

the Bible as God's word, written, "our Guide and Counsellor;" and now it directs to Prayer and the Supper of the Lord, which in union with the Bible, it claims to act as channels of God's "Special Grace." The Lord's Prayer is given as a model of prayer—a prayer that claims the Fatherhood of God, that brings us before him, not as trembling slaves, but expectant children—a prayer in which God is praised for his love; his will acknowledged to be supreme; in which in simple language he is told our needs, both bodily and spiritual. This prayer the child repeats as a model of the spirit and thoughts which should mould its own prayers as in the onward progress of life it seeks help from God to keep his commandments, which "are holy, just and good." Then in the portion of the Catechism relating to the Holy Communion, or the Lord's Supper, the child is taught that added to the divine helps to holy living that may be found in the Bible and in Prayer, is this of the Holy Communion, in which our souls are kept "in continual remembrance of the sacrifice of the death of Christ," in which his personal atonement is brought home to our hearts, and his gospel of loving devotion made clear to our souls. Under the guidance of a wise and loving parent, or faithful Sunday-School Teacher, the Church Catechism may be expanded into one of the most useful systems of religious teaching that could well be imagined. There is not a single doctrine "necessary for salvation" that cannot naturally and easily be deduced from its massive outline, and thus it furnishes a field of instruction that is largely inexhaustible. But parent or teacher must understand its object before they can teach it profitably, which object may be thus described:—The Catechism teaches that every baptized child is God's child, and instructs it what to believe and how to live to God's glory.

### Confirmation.

The third great landmark of the Church of England is the Confirmation in the faith "of those who are baptized and come to years of discretion."\* The object of this "order" is, that after full instruction in the Church Catechism, baptized children "now come to years of discretion," may with their mouths and consent in the presence of the church "ratify and confirm," and "renew" the promises made by their godfathers and godmothers in their baptism," before being admitted to the Holy Communion as communicants of the church. The rite is administered by a Bishop, who, after receiving the renewal, confirmation and ratification of the baptismal promises personally and publicly from each candidate, lays his hands on their heads ("after the example of the Holy Apostles,") and prays for the defence and spiritual guidance of each one.

Administration  
of Rite.

\* Confirmation Service.