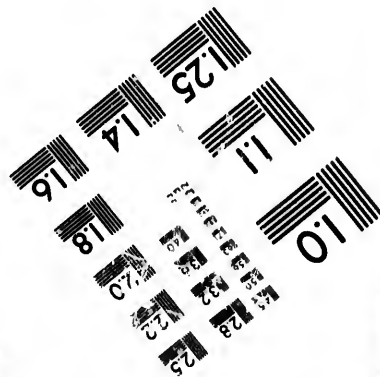
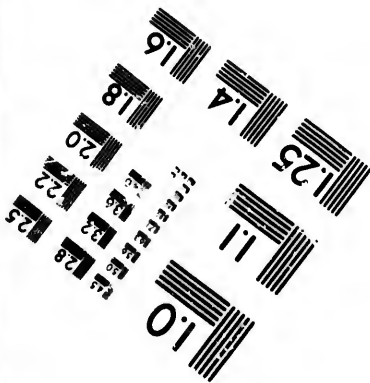
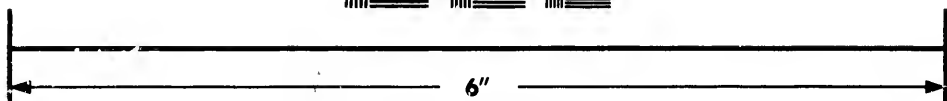
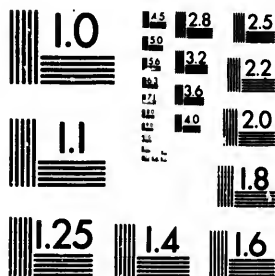


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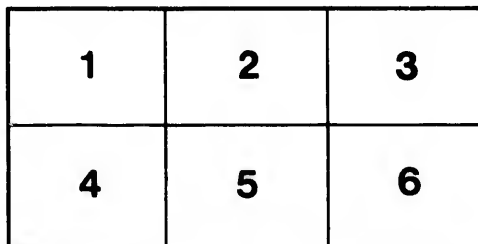
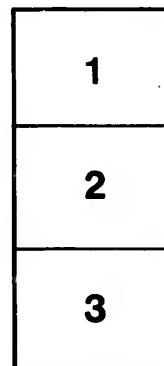
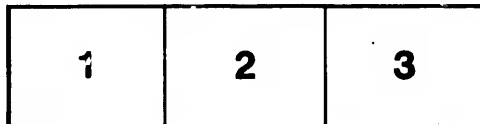
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THE ORDER

OF

CONFIRMATION,

WITH

FORMS OF SELF-EXAMINATION AND DEVOTION

AND

DIRECTIONS FOR THEIR USE.

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“Ye are to take care that this Child be brought to the Bishop to be  
“Confirmed by him, so soon as he can say the Creed, the Lord’s Prayer,  
“and the Ten Commandments in the vulgar tongue, and be further in-  
“structed in the Church Catechism set forth for that purpose.”

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YORK, U. C.

PRINTED BY ROBERT STANTON.

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1829.

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THE  
ORDER OF CONFIRMATION,

*Or laying on of Hands upon those that are Baptized, and  
come to Years of Discretion.*

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¶ *Upon the day appointed, all that are to be then confirmed, being placed, and standing in order before the Bishop; (he or some other Minister appointed by him) shall read this Preface following.*

To the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions as in the short Chatechism are contained: which order is very convenient to be observed, to the end that children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves with their own mouth and consent openly before the Church, ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things as they by their own confession have assented unto.

¶ *Then shall the Bishop say,*

Do ye here in the presence of God, and of this Congregation, renew the solemn promise and vow that was made in your Name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to be-



lieve, and do all those things which your Godfathers and Godmothers then undertook for you ?

¶ *And every one shall audibly answer,*

I do.

*The Bishop.*

Our help is in the name of the Lord ;

*Answ.* Who hath made heaven and earth.

*Bishop.* Blessed be the Name of the Lord.

*Answ.* Henceforth world without end.

*Bishop.* Lord, hear our prayers.

*Answ.* And let our cry come unto thee.

