

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

THEREFORE I WILL NOT BE NEGLIGENT TO PUT YOU ALWAYS IN REMEMBRANCE OF THESE THINGS, THOUGH YE KNOW THEM AND BE ESTABLISHED IN THE PRESENT TRUTH.—3 PETER 1, 12.

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Original Poetry.

For the Church.

OUR FATHERLAND.

Our Fatherland, our native land! the victor of the wave,
The breaker of the despot's chain, the freer of the slave!
Our Fatherland!—ten thousand hearts the heavenward pray'
will breathe,—

Eternal be thine hour of pride, unstain'd thy glory's wreath!

The empires of the bygone time, the dreaded names of old,
The past hath veil'd their earthly might, their tale of power is told;

Dim legends hint th' Assyrian's strength, in dust the Spartan walls,

And the northern victor's step hath trod in Rome's ancestral halls.

The voice of chivalry is hush'd, low lies her sparkling crest,—
Silent and cold her champions sleep, each in his stony rest;
The Paladins from earth have pass'd, all dimm'd the Kaiser's fame,—

And darkness wraps the shield of Spain, wreck of a glorious name!

But rouse! upon thine ancient hills bright Freedom dwelleth yet—

Thy star of Empire ruleth still, thy sun hath never set:
The shadows of a thousand years have fitted o'er thy brow,
And the sunlight of the morning bathes thy cloudless beauty now.

The echoes of earth's proudest fields shout forth thy high renown—

The children of earth's mightiest ones guard well thine island crown:

The Asian bendeth to thy flag, the Afric bows the knee,
And the Indian veils his feather'd crown, triumphant one, to thee!

Our Fatherland, our native land! oh, beautiful thou art—

Thou hast loos'd the heavy chains of time, the fountains of the heart:—

Close round affection's faithful breast thy vivid memory twines,
As the ivy round thy feudal towers, thy spirit-haunted shrines.

Come back, bright phantoms of the past! echoes of ancient power,

Wild notes on Victory's pinions borne, of Freedom's proudest hour:—

Our banner's flight o'er battle fields, o'er ocean's conquer'd foam,

And Fame's loud trumpet burst o'er all, to the glories of our home!

Now Memory, from thy breathing lyre a softer music sweep—

Our hearts are dreaming of the graves, where the sires, the children sleep;

Our thoughts are of the ancient shrines that watch their peaceful rest—

Green be the turf around their clay, their cherish'd altar bless'd!

Our Fatherland! thy children's home is by a far-off shore;

A thousand leagues between us spread, a thousand waters roar:—

But o'er us like a glory flies the standard of thy might,
And we can deem our home is here where shines its victor light.

And, blessing of our forest homes, our country's altar springs

Beside us, as the comforter—the rest for wearied wings;

To it, as guardian of his hearth, the Briton turns his eye—

Dreams of his early faith and feels, his father's God is nigh!

Our Fatherland! our ancient Faith! ye sacred names of youth,

Live on in loyalty's true heart, affection's changeless truth!

He rouse the war-cry of the free—high o'er the battle strife—

And show the dying Christian's hope, the parting thought of life!

ZADIG.

Toronto, 1838.

WILLIAM BEDELL, BISHOP OF KILMORE.*

William Bedell was born at Black Notley in Essex, in 1570, and was the younger son of an ancient family, to the estates of which his own son afterwards succeeded. He was educated at Emmanuel, Cambridge, ordained by the suffragan Bishop of Colchester, chosen a fellow of his college, and became B. D. in 1599. From Cambridge he went to Bury St. Edmunds, where his ministry was distinguished for its faithfulness and zeal; and on Sir Henry Wotton's going ambassador to Venice in the reign of James I., he went as chaplain. Mr. Wadsworth, a fellow-student, going at the same time as chaplain to the embassy to Spain, was led to embrace popery, which gave rise to a long correspondence between these two former associates, and which illustrated the abilities and reading of the former, although the latter never acknowledged that he was convinced by it of his error. The son of Mr. Wadsworth, however, in after years, visited the bishop when at Kilmore, and declared that he was a protestant. He said his father had brought him up as such, being anxious, as he affirmed, to save one. This is a strong evidence, that though he did not publicly acknowledge his error, yet conviction was wrought on his mind.

