

Confirmation, and it will be shown that Confirmation is the natural sequence to Infant Baptism in particular. In the case of adults, as we see from the Acts of the Apostles, the Laying on of hands followed as soon as possible after Baptism; and in the early Church Confirmation and Baptism were always associated, and as a rule administered together, as is still the case in the Eastern Church. It is on record that Queen Elizabeth was baptised when only three days old, and immediately afterwards confirmed by Archbishop Cranmer. Seven years of age was the rule for Confirmation in early times. These facts are mentioned to make as prominent as possible the essential connection between Baptism and the Laying on of Hands. A strict connection between the two is set up in Hebrews vi. 2. This position cuts the ground from under the feet of the Pædo Baptists, as it shows on the authority of Scripture; first, water Baptism † the Holy Spirit; secondly, at Confirmation, the Laying on of Hands † the fuller measure of the same Spirit—'He dwelleth with you, and shall be in you.' The converts in Samaria were first baptised by Philip the Deacon, then they were confirmed by the two Apostles, Peter and John, who were sent down from Jerusalem for the purpose by the entire Apostolic Body, and 'when they laid their hands upon them they received the Holy Ghost.' On which event St. Cyril thus writes:

'They who had believed in Samaria were baptised by Philip the Deacon . . . wherefore . . . it was not fitting that they should be baptised again; but only what was lacking was done by Peter and John, namely, that prayer being made for them with the laying on of hands, the Holy Spirit should be invoked and poured upon them: which now also is done among us; those baptised in the Church being brought to the Bishops of the Church, and by our prayers and laying on of hands they receive the Holy Ghost, and are perfected with the seal of the Lord.'

This advance in grace, between Baptism and Confirmation, culminating in this latter, seems to be pointed out in several passages of the New Testament, as, for example, 'By one Spirit we are all baptised into one Body . . . and are made to drink into one Spirit; 'whom He did predestinate them He also called, and whom He called them He also justified, and whom He justified them He also glorified; 'according to His mercy He saved us by the laver of Regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Lord,' in all which passages we see such an advance in the grace of the Spirit as we are taught to look for in the Rite of Confirmation—first, regeneration by Water and the Holy Ghost, and the forgiveness of sins, and then the strengthening aid of the Holy Ghost the Comforter and the daily increase in the manifold gifts of the Spirit—the Spirit of wisdom and understanding, the Spirit of counsel and ghostly strength, the Spirit of knowledge and true godliness, the Spirit of His holy fear—in all which is the true glorification of the Christian character.

In this way the Church's minister can show the Scriptural relation of Confirmation to Baptism as the completion of the Baptismal grace, pointing out how the Church first receives her children into the flock of Christ's Church, and signs them with the sign of the cross after they have been baptised into the Name of the sacred Trinity, thus admitting them into the covenant of God's grace (from which the so-called 'Baptists' would shut them out), and secondly, after they have come to years of discretion, admitting them to full communion with the Church through earnest prayer and the Laying on of hands.

'In baptism,' says a Christian writer, 'the grace of the Holy Ghost comes down as the incorruptible seed from the Father to fecundate the laver of regeneration, which is the womb of the Church, so that those that are joined to

Christ, may become the sons of God, and be born not of blood, nor of the will of the flesh, nor of the will of man, but of God' (John i. 12, 13). But in Confirmation, by the Spirit's personal Advent and indwelling, the regenerated soul is anointed with the Divine unguent, and is admitted to a certain share in the priesthood of the Messiah, and is marked out as destined in future to participate in His royalty: 'Kings and priests unto God.'

The reader can compare with this the Collect for the Benediction of the water in Holy Baptism—'Sanctify this water to the mystical washing away of sin and grant that this child now to be baptised therein may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children,' etc. And the Confirmation prayer—'Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace,' etc.

It may be replied, indeed, to this, and sadly enough, that we do not always see these fruits, but is not this what Scripture and experience teaches? The Jewish children received 'the seal of the righteousness of faith,' and yet all were not Israel that were of Israel. 'Many are called, but few are chosen.' 'Ye did run well; who did hinder you?' 'Demas hath forsaken me, having loved this present world.' The Baptist minister, who makes so much of the outward form, who insists on the ritual of immersion, and refuses to receive infants to Christ's Baptism, must also know that many of those whom he thus baptizes on their profession of 'conversion,' fall away, become cumberers of the ground, false professors, antinomians, and even infidels.

