

God. With our Anglican church, as distinct from the Greek and Roman communions, the design of the Ordinance is to revive the early impressions of religion in the heart, to stir up the wills and strengthen the resolutions to live a godly life, and to send forth the young soldier of the cross fully armed for the strife with sin in this evil world. Do not then imagine that because you decline to come forward, you are at liberty to disobey God's commandments and live as you like. Do not imagine that by neglect of this Apostolic Institution you can partake of the benefits of Baptism without incurring its obligations. Persevere in disregarding these, and Baptism can have no other effect than that of rising up in judgment against you, and aggravating your final condemnation. Sail you must over the stormy waters of life to a haven of rest or unrest for eternity. As you are about being launched from the shallows of childhood into the depths of an unfathomable and treacherous ocean, should you not at such a critical time earnestly seek the wise and loving guidance of the Church's master-builders, and receive the parting benison of the Church pronounced by her chief officer,—of that Church the very Spouse of Christ, in whom dwells His Spirit, who has fostered all your past years and taught you from infancy all God's revealed truths—should you not now dutifully seek her solemn blessing and thus begin with the best hope of future success and safety your perplexing and perilous voyage “from death to life, from woe to bliss?”

II. But now what are the *grounds on which Confirmation rest?*

a. First of all on *the authority of Holy Scripture*. In the Acts of the Apostles (chap. viii) we have the following fact recorded:—A large number of persons were converted to Christianity in Samaria, by the preaching of S. Philip the