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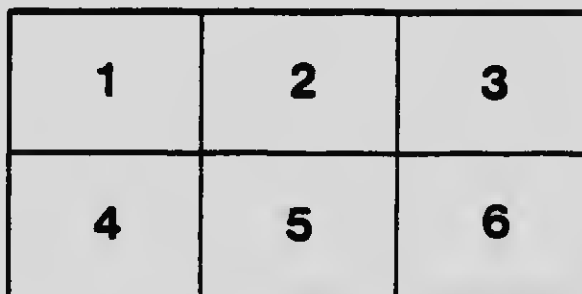
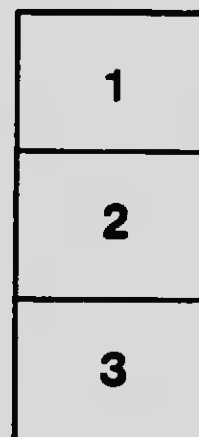
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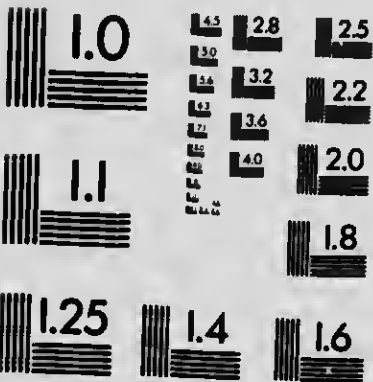
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PREFACE.

These "Outlines of Instruction," for children and other persons about to be presented to the Bishop for Confirmation, embody the result of over twenty years' experience in preparing Candidates for this Apostolic Ordinance. They make no claim to originality, though they are the result of careful study. By the intimate connection of each class-subject with the previous and following subjects, the interest awakened at the Introductory and 1st Classes, has, as a rule, never flagged; nor have those, who have once begun the preparation, ceased to be regular attendants.

This Course is based upon the Church Catechism, and supposes an intimate knowledge with the simple text of the Catechism, as required of those who are to be presented for this Holy Rite. Up to the present, each class-outline has been type-written, or printed, as a leaflet, and distributed to the candidates, *after* each instruction, as a help to review at home. It is now offered to the Clergy in booklet form, in order that the candidates may both use the Outlines during preparation, and preserve them for after use as a reminder of the truths then learned.

With the prayerful hope that they may aid the Clergy in their blessed work of instructing, and also be helpful to the Baptized in acquiring a knowledge of the Faith, these Outlines are humbly offered to Holy Church.

J. R. DEWOLFE COWIE.

*The Rectory, Hampton, N. B.,
All Saints' Day, 1905.*

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CONFIRMATION CLASS, No. I.

Subject:—The Religious Life, God's Part.

I.—What has always been the true Christian Idea of the Religious Life?

A RELATIONSHIP TO GOD.

Destroyed in Adam.

Renewed in God Incarnate.

II.—Who alone can bring about this relationship?

Not we ourselves any more than the Kingdom of rocks and minerals can lift itself up to the Kingdom of plants and animals. We must be born again, or from above, by *God*, into His Kingdom.

III.—When did your New Birth take place?

Not one day when I was stirred to greater endeavor by a sermon, or by some event.

Not when I made up my mind to drop the past and start afresh.

Not when I am Confirmed.

But when I was *Baptized*.

IV.—What is the nature and what are the privileges of this Relationship?

A. The certainty of it—A member of Christ.

B. The nearness of it—The Child of God.

C. The result of it—An inheritor of the Kingdom of Heaven.

V.—Explain these:

A.—A member of Christ:

1. Of whom are you a member by your natural birth? The first Adam.

2. What does such membership imply? Death. Rom. v. 12.

3. Why must it imply this death? By law of heredity. Imperfect man.

4. What constitutes a perfect man? Body, soul and spirit. 1 Thes. v. 23.

5. From whom alone may we receive a nature with a living spirit?

6. What is He called by St. Paul in the Epis. to Corinthians? 1 Cor. xv. 45 and 47.

7. How does He give us this new life? Gal. iii. 27.

8. What, then, does membership of Christ imply? *cf.* The human body and its members; also the vine and branches.

B.—The Child of God:

1. Whose Son is Christ, of whom we are made members?

2. How are we made children of a Father not ours naturally? By adoption.

3. How are we then God's children?

4. When were we made children of God by adoption? In Baptism.

5. What are the privileges of an adopted child? All the privileges of a child of the family.

C.—Inheritors of the Kingdom of Heaven:

1. How many conditions are there of the Kingdom of Heaven? Three.

2. What are they? Militant, Expectant, Triumphant.

3. In which of these are we made Inheritors at Baptism? Militant.

4. Which at death?

5. When do we inherit the third? After our resurrection in our glorified body.

VI.—Gratitude for privileges.

