

Poetry.

My Prayer Book.

CONFIRMATION.

"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 baptism, ratifying and confirming the same?"—*Order of Confirmation.*

Lord of the blissful worlds above,
Incarnate Light, celestial Love!
Send from Thy prayer-moved mercy-seat
The grace of grace, Thy Paraclete.—
A touching sight for solemn tears,
Like prophecies of future years,
Under the aisles of hoary fane
Is now enacted:—faith, and prayer,
O'er each young conscience come and reign,
And, with The Spirit, bless them there.

Round the rail'd altar humbly kneeling,
On each bow'd form, o'erfraught with feeling,
Anointed hands will soon be laid;
And righteous prayers be duly pray'd;
Nor, doubt we that a gift divine
Shall with the mitred priest's combine.
An ancient rite, replete with glory,
By meek apostles used and loved,
Church of the Lord! is now before thee,
By martyrs blest, and saints approved.

But oh, ere yet the sealing grace
God's death-pang won to bless our race,
In answer to this prayer descend,—
"Arise, O Lord! this child defend,
Daily increase that store divine
Of love and light which make him Thine,"—
Member of Christ! thou child of God!
Thy central heart examine now;
The narrow way if thou hast trod
Enquire, and ratify thy vow.

To you baptismal life was given
By virtue of its Source in heaven;
And vow'd ye were, for Christ and Cross
To count the world as painted dross:
The burden now 'tis yours to bear!
And can ye unto Christ declare
That awful vow your spirits bore,
When ye, as helpless babes were brought,
Baptized, and made for evermore
God's own to be, in will and thought?

Thou, of thy feeble self afraid!
Trembling with truth, a pensive maid,
Through thy fringed lid the tearful gaze
The secret of thy soul betrays;
And through that veil of virgin white
Soft tremors reach thy mother's sight.
Pale candidate! though pure and young,
Thy heart is trepid unto tears,
And with a saintly horror wrung,
Lest sin betray thine unborn years.

"Your promise, can ye here renew?"
That deep reply, "Oh Lord, we do!"
Oh, is it not an awful word
By God and list'ning angels heard?
Heaven echoes back the binding vow,
And fiends abash'd, before it how,
And writhe in darkness, thus to see
A virgin heart which grace inspires,
So consecrate to Deity
Its faith, its feeling, and its fires.

Yet, at the altar kneel in prayer;
Tremble, but hope, for Christ is there.
He will not fail, this burden'd hour,
To strengthen thee with loving power;
And when confirming hands are spread
In faith upon thine awe-bow'd head,
Thrill'd into speechless thought, whilst thou
Wilt feel eternity draw nigh,
The heart of Him who hears thy vow
In heaven responds to every sigh.

He knows thee, loves thee, reads thy soul,
Can circle thee with blest control;
And, in return for thy vow'd heart,
Himself by gift and grace impart.
But, ah, mistake not; hectic zeal
Is but the flush warm fancies feel:
Of these beware, impassion'd youth!
Nor heed what thrill'd emotions say;
They only love, who live the truth,
And walk in peace the perfect way.

Poetic thrills may soon depart,
And barren oft, some burning heart;
Emotions in themselves are nought,
Except to Christian action brought;
Nor is one glorious promise given
To souls which only sigh for heaven.
High feelings to the sense appear
A creed the world may beauceous call;
But Christ hath made this doctrine clear,—
One daily cross transcends them all!

DIOCESE OF FREDERICTON.

Extracts from a Charge delivered in the Cathedral of Christ Church, Fredericton, to the Clergy of the Diocese, assembled at the second Triennial Visitation of JOHN, BISHOP OF FREDERICTON.

SACRAMENTAL GRACE.

You see my Brethren, that in my argument for the literal, and, as I believe, true sense of the Baptismal Service, I have omitted, designedly omitted, any reference to the testimony of our Divines in general, of the Reformers, and of the Primitive Church. I have indeed long since been convinced that the testimony of the Church Catholic from the Apostles' days to our own, of all the ancient liturgies, of the leading Reformers (especially Cranmer, Ridley, and Jewel,) and of our greatest Divines, is in favour of the literal sense. But I omit any extended reference to it not only because that reference is easily obtained, but because I feel the force of a remark made to me by a venerable Colonial Bishop, that, "amidst all this array of learning, we must not lose sight of the meaning of plain words." Plain honest men in our congregations have no means of judging of the meaning of doctrines but by the Saxon tongue. Latin and Greek they do not understand. Of the writings of the Fathers they must have a very perfect apprehension. Even of the works of the Reformers they probably only