*Bishop.* Let us pray,

Almighty and everlasting God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins ; strengthen them, we beseech thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in them thy manifold gifts of grace ; the spirit of wisdom and understanding ; the spirit of counsel and ghostly strength ; the spirit of knowledge and true godliness ; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,*

Defend, O Lord, this thy child (or *this thy servant*) with thy heavenly grace, that he may continue thine for ever : and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom. *Amen.*

¶ *Then shall the Bishop say,*

The Lord be with you ;

*Answ.* And with thy spirit.

¶ *And (all kneeling down) the Bishop shall add,*

Let us pray,

Our Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil.—  
*Amen.*

¶ *And this Collect.*

Almighty and everlasting God, who maketh us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life, through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify and govern both our hearts, and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then the Bishop shall bless them, saying thus,*

The blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever.  
*Amen.*

(*Taken from the Book of Common Prayer.*)

### REMARKS.

The Bishop has adopted it as a Rule, not to admit any Candidate for Confirmation under the full age of Fourteen years.

Persons who have been baptized, although not by a Minister of the Church of England, are admissible to confirmation, if they purpose to conform themselves to that Church.

Persons having received adult Baptism, and all who have not been confirmed, even though they have already been partakers of the Sacrament of the Lord's Supper, should be invited and encouraged to come forward.

The observance of the Rubric which follows the Catechism, and which has reference to Sponsors in Confirmation, is not, under existing circumstances insisted on. It is however to be recommended generally, that persons who have acted as Sponsors in Baptism should fulfil the charge there given to them, to—"take care that the child be brought to the Bishop to be confirmed by him."

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## A METHOD OF PREPARATION,

§c.

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### THE DOCTRINE OF THE CHURCH OF ENGLAND CONCERNING CONFIRMATION.

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IN a work written solely for the use of those who are willing to be confirmed, it cannot be necessary to enter into any formal proof of the antiquity of the rite itself, nor to shew that in all ages of the Church the power of administering Confirmation has been confined to the order of Bishops. The work is in its character entirely devotional, it is addressed to those who love piety, not to those who seek dispute; and, therefore, it will be sufficient, by way of introduction, to state what is the opinion which the Church of England has expressed in her Liturgy concerning the origin and use of the rite of Confirmation.

Confirmation in the language, and according to the practice of our Church, is a rite derived from "the example of the

Holy Apostles," whereby persons baptized, and "now come to years of discretion, do openly before the Church ratify and confirm the promises made for them by their Godfathers and Godmothers at their Baptism ;" \* upon which the Bishop lays his hands upon them, prays for the gift of the Holy Spirit to them, and blesses them.

When, indeed, the Apostles laid their hands upon the baptized, they at the same time conferred upon them the miraculous gifts of the Holy Spirit ; but though our Church teaches us to regard the imposition of the Bishop's hands only as " a sign " intended to " certify the confirmed of the favour and gracious goodness of God towards them," † without asserting that the Holy Ghost is thereby authoritatively conferred ; still we cannot hesitate to believe, that as our ordinary prayers and intercessions are means of grace to ourselves and others, so in a more especial manner are the prayers of the Church and of the Bishop effectual, to procure the ordinary gifts and graces of his Spirit to them, who " ask in faith nothing wavering."

Confirmation is therefore, the coming forward to profess solemnly before God, and the Christian Congregation, that you take upon yourself the vow, that your Godfathers and Godmothers made in your name at your baptism ; and to receive the blessing of the Bishop who prays for you, that you may receive grace from God, to confirm and strengthen you in keeping this vow, and in leading a Christian life.

When you were an infant and unable to understand the benefit of God's favour obtained through the Sacrament of Baptism, or to know any thing of the faith and obedience to God which he requires of you, your Godfathers and Godmothers stood in your place, and entered into an engagement for you. It is right therefore, that when you become able to understand these things, you should confirm with your own mouth that

\* Order of Confirmation, † Ib.

engagement, and pray that God would confirm his promises to you.

You are not to suppose, that persons are not responsible (that is, answerable) to God for what they do, till they have been confirmed: As soon as ever you are capable of knowing right from wrong, you are answerable to God for all your actions, words and thoughts, and every one is liable to punishment from God, as far as he knows his duty, or has the means of knowing it, and yet does it not.