1. What is our present inheritance declared to be in the Catechism? A state of salvation.

2. What do we mean by a state of salvation? A condition of safety.

3. How does the office for Baptism illustrate this state of safety? By comparing the World and the Church with the Flood and the Ark.

4. What should be our attitude toward God for these privileges? Thankfulness.

VII.—Continued safety.

1. That I may continue in the same unto my life's end, what must I seek? Grace.

2. How may grace be had? By use of the means with prayer.

3. If we so seek grace, what will be the consequence? We shall continue in the state of salvation.

PRAYER TO BE USED DAILY THIS WEEK:

The Collect for Christmas Day.

CONFIRMATION CLASS, No. II.

Subject:—The Religious Life, Our Part.

I.—What did your Godparents promise *first* on your behalf in Baptism?

II.—Of which of the three states of the Kingdom of Heaven were you made an inheritor in Baptism?

III.—What does Militant mean?
cf. Militar Militia.

IV.—What is that which is ever attacking us on all sides? Sin.

V.—What are the three sources of daily attack?

VI.—THE DEVIL AND HIS WORK

A. The Devil—

Once a great Angelic being in Heaven. S. Luke x. 18.

Now the determined enemy of God and Man. 1 S. Peter v. 8.

B. His Works—

Opposition to God's work. 1 Thes. ii. 18.

Hindering the Church. S. Matt. xiii. 19.

Lying about God. Gen. iii. 4.

Anger and lying. S. John viii. 44.

C. His attacks upon humanity are for the purpose—

1. Of blinding souls. 2 Cor. iv. 4.

2. Of making souls weary. 2 Cor. xii. 7. (Messenger of Satan to buffet me).

D. How renounce or resist? 1 S. Peter v. 9.

As soldiers "put on whole armour of God." Eph. vi. 11, 18.

1. Girdle of Truth. Be sincere. Phil. i. 10.

2. Breast-plate of Righteousness. Be conscientious. 1 Tim. i. 19.

3. Sandals of Gospel of Peace. Be available. Rom. xii. 18.

4. Shield of Faith. Know the Faith; and keep to the Faith. S. Jude 3.

5. Helmet of Salvation. Be happy in the assurance of your inheritance of the Kingdom of Heaven. Col. 1, 12, 13.

6. Sword of Spirit. Use the means through which the Holy Spirit aids us. 1 Cor. xii. 13.

7. Prayer and Watching. Persevere in: Self-knowledge, Penitence, Thanksgiving and Prayer, Study and Contemplation.

VII.—THE WORLD WITH ITS POMPS AND VANITIES.

A. What is meant by the world which we renounce or resist? The accumulation of the habits and customs of those who wholly forget God and the future.

1. What Kingdom is opposed to

such a kingdom? The Kingdom of Heaven (or Church) Militant.

2. Which Kingdom did our natural birth bring us to? The Kingdom of this world.
 3. Which did our Baptism or second birth admit us to?
 4. Did our Baptism then take us away from association with the world? S. John xvii. 14, 15, 16.
 5. Are we, as members of the Church, to avoid all work and pleasures?
- B. What are we then to resist? The pomps and vanities of the World.
1. What are pomps? Outward attractions; shows; persons and books having *no good purpose*.
 2. What are vanities? Empty occupations and customs with *no good end*.
 3. Name some good purpose To elevate the taste and tone of humanity's character, and to develop man in body, soul and spirit.
 4. What is man's true destiny? To become like the Son of God, and to dwell in the presence of the Holy Trinity in unlimited and everlasting happiness.
- C. What is it, then, to renounce the pomps and vanities of the world? Not to follow, nor be led, nor influenced by attractions, shows, books, persons, occupations or

customs with *low purposes*, and *mere earthly aims*.

VIII.—THE FLESH WITH ITS SINFUL LUSTS.

- A. What do we mean by the flesh? Our bodily nature.
1. Are we to treat the body as worthless, and vile? The faith in the Resurrection forbids this.
 2. What facts assure us that man's body should not be despised? Our Lord took human nature; and the Christian's body is a temple of the Holy Ghost.
- B. What, then, are we to renounce and resist? The *sinful* lusts of the flesh.
1. What are lusts? Appetites and desires.
 2. When are these sinful?
 - When they do not rightly appertain to our vocation in life.
 - When they run to excess.
 - When they injure our health.
 - When they interfere with the performance of our duty.
 - When they lead us to do only what is self-pleasing and self-willed.
- C. What is it, then, to renounce and resist these?
1. To strive after purity, refinement and unselfishness.
 2. Never to over-indulge self in anything.
 3. Always to thank God for all His Gifts.

PRAYER TO BE USED DAILY THIS WEEK:

The Collect for XVIII Sunday after Trinity.

