

A. Yes; Peter and John "laid their hands on" those whom Philip had baptized at Samaria, "and they received the Holy Ghost;" and Paul did the same upon "certain disciples" at Ephesus with the like result. See Acts viii. 17, and xix. 6.

Q. Who were the administrators in these instances? •

A. Apostles.

Q. Who were the recipients?

A. Those who had "believed and were baptized."

Q. What was the object of this rite?

A. To obtain for them the Holy Ghost.

Q. With what was the rite accompanied?

A. With prayer. Acts viii. 15.

Q. Was this rite continued in the Primitive Church after the death of the Apostles and the cessation of miraculous gifts?

A. Yes.

Q. Is it mentioned by any of the Fathers and early writers of the Church?

A. Yes. Among others by Tertullian in the second century, and by Cyprian, Jerome, Ambrose, and Augustin later.

Q. Was it universally practised until the time of the Reformation?

A. Yes.

Q. Why did the Reformers of the Church of England retain this rite?

A. Because they regarded it as a scriptural ordinance; and the principle on which they acted was to reject nothing from the Church but what was contrary to the Word of God or manifestly inexpedient.

Q. Did any of the foreign Reformers approve of the rite, even when not retained in their own Churches?

A. Yes; for example, Calvin and Beza.

Q. Does our use of it resemble the Apostolic?

A. Yes, as nearly as possible.

Q. Who with us is the *administrator* of this rite?

A. The Bishop.

Q. Why is this?

A. Because he is the chief Pastor, and as such succeeds the Apostles in the oversight of the Church.

Q. What is sought for in Confirmation?

A. The influences of the Holy Spirit.

Q. Is it the miraculous or ordinary gifts of the Spirit that are looked for?

A. The ordinary.

Q. What do you mean by the *ordinary* gifts of the Holy Ghost?

A. Those which are needed for our renewal and sanctification.

Q. How do you expect these to be conveyed by this rite?

A. In answer to believing prayer.

Q. Do you suppose the Bishop to be able arbitrarily to give or withhold the grace and blessing of God?

A. Certainly not.

Q. From what then do you expect God's blessing?

A. From the due and faithful use in a proper spirit of an appointed ordinance.

Q. Has our Church any further design in Confirmation besides seeking for the candidate the grace of the Holy Spirit?

A. Yes, the renewal of the Baptismal Vow, and the confessing Christ before men.

Q. Is it necessary that there should be some outward and visible form of confessing Christ?

A. Yes, He commands it.