

(2.) That it was intended to confirm, or establish, or seal those who received it.

(3.) That it was administered by the Apostles themselves, but not by the ordinary ministers.

(4.) That it was administered by the laying on of hands.

(5.) That it was one of the first principles of the Gospel of Christ.

13. On what ground do you conclude that this ordinance was intended to be always used in the Church ?

(1.) Because St. Paul speaks of it as a first principle, like baptism ; and as baptism is a standing ordinance, I conclude that confirmation is likewise a standing ordinance.

(2.) Because I learn that confirmation has always been observed in all ancient churches, and is observed in many modern ones.

(3.) Because I find that early Christian writers with one voice testify that the confirmation which was practised in the Church was that which was observed by the Apostles.

SECTION IV.

1. Mention the names of some early Christian writers, who testify that the confirmation which prevails in the Church, is the same as that which was observed by the Apostles.

Tertullian, Cyprian, Ambrose, Jerome, and Chrysostom.