CONFIRMATION CLASS, No. III.

Subject : Helps to the Religious Life.

RELIGIOUS KNOWLEDGE — Part I.

1. What did your Godfathers and Godmothers promise for you, *Secondly*, at your baptism? See Catechism.
2. Under what name do you sum up "All the Articles of the Christian Faith"?
3. How many forms of the Creed are met with in the Prayer Book?
4. What is the special object and history of each?
5. Why should we all know, understand and love these Creeds? Because they contain all necessary truth as revealed in the Scriptures.
6. Rehearse the Articles of the Christian Faith?
 - I. I believe—Faith.
 - II. In God the Father, The Son, The Holy Ghost—One in Three and Three in One—The Holy Trinity.
 - (a) Almighty, Maker of Heaven and Earth—Creation.
 - (b) Jesus Christ, His only Son, Conceived, Born—Incarnation.
 - (c) Suffered, was Crucified—Atonement.
 - (d) Dead and Buried, Descended, —Intermediate State.
 - (e) The Third day He Rose Again—Resurrection.
 - (f) He Ascended into Heaven—Ascension.
 - (g) And Sitteth at the Right Hand of God—Sovereignty.
 - (h) From thence He shall come to Judge—Judgment.
 - III. Application to Man of the blessings of the Gospel through—
 - (i) The Holy Catholic Church and The Communion of Saints—Because of the Incarnation and the consequent New Creation.
 - IV. The Blessings of the Gospel are
 - (j) The Forgiveness of Sins—Because of The Atonement.
 - (k) The Resurrection of the Body —Because of The Resurrection.
 - (l) The Life Everlasting—Because of The Ascension and Sovereignty.

PRAYER TO BE SAID DAILY THIS WEEK:

The Collect for the II Sunday in Advent.

CONFIRMATION CLASS, No. IV.

Subject:—Helps to the Religious Life.

RELIGIOUS KNOWLEDGE — Part 2.

1. What do you mean when you say "I Believe?" I know upon reliable testimony.
2. Is understanding necessary to belief. I believe in electricity but I do not understand it.
3. What are the three degrees of Faith or Belief in God (1) Belief concerning God—Faith with the Mind. (2) Belief as to what God says—Faith with the Will. (3) Belief as Personal Confidence in God—Faith with the Heart.
4. Upon whose *testimony* is all our Faith founded? Our Lord Jesus Christ's, the Incarnate Son of God.
5. What has He instituted to be the Guardian of this Testimony? The Church.
6. How has the Church preserved this Testimony? In Her Holy Scriptures and Her Liturgies.
7. What is the First Truth to be believed concerning God? Three Persons in one Godhead.
8. What is the Truth to be believed concerning the origin of all but God? He created all things.
9. What do the Scriptures and Science teach us as to the periods of Creation? The Day of the Lord is as a thousand years.
10. What are we to believe concerning our Lord's Nature? Two—Divine and Human.
11. Since when has He possessed *Two Natures*? Since His Incarnation, 1900 years ago.
12. What are we taught was necessary before man could benefit by the Incarnation? The Atonement, by the Self-Sacrifice of the Incarnate God.
13. What is our Lord's testimony concerning the condition of departed Souls? In Hades, which consists of Paradise and a nameless part.
14. What is the truth concerning our Lord's Resurrection? That the same Jesus, who was Crucified until He was dead, came back to this life again in His own Body.
15. How long did He remain on earth and what for? Forty days—To instruct His Apostles concerning the Church.

16. Whither did He then go? Who saw Him go? He ascended to the Presence of the Godhead. The Apostles witnessed the Ascension.
17. Which Person of the Godhead then came to continue our Lord's work? God The Holy Ghost.
18. In and through what organism does He dwell and work? The Church.
19. What is the Church as compared with the Universe? The New Creation.
20. What is this organism called in Scripture? "My Church"—"The Body of Christ"—"The Bride, the Lamb's Wife"—"The Pillar and Ground of the Truth"—"The Kingdom of Heaven."
21. What is She called in the Creeds? One Holy, Catholic, and Apostolic Church.
22. What are the Members of the Church called in St. Paul's Epistles? "The Saints," even when rebuked for their faults.
23. What is their relationship to God, and the Angels, and to each other called? The Communion of the Saints.
24. What is this Communion the result of? The Incarnation extended to us through the Church.
25. What blessing comes to us through the Church from the Atonement? The Forgiveness of Sins.
26. What are the two sure and certain hopes of forgiven Saints? The Resurrection of the Body, and The Life Everlasting.

PRAYER TO BE SAID DAILY THIS WEEK.

The Collect for the Epiphany.

CONFIRMATION CLASS, No. V.

Subject—Helps to the Religious Life.

THE CHURCH.

