

may vary, but there is the same expectation, the same loving trust in the reality of the grace thereby communicated.

For what end, then, shall Christian parents bring their children to be confirmed? and how shall the candidates be taught to regard their confirmation? The renewal of their baptismal promises "in the presence of God, openly before the Church," is indeed a very serious and important act; but essentially it is identical with what they have done every time they have reverently, and as in God's sight, responded in the words of the Catechism, "Yes, verily, and by God's help so I will." It is the expression of a resolution, which they may repeat before God, with prayer for His help to keep it, throughout the remainder of their lives. Moreover, this public avowal is not essential to the validity of Confirmation. No such question is found in the English Prayer Book until the revision of 1662. All that was required in the earlier books was an examination of the candidate's knowledge of the Catechism. No such question is found in any other Service Book, Eastern or Western. While, therefore, the candidates should be taught to prepare themselves seriously and reverently for a true and earnest self-dedication in the solemn renewal of their baptismal promises, it would be a grievous injury to their profitable reception of Confirmation,