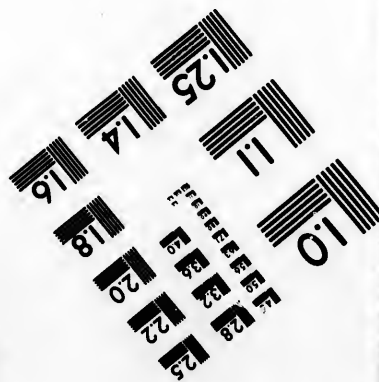
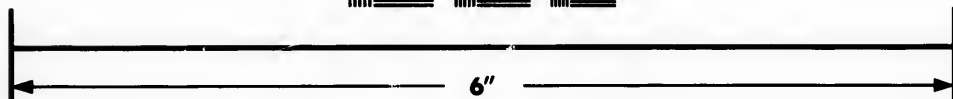
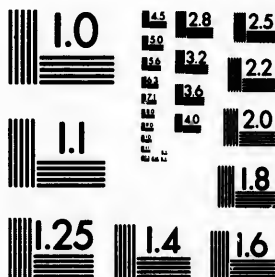


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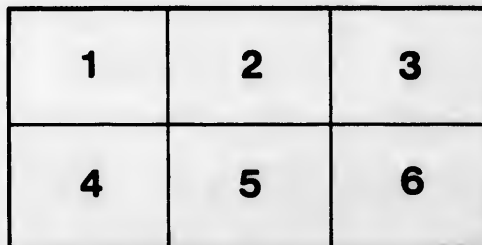
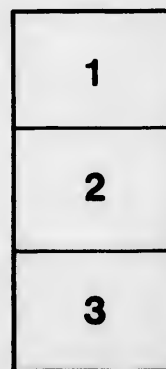
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A BRIEF  
CATECHISM  
ON  
CONFIRMATION,  
WITH  
PRAYERS TO BE USED BEFORE AND  
AFTER CONFIRMATION.

BY  
THE REV. JAMES BEAVEN, D.D.

---

SIXTH THOUSAND.

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TORONTO :  
ROWSSELL & HUTCHISON.  
1878.

## PRAYER BEFORE CONFIRMATION,

*To be used morning and evening until Confirmation.*

O Lord, my heavenly Father, I heartily thank thee that I was early given to thee, and adopted for thy child in baptism; and bound to renounce and forsake all sin and wickedness, and serve thee all my life long.

O Lord, I confess that I have too much forgotten thee, and that I have sinned against thee in thought, word, and deed, [*Here remember your besetting sin, and any other sin with which your conscience charges you.*] Pardon, I beseech thee, all my sins, for the sake of my dear Redeemer, our Lord Jesus Christ.

And now that I am called upon to unite myself fully to thy Church, and to take upon me the promise and vow made for me at my baptism, I humbly thank thee for that desire thou hast given me thus to give myself more fully to thee. Help me to be careful and earnest, serious, and sincere, in that which I am about to do. Make me willing to yield myself wholly to thee. Open my mind to understand and profit by the instruction which shall be given me; and grant that I may be so prepared, that I may receive in Confirmation all those graces of thy Holy Spirit which thou willest therein to give. Grant this, O Lord, for the sake of thy dear Son, Jesus Christ, our Lord. Amen.

## CATECHISM ON CONFIRMATION.

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### SECTION I.

1. What is the meaning of the word confirmation ?

*Confirmation* means making *firm*, strengthening, establishing.

2. What is the object of the ordinance of confirmation ?

To strengthen and establish us in the ways of God.

3. How does it do this ?

(1.) It makes our baptism more complete, by making us full members of the Church.

(2.) It puts a seal on our profession as Christians.

(3.) It assures us of fuller help from the Holy Spirit.

4. How does confirmation make us full members of the Church ?

It gives us a right to partake of the Holy Communion of the Lord's Supper, to be sponsors in baptism, and the like.

5. Why are we not admitted to be full members till we are confirmed by the bishop ?

Because he is the Chief Pastor under Christ.

6. How is that a reason ?

Because it is right that none should be admitted to their full rights before they have acknowledged the bishop as their pastor, and that they should be taught that he is such, by receiving their full privileges from him.

