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THE ORDER FOR THE LAYING ON OF APOSTLES' HANDS

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THE ORDER FOR THE LAYING ON OF APOSTLES' HANDS

The [375] laying on of hands by apostles is the means ordained by God in His Church, for imparting the gift of the Holy Ghost to those who in their baptism have been made members of Christ, children of God and inheritors of the kingdom of heaven; who, to use the words of St. Paul, have been “baptized into Christ.”¹

The Lord in His discourse with Nicodemus said to him, “Except a man be born again (or, born from above), he cannot see the kingdom of God;”² and again, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.” In these words two distinct subjects are introduced: one is referred to as a re-birth or from above, a birth of water and of the Spirit, a birth of the Spirit; the other is “the kingdom of heaven:” and we are taught that none but those who are born again, or from above, of water and of

¹ Rom. 5,3.

² John 3,5-7.

the Spirit, can see, or enter into, this kingdom of heaven.

This same truth - the necessity of Regeneration in order to an entrance into the kingdom of heaven - is set forth and taught by the apostle St. Paul in sundry parts of his epistles, and very expressly in the first epistle to the Corinthians. In speaking of the resurrection of them that are Christ's at His coming, he tells us - "Flesh and blood cannot inherit the kingdom of God."³ In this passage he uses the words "flesh and blood," to denote that condition of human nature in which Adam was created and his descendants are born into this world. In the preceding [376] verses he had compared the present condition of this body of ours with the future condition, in which the bodies of those who are Christ's are to be raised at His coming.⁴ He had said that in the resurrection of the dead this body, which in death is sown in corruption, dishonour, and weakness, is raised in incorruption, glory, and power. "It is sown a natural (psychical, or soulish) body; it is raised a spiritual body." The natural or soulish body he traces to the "first man, Adam," who "was made a living soul." The spiritual body he traces to the Lord Himself, "the last Adam,"

³ 1.Cor. 15,42-54.

⁴ Compare with v.23.

who "was made a quickening spirit." - "The first man," he says, "is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." And then he adds: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." And so, at the time known unto God, "the trumpet shall sound, and the dead shall be raised incorruptible, and we" (that is, "they that are Christ's at His coming" (verse 23), and are then living), "shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

We gather, therefore, from the words of our Lord and of His apostle to which we have referred, that those who are born from above, of water and of the Spirit, and who through Baptism are made members of Christ, shall at His coming be raised from the dead in the image of Christ, or if alive, be conformed thereto, in spiritual and heavenly bodies; and that none but those who are Christ's, and who at His coming are raised or changed after His heavenly image, shall, *at that time*, when He shall appear once more, be admitted to the inheritance of the kingdom of God.

And to this agree those other words of the apostle Paul to the Romans⁵, concerning those who are baptized into Jesus Christ, and are in Christ Jesus, wherein he declares that “if the Spirit of Him that raised up Jesus from the dead (the Spirit of Christ, verse 9) dwell in them, He that raised [377] up Christ from the dead shall also quicken their mortal bodies by His Spirit that “dwelleth in them.”“ ⁶All these are pregnant words, and we shall speedily see to what great conclusions, they will lead us.

When the Lord was first born into this world, His body (I speak of the body only) was not in the condition of being heavenly and spiritual, incapable of death or corruption. It is true that He had such power of the Spirit within, that His body was capable of transfiguration; so that on the holy Mount the heavenly glory shone forth through the veil of the mortal flesh. Nevertheless, in its physical condition, His body was in all respects like ours; for it was taken from our common substance, flesh and blood from flesh and blood. And He came among us for this very end, that He should suffer in the body and die. It is true that His dead body was not tainted by corruption; but this was because God did not suffer Him to see corrup-

⁵ Rom. 6,3-4. 8.; 8,1.

⁶ Rom. 8,11.

tion. It was impossible that the body of God Incarnate should not be preserved incorrupt: but this impossibility was not physical, but moral and spiritual. It was impossible, just as it would have been impossible for any man to take His life from Him, unless He had of His own will laid it down; not because His body was not mortal, but because God had given Him the power of life over His body, and by His own providence would have ensured the integrity of His own gift.

For although He partook of our nature, such as it has become through Adam’s fall, yet, in assuming it, He brought heavenly and eternal life into Manhood. He was conceived by the Holy Ghost; and from the first moment of natural life His spirit was quickened with spiritual life - by the power and presence of the Spirit of God. It was through this power and presence of the Spirit, and not by any confusion of the two natures in which He subsisted, that it was true of Him as Man, just as it was true of Him as God, that He had life in Himself. In the power and active energy of that life He evermore sanctified Himself by the Holy Ghost. In every period of His existence upon earth He lived the life of God in mortal flesh, and, was ever “the holy One of God.” [378].

Such was our Lord as born into this world: but now He was to be sent forth on His mission on earth

as Prophet and Christ; and for the fulfillment of His mission it was the will and purpose of the Father to give to Him, by visible act and sign, the anointing of the Holy Ghost. At the appointed time He went up from Nazareth, and for the fulfilling of all righteousness He was baptized of John in Jordan. And then, as He came up out of the water, the heavens opened; and the Spirit of God, in bodily shape like a dove, descended and rested upon Him. Thereupon Jesus, full of the Holy Ghost, went forth; and, after He had been tempted in the wilderness, He proceeded in the power of the Spirit to fulfil His ministry in flesh, ending with His death upon the Cross.

We see then that the Lord, in taking flesh of the Blessed Virgin and becoming Very Man of her substance, was by the life-giving power of the Holy Ghost born from above. As the angel said to the Blessed Virgin in announcing that His birth should be brought about through the operation of the Holy Ghost, "*Therefore* that Holy [thing] which shall be born of thee, shall be called the Son of God." And then, upon this holy One of God, when He had fulfilled all righteousness as Man, the Father sent down the Holy Ghost, sealed and acknowledged Him as His beloved Son, anointed Him with the Holy Ghost and with power, and sent Him forth upon His work as the Christ of God.

But all was not yet fulfilled. Although, in every stage of His human existence, He was perfect to the highest degree, of which human nature taken into union with God was under the circumstances capable - although as infant, as child, as man, as the Son of Man whom God the Father had sealed, "God gave not the Spirit by measure unto Him;" yet there was a gift and promise of the Holy Ghost which was not to be bestowed until He had passed for ever beyond death, and had been raised in glory and immortality: as it is written, "The Holy Ghost was not yet [given], because that Jesus was not yet glorified."⁷ He must ascend to the Father, where he was before - "He that descended is the same also that ascended up far above all [379] heavens, that He might fill all things."⁸ He must first therefore put off this condition of mortality, and receive again the same material body, but now made spiritual and heavenly, before He could receive the heavenly inheritance. The human spirit, always replete with heavenly life, must occupy a heavenly frame. Thus, having raised Him from the dead through the energy of His own mighty power, the Father set Him at His own right hand in the heavenly places, bestowed upon Him the promise of the Holy Ghost, seated Him upon the heavenly throne, en-

⁷ John 7,39.

⁸ Eph. 4,10.

dowed Him with all power in heaven and on earth, and made Him both Lord and Christ, King and Lord of angels and of men, and, in the fullest sense, the Christ of God.

“God hath in these last days spoken unto us by His Son, whom He hath appointed Heir of all things“ - “Who, being the brightness of His glory, and the express image of His Person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent Name than they. For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee?”⁹ - “And again, when He hath brought in the First-begotten into the world, He saith, And let all the angels of God worship Him. And of the angels He saith, Who maketh His angels spirits, and His ministers a flame of fire. But of the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom: Thou hast loved righteousness and hated iniquity; therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows.

⁹ St. Paul expressly refers this passage to the resurrection of Christ (Acts 13, 33).

Once more let us note what followed on the resurrection of the Lord. When after death His body was restored to life, He received it quickened and living after another manner than before. It was no longer the natural body: it was now a spiritual body, quickened and living by the [380] *immediate* presence and agency of the Holy Ghost. That power of life by which the human spirit of the Lord was quickened from the first moment of His existence as Man, was now extended to His body also. The living spirit no longer subsisted in union with a mortal body. The body in resurrection was so constituted by the Holy Ghost, that it had become spiritual, immortal, incorruptible, and heavenly. There was a change, incomprehensible to us in our present stage of knowledge, in the manner of subsistence - in the union of the spirit with the body. Let us mark what the Apostle says, “There is a natural body and there is a spiritual body: and so it is written, The first man Adam was made a living soul: the last Adam [was made] a quickening Spirit.”¹⁰ It was, as it were, a new creation - a new constitution of human nature in the person of the Son of God - and soul and body united in eternal life by the Holy Ghost. He arose therefore the First-begotten from the dead - as the Scripture saith, “This day have I begot-

¹⁰ 1.Cor. 15,44-45.

ten Thee.”¹¹ And being thus Head and beginning (*αρχη*) of the new creation, to which all things are hereafter to be conformed, He was received up into heaven, from whence he had come down to partake of our mortality and the sorrows and trials of this lower world; and, being exalted to the right hand of the Majesty on high, He received of the Father the promise of the Holy Ghost. That Holy Ghost by whom He was conceived, - who ever dwelt in his spirit, the quickening and sanctifying Spirit, - by whom He was anointed for His mission and ministry on earth, - by whose mighty energy He was raised from the dead, and by whose presence and power He is to live for ever, - was now bestowed upon Him in all His fullness, as the great gift and promise of God. The Spirit of the Father and of the Son from all eternity, had now become the Spirit of the Man, Christ Jesus, our Lord and God. In this gift of the Holy Ghost the Father glorified His Son, whom He had raised from the dead, with the glory which as God He had with the Father before the worlds. He was now *manifested* to be God Incarnate, the brightness of the Father’s glory and the express image of His person [381].

¹¹ Colos. 1,18.; comp. with Ps.2,7. and Heb. 1,5-6.

In this gift He has received all power in heaven and in earth, He is made both Lord and Christ, and in Him dwelleth all the fullness of the Godhead bodily.

Let us observe the strict analogy which exists in the dealings and purpose of God towards the Incarnate Son in both these conditions of His existence as Man - in the period before His death, and in His resurrection and glorification.

First, He was born of the Blessed Virgin by the Holy Ghost, the holy One of God in mortal flesh: and at the appointed time He was anointed with the Holy Ghost and with power for His ministry on earth, concluding with His death and burial. Secondly, He was, as it were, born again from the dead by the Spirit and glory of God, and came forth, the Head and beginning (*αρχη*) of the new creation, the First-born¹² from the dead, the second Man, the last Adam.¹³ And here again, when received up into heaven, He received the

¹² Let it be remarked that there had been many instances of the dead being raised again to life; notably, those saints who rose on the day of our Lord’s Crucifixion: but Christ our Saviour is “the First-born from the dead,” the first who was raised in this new *condition* of life. This is a key to the condition of those who shall “have part in the First Resurrection,” - “they that are Christ’s at His coming.” (Rev. 20, 5-6.; 1 Cor. 15.25.)

¹³ Col. 1,18; 1.Cor. 15,45-47.

promise of the Father, and was anointed with the fullness of the Holy Ghost, and made both Lord and Christ.

We learn then that there are two distinct forms or modes in which the Holy Ghost operates in Man, as revealed to us in the history of our Lord Jesus Christ, God Incarnate. They are comprised in the words of our confession in the Creed, when we declare our belief “in one Holy Ghost - the Lord and Giver of life.” He is the Spirit of life, who quickens and sustains all living beings according to their several natures, whether spiritual or material; enabling them by His fostering presence to fulfil the functions of life. He is the Spirit of power and Lordship, who both inspires and energizes created spirits and directs and regulates their action.

As the Spirit of Life, He effectually promotes and puts forth by His operation in the spirit of man all those fruits which are proper to the human spirit, when quickened and [382] inspired with the life of God, “Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance”¹⁴ - these are the genuine impulses and functions of that spiritual life which He bestows; and hence they are called “the

¹⁴ Gal. 5,22-23.

fruit of the Spirit.” They are “the fruit of the Spirit,” because by the Spirit’s quickening power they become the dispositions, and affections, and motives of the individual man. For it is the man and not only the Holy Spirit present with him, that is loving, gentle, good, and meek.

As the Lord and Spirit of power He dwells personally in the creature spirit; and there He rests in His sevenfold fullness. By His indwelling presence, power and grace, the manifold gifts which He imparts are exercised; and in the exercise of them the spirit is inspired and the spiritual faculties are energized by Him. These gifts of the Holy Ghost (both those enumerated by the apostle Paul in the Epistle to the Corinthians¹⁵, and, those subordinate gifts mentioned or referred to in other parts of the Epistles of the apostles¹⁶) are not only gifts bestowed or divided by Him; but also they are the manifestation, through the organs of the men, of Himself, the indwelling Spirit. They are not only the endowment which necessarily and essentially waits upon His presence, but “all these *worketh* that One and the selfsame Spirit,” who is thus manifested as Lord and God.

¹⁵ 1.Cor. 12,8-10.

¹⁶ Rom. 12,6-8; 1.Pet. 4,10-11.

And yet, let us repeat, the Holy Ghost by His presence and operation never supersedes or interferes with the integrity of the individual man whom He rests upon and inspires. "The spirits of the prophets are subject to the prophets,"¹⁷ says the apostle Paul. The work of the Holy Ghost in man is not to convert him into a mere machine, as are the unhappy victims possessed and carried away and led by Satan¹⁸ and his evil spirits; but to enable the man himself to do the works of God. The Spirit is Lord; but by His presence He deprives not the man of that headship which by God's ordinance he is to exercise.

The passages of Scripture to which we have referred, in speaking of the work of the Holy Ghost in man, are applied [383] by the apostles to those who are in Christ. They are true of them, because they are true of Him. They would not be true of those who are in Christ, if they were not true of Him as regards His human nature; who being Very God, our Creator, is also Very Man, truly a creature. And Scripture in all parts testifies hereto. To conceive of the Man Christ Jesus as of one who lives or acts or speaks otherwise than by the presence and power and inspiration of God, is to contradict not only the words concerning

¹⁷ 1.Cor. 14,32.

¹⁸ 1.Cor. 12,2.

Himself in Moses and the prophets and the Psalms, but also what is expressly said of Him in the histories of His life. As a child "He waxed strong in spirit, and was filled with wisdom, and the grace of God was upon Him."¹⁹ When He attained to manhood that grace still rested upon Him, He was "full of grace and truth."²⁰ The works He did were not done of Himself. The words He spake, He spake not of Himself; they were the words of God. For "God gave not the Spirit by measure unto Him."²¹ He is the Prophet of whom Moses spake like unto himself; He is "the root and off spring of David,"²² on whom Isaiah foretold that the sevenfold Spirit should rest; who should "not judge after the sight of His eyes, nor after the hearing of His ears;" for by the Spirit of His Father He preached the words and did the works of God. "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor: He hath sent Me to heal the broken-hearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty them that are bruised, to preach the accept-

¹⁹ Luke 2,40.

²⁰ John 1,14.

²¹ John 5,19; 3,34.

²² Isa. 11,1-3.

able year of the Lord.”²³ - “This day,” said He to His countrymen in Nazareth, “is this Scripture fulfilled in your ears.”²⁴ And now that He is raised from the dead and seated in the heavenlies, He is still present with His disciples - really present by the Holy Ghost. And by the same Holy Ghost, whom He sends down upon His disciples, He speaks from heaven and confirms the Word in their lips by divers miracles and gifts of the Holy Ghost²⁵, “the signs” which He promised should “follow them that believe.”²⁶

Nor are these truths in any way inconsistent (however difficult to man’s reason it may be to reconcile them) with [384] the confession that Jesus Christ is God and Lord; - that, as the Eternal Son of God, in becoming Man, He brought eternal life into Manhood, and brought our nature into union with Godhead, in His own Person; - that through this union He has exalted our nature to the highest perfection of which creature nature is capable; and that in all His acts and words He Himself is personally the agent, fulfilling all functions of human nature, as He that is per-

²³ Isa. 61,1-2.

²⁴ Luke 4,17, &c.

²⁵ Heb. 2,4.

²⁶ Mark 16,17.

sonally God can alone fulfil them; and as regards those who believe in Him, He is their Eternal life.

But while firm in this faith, let us beware of the old heresy. Confessing that God and Man is One Christ, let us beware of being led to suppose that because of this union, there is any mingling or confusion of the two natures. Christ is not some third nature or substance compounded of the two. He is not as regards His human nature, a deified Man. In the person of the Eternal Son, Godhead and Manhood are for ever united, but for ever distinct. There is the most intimate union: but there is no transfusion into the human nature either of the substance, or of the natural attributes and properties, of God. The perfections of the Godhead He received by Eternal generation. The Divine perfections of His human nature He received, as must of necessity be the case, by grace and gift from God the Father: and if by grace and gift, then by the Holy Ghost, whose personal office it is to bring from the Father all gifts and grace; who is not only after an inconceivable manner the bond of the glorious Trinity, but the bond also of the union of God and Man in Christ, and the bond, as we shall presently find, of the union of Christ and His Church.

Therefore we acknowledge, both that the Son of God took flesh and became Man of the Blessed Virgin;

and also that by the Holy Ghost He was conceived and was made Man. We confess that the Son of God brought life into our dead and fallen nature; and also that He lived the life of God in mortal flesh, by the quickening power and presence of the Holy Ghost. We acknowledge that the Son of God fulfilled in our nature all the works, ministerial and supernatural [385], which the Father sent Him to do; and yet that God anointed Him with the Holy Ghost and with power, and that in the virtue of that anointing “He went about doing good and healing all that were oppressed of the devil - for God was with Him.”²⁷ We acknowledge and believe that Christ Himself personally rose from the dead and took to Himself His body from the grave (which body indeed, as God, He never forsook); and yet we believe that God, even the Father raised up Jesus by His own glory, even by that Spirit of holiness, which dwelt in Jesus, and which never forsook either the body or soul or spirit of the Lord. We acknowledge and believe that Christ is the Lord from heaven, the quickening Spirit; and yet we believe that, being by the right hand of God exalted, He received of the Father the promise of the Holy Ghost, and so was made of the Father both Lord and Christ.

²⁷ Acts 10,38.

In one word, we believe that, in that economy of the Godhead revealed to us in holy Scripture, the Holy Ghost is the Spirit of the Father and of the Son, and by His immediate presence and operation all things are created and preserved; and yet these His immediate operations and presence do in no way interfere with the personal presence and actings of the Father and of the Son. These things we believe without attempting to explain them. In like manner in humble and unquestioning faith we believe that the Holy Ghost dwells in Christ, our Head, in all His fullness, and is His Spirit; that by Him, as the principle of life, the risen Body of Christ was quickened from the dead, immortal, spiritual and heavenly; and moreover that through His presence and power “the last Adam was made a quickening Spirit:” and yet we believe that the Godhead of the Son is immediately present to His Manhood in the personal union of the two natures, and that through that union the Eternal Son personally lives, and acts, and fulfils in the human spirit, soul and body, all the functions proper to each “For as the reasonable soul and flesh is one man, so God and Man is one Christ.”²⁸

We have dwelt the more earnestly upon this subject, because it is only as we are grounded in the true

²⁸ Athanasian Creed.

faith concerning [386] the work of the Holy Ghost in Christ Jesus our Lord, that we shall understand or believe the truth concerning the work of the same Spirit in those who are brought to Christ. As we have repeatedly had occasion to observe, - the Spirit of God, before Christ came into the world, had exercised His influence on the hearts of men and given inspiration to their lips. But this is not the work of the Holy Ghost of which we speak. The saints of old "received not the promise: God having provided some better thing for us, that they without us should not be made perfect."²⁹ This promise we receive only in Christ, and as members of Christ; for to Him, as St. Paul argues in the Epistle to the Galatians³⁰, was the promise made. And those only who have been baptized into Christ can put on Christ and be made partakers of the promise. Only through Christ and in Christ can we receive the Holy Ghost, the Spirit of life and the Spirit of power.