It is not because your Godfathers and Godmothers made promises in your name, that you are bound to believe in God and to serve him; but because there is no other way to obtain his favour in this life, and endless happiness after death.

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OF THE RULE OF PREPARATION FOR CONFIRMATION  
PRESCRIBED BY THE CHURCH.

HAVING thus stated what is the duty to be performed at Confirmation, namely, the renewal of our baptismal vows; and also the nature of those spiritual benefits, which we believe to be consequent upon its administration, we proceed to inquire, what the Church expects to find in those who come to be confirmed.

It is the manifest purpose of the Church, that none shall be confirmed, but those who have a competent knowledge of the doctrines, which the religion of Jesus Christ proposes for our belief, and of the duties which it requires us to practice; for as much as this is certainly implied in the words of the Confirmation service, directing, that every person coming to be confirmed should be able to say the Creed, the Lord's Prayer, and the Ten Commandments; that is, to say them "with understanding;" whilst the rules of the Church enjoin that they shall be also "such as can render *an account of their faith* according to the Catechism contained in the Book of Common Prayer."

Such is the brief summary of preparation prescribed by the Church of England.

AN ADDRESS TO PERSONS ABOUT TO BE CONFIRMED.

If you are about to be confirmed, do not think that you are fit to perform this solemn rite, merely because you can say by heart all that the Catechism contains; you must endeavour to understand its full meaning; for until you do so understand it, the doctrines and precepts of the Gospel will not be imprinted on your heart; and no religious instruction is profitable or fruitful till it is felt and retained there. "With the heart," says the Apostle,\* "man believeth unto righteousness, and with the mouth confession is made unto salvation."

When, therefore, you are requested by the minister of your parish to come to him to be examined, let not a false shame, or a fear of being found ignorant, or a notion that you know enough already, prevent you from taking advantage of his public and private instruction.

The Ministers of the Church have then done their duty to you, when they have assured themselves, that you understand the principles of your religion, that you are desirous to renew your baptismal vows, and to receive the Bishop's blessing at Confirmation; when they have endeavoured to impress upon your hearts the importance of being sincere in the performance of this duty, and encourage you to devote yourselves to the service of Christ. But the duty of preparation on your part is a great deal more than going to be examined by your Minister: for when you shall come to be confirmed, you will declare solemnly "in the presence of Almighty God that you renew the promise and vow made for you at your baptism, and acknowledge yourself bound to believe and to do as your

\* Rom. x. 10.

Godfathers and Godmothers then undertook for you.”\* Consider what a serious matter it is, to make so solemn a covenant with God. What a dreadful act of hypocrisy will it be, to make such a promise to God, without either seriously intending to keep it, or so much as reflecting upon the meaning of what you are going to say. In order, therefore, to guard you against the commission of so great a sin, and to enable you to profit by this rite of Confirmation, let me advise you to prepare yourself according to the directions here given.— May the grace of God attend you in the use of them, and work a serious conviction in your soul of the awful importance of the duty, which you are about to perform.

#### DIRECTIONS FOR PREPARATION FOR CONFIRMATION.

AS soon as you have determined to avail yourself of an opportunity of Confirmation, let me advise you to devote a few hours, at a convenient season, to retirement and meditation; and having first prayed to your Almighty Father to assist you in this exercise of devotion, endeavour to pursue the following method of self-examination; and do not, my young friend, pass hastily over the questions here proposed, but pause upon each of them, and wherever your heart condemns you, pray God to give you pardon and grace to repent. The examination of yourself, upon the whole of your baptismal vows, is too long to be completed at one time, and you will find it a much more improving exercise, to make this examination the work of several days, and to continue it for as many weeks or months as the time will permit. When you have gone through any one branch of the examination, I would advise you to use the form of confession which follows, meekly kneeling upon your knees, and endeavouring to fix your thoughts upon that Almighty God, “who is always more ready to hear than we are

\* Order of Confirmation.

pray, and who is willing to give us more than either we desire or deserve."

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A MEDITATION UPON CONFIRMATION.