The effect of this consideration will lead the parish priest to be very earnest with his confirmees, and to lose no opportunity of pressing on them whole-hearted decision for Christ, and earnest prayer for Divine grace of perseverance afterwards.—*Irish Ecclesiastical Gazette.*

**"FROM ALL FALSE DOCTRINE, HERESY AND SCHISM, GOOD LORD DELIVER US."**

Our Litany breathes not only the sentiments of holy devotion but utters faithful warning against the approach of deadly enemies. It guards alike the individual life and the collective integrity of the Church of God. At no period perhaps were the supplications and warnings more needful than in this day of puffed up human interest and ever changing human opinions. The siren of unbelief assumes insidious and chameleon forms. Now it enlists the services of the unsuspected writer of fiction. Again, the assumed propounders of Gospel liberality; again the crafty aspersers of venerable creeds; one of whom recently declared, 'over every creed and formulary is written this motto: *'It was true; It is true; It is no longer true,'* which being interpreted is, 'Once such and such a dogma, the Trinity, or the Incarnation; an inspired Bible, an Infallible Church. Once such dogmas were the best attainable expressions of certain truths.' *'It was true \* \* \* but it is no longer true!!!* Such a formal enunciation over the name of a widely known priest of the Mother Church of England, with the unprincipled statement, 'We propose to stay in the Church and work out our policy till the times change and we come into power' would be scarcely accounted credible. Every honest mind is roused to indignation against the moral obliquity involved. Lately an aggravated instance was afforded in the Macquary case of Ohio, in which like determination had to be met by the decisive cutting off of the treacherous member. Once again the spirit of unbelief and the teaching of watchmen upon the tower (if the statements of the secular

press are to be credited) is to be adjudicated upon in the case of the eccentric Dr. R. Heber Newton of New York. Complicated sadly and ominously by a certain degree of identification of the far famed and popular pulpit orator, the Bishop-elect of Massachusetts. May the great Head of the Church preserve it alike from coarse assaults and the more dangerous 'transformations of Satan into angels of light.' Methodists, Baptists, Presbyterians have unhappily led the way in misguiding and misguided pastors. May infected Churchmen prove equally honest in first freeing themselves from the most sacred vows and responsible ecclesiastical connections before airing their new gospels and pursuing their aspirations, as blind leaders of the blind, formulated by one of them thus: 'We want a form of sound words which will ring true in nineteenth-century ears. The Creeds and articles are now 'like sweet bells jangled out of tune.'

We commend to such, in defence of their own integrity as well as in common honesty to the Church, the words of Dr. Talmage in his Friday night talk in Brooklyn on 8th May last. After referring to the resignation of Rev. Dr. Bridgman of the Baptist denomination, because of his change of doctrine, as 'one of the most righteous acts I have heard of in many a day,' the general mode being 'that when a minister changes his doctrine he stays in a denomination until he has as near as possible split it to pieces.' Dr. Talmage proceeds in his usual incisive style:—

'What's the matter in the Episcopal, Methodist and Presbyterian churches? There are men in those churches who have changed their minds since they entered and have not the honesty to get out. In religious circles surely men should be as fair in their dealings as in commercial circles. When a man enters the ministry in any denomination he takes a solemn oath that he will teach the doctrines of that church, and if while there he teaches opposing doctrines he has broken his oath. But may a minister not change his mind honestly? Oh, yes; then let him go into some hall, some academy of music, some lecture room, and teach his new doctrines. There are auditoriums in all our cities that may be hired for the promulgation of any style of doctrine; but I cannot imagine anything more dishonest than for a minister to stay in a denomination if he has become discordant with the doctrine of that denomination. If ever I should find myself conscientiously unable to preach the doctrine of the sect that I have sworn to support, my first duty will be to hand in my resignation to my church and to my ecclesiastical court, and in a decisive way say, 'Goodby, I have changed my mind; I can no longer be in accord with the sentiments promulgated by this denomination. I shall hereafter preach in Agnostic Hall, corner of Doubtful avenue and Skeptic street, services at 10.30 a.m. and 7.30 p.m.' It is an unfair thing for a soldier to stay in a fortress and to eat its rations and take its pay and still be insubordinate to the commands of its officers. When a minister stays in a denomination where he is a discordant element, he becomes what the physicians call a foreign substance which is formed to create irritation, and ought to go out. *Let ministers go where they belong and it will make for peace.* That was good advice which Abraham gave to Lot when he said, 'Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen, for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.' Let the example of Dr. Bridgman be followed by all those who are by revolution of sentiment out of harmony with their particular denominations. It will save bad feeling and bitter controversy and precious time, and be for the advancement of the kingdom of Christ. Religious wars are