The promise of the Holy Ghost to those who believe, that they may be born again of water and of the Spirit, and that He may dwell in them, and work by them the works of God and of Christ, is not a promise to them apart from Christ; but only as they are in

²⁹ Heb. 11,39-40.

³⁰ Gal. 3,14-16.26-29.

Christ, very members of His mystical and spiritual Body, the Body of which He is the Head.

The life which is promised to them is the life of Christ - no other than that life in the inner man which He lived by the Father, while yet abiding in mortal flesh; and with which His body also was quickened from the grave, and by virtue of which it subsists a spiritual and heavenly Body. Therefore said our Blessed Saviour³¹ to His disciples, "I am the Life" - "I am the true Vine" - "ye are the branches. He that abideth in Me, bringeth forth much fruit" - "for without Me (*χωρις εμου*, apart from Me) "ye can do nothing." And the apostle Paul says of those that are in Christ, "ye are dead: and your life is hid with Christ in God."³² So completely is it the life of Christ, and so completely are we to live after the same manner as Christ lives, that the same apostle in several passages uses the remarkable expression, that God hath co-quickened us with Christ.³³ Not only is there an identity of life, but our reception of it is to be [387] referred to the quickening again of Christ's body from the dead, when it was once more united to His spirit which was ever quickened with the life of God.

³¹ John 14,6; 15,1-5.

³² Coloss. 3,3.

It is the same life, and the same Spirit of life: for again, the same Apostle³⁴ testifies that that same Spirit of life which is in Christ Jesus hath its own law; which law sets free those who are in Christ from that law of sin and death, which rules in the members of the natural man. And the abiding presence of this Spirit in our spirits, as in Christ's spirit when He lived on earth, is to be followed by the like result. For the Apostle adds, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ" [Him that is the anointed with the Spirit] "from the dead, shall also quicken your mortal body by His Spirit that dwelleth in you."

And so, in another place, the Apostle prays for the saints in Ephesus³⁵, that they may know "what is the exceeding greatness of the power of God the Father - according to the working (*ἐνεργειαν*, energy) of that mighty power, which He wrought (put forth, *ἐνηργησε*) in Christ, when He raised Him from the dead and seated Him on His right hand."

³³ Eph. 2,5; Coloss. 2,12-13.

³⁴ Rom. 8,2-11.

³⁵ Eph. 1,17-23.

Christ therefore in His resurrection is, as the same Apostle³⁶ says, "the beginning" (or, first principle, the living germ, of the new creation) - "the First-born from the dead": and our great object, as it was the great object of St. Paul, should be, "that we may know Christ and the power of His resurrection" - "if that by any means we may attain to the resurrection out from (*ἐξαναστασιν*) the dead."³⁷

Lastly, - the Spirit of power which Christ received when He was exalted to the right hand of the Father is the Spirit of power which He gives to us: therefore said He to His disciples,³⁸ "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." And again, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." It was necessary that He should go to the Father, that according [388] to the purpose of the Father He might receive the Spirit of glory and of God; and, receiving Him, might send down the same Spirit upon the disciples. As the apos-

³⁶ Coloss. 1,18.

³⁷ Phil. 3,8-12.

³⁸ John 14,12; 16,7.

tle Paul also says to the Ephesians³⁹, “There is one Body and one Spirit,” and immediately afterwards referring to the words of the psalmist, - which in the Hebrew run - ”Thou hast ascended on high, Thou hast received gifts for men” - the Apostle renders them, “When He ascended on high He gave gifts unto men.” And he adds - ”(He that descended is the same also that ascended up far above all heavens, that He might fill all things) and He gave some apostles,” &c.

“All these“ - spiritual gifts, says the Apostle in another passage in the epistle to the Corinthians⁴⁰, “worketh that One and the selfsame Spirit, dividing to every man severally as He will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one Body - and have been all made to drink into one Spirit.”

“One Body,” - even Christ; and “One Spirit,” - the Spirit of Christ, by whom, as the Giver of Life, we are all baptized into that one Body; and into whom, as the Comforter and Spirit of power we have all been made to drink. And these last words, again, remind us of the words of our Saviour recorded by St. John.

³⁹ Eph. 4,4-16.

⁴⁰ 1.Cor. 12,11-13.

“If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified).⁴¹ - Jesus, when He should be glorified, should Himself be the Fountain of the water of life, which they that should come to Him should receive. He would then receive the Holy Ghost to be His Spirit, and would bestow Him upon them that believe. And that Spirit should be in them as in Him. They themselves should be fountains and channels, through whom the living streams of the Spirit should flow forth to their fellow men, who should believe on their word.

From the words to which we have last referred, we learn not only what the Lord was about to do, but also [389] somewhat of the condition of the disciples previously to the Day of Pentecost. While the Lord was yet with them, the disciples could not have been in any proper sense quickened in their spirits with the life of Him that had been raised from the dead; nor could the Holy Ghost have hitherto taken up His abode in them. Jesus Himself had not been quickened in flesh and born again from the dead, nor had

⁴¹ John 7,37-39.

He yet received the Spirit in the renewed and glorified body. The Holy Ghost had not been given, because that Jesus had not been glorified. The work of the Holy Ghost upon them is best described in the words which the Lord addressed to His apostles in His last discourse; when, in giving to them the promise of the Comforter, He said, “He dwelleth *with* you, and shall be *in* you.”⁴²

At the same time we must remember that those who came to Jesus after He had entered upon His ministry on earth, professing to be His disciples, received a special Baptism by Him, or by His disciples, that is, by the apostles. This Baptism was unquestionably a larger and higher ordinance than the Baptism administered by John to his disciples.⁴³ The Baptism of John was “unto repentance,” testifying that those only, who repented of the transgressions under the covenant made with Israel under the Law, could obtain the promises of the New Covenant and of the kingdom of heaven, which John proclaimed to be at hand. When John heard that Jesus baptized those who came to Him, he reminded his disciples of his former testimony⁴⁴ - “I am not the Christ, but I am

⁴² John 14,17.

⁴³ John 3,22-26; 4,1-2.

⁴⁴ John 3,23.

sent before Him:” and he added, “He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthy and speaketh of the earth: He that cometh from above, is above all.” - “He that believeth on the Son, hath everlasting life.” Nevertheless this Baptism of Christ’s disciples, though greater than John’s, could not then have conferred that fellowship in the Crucifixion and resurrection of the Lord - that death of the old man, and that life of the new Creation, which are effected through union with the *risen* Lord by the Holy Ghost, and which constitute the grace bestowed in Christian Baptism on those who believe [390]: but, that it was without its special efficacy, we are not at liberty for an instant to suppose.

The fact, that those who believed in Christ received this Baptism, as His disciples, leads us to remember that the Lord before He suffered instituted the other great Sacrament of the future Church to which indeed He did not admit the general body of the disciples - but only those Twelve, whom He had named apostles.

In the night before He suffered, after having kept the Passover with the Twelve, at the close of the paschal supper, the Lord took bread and brake it; likewise He blessed the Cup. And He said, “This is My

Body;” and “This is my Blood of the New Testament;” and He gave them to His disciples to eat and drink thereof; in accordance with His former word⁴⁵, that whoso eateth His flesh and drinketh His blood; hath eternal life. We may therefore rest assured these words and acts of the Lord were true and effectual: but their full meaning and efficiency we cannot gauge: for it is certain that the bread and wine, consecrated in the sacrament of the Blessed Eucharist, which He then instituted, are made to be His Body and His Blood to the Church by the Holy Ghost, the Spirit of Christ, communicated from Christ Himself. And therefore, until Christ was glorified, we are not at liberty to suppose that the disciples were in a condition to receive the full virtue and grace of the Sacrament; nor indeed that the Lord Himself had attained that condition in which normally He would dispense it. And this the Lord Himself explained to His disciples, as is recorded in the sixth chapter of St. John’s Gospel. In that remarkable chapter, after having told them, that except they should eat His flesh and drink His blood they had no life in them, He afterwards added, “Doth this offend you? What and if ye shall see the Son of Man ascend up where He was before? It is the Spirit that quickeneth.”⁴⁶ So that it is manifest

⁴⁵ John 6,54.

⁴⁶ John 6,61-63.

that the truth which He was setting forth, concerning the life-giving efficacy of His flesh and blood, could only be fully realized, when He should have ascended to His Father and sent down the Holy Ghost from heaven [391].

We conclude therefore that, although the disciples were not yet able to receive the full benefits of the Sacraments of the future Church, yet the Baptism which the disciples of Christ received, and that holy Supper administered to the apostles, were not vain and inefficacious ceremonies. Seeing that they were administered by Him, or in His presence and by His authority, who even while sojourning on earth was the Christ of God, unto whom the Spirit was ever given without measure - we may be sure that they were true sacraments and means of grace, effectual at the time, so far as the disciples were then capable of receiving the benefits of which they were respectively the channels; and we may believe that they became in the fullest sense effectual, and that the grace and benefits proper to them respectively were fully and effectually received by the disciples, when once the Holy Ghost had come down upon them from Christ the risen Lord, and had taken up His abode in them. The pledges previously given were amply redeemed.

For at length the time appointed by the Father had arrived. The apostles had seen their Lord taken up into heaven; a cloud had received Him out of their sight; but through faith they knew that He had ascended to the Father, from whom He was to receive the promise of the Holy Ghost. And so they abode in Jerusalem according to His commandment, waiting for the time when they themselves should be baptized with the Holy Ghost, as He had said to them. And they continued with one accord in prayer and supplication, with the women and Mary the Mother of Jesus, and with His brethren and with the other disciples.

They had not long to wait. When the day of Pentecost was fully come, they were all with one accord in one place. Suddenly the promise was fulfilled! - They were all filled with the Holy Ghost. - Jesus Christ the Lord, seated at the right hand of the Father, sent down the Holy Ghost the Comforter, whom He had received from the Father, upon those whom the Father had given Him out of the world, and through their ministry upon all the disciples. "By the [392] one Spirit they were all baptized into one Body, and were made to drink into that one Spirit." Individually, they were made members of Christ, "of His flesh and of His bones" - children of God, partakers of the Divine nature, born from above, quickened in Christ with the

Spirit of life which is in Him, and sealed and anointed with the Holy Ghost and with power. Collectively, they were made and constituted the Body of Christ, the Temple of the Holy Ghost, the Fullness of Him that filleth all in all.

In reading the sacred narrative a question of some importance occurs. "They were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost." Such is the account given to us; and in modern times it has been inferred that the Holy Ghost was sent down at the first, not on the apostles alone, but upon the whole company of the disciples. This opinion is probably grounded on the supposition that the word "all" refers to the disciples generally, and not to the apostles exclusively, a supposition strengthened by the subsequent reference by St. Peter to the prophecy of Joel.

This question has been frequently a subject of discussion among divines. It is probable that in discussing it, some have been influenced by a jealousy for the integrity of the apostolic office to urge that the Holy Ghost must first have come down upon the

apostles exclusively, and therefore upon the rest of the brethren through them. Others, who are opposed to the doctrine of sacramental grace, have probably deemed it of importance to prove that the Holy Ghost came down upon the whole number of the disciples; - thus affording an argument and an example of what they conceive to be the ordinary mode in which God bestows His Spirit on individual believers.

If such were the only motives for examining this question, we should pass it by. We know so little of the ways of God, - they are so far beyond the ken of our reason [393] that many of His doings, which are effectually accomplishing His own eternal purpose in any particular stage of it, may to us at the time appear irreconcilable with it. Besides, there is ample testimony in Scripture to the nature and extent of the apostolic office, and the doctrine of the ministration of the Spirit through the sacraments of the Church, to those who believe. They rest upon their own foundation. They do not need incidental support or corroboration from the favourable solution of this question, although the true doctrine concerning them may help us to a solution of it, and for this reason it may be useful to examine it.

Let us then remark, in the first place, that there is no imperative necessity that the word "all" in the

text should be referred to any others than the apostles. The other disciples may or may not have been present; others probably were present; and yet the word "all" may refer only to the apostles. This question must be determined by reference to the preceding chapter. In that chapter we read of the intercourse of the Lord with the apostles before the ascension, and the mission of angels to them after that event; and next we learn the Steps which they took for filling up the vacancy left by the apostasy and death of Judas. The apostles therefore, and not the other disciples, as are the subjects of the history of the first chapter. The other disciples are referred to only subsidiary. The concluding verse in immediate context with the second chapter runs thus, - "He" (Matthias) "was numbered with the eleven apostles. And when the day of Pentecost was fully come, they were *all*" (presumably the twelve, just completed in number by the addition of Matthias) "with one accord in one place," &c. But further, if it were certain (and it is no means beyond all doubt), that St. Peter, in quoting the prophecy of Joel, referred to the whole company as being filled with the Spirit, *as a fact already accomplished*, it should be remembered, that on the supposition that the Holy Ghost was first sent down on the apostles, there was ample opportunity for them to minister the sacred Gift to others, before the multitude, attracted

by the rumour of what had happened, could come together [394].

There are, in fact, the most serious difficulties and objections in the way of the conclusion, that the Holy Ghost in His first illapse came down upon all the disciples; so serious, that in the absence of distinct revelation (and we have shewn that the words of the narrative in the second chapter of the Acts are by no means decisive) it would seem unjustifiable to accept the conclusion. These difficulties will become especially manifest, if first we will consider what was the special work which according to God's purpose was effected, when Christ sent down the Holy Ghost; and secondly, if we will pass in review the words which the Lord addressed to the apostles, while sojourning with them on earth, and consider the course which He adopted towards them, and the position in which He left them at ascension.

Let us take up these two points separately.

I. The great work to be effected by the descent of the Holy Ghost, on the day of Pentecost, must not be limited to the grace and gift vouchsafed personally to the individuals on whom He came down. That work was more extensive even in its immediate objects and results. It consisted in this, - viz. that, by the opera-

tion of the Spirit of Christ in those that had been given to Him by the Father, the Church should be constituted and brought into manifestation as an organized Body. We have already spoken of the two operations of the Holy Ghost, wrought in Christ Himself, and also in those that are baptized into Christ. By the Holy Ghost Jesus was conceived of the Virgin Mary, and after death was again quickened with never-ending life in His resurrection. The same Holy Ghost - the anointing Spirit of power - came down upon Christ, when sent forth to fulfil His ministry on earth; and again the risen Saviour received Him of the Father in all His fullness, when He was exalted to the right hand of God, and was made both Lord and Christ. And now it was necessary that each of these gracious operations should be wrought in the disciples, not only in order to their baptism individually by one Spirit into Christ; but also in order to the constitution and manifestation of the Church. The disciples must be made [395] partakers of the Spirit of life which is in Christ Jesus; and, being thus born from above, they must receive the seal and anointing of the Holy Ghost, the Spirit of power, in His manifold gifts; and those also who were to fulfil the various offices of ministry, must receive that endowment of the Holy Ghost, which should enable them to fulfil their ministry in their respective places in the Body.

The first of these is, ordinarily, wrought in the Church through means of the Sacrament of Baptism, as we have stated in treating of that Sacrament. But the Gift of the Holy Ghost, whether for sealing the children of God or for endowing the ministers of Christ, is ordinarily conferred, - so far as Scripture testifies, - by the apostles of Christ, or by those immediately delegated by them, as were Timothy and Titus. The apostles indeed, as they were sent forth immediately from Christ, received the Holy Ghost, the Spirit of power, from on high, from Christ Himself immediately, - this is beyond dispute: but all others, so far as we can learn from the distinct testimony of Scripture, received the Gift of the Holy Ghost from Christ, through the ministry of the apostles.

“The Body is not one member, but many.” The apostles are but one, although the principal one, of those many members. Other ministries beside that of apostles are necessary to the growth and perfecting of the Church: and St. Paul tells us that the Lord, when He ascended on high, gave gifts unto men; and that these were not apostles only - “He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.” All these are necessary to the constitution and manifestation of the Body. Nor only these. There are those also for whose sake all these are given, those that occupy the less honour-

able and less visible places, but all and each in their places essential to the well-being of the whole: for all that are baptized into Christ and sealed, receive, in the Gift of the Holy Ghost, the manifestation of the Spirit, for the general profit of the whole.

And for all these the materials had been prepared and were at hand. Not only were there the whole multitude of [396] the disciples, of whom one hundred and twenty were assembled in Jerusalem; but among them, - and probably among the one hundred and twenty - there were those seventy, who had already been designated to future ministry. The Lord had already engaged them, as it were, in His service He had employed them - on a temporary mission, no doubt - when He was upon earth. The character of that mission, however, the words which the Lord addressed to them, the supernatural powers which He had bestowed on them for fulfilling their assigned work, and the approbation and the joy with which He received them on their return, - all indicated that they would be subsequently employed as ministers of the future Church. And with this agrees the constant tradition of the Fathers.

Here then were the materials - the constituent elements of which the Church in its inauguration was to be composed. The immediate question before us is,

- In what way were all these individuals to be baptized by the Holy Ghost into the One Body of Christ? How were they to be brought into their respective places and several relations one to another in the Body, and to be endowed with their respective gifts and powers of the Holy Ghost?

If we were to suppose that the Holy Ghost came down immediately and at once on the whole number of the disciples, comprising the apostles, and the one hundred and twenty, if so many were then present, there is no difficulty in believing that they would receive the gift and the grace which in the Church when constituted is ordinarily conferred in the sacrament of Baptism - that they would be made one with Christ in His mystical Body and partakers of His life. Having become the disciples of Christ while He was on earth, they would have already received His baptism, and would not, we should suppose, be baptized again. The descent of the Holy Ghost upon them, whether vouchsafed immediately, or through the ministry of the apostles, would accomplish in them that birth of water and of the Spirit, of which, in their Baptism by Christ Himself or by His chosen disciples, the Twelve, they had already received the pledge, and, so far as could be before Christ was glorified, the [397] sacrament also. But what are we to say with regard to that further work of the Holy Ghost in sealing and perfect-

ing the children born from above? It is equally difficult to admit or to deny that this also would be conveyed by the immediate illapse of the Holy Ghost. Are we to imagine that if the Spirit were thus poured upon them from on high, one of these great operations of the Holy Ghost would be bestowed - and the other withheld? And yet, are we warranted, in the face of the clear testimony of Scripture, declaring it to be the distinct office and function of the apostles to minister the Spirit, and in the absence of express revelation, in believing that God would bestow the seal and anointing of the Holy Ghost, in His manifold gifts, otherwise than through apostles? And on this occasion, of all others, when, in the coming down of the Holy Ghost, the apostles themselves received the endowment of their office and were sent forth in power.

And if we could bring ourselves to conclude that through the descent of the Holy Ghost simultaneously upon the whole company of the disciples, they all received the grace of regeneration and the seal and anointing of the Spirit; yet we must remember that something more was needed in order to the entire constitution of the Church, and therefore to the complete work of the Holy Ghost, when sent down on the day of Pentecost. "If they were all one member," says the Apostle, "where were the Body?" Those other members must be developed. They who were to oc-

copy those prominent offices, which serve as the principal organs of the Body, must receive their endowment and their mission? And, how were they to receive endowment and mission? With regard to the apostles, indeed, we believe and are sure that in the coming down of the Holy Ghost upon them, they were sent forth in the full power of their office. As the Lord had promised them at His ascension, they then received power from on high and had nothing more for which to wait in fulfilling the functions of the ministry entrusted to them. But this is the precise distinction between apostles and all other ministers in the Church. This it is which marks off the apostolic [398] office from all others; namely, that apostles receive their mission, and consequently the endowment for their office, neither of men nor by man, but from God the Father and from the Lord Jesus Christ. As God the Father sent forth Christ, so, by the will of the Father, Christ sent forth the apostles. And therefore with regard to those other gifts, the other Ministries which the Lord gave, when He ascended on high for the work of the Ministry and the perfecting of the saints, we are left to the conclusion, that in giving them He employed the ministry of the apostles whom He was now sending forth. If the ministry of the apostles were not employed, then all the ministers would have been sent forth alike immediately from God the Father and from Christ.