- 1.—What is the name given in the Creeds to the Kingdom of Heaven, of which you were made an inheritor in Baptism?
One, Holy, Catholic, and Apostolic Church.
- 2.—How many "Articles of the Christian Faith" did your Sponsors promise you should believe?
They promised and vowed that I should believe "all the Articles of the Christian Faith."
- 3.—Is any one "Article of the Christian Faith" more important than another?
Not so that any one Article may be neglected because the others are believed and observed, and in this sense, the Article "I believe in the Holy Catholic Church" is just as important as the Article "I believe in JESUS CHRIST, Who was conceived by the HOLY GHOST, Born of the Virgin Mary."
- 4.—What were the *four* distinguishing marks of the Church on the Day of Pentecost? Acts ii, 41, 42.
 1. Apostolic Doctrine.
 2. Apostolic Ministry.
 3. Apostolic Sacraments.
 4. Apostolic Worship.
- 5.—What should be the distinguishing marks now in this twentieth century?
The same, for the Faith was "once delivered unto the Saints." St. Jude 3.
- 6.—Wherein does the Church adhere to these four principles of Christianity?
To the first, in her Apostolic and Historic Creeds.
To the second, in her Ministry of Apostolic Succession.
To the third, in her two Greater Sacraments and other ordinances of a Sacramental character.
To the fourth in her Liturgical mode of Worship.
- 7.—What is the Constitutional and Corporate name of the Church in which you live?
"The Church of England in Canada."
- 8.—When did this Church begin her work in this land?
A. D. 1578 first Service of the Church in North America.

From A. D. 1670 Hudson's Bay Factors held Church Services for Employees.

From A. D. 1700 Rev. Mr. Jackson in Newfoundland.

From A. D. 1727-1760 Rev. Richard Watts, Rev. Mr. Tutty, Rev. Mr. Moreau, and Rev. T. Wood—early workers in Nova Scotia.

From A. D. 1759-1761 Rev. Michael Houdin and Rev. John Ogilvie—early workers in the present Province of Quebec.

From A. D. 1768-1781 Rev. John Eagleson in Westmorland and Albert Counties, New Brunswick.

From A. D. 1784 Rev. John Stewart—early worker in present Ontario.

From A. D. 1787 Rt. Rev. Charles Inglis—Bishop of Nova Scotia and First Colonial Bishop.

9.—When were the several Dioceses consolidated into the Church of England in Canada?

The Ecclesiastical Province of Canada, 1861; The Ecclesiastical Province of Rupert's Land, 1875; The General Synod of "The Church of England in Canada," 1893, with Archbishop Machray as the first Primate.

10.—Did the Church, thus begun, *originate* here in Canada?

11.—Where, then, did it originate?

12.—How long has the Church of England been known by that Name? Since the time of Theodore, Arch-

bishop of Canterbury, A. D. 668-690.

13.—Does this mean that the Church of England *originated* then?

No! But at that time a union of the Ancient British Church and the Saxon Missions was brought about.

14.—What is the History of each of these?

The British Church founded in the first century by disciples of St. Paul and St. John.

The Saxon Church in the South resulted from the efforts of Missionaries from Gaul, now France.

15.—What *great* branches of the Catholic Church are now in existence?

1. The Greek.
2. The Roman.
3. The Anglican.

16.—In what countries do they each rightly claim jurisdiction?

1. In Russia, Greece and Turkish Dominions.
2. Among the Latin races, Italy, France, Spain, etc.
3. Throughout the British Empire and other English speaking countries.

17.—Are these three great branches in communion with each other, so that the members of the one may be members of the other?

18.—Why are they not?

Because the Greek, or Eastern, and the Roman, or Western, became

estranged through Roman arrogance.

Because the Roman and Anglican differed on account of Roman additions to the Faith, and Roman claims to supremacy.

19.—At what periods did the Church of England assert her independence as a National Church?

Repeatedly from the first, but more resolutely than usual in the reigns of Henry VIII, Edward VI, and Elizabeth.

20.—When did the Church of England finally forbid all appeals to the Bishop of Rome?

In the reign of Elizabeth, 300 years ago.

21.—What was the result?

The Church of Rome withdrew her alliance from the Church of England, but, though a very few of the Clergy and Laity of the Church of England deserted their Spiritual Mother and gave their allegiance to the Bishop of Rome, the great mass of the Clergy and people remained loyal to the National Church.

22.—Illustrate the attitude of the Church of Rome toward the Church of England.

