

II. — THE FATHERS.

Proceeding now to quote a few of the testimonies borne by succeeding Christian writers to the faith of the Church in the reality and power of the divine gifts communicated in Confirmation, we shall at the same time note the use they make of the Scripture language already quoted. St. Clement asserts that "those who receive the Spirit are stamped with the seal of truth and perfect grace." The language here used corresponds with acknowledged titles of Confirmation, which affords a strong presumption that he here speaks of the grace of Confirmation.

Tertullian (**IInd Century**) writes: "The flesh is overshadowed by the hand that the soul also may be illuminated by the Spirit."

St. Cyprian (**IIIrd Century**) says: "Not by imposition of hands when he receives the Holy Ghost is any one born, but he is born in the baptism of the Church, that being already born he may receive the Spirit."

The Council of Eliberis (**IVth Century**, A. D. 305) decrees that persons baptized in times of danger by laymen shall be "brought to the Bishops, that by imposition of hands they may be perfected." St. Jerome, while vigorously contending for the powers of priests, says that "the Bishop lays his hand upon the baptized for the invocation of the Holy Spirit." From Palestine we pass to Italy to hear the loving