Mr. Bedell arrived at Venice at a very critical juncture, the disputes between that republic and the Romish see being then at their height; and it is said, that on account of his influence with Father Paul, he had nearly emancipated Venice from popish thraldom. After remaining at Venice eight years, during which he applied zealously to the study of Hebrew, under the instruction of the heads of the Jewish synagogue, and gained a thorough knowledge of Italian, he returned to England, and resumed his charge at Bury. He was accompanied by Despotine, a physician, who had embraced Protestantism, and who got into good practice at Bury; and by Antonio de Dominis, archbishop of Spalatro in Dalmatia, who had also renounced popery.

Sir Thomas Jermyn, vice-chamberlain to Charles I., presented Mr. Bedell to the living of Horningsheath, in the diocese of Norwich, in 1615. He resided on this benefice twelve years, in great privacy, devoting himself entirely to the interests of his flock, and carrying on the correspondence with Mr. Wadsworth already adverted to. In 1626, he was appointed head of Trinity College, Dublin—an of-

fice on which he entered with much diffidence, and the duties of which he faithfully discharged.

To Archbishop Usher and the fellows of the college he was personally unknown, which made the appointment the more unexpected. The archbishop and fellows were so desirous that he should accept the office, that they petitioned the king to command him to do so! Sir Henry Wotton wrote to the king, urging him to comply with the petition, and, referring to Mr. Bedell, said; "Hardly a fitter man could have been propounded to your majesty, in your whole kingdom, for singular erudition and piety, conformity to the rites of the Church, and zeal to advance the cause of God."

The tone of Mr. Bedell's mind, his want of ambition, and his entire acquiescence with the Divine will, are powerfully set forth in his remarks with reference to his acceptance of the appointment. "I am married, and have three children; therefore, if the place requires a single man, the business is at an end. I have no want, I thank my God, of any thing necessary for this life. I have a competent living of above £100 a year, in a good air and seat, with a very convenient house near to my friends, and a little parish not exceeding the compass of my weak voice. I have often heard it, that changing seldom brings the better, especially to those that are well. And I see well that my wife, though resolving, as she ought, to be contented with whatever God shall appoint, had rather continue with her friends in her native country, than put herself into the hazard of the seas and a foreign land, with many casualties of travel, which she perhaps, out of fear, apprehends more than there is cause. All these reasons I have, if I consult with flesh and blood, which move me to reject this offer. Yet, with all humble and dutiful thanks to my lord primate for his mind and good opinion of me, on the other side, I consider the end wherefore I came into the world, and the business of a subject of our Lord Jesus Christ, of a minister of the Gospel, of a good patriot, and of an honest man. If I may be of any better use to my country, or to God's Church, or of any better service to our common Master, I must close mine eyes against all private respects; and if God call me, I must answer, 'Here I am.' For my part, therefore, I will not stir one foot, or lift up my finger for or against this motion; but if it proceed from the Lord—that is, if those whom it concerns there do procure those who may command me here to send me thither, I shall obey, if it were not only to go into Ireland, but into Virginia; yea, though I were not only to meet with troubles, dangers, and difficulties, but with death itself in the performance." About two years afterwards he was appointed Bishop of Kilmore and Ardagh, through the influence of Sir Thomas Jermyn.

Bishop Bedell found his dioceses in a deplorable state. The revenues of the see were almost entirely wasted, and benefices had been sold in a most disgraceful manner. The clergy in each diocese did not exceed eight; they had many churches to serve; and being Englishmen, unacquainted with the Irish language, were incapable of instructing the people. The cathedral of Ardagh, with the episcopal palace, was in ruins; that of Kilmore without bell or steeple, or the necessary vessels for the administration of the sacraments. The parish churches were in a most dilapidated state. The great majority of the people were papists, and wretchedly poor from paying double tithes, from the oppression of the ecclesiastical courts, the dearth of corn, mortality among the cattle, and the necessities they were obliged to provide for the military stationed among them.

