

**Preparation for Rite.** As a rule, a full course of instruction goes before this Episcopal act. Each clergyman gathers into a class or classes all seeking confirmation, and taking the Catechism as a basis of church teaching, proceeds to instruct them, not only on the doctrines of the church, but on all things relating to the higher life—the life “hidden with Christ in God,” which baptism calls us to. The method and mode of such classes are left wholly to the discretion of each clergyman. He is responsible for the spiritual preparation of the candidates; and he is naturally left to do his work under a deep sense of responsibility, as he thinks best. Sometimes the instruction is given in private, generally in classes, and sometimes in classes which are thrown open to the congregation at large to attend as listeners. A Church Register is kept in each congregation, containing the names of all confirmed, and as a rule the Bishop at the close of each confirmation gives each person a card certifying that the holder of it has been confirmed, and is entitled to receive the Holy Communion subject to the rules and regulations of the Church. This card is recognized by the Bishops and clergy of the church everywhere as a valid certificate of church membership.

### The Lord's Supper or Holy Communion.

Having been baptized, steadily instructed at home and in Sunday-school, confirmed by the Bishop, “the Child of God” is now entitled to receive the Holy Communion, and become a full member of the church.

**Sacramental Tithes.**

“The Sacrament of the Lord's Supper” is also styled “The Supper of the Lord,” “The Lord's Supper,” “Holy Mysteries,” “The Holy Communion,” “Communion,” “The Most Comfortable Sacrament of the Body and Blood of Christ,” “Holy Sacrament,” “Holy Supper,” “The Lord's Table,” “Thy Table,” “Our Sacrifice of Praise and Thanksgiving.” It is administered to the communicants by a Bishop or Priest; a Deacon may assist, but the act of consecrating the bread and wine is limited to Bishops and Priests. The Elements are placed on the “Holy Table,” or “Table,” or “Lord's Table” after the reception of the offertory; and after the prayer of consecration is received kneeling by the communicants, not in order to adore the bread or wine, or any corporal presence of Christ's natural flesh and blood, but as signifying our humble and grateful acknowledgments of the benefits of Christ's death. The bread used is “such bread as is usual to be eaten;” “the consecrated elements” actually received are called “thy creatures of bread and wine;” and the “consecrated elements” remaining over after communion are spoken of as “bread and wine,” and are reverently consumed as such by the Priest and such others of the communicants as he shall call unto him immediately after the blessing.

**Elements.**