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the opinion of one or two eminent puritan and dissenting theo-
 logians. *Dr. Owen*, and *John Wesley* subscribe Calvin's inter-
 pretation of this passage in Hebrews. *The confession of faith*
adopted by the Baptist Community contains a passage to this
 effect: "We believe that the Laying-on-of-hands with prayer
 upon baptized believers, as such, is *an ordinance of Christ* and
 ought to be submitted to by all those who are permitted to par-
 take of the Lord's Supper; and that the end of the Ordinance
 is not for the extraordinary *gifts* of the Spirit, but for a farther
 reception of the Holy Spirit of promise, for the addition of
 the graces of the Spirit and influences thereof, to confirm,
 strengthen and comfort them in Christ Jesus."

Dr. Adam Clarke, after he had become a Wesleyan preacher,
 sought and obtained Confirmation at the hands of the then
 Bishop of Bristol (*Dr. Bagot*) and in a letter written two years
 before his death, expressed himself as strongly on the subject
 as could the most decided Churchman.

The testimony of *Dr. Coleman*, an eminent Minister of the
 Congregational body, is so remarkable that I must quote his
 language: "The confession of the name of Christ among us,
 is very lame, and will be so, until *the discipline which Christ*
has ordained be restored, and *the Rite of Confirmation* be
 recovered to its first use and solemnity. It is not enough that
 you have been baptized and had a Christian education, and
 have given your attendance on the public worship of Christ,
 but you are to say that you stand to your baptism, and take
 that vow upon you, and confirm and ratify all that was done
 by your parents in the solemn duty of devoting you to God.
 This is no novelty, innovation, or unnecessary solemnity, as
 some call every thing which does not agree with the custom of
 their country or Church, but it is an imitation of the ancient
 and *apostolical order*, and an establishment *altogether suited to*
the nature of the Christian religion."