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withheld, no good reason can be assigned why this ancient impressive and salutary Rite should be discontinued, or that we should cease to employ a means of Grace in operation from the very earliest days of the Christian Church. The Apostolic age was indeed an age of miracles, and everything in the Christian Ordinances then partook of that characteristic. Those very acts, most vital to the life of God in the soul, were employed as miraculous agencies. For example, Faith, the great mean of our justification, was to be to the early Christians the instrument of working miracles. Wondrous "Signs" were to follow them that believed, and they did follow them. But surely, it cannot be said, that it was to that age alone that Faith was limited, or that its sole use was for working miracles? Why then is this argued of Laying-on-of-hands? Why should we suppose that because this Rite was employed in communicating miraculous Gifts as well as ordinary but far more valuable Graces, that therefore it must be restricted to the miraculous age, while Faith employed in the very same way is by all admitted to be necessary to the end of time?

It is right also to say, that it is more than doubtful, *if all* those on whom hands were laid, did receive extraordinary gifts. St. Paul asks, "Are *all* workers of miracles? have *all* the gifts of healing? do *all* speak with tongues?" (1 Cor., xii. 29.) Surely this implies that, though all were the recipients of the *graces* of the Holy Spirit bestowed by the imposition of hands, *all* were not endowed with the visible *gifts* of Miracles, of Healing, of Tongues. Those *gifted* were the few among the many. And it was to exalt the ordinary graces comprised in that one word "LOVE" or "CHARITY," that was "more excellent" and more lasting than any other gift however desirable, even than FAITH and HOPE, that the Apostle writes, wishing to allay the envy or disappointment of those Christians who had