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the stupidity of this course, and would have nothing retained or revived in the Church, however ancient, admirable, and useful it can be proved to be, because the Church of Rome or some modern non-conforming sect has had the wisdom to keep it or adopt it, while *we* have had the folly or the misfortune to lose it, or to neglect it for a time.

III. Enough, I trust, has been said to make the authority on which the Rite rests plain and satisfactory. Let me now proceed to inquire what *advantages* may be expected to follow its due observance.

First of all, *an increased supply of grace* to enable young Christians to fulfil the engagements into which they have entered,—*grace directly imparted by the Holy Ghost*. You may ask, will the imposition of the Bishop's hands of itself secure this blessing; does the Holy Ghost descend at his mere will? No, brethren, certainly not. THE BLESSING IS FROM GOD, as the institution for conveying it is from Him. The Bishop is only God's instrument, and *in himself* has no power to do less or more than God in His mercy wills. No doubt the Lord's will is, that through this Rite of His own appointment (for we believe that it is still the very same as that practised by the Apostles, taught of the Lord the Head of the Church, and blessed by Him) the Holy Ghost shall descend upon His faithful servants. No doubt it is the Lord's will that when the Bishop's hands are placed upon a head, beneath which throbs a heart broken and contrite, a heart, like David's, thirsting after God, full of faith and love and strong desire to be like and to be with the living God, then the Apostolic benediction will not be without gracious effect in the soul. Yes, if God has *generally* promised His Holy Spirit to those that *ask Him*, we cannot believe that observance of this Ordinance, specially appointed for invoking the favor and assistance of the Holy Ghost, will be in vain.