After the bishop had recovered a portion of the property of the see, he began to reform abuses. At a meeting of the Clergy, he preached a solemn sermon on the duties of the Christian ministry; after which he exhorted them to remove what could not fail to mar their usefulness. He resigned himself the diocese of Ardagh, and the clergy relinquished their pluralities, with the exception of the dean, who, feeling ashamed to be the only exception, exchanged his deanery for another. The vacant livings caused by this laudable conduct of the Clergy the bishop sought to fill with energetic and faithful men, who should always be resident, justly conceiving non-residence to be one of the greatest evils in the Church.

At the visitations the bishop always preached himself, and endeavoured to render those solemn meetings improving to all parties. He administered the Lord's supper on these occasions—a practice which might with much benefit be observed at the present day. It could not fail to have a beneficial effect, in adding to the solemnity of the occasion, and might tend to bind in a closer bond of Christian fellowship those who were invested with the responsible office of ministers of Christ. At these visitations he entertained the clergy out of his fees, and remitted the residue for the relief of poor prisoners. He directed his attention also to the reformation of his own spiritual court, the proceedings of which required a thorough investigation; by which, as might be expected, he raised a host of enemies in those who had lived by fraud and extortion.

The bishop strictly conformed to the ritual of the Church, the scriptural doctrines of which it was his aim to set forth in all their purity. He regularly attended the cathedral, always assisting at the service, and preached regularly twice on the Sunday on the Epistle and Gospel for the day, catechised in the afternoon before sermons; and preached twice a year before the judges when on circuit. His voice was plaintive, and his manner marked with a singular gravity, which had a powerful effect upon his auditors.

The ordination of candidates for the ministry was always conducted by the bishop with the utmost solemnity. After his own strict examination, he desired the clergy present, of whom there was always a number, to question the young men on various subjects, and only such as satisfied the clergy were ordained. He always preached himself on the occasion, and administered the holy communion. He took care that no fees should be paid by clergy at ordination or institution. He usually drew up the necessary papers himself, delivering them with his own hands, and requesting

that nothing might be given to his servants; to secure which, he usually went to the gate with the parties. It is a subject for great thankfulness, that examination for holy orders is now conducted with much more strictness than it was wont to be, and that diligent inquiry is made both as to the Biblical knowledge of the candidate, and as to his views of divine truth and ministerial responsibility. It is gratifying to know that some of our prelates—it may be all, but some, to the writer's personal knowledge—take much pains to become acquainted with the candidates previous to ordination; and by their personal intercourse, edifying conversation, and useful advice, do much to prepare the young men for the duties of their important calling.

Convinced of the errors of popery, it was the bishop's earnest aim to disseminate as much as possible the holy Scriptures. He endeavoured, and not without success, to convince the Romish priests of the corruption of their Church. He procured a translation of the Book of Common Prayer into the Irish language, which he caused to be read in the cathedral every Sunday; and the New Testament having been translated by Archbishop Daniel, he procured a translation of the Old Testament which was afterwards printed at the expense of Mr. Robert Boyle, the bishop being unable to carry on the good work himself. It was thus that he testified his fitness for the distinguished and responsible office which he was called in God's good providence to fill. Living under the constraining influence of the principles of the Gospel, he was anxious that all should be able to read and to hear in their own tongue of the wonderful works of God. In his own family the Scriptures were regularly perused. Every day after dinner and supper a chapter of the Bible was read at table, whoever was present, Protestants or Papists, and Bibles laid down before every one, and before himself either the Hebrew or the Greek. He had family prayer thrice a day; in the morning, before dinner, and after supper. He looked on the obligation of observing the Sabbath as moral and perpetual, and considered its sanctification as a matter of the utmost importance. He was most exemplary in his own exact observation of it; preaching, as has been observed, always twice, and catechising once; and used to go over the sermons again in his family, and, singing psalms, concluded all with prayer.