read a quotation in a pamphlet. And the majority of the works of English Divines are as much Latin and Greek to them, as if they were locked up in a dead language. Human life is not sufficient for all studies. There may be some rare instances of genius, who see into these deep questions by a marvellous and searching intuition, without the aid of human learning, but of the great average, it will I fear, be said to the end of time, at all events to the end of our time, that "*fiunt non nascuntur*" Theologi. Now this large class of men will take plain words as they find them; and when they are taught to believe that they do not mean, what, on the face of them they express; if they believe the teacher, they will disbelieve the document.—Let it be observed that I throw no imputation whatever on the honesty of those who take what they call a charitable view of the service, but if they intend to convince the mass of uninstructed men of the truth of the Prayer-book by these means, I think they will find themselves mistaken. The laity will believe that the literal sense is the true sense but the book itself needs to be amended.—And I am strengthened in this supposition by observing, that the wish of most men who deny the doctrine of the literal sense, is to see the Prayer-book altered; and that such was the wish of Baxter and his colleagues, who all took what is called the charitable construction, and that dissenters are unanimous in their belief, that the Church of England teaches the Baptismal Regeneration of all Infants.

But to guard myself against all misapprehension, I will state plainly what we do not hold, as well as what we do. I say we, because I really hope that the moderate statement which I am about to make, will scarcely be denied by any of you.

1. We do not hold, that there is any inherent efficacy in the element of water, or that we owe our salvation to any thing but the merits of Christ from first to last.

2. We do not hold, that Regeneration ensures the salvation of adults, or supersedes the necessity of repentance, faith, and a regenerate life.

3. We do not hold, that the Regeneration of Infants effects an instantaneous and saving change in the understanding, will, and affections.

4. We do not presume to define the exact amount of spiritual power given by God to Infants, nor the operation of the Spirit on the soul, nor the time when Grace becomes efficacious in the life, nor the reasons for which God may withdraw it, nor the causes which may operate to its suspension or extinction. We desire neither to entangle ourselves or others with such definitions of mysterious truths.

5. But we do hold, as the Scripture plainly teaches, that in an important sense, "Baptism saves us," and that there is "one Baptism for the remissions of sins," and that the benefits of Baptism described by St. Peter, "remission of sins and the gift of the Holy Ghost," are granted to all penitent and believing Jews and Gentiles, being baptized, and to all Gentile Infants, "as many as are afar off," rightly baptized.

I conclude, therefore, with the Homily of Salvation, especially referred to in our 11th Article, as containing the true doctrines of Justification, "that we trust in God's mercy, and the sacrifice which Christ offered for us upon the Cross, to obtain God's grace and remission as well of our original sin in Baptism, as of all actual sin committed by us after Baptism, if we truly repent, &c., and that we ought not to live unfruitfully after that we are baptized or justified."

With the 30th Canon of 1603, "that the Infant baptized is, by virtue of Baptism, received into the congregation of Christ's flock, as a perfect member thereof."

With Archbishop Cranmer, Catechism, 1548, that "the treasures and benefits whereof God maketh us partakers, when we are baptized, are these.—The first is, that in Baptism our sins be forgiven us, as St. Peter witnesseth. The second is, that the Holy Ghost is given us." "Again, without the word of God, water is water, and not Baptism. But when the word of the living God is joined unto the water, then it is the bath of Regeneration and Baptism-water, and the living Spring of Eternal Salvation, and a water that washeth our souls by the Holy Ghost, as St. Paul calleth it" p. 296. 300 (*Richmond's edition*).

With Bishop N. Ridley, that "the water of Baptism is changed unto the fountain of Regeneration (yet) the substance remaineth all one as before." (*Ed. Parker Soc. p. 12.*)

With Dr. L. Ridley, that "God useth a means by which he cleanseth men from sin, which is by Baptism in water by the word of God, and so in Baptism our sins are taken away, and we from sins purged, cleansed, and regenerated in a new man." p. 135. Tracts, (*Richmond's edition*).

With Bishop Jewel, Defence of Apology, p. 219, "As for that Mr. Harding here teacheth as an error defended by certain, I know not by whom, that Baptism giveth not full remission of sins, he may commend it home again to Louvaine amongst his fellows, and join it with other of his and their vanities. We confess, and have evermore taught, that in the Sacrament of Baptism, by the death and blood of Christ, is given Remission of all manner of sins; and that not in half, or in part, or by way of imagination, or by fantasy; but full, whole, and perfect of all to-

gether, so that now, as St. Paul saith, there is no damnation unto them that be in Christ Jesus."