As in the first creation of all things, so in the New Creation, it is the office of the Holy Ghost to dispose and establish all things in their proper place, to evolve the due order in which all are to co-operate, to bring each individual into action in his proper relation to every other, and to inspire and energize them severally and distinctly to fulfil their respective functions. Therefore in the Creed we confess Him to be Lord, as well as Giver of life. All were created in Christ; and from Christ they must come forth in the prescribed order and according to the Law of the Spirit of life and power which is in Christ. How then are we to believe, that, on this occasion, when the Lord according to His promise sent forth the apostles with power, by the Holy Ghost sent down from heaven, they should be set aside even in appearance? How can we imagine that at the very instant of their coming into distinct existence, their special functions should be superseded, and their office passed by and unused? Rather we must conclude, in the absence of distinct declaration to the contrary, that the genuine operation of the Holy Ghost would be to inspire the apostles forthwith to fulfil their office, in such way as the Lord had taught them⁴⁷ - to receive *all* the disciples to their fellowship in the Holy Ghost with the Father and with His Son Jesus Christ, - and to receive to fellowship

⁴⁷ 1.John 1,3.

with themselves in the ministry of Christ those who were or should be designated thereto [399].

This is that fellowship in the Holy Ghost, which in those first days of the Church was called “the apostles’ fellowship;”⁴⁸ for it is the fellowship into which, in the true order of the heavenly things, the Lord admits His apostles first, and others through their ministry.

These considerations render it difficult to believe that the first disciples would receive the seal of the Spirit and the anointing of the Holy Ghost except through the instrumentality and ministry of the apostles - that is to say, through the ministry ordained of Christ for that purpose.

It is even more difficult to believe, may we not say, it is incredible, that the Lord would send forth the other ministers of the Church, except through those whose office and function it was to ordain and send forth those other ministers.

It is wise and right to refrain from any positive assumption of what occurred, so far as the inspired record is silent: at the same time it is our duty to

⁴⁸ Acts 2,42.

point out the almost insuperable obstacles in the way of concluding that the Holy Ghost was sent down, in His first and immediate illapse, upon any others than the apostles. If the Holy Ghost fell upon the apostles alone, it would appear to be not only reasonable, but certain, that they would immediately be used of the Lord to minister the Spirit to their brethren and fellow-disciples, who, if not actually present at the first, would immediately be gathered to them; and in this way the words would be applicable to the whole number of the disciples, that they were all filled with the Holy Ghost. But if the Holy Ghost came down upon all, at one and the same moment, we are, in that case, left to the alternative, - either, that the work of the Holy Ghost in those upon whom He fell was partial and incomplete; or, that the special grace and gift of the Holy Ghost, which it is the office and function of apostles to bestow, was in their presence, and in the very act of sending them forth, bestowed, not through their instrumentality, but immediately from the Lord: and that the relation between the apostles and the disciples who had been already gathered had failed [400] to be shewn forth in the highest act of the apostolic ministry, so far as regarded those earliest disciples.

This question which we have been considering as to the individual persons upon whom first the Holy

Ghost came down, is chiefly of importance as it may tend to influence in a wrong direction the opinions of ill-instructed persons with regard to the original standing of the Twelve, and the perpetual relation of apostles to all other members of the Church. This latter point will be best elucidated by proceeding to the second topic proposed by us - viz., the consideration of the dealings of the Lord with the apostles, and the words He spoke to them, when with them on earth; and so tracing out the position in which He left them on His ascension.

2. The Lord chose from among His disciples Twelve, "whom also He named apostles."⁴⁹ He ordained them, "that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses and to cast out devils."⁵⁰ They were "the Twelve," as representing before the Lord the twelve tribes of Israel, to whom their ministry, the apostleship to the circumcision,⁵¹ was to be specially directed; and over whom they are to be judges in the age to come, as the Lord has said to them - "In the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit

⁴⁹ Luke 6,13

⁵⁰ Mark 3,14-15.

⁵¹ Gal. 2,7-9.

upon twelve thrones, judging the twelve tribes of Israel;"⁵² and not only judges, but rulers also, according to the words of the Lord as recorded by St. Luke, - "Ye are they which have continued with Me in My temptations: and I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones, judging the twelve tribes of Israel."⁵³

Nor were they representatives only of the Tribes of Israel. The Lord dealt with them also as the representatives of the future Church. They were separated, we repeat, "to be with Him," admitted into His closest intimacy. He gave to them in private⁵⁴, the revelation of the mysteries, and the doctrines, and the commandments which were afterwards to be brought to their remembrance by the [401] inspiration of the Holy Ghost, and to be taught by them to the Church.⁵⁵

Especially was this intimate communion exemplified in His intercourse with them on the night before He suffered. They alone were with Him, when He in-

⁵² Matt. 19,28-29.

⁵³ Luke 22,28-30.

⁵⁴ Mark 4,34; Luke 8,10.

⁵⁵ John 14,26.

stituted the Sacrament of the Eucharist; and to them only He gave by His own hands His flesh to eat and His blood to drink. They alone received His direct commission and authority to fulfil those holy mysteries thereafter (unless indeed we are to gather from the words of St. Paul to the Corinthians⁵⁶, that he received a like commission; as he had received the same apostleship for ministry to the Gentiles): and no other ministers, beside apostles, have at any time received authority to celebrate those mysteries, save as it has been derived from apostles.

On this same last night, after supper was ended, He spoke to them, and apparently for the first time, of that Comforter, whom after His ascension He was about to send.⁵⁷ To the apostles His words of promise were addressed, and upon them He promised to send down the Comforter. To the apostles therefore the Comforter was to come, who was to teach them all things and bring all things to their remembrance, whatsoever He Himself had said to them. It was they, whom the same Comforter, when He should come, would guide into all the truth (εις πασαν την αληθειαν), and would shew them things to come. And all the promises He summed up and crowned in that concluding

⁵⁶ 1.Cor.11,23.

⁵⁷ John 14.,15.,16.

prayer⁵⁸, in which the apostles, whom He had chosen, out of the world, were the great objects of His intercession. Only in one short sentence did He refer to others, and to them as those who should believe on Him through the word of the apostles.

No one can imagine that the words thus spoken to the apostles constituted them to be the sole inheritors of the promise of the Holy Ghost. It is the inheritance in Christ of His whole Church. But we learn from them, and from all the dealings of the Lord with the apostles, the true relation of the apostles to all others who with them should be members of the Church. It is manifest that in their [402] receiving the promise thus made to them alone, the Church also would receive; because they were to be the appointed channels and ministers, through whom the Lord would bestow on all others that same promise, that same Holy Ghost, which is the common inheritance of all that are Christ's. The apostles were to receive, in order that they might give.

But further, let us direct our attention to those words of mission addressed to the apostles by the Lord after His resurrection, which He accompanied by the outward sign of breathing on them and bidding

⁵⁸ John 17.

them to receive the Holy Ghost. How are we to explain this transaction? Surely it is incomprehensible, except as being the revelation and the pledge that, when He should be glorified, the apostles should be sent forth immediately from Himself; and that in receiving their Mission they should receive also the full endowment of the Holy Ghost, in order that as apostles they might minister the Holy Ghost to all others to whom He would send them. When the Father sent Him forth to minister on earth, “the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him.” So now, so far as was possible, and in the measure and manner in which it was possible, before He was glorified, He gives them their commission; and by outward sign, and in word, He bids them to receive the Holy Ghost. “As My Father hath sent Me even so send I you;” - “and He breathed on them and saith unto them, Receive ye the Holy Ghost.” Thus He gave the strongest indication and assurance of what He was about to do, when He should be glorified. As He had been sent of the Father, when the Holy Ghost came upon Him in visible form, and He was declared to be the Beloved Son, the Christ of God; so, when the time arrived for carrying into full effect the previous action of the Lord, the apostles were to be sent forth by Him visibly and manifestly, in the full endowment of their office. And in the descent of the Holy Ghost, with the visible

manifestation of cloven tongues of fire, it would be on the apostles He would be sent, and on them would rest the visible tokens of His presence [403].

If anything further were needed to shew forth the true position and office of apostles, and what should be their relation to the future Church, it is abundantly supplied. The Lord was pleased to place and leave in their hands the administration of the future sacraments of the Church. The disciples by whom, as St. John relates [John iv. 1, 2, compared with John i. 40-43; ii. 2, 11, 12; and iii. 22, 26] Jesus baptized those who came to Him, were evidently the apostles. Before His passion He gave them authority to consecrate and administer the Sacrament of His Body and Blood: those remarkable words should never be forgotten, “Do this for a memorial of Me” (εις την εμην αναμνησιν). And after His resurrection He gave to them authority to administer Christian Baptism in all its fullness; - “All power is given unto Me in heaven and in earth: go ye *therefore*, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.”

Thus were the apostles the depositaries not only of the mysteries of the Faith, but of the several means of grace by which the divers operations of the Holy Ghost were to be effected. The preaching of the Word

of the Gospel, the promise of the Gift of the Holy Ghost for ministry to others, the sacraments or mysteries of the future Church, were committed to them as stewards of the mysteries of God. The Lord dealt with them as true and efficient representatives of the Church about to be constituted. We seem to see in them the germ or foreshewing of the divers offices and ministries which were centred in Himself, and were afterwards to be developed and exercised in the Church by the several members. Even now before the day of Pentecost, they are apparently associated with Himself as foundations of the heavenly building, of which He was the chief corner-stone. And so He dealt with them to the end, "until the day in which He was taken up, giving through the Holy Ghost commandments to them; being seen of them forty days, and speaking of the things pertaining to the kingdom of God."⁵⁹ And in the day of His ascension He again renewed and ratified to them His previous words, commanding them "that they should not depart from [404] Jerusalem; but wait for the promise of the Father, which, saith He, ye have heard of Me." Adding, that they "should be baptized with the Holy Ghost, not many days hence."

⁵⁹ Acts 1,2-4.

All these different words and actions of the Lord point to one conclusion. The great promise of the Father, the promise of the Holy Ghost to men, was potentially fulfilled, when the risen Lord, the First-begotten from the dead, received Him of the Father; for by Him, even by God Incarnate in our nature, He was to be sent down upon those whom the Father would give to Him. In like manner the Holy Ghost was sent down potentially upon the whole body of the believers, the elements of the Church then to be constituted, by being sent down upon the apostles: for by them as ministers of Christ, and ordinances constituted by Christ in the Church, He is to be conveyed and ministered to all other believers.

In the mystery of the Godhead - in all those acts which are proper to each of the adorable Persons of the Trinity, the other two are ever present and concur. When we say that the Incarnate Son sends down the Holy Ghost from the right hand of the Father, we neither exclude the Father from the act of mission, nor deny to the Holy Ghost His proper Lordship and personal action. To this the Divine Order and economy of the Church bear witness. While we are taught from holy Scripture that the Lord associates the apostles with Himself in sending down His Spirit upon them first and immediately, and constitutes them to be the intermediate organ by which He ministers the

Spirit to the other members; it is at the same time indisputably true, that in ministering His Spirit, He is present with His Ministers, Himself conferring the gift on the individual members. He is not excluded by His own ordinances; yea, rather, it is through them that He makes His own presence known and apprehended. The Church is His Body: those baptized into Him are His members: and in every faithful member He lives and acts, communicating His life and fulfilling His own will and purpose in every individual, and carrying forth that will and purpose to the end through [405] means of each and all. At the same time the presence of Christ and His personal actings by the Holy Ghost, so far from invalidating or superseding the instruments and organs by which He acts, are in fact their life and their strength - the source of their power, and the energy which renders them effectual.

The Church, then, which was constituted in Christ and brought into existence and manifestation on the day of Pentecost, is an organized Body, of which, as we are taught in Scripture, the human body is an apt figure and illustration. It was created in Christ Jesus by the Holy Ghost: in Him it consists and abides. To Him personally this Body belongs. It is constituted in all its parts, in infinite wisdom, according to the eternal purpose of God in Christ. It is therefore perfect, and incapable, as an organization, of im-

provement or of change. In this organized Body the apostles sent forth immediately "by Jesus Christ, and God the Father, who raised Him from the dead,"⁶⁰ are set in the Body as the organs whereby the Holy Ghost is ministered to all other individual men - members of the Body. That Blessed Spirit comes to the apostles from Him that is at the right hand of the Father immediately and directly; for if He came not to them immediately, they would not in truth and reality be sent forth immediately by Christ. And, conversely, it would appear that the Holy Ghost would be sent down immediately upon them alone, and not upon other ministers: for how then would such other ministers be ordained and sent forth through the instrumentality of the apostles? All the ministers of the Church would alike and without distinction be sent forth immediately by Christ, and the organization of the Body would, so far, be made of none effect.

Such being the office and duties of apostles and such their relation to the rest, we can readily understand how it was that the Lord committed to them, in the first instance, the Sacraments and ordinances of the Church and the divers ministrations of the Spirit; nor can they be administered with the full grace and benefit pertaining to them respectively by any other

⁶⁰ Gal. 1,1.

than apostles, except such others receive the authority of the Lord, conveyed through the apostles [406], and according to His commandments given to them and brought to their remembrance; and except also there be that continual ministration of the Spirit immediately from the Lord, which supposes the existence of apostles sent forth “not by men, but by Jesus Christ and God the Father.”

Such was the economy of the dispensation of Grace at the beginning; such, if it is perfectly to be fulfilled, it must be to the end, or if suspended, or interrupted, it must be restored; for the constitution and form of the Church as ordained by God in Christ, is perpetual and unchangeable. It is framed according to the pattern shown unto the true Moses in the Mount of God; not Mount Sinai, but Mount Zion. It is the City of the Living God, the heavenly Jerusalem, where God Himself dwells in light unapproachable, and Jesus now dwells, who is the Mediator of the New Covenant, dedicated with His own blood. It comprises those heavenly things, of which the Law contained a shadow, and the Church visible on earth is ordained of God to be the manifestation and express Image - the outward form and expression of the spiritual reality. If, therefore, that outward form be changed, what does it prove, but that the people of God have fallen from the heavenly grace; - and if they are to be re-

stored and perfected and to grow up to the full stature of Christ, and to enter as one Body into the heavenly inheritance, the Church must again be manifested in its original form. But, moreover, that Gift and outpouring of the Holy Ghost, bestowed on the day of Pentecost, uniting the believers to Christ and constituting them to be His organized Body, the spiritual and mystical Body of Christ, was not bestowed on the disciples as a property to be enjoyed or employed by them apart from Himself and as distinct from Himself. It was not an act once done and then to be simply laid up, as a past event, among the records of the past, and only known in the present by its results. It did but mark the point in time when those chosen in Christ before the foundation of the world became the subjects of that astonishing mystery and work of the New Creation by God in Christ. That which was done on the day of Pentecost, has been ever doing since, so far as the unfaithfulness [407] of the baptized people of God would allow. The Holy Ghost, once coming down from Him that is seated on the throne of God, should ever be flowing down as from a perennial spring, ever renewing the form and organization of the Church as framed by God in His eternal purpose in Christ, and preserving it in all the completeness of its structure. Those who, on Pentecost, were sent forth, in the full grace and power and endowment of apostleship, did not receive that grace

of God the Holy Ghost, proper to their office, as a Gift which they were to hold in themselves, under their own sure control, and to employ as their property and power. Nor did the church collectively receive, in the persons of the apostles, that or any other Gift and Grace for their own use. Not so was Christ sent forth of the Father. He was ever one with the Father, and the Father with Him and in Him. And the Holy Ghost was ever the Father's Gift, coming down and resting upon Him. As was said of Him in the days of His flesh, "He, whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure unto Him."⁶¹ So also is Christ ever with those whom He sends forth, evermore supplying to them the fullness of grace and power, and sending them forth in power to all that are His. Evermore opening their understandings that they may understand the Scriptures, inspiring them to deliver the truth, bringing to their remembrance by the Holy Ghost all things that He Himself had spoken, the charges and commandments, and the things pertaining to the Kingdom, employing their lips to utter them and their fingers to write them. And through them the Holy Ghost, received immediately and continuously from their Lord, should be continually supplied and ministered to all.

⁶¹ John 3,34.

Their act, in stretching forth the hand for communicating the Holy Ghost in ordaining to any holy office, marks the point of time when those, who had been ordained thereto before all time, receive their commission and the grace of endowment. But, once given, the grace and Gift of the Spirit should be continually supplied, and in the economy of the Body, and in the true spiritual operation and work of God, that supply must be ministered, through those that are [408] sent immediately from Christ. And so the whole fabric and machinery of the Church, and all the outward ordinances of ministry, become a living thing, replete with the Spirit and energy of Christ by the Holy Ghost. In like manner the individual members on whom the apostles lay their hands with prayer, and who in that act receive the Gift and anointing of the Spirit, are not thenceforth isolated and left to their own self-action, when they are bidden to make profit of the special manifestation which the Spirit has divided to them severally, as He willed. That which was given at that moment, is perpetually and in one continuous stream supplied through the ministration of the same Spirit, who is evermore sent down by the Lord, collectively on all, individually on each, and economically on His apostles and through them on all the ministers of Christ, and the members of His mystical Body. Mark how St. Paul addresses those Ephesians, who, after they had believed, had

been sealed with that holy Spirit of promise. The Ephesians, to whom he writes, comprised those first fruits the twelve disciples of the Baptist, on whom, after they had received Christian Baptism, St. Paul⁶² had laid his hands, as expressly noted in the Acts; and also those many others who were subsequently gathered in the course of his two years' ministry among them. Mark, then, how he showed to them the unity of that spiritual Temple into which they had been built, rooted and cemented in Christ, on the foundation of the apostles and prophets; how he taught them concerning the continual operation of the ministries of Christ, which should never have ceased, until the full number of the saints shall have been perfected, and the Body shall have attained to the perfect stature of Him that is risen and ascended into the heavenlies: - that is to say, until those that are Christ's, at His coming, shall be received up to the glory of the first Resurrection.

Apostles, sent forth immediately by Christ, are and must ever be a necessary part of the organized Body; the continual ministers of the Spirit immediately from Christ, to all that are Christ's; the master-builders whom He employs, as His fellow-labourers, to lay hold of each and all, adapting [409] them to

⁶² Acts 19,5-6 and 10-20.

their proper places, supplying to all, whether ministers or people, the life-sustaining power of the Holy Ghost, and the energy and force which shall strengthen each and all to fulfil their several functions. None can fulfil this office but those whom Christ sends, as the Father hath sent Him.