A well known family inherited an estate from the founders of the family, and has enjoyed the privilege of the inheritance through many generations—a possession of

fifteen hundred years. From a very early date this family had lived on most friendly terms with a foreign branch of the family. But from time to time the foreign family had presumed upon this friendliness and had interpreted it to mean the granting of the right to interfere with private affairs; to dictate rules for the management of the estate; even to assume the management. But against this the real inheritors constantly protested, and, frequently, the relations were strained. Finally this attempt to manage went so far that the friendly relations were broken because of the defence of rights on the part of the rightful owners, and the unlawful claimants not only severed themselves, but also withdrew a few of the sons of the family of owners; and have ever since maligned the rightful inheritors. This is the position which the Church of Rome has assumed toward the Anglo-Catholic Church since Queen Elizabeth's reign.

23.—Have all English speaking Christians remained loyal to the Anglican Church?

No! Through misunderstandings, through misguided zeal, and through lack of sufficient knowledge, small parties have from time to time withdrawn from her, and have formed what they call "Protestant" organizations.

24.—Have these bodies remained in unity among themselves and with each other?

No! They have divided and subdivided until they have become over fifty distinct religious bodies.

25.—May we hope that all Christians will one day be reunited in the

One, Holy, Catholic and Apostolic Church?

We may not only hope for this, but we may be assured of the fulfilment of the hope, for our Lord has prayed for this unity.—St. John xvii, 20, 21—and His prayer must be answered.

PRAYER TO BE SAID DAILY THIS WEEK:

Collect for St. Simon and St. Jude's Day.

CONFIRMATION CLASS, No. VI.

Subject:—Helps to the Religious Life.

THE MEANS OF GRACE.

1. What are you to seek in order that you may steadfastly continue to Resist sin, Believe the Faith, and Obey God's Holy Will and Commandments unto your life's end? I pray unto God to give me His *Grace*.
- If. What is Grace? Grace is not merely the kindly feeling of God towards us; it is a real active force; "the power that worketh in us;" the very life of God in the soul, purifying, quickening and preparing it for eternal bliss.
- III. By what means may we obtain Grace?
 1. By the Sacraments,
 2. By a Devotional or Religious Life.
 3. By a Life of Positive Morality.
- IV. How may we insure the profitable effect of Grace in our souls?
 1. By offering our minds to know and realize the effect of Sin, especially of our besetting sins, upon our characters.
 2. By offering our hearts to lovingly accept the Faith which was delivered to the Church by our Lord and His Apostles.
3. By submitting our wills to God's will in the cultivation of a humble opinion of ourselves and a kindly attitude towards our fellow humanity.
- V. What is a Sacrament? "The Outward and Visible Sign of an Inward and Spiritual Grace given unto us."
- VI. What are the two Great Sacraments of the Gospel? Holy Baptism and Holy Communion.
- VII. What other Ordinances of the Gospel partake of the nature of these and are called Sacramental Rites? Confirmation, Holy Orders, Penitence, Holy Matrimony, Visitation of the Sick.
- VIII. What is the Outward and Visible Sign and what the Inward and Spiritual Grace of each of these Sacraments and Sacramental Rites? (*See the various offices in the Prayer Book*)—
 1. Holy Baptism—Water—Death unto Sin and New Birth unto Righteousness.
 2. Holy Communion—Bread and

Wine—The Body and Blood of Christ.

3. Confirmation—Laying on of Hands—The Sevenfold Gifts of the Holy Ghost.
4. Holy Orders—Laying on of Hands—Power and Authority to minister the Word and Sacraments.
5. Penitence—A prescribed discipline—Restoration to Religious privileges.
6. Holy Matrimony—The mutual pledge, the ring given and received, the joining hands, sealed by the Benediction—The Mystical and indissoluble union of husband and wife.
7. Visitation of the Sick—The Prayers of Faith and Commendation—The relief of the Body and the health of the Soul.

IX. How may we obtain Grace in a Devotional Life?

1. By reverent and prepared use of the Sacraments.
2. By Prayer—Private, Family

and Public — Having fixed times, place and form for each.

3. By reading devotionally God's Word and such other books as deal with the Soul's and Spirit's matters.
4. By keeping Conscience always pure; and by endeavoring to follow the Mind and Will of God.

X. How may we seek and obtain Grace in a life of Positive Morality?

1. By working for God in the extension of His Church.
2. By working for Man spiritually, in ministering to his Soul.
3. By working for Man temporarily, in ministering to his body.
4. By devoting to God and Man, systematically, a portion of our means.

XI. What alone can hinder the profitable working of Grace in the Soul? A *Wilful* and *Habitual* course of Sin.

PRAYER TO BE SAID DAILY THIS WEEK:

The Collect for All Saints Day.

CONFIRMATION CLASS, No. VII.

Subject: The Meaning, Authority, and Benefits of Confirmation.