7. How does confirmation put a seal upon our profession as Christians ?

(1.) Because the bishop signifies that God accepts our profession, and will help us to abide by it.

(2.) Because we then more solemnly repeat and confirm our profession.

8. How does this apply more particularly to those who were baptized in their infancy ?

Their profession was then made for them by their godfathers and godmothers, and they now renew it and confirm it with their own mouths.

9. How does confirmation assure us of fuller help from the Holy Spirit ?

(1.) The bishop and congregation pray for the Holy Spirit to help us more for the future.

(2.) The bishop, on God's part, lays his hand on our heads, to assure us that the Holy Ghost will then specially help us.

#### SECTION II.

1. What is expressly required by the Church, of persons to be confirmed ?

(1.) That they have been baptized, and are come to years of discretion.



(2.) That they have been well instructed in the promises made for them in baptism.

(3.) That they openly, before the Church, ratify and confirm those vows.

2. What is meant by years of discretion?

Such an age that they can understand the promises which they are to renew and confirm, and see the reason why they should make and keep them.

3. Why does the Church require that persons should be come to years of discretion before they are confirmed?

Because otherwise the ordinance will be much less profitable to them.

4. Who is to judge whether they are well instructed?

The minister having care of their souls.

5. What minister of the Church receives their profession and promise?

The bishop.

6. Why is this?

(1.) Because he is to receive them into full membership, and therefore it is proper that their profession and promise should be made to him.

(2.) Because he is to give the sign that God accepts their promise, and seals their resolution, and therefore he should first hear them profess their intention.

7. What is necessary, beyond what the Church expressly requires, in order to profit fully by confirmation?

A sincere intention and desire to serve the Lord.

8. Why is that necessary ?

(1.) Because without it our promises will be only an empty form, and will displease God instead of pleasing him.

(2.) Because confirmation is intended to confirm us in the ways of God, and we must be in God's way before we can be confirmed in them.

9. How does that apply ?

When we have a sincere intention and desire to serve God, we are already in his ways, and therefore capable of being confirmed in them ; but not otherwise.

### SECTION III.

1. Why is it our duty to offer ourselves to be confirmed ?

(1.) Because the Church requires it of us, and it is our duty to obey those who are over us in the concerns of our souls.

(2.) Because in confirmation we are invited to confess Christ before men, and we cannot be saved if we refuse to confess him.

(3.) Because it is our duty to partake of the Lord's Supper, and the Church does not allow us to partake until we are either confirmed, or at least ready and intending to be confirmed.

(4.) Because we are weak and require strengthening, and therefore should avail ourselves of any means of being confirmed in God's ways

(5.) Because in confirmation we acknow-

ledge the bishop as our chief pastor, which it is our duty to do when called on.

2. Why does the Church require us to be confirmed?

(1.) Because confirmation was practised by the Apostles, and intended by them to be constantly observed in the Church.

(2.) Because it is an ordinance which tends to build up the Church and its members.

3. On what ground do you say that confirmation was observed by the Apostles?

Because I find from various parts of the New Testament that they did observe it.

4. In what parts of the New Testament is it spoken of?

In Acts viii. 14 to 17 ; xix. 1 to 6 ; Rom. i. 11 ; Eph. i. 13 ; Heb. vi. 1, 2.

5. What is said about it in Acts viii. 14-17?

It is related that when some persons at Samaria had ben converted and baptized by Philip the deacon, that was not thought sufficient, but the Apostles Peter and John were sent to lay hands on them, that they might receive the Holy Ghost.

6. What is said of it in Acts xix. 1-6?

It is related of St. Paul, that after he had baptized some persons, he did not think that by itself sufficient, but laid his hands on them, that they might receive the Holy Ghost.

7. What do you find on the subject in Rom. i. 11?

(1.) That although the Romans were already Christians, they required to be established or confirmed.

(2.) That St. Paul had some special power of confirming them.

(3.) That they were to be confirmed by receiving some gift of the Holy Ghost.

8. What do you find on the subject in Eph. i. 13 ?

I find that believers were sealed by receiving the Holy Ghost.