Taking into account these several points just noticed - that the Church proceeds from God as its Author, - is new created by Him in Christ Jesus, the first-born from the dead, - is formed and framed by Him according to the purpose of His wisdom, - is the mystical Body of which Christ is the Head and the perpetual fountain of life and power flowing continually to every part; - remembering that it is an organized Body in which the functions of heavenly life and energy are fulfilled through divers parts and organs ordained thereto; - it follows that apostles, living and acting apostles, are at all times necessary to the perfect health, and action, and growth of the Body. If the Church is to fulfil the great end for which it was brought into existence, there must always be those whom the Lord takes into His secret counsels, instructs in the living truth of His Gospel, sends forth immediately from Himself, and whom, therefore, immediately from Himself He inspires and endows with the Holy Ghost. Thus instructed and endowed He sends them to minister both the mysteries of His

kingdom and the Gift of His Spirit to all the other members of the one Body. This, indeed, is substantially that chief rule which is ascribed to apostles in Scripture, and which is the necessary consequence of their immediate mission from God. They are sent by Him to guide and direct the people of the Lord through the wilderness of this world to the heavenly Inheritance, bringing to them from the Lord His Word, His truth, and His commandments. So long as the people reject the rule of the Lord and despise His ways, the mission and work entrusted to the Church cannot be accomplished. She will fail of the end and purpose for which she exists. But except the whole body should become utterly apostate and separated from the Lord, the remedy is always possible. The bond of union between Christ and the scattered [410] members of His Body is capable of being restored: and, when restored, the full Grace of the Holy Ghost will again be ministered, and the Body increase with the increase of God.

On the day of Pentecost, then, the Lord Jesus Christ sent down the Holy Ghost from the right hand of the Father, and the Church was constituted in Christ. The believers were baptized by one Spirit into one Body, and were made partakers of that one Spirit. They were regenerated by the Spirit of life, and the same Holy Ghost, the Spirit of power, came down

upon them and endowed them with His manifold gifts. The Church was manifested an organized Body; and thenceforth these two great modes of operation of the Holy Ghost, - His quickening grace as the Spirit of life, and the energy of His anointing power in all the diversities of gifts and manifestations and by the ministries ordained by Christ, were to be effected and wrought through the distinct Sacraments, or ordinances, instituted by the Lord for these respective ends.

The Lord communicates His life, to those who hear and obey His Gospel, through the Sacrament of Baptism. He supplies the food and nourishment of His life by communicating to the quickened spirit His own Divine Nature, through the Sacrament of His Body and Blood. He ministers health and strength and growth through all the divers ministries and ordinances of His House. Through these means the Spirit of life is bestowed and ministered continually to the children of God, who have been born from above of water and of the Spirit.

And upon the children thus born from above, quickened with the life of Christ and nourished from His own substance, and tended and edified by all His ministers, He sends down the Gift of the Holy Ghost, sealing them to be His own, and anointing and en-

dowing them for the fulfillment of their several functions in the Body.

After what has been already said, we can have no difficulty in concluding by whom the Lord is pleased to minister this Gift.

We have shewn that the Lord had separated the apostles [411] from the rest of the disciples, and had brought them into the closest intimacy with Himself. He had committed to them the ministration of the Sacraments of the Church. He had revealed to them the mysteries of His truth; instructed them in the things pertaining to the kingdom of God; and left with them His commandments for the future government of the Church, in which is contained the mystery of the kingdom. He bequeathed to them the promise of the Gift of the Holy Ghost; and so far as might be, He communicated to them His Spirit, and gave them their mission as apostles immediately from Himself, as He had received His mission, as the Apostle of God; from His Father.

Let us refer once more to the passage of holy Scripture in which He committed to them by word of mouth this further trust.

After that the Lord had risen from the dead, “the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.”⁶³ And having assured them that He who spake was He that had died and was alive, He said again, “Peace be unto you: as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.”

It would be beside our present purpose to enter upon the last clause of this passage: we only observe in passing, that the authority thus given to the apostles, to remit and to retain sins, is intimately connected with the Gift of the Holy Ghost to them; and shews that the like connexion subsists between the condition of the Church when abiding in the entire remission of sins, and the presence in the Church of apostles sent forth immediately from God the Father and from the Lord Jesus Christ.

⁶³ John 20, 19-23.

We proceed to point out, first, that the Lord, in giving to the apostles this pledge that they were to be the first and immediate depositaries of the promised Gift of the Holy Ghost, by necessary consequence constituted them to be the [412] ministers of the Gift to others. This is the only interpretation possible of the words and acts of the Lord, which we are now considering; unless we were to suppose that the Gift of the Holy Ghost was to be the exclusive privilege and for the sole benefit of the apostles. Whereas it is the common inheritance of the whole Church; and the apostles, in receiving the Gift immediately from the Lord, received it as the representatives and trustees of the whole Church. It is therefore clear, that as the apostles were made the depositaries of the Sacraments of Baptism and of the Eucharist, so also to the apostles was committed this further ministry of the Holy Ghost, for sealing and anointing those who had been “born again of water and of the Spirit.”

But next, let us mark and observe the distinct manner and form which the Lord observed in committing to the apostles the two great Sacraments of life, and in committing to them the ministry of the Gift of the Holy Ghost. In the former commission He prescribed the rites, comprising what are known as the matter and the form, which they were to use in administering those Sacraments; but in giving to them

this latter commission He prescribed no rite, no matter or form which they were to use. He bid them to receive the Holy Ghost, and He accompanied these words with a symbolic act, which, although most appropriate to Himself, would have been altogether inappropriate to them, and impossible for them to use. He breathed upon them; and in this act denoted that the Holy Ghost was to be His Spirit, wholly and entirely resident in Him. God Incarnate, in our renovated Nature, was to be glorified with that glory which, in the unspeakable mystery of the Godhead, He had with the Father from all eternity and before He became Incarnate. He alone could receive that glory to be resident in Himself. As regards others, the Spirit was to dwell in those on whom He should come down, only as members of His mystical Body. Christ alone is the Quickening Spirit: from Him the Spirit comes. All others employed by Him to be ministers of the Spirit, are but His instruments, His channels, His ordinances, His ministers. As we have said, no man or minister in the Church receives the Holy Ghost [413] as a distinct and separate Gift in himself, or appropriate to him-self. Our capability to receive the Spirit is because we are in Christ: our capacity is only according to our place in the body and proportioned to our measure of the Gift of Christ. Apart from Christ, the Holy Ghost is not and cannot be abiding in us. If it be promised that the Spirit shall be in us,

as wells of water springing up into everlasting life, and shall flow from us as rivers of living water; yet is Christ alone the Fountain Head, from whence all others are supplied. And as this is true of that Gift and work of the spirit, through which we live the life of Christ, so, and much more, is it true of the Gift of the Spirit of power, whereby we are inspired to speak the words and to do the works of Christ. From these considerations it is evident that the action of the Lord in breathing on the apostles, when He bade them to receive the Holy Ghost, could not, and we see in the result that it did not, furnish the apostles with an example of the particular rite which they were to use in ministering the same Gift to others. It follows, therefore, that the Lord, when giving this Commission, did not, as in instituting the holy Eucharist, bid them to *do as He had done*. Nor did the Commission, as in the case of Baptism - involve the material form or mode in which they were to fulfil it. If He prescribed to them any such form or mode, He saw fit to give it to them in private, and as His own private instruction to themselves alone.

Surely there is in this much matter for reflection. In instituting the holy Eucharist He directs the apostles to His own example; and, as the Church has always received it, that example is to be followed both as to the acts and as to the words which are to used

by all who celebrate and minister this Sacrament. In like manner, in directing the apostles to baptize, not only were the use of water and the manner of using involved in the direction, but, as the Church has also received it, the special words to be used in administering Baptism were also prescribed. But now, in constituting the apostles to be the stewards of this Gift of the Holy Ghost, the Lord employs a symbolic action, denoting that they were to receive the Holy Ghost immediately [414] from Himself - as *His* apostles sent forth by Himself - as stewards and not as sole recipients; and yet He neither bade them to employ the particular action which He used, nor, so far as is revealed in Scripture, did He prescribe to them any other. We believe that there is but one explanation possible of this distinction. Whatever commandment or instruction the Lord was pleased to give, He gave to them in private: because such commandment or instruction referred to themselves and to their own office exclusively. The administration of Baptism, we know from Scripture, was committed to deacons as well as to presbyters. Presbyters or bishops, we know from Scripture, were ordained by the apostles in all the churches, nor has it ever been doubted that in their ordination this authority to administer the Sacraments of life was received. But there is no evidence from Scripture that the Gift of the Holy Ghost was ever bestowed except by the apostles, and by those

expressly employed by them as their delegates and representatives.

It is only, therefore, from the account given in holy Scripture of the conduct of the apostles themselves, that we know what was the particular practice or rite observed by them in this ministry. From the inspired history we learn, that when they were to minister to those already baptized the Gift of the Holy Ghost, they laid their hands upon them with prayer. And how impressive is this rite, and, when compared with the action of the Lord, how symbolical is it of the true doctrine! He that is the Quickening Spirit, in whom the Holy Ghost in all the fullness of His power and gifts resides, - He breathes on those whom He sends forth and endows immediately from Himself; and thus, in bidding them to receive the Holy Ghost, He shews that by His immediate inspiration the Holy Ghost is to come upon them. He breathes on them, because the Holy Ghost is His Spirit, who, resting upon Him and dwelling in Him, fulfils all His mind, and effects the work and purpose of God. But as to those whom He thus inspires and employs to bestow the same Spirit upon others, they do not dare in fulfilling their ministry to use the same symbolic act. They stretch forth their hands and place them on the heads of their baptized [415] brethren. Thus by symbolic act they set forth the relation in which they

stand to their Lord, and that also in which they stand to their brethren. It marks significantly that they come forth from Him in whom the Spirit dwells, and in ministering to their brethren they are the channels, the instruments, the hands of Jesus Christ, our common Lord and Head.

Let us now proceed to a further point. It will probably be generally admitted - indeed, the word of Scripture is so plain that it cannot be denied - that the apostles were originally, and continued long to be, the exclusive ministers of the Gift of the Holy Ghost for sealing and anointing the children of God, and for the endowment of those ordained to the priesthood and ministry. We believe that in the very beginning of the Church, certainly at a very early date, the apostles had admitted certain of the disciples into fellowship with themselves in the priesthood and ministry; and in ordaining them they had transmitted to them the authority of the Lord and the needful Gift to enable them to minister the two Sacraments of life, and to teach and minister the Word to the faithful, as well as to preach the Gospel to the world. Does this acknowledged fact permit us to infer that the apostles would associate any of the disciples with themselves in this higher ministry of communicating by the laying on of hands the Gift of the Holy Ghost to those who had been baptized? As they had admitted by or-

dination certain of the brethren into the fellowship of their priesthood, would they in like manner admit any by ordination into the fellowship of their apostleship?

There can be no doubt that all who are authorized to administer the Sacraments of Baptism and of the Communion of the Body and Blood of Christ in the holy Eucharist, or to minister the Word of life either in Absolution, or in blessing, or in teaching, or in preaching the Gospel, are ministers of the Spirit, instruments or ordinances, whom the Lord employs to minister His own heavenly life by the Holy Ghost and the food and nourishment, or the medicine, of that life to those who, in faith, receive the same. But there is a great distinction between [416] the ministration of the Spirit of life and the ministration of the Gift of the Holy Ghost, the anointing Spirit of power and inspiration. It is essentially the same distinction as that which exists between priesthood and ministry received by ordination through men, and apostleship received immediately from the Lord Jesus Christ and God the Father. It is the distinction between life itself including all the ordinary functions of life, and further additional powers entrusted to the living one, beyond those proper and essentially belonging to his nature.

When life is imparted, the quickened being lives. If life be not dormant, he exercises those functions

which belong to Him as a living creature, according to His nature. Thus in Baptism we receive into our spirits by the Gift of God a new and heavenly life - life from the Spirit of Life, communicated and sustained by Him: and abiding in faith we live to God in spirit, exercising the functions of that heavenly life, proper to the new creation into which we are new-born, and to the Divine Nature of which, as creatures, we are made partakers in Christ, the risen Man. It is still, however, the creature that lives, the new creature, formed in the image of Him, who, when He rose from the dead, the Firstborn of the New Creation, was still Very Man - God in our nature, although our nature in His person had become immortal, and thenceforth exempt from death.

But as the Lord Jesus Christ, when exalted to the right hand of God, received all power in heaven and in earth, so also in the reception of the Gift of the Holy Ghost, the new creature, born of water and of the Spirit, is entrusted with higher than creature powers. They are heavenly powers - powers of the world to come, first-fruits of the Spirit, dividings and manifestations of the Holy Ghost Himself, who, being the Spirit of Christ, dwells in Christ and in His Body the Church, and inspires and energizes all the members. Those powers are not exercised involuntarily, nor yet are they to be exercised by us at our own discretion;

but as we are moved and inspired by the Holy Spirit. In exercising them we are the agents and instruments of the Lord, each one in our place in the Body, and according to [417] the measure of the Spirit of Christ proper to our place; and we fulfil the will and are subject to the discretion of the Lord, under the continual inspiration and through the continued energy of the Holy Ghost supplied to the whole Body, and effectual working through the co-operation of all the members and parts of the Body.

These heavenly powers, therefore, do not only come down originally from Christ at the right hand of God, but must be continually supplied from Him to those who live in Him, the living members of His Body, and according to the true constitution and organization of the Body. The organ or ordinance through which they are supplied, and through which alone they are fully supplied, is that of apostleship. Through apostles, that is, through men sent forth immediately by Christ, as He was sent by the Father, Christ at the first bestowed, and through them He continually ministers, the Gift of the Holy Ghost, as distinct from the gift and grace bestowed in Baptism and in the other Sacraments of life.

Such is the organization of the Body as originally brought into existence: and the organization cannot

be changed. In this organization apostles are the instruments and ordinances of Christ, for exercising His rule and government over all the members of the Church, and concurrently therewith, they are the instruments and ordinances of Christ for ministering the Spirit in all His fullness to all the members.

There is no difficulty in apprehending that the apostles should receive the commandment of the Lord to admit others to the priesthood and ministry of the Church. There is no difficulty even in believing that the apostles should employ others acting under them and by their authority for taking charge and governance in their own absence over priests, deacons, and people. And if so, then also for ministering the Spirit according to their place and office under the apostles. But while this is possible, it is evidently impossible that they should or could admit any by ordination to the fellowship of their own apostleship: it is impossible that they could constitute others to be the immediate [418] recipients and channels from the Lord. It is impossible: First, because those whom the Lord entrusts with the supreme charge and governance over the whole Church under Himself, cannot by any act of their own confer upon others that supreme charge which belongs to Christ, nor associate others with themselves in the responsibility attached thereto. Secondly, because apostles are sent forth, that is,

they are ordained as apostles of Christ and of God, not by man or through the intervention of man, but immediately from the Lord Jesus Christ and from God the Father. And none but the Lord Jesus Christ and God the Father can put any man in the same relation to Themselves. It is therefore a contradiction in terms that apostles should ordain others to be apostles. Thirdly, because the manner or mode of endowment for office follows of necessity the same rule as the manner or mode of ordination. And as apostles are sent forth neither of men nor by men, so also they receive the Gift of the Holy Ghost, not through the intervention of other ministers, or other men; but immediately from God. It is thus that in the economy of the Body, as we have already shewn from holy Scripture, apostles sent forth of Christ and of God are constituted to be the immediate ordinance and intermediate link (as it were), between Christ the Head of the Church and the other members. It is the very distinction and difference of their office from all other offices, that they should be used of Christ to exercise His supreme rule, and to minister not only the Gift of the Holy Ghost, but also the continual supplies of His heavenly power and grace, to the other members of the Body.

It is therefore certain that apostles cannot constitute or ordain others to that office of apostleship,

which can alone be bestowed, and must be immediately bestowed by God Himself. If, through the sin of the people of God, apostles are withdrawn, and except through sin it is incredible that they should be withdrawn, they can only be restored through the immediate intervention of God. And until they are restored, there is an absence of that principal ministry or ordinance, through which the Lord originally bestowed the Holy Ghost on the rest of the faithful, and through which [419], therefore, He continually sends forth from Himself the supplies of heavenly Grace. The Lord Jesus Christ Himself may still be present to His people, may still answer them, according to their imperfect faith and their imperfect obedience: but, in the economy of the Body of Christ the first and principal member is wanting; and the inevitable consequence must be a failure of grace and power in the whole community, and a loosening of that bond of unity, for the maintenance of which apostles were the principal means in the hand of the Lord.

While, however, it is impossible that apostles should admit others to the fellowship of their apostleship; while they could not share that supreme authority under Christ and that duty of governing all estates in the Church committed to them by Christ and involved in their mission as apostles; while it is a contradiction in terms, that they should by ordination

bring others into that relation towards Christ and towards the Church in which they would receive their mission and their endowment of the Holy Ghost immediately from Christ, and from Him minister the Gift to others; yet it is evident from Scripture - and we have just said that there is no difficulty in believing - that the apostles did admit others to exercise, under themselves, authority and governance over priests and deacons; and further, to lay their hands on their brethren for ordaining them to the priesthood and deaconship. It is evident, that when the number of the disciples had increased, and congregations under priests and deacons had been formed in sundry and in distant places, the apostles found themselves unable to exercise that immediate superintendence and personal care which the scattered Churches required. The Apostle Paul in his epistles to Timothy and Titus refers to the respective charges which he had given to them, not only to set in order the affairs of those Churches, but also to ordain both priests and deacons. He gives them rules as to the qualifications of those whom they should ordain, and refers, at least in his epistle to St. Timothy, to the care with which Timothy should proceed to lay his hands on any. And in giving them these charges, and authorizing them to lay their [420] hands on others in ordination - and therefore, probably also for sealing those that had been baptized, he no doubt consecrated them previ-

ously to this higher office of rule and government, and ministered to them from the Lord the necessary gift and endowment for this higher work. But while he thus admitted them to the exercise of these apostolical functions of government and of ordination, he did so in entire subordination and subjection to his own higher authority. These charges were but temporary; but if they had been more permanent, they were still to be exercised under the apostles immediately sent forth from Christ and from God. "This charge I *commit* unto thee, son Timothy, according to the prophecies which went before on thee." "These things *write* I unto thee, hoping to come unto thee shortly; but if I tarry long, *that thou mightest know how thou oughtest to behave thyself.*" The whole tone of the epistles is that of a superior to one under his charge or direction: "Hold fast the form of sound words which thou hast heard of *me*;" - "I exhort;" - "I will;" - "I give thee charge;" - "I charge thee before God and the Lord Jesus Christ;" - "Do thy diligence to come to me;" - "For this cause left I thee, that thou shouldest set in order the things left undone, and ordain elders in every city as *I* had appointed thee;" - "Speak thou the things which become sound doctrine;" - "When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me." Such are the words of an apostle to those whom he admitted to the charge and duties of over-

sight and rule, and had authorized and directed to ordain priests and deacons.

It is certain, therefore, that this commission and authority given to Timothy and Titus, and no doubt to others also, did not and could not induct them into the office or invest them with the superior authority of apostles, but were intended to authorize them, and did in fact enable them to take charge of the Churches committed to their care, and to fulfil therein the apostolical functions of ordination and spiritual government, as the delegates and representatives of living apostles, to whom they were responsible for their acts, and to whom also they looked as the [421] channels and ordinances of that continual supply of grace, which *they* needed equally with all other members of the Body. It is evident, that just as the apostles met the immediate necessities of the Church, first by the Ordination of Deacons to relieve them of all diaconal ministrations, and then by ordaining elders to share with them in the priestly office, the apostles themselves retaining still their immediate relation to the Lord and their intermediate position towards their brethren, - so, subsequently, they received others into the Episcopate of the Church, and authorized and employed them, as their delegates and representatives, in fulfilling such functions of the apostleship, as the growing necessities of

the Church required. But so long as the apostles lived, they retained, and could not but retain, the supreme governance of the Church under Christ; or perhaps it would more accurately describe the spiritual character of their office, if we say that the apostles were still the Ordinance holding immediately from Christ, and from Him receiving, and from Him ministering, in the economy of the Body, the fullness of the Grace and Gift of the Holy Ghost.

Let us shortly recapitulate the conclusions at which we have arrived in the course of the preceding arguments.