1. What place does Confirmation hold among the Means of Grace? It is one of the Sacramental Ordinances of the Gospel.
2. What is it called in the Epistle to the Hebrews. Heb. vi: 1, 2. Along with five other most important elements of Christianity it is called a "Principle of the Doctrine of Christ," and a part of the "Foundation" of the Faith.
3. What are some of the names under which it is mentioned in Holy Scripture? The Laying on of Hands; The Seal of the Spirit, The Unction of the Holy One; The Earnest of the Spirit; That which stablisheth us in Christ.
4. What names are given this Ordinance in the Book of Common Prayer? Confirmation or the Laying on of Hands.
5. What is the meaning of the word Confirmation? To make strong—just as Infirm means to be weak.
6. What is it that is strengthened by Confirmation? That which was imparted to us in our Baptism, viz., the New Life.
7. In what relation does Confirmation stand to Baptism? It is the Completion of Baptism—It perfects that which was then begun.
8. Who is it that imparts this strength in Confirmation? "Strengthen them, we beseech Thee, O Lord, with the Holy Ghost the Comforter." (See Confirmation Service).
9. What administrations of Confirmation are presented to us in the New Testament?
 - I. Our Lord's Confirmation on the banks of Jordan. S. Matt. iii: 16.
 - II. That of the Samaritans, by S. Peter and S. John, Acts viii: 14-17.
 - III. That of the Ephesian believers, by S. Paul. Acts xix: 1-7.
10. By whom alone has Confirmation always been administered? By the Apostles at first, and, after their day, by their Successors in Office—the Bishops.
11. What *sometimes* accompanied the ordinary gifts of Confirmation in the Apostles' day? Extraordinary gifts, such as the power to work miracles and to speak in foreign languages.
12. What ordinary gifts have *always* accompanied the Rite? Such as will enable us to conquer sin, to keep our Baptismal vows, and steadily to advance in the Spiritual Life.
13. Which are the more important, the Ordinary or the Extraordinary gifts? The Ordinary, for they help in the Soul's development and in the formation of character, and prepare us for life in the Church

- Triumphant in Heaven; while the Extraordinary gifts merely have to do with the extension of the Church Militant.
14. What case shows plainly that the extraordinary gifts are of no benefit to the possessor's soul? The case of Judas Iscariot, who, though endowed with miraculous gifts, betrayed our Lord through covetousness, and died impenitent and by self-murder.
15. What are the gifts of the Holy Spirit in Confirmation? The Bishop's prayer, just before the Laying on of Hands, speaks of them as *manifold*, and then mentions them in order as *Seven*—viz., The Spirit of Wisdom, Understanding, Counsel, Ghostly Strength, Knowledge, True Godliness, Holy Fear.
16. Are these mentioned in Scripture? Yes. Isaiah prophesies of our Lord—"The Spirit of the Lord shall rest upon Him"—and then mentions these same seven gifts which were imparted to His Human Nature when the Spirit of God descended upon Him and abode with Him.
17. Are the gifts bestowed upon us the same as these bestowed upon our Lord? The same exactly in kind, but not the same in degree, for "The Spirit was given *without measure* unto Him," while we are to "daily increase in His Holy Spirit more and more until we come to His Everlasting Kingdom.
18. What effect will these gifts have upon the character of our Soul?
- I. Wisdom will incline it ever to *seek the Highest Good as the very principle upon which its existence is based.*
- II. Understanding will enable it to *comprehend that Highest Good, to realize God.*
- III. Counsel will develop in the Soul the *Power of Decision* based upon the Will of the Highest Good.
- IV. Ghostly Strength will increase in the Soul *Determination and Endurance* in following after the Highest Good.
- V. Knowledge will inform the Soul's intellect and *interpret for it the mysteries* which surround the Highest Good, gradually reducing them to certainties.
- VI. True Godliness will make the Soul's *service* of the Highest Good to be full and complete.
- VII. Holy Fear will inspire the Soul with Awe and Reverence.
19. What fruits will these gifts produce in our lives? The twelve fruits of the Spirit—Love, Joy, Peace, Long-Suffering, Gentleness, Goodness, Faith, Meekness, Patience, Modesty, Temperance, and Chastity.
20. What three habits of the Soul will ensure our Spiritual development, and consequent happiness here and throughout eternity? Repentance from sin; Faith towards God; and Love towards man.

PRAYER TO BE SAID DAILY THIS WEEK:

The Collect for S. Barnabas' Day.

CONFIRMATION CLASS, No. VIII.

Subject: The Confirmation Service.

THE ORDER OF CONFIRMATION,
*or Laying on of Hands upon those
 that are baptized and Come to Years
 of Discretion.*

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

The expression, "In order," should remind us of S. Paul's instruction, "Let everything be done decently and in order." Therefore each candidate should approach this Holy Rite with a penitent heart; a faith, confident that "ye shall receive the gift of the Holy Ghost;" a fixed resolution to keep God's commandments, and to do His will.