I AM shortly to appear in the presence of God, and in the sight of the assembled congregation, to renew by my own solemn act the vows that were made for me at my baptism. I know, indeed, that I am already bound to fulfil them, and my conscience tells me that I have often broken them. Although I have not yet so perfect an understanding of the will of God and of his testimonies, as I hope one day to arrive at, yet having been brought up by Christian parents and teachers, I have heard enough of both to know, that God is holy and that I am sinful. I should therefore only add sin to sin, were I to bind myself anew to keep these vows, without having first examined myself as to my past obedience and the sincerity of my future intentions. I may deceive my fellow creatures, so as to appear holy unto them; but God I cannot deceive; "for he knoweth the very secrets of my heart," he understandeth my thoughts long before they are known even to myself. Now when I remember how much is contained in those vows made for me at my baptism; and consider, that when it was promised for me, "that I should renounce the Devil, that I should believe the Articles of the Christian faith, and that I should keep God's Holy Will and Commandments;" I promised by my God-fathers all the faith and obedience, which a Christian can shew to his Heavenly Master; I perceive, that there is no method of learning the state of my soul, but by examining myself upon each of the promises made for me. May "He who searcheth the heart and trieth the reins," be present with me, to discover me to myself, that I may know how frail a creature I am, and learn to put my whole trust in the mercy and gracious help of my beloved Saviour Jesus Christ.



## A FORM OF SELF-EXAMINATION.

THE first promise made for me at my baptism was,

THAT I SHOULD RENOUNCE THE DEVIL AND ALL HIS WORKS, THE POMPS AND VANITIES OF THIS WICKED WORLD, AND ALL THE SINFUL LUSTS OF THE FLESH.

I will therefore inquire

Have I renounced the Devil, and resolved to resist his power ?

Have I endeavoured to hate the works to which he tempts me ?

In what do I chiefly look for happiness ? Is it in the pleasures of this life, in frivolous amusements, in gaiety and vanity ?

Have I resisted those sensual desires, to which my flesh is prone, and have I endeavoured to become pure in every thought, word and deed ?

Am I conscious of the weakness and sinfulness of my own nature, of my natural tendency to sin, and that I need the influence of the Holy Spirit to draw my affections from the world and to place them upon God ?

Have I remembered that the Devil is my most malicious enemy, that he is daily seeking to destroy me, and that he will certainly effect his purpose, unless I obtain spiritual aid and strength from God ?

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I am next to examine myself upon the manner in which I have kept the second promise made at my baptism.

THAT I SHOULD BELIEVE ALL THE ARTICLES OF THE CHRISTIAN FAITH.

And first, I will inquire what is my belief ?—secondly, what pains I have taken to acquire a right faith ?

First then, What is it that I believe ?

Do I believe all that Scripture doctrine, of which a brief summary is contained in the creed, called the Apostle's Creed ?

Do I believe there is one Almighty God, maker of Heaven and earth ?

Have I considered that my own mind is not able of itself to understand the nature of God, and have I therefore resolved to submit my understanding to the Revelation, which God has made of himself, in the Bible ?

Accordingly do I believe, that though there is but one God, yet that there are in the Godhead three distinct persons, the Father, the Son, and the Holy Ghost, each of whom is God ?

Do I believe that the second person of the blessed Trinity, the Lord Jesus Christ, the eternal Word, who was in the beginning with God, and was God, became incarnate, that is, took a human body ; assumed the nature of man, and was born of a virgin, in order that he might suffer death, and redeem mankind from the penalty due to their sins ?

Do I rest my hopes of eternal happiness solely on the merits of his death, as having deserved and procured from God the pardon of my sins, not trusting to any merit of my own ; and do I prove that my faith in Christ is a lively and fruitful faith by obeying his will ?

Do I believe in the Holy Ghost, and pray to him that he will influence my heart ?

Do I believe that of myself, unassisted by the Holy Spirit, I can do nothing pleasing to God ?

Do I depend upon this spiritual aid, to enable me to reform my will, and do I ascribe every good thought, and every suggestion of conscience to his gracious interposition ; and do I strive to follow his direction, lest I should be found to resist and fight against the Holy Spirit of God ?

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I AM now to inquire, secondly, What pains I have taken to acquire a right faith.

Have I attended to the wholesome directions of the Church,

and tried diligently to learn and to understand the Catechism in which she has set forth what I ought to believe, and what to practice ?