We have seen that the Gift of the Holy Ghost, which has been the subject of our discourse, is a distinct gift and operation of the Blessed Spirit of Christ from that gift and operation of the same Holy Ghost, in which, and by which, we are united to Christ in His Mystical Body, and are made partakers of His life, the life of God. These two Gifts are as distinct, and as different each from the other, as was the work of the Holy Ghost in the conception of the Lord and the grace bestowed upon Him as a child and as a man, from that descent of the Holy Ghost upon Him, when He came up from the waters of Jordan, and was sent forth, the Christ, the Anointed One, on the work of His Ministry. Or again, they are as distinct and differ-

ent as was the work of the Holy Ghost, when the Lord took again His body in the grave and was raised from the dead by the Spirit of holiness, from that fullness of the Spirit of Glory and of [422] God, which He received when He was exalted to the right hand of the Father, and made in the fullest and highest sense both Lord and Christ.

We have seen, further, that this Gift of which we have been speaking, is bestowed upon those who have been already baptized into Christ, and made children of God in Christ, and sanctified with the Spirit of holiness. Upon these Christ sends down the Holy Ghost, the Comforter, who dwells in them and endows them with power from on high, in order that in the power thus bestowed, and in their respective places in the Body, the Church, they may speak the words and do the works of God. These words and works are not simply words and works of righteousness and holiness proper to the children of God, but words of the Holy Ghost and works wrought by the power of God Himself.

It is the Gift of the indwelling Spirit, who rests in all His fullness in Christ our Head, and comes down and rests and dwells in fullness in all the members perfected in Christ, according to the measure and capacity of each in his place in the Body, bringing to

those who love Christ, and keep His words, the consciousness of the presence of the Father and of the Son, according to His promise. As saith the Apostle, "Hereby we know that He abideth in us, by the Spirit which He hath given us."⁶⁴

It is the Seal of the living God, which He sets upon His children, even as He sealed the Son of Man, God Incarnate, acknowledging and avouching Him to be His well beloved Son, by the manifested power and presence of the Holy Ghost.

It is the Gift of the Anointing, which was poured in all its fullness upon our High Priest and King, constituting Him to be both Lord and Christ, and which should flow down upon all the members of His Body. With this heavenly unction Christ would anoint all that are His, to be kings and priests unto God and His Father; and in receiving it, each individual member of Christ should receive grace and illumination and strength and comfort, and be enabled to minister the same, according to his place in the body, to [423] all the other members, as St. Peter says, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the

⁶⁴ John 14,23 and 1. John 3,24.

oracles of God: if any man minister, let him do it as of the ability which God giveth.”⁶⁵

For further - this Gift is the gift of the Spirit of the Lord, who, as was foretold by the prophet⁶⁶, rests in all his sevenfold fullness upon Christ; and whereof we all receive, according to the measure of the gift of Christ, - the Holy Ghost bestowing upon each the manifestation of the Spirit to profit withal, and dividing to us severally, according to His will, His manifold gifts. And these gifts are the first-fruits of the Spirit, a foretaste of the powers of the world to come⁶⁷, the earnest of that inheritance of power and glory into which Christ hath entered, and they that are Christ’s at His coming shall enter, when they shall be changed into the image of His glory, in the resurrection of the Just.

Lastly, although the primary object of this rite is not, as we have said, to convey or to increase in us the life of Christ, or the fruits of holiness, yet is it effectual, in those who duly receive it, to growth in grace and confirmation in holiness. The Spirit of holiness, who quickens us with life from Christ, is the

⁶⁵ 1.Pet. 4,10-11.

⁶⁶ Isa. 11,1,&c.

⁶⁷ Rom. 8,26; Heb. 6,5.

same Holy Ghost who inspires us and endows us with power. We cannot separate in our thoughts His sanctifying grace from any of His operations. If, in the due reception of other Sacraments, whatever be the specific and immediate object of the Sacrament, grace is ministered and increased, how much more, when the Holy Ghost Himself comes down and takes up His abode in the inner man. We may be sure, therefore, that in this holy rite, received in faith, the work of our baptism will be sealed and the energy of spiritual life increased; the heart and spirit will overflow with comfort, peace and joy in the Holy Ghost; and the children of God will be established and strengthened, confirmed and knit together in the love of God, in the grace of Jesus Christ our Lord, and in communion of the Holy Ghost.

Then, next, we have learned that the proper ministers [424] of this Gift are Apostles, and those whom Apostles delegate and empower to fulfil this function under them, and as their immediate and personal representatives; and further, that the proper rite or form in administering the same, is the laying on of hands with prayer. There is no example in Scripture of the Gift of the Holy Ghost being bestowed through any other *ordinance*, but only by the imposition of the hands of apostles: and if we may gather from the epistles to Timothy and Titus, that those brethren

were authorized to administer this rite, as they were assuredly authorized to give the Holy Ghost in ordination, it is plain from the same Epistles that the commission given by St. Paul in each of these cases was temporary, and that Timothy and Titus received authority from St. Paul to act as his delegates - that is to say, instruments whom Christ authorized him to employ for the fulfillment of functions pertaining to his apostolic office, while he was himself absent, and who were responsible to him for all their ministerial acts.

And hence we may deduce a further corollary - namely, that the administration of the Gift of the Holy Ghost, the Seal of the Living God, communicated and conferred according to His perfect order in the Church, presupposes the presence in the Church of apostles, as the immediate link and ordinance employed by Christ for ministering to His people the fullness of His Spirit, and the continual supply of His grace to the members of His spiritual Body, the Church. Consequently, when in the vision of the future given to St. John, and described in the book of the Revelation, it is revealed that the seal of the Living God is again to be given to the faithful and elect servants of the Lord, it is implied that the Lord would again restore apostles to the Church.

There remain some minor points to be considered, before we proceed to examine the services relating to this rite contained in the Liturgy.

The promise of the Gift of the Holy Ghost, as St. Peter declared on the day of Pentecost, is to all who repent and are baptized. But is this promise without any limitation [425]? Is it the invariable Law of the Church, that every one that is baptized is forthwith to be admitted to the rite thus instituted for the sealing and anointing of the children of God in Christ? We answer that for those of full age, who abide in the grace of Baptism, there is no limitation. The regenerated sons of God ought to be endowed also with the *power* of God; the members of Christ ought to be partakers of the Spirit that dwells in Him; the heirs of the Kingdom ought to receive the powers of the world to come, the first-fruits and earnest of the Inheritance; - if only they be competent to take upon themselves the duties and responsibilities of their calling. In the case of those baptized in infancy, it would appear to be involved in the nature and object of the Gift, such as we have already explained it, that there must be some limitation of age. If, indeed, the character of the Gift, bestowed in the Laying on of apostles' hands, had been identical with the character of that bestowed in the sacrament of Baptism, differing only in the largeness and fullness of the grace vouchsafed

in the latter rite, - if it had been the *mere* complement of Baptism necessary to the completeness and perfection of the grace therein bestowed, - it would seem to follow that in all cases, and at whatever age Baptism was administered, the rite of sealing and anointing would have been given at the earliest opportunity.

If, again, the distinction between the Gift bestowed in Baptism and that bestowed in sealing, had been merely the difference between generation and growth; that as in Baptism we are born infants, so in the rite of Unction we are constituted full-grown men; that in Baptism⁶⁸ the Christian soldier is enrolled, and in this further rite he is strengthened and armed for the conflict with his spiritual enemies, and no more; if it had been merely that in this rite God confirms⁶⁹ what in Baptism He began to effect, so that we now receive strength to fulfil the vows made by us, or on our behalf, in the tenderness and immaturity of infancy; it would seem that persons baptized in infancy ought to receive the further rite, so soon as they had attained the age, in which they could understand the nature of the [426] baptismal vows and were capable of taking them up themselves

⁶⁸ Catech. Conc. Trid. De Confirm. 4 and 17.

⁶⁹ Catech. Conc. Trid. De Confirm. 18.

But we know that the Lord has instituted this ordinance for higher purposes - higher, because they had regard to the well-being of the Body, and not merely to the spiritual welfare of the individual; although our growth in grace and holiness and the increase of spiritual strength are necessary results to the faithful. We know that Christ sends down the Holy Ghost upon the individual members of His Body, and vouchsafes to them the Gift of His own Spirit of glory and power, in order that they may be the instruments in His hands for effecting His will in doing the work of God; and that each in his place in the Body may minister the gift divided to him to the edifying and profit of the rest, and may fulfil his part in the general mission on which Christ has sent the Church into the world, and for which He endowed her at Pentecost with supernatural and heavenly powers of the Holy Ghost. Those, therefore, who are admitted to this holy rite, should not only be qualified for the fulfillment of the duties and responsibility involved therein, but should also be in a position to accept and fulfil them. This would imply something more than a maturity of understanding. It is reasonable, therefore, to conclude that the time for the administration of this rite to those baptized in infancy, would be determined by the age at which the Church regards the person as no longer subject to the tutelage of parents

or guardians, but capable of assuming his own individual standing and his own entire responsibility.

This is a matter in which, from the circumstances of the case, it is not to be expected that we should derive assistance from any record of the practice of the apostles in the first days of the Church. The New Testament contains no details of the forms or rules or practices observed by the apostles, in administering any of the rites or sacraments: and in this particular rite, which, according to the perfect way of God, and in its full grace, can only be administered by apostles and their immediate delegates, we cannot expect to be aided by tradition. If we were to believe that the [427] rite of Confirmation or Chrism, as now administered in the Episcopal Churches, is derived from those bishops who were ordained by the apostles, and had been continuously practised since their times, it would not follow that it was intended by those first bishops to be the same identical rite, or was administered by them with the same identical object, as that administered by the apostles when *they* laid their hands on the baptized.

And whether it were so or not, there is no tradition admitted by the whole Church, prescriptive of the exact age at which Confirmation or Chrism ought to be administered. The two great divisions of the

Church, the Eastern and the Western, are at issue upon this point, as well as on the subject of the competency of priests to administer the rite.

In the Eastern Church, as we have seen, when we were engaged in discoursing on the Sacrament of Baptism, the priest, in the absence of the bishop, administers Chrism, consecrated by the bishop, to infants as well as to adults, immediately after Baptism.

In the West, the rite can only lawfully be administered by the bishop, and only to those who have come to years of understanding.

But the apostles in these days have not been left to such aid as tradition might give them, nor to the exercise of their own judgment or discretion, in determining at what age they should lay their hands on those baptized in infancy or childhood. The whole subject of the seal of the Holy Ghost has received elucidation, and the apostles have derived instruction, from the light which has been given through the ministry of the prophets upon certain of the types or figures of the truth, contained in the Law of Moses. To the instruction thus communicated let us now address ourselves.

We have often had occasion to repeat, that the former Covenant of the Law of Moses contained in all its ordinances and institutions the shadows and types of those heavenly things, of which the Church in all its services and rites is the very image and manifestation. Thus Circumcision under the Law was the type corresponding to the future Sacrament of Baptism. It was the ordinance by which all [428] the males of the seed of Abraham were admitted into the former covenant. It prefigured, therefore, that Sacrament of the Christian Church, by which those predestinated to the adoption of children are admitted into the New Covenant in Christ.

Further, it was commanded that Circumcision should be administered on the eighth day after birth. This injunction is not obligatory on Christians. The Ceremonial Law of Moses, as we have frequently pointed out, has no force as a law obligatory on the Church. However suitable the eighth day may be, when all attendant circumstances render it practicable, there is no law, nor any universal observance, rendering it compulsory. It is, however, a significant type, conveying spiritual instruction; and moreover, though not obligatory in the letter, it is not merely typical, but regulative as to our practical duties in the Church.

As regards its spiritual signification, the eighth day is a type of the day of the Regeneration, when the Son of Man shall be manifested to His people, seated on the throne of His Glory, - the day of the manifestation of the Kingdom, into which Baptism is the initiatory rite: for the Church, even now, is the Kingdom in a mystery, the Kingdom under the veil of earthly conditions and circumstances.

The rite of Circumcision, therefore, on the eighth day after birth, is the type not simply of Baptism, but of Baptism as the Sacrament of Regeneration, in which we receive in our spirits that eternal life, which is now hid with Christ in God, but which is to be consummated in the day of the resurrection, in them "that are Christ's at His coming."

And as regards our practical duty in the Church, the fact, that by an express and minute law all the males born of the children of Israel were to be circumcised within eight days of their birth, is an evidence and proof that all infants, whether male or female - for in Christ Jesus there is neither male nor female - are capable of being received into covenant with God; and further, that it is the will of God, which the Church is bound to carry out, that all infants who, in the providence of God, are presented at the Font with [429] the good will of their parents, should

be received into the New Covenant in Christ. Such we have already seen to be the law and practice of the Church derived from Christ and His apostles.

But although the children of the seed of Abraham were brought within the Covenant of Israel in their infancy, yet, until they had attained the full age of twenty years, they were not admitted to the full privileges of the Tabernacle or Temple; nor were the sons of priests or Levites admitted to serve in holy Offices; nor were the children of any of the tribes reckoned in the number of the children of Israel, who were accounted able to go forth to war. And all that were of twenty years old and upward were bound to make an offering of a half shekel of silver as a ransom and atonement for their souls.

The ordinances laid down in reference to this matter require our attention. They are to be found, among the other directions concerning the construction of the Tabernacle, in the book of Exodus. In the 30th chapter we read as follows: "The Lord spake unto Moses, saying, When thou takest the sum of the children of Israel, after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them when thou numberest them. This they shall give, every one that passeth among them that are

numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the Lord. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord. The rich shall not give more, and the poor shall not give less, than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls. And thou shalt take the atonement money of the children of Israel, and shall appoint it for the service of the Tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls."⁷⁰

We afterwards learn that "the silver of them that were numbered of the congregation was an hundred talents and [430] one thousand seven hundred and threescore and fifteen shekels, after the shekel of the Sanctuary;"⁷¹ that is to say, a little more than one hundred talents and an half talent.⁷² "Of the hundred

⁷⁰ Exod. 30,11-16.

⁷¹ Exod. 38,25-28.

⁷² Exactly 71-120ths of a talent. The number of the people was 603,550: the amount of silver was an hundred talents and one thousand seven hundred and seventy-five shekels. And as a talent of silver was equal to 3,000 shekels of the Sanctuary, the one hundred talents were made up of 600,000 half shekels, and the remaining 3,550 half shekels

talents,” we are told, “were cast the sockets of the Sanctuary and the sockets of the Vail; an hundred sockets of the hundred talents, a talent for each socket. And of the one thousand seven hundred and seventy-five shekels he made hooks for the pillars, and overlaid their chapiters, and filleted them.”⁷³

Having given the text of these two passages, we proceed to the explanation of them, and afterwards to the interpretation given to us of the several types contained in them.

are exactly 71-120ths, or a little more than 7-12ths of a talent (or 1,775 shekels).

⁷³ On referring to Num. 1,2. &c., the numbering of the people, which is there recorded, did not take place until one month after the Tabernacle was completed and reared. On the other hand, in Exo.38,25., it is said expressly that the silver of them that were numbered was of the weight, and was employed in the manner stated above. It is clear, therefore, that there had been a previous numbering some months before, - probably only for the purpose of ascertaining the amount of silver which would be produced by the half-shekel ransom money. It is no doubt remarkable that the number of the half shekels should exactly correspond with the number of the people as subsequently taken. This may be referred to the providence of God, who may have so ordered it, that the number of those who died, and of those who attained their age of twenty in the intermediate period, should be equal. Nor is it difficult to conceive that this might be so, without any special interposition of Divine Providence. Calling to mind the measures taken by the Egyptians to destroy the male infants of the Hebrews, the number of those attaining to twenty years in those two months would probably be extremely small.

The framework of the Tabernacle, over which the curtains or coverings of the tent were thrown, consisted of forty-eight boards of shittim wood overlaid with gold, and held upright in their places by means of two tenons to each board, let into two sockets of silver - ninety-six sockets in all.⁷⁴ These were “the sockets of the sanctuary.” This sanctuary or Temple extended lengthways thirty cubits from West to East, by ten cubits. It was enclosed by the boards on the West, North, and South sides. The East side [431] was enclosed by a Vail hung upon five pillars of shittim wood overlaid with gold: these pillars had sockets of brass. The Tabernacle in the interior was divided into two parts, the Most Holy Place to the westward, was ten cubits square, and was separated from the holy place (twenty cubits by ten) by a veil of four colours, distinguished by Cherubims figured thereon, and hung upon four pillars of shittim wood overlaid with gold, and based upon four sockets of silver. These were “the sockets of the vail.” The Tabernacle was placed in the interior of a court, extending one hundred cubits from West to East, by fifty, and formed by sixty pillars fastened into sockets of brass, on which were fastened, by means of silver hooks, hangings of fine white linen. The hangings extended round the Court, except at the entrance or access to

⁷⁴ Exod. 26,15-29.

it, which was on the East side through four of the sixty pillars; and on the four pillars was hung a veil of four colours. On these sixty pillars the remaining half-talent and upwards of silver was employed, in making hooks for the hangings and veil, and in overlaying their chapiters and filleting them

The silver, therefore, which had been produced by the half shekels brought up by every one numbered in that first generation of the children of Israel, to which the Law was given, and the representative of all future generations, and which was offered by them individually as the ransom and atonement of their souls, was thus employed - namely, it supplied the base and main supports of the fabric of the Tent, which formed the migratory Temple and Dwelling-place of God; it supplied also the base of the four pillars of entrance into the Most Holy place, in which was the ark of the Covenant with the visible glory denoting the presence of the Lord resting thereon; and the same silver also supplied the means for overlaying the chapiters of the pillars round about the outer court, which were seen above the line of the white linen hanging attached to the pillars, by hooks also formed from the same silver. It was therefore the sign and token, kept before the eyes and presented to the minds of the children of Israel, that they were the [432] Lord's Inheritance, ransomed from among the

nations, and bound to yield soul as well as body to Him. But it was more. The Lord declares, that it should be "a memorial unto the children of Israel before the Lord, to make an atonement for their souls." Every male who, at that time or thereafter, obeyed the commandment of the Lord, and at twenty years old and upwards presented his half shekel, was represented before the Lord in the construction of the Tabernacle; and the Lord looked upon him as numbered among the people whom the Lord had chosen out of all nations, to be His "peculiar treasure," - "a kingdom of priests, a holy nation."⁷⁵

With regard to the typical interpretation, we have already investigated the subject of the general light thrown upon the constitution of the Church by the types presented in the Construction of the Tabernacle. To this we refer: and we need only recapitulate in this place so much of what has been already said, as may be needful for our present purpose.

The Tabernacle built in the wilderness, the migratory Temple, as we have called it, is the type of the Church, in its transitory state on earth previous to the Resurrection. Silver⁷⁶ is the symbol of that love

⁷⁵ Exod. 19,5-6.

⁷⁶ Readings, vol. I., p. 240.

which is shed abroad in the hearts of the regenerate by the Holy Ghost, - that charity which is emphatically the “more excellent way,” in which the gifts of the Holy Ghost, when bestowed upon those baptized into Christ, can alone be rightly exercised. This is the particular material used in the Tabernacle with which we are now concerned. The mode in which it was employed, leads us to other truths. The Tabernacle⁷⁷ in its several parts, and the Court without set forth both spiritual mysteries, and also the several orders of the sacred ministry. Within the Tabernacle, the Most Holy place is the symbol of that fullness of the Holy Ghost in power, which comes forth from the throne of God in the ministry of apostles, sent forth immediately by Jesus Christ and God the Father. The Holy place⁷⁸ denotes that grace of the Holy Ghost, derived through apostles to the baptized as [433] incorporate members of Christ, and ministered through the priesthood of the particular churches or congregations under the angel, to whose charge the apostles commit the same.

