

resolved, of his or her own free will and accord, to continue in that blessed service to which the infant was solemnly pledged in holy Baptism. While the Rite is thus complemental to that first Sacrament, it is also introductory to the second. *"None are to be admitted to the Holy Communion until they have been confirmed or are ready and desirous of being confirmed."* "We may consider it," as an admirable writer* on the subject observes, "as a link between the two Sacraments, instead of part of either, with a backward glance of thankfulness and acceptance at the Sacrament of Baptism, and an onward glance of introduction to the Sacrament of the Lord's Supper—that Sacrament which is henceforth to be with us to strengthen and support us in the wear and tear, the burden and turmoil, the dangers and temptations of the responsible life on which we are now entering." And therefore, in these days our Bishops usually require the Lord's Supper to be celebrated on the very day of Confirmation; and they earnestly hope that while in the Sacramental Presence of Christ, and with the reception of His most blessed Body and Blood, the dedication of body and soul is completed in the heart and accepted in heaven, that all the highest privileges of Christ's Holy Catholic Church, the panoply from her spiritual armoury, are at the same time imparted to the young brave and faithful soldier of the Cross. So may it be to each one of them among ourselves.

* J. S. Blunt.

It may prove of interest to state, that the first prayer in the Office of Confirmation is over 1,300 years old, being found in the Sacramentary of Gelasius (A. D. 492) whence comes also the "Prayer for Clergy and people" in our Morning and Ev. Prayer.

The English Church laid aside Chrism, it is thought, from the example of Hermann, Archbishop of Cologne, a great friend of Melancthon. Proceedings were taken against him for favouring the Reformation, and he was obliged eventually to retire from his See.

The Protestant Episcopal Church in the United States has taken the same view, and follows the same practice as the Anglican.