It is a well established custom, that where convenient, the girls should be dressed in white, and with modest simplicity. As a covering for the head, required of all females, a simple veil, of thin material, covering the forehead and falling back over the head and shoulders has been found to be most suited.

Be early at the Church. Be thankful. Be prayerful.

THE PREFACE.

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 Catechism 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 endeavor themselves faithfully to observe such things, as they, by their own confession, have assented unto.

The word "confirm," here, has no connection with the "Confirmation" which the Bishop is to administer to you, but means that you affirm in public, before the Church, that which you have assented to constantly in your catechisings, viz., that you consciously accept all the privileges and responsibilities of your Baptism.

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

And every one shall audibly answer,
 * I do.

Here again the word "confirming" has the modern meaning of our word *affirming* or *assenting* to. We do not come to this Apostolic Rite to confirm, but to be *confirmed* or strengthened by the Holy Ghost.

Most wisely does the Church require of us to *renew* our Baptismal vows at the administration of this Holy Ordinance, because Confirmation is the completion of Baptism. Therefore say this "I do" with all your heart, and with the privileges and responsibilities of Baptism in your mind.

It will always be found a helpful act of devotion to remind ourselves of our Baptismal privileges, and to renew these vows, on each anniversary of our Confirmation, just as the clergy find it helpful to remind themselves of their Ordination vows, on each anniversary of their ordination.

It must be carefully remembered by all who are Baptized, that the *responsibility* of Baptism will rest upon them whether they come to Confirmation or not, though, if they neglect to receive the gifts of the Holy Spirit, they may lose the *privileges* of their Baptism.

The Bishop. Our help is in the name of the Lord;

Answer. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord;

Answer. Henceforth, world without end.

Bishop. Lord, hear our prayers.

Answer. And let our cry come unto Thee.

The Bishop. Let us pray,

Almighty and everliving 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.*

The earlier Confirmation service of the English Church began with these verses and responses.

You have so far been looking back over your young life with its privileges and responsibilities bestowed and incurred in your New Birth. Now look forward to a happy, conscious enjoyment of those privileges, and to the possession of a Divine Strength to enable you to cheerfully and successfully carry those responsibilities.

This prayer has been offered to God, at the Administration of Confirmation in the Church of England, for about one thousand years, and the main petition in it for twelve hundred years. In other Service Books, it can be traced back to almost Apostolic days. As it is being offered by the Bishop, think how many millions of Christian men and women and children it has been used over. The Apostles first "prayed," and then "Laid their hands upon" the Baptized. This, quite probably, was, in substance, the very prayer they used.

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

After the Bishop has finished the prayer for the "Seven-fold gifts," try to think of our Lord's Confirmation after His Baptism, when the Heavens were opened and the Holy Spirit descended like a dove and abode upon Him. Think of Him breathing upon His Apostles and saying, "Receive ye the Holy Ghost." Think of the Apostles going about from place to place Laying their Hands upon the baptized everywhere, and the Holy Ghost immediate-

ly taking up His abode in them. God never changes. He knows that the indwelling Presence of God the Holy Ghost is needed as much in the twentieth century as in the first, and He uses the same means in bestowing this unspeakable gift now, that He used then. When your turn comes, kneel before the Bishop with upright body, bent head, and your hands together in front of you. You are about to "Receive the Holy Ghost." Open your heart wide and God will fill it.

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

• Before you rise from your knees, after the Bishop has Confirmed you, say:

THANKS BE TO GOD FOR HIS UNSPEAKABLE GIFT.

Then return to your place and remain kneeling until all are Confirmed. Simply try to be thankful.

The Bishop's address, or, sometimes, second address, is frequently given to the candidates at this place in the service.

Then shall the Bishop say,

The Lord be with you.

Answer. 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 ever-living God, who makest 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.*

And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

• This blessing is not meant for the congregation, but for those only who have just been Confirmed.

Receive this Benediction of the Holy Trinity and say quietly,

PRAISE THE LORD, O MY SOUL:
AND ALL THAT IS WITHIN ME,
BLESS HIS HOLY NAME.

PRAYER TO BE SAID DAILY THIS WEEK:

The Collect for the VII Sunday after Trinity.

CONFIRMATION CLASS, No. IX.

For the Week following Confirmation.

Subject — "The Holy Eucharist; Its Meaning and Use."