The outer Court regards rather the grace and sanctifying efficacy of the Spirit of God, manifested in the walk and conduct and religious action of the individual Christian, and ministered to him through the

⁷⁷ Readings, vol. I., p.241.

⁷⁸ Readings, vol. I., p.248,&c.

priests and through the deacons of the Church.⁷⁹ The pillars, both the four within the Tabernacle (and also the forty-eight boards), and the sixty round the Court, refer to the Ministers of the Church in their threefold order, endowed with power and authority to minister the Holy Ghost by word of teaching, instruction, and edification.

From all these types, then, we have been confirmed in the truth of the doctrine to which Scripture testifies, and the Catholic Church has always adhered - that the Church, the Body of Christ, does not consist only of the ministers sent forth immediately by Him or otherwise duly ordained. Every baptized person has his place in the Body, and is responsible for the duties belonging to his place. And in order to fulfil his own peculiar duties, he must be endowed with the power and anointing of that Spirit of power which dwells in Christ, the Head, and should be derived to every member. It is not enough, therefore, that the believers should be received into the New Covenant by being baptized into Christ, quickened with His life and united to Him in His mystical Body; they must also be brought into their place in the Body; they must take upon themselves their proper responsibility, and receive that endowment of the Spirit, in the

⁷⁹ Readings, vol. I., p.246.

strength of which they can alone fulfil their proper duties and functions, as members of the Body.

These functions and duties are both passive in their character, and also active.

It is a maxim universally applicable, that the true strength of a ruler consists in this, that he should reign in the hearts of those subject to him. It is especially true, that the end and object of the ministry of apostles, and other ministers, can only be effectually attained, when those ministers are accepted and held fast in the loving hearts of [434] those to whom they are sent. And this can only be, when ministers and people are alike sanctified and endowed with the Holy Ghost, which is the Spirit of love, and of power, and of a sound mind. The same Holy Ghost who inspires the apostles and other servants of the Lord to teach and guide His flock, inspires also the hearts of the people to respond to them in all holy love and obedience.

But the people have on their part active duties to fulfil. Every baptized man, being filled with the Spirit, is also called upon to minister the Spirit, according to his place, as a good steward of the manifold grace of God.

Every true Israelite is to be seen represented in the fabric of the true Tabernacle and Temple of God. Every baptized person has his place in that living Temple. They should be seen therein, giving mutual help and aid one to another, and forming part of that great corporate Body by which the work of God is to be done, and His purpose in Christ and His Church is to be accomplished.

Further we learn that, in order to the receiving of the Gift of the Holy Ghost, it is the duty of every baptized man (and of every baptized woman also, for in Christ Jesus there is neither male nor female), to present himself before the Lord, that he may be dedicated to Him in the service of His Sanctuary. It was not enough that, through Circumcision, the Israelite should be brought into covenant with God, and be found blameless in the righteousness of the Law. He must present himself with the prescribed offering for the ransom of his soul. It is not enough that the disciple should be baptized into Christ, and should bring forth the fruits of the life received in Baptism in holiness and righteousness, in love to God and man. There must be this special offering of love. Baptism into Christ imposes on us this further obligation, that we present ourselves before the Lord and with a loving heart yield ourselves to fulfil those greater works

of which our Saviour⁸⁰ spoke, and which are only to be wrought in the power of the indwelling Spirit, the Comforter, who is imparted to us in the Laying on of the hands of the apostles. It is their office as the master-builders under Christ in the spiritual Temple, as was Moses [435] of old in the Tabernacle in the wilderness, to adapt and fit the living stones, each in his proper place, and through the laying on of their hands the Holy Ghost comes down, and divides to each His several gifts for the profiting of the whole.

At what age then, should those baptized in infancy come up and present their offering, and receive the Gift and anointing of the Holy Ghost? What light or instruction is to be derived from the types we have been considering, contained in the Law of Moses? God has made known to us that on this point the prescription of the Law is not only typical, but like the injunction for admitting infants to the covenant of Circumcision, it is regulative. At the age of twenty, and not earlier, the young Hebrew was admitted to the courts of the Lord's House, no longer under the headship of his parents, but in his own individuality, to pay his vows and make his appointed offering.. If he were of the tribe of Levi, at that age, and not before, the Lord accepted his services as a Levite; and if

⁸⁰ John 14,1.

of the family of Aaron, then, and not earlier, he entered upon his duties as a priest. Such was the rule as to age observed under the Law of Moses: and in the Church God has made known to us that a similar rule is to be observed. As regards our duties as citizens, the laws of each nation are the authority for regulating the age at which, for civil purposes, the subjects of the state are emancipated from tutelage. These laws have varied in different ages and among different nations, and cannot furnish the rule to be observed in the Church, although it is true that Christian nations, for most purposes, have fixed the age of majority at twenty-one years, and have probably adopted this term as assuring the completion of the twentieth year.

We are taught, therefore, that in the Church, at the age of twenty years, those baptized in infancy are to come up to dedicate themselves to the Lord, as His Sons and daughters are bound to do, that they may receive the Gift of the Holy Ghost for those further services, which they are not competent to render, while under the headship and tutelage of others [436].

The instruction and light derived from the Law of Moses, which we have been considering, suggest to us some final remarks.

The Gift of the Holy Ghost is the common Inheritance of the Church in Christ; for it is the first-fruits and earnest of the heavenly Kingdom, in which the Church shall be manifested in glory at the coming of the Lord. All who are baptized into Christ and born unto God of water and of the Spirit, as they are bound when of full age to present themselves a willing offering, so also are they *privileged* to receive the Gift and endowment of the Spirit, who dwells in Christ and in His Body the Church. This Gift and endowment, therefore, is not some special grace reserved by God for certain of His children: He would bestow it upon all. "Be baptized," were the words of St. Peter on the day of Pentecost.⁸¹ "Be baptized," every one of you; and ye shall receive the Gift of the Holy Ghost: for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." The promise then is to all that are baptized, and in the first days of the Church it was received by all, as is evident from the practice of the apostles, to be gathered from the history of their acts and from their epistles.

When Samaria had received the Word of the Gospel, and the believers had been baptized, "the apostles sent to them Peter and John, who, when they

⁸¹ Acts 2,38-39.

were come down, prayed for them that they might receive the Holy Ghost: for as yet He was fallen upon none of them; only they were baptized in the Name of the Lord Jesus. Then laid they their hands upon them and they received the Holy Ghost."⁸² St. Paul also, when he found certain disciples at Ephesus who had not received the Holy Ghost, proceeded to ask them, "Unto what, then, were ye baptized?"⁸³ and when he learned that they had been disciples of John, and had only received the baptism of John, they were first of all baptized "in the Name of the Lord Jesus;" and, when Paul had laid his hands upon them, the "Holy Ghost came on them."⁸⁴ [437].

⁸² Acts 8,14-17.

⁸³ Acts 19,1-6.

⁸⁴ It is to be observed that in both these passages those baptized are said to have been baptized "in the Name of the Lord Jesus," in neither passage is the name "Christ" introduced. Seeing that in both cases those baptized were about to receive the Gift of the Holy Ghost through the Laying of the apostles' hands, the omission of the name "Christ" was no doubt intentional. Those who were thus baptized were made perfect (τελειοι, 1 Cor. 2,6-15) in Christ, the anointed One, through the Gift and anointing of the Holy Ghost. It is unnecessary to repeat here that Baptism in these cases, as in all others, must have been actually administered in the form enjoined by our Lord Himself, that is to say, in the Name of the Blessed Trinity - the only form in which any one can be lawfully baptized "in the Name of the Lord Jesus."

When we refer to the epistles of the apostles, we find that St. Paul, in writing to the Romans, whom he had never previously visited, tells them in the opening of his epistle that he longed to see them, that he might impart to them some spiritual Gift, to the end that they might be established - "that is," he adds, "that I may be comforted together with you, through the mutual faith both of you and me."⁸⁵ In other words, that he and they might, in common, be comforted in the presence of the Comforter (συμ-παρακληθηναί) through their mutual faith. And in writing to the Corinthians, the Galatians, the Ephesians, and the Thessalonians, all of whom he *had* visited, he speaks expressly of the sealing and of the gifts of the Holy Ghost, which they had already received, and in some of these passages he refers to his own ministry of the Spirit to them.⁸⁶ And not only in St. Paul's epistles, but in those also of St. Peter and St. John⁸⁷, the references to the supernatural powers and gifts, and to the anointing of the Holy Ghost are so frequent, and so large in their application, as to indicate distinctly that those to whom these epistles are addressed, had

⁸⁵ Romans 1,11.

⁸⁶ 1Cor 1,7-8; 2,10-12; 12&14; 2Cor 1,21-22; Gal 3,2-5.14; Eph.1,13-14; 4,30; 5,18-19; 1Thes 5,20.

⁸⁷ 1Peter 4,10-14; 1.John 2,20-27; 4,1-6,&13.

received not only the pre-requisite of Baptism, but also the seal and anointing of the Holy Ghost.

But if the Gift of the Holy Ghost, which (as we have seen) is bestowed, according to the law of the Body of Christ, only through the Laying on of the hands of apostles, is the common inheritance of the Church, what are we to say of the condition of God's people who for these many generations have been without the presence and personal ministry of apostles? To what other conclusion can we come, than that the absence of apostles is the sign of the apostasy and the argument of the sin of the baptized? If [438] they have not rejected apostles, they have at least contentedly acquiesced in the loss and absence of that first ordinance and highest ministry of the Church, given for our perfecting in Christ Jesus. The baptized man, who has not received the Gift and anointing of the Holy Ghost, has not received all that every member of Christ ought to receive, and therefore is not perfect as the member of Christ ought to be. This much is evident from those passages in St. Paul's epistles, in which he applies the word "perfect" (τελειοί), to those who had received the Spirit. Thus especially in that passage in the first Epistle to the Corinthians, in which the Apostle tells them, "We speak

wisdom among them that are *perfect*.⁸⁸ In this passage he explains that the wisdom to which he referred, “the wisdom of God in a mystery,” - “the deep things of God,” could only be searched and known by the Spirit of God: man’s understanding cannot fathom or penetrate them: “but God hath revealed them unto us by His Spirit.” For as by the natural spirit, which is within us, we know the things which belong to us as men; so it is only by the Spirit who dwells in Christ, and should dwell in us also as His members, that we can know the things of God.

Thus, then, in this express application of the word “perfect” to those who have received the Spirit, we have the sufficient proof that God’s people, as a community, when deprived of the ministry of apostles, and the individual members of the community who have not received the Gift, alike come short of the grace of God, and are not without fault before Him.

It is frankly to be admitted that this word “perfect” is not applied exclusively to those who have received the Holy Ghost: but even when not thus applied, the general usage and application of the word in the New Testament, corroborates and establishes

⁸⁸ 1.Cor. 2,6-16.

our argument. We find the word applied to that moral perfection in holiness and righteousness to which Christ bids us to attain.⁸⁹ That is the perfection of which He Himself in His life on earth is our example, and which is the proper fruit of that spiritual life which we receive in baptism, through the regenerating power [439] of the Holy Ghost. Then again, it is applied to that ultimate condition of perfection, to which we are to attain hereafter, and of which the Gift of the Holy Ghost is the first-fruits and earnest. Thus in the epistle to the Hebrews⁹⁰ the apostle applies the word to express that condition of glory and power, to which Christ attained at His resurrection and ascension, and in which He has become the author of eternal salvation to all who obey Him. Being thus applied to our Lord, as He is now seated in the heavenlies, we may understand how it should also be applied to those who receive the Gift of the Holy Ghost through the laying on of the hands of apostles. For when Christ “seals us with that holy Spirit of promise, which is the earnest of our inheritance,” He not only bestows on us the pledge of that future perfection to which He will admit us, but He introduces us into the first stage thereof. He gives to us the first-fruits of the Spirit. By the same Spirit dwelling in us, and working

⁸⁹ Matt. 5,48.

⁹⁰ Heb. 2,10; 5,9; 7,19.

in us, - by this and nothing other or less than this, - He shall quicken and change these mortal bodies, and will thus admit us to that full development and perfection, when we shall be made like unto Him in body, soul and spirit.⁹¹ These, then, are in fact two stages in one great work of God, the work and operation of the Holy Ghost, in bringing to perfection those that are made children of God in holy baptism: and therefore, to those who receive the Holy Ghost through the laying on of hands, the word “perfect” is properly and directly applicable, so far as regards that stage to which, while in mortal flesh, they can attain. The good work begun in them is the earnest and pledge that it shall be completed in the day of the Lord Jesus⁹². It is a work which is only begun in this mortal life; and therefore, so far from leaving us satisfied in the present, it fills us with longing desire for the future. Those only that are filled with the Spirit, will hear and will join in the cry of the Spirit, “Come, Lord Jesus, come quickly.” - “I count all things but loss,” says the apostle St. Paul in his epistle to the Philippians - (and this is the last passage which we need to quote) - “that I may know Christ and the power of His resurrection - if by any means [440] I may attain unto the resurrection out from the dead -

⁹¹ Rom. 8,11; Eph. 1,19-20; 2; 3,20; Phil. 3,21.

⁹² Phil. 1,6.

(εξανάστασιν τὴν ἐκ νεκρῶν, as is the better reading): not as though I had already attained, either were already PERFECTED: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus,” - This is the calling wherewith every baptized man is called. To this heavenly inheritance, and therefore to the reception of the promised Gift of the Holy Ghost which is the first-fruits of it, every baptized man is bound to press forward. He that is baptized into Christ, and is not filled with the Spirit of Christ dwelling in him, teaching him, inspiring him, and energizing in him, so that he may be ready at all times to speak the words and do the works of God, according to God’s good pleasure and his place in the Body of Christ, - that man fails of the grace in which every baptized man should stand. And when this failure is not confined to individuals, but extends to the whole community, and when the means ordained by God for ministering the full grace of the Gospel cease to be in exercise, it is impossible that God’s people should continue to realize their calling in the present age, or to retain the hope of their calling in the age to come.

We insist, therefore, on the necessity of the rite of Sealing through the laying on of the hands of apostles in order to the perfecting of the baptized. They come short of that fullness of grace to which every baptized

man is called, if they be not admitted to the fellowship of the Lord in His indwelling Spirit; and if they be not endowed with those spiritual gifts and heavenly powers, which Christ would exercise through every member of the Body, according to his place therein.

But it may be asked, cannot Christ endow with the Spirit and employ any member of His Body, as He will, and when He will? A similar objection would apply to the restriction of age. May not the Lord inspire even a child to speak His words and employ him to do His works of power? As it is written, "Out of the mouth of babes and sucklings Thou hast perfected praise." Our answer to these two objections is one and the same. God may inspire with His Spirit any one, at any age; and will do so, if He has [441] His own purpose to fulfil thereby. He inspired holy men of old, Abraham, the Patriarchs, Samuel, and David, Solomon and the prophets. He raised up Moses and Elijah and Elisha to do mighty works, as much beyond the natural powers of man as were the miracles wrought by the Lord Himself or by His apostles, and to the eyes of men even more tremendous. Much more, we may venture to say, may Christ use those baptized into Him - members of His Body, united to Him by the Holy Ghost in the Communion of His life. Assuredly He may use them! And He has used them, and He will use them: especially when His apostles

are forgotten or rejected, and His gifts despised; and when there are none whom He can use according to the perfect law and order of the Body of Christ. But seeing that Christ is now glorified, and that the Holy Ghost has been given; seeing that by the coming down of the Holy Ghost the disciples are united unto Christ in one organized Body, in which apostles are the ordinance and instrument and organ for bestowing the Gift upon their brethren; it remains equally true, that by that organ, and through that instrumentality, it is His will to endow the brethren; and that by the brethren thus endowed He will fulfil His work in the Church and in the world. And as He prescribes the means through which the baptized members of His body shall be fitted for His service, so also He prescribes the age at which He will employ them. On one occasion, indeed, when it was necessary for the manifestation to the Church in Jerusalem of His purpose to call the Gentiles also into His Church, He was pleased to interpose with His own Divine power, without employing the instrumentality of His Church; and this, not in the absence of the apostles, but in the presence of the first and foremost of them; thus seeming at the moment to set aside their office. When the Lord commanded His apostle St. Peter to go to the house of Cornelius, and the centurion and those with him had received the word of the Gospel from St. Peter's lips, instead of employing the apostle, He Himself

sent down the Holy Ghost on these Gentiles when as yet unbaptized, as on the disciples in the beginning. But what next do we learn? He commanded by the word [442] of His apostle that these very men who had received the Holy Ghost should be baptized; and in this manner they were brought into the normal condition of members of Christ - baptized of water and of the Spirit and filled with the Holy Ghost. For the carrying on of His own design, He put forth His supreme power and authority: but, in doing so, He made manifest that the ordinances of His Body, the Church, were to be held sacred by His disciples. Thus God shows that He is supreme, and has in Himself an infinitude beyond all that He reveals of Himself or of His ways; and yet that there is a holy order which Christ our Lord has prescribed, and which must be observed, and a law of the Spirit of Christ, according to which He operates in the Body. That order and that law cannot be habitually violated with impunity. Any such breach or habitual violation is the certain sign of the latent disease of sin working in the members. And how terrible have been the results of that disease! The Church in its Catholic aspect disorganized, and schismatically divided! The individual members degenerate! They have lost the hope of the speedy Coming of the Lord, the hope of that Gospel revealed through St. Paul, and proclaimed as with trumpet blast in the Revelation given to St. John, the last sur-

vivor of those whom Christ first sent forth. The heavenly hope in the hearts of the brethren has been supplanted by worldly objects; the love of the brethren by selfishness. Sanctity and mutual charity have ceased to be the characteristics of those who profess to be Christians. Sin in all its forms, impurity and vice, cruelty and covetousness, indifference and forgetfulness of God, pervade the multitude of baptized men; who, with few exceptions comparatively, are in manners and in habits of life much as were their heathen forefathers.

But in every generation there have been exceptions. The Lord has never left Himself without a holy seed, through whom His grace has flowed down in a continuous stream to the generations following. Neither has He suffered our provocations to overcome His forbearance, nor our resistance to hinder altogether His manifold grace; although our provocation and resistance have prevailed to impede and [443] limit its ministration, in all the fullness in which He ever longs to bestow it. The forgiveness of sins through the sacrifice of Jesus has still been preached, and brought peace to many a sinner. The power of the Spirit has still prevailed to open and convert the heart, and the atoning blood has been applied to the conscience. The Sacrament of Baptism has been administered to the faithful penitent, and the life-giving

Spirit bestowed in regeneration; and the children of God in Christ have been fed with His most precious body and blood in the holy Eucharist.

But, moreover, besides holy Baptism and the subsequent Sacrament of the Eucharist, another rite has been administered by the bishops of the Church, or by their appointment or authority, in the ages which have elapsed since the removal of the apostles first sent forth - the rite of Chrism or Confirmation.

In our account of the mode of administering the sacrament of Baptism in the Eastern churches, we have seen that the rite of Chrism is administered immediately after baptism, by the bishop if present, or in the absence of the bishop by the priest with chrism consecrated by the bishop. After prayer that the Lord would vouchsafe to the person who has just received the new birth, the seal of the Holy Spirit and the reception of the Body and Blood of Christ, the priest (who ordinarily administers the rite) anoints the baptized with the consecrated chrism in the form of the cross on the forehead, eyes, nostrils, mouth, ears, hands and feet, saying, "The Seal of the Gift of the Holy Ghost, Amen," Then after chanting a short versicle, followed by an anthem, and the reading of an Epistle and Gospel, the rite concludes.