9. Why do you suppose that this refers to confirmation ?

(1.) Because *sealing* a thing is *confirming* it.

(2.) Because one of the names of confirmation in the primitive Church was the *sealing*.

10. What do you find on the subject in Heb. vi. 1, 2 ?

I find laying on of hands coming after baptism, and that it is reckoned one of the first principles of the doctrine of Christ.

11. How does that apply to confirmation ?

Because first principles are things applicable to all Christians ; and I find no other laying on of hands but confirmation, which follows baptism, and is applicable to all Christians.

12. What, on the whole, do you find from these passages of Scripture ?

(1.) That there was an ordinance following after baptism, in which some gift of the Holy Ghost was bestowed.

(2.) That it was intended to confirm, or establish, or seal those who received it.

(3.) That it was administered by the Apostles themselves, but not by the ordinary ministers.

(4.) That it was administered by the laying on of hands.

(5.) That it was one of the first principles of the Gospel of Christ.

13. On what ground do you conclude that this ordinance was intended to be always used in the Church ?

(1.) Because St. Paul speaks of it as a first principle, like baptism ; and as baptism is a standing ordinance, I conclude that confirmation is likewise a standing ordinance.

(2.) Because I learn that confirmation has always been observed in all ancient churches, and is observed in many modern ones.

(3.) Because I find that early Christian writers with one voice testify that the confirmation which was practised in the Church was that which was observed by the Apostles.

#### SECTION IV.

1. Mention the names of some early Christian writers, who testify that the confirmation which prevails in the Church, is the same as that which was observed by the Apostles.

Tertullian, Cyprian, Ambrose, Jerome, and Chrysostom.

## 2. Who was Tertullian ?

An eminent writer, who was born about forty years after the death of St. John.

## 3. What does he say on the subject ?

After describing baptism, he says, "Then comes the laying on of hands, which by a blessing calls down and invites the Holy Ghost."

## 4. Who was Cyprian ?

An eminent bishop and martyr, who lived in the generation next to Tertullian.

## 5. What does Cyprian say on the subject ?

Speaking of the Samaritan converts, he says, "That which was wanting was done by Peter and John ; that is, by prayer for them, and the laying on of hands, the Holy Spirit was called down, and poured upon them."

## 6. Does he speak of this power as being still in the Church ?

Yes : he goes on to say, " This thing is also done amongst us ; that is, they who are baptized in the Church are presented to the chief pastors, that by our prayer and laying on of hands, they may obtain the Holy Ghost, and be confirmed with the seal of the Lord."

## 7. What do you observe on this passage ?

Cyprian here states :—

(1.) That those who had been baptized were presented to the chief pastors (*i. e.*, the bishops,) to be confirmed.

(2.) That they were confirmed by prayer and laying on of hands.

(3.) That by this means they received the Holy Ghost.

(4.) That this confirmation by bishops is the same thing that Peter and John did at Samaria.

(5.) That by confirmation persons are sealed with the Lord's seal.

8. What do you remark on the expression, "the Lord's seal?"

There is an evident allusion to Ephes. i. 13, and iv. 30: which shows that we are right in referring those texts to confirmation.

9. Who was Ambrose?

He was an eminent bishop, and is said to be the author of the *Te Deum*.

10. What is his testimony?

He comments on Heb. vi. 1, and says, "This means the laying on of hands, by which we believe that the Holy Ghost is imparted; which is customarily done by the chief priests after baptism, for confirmation in unity with the Church of Christ."

11. What do you observe on this passage?

Ambrose testifies:—

(1.) That the confirmation prevailing in his time was the same as that which St. Paul speaks of.

(2.) That it was administered by the chief priests, *i. e.*, the bishops.

(3.) That it comes after baptism.

(4.) That it is intended to confirm persons in their unity with the Church.

12. Who was Jerome?

He was a very learned man, especially in the Scriptures, and is mentioned under the name of Hierome in the 6th Article of the Church.