- I.—What great Rite of the Church of the Jewish Dispensation has the Holy Eucharist supplanted on the Authority of our Blessed Lord?
THE PASSOVER.
- II.—What question were those to ask, who were about to observe the Passover for the first time?
"What mean ye by this Service?"
- III.—What question should we ask, in preparation for our communions?
What mean ye by this Service of the Holy Eucharist,
1. Doctrinally?
 2. Religiously?
 3. Ceremonially?
 4. Morally?
- IV.—What do we mean by this Service Doctrinally?
That it is the nearest approach to God which can be made by man while on Earth, for in this Sacrament there is present the whole Being of our Blessed Lord, Divine and Human, in the glorified condition of His Risen Life.
- Read S. John vi, 51-58; St. Luke xxii, 19, 20; I Cor. xi, 23-26; x, 16.
- V.—What do we mean by this Service Religiously?
- That there are two distinct religious acts in the observance of this Sacrament.
- 1st. The act of offering to God the Father, by means of this Sacrament, the Memorial of the All-sufficient Sacrifice of our Lord.
 - 2nd. The partaking of the Body and Blood of Christ in this Sacrament.
- VI.—What rule should be followed as to the frequency of observing these acts?
- A.—The Church commands all who are confirmed to communicate not less than three times in the year, of which Easter is to be one.
 - B.—But she knows that no sincere soul will be content with such an observance of our Lord's dying command. She therefore orders a celebration for every Sunday, and other Festivals, so that there may be frequent opportunity.

C.—The *newly* confirmed should therefore make a rule—

(1) To communicate on a fixed Sunday, or Holy Day, in each month;

(2.) And they will find it helpful to be present to offer the Memorial on additional Sundays as frequently as possible.

D.—The early Celebrations will always be found to be the most helpful for making our Communion.

VII —What do we mean by this Service Ceremonially?

We mean to honor and reverence the Presence of our Lord in His Holy Sacrament.

(1) By providing a fitting Sanctuary and duly ordered Altar.

(2) By the use of such fitting Symbols and Symbolic acts as our English Church has always allowed.

(3) By reverent postures, and devout acts.

VIII.—What do we mean by this Service Morally?

We mean to prepare our souls for the reception of so great a blessing by careful *Self-examination* beforehand; I Cor. xi, 27-29; and to show our appreciation of the blessing by hearty *Thanksgiving* afterward.

IX.—By what names are these two acts generally known?

1. Collectedness.
2. Recollection.

X.—How may this habit of Collectedness be attained?

By regular and special *Self-examination*:—

Regular, by a moment's glance at the thoughts, words, and acts of the day, before retirement each night.

Special.— Before each regular Communion.

More Especial.— Before our Christmas, Easter and Whitsuntide Communions, and on the anniversaries of important events in our lives.

XI.—How may this Self-examination be helpfully made?

By the rule of God's Commandments, which set before us our Duty to God, and our Duty to our fellow-men.

XII.—How may we interpret them, and apply this rule to our daily life?

We may interpret them by our Lord's interpretation—The first four, as meaning "Thou shalt love the Lord thy God with all thine heart, thy mind, thy soul, thy strength." The second six, as meaning "Thou shalt love thy neighbor as thyself."

XIII.—What questions will assist us in applying the Rule of God's Commandments to our lives?

(1) 1st. Commandment—

Am I always endeavoring to award to God the first claim upon my *Affections*?

2nd Commandment—

Am I devoting to God my *Body*
as consecrated for His Service?

3rd Commandment—

Do I always honor God with my
Tongue?

4th Commandment—

Do I devote to God a generous
portion of my *Time*, out of my
hours for rest and recreation?

(2) 5th Commandment—

Am I *Courteous* to my fellow-
men of every class?

6th Commandment—

Am I by *Patience* endeavoring to
control all my movements to
Anger or Irritability?

7th Commandment—

Am I careful to maintain a *Self-*
control in the matter of my *in-*
dulgences? And do I always
surround myself and the oppo-
site sex with every possible
safe-guard of *Purity*?

8th Commandment—

Am I strictly *Honest* in every
trust, and perfectly *Fair* in all
my dealings with others?

9th Commandment—

Am I sincerely *True* in every
word and action, and in my
judgment of others?

10th Commandment—

Do I try to be happily *Contented*

with what God sees best to
grant me?

XIV.—What is Recollection?

It is the habit of thankfully and
joyously calling to mind the
blessings attached to our sev-
eral religious privileges, so that
the good seed sown may not
be stolen out of our hearts.

XV.—How may this habit of Recollec-
tion be cultivated?

By quietly and thankfully con-
templating each spiritual bless-
ing for a short space after its
reception.

1. Make an act of Thanksgiving
after your Communion.
2. Remain quietly on your knees
for a few moments after every
act of worship.
3. Observe silence when entering or
leaving Church.
4. Cultivate the habit of Reverent
thoughts, Reverent words, Re-
verent acts by real, earnest
effort.

XVI.—A daily Prayer to be used by one
who has been confirmed.

Collect XIXth Sunday after Trinity.

"O God, forasmuch as without Thee
I am not able to please Thee; Mercifully
grant that Thy Holy Spirit may in
all things direct and rule my heart;
through Jesus Christ our Lord. Amen."