In the Roman Church, the rite is administered only by the bishop. After prayer that the Lord would send forth the sevenfold Spirit, the Comforter, the bishop applies the holy chrism with the finger of his right hand to the forehead, saying, "I sign thee with the sign of the cross, and confirm thee with the Chrism of salvation In the Name," &c.

With regard to the age at which the rite should be administered, the Easterns, as we see, administer it after [444] baptism, and therefore in infancy or at any age. According to the doctrine of the Roman Church, it may also be administered at any age; but in practice several ages have from time to time been assigned, increasing gradually in the lapse of years from one year old to three, and five, and seven. It is now held to be expedient that it should not be administered before the candidate is capable of understanding the first principles of religion, and the age of twelve is that at present prescribed.⁹³ In several Councils in the 15th century and later, it was prescribed that the candidates should be able to say the Lord's Prayer, the Salutation, the Apostles' Creed, and the Ten Commandments; and this, omitting the Salutation, is the rule in the English Church, - a rule,

⁹³ Catech. Con. Trid. De Confirm. Sec.15.

which they no doubt continued from the times immediately previous to the Reformation.

The theologians both in the Eastern and Roman Churches demand for this rite the dignity of a sacrament, impressing a distinct character on the recipient and not to be repeated; and they are also generally agreed that, notwithstanding the difference in practice, it is one and the same Sacrament passing under the name of "Chrism" in the East, and of "Confirmation" in the West. There has been some variation of opinion as to what is the matter or outward sign and the form of the Sacrament. The Liturgists in the Eastern Church have invariably held that the proper mode of administering the rite is by anointing with consecrated chrism, adding the express words prescribed in their office. The Roman doctrine is unquestionably that the matter of the Sacrament is unction with chrism, which ought only to be administered by the bishop; and the form is the words prescribed in their order for administering this Sacrament.

Some writers have, however, contended that the matter of the Sacrament is the imposition of hands, which, they contend, is administered by the application of chrism with the finger. The writers in question seem to have been led to adopt this apparently frivolous interpretation of the act of administering chrism,

by the desire to prove the identity of the Sacrament with the Scriptural account of the giving of the Holy Ghost by the laying on of the hands of apostles [445].

A similar argument has been used by Anglican writers who have held the sacramental character of the rite, and have been anxious to maintain the identity of the rite in the English Church (in which, since the Reformation, the bishop lays his right hand on the head of the candidate), with the Sacrament of Chrism or Confirmation as administered previously to the Reformation.

Anglican writers generally, whether holding the sacramental character of the rite, or regarding it simply as a means of grace and edification, contend that the proper mode of administering is by the imposition of the hand with prayer.

A similar view has been maintained by some Roman writers, who have contended that the matter of the Sacrament is the imposition of hands and unction with chrism, and that the form is Prayer for the descent of the Holy Ghost.

It is indeed to be observed that some of the most ancient Fathers *in the West* have referred to the rite as being bestowed by *Unction* and imposition of the

hand.⁹⁴ But this is not, as we have seen, the doctrine either of the Roman or the Eastern Church. It cannot be maintained consistently with the mode of administering the rite in either of these divisions of the Church; and it is excluded by the formal doctrine of the Roman Church, which holds, as we have said, that the outward sign or matter is Unction with chrism, and that the form is not prayer, but the words prescribed in their Ordinal for use when the chrism is applied.

This rite, then, of Chrism or Confirmation have been administered in the Church from the time of the first apostles, the question occurs, In what way are we to regard it? Have the bishops, since the departure of the first apostles, been authorized, or justified, in administering such a rite, whether intending thereby to fulfil precisely the same ministry, and to communicate the same Gift, as the apostles fulfilled and communicated in laying their hands on the baptized? Or, if we may regard it as a rite of the Christian Church, and a means of grace ordained therein, whatever may have been the original intention or object, what is the true character of [446] the rite, and what may we suppose to be the grace ministered thereby?

⁹⁴ Tertull., De. Bapt.7,8.; Cyprian Ep.73, ad Jubaianum.; Augustin. Serm.324.

It is impossible in the face of all that we have learned from holy Scripture as to the constitution of the Church, the office of apostles, and the relation which they bear to the Lord their Head, and to the Church His Body, to hold that the grace ministered in this rite by bishops is the same, or at least the same in all its fullness, as that ministered by apostles in laying their hands on the baptized, for communicating the Gift of the Holy Ghost.

In the constitution of the Church, apostles - ministers not receiving their ordination from man, but sent forth immediately by God and His Christ - are the proper ministers, through whom the Holy Ghost is sent down upon the baptized, and the fullness of the Spirit is bestowed and continually supplied to them. Their office, the office of apostle, is not temporary, given at the beginning (as so many dream) with commission to found and constitute the Church, and then leave it to itself. The Church in all its parts has its original principle (or ἀρχή) in Christ Himself; and so is unchangeable as He is unchangeable. From Him the Church derived its being and its form; by Him it was constituted through the sending down of the Holy Ghost on Pentecost, and in the Body thus constituted the office of apostle is a permanent ordinance and organ; and if, by reason of sin the office is suspended, it can only be put forth again by the Lord. The apostles

themselves have no power to admit or ordain others to be apostles. Christ has so constituted the Church, that those who are to be the immediate channels of grace, and organs of the Body, for ministering the Holy Ghost in all His fullness, must be sent forth immediately from Himself, the Head of the Body. These are facts and truths, from which it follows, of necessity, that in the absence of apostles there must be grievous loss of spiritual grace and power of the Holy Ghost, and weakness and even decay of spiritual life. Whatever ministry of the Holy Ghost the Lord in His mercy may still bestow, - and in exceptional cases He may see good to bestow the largest measure of grace and power, - the Body [447], though complete in Himself, is, as regards the condition of the baptized on earth, mutilated in its organization and active operation; and the individual members do not *ordinarily* receive the Gift of the Holy Ghost as bestowed through apostles, nor the continual ministry of the Spirit as supplied through them.

But this is not all. We have seen that the Church itself has not retained the knowledge of the essential character of this Gift of the Holy Ghost, bestowed in sealing. No doubt the bishops ordinarily profess to administer the same rite, to be followed by the same benefits as when apostles laid their hands on the baptized. They speak of the Gift bestowed as that of

the Sevenfold Spirit, and in the concluding Collect in the Roman Service, there is a petition that the Holy Ghost, coming down on the recipients, may make them a Temple of glory by dwelling in them. It is held also, that the power of working miracles and the gift of prophecy still abide in the Church. But they imagine that these and other gifts of the Holy Ghost are bestowed only upon those who attain to a peculiar and extraordinary degree of sanctity, - or, what is too frequently regarded as sanctity, one which consists in self-inflicted suffering and voluntary privations, to which certain individuals, and not Christians in general, are specially called. The possession of miraculous powers (real or supposed), is, in fact, accepted as the outward sign and mark of peculiar sanctity, and the evidence and ground on which they are canonized and adjudged to be saints. These things prove that they have forgotten, and they do not know, the essential character of that Gift of the Holy Ghost bestowed through apostles. The ordinary doctrine concerning the grace bestowed in Chrism or Confirmation is, that it is for the strengthening and confirming of the life and for the increase of the activity of the life, bestowed in Baptism. They do not hold that the proper object and effect of the sacrament of Chrism is that every baptized person, duly receiving it, is therein made partaker of the powers of the world to come, and of the inspiration and supernatural gifts of the

Holy Ghost. And they are so [448] far right. They could not reasonably claim for the rite as administered by them, more than in truth they claim, and in the absence of ministers immediately sent forth from Christ - ministers whose special mission it is to espouse the Bride of Christ and prepare her for the heavenly glory - it is not to be anticipated that they should discern the universal need of those heavenly powers, which are, as it were, the jewels and ornaments of the Bride, the Church, but which they suppose to be the jewels and ornaments appropriated exclusively to individuals called, as they suppose, to peculiar sanctity - to females whom they encourage to believe that they are espoused to Christ, or virgin souls whether male or female.

And as the special object of the rite thus practised, and the special benefit or grace to be derived therefrom, differ considerably in extent from those of the apostolic rite as revealed in Scripture, so also we must note the difference in the outward sign or form. This difference may be ascribed to the original prescription of the apostles in delegating to bishops these functions of their office; or (it may be), to the interposition of God's providence silently disposing the thoughts and acts of those now governing the Church; or, possibly, the bishops, conscious of their own relation to the apostles, and in reverence of their

office and memory, may themselves, intentionally, have adopted this distinctive form.

As the apostles themselves never ventured to practise the out-ward form which the Lord employed in breathing upon them, but either by the special instruction of the Lord or by the inspiration of His Spirit, used the outward form of the imposition of hands; so it is to be remarked, that the bishops have not universally or generally assumed to administer this rite by the laying on of hands, covering the apex of the head. The action which they have been taught or led to adopt is the application of chrism with the finger, to the forehead or other parts. Such is the undoubted tradition of the Church, and such the ancient practice of successive bishops in the Churches.

Nor is it less worthy of remark that in those passages of the Fathers already referred to, which make mention of the imposition of the hand as accompanying the unction with [449] chrism, the hand is spoken of in the singular number and not in the plural. We especially direct attention to the distinction between this and the Scriptural account. In Scripture we read, "Then laid they" (the apostles) "their *hands* on them, and they received the Holy Ghost. And Simon, seeing that through the Laying on of the *hands* of the apostles, the Holy Ghost was given, he offered them

money, saying, Give me also this power that on whomsoever I lay *hands* he may receive the Holy Ghost," &c.⁹⁵ Again, St Paul at Ephesus, "when he had laid his *hands* upon them, the Holy Ghost came upon them."⁹⁶ And again in the epistle to the Hebrews, the apostle, in referring to the fundamental doctrines of truth, speaks of "the laying on of hands," not, "of the hand."⁹⁷ Whereas in the several passages from the Fathers to which we have referred it is not the "*impositio manuum*," the imposition of *hands*, of which they speak, but the "*impositio manūs*," the laying on of the *hand*. Thus Tertullian, - After baptism, "*Manus imponitur*," the *hand* is imposed. "*Per nostram orationem et manūs impositionem*," through our prayer and the imposition of the hand, says Cyprian in relation to the same matter. And again, Augustine, speaking of the rite conferred on one baptized, "*Imponitur ei manus*," the *hand* is laid upon him. And so following in the same track, when the Church of England at the Reformation rejected the form of anointing with chrism in Confirmation, they prescribed that the bishop should lay his *hand* (not both hands) on each candidate, thus following the early tradition.

⁹⁵ Acts 8,17.

⁹⁶ Acts 19,6.

But although we cannot consider this rite of Chrism or Confirmation as identical with that administered by the apostles, at least as to the fullness of the grace conferred thereby, nor has it been apparently administered with the same precise object and intention, it does not follow that it is no true rite of the Christian Church, nor that grace is not ministered thereby.

Let us consider, what was the condition of the Christian Church when bereaved of apostles? The different congregations (without doubt) with their priests, deacons [450], and people, had been placed by the apostles under the charge each of their own bishop. The churches thus organized were found in the principal cities of the Empire. Their bishops, by the constitution of the Church, were equal; and each, supreme (although hitherto subject to the apostles) in his own church. Whatever exclusive and special mission had been given to any individual minister of the episcopal order, such as by St. Paul to Timothy or Titus, would cease. Whatever deference might be paid to particular churches in which apostles had long been resident, or whatever privileges might be derived therefrom, these would not interfere with the equality in the Universal Church of each bishop, or with his

⁹⁷ Heb. 6,2.

exclusive and immediate jurisdiction in his own church.

Well then, when the last apostle was removed, there is ample evidence to prove that the Church felt its bereavement, and that the bishops, who survived, acknowledged their own shortcoming, as compared with their spiritual Fathers, the apostles. They did not count themselves to be such as were the apostles from whom they had derived their place and authority. But still the decease of the apostles cast upon them the necessity of providing for the spiritual wants of the flock of Christ.

I say, they felt that they came short of their fathers, the apostles. They knew that they were not apostles, sent forth immediately from God and His Christ, nor therefore ministers of the Holy Ghost in all His fullness. Nevertheless they also knew that they had been ordained by the apostles into their own episcopate, and had received in ordination their own measure of grace (not the full measure of apostolic grace, but the grace commensurate with their office); and that it was their duty and their office to dispense the same to others. Hence they were guided by the Holy Ghost to ordain to the presbytery and deaconship, as most, if not all, of them had been accustomed to do under the special mission and delegation of the

apostles. And further, from the earliest period, as it would appear, they were led to administer this rite of Chrism or Confirmation. And let us observe in what form, with what [451] outward sign they administered it. They did not assume to administer the apostolic rite of the laying on of the hands. They did not take upon themselves to use the same external sign or sacrament which the apostles had used. And the outward sign or form they adopted is most expressive. In fact, the relation of these rites one to another is most expressively set forth by the several outward signs employed. The Lord “breathed upon His apostles, saying, Receive ye the Holy Ghost,” for in Him is the fountain of life and the source and origin of all power. The apostles laid upon the baptized disciples both their hands; for they were sent forth from Christ to bestow the Holy Ghost, and through their ministry the Holy Ghost comes down and falls upon the baptized, and takes up His abode in them. The administration of Chrism is equally expressive of a grace and power of the Holy Ghost, short of His full indwelling. And when the bishop lays one hand upon the disciples, where the apostle lays both his hands, it is equally expressive of the restricted measure proper to the office of bishop, and short of that fullness of grace, which it is the office of the apostles to dispense.

We conclude therefore that the rite of Chrism, or Confirmation, is not the same rite which the apostles administered in the laying on of their hands; nor is the grace ministered thereby that which through apostles was bestowed. It is a rite which has obtained in the Church in the absence of apostles, but which the bishops have been led to administer by the guidance of the Holy Spirit. By the outward sign or form employed they testify against themselves, that they are not apostles and do not dispense the full grace of apostleship. They teach that, through this rite, spiritual strength and confirmation is ministered to those who have been quickened with the new life received in Baptism. And this grace we believe God vouchsafes to bestow in the administration of Chrism or Confirmation by the hands of bishops.

We have now to shew in what manner the doctrines and principles which we have investigated are embodied in the two services in our Prayer Book, entitled "The Renewal of Vows and Dedication of those about to receive the Laying [452] on of hands," and "The Order for Laying on of Apostles' hands."

In the first of these services the Angel completes that work of ministry in which he and the priests and deacons have been engaged, in the spiritual educa-

tion and preparation of the candidates in order to the due reception by them of the Gift of God.

The candidates, whether baptized in infancy or coming to the knowledge of the perfect ways of God in later years, have, according to the rule of the Church, been previously brought up or placed in some one particular church or congregation. In this church or congregation they receive spiritual care and pastorship from the deacon, pastor, and elder, under the Angel or Bishop who has chief rule therein; and also instruction from all the ministers. And it is the duty of the Angel, when in his judgment the candidates have been duly instructed and are spiritually ripe and prepared, to present them to the apostles for the laying on of their hands at the earliest opportunity.

When the time for the administration of the holy rite draws near, the Angel appoints one of the ten previous days for the renewal by the candidates of their baptismal vows and for their dedication to the Lord. The period is thus limited, that the spiritual attention and thoughts of the candidates may be directed to this great crisis of their life; and that they may be, as it were, sanctified and set apart as vessels to be made meet for the Master's use.

The Office, as the name of it imports, has two great objects. In the first part of the service, as the crowning act of the work of spiritual *instruction*, the angel receives from the candidates, in the presence of the Congregation, the testimony of their adherence to the vows made by them or in their names in Baptism, and the final and solemn confession of their faith. In the second part of the service, as the crowning act of the work of spiritual *preparation*, the angel receives from the candidates an offering or token of their own free-will vow and dedication of themselves to the Lord; and in the oblation of the holy Eucharist, the Commemoration of the Sacrifice of Christ, he consecrates them [453] to be the Lord's, and implores for them the Seal of perfection and the full endowment for their respective places in the spiritual Temple.

The opening address by the Angel indicates the character of the service, as we have described it. In this address the candidates are recognized as those who are already children of God, and who now wait for the seal of perfection. They are reminded that as Baptism is the seal of faith to the penitent believer of the Gospel, so the Gift of the Holy Ghost is the seal which God affixes upon His believing sons, identifying and denoting them to be His own. They are also reminded that the grace received by them in Baptism is confirmed, that the full measure of the grace of God is

filled up, and that all that God can bestow to make His baptized children perfect and entire in Christ, wanting nothing, is supplied, if only they abide in Christ steadfastly unto the end.

In the assurance, then, that the candidates long for this holy rite, the angel welcomes them in the name of the Church, as those who, in receiving the Gift, will bring strength and help to their brethren, in whose ranks they are now to be received as well-trained soldiers, and to be assigned their respective places. Lastly, he reminds them of the two-fold purpose for which they are all assembled - viz., that in the presence of their brethren they may renew their baptismal vows; and that further, they may be commended and dedicated anew to God with earnest prayers and holy rites.

Then, in answer to the appeal of the Angel, the candidates renew and ratify their former vows; profess that they continue in the faith in which they were baptized; renew their renunciation of the devil, the world, and the flesh, and their submission to the will of Christ, and their pledge to keep obediently the will and commandments of God. They specially affirm their belief in the matters in which they have been instructed, specially in the grace vouchsafed through the Sacraments of the Church to those who believe

and obey the Gospel. And the Angel prays for them that they may have that preparation of heart, that in receiving [454] the laying on of hands they may be sealed unto perfection.

The angel proceeds to the office of the holy Eucharist, in which the candidates, through the ministry of the Angel, offer their vows of dedication and are consecrated to the Lord for His service.

In this Office, as in that for the “Dedication of Catechumens previously to Baptism,” the candidates are sanctified by the reading of all the four Gospels, - the opening verses of each Gospel being read for the whole; and the reading of the Gospels is followed by a sermon or address to them. In the next step, however, there is an important variation from the Office for catechumens.

In dedicating catechumens, it will be remembered, the Angel solemnly delivers to them the Faith of the Church by reciting over them the Apostles’ Creed: and in their subsequent baptism the Catechumens, as their response to this act of the Angel, give in their adherence to the articles of the same Creed. In the office we are now considering, any such delivery of the Creed to the candidates would be out of place. It has already been done, either in form as

set forth in the baptismal service in our Liturgy; or, if they have been baptized without the express form, all who approach to the holy font, are substantially and by implication baptized in the Christian Faith. These candidates, therefore, having been not only baptized, but fully instructed in the Faith of the Church, have already been made the depositaries of the Faith. And consequently in this office, in the prospect of receiving the seal of perfection, they now finally complete the confession of their faith by reciting the Apostles’ Creed. It is their final response to the instruction and preparation they have received, in order to their due reception of the Gift of the Holy Ghost. They repeat once more, in the celebration of the holy Eucharist, the Confession of their faith; and thereupon once more, in this holy rite, the Angel pronounces over them the benediction of the Lord.

After the Nicene Creed, the candidates, in testimony of their vow to dedicate themselves to the Lord, present their [455] offerings. This dedication of themselves, it will be remembered, is not a repetition of the vows made preliminarily to their Baptism. These they have already renewed in the former part of the Service. It is a dedication of themselves as baptized persons, who are waiting that the Lord, at the right hand of the Father, may send down the Holy Ghost upon them; for as yet, as the Scripture says of those in like

case at Samaria, He will have “fallen upon none of them.” They are waiting to be made partakers, in their measure, of those heavenly powers, which in all fullness are resident in Christ and belong by right to Him in whom the Holy Ghost has taken up His abode, - Whose Spirit the Holy Ghost has become. Therefore they make this their solemn vow of dedication, pledging themselves to yield themselves unto the will of God and of His Christ, in the exercise of those gifts which they look to receive, and so to fulfil their part and their proper functions in the organization of the Body, the Church, which is the fullness of Him that fills all in all. All this they visibly express in the offering which they now place in the hands of the deacon, and which the Angel proceeds to present on their behalf on the table of Prothesis, even as he is about to consecrate them to the Lord’s service, at the holy altar.