Or have I been careless, or ashamed of learning my duty, as if it were a childish thing to be taught the knowlege of God ?

Have I taken delight in reading my Bible, and prayed for help to know its meaning ?

Have I spent my time in reading all that my Saviour did whilst on earth, and seeking instruction from his own words, and from the commands which his Holy Apostles have delivered ?

Or have I been soon weary of reading the word of God and employed myself in reading in its place, such things as have amused my fancy, or perhaps raised sinful thoughts in my soul ?

Have I diligently attended Church, and listened to the discourses of my spiritual teacher ; and do I now purpose to avail myself of his kind offices, to prepare myself for being confirmed by the Bishop ?

Have I considered that as I have been admitted a member of Christ's Church, by a Minister of the Church of England, and am now to be confirmed in her communion, so it is my duty to learn whether her doctrines be the doctrines of the Scriptures, and being so persuaded to continue myself a faithful member of the Church, and to induce those under my influence not to forsake it ?

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THE third promise made at my baptism was this.

THAT I SHOULD KEEP GOD'S HOLY WILL AND COMMANDMENTS, AND WALK IN THE SAME ALL THE DAYS OF MY LIFE.

How great is the duty which I thus engage to perform !— Certainly, I must confess, that I have fallen very short of my promises ; that I have been guilty of many sins.

Can I say, that having engaged to do the will of God, I have devoutly and earnestly prayed for grace, to know what is that holy and perfect will of God, and for strength to perform it ?

Can I say, that I have made it my business to learn what he has commanded and to avoid what he has forbidden ?

Have I not deceived myself into a belief, that there is no occasion for a young person like myself to attend to the concerns of religion, but that I may safely put off the care of my soul, until I am more advanced in years ?

Am I so insensible to the sinfulness of my nature as not to perceive how much I stand in need of forgiveness, and so unaware of its weakness, as not to feel my want of grace ?

Does not the thought of death terrify me ; and is not there a voice within, which testifies that I am not prepared to die ?

I promised, indeed, to walk in the ways of God all the days of my life, but instead of doing this, have I not deliberately resolved to continue in a course of thoughtlessness and folly, until some more years are past, years which may never arrive ?

Am I convinced of the necessity of repentance, and that unless I can acquire an hatred of sin, it will be impossible for me to love sincerely the holy commands of God ?

Your duty, as required in Scripture, is—

1st. To love and to fear God, and to put your trust, not in your own merits, but in the merits of Christ your Saviour.

2nd. To love all mankind, and to act charitably, kindly, and honestly by them.

3rd. To repent of your sins, and to forsake them ; to keep yourself always sober, chaste, virtuous and humble in thought, in word and in deed.

After all you must be sensible that you are not able of yourself to do your duty. to believe and to obey the Gospel in the religious manner that you ought ; but you can, and we hope

that you will through the assistance of God's Holy Spirit.— You must therefore pray unto God to give you this assistance, or Grace of His Holy Spirit, and you must apply to your Soul the other means of grace which are likewise necessary.—

1st. Frequently reading, or hearing the Holy Scriptures.

2nd. Attending constantly Public Worship.

3rd. Religiously observing the Lord's Day,—and

4th. Receiving constantly the Holy Sacrament of Christ's precious body and blood, to which you are invited, and may be admitted, after you have been confirmed by the Bishop.

The consequence of all this will be, that if you are sincere Christians in heart and life, you will obtain the blessings of pardon, grace and salvation: You will be comfortable here, and happy hereafter for ever and ever, through the merits of Jesus Christ your Saviour. Amen.

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**A FORM OF CONFESSION TO BE USED DURING THE TIMES  
OF SELF-EXAMINATION.**

O LORD GOD, with shame and sorrow do I confess and acknowledge thine infinite mercy and goodness to me, and my great ingratitude to thee. Thou, Lord, wast pleased to shew thy love towards me, by making me a member of the mystical body of thy Son, adopting me as thy own child, and giving me an inheritance in the Kingdom of Heaven; but I, alas! have despised and rejected these blessings, which my baptism conferred upon me, and have deprived myself of all those gracious influences of thy Holy Spirit, which thou vouchsafest to thy obedient children. I have yielded to temptation; I have too great a longing after the pomps and vanity of this wicked world; I have indulged the sinful lusts of the flesh, and loved those things which are hateful to thee.

