ages, I would bid you look round on the Catholic world and say, if it be not the Rite of Confirmation, what else can it be? All who would build upon the same foundation with the Apostle, must have this doctrine among their first principles; and I would ask, where have they this doctrine—what part does it form of their system, if