13. What is his testimony ?

In writing against some of the false teachers of his day he says, "Do you not know that it is still the custom of the Church, that, after persons have been baptized, hands should be laid on them and so the Holy Ghost is called down upon them? Do you inquire where it is written? In the Acts of the Apostles. But if there were no authority of Scripture for it; yet the consent of the whole world on this point is instead of a command.

14. What do you observe on this passage ?

(1.) That Jerome is evidently referring to the passage in Acts viii. 14-17.

(2.) That he declares that the confirmation which prevailed in the Church, is the same as that which was practised by St. Peter and St. John.

(3.) That he shows that it was performed by laying on of hands, and for the purpose of calling down the Holy Ghost.

(4.) That was the practice of the whole Christian world.

15. Who was Chrysostom ?

He was an eminent archbishop, who composed the prayer which we use before the end of the Litany and of Evening Prayer.

15. What does he testify on the subject ?

In commenting on Heb. vi. 1, he says :



“These are all fundamental articles ; that is, that we ought to repent from dead works, to be baptized into the faith of Christ, and to be made worthy of the gifts of the Spirit, who is given by the laying on of hands.”

17. What do you observe on this passage ?

(1.) That Chrysostom testifies that confirmation is a fundamental article, like baptism.

(2.) That in it he considers the gifts of the Holy Spirit to be imparted by the laying on of hands.

#### SECTION V.

1. What is the duty of parents and sponsors when their children or god-children come to years of discretion ?

(1.) To look out for the first opportunity for their confirmation.

(2.) To exhort them earnestly to prepare to be confirmed.

(3.) To endeavour that they shall be properly instructed.

2. When a season of confirmation is published, what is the immediate duty of those who are of age, but not confirmed ?

(1.) To resolve, by God's grace, to take that opportunity of turning their backs openly upon sin, and confessing Christ before men.

(2.) To offer themselves to their pastor to be examined and instructed.

3. What ought they to do, as soon as their pastor has decided that there is no impediment to their confirmation ?

To endeavour to prepare themselves to

receive confirmation aright, by more diligent attention to private prayer and public worship.

4. What ought they to do immediately before the time of confirmation?

(1.) To endeavour to draw off their minds from worldly things, and fix them on the duties of the day.

(2.) To avoid the company and conversation of those who do not desire to serve God.

(3.) To pray to Him for grace to make their profession with singleness of mind and humble dependence on Him.

5. What ought they to do after confirmation?

(1.) To consider carefully what duties they have undertaken, and to resolve by the help of the Holy Spirit, to perform them faithfully.

(2.) Immediately to perform such duties as come directly before them, such as duties in the family.

(3.) To prepare themselves to receive the Lord's Supper as soon as possible, and resolve never to neglect it.

(4.) To study the Scriptures and other godly books, that they may be well acquainted with that faith and duty which they have promised to keep.

(5.) To avoid all temptations to schism and false doctrines, as well as to sins of the flesh and to covetousness.

(6.) To attend the worship of the Church whenever they are able.

## PRAYER AFTER CONFIRMATION.

*To be used until your first Communion.*

O merciful Lord, I bless and praise thee, who hast permitted me, an unworthy sinner, to renew and take upon myself, in thy presence and in the presence of thy people, the vow and promise made for me at my baptism, and to be admitted to the full communion of thy Church ; and to receive from the hands of thy minister, the bishop, the pledge of thy fatherly care, and the confirmation of thy Holy Spirit. Forgive the wanderings of my thoughts, and the coldness of my prayers. And now, O Lord, that I have thus given myself to be fully thy servant, grant that I may continue thine for ever. Renew me daily with thy Holy Spirit, and daily increase in me the gifts of thy grace ; the spirit of wisdom and understanding, the spirit of knowledge and true godliness, the spirit of strength and fortitude, of holy resolution, of meekness, gentleness, and truth. Dispose and enable me, by thy grace, to prepare myself to partake of the Holy Communion of the Body and Blood of our Lord Jesus Christ, that my soul may be continually strengthened and refreshed thereby, and that I may be more and more united to him ; through the same, my Lord and Saviour, who, with thee and the Holy Ghost, liveth and reigneth now and evermore. Amen.

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Rowell & Hutchison, King Street East, Toronto.

