

prayer, on baptized children at a certain age." And after quoting the authority of Calvin and others, the committee add: "This rite of Confirmation, thus administered to baptized children when arrived to competent years, and previously instructed and prepared for it, with the express view of their admission to the Lord's Supper, shows clearly that the primitive Church, in her purest days, exercised the authority of a mother over her baptized children." — *Bishop Hobart's Tract on Confirmation.*

The following is from the "Confession of Faith," adopted by a Baptist Association, which met in Philadelphia, Sept. 25, 1742: —

"We believe that laying on of hands, (with prayer,) upon baptized persons as such, is an ordinance of Christ, and ought to be submitted unto by all such persons that are admitted to partake of the Lord's Supper, and that the end of the ordinances is not the extraordinary gifts of the Spirit, but for the further reception of the Holy Spirit, of promise, or for the addition of the graces of the Spirit, and the influence thereof, to confirm, strengthen, and comfort them in Christ Jesus; it being ratified and established by the extraordinary gifts of the Spirit, in the primitive times, to abide in the Church, as meeting together on the first day of the week was, that being the day of worship or Christian Sabbath under the Gospel, and as preaching the Word was, and as Baptism was, and Prayer was, and singing of Psalms, etc., etc., was, and so this of laying on of hands was. For as the whole Gospel was confirmed by signs, and wonders, and divers miracles, and gifts of the Holy Ghost in general, so was every ordinance in like manner confirmed in particular."

In the Episcopal Church the candidate for Baptism, (if an adult,) for Confirmation and the Lord's Supper, is examined by the Minister, and by him admitted to these privileges, if, in his opinion, the candidate be a proper subject for them. The "keys" were committed to the Apostle, and not to the people. The commission from Christ authorizes and directs his Minister to baptize, and no earthly power can interpose in this matter. A Minister has no moral right to allow laymen to say whom he shall baptize and admit to the Lord's Supper, and whom he shall not. Sheep are not, commonly, shepherds.