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sentative man. He, in almost plain words, tells our readers that division in the Body of Christ is better than unity, and no doubt in act carries out what he says in word. The name Catholic he admits is not a party name; therefore better not assume it, but perpetuate division and strife, heresy and schism, by calling ourselves, and becoming embodiments of our professions, High, Low, or Broad, as fancy or taste may dictate. *Those names are not offensive!* So much the worse for our common Christianity. But let us ask what is the principle involved in the party names and the sentiments which we must suppose to underlie them?

A High Churchman represents high views, a Low Churchman low views, a Broad Churchman claims any or all views as he pleases. Does it not at once appear that each undervalues, or gives more than due prominence to one or more of the great doctrines of our holy religion? So it is with the Evangelical or the Ritualist. Some truth or ceremony must be pressed upon us continually at the expense of others. Now, can the Catholic be guilty of such constant shifting of principles, so as to perpetuate any one idea? It is impossible. Again, let us look at the sin of division. We have been unable to discover, from a careful study of Scripture and the records of the early Church, that it is less sinful, less the sign and ripened fruit of the carnal mind, to perpetuate parties within the Church than to promote schism by separation from it. The same Father begets them; they are nourished by the same breasts. The existence of party, represented by distinctive names, if not actual schism in itself, leads to it; is a premium upon it; is the goal to which it is hastening. It is, therefore, our conviction that parties, now disguised by the name of "schools of thought," must ever remain one of the greatest obstacles to the progress of the gospel and true religion in the world. Can it be possible for a "party" man, narrowed and contracted as his spiritual vision must become, to declare and teach the doctrines of the Holy Catholic Church, so that all may receive the same even handed justice and treatment? The Catholic alone sees, and knows, and feels the Divine harmony—the heavenly order, the perfect equality of the doctrines revealed in the Scriptures, echoed in the Creeds and the first four Councils, and which have been received by the concurrent testimony of the universal Church. C.

BAPTISM AND CONFIRMATION HISTORICALLY CONSIDERED.

BY THE REV. JOHN FLETCHER, A.M.

II.—Confirmation.

§7 Continued. *Patristic testimony to Confirmation.* 3. *Origin of Confirmation.* TERTULLIAN—"This practice" [laying on of hands] "as well as the former" [unction], "is derived from the old sacramental rite in which Jacob blessed his grandsons born of Joseph, Ephraim and Manasseh, with his hands laid on them, and interchanged, and indeed so transversely slanted one over the other that by delineating Christ, they ever portended the future benediction in Christ.

Then over our cleansed and blessed bodies willingly descends from the Father the Holiest Spirit." CYPRIAN—"They, who had believed in Samaria, had believed with a true faith; and within, in the Church which is one, and to which alone it is granted to bestow the grace of baptism and to remit sins, had been baptized by Philip the deacon, whom the same apostles had sent. And therefore because they had obtained a legitimate and ecclesiastical baptism, there was no need that they should be baptized any more, but only that which was needed was performed by Peter and John, viz., that prayer being made for them, and hands being imposed, the Holy Spirit should be invoked and poured out upon them, which now too is done among us." FIRMILIAN—"In conformity with which also the blessed Apostle Paul baptized anew with a spiritual baptism those who had already been baptized by John before the Holy Spirit had been sent by the Lord, and so laid hands on them that they might receive the Holy Ghost." JEROME—"Are you ignorant that this is a custom of the Church, that when persons are baptized hands are laid upon them, and thus the Holy Ghost is invoked? Do you require to know where this is written? In the Acts of the Apostles. *Although the authority of Scripture did not sustain it, yet the consent of the whole world on this point would sufficiently authorize it.* INNOCENT, A.D. 400—"Not only does ecclesiastical custom show that to bishops alone belongs the right to consign children, or to convey the Holy Spirit, but also that lesson of the Acts of the Apostles which declares that Peter and John were sent down that they might convey the Holy Spirit to those who had been already baptized. 4. *Benefits of Confirmation.* TERTULLIAN—"The flesh indeed is washed, in order that the soul may be cleansed; the flesh is anointed, that the soul may be consecrated; the flesh is signed, that the soul, too, may be fortified; the flesh is shadowed with the imposition of hands, that the soul also may be illuminated by the Spirit." APOSTOLICAL CONSTITUTIONS—"By whom ye were sealed with the oil of gladness and the ointment of understanding, by whom ye were declared to be the children of light, by whom the Lord as your illumination testified by the imposition of the bishop's hands, and sent out his sacred voice upon every one of you, saying Thou art my son, this day have I begotten thee. By thy bishop, O man, God adopts thee for His child." EUSEBIUS EMISENUS, A.D. 340—"The Holy Spirit, which descends with his saving presence in the waters of baptism, there gives us plenitude of perfection to make us innocent; but in Confirmation he gives us an augmentation of grace. Because in this world we are to live all our lives among invisible enemies, and to walk in the midst of dangers, in baptism we are born to life, but after baptism we are confirmed to fight; in baptism we are washed, but after baptism we are strengthened. And so the benefits of regeneration are sufficient for those who presently leave this world, but to those who are to live in it the auxiliary aids of confirmation are also necessary. Regeneration of itself alone saves those who are pre-

sently received in peace into a better world, but confirmation arms and prepares them who are reserved to fight the battles and combats of the world." AUGUSTINE—"Who now expects that they on whom hands are laid for the reception of the Holy Spirit, should suddenly begin to speak with tongues? But the Divine love is invariably and secretly inspired into their hearts by the bond of peace, so that they can say, Because the love of God is shed abroad in our hearts by the Spirit which is given us."

§ 8. *Scripturality of Confirmation.* Although the above extracts abundantly prove that the rite of confirmation was administered in the earliest ages of the Church, and that its administration was universal by "the consent of the whole world," and although in modern times writers of the highest literary character have given expressions to their approval of it, and their regret that it has not been continued in their several denominations, yet the opinions of neither ancients nor moderns should have any weight with us unless those opinions are sustained by the word of God; if confirmation cannot be sustained by that word, it should not be urged upon God's people as an obligatory rite; but, a *contrario* if the Scriptures clearly point out its apostolical origin, and permanent character, we should not hesitate to discharge our duty in respect to it, nor neglect to avail ourselves of our privilege of being made participants of the blessings which flow from the faithful reception of it. What then saith the Scripture? The action of "laying on of hands" was very frequently performed by the saints in Scripture, and by our blessed Lord himself. The objects for which this symbolical act was used was various. The principal are those which follow—1. *For imputing to the sacrifice the sins of the sacrificer.* "He shall put his hand upon the head of the burnt offering; and it shall be accepted from him, to make atonement for him." Levit. i. 4. 2. *For designating criminals.* "At the mouth of two witnesses or three witnesses, shall he, that is worthy of death, be put to death; but at the mouth of one witness, he shall not be put to death. The hands of the witnesses shall be first upon him to put him to death, and afterwards the hands of all the people." Deut. xvii. 6-7. 3. *For designating persons as recipients of especial blessings.* And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first born. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel, which redeemed me from all evil, bless the lads." &c. Gen. xlviii 15-16. "And they brought young children to him that he should touch them . . . and He took them up in his arms, laid his hands upon them, and blessed them." St. Mark x 13-16. 4. *For healing the sick.* "They shall lay hands on the sick and they shall recover." St. Mark xvi 18. 5. *For designating persons to particular offices.* "And the Lord said unto Moses, take thee Joshua, the