

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.—2 PETER 1, 12.

VOLUME II.]

COBOURG, UPPER CANADA, SATURDAY, SEPTEMBER 15, 1838.

[NUMBER XIII.]

Original Poetry.

To the Editor of the Church.

Rev. Sir:—The following lines were written by a departed minister of our Church who laboured for many years in the Canadian vineyard with acceptance and success. Having been requested by a young lady to make a contribution to her Album, he hastily glanced over the pages already filled, and without further premeditation inserted these beautiful stanzas—for which I would now solicit a place in the columns of your paper.

Yours &c.

C. T.

1.
Lady! I've looked thine Album thro'
And con'd each page with care,
The gems it boasts are fair to view,
But much is wanting there:
Hemans hath furnish'd many a flower,
The smiling wreath to grace,
And Byron's verse, of matchless power,
By Moore's soft strains hath plac'd.

2.
And bards for thee, to fame unknown
A chaplet sweet have wove,
And wove the shell of softest tone
To Friendship, or to Love:
But scarce a line, 'mid joys so fair,
To higher themes is given:
No strains Religion's praise declare,
And lift our thoughts to Heaven.

3.
Oh! worse than useless is the lay,
That knows not how to soar
Beyond the term of life's short day,
And heavenly scenes explore!
For who would cling to earth's dull breast,
If winged like a dove,
His soul could flee and be at rest,
In better worlds above?

4.
When Jesse's son his father's flock
Tended, amid the wild,
By peaceful stream or shel'ring rock,
Or pasture green that smil'd,
Where'er his lonely footstep stray'd,
To Heaven his harp was strung,
While still his lips, that fervent pray'd,
The Lord his shepherd sung!

5.
Nor less, 'mid Zion's courts of old,
Isaiah's minstrelsy
Th' anointed virgin-born foretold,
In strains that ne'er shall die:
Undying too—such themes sublime
Awoke a Milton's fire,
And still to such, in later time,
A Heber tun'd his lyre.

6.
Then Lady! let thy wreath be grac'd
With flowers divine like these,
Each earth-born bud beside them plac'd
Shall lack the charm to please:
And know, transplanted to thy breast,
These flowers, 'neath kinder skies,
With Heaven's eternal sunshine blest,
Shall bloom in Paradise!

Ship Endeavour,
At sea, July 17th, 1829.

J. L. M.

BISHOP KEN'S GRAVE.

[He is buried in Frome churchyard; the low mound of grass having no stone, and being simply designated by a mitre and crozier of iron.]

Like the gale that sweeps the clematis flowers,
When the breath of November sighs,
Is the thought that comes in the holy hours,
When we gaze where a good man lies.
The flower is torn by the wind and rain,
But we know that its beauty shall spring again.

And thou! of the true and the loyal heart,
Of the calm and uplifted eye;
Who didst bear in the conflict such faithful part,
And hast done so valiantly:
We turn to thy quiet grave and tell,
Still thunders the battle, but thou sleep'st well.

Yet little notice thy tomb may crave,
No marble is sculptured fair;
But the high moon shines on the quiet grave,
And the dew, like God's grace, rests there.
And the pastoral staff for the Shepherd's hand
Is bound on the turf where the wild flowers stand.

E. H.

Penny Sunday Reader.

SKETCH OF THE LIFE AND CHARACTER OF THE REV. THOMAS T. BIDDULPH, M.A., LATE MINISTER OF ST. JAMES'S, BRISTOL.

(Abridged from the Bristol Journal.)

The subject of this brief memoir was the only son of the Rev. Thomas Biddulph, incumbent of Padstow, Cornwall, by Martha, his first wife. He was born July 5th, 1763, and baptized shortly after in the parish of Claines, in the county of Worcester, to which neighbourhood his father had removed for the benefit of his health.

At the proper age, Mr. Biddulph entered at Queen's College, Oxford, and proceeded in due course to the degree of Master of Arts.

Mr. B. was admitted to Deacon's Orders by the Bishop of Exeter, September 26th, 1785, almost a year before the usual age, a special favour which used sometimes to be shown to the sons of clergymen—and was ordained Priest by Dr. Shute, Bishop of Salisbury, May 18th, 1788; so that the term of his ministry, from his admission to full orders, was exactly half a century.

In February, 1789, he was married in the church of Bradford, Wilts, to Miss Rachael Shrapnel, daughter of Zechariah Shrapnel, Esq., of that place, by whom he had fourteen children, ten of whom have preceded him in their entrance into the mansions prepared for them in their Heavenly Father's house.

