

lence regarding scripture, this only sufficient guide in faith and practice, throughout the Catechism and Confirmation Service; and it is not presumed or expected, that those young persons even possess a copy of the sacred book. *Human* compositions, in this Confirmation Service, supplant Divine, and a knowledge of the former, to the almost entire exclusion of the latter, is represented, and young persons are taught to believe it, quite sufficient to introduce them to a "state of salvation,"—sufficient to justify the Bishop, by laying his hands upon their heads, to certify them by that sign of God's "favor and gracious goodness" *particularly towards them*—sufficient to entitle them to all the privileges of the Church of God on earth, and to encourage their hope of everlasting life in heaven. This bears a strict resemblance to the prescription of the Romish Church, but not to the practice of the Apostles of the Saviour. They "reasoned with the people out of the Scriptures;" they "constantly persuaded them concerning Jesus, both out of the law and the prophets." Every thing they did had its sanction in, and coincided with, the mind of the Holy Ghost. Their motto and their exhortation was, "Search the Scriptures." Their object in confirmation was to establish the believers in the faith and knowledge of the Scriptures; and one of the chief characteristics of the recipients of Apostolic confirmation was, "that they received the word with all readiness of mind, and searched the Scriptures daily whether these things were so," for they were anxious to possess a *Divine* reason for their practice, and the hope that was in them.

Again, you will observe, that the qualification for Episcopal confirmation does not *consist in faith*; that inward spiritual principle "which is of the operation of the Holy Ghost; which works by love and purifies the heart," and which the Scriptures teach us is the essential characteristic of all *true disciples*, "without which it is impossible to please God." Though this ceremony is considered by your church so important, and its attendant blessings so great and precious, yet the preparation for it is not the conversion of the heart to God, the personal possession of "the spirit of Christ," but the mere repetition in their "mother tongue of the Creed, the Lord's Prayer, and the ten Commandments," and ability to answer "the other questions of this short catechism." Such a qualification for the admission unto Christian privileges, is utterly at variance with the will of Christ, who enforced the necessity of a change of heart, and the profession of a saving faith. It is opposed to that which, by the Apostles, was universally demanded of the primitive disciples. Those whom the Apostolic guides admitted to the Church, are described as "saints," as "believers," as "holy brethren," as "the circumcision who worship God *in the spirit*," as "the followers of God," and as "the temples of the Holy Ghost;" they