With Hooker, Lib. v., Appendix, 702, that "in children, God exacteth but Baptism unto remission of sins." With regard to the passage lately quoted in favour of the denial of Regeneration from Hooker, Lib. v., to read the passage entire, is to confute it.

With Bishop Taylor, Life of Christ, vol. 2, p. 275, "Baptism takes off the evil of original sin; whatsoever is imputed to us by Adam's prevarication, is washed off by the death of the second Adam, into which we are baptized. The next great effect of Baptism which children can have, is the Spirit of Sanctification, and if they can be baptized with water and the Holy Spirit, it will be sacrilege to rob them of so holy treasures." (p. 208.) "That which is certain is, that the Spirit is the principle of a new life, or a new birth, that Baptism is the laver of this new birth."

With Archbishop Usher, Answer to a Jesuit, p. 119, "which" (the Sacraments) "being the proper seals of the promises of the Gospel, must necessarily also have reference to the remission of sins. And so we see that the ancient fathers hold that the commission, John xx. 23, "whose sins ye remit, they are remitted unto them," &c., is executed by the ministers of Christ, as well in the conferring of Baptism, as in reconciling penitents." And in Sermon preached before Commons House of Parliament, p. 663, "We acknowledge Sacraments to be signs; but bare signs we deny them to be; seals they are as well as signs. He that hath in his chamber the picture of the French King, hath but a bare sign. It is otherwise with him who hath the King's Great Seal for the confirmation of the title he hath unto all the lands he doth enjoy." Neither are they (the Sacraments) to be accounted as barely significative, they are truly exhibitivie also of these heavenly things to which they have relation, as being appointed by God to be a means of conveying the same unto us, and putting us in actual possession thereof.

With Pearson and the Bishops at the Savoy, "Baptism is our spiritual Regeneration, and by this is received remission of sins," Acts ii. 3. "It (the Confirmation Service) supposeth that all children were at their Baptism regenerate by water and the Holy Ghost, and had given unto them forgiveness of all their sins, and it is charitably presumed that, notwithstanding the slips and frailties of their youth, they have not totally lost what was in Baptism conferred upon them." (*Cardwell's Conf.*) p. 358.*

With Bishop Davenant, Ep. to Coloss. v. 1, p. 21, "Saints, that is, sanctified by the laver of Baptism. He is in Baptism cleansed from original corruption. Titus iii. Neither does this purification consist alone in the washing away of sins, but in the infusion of spiritual graces." Acts ii. 38.

With Bishop Andrews, "We mean not, I trust, to renounce our Baptism. By it we are that we are. Besides the water, we are then to be born of the Holy Ghost. By Him we are regenerate at the first in our Baptism. By Him, after, confirmed in the imposition of hands. There is in Baptism, besides the hand seen that casts on the water: the virtue of the Holy Ghost is there, working without hands what here was wrought. Heaven's gate doth ever open at Baptism." Sermon. v. and viii. in vol. 3. of Works.

With Bishop Ward, Parr's Life of Usher, p. 441, "If all ablution of sin in Infants is only conditional and expectative; 1. Infants, dying in infancy, have no benefit by Baptism. 2. Non-elect Infants have no benefit at all; so to both these they are made nuda et prorsus inefficacia signa; and 3. What necessity can there be of baptizing infants, if it produce no effect, until they come to years of discretion?"

Lastly, with his Grace, the present Archbishop of Canterbury, in the ninth and last edition of his work on Apostolic Preaching, that, "on the authority of this example (that of St. Paul) and of the undeniable practice of the first ages of christianity, our Church considers Baptism as conveying Regeneration, instructing us to pray, before Baptism, that the Infant may be born again, and made an heir of everlasting salvation, and to return thanks, after Baptism, that it hath pleased God to regenerate this Infant with His Holy Spirit." And (p. 183), "that it is of the positive doctrine of our Church, that such renewal and such extent of power belongs to all who are baptized in the name of Christ."

With such written and pregnant testimonies before me, and with my own thanksgiving to God for the Regeneration of my own baptized children, and the children of all my former Parishioners still sounding in my ears, as a warning against tampering with our professions of faith before God, I earnestly protest against the doctrine avowed in a late decision, that our Church speaks with "the stammering lips" of ambiguous and uncertain formularies. I desire, as I shall give account hereafter, to receive the words of our Liturgy throughout, in their plain, literal, natural sense; and to believe, in its fulness, the great Gospel-truth, that there is "one Baptism for the remission of sins;" and I pray, that in this matter we may all stand fast "in the same mind and in the same judgment."—Amen.