Woe is me; for I have neither believed in thee, O God, nor loved thee, as I ought, and as I solemnly vowed I would. I

lament, O Lord, my sad impiety. I bewail my unworthiness, and the hardness of my heart. O Lord God, whatever else thou deniest me, deny me not a broken and contrite heart. Lord help me, help me for thine own mercies sake, and for the merits and sufferings of thy beloved Son Jesus Christ, in whose holy words I sum up all my wants

Our Father, which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil; for Thine is the kingdom, the power, and the glory, for ever and ever. *Amen.*

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#### A FORM OF RESOLUTION.

O LORD, I am now about to renew those solemn vows, which were made for me at my baptism, and which alas! I have so often broken. I do, therefore, resolve by the aid of thy Holy Spirit, to renounce in future the devil and all his works, those sins of the mind, pride, malice, and envy, all lying, revenge and cruelty, all tempting others to sin, all hatred of religion. I utterly renounce the pomps and vanities of this wicked world, all sinful excesses in things lawful, all evil customs, all evil companions, all that friendship with the world, which is enmity with thee, all things that may estrange my heart from thee. I utterly renounce all the sinful lusts of the flesh, all the inordinate desires of my own corrupt nature which render us unclean in thy sight. O Lord, I utterly renounce all things that may in any way displease thee, and pray thee to deliver me from them.

I know that sin is an abomination to thee, I therefore desire grace to abhor it.

I know that sin exposes us to thy wrath, and sets the sinner at a distance from thee ; I know that I cannot love thee unless I hate sin, I therefore pray thee, give me grace to loathe and forsake it.

Thy love shall be hereafter the sole rule and guide of my life ; I will try to love what thou lovest, and to hate what thou hatest. I will believe all that thou has revealed in thy word, and attend to all that thou hast commanded, and walk in the same all the days of my life. All this I own myself bound to believe and to do ; and though of myself I am unable to perform it, yet by thy help I will strive to keep these my vows.— O Lord, send the spirit of adoption into my heart, to instil into me true filial affection to thee my heavenly Father, that I may again be owned by thee as thy child, and call thee Father, and share the blessings which thou impartest to thy children, and for my Saviour's sake, be admitted to an inheritance with him in the kingdom of heaven. O Lord, accept my imperfect repentance, compassionate my infirmities, forgive my wickedness, purify my uncleanness, strengthen my weakness, and let thy love ever rule in my heart. These prayers I humbly offer, and pray thee to accept and hear them for the sake of the merits and sufferings of Jesus Christ thy only Son.  
*Amen.*

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A PRAYER TO BE SAID ON THE DAY OF CONFIRMATION,  
AND AT ANY PREVIOUS TIME.

O LORD and merciful God, I give thee humble thanks and praise, for that thou hast called me to receive the holy rite of Confirmation, thereby affording me an opportunity of repentance, and of publicly renewing my baptismal vows. I thank thee that thou hast given me the will to perform this solemn duty, and humbly pray thee to grant me such supplies of

grace, that I may keep my vows, and continue in thy faith and fear unto my life's end. O let the ordinance, in which I am about to partake, be to me an assurance that I am restored, for thy mercies' sake, to thy favour, and to all those graces and privileges of baptism, which are justly forfeited by my sins; and, O Lord, be pleased to make me a lively member of thy Church, of the mystical body of thy Son; and grant that I may so improve and profit by all the opportunities which are offered to me in the ordinances of that holy Church to which I belong, that I may at the last, through the merits of thy blessed Son, be made a partaker of the inheritance of the Saints in light, and behold the glories of thy Church triumphant in heaven. *Amen.*



#### DIRECTIONS FOR THE DAY OF CONFIRMATION.

AS soon as you wake in the morning call to mind the holy work which you are to perform in the course of the day; consider that you are going into the presence of God to make to him the most solemn vows, and to engage yourself anew in his service, and when you say your private morning prayers, let me recommend you to add the preceding prayer to your ordinary devotion. Thus fortified by the exercise of prayer, and a course of sincere self-examination and humble confession, it will not be possible for you to proceed to the appointed place of Confirmation, without testifying by the quietness and seriousness of your demeanour, that it is no place of vain amusement which you are seeking, but that you are going up to meet your God. The great concourse of young persons at Confirmation is apt to produce a scene of gaiety, and a day begun with God is often ended in frivolous meetings, and in such society as tends to dissipate those serious impressions, which the service has produced. When you come to the