While the bishop occupied the see of Kilmore, that fearful rebellion broke out, which caused the massacre of so many thousands of Protestants, and may be said to have deluged Ireland with blood. It is needless in this place, to enter into details concerning the miseries which then followed those who were attached to the Protestant cause; or to enumerate the enormities practised on the unhappy victims of the infuriated rebels. It is sufficient to state that the bishop remained for many weeks in his house in perfect safety, and that many from all quarters fled to him for shelter, whom he most willingly received; exhorting them, at the same time, to prepare for the fate which seemed inevitably to await them. The rebels expressed the greatest kindness towards him, and declared he should be the last Englishman sent out of Ireland. He was, in fact, the only Englishman allowed to remain in his house without disturbance. That house, and the church and churchyard, soon became full of people expecting hourly to be put to death. The bishop, however, encouraged them to trust in God. The first Sunday after they had assembled around him, he preached from Psalm iii., composed by David when there was a general insurrection under Absalom; and the Sunday following from Micah, vii. 8, "Rejoice not against me," &c.

The rebels sent, desiring him to dismiss those about him; this he refused; resolving to live and die with them. He would much more willingly have offered himself to have died for them, than have accepted any favour for himself which they should not share; and when they sent word that, though they honoured him beyond all the English that ever were in Ireland, yet they had received orders from the council at Kilkenny, that if he would not put away the people, they should take him from them; he answered, "Here I am; the Lord do unto me as seems good to him; the will of the Lord be done." On the 18th of December they seized him, carrying him, his two sons, and Mr. Clogy, his son-in-law, prisoners to Lockwater Castle, the only place of strength in the county. At first they were all put in irons, except the bishop, though afterwards their irons were taken off, and they were permitted to worship God without molestation. The day after their imprisonment, being Sunday, the bishop preached on the Epistle, which set before them the pattern of the humility and sufferings of Christ; and on Christmas Day he preached on Gal. iv. 4, 5, and administered the sacrament, their keepers furnishing them with bread and wine. On the 26th, the bishop's eldest son preached on St. Stephen's last words, a proper subject for their meditation, who were every day in expectation when they should be put to give such a testimony of their faith, as that first martyr had done; and on the 2d of January, the last Sunday of their imprisonment, Mr. Clogy preached on St. Luke, ii. 32, 33, 34. During these religious exercises their keepers never disturbed them; often declaring that they had no personal animosity against the bishop, nor any other cause to be severe to him, except that he was an Englishman.

From Lockwater Castle, the bishop, with his two sons and Mr. Clogy, were conveyed to the house of Dennis O'Sheridan, an Irish minister. During the last Sabbath of his life, though there were three ministers present, he read the prayers and lessons himself, and likewise preached. The 30th of January being the last Sunday he was able, he preached on Psalm cxliv., the first appointed for the day; and when he came to the seventh verse, "Send thine hand from above, rid me, and deliver me out of the great waters; from the hand of strange children; whose mouth speaketh of vanity, and whose right hand is a right hand of falsehood," he repeated the words so often, and dwelt on them with so many sighs, that his hearers burst into tears. The following day he became seriously ill; and on the fourth

day after, his departure being obviously near at hand, he called his sons and their wives around him, and, after much interesting conversation, then blessed them:

"God, of his infinite mercy, bless you all, and present you holy and unblameable and unprovable in his sight, that we may meet together at the right hand of our blessed Saviour Jesus Christ, with joy unspeakable and full of glory. Amen." To which he added, "I have fought a good fight; I have finished the course of my ministry and life together. Though grievous wolves have entered in among us, not sparing the flock, yet I trust the great Shepherd of his flock will save and deliver them out of all places, where they have been scattered in this cloudy and dark day; that they shall be no more a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid. O Lord, I have waited for thy salvation." After a little, he said, "I have kept the faith once given to the saints; for the which cause I have also suffered these things; but I am not ashamed, for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day." He spoke little, his speech failed; and about midnight, on the 7th of February, 1642, his soul was released. In such respect was he held even by his enemies, that at his burial, a Popish priest exclaimed, *O sit anima mea cum Bedello!* "May my soul be with that of Bedell!"