* That Pearson was the principal person who wrote at the Savoy, is proved by Baxter, Life, (p. 374). Dr. Pearson and Dr. Gunning did all their work. Dr. Pearson was their true logician and disputant.

A TRAP TO CATCH A SUNBEAM.

It was a cold, sharp, biting wind, which blew into the cold and miserable room inhabited by old David Coombe the cobbler, and sharp and biting he found it, as he now and then, in the pauses of his work, stopped to chafe his hands and warm them by the few embers, which were in the little grate.

Cold and cheerless enough it was to be sure, indoors and out; the people in the streets were hurrying along bowing their heads, as if to induce the wind to attack the crowns of their hats and bonnets, instead of their poor blue noses. Men in rough coats had their hands snugly lodged in their pockets, otly drawing them out, when at the corner of the street, the wind seemed to be disposed to blow off their hats, and they were obliged to make an effort to save them and a remark at the same time, not altogether complimentary to the said wind, and poor women were shivering along, wanting infinitely more than two hands to keep on the shawl, bonnet and boa, and keep down the petticoats, so impeding their progress.

And on each side of the street shoeless beggars are half running, half walking after the passengers, beseeching charity,—"I'm so very cold and hungry," the wretched, whining voice sounding more dismal still, as it mingles with the whistling of the wind.—And seated on the pavement is some horrid object with a board on his chest, and "Starving," in great letters, exhibited on it,—but it is useless to day,—it is much too cold to stop and get out the purse, too cold to remove the hands from the comfortable muff or the warm pockets; so towards the middle of the day the starving man is tired out, and goes home to dinner.

But poor old David Coombe has no dinner to go home to, nor no home but the little dark room in which he works; he has never told the pitying public he is starving, because, as he says, "Why, I ain't a-starving while I can have some bread and some cheese, and now's and then's some outsides of bacon, but still I think it's a hard case, as continually a-working don't bring nothing; and this here dismal hole as I live in,—why it ain't living 'pon my soul it ain't,—oh lor!"

Poor David, he always finished with "oh lor," and as he said it, it certainly was the acmé of despair, it seemed to come from the depths of that brawny chest with a kind of groan.

David had always been a poor man, and it seemed that he always would be, he had no idea of improving his condition, no idea that he can be better off by his own exertions, but thought it was the duty of the rich to make him comfortable, and fully expected that one day some wealthy man would remove him from his wretched home and place him in independence; so he went on mending his neighbours' shoes, receiving the miserable payment which kept him from day to day, but never made him richer: he was matter of fact to the letter and never told an untruth, but grumbled at his hard lot whenever any one went near him, until at length no one tried to comfort him, but left him to himself.

Towards the evening of that same cold and windy day David finished his work, lighted his pipe, and prepared to spend the evening as was his wont, in smoking and ruminating.—He stretched out his legs, put his head on the back of his rickety chair, and puffed away, occasionally removing his pipe from his mouth, and ejaculating "oh lor!" in answer to his thoughts,—for of a melancholy nature, David's thoughts always were.

"Darkest hole as ever I see, certainly and darkness is uncommon lonesome,—never a bit of sun comes in this place, Winter nor Summer."—Whether it seemed to him at the moment that there was no place for the sun to come in at, it is hard to say, but he looked round the room, and his eye rested on a small window crusted with dust and dirt, and continued, "why there's a winder,—mayhap it's a dark street, yet when I takes home the work at t'other houses, the sun shines, and it looks light and cheerful, but my place! oh lor!"—and it grew darker and darker. "Well," he said, "this pipe's out, and now I have a drop of tea: yes, I likes tea very well,"—and he lighted his candle, and out of a piece of whitey brown paper he took some tea, and warming some water in a tin kettle, he proceeded to make it, and to drink it from a pewter mug without milk or sugar; this was soon despatched, and he relighted his pipe.

It grew darker and darker.—David again looked round his room, and again ejaculated,—"oh lor!" when suddenly a brilliant light streamed into the room, so dazzling that David started to his feet in terror; it faded as suddenly, and its place was a minute female form of exquisite beauty. Its gauze-like robes of a pale straw colour were covered with beautiful little insects, its long hair seemed like a cloak of gold, hanging over its shoulders, and was ornamented with flowers sparkling with dew. Its face was so bright, so very bright, that the bewildered and terrified David, could not look on it, and he covered his face with his hands.

At length in a voice like the sweetest toned music, the Spirit spoke, "Mortal, why are you so terrified, I will not harm you: you wished for me but now, to lighten your gloomy dwelling, and in consideration of the good qualities you possess, I