Church, be prepared for temptation; the busy scene of the assembling multitude, the meeting with friends and acquaintances, will be so many obstacles in the ways of your devotion. Strive then, I beseech you, to withdraw yourself in spirit from every thing but the service itself, and let the stillness and gravity of your behaviour throughout be an evidence, that your heart is engaged in a very serious work. On this and on every other occasion you will remember, that the house of prayer is, in a more especial manner, the place of the presence of the Lord. Let the remaining portion of the day be occupied in devout and holy thoughts, and let it be ended in earnest and heartfelt prayer, in carefully reflecting upon the new obligations to holiness which are now laid upon your soul; and in resolving by the help of God's Holy Spirit, to prepare yourself for receiving at the earliest opportunity that blessed Sacrament of the body and blood of Christ, which will strengthen and refresh your soul, and be to you the continual source of new supplies of grace, enabling you to increase in holiness, and in the fear and love of God.



#### A PRAYER AFTER CONFIRMATION.

O GOD, I beseech thee, to direct, sanctify and confirm my Soul, by the gracious influences of thy Holy Spirit, in the true Christian belief and obedience of thy Gospel, that I may be enabled to confirm and to keep all my holy resolutions of a pious and Godly life: And grant that I may serve Thee, and worship Thee, so faithfully here upon Earth, that I may obtain pardon and peace, present comfort and everlasting happiness, through the merits of Jesus Christ my Lord and my Saviour. *Amen.*

## NOTE—ON GODFATHERS AND GODMOTHERS.

THE Parents of Children are already engaged under such strict bonds, both by Nature and Religion to take care of their children's education, that the Church does not think that she can lay them under greater ; but she makes provision, that if notwithstanding these obligations the Parents should be negligent, or if it should please God to take them to himself before their children be grown up, there yet may be others to supply their place, and upon whom it shall lie to see that the children do not want due instructions, by means of such carelessness, or death of their Parents—hence the beauty as well as advantage of this institution—it is knitting together the Christian family, by the most tender and engaging ties.

Godfathers and Godmothers were of early origin in the Church, and in the case of Infants are particularly necessary, in order that they should make, in the name of the child, those promises of repentance and faith to which the privileges of baptism are annexed. It is not an uncommon thing, in civil matters, for one person to promise or engage for another ; and “ that which a guardian doth, in the name of his ward or pupil, standeth, by natural equity, forcible for his benefit, though it be done without his knowledge ; and shall we judge it a thing unreasonable, or in any respect unfit, that infants, by words which others utter, should, though unwillingly, yet truly and forcibly, bind themselves to that whereby their estate is so assuredly better.” “ Since the laws of all nations (because infants cannot speak for themselves) have allowed their guardians to contract for them in secular matters ; which contracts, if they be fair and beneficial, the infants must make good when they come to age ; it cannot, one would think, be unreasonable for the Church to allow them *spiritual guardians*, to promise those things, in their name, without which they cannot obtain salvation,” when they arrive at an age in which they are capable of performing these promises,

The duties of sponsors are summed up in the exhortation to them, and extend to an attention to the religious instruction of the child. Where this duty is discharged by parents, the responsibility is removed from sponsors; but exists, in its full force, where, from any cause, parents neglect this duty.

Some persons refuse to become sponsors, under an idea that thus they will escape a serious charge and responsibility. But will it not be their duty, in case of parental inability or neglect, to promote, by all prudent means in their power, the spiritual welfare of the children of a friend or relative, even though they are not sureties for them in baptism? And are they aware, that by declining to stand as sureties in baptism, they shrink from a duty of pious kindness and charity? It is much to be lamented that erroneous views, or a censurable timidity, lead to the neglect of the Venerable custom of having godfathers and godmothers, which increases the security for the religious education of children, and promotes the pious charities of life.

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