The name of Bishop Bedell will be had in grateful remembrance by myriads in that Church of which he was so bright an ornament. Whatever may befall that branch of Christ's Church, still, by God's mercy, established in Ireland, it is our heartfelt prayer that the mantle of this holy and devoted man may descend on her bishops and curates, and that all congregations committed to their charge may have grace given them to adorn the Gospel of God their Saviour, and to hold fast those great principles, the universal dissemination of which can alone bring prosperity and peace to that distracted country.

T.

HOMER LITURGICAL.

No. VIII.

THE LORD'S PRAYER.

The service of the Church very judiciously commences with short appeals from God's own word to every class of sinners,—alarming the careless and self-deceiving, arousing the lukewarm, strengthening the weak, and encouraging the penitent. These Scriptural addresses are followed by an earnest exhortation from the minister of God, calling upon the assembled worshippers to confess their many and manifold offences against Him; and when this humble and heartfelt acknowledgment of sin has been made, the ambassador of Christ is instructed to declare, on the authority of the divine Master "in whose stead" he speaks, the pardon and peace which will follow their hearty repentance and unfeigned faith. This proclamation of pardon to the true penitent and fervent believer, concludes with an earnest exhortation to pray for grace and strength from above for the fulfilment of our Christian duties; that, from the fountain of all spiritual blessing, we may receive the gift of that "true repentance" which forgiveness will follow, and of that "Holy Spirit" which "worketh in us both to will and to do" the things which God requires.

PRAYER, therefore, is now the duty of the worshipper. But "does the penitent and humbled sinner need encouragement to begin his task of prayer,—does he feel that, from his unworthiness, he dares not, and from his blindness, he cannot ask? The Church has not been wanting in care, to provide us with a beginning that shall animate our courage and hope, and, as it were, break the ice of our devotions. She begins with that model—that best herald of all prayers,—the prayer which Jesus gave to his disciples, when they in their need exclaimed, 'Lord, teach us to pray.' Teach us to pray is always the cry of the penitent; and the church, as a tender mother, encouraging the faltering steps of her children, makes the first movement in prayer to be that which Divine wisdom and goodness taught us."

Beautiful and comprehensive—rich even in doctrine and practical instruction—is that form of Prayer which our Saviour hath taught us. Very justly did some of the ancient fathers of the Church style it an "epitome of the Gospel," as affording a complete rule of duty, as well as a perfect model of devotion. To this prayer, indeed, the Christian world at large pays homage. It furnishes the first form of pious words which the infant tongue is taught to utter; and by every nation and community which hold the faith of Jesus, this simple and comprehensive prayer seems to be embodied both in their public and private devotions. Not only does it "teach us how to pray," but it instructs us also "what manner of persons we should be;" and an examination of its various excellencies will enable us to apply to the prayer what had been said of the preaching of our Lord, "Never man spake like this man."

Here we first invoke the Sovereign of the universe as our FATHER. He condescends to assume towards us that encouraging relation, for our encouragement and hope,—commanding not the homage of trembling subjects, but inviting the confidence and affection of children; bidding us, in the full trust of filial love, to unveil before him the secrets of our hearts,—all our hopes and fears, and desires and wants. But we are not to be selfish or contracted in the application of this endearing title: it is as "our Father" that we are taught to address him,—the Father of all petitioners, the Parent of the universe. Here, then, while we refer to our common origin, we make recognition of our common brotherhood, and embrace the whole of mankind in the petitions which we offer; putting thus in practice the unselfish spirit of the Gospel, "Look not every man on his own things, but every man also on the things of others." And while we are encouraged to come with boldness to the throne

* Rev. J. E. N. Molesworth—Penny Sunday Reader.

* From the Church of England Magazine.