We have already seen that this duty and obligation of self-dedication, lying upon every baptized man, is prefigured in the Law of Moses; wherein it is prescribed that every circumcised man, at twenty years old and upward, should present his half shekel of silver for the service of the Sanctuary, as a ransom for his soul, - that is to say, as the outward sign of his own personal faith in Jehovah, the God of Israel, who dwelt in that Sanctuary, and could alone provide, and

would provide, for His redemption. The silver thus offered on the first occasion was employed in the fabrication of the Tabernacle, and was the visible sign that God had redeemed the children of Israel from among the nations, and had made them His peculiar people, His sanctuary to dwell in.

So in the Church of Christ, it is the duty of every Baptized person, so soon as he is at his own disposal, to present [456] himself as a free-will offering to the Lord, that he may receive the heavenly Gift which Christ would bestow upon him, and through the inspiration of the Holy Ghost may exercise those powers of the world to come which in that Gift would be conferred in fulfilling his part in the spiritual Temple, to the glory of God. Therefore, while we know that the statutes of the ceremonial law do not belong to the dispensation of the Spirit; yet what so suitable, or so reasonable, as that the candidate, waiting for the sealing of the Lord and fulfilling this his bounden duty and vow, should present his offering, as a pledge and token of his solemn act? The spiritual offering of himself, his soul and body, as the redeemed of the Lord, as the child of God, and as a member of Christ’s mystical Body, is the antitype of the injunction of the Mosaical Law to which we have referred. The money offering which he makes is the visible sign of his act of self-dedication.

The Angel therefore presents the offerings of the candidates on the table of Prothesis, and offers a special prayer of offertory. In this prayer he refers to the typical command of Moses to the children of Israel and beseeches the Lord to receive those who now with free and willing hearts yield and dedicate themselves to Him. He prays the Lord to accept them, and the offerings they present, in token and pledge of their self-sacrifice, and to grant that they may henceforth be Holiness unto Himself.

Subsequently, in the prayer of oblation after consecration, the Angel in presence of the holy Gifts consecrates the candidates to the Lord, and beseeches of Him to grant to them that seal of perfection and full endowment for their place in the spiritual Temple for which they are waiting. And in the administration of the Communion, before he gives the benediction of Peace on the congregation, he comes down to the candidates and pronounces over them the blessing of Almighty God, the Father, the Son, and the Holy Ghost.

And now the candidates having made their solemn vow of dedication, and having been consecrated to the Lord by the Angel in the holy Eucharist, - nothing further remains [457] but that they should be presented for the laying on of hands; and for this pur-

purpose is appointed the second and last Office which we have to consider.

The Office is entitled "The Order for Laying on of Apostles' hands;" not, "of the hands of the apostle," but in the plural; for whether one or two or more be present, it is an act fulfilled in the name of the Twelve, who collectively and immediately from the Lord, receive the heavenly Gift and collectively dispense the same through one or more of their number. Thus it is we read, that "when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost. - Then laid they (Peter and John, the representatives of the Twelve) "their hands upon them, and they received the Holy Ghost."

This Office also is divided into two parts. In the first part the candidates are presented to the Apostle; and after an exhortation by him, they offer an act of penitence and confession of sin.

It will be remembered that in the Order for the administration of Baptism, before the candidates are brought to the font, the Church, which in faith presents them and afterwards in faith receives the new-

born children of God, makes solemn confession of sin. We shall see hereafter that in presenting persons before the Lord as candidates for holy Ministry, and so also in presenting for ordination to the priesthood or to the episcopate, those presented are in each case required to make a similar act of penitence and confession. Under the Law those, who were consecrated to the service of the Lord, laid their hands on the head of the sin offering, and atonement was made for them by the blood of the victim. So also in dedicating the disciples to the Lord in holy Baptism and in dedicating those already baptized to His especial service and for ministry in His name, confession of sin and solemn absolution for the past are the appropriate antecedents and preparatory rite. Thus, through the precious blood of the One and Only Victim whom God accepts the Lamb of God that taketh away the sin of the [458] world, are the members of Christ cleansed from all pollution of an evil conscience, and renewed and strengthened by the grace of the Holy Spirit ministered to the penitent believer through the word of Absolution.

At the commencement of the service, therefore, after the candidates have been called up by name and presented by the Angel and the attendant ministers and witnesses, the Apostle, after prayer at the altar, addresses them. In the first place, he reminds the

ministers and the sponsors, in the hearing of the candidates, of the present standing of the latter. They are already partakers of the Holy Ghost: for by His operation in holy Baptism they have been made children of God and members of Christ; by Him they have been quickened in spirit with the life of Him that is risen from the dead. And now they wait for this further Gift by which they are to be stablished, strengthened, and settled, - the anointing by which they are to be fulfilled with wisdom and grace, - the seal by which the Lord acknowledges and stamps them to be His, the fullness of strength and power, in receiving which God would make them perfect and entire in Christ Jesus, ready and able to fulfil all His will and the works which He would do by them.

The Apostle proceeds to remind them further, that this, as also all other gifts, sacraments, and ordinances, are means and channels of grace, or the reverse, according as they are received in faith, or in unbelief. They minister life to the faithful: but to those who receive them unworthily, through unbelief, they become ministrations of death and bonds of iniquity. Therefore he exhorts both ministers and sponsors, and above all he exhorts those presented before the Lord, to humble themselves in true penitence, and in lively faith of His pardoning mercy.

In answer to this exhortation the Angel, on behalf of the candidates, and as their head and leader, offers confession of sin, and each of the candidates individually and audibly repeats the same. The Apostle pronounces on them, in the Name of the Lord, His special absolution. Afterwards he makes prayer for them, as for those whose white garments bestowed in Baptism have now again been washed and [459] cleansed anew in the blood of the Lamb, that the Lord will complete and perfect His work in them; - that, as in Baptism He has bestowed the gift of regenerate life, so now He will set upon them His holy seal. Further, he prays that, whatever be the wiles of the enemy, they may hold fast the shield of faith, and keep clean the white garment with which they are clad, and preserve inviolate the spiritual seal which is to be impressed on them.

And so he leaves them for the moment, pronouncing on them the blessing of the Lord.

The second part of the office is fulfilled in the celebration of the holy Eucharist, in the course of which, after the prayers of Commemoration, the apostles' hands are laid on those presented

The Collect contains a short prayer for all the members of Christ's Church, bringing to mind the

promise which Christ has given to His disciples in the Name of His Father, - to give the Holy Ghost to those who ask Him: and beseeching the Lord that those, who receive His gifts, may have grace to exercise the same for the profit and edifying of the Church; and that all who have not only been baptized into the one Body, but have been made to drink into the one Spirit, may abide in the one Faith, and grow up in Unity unto the measure of the stature of Christ.

For the Epistle is read the passage from the Acts of the Apostles, already referred to, containing the account of the mission of St. Peter and St. John to Samaria, the anthem which follows consists of three verses from the 45th Psalm. This Psalm is a hymn of praise, celebrating the espousals of Christ and His Bride the Church, proclaiming the grace and glory of our King, and announcing that blessed time when the Bride shall be brought to His palace, adorned in vesture of glory and beauty and made meet to be His spouse. Two of these verses are quoted in the first chapter of the epistle to the Hebrews. They set forth the perpetual duration of the throne and kingdom of Christ, and celebrate the full and complete anointing with which He has been consecrated, who is not only Son and Heir, but worthy of the kingdom, - for that [460] He has loved righteousness and hated iniquity. The anthem concludes with the verse immediately fol-

lowing, which refers to the abundance of those gifts of the Holy Ghost in which Christ our Lord rejoices, - those precious spices stored up in the heavenly palaces, which are bestowed in profusion upon Him.

In the special clause in the prayer of oblation after consecration, the candidates are commended to the Lord as having been already regenerated in the waters of Baptism: and prayer is made for them that they may receive the Gift and anointing of the Holy Ghost, - that Gift which is the seal, that anointing which is the confirmation, of their faith; that Gift and anointing, which is the earnest of the inheritance in Christ Jesus, belonging to them by right of their birth from above. Prayer is also made, that they may be enabled to keep by the Holy Ghost the Gift to be committed to them, until that day when they shall be received unto the glory of which that same Gift is the first-fruits and the pledge: - It is the first-fruits, because the Holy Ghost is the glory of God and of His Christ: by Him the Son of God Incarnate was raised in glory and is manifested in glory at the right hand of the Father; by Him, in coming down to dwell in the Church and in the individual members, they receive the foretaste and the commencement in spirit of that work of the Holy Ghost, by which not the spirit only, but the whole being is to be transformed and pervaded. It is also the pledge, assuring them that have

received this Gift and anointing, that the same work, which has now been commenced in their spirit, shall be accomplished in their whole being in the day of the Lord.

After the prayers of commemoration the candidates are invited to draw near. They are brought within the Choir and kneel at the entrance to the Sanctuary. The Apostle, in words occurring in all the early Offices of Confirmation, invokes upon them the descent and overshadowing of the Holy Ghost, which is the power of the Most High: and then follows the special prayer in which the Apostle, before he lays his hands on the candidates, “prays for them, that they may receive the Holy Ghost.”⁹⁸ [461].

In the preceding parts of the Service the Gift of the Holy Ghost has been referred to as the “anointing,” by which the children of God, born again in Baptism, are confirmed and sealed and made perfect in Christ Jesus.⁹⁹ It has been spoken of as the means whereby we receive from the Holy Ghost the manifold gifts, which as Lord He divides to every one as He will; and whereby also, in receiving the Gift, those who are

⁹⁸ Acts 8,15.

⁹⁹ 2. Cor. 1,20-22; Rom. 2,11; 1. Cor. 2,5-12; 1Cor. 12,8-11.13.

baptized into the one Body are made to drink into the One Spirit.¹⁰⁰ It has been further spoken of as the earnest and the first-fruits and pledge of the future inheritance of glory, which, when committed to us, we are to keep by the Holy Ghost. In the prayer now offered the Apostle prays Almighty God to send down upon His children the Holy Ghost in that seven-fold power and under that seven-fold Name by which He is revealed to us through the prophet Isaiah, in that passage in which it is recorded that the Spirit of the Lord was to rest upon the ruler who should come forth from the stem of Jesse, the "Branch" which should grow out of his roots. The spirit of wisdom and of understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord, and of quick understanding in His fear - these, resting in their fullness on Jesus, the risen Christ, are to rest on all that are His, endowing them for their respective places and offices in His Body. These, therefore, the Apostle invokes upon the candidates; He prays also that they may be sealed with the seal of the Living God which St. John, in the revelation of Jesus Christ¹⁰¹ vouchsafed to him, saw in vision in the hands of the angel ascending from the East and which he foresaw was again, in the last days as in the

¹⁰⁰ Eph. 1,13-14; Rom. 8,23; Heb. 6,4-5; 2. Tim 1:14.

¹⁰¹ Rev. 7,2.

first days, to be impressed on the foreheads of the elect, the sign and token of redemption drawing near. That seal the apostle describes, in words introduced into the prayer, as impressing upon those who should receive it the name of God the Father, - the name of the City of our God, even of New Jerusalem, which cometh down out of heaven from our God,¹⁰² - the New Name, which Christ our Lord has received, - who is the First and the Last, - who liveth and was dead and is alive for evermore, - the Lamb, as it had been slain, having seven [462] horns and seven eyes which are the seven spirits of God, the fullness of power and wisdom. These are the thoughts expressed and suggested in the prayer now offered for the candidates: and, in concluding, the Apostle is carried on in thought to that hill of Zion on which St. John¹⁰³ beheld the company of the sealed ones, presented before the throne of God, First-fruits unto God and the Lamb; and he prays for them that they may now walk, as those must walk who are to be of that blessed company; he prays that they may follow the Lamb whithersoever He goeth, that they may be preserved from all guile, and so may abide without fault before the throne of God.

¹⁰² Rev. 3,12; Rev 14.

¹⁰³ Rev. 14,1-5.

The Apostle proceeds to lay his hands upon the candidates, bidding them to receive the Holy Ghost in the Name of the Blessed Trinity. He anoints them in the forehead with holy chrism, invoking from God the Father the grace of confirmation and perfection; and that He will seal them with His seal and signet, and anoint them with the ointment of salvation unto eternal life.

When all have received the holy rite, the Apostle pronounces them in the Name of the adorable Trinity to be washed, sanctified, and anointed with the Unction from the Holy One. Afterwards he offers a prayer for them, beseeching the Lord that as at the first he sent down the Holy Ghost upon the apostles, and ordained that, by the laying on of their hands, He should come upon all the believers, so now He would accept their present service; and vouchsafe to those, who had just received the rite, that the Holy Ghost the Comforter, who had come down on them, might take up His abode in their hearts, and through His continual presence perfect them to be a holy Temple of His glory.

This prayer is slightly altered from one used in very early times in the Western Church. It is altered by referring to the Laying on of hands by the apostles, - all reference to which is omitted in the ancient

prayer, as it has come down to us. This omission will not appear strange, if there be any weight in our argument on the subject of Confirmation by the bishop. In this ancient prayer the form [463] of Unction is referred to. The prayer is to be found in a "Pontificale," according to Martene existing in manuscript and attributed to Egbert, Archbishop of York from A.D. 730 to 767. This particular version is nearly identical with that contained in the present "Pontificale Romanum;" while yet versions of the same prayer contained in manuscripts of later date, found in churches in France and Germany, vary from both of them. We are therefore led to the conclusion that the present form was in use in Rome in the time of St. Gregory - that is to say, in the sixth century, and probably earlier, - and was brought to England by Augustine.

In fact, in the York Manuscript there is only one variation from the present Roman prayer which is not purely verbal: but this is of sufficient importance to notice in reference to arguments which have been used above on the subject of the rite administered by bishops. The present prayer refers to the signing of the candidate on the forehead with chrism, in these words, "et signo sanctae Crucis signavimus," - "and we have signed them with the sign of the holy Cross." Whereas the more ancient form runs thus: "et signo Crucis confirmavimus," and "we have confirmed them

with the sign of the Cross.” The ancient form, therefore, is in accordance with the present usage of the Roman Church, in which, in applying the chrism to the forehead, the words, “I *confirm* thee with the chrism of salvation,” are considered by the Roman Catholic theologians to be the “form” of the Sacrament of Confirmation.

But let us remark that all the several versions of the prayer, as well as that in our book of Offices, concur in this, namely, that they bear a united testimony to the original belief and tradition that the Lord bestowed the Spirit on the day of Pentecost first on the apostles, and subsequently by or through them (and the Roman prayer adds, “and their successors”) on the faithful; “per eos eorumque successores ceteris fidelibus tradendum esse voluisti,” - “by them and their successors Thou hast vouchsafed that the Holy Ghost shall be delivered to the rest of the faithful.”

After this prayer the Psalm xcii. is sung - a psalm wonderfully adapted through the inspiration of the Holy [464] Ghost to this occasion. It is a song of triumph and gladness - “a psalm or song” as it is entitled, “for the Sabbath day;” that Sabbath, into which they, on whom the Holy Ghost has come down, have entered in spirit through the overflowing joy of the Holy Ghost, who has taken up His abode in them. En-

tering into that rest, we look back on all the work of the Lord wrought out for our redemption, and upon His work in us in preparing us to receive His salvation and giving us to partake therein. “Thou, Lord, hast made me glad through Thy work; I will triumph in the works of Thy hands. O Lord, how great are Thy works! and Thy thoughts are very deep.” We seem to hear, in the words of inspiration, that the time is at hand when this warfare shall be accomplished. The workers of iniquity shall indeed seem to flourish for a while, but their end is near. The hour is at hand when the horn of Christ our King shall be exalted, because of the Anointing, - the hour, when it shall be made manifest, who are on the Lord’s side, and the promise to them shall be fulfilled, that they shall be pillars in the heavenly Temple and shall go no more out. As goodly trees planted in the house of the Lord, they shall flourish in the courts of our God, manifesting to angels and to Israel and to all the nations of the earth, than the Lord is the sure rock in whom is no unrighteousness. All the promises of God shall in Him be fulfilled.

The holy Communion is then administered in the usual form, the apostle pronouncing a special benediction. The anthem is from the 23rd Psalm, in which we rejoice in the provision made for us in the wilderness of this world, - the table prepared for us, - the

anointing of the heads of those who sit thereat, as at the feasts of kings, - the overflowing of the cup of life, - and the eternal dwelling-place reserved for us in the heavenly Temple, by Him that has gone away and comes again to receive us to Himself.

The Special Post Communion prayer refers to the fullness of grace and spiritual illumination vouchsafed in the anointing of the Lord: and we pray Him to enable all those who receive the same anointing to discern His Body in the holy mysteries of which they have partaken, and to abide in the [465] fellowship with the Father and the Son to which all those are admitted, who not only have been baptized into the One Body, but are made to drink into the One Spirit.

The chrism used by the apostles in the laying on of hands, and also in the Ordination of priests and Consecration of angels, is consecrated once in the year on the Monday following the day of Pentecost. On that day the Eucharist is celebrated in the apostles' chapel by the senior apostle. After the Collect for Pentecost an additional Collect is used, the theme of which is the fulfillment of the eternal promise made to Man in the person of our Lord, when, at His ascension to the right hand of the Father, the Holy Ghost was given to rest upon Him, and He was anointed with the oil of gladness above His fellows. The Epistle

is from the 2nd chapter of the 1st General Epistle of St. John referring again to the anointing which we have received in Christ. The anthem is the same as that appointed in the office for the Laying on of hands. The Gospel is from that of St. John (ch.vii.37-39,) the passage recording the promise of the Holy Ghost, to be fulfilled, when Jesus should be glorified, to those who should believe in Him. In the Preface the special clause for Pentecost is introduced. In the prayer of oblation (after consecration) we especially beseech the Lord for the continual coming down of the Holy Ghost upon the Church; so that, being anointed with the Unction from the Holy One, and confirmed with His perpetual strength, His priests may be clothed with righteousness, and His saints be filled with joy and peace. Thus in our holy oblation the anointing of the saints in general, and of the priesthood in particular, is traced to its one source, in the Gift of the Holy Ghost sent down on Pentecost.

After the prayers of commemoration and before the Service of the Communion, the chrism, which had been previously prepared, is brought up to the Apostle celebrating: and after prayer to Almighty God, acknowledging His appointment of oil to be a symbol of that heavenly grace and unction, with which our High Priest in the heavens has been anointed, and referring to the typical use in the [466] Tabernacle of oil com-

pounded with sweet spices, and made into a holy anointing Oil or Chrism, - with which both persons and things under the Law were anointed, - the chrism is consecrated and dedicated for the service of the Church.

Then follows an anthem consisting of the 133rd Psalm, "Behold, how good and how pleasant it is," &c. The oil of gladness, with which the Lord is anointed above His fellows, flows, or ought to flow, down, so as to be communicated to every part of His Body. It should reach to all those whom He brings near to Himself in holy Baptism, and with whom He would invest Himself, as with garments of glory and beauty.

After this, the administration of the Communion proceeds as usual, and after the final benediction the Apostle delivers to the proper minister the remains of the chrism which had been consecrated in the previous year, in order that it may be consumed by fire: and he carries the newly consecrated chrism to the proper receptacle in the sacristy, where it is kept for use by the apostles, and their coadjutors or delegates, in the churches in all lands.

The same office for the celebration of the Eucharist, omitting the special form of consecrating the chrism, is used in all the churches on the same day.