Not long after his marriage, Mr. Biddulph removed to Bristol, where he became assistant to the Rev. W. Tandy,

then minister of St. Mary-le-Port, with whom he shared not only the ministry of the cross, but the reproach of the cross also—for whilst an eminent blessing attended the preaching of the Gospel by those two faithful servants of Christ, such was the obloquy excited by a simple enunciation of the doctrines contained in the Articles and Homilies of the Church of England, that even some piously-disposed persons were ashamed to be seen entering the church where these stigmatized principles were inculcated, and specific cases are collected of respectable parties quitting their carriage at the distance of a street, that they might steal unobserved into the proscribed resort of reputed fanaticism.

In the early part of the year 1796, the Sunday evening lecture of St. Werburgh's was established, and Mr. Biddulph was appointed the first lecturer.

On the resignation of Dr. Small, Mr. Biddulph was nominated to the incumbency of St. James's, Bristol, to which he obtained institution 21st September, 1799. He preached his first sermon in St. James's church from Acts xxiv. 14, "But this I confess unto you, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets."

This sermon he published, dedicating it to the vestry and inhabitants of the parish as the groundwork of his after ministrations. Those ministrations it has pleased the Great Head of the Church to prolong through a period of more than thirty-eight years, during which he has gone on labouring in the word and doctrine, through evil report and good report, the happy instrument of spiritual good, as well as the dispenser of temporal succours, to an incalculable extent—growing in the esteem of all around as years advanced, until his sun has at length set in the mild beamings of an honoured and peaceful old age.

To one who has only contemplated the latter portion of Mr. Biddulph's career—ministering as he has been to a devout and attentive audience, gathered around him from all quarters of the city—his preaching listened to with avidity by many of the more refined and polished of society, whilst a numerous body of clergy, sedulously employed in inculcating the same Divine truths have looked to him for advice and counsel, and venerated him as their best earthly exemplar—whilst, too, the prelates who for the last twenty years have successively filled the see, have seemed to vie each with his predecessor in the kindest expressions of their confidence and esteem to one so worthy of them—to an observer who has only witnessed these halcyon days of Mr. Biddulph's ministry, it might seem almost incredible that only thirty years ago the same truths, uttered by the same lips, did but render the promulgator of them a by-word amongst the people. This should encourage the Christian, and especially the Christian minister, to go on steadily and perseveringly in his work, even when assailed with unmerited reproach—not being afraid of the fear of man, but "in meekness instructing those that oppose themselves, if peradventure God will give them repentance to the acknowledgment of the truth."

From this general view of Mr. Biddulph's course, we may now turn to the consideration of some particular traits which will serve to fill up the outline, and place his character in bolder relief.

Mr. Biddulph was a most attached member of the Church of England. He held very high views of the apostolic character of the Church and its ministry. He employed his pen most successfully in the elucidation of her formularies, and was ever found in the foremost ranks of her defenders. The peroration of his sermon preached at the primary visitation of the Archdeacon of Bristol, contains a most animated passage, the reiterated burden of which is, "I LOVE MY CHURCH." It was, and it was felt to be, the *cygnea vox*, the last testimony of a true lover of our venerable Establishment, and those who were privileged to hear him can bear witness with what fervency it was uttered. Mr. Biddulph's principles and conduct as a firm member of the Church afford a striking refutation of the calumny once extensively prevalent, but which the recent current of events has tended pretty effectually to wipe away—that Evangelical preachers are necessarily low Churchmen, or in other words, that those who preach according to the letter of the Church's Articles and Homilies, must needs be disaffected to her constitution and discipline!

Closely allied in Mr. Biddulph's character with his attachment to the Church, were those inseparable concomitants of true Churchmanship, *loyalty and patriotism*.

He regarded Popery as the Upas, under whose pestilential droppings the fair fields of Ireland are withering—and he laboured by means of scriptural instruction, and the dissemination of the word of God, to uproot the poison-tree, and plant in its place that tree of life "whose leaves are for the healing of the nations." Nor did he restrict his support to those efforts for the maintenance of Protestantism, which are merely defensive. He knew well that it was by employing the sword of the Spirit in direct attacks upon the strong holds of Popery, that Luther and his coadjutors became the instruments of emancipating whole regions from its thralldom; he therefore inferred that God's blessing may be looked for on similar means in the present day, and that it is the duty of Churchmen not only to defend truth but to expose error. On this principle he not only supported the Reformation Society, which is in its character strictly theological, but it was one of the last acts of his life to have his name enrolled on the lists of the newly-formed Protestant Association—thus in a most marked manner recording his final protest against Popery.

As a preacher, he has throughout the whole course of his ministry been very effective. His style of preaching was peculiarly impressive, but it owed its power not to any laboured rhetorical arts—but to soundness of doctrine, perspicuity of thought, felicity of illustration, and gravity of diction; above all, to that spiritual savour which ran through the whole, and which may best be described in the language of the Apostle, "his speech and his preaching were not with

the enticing words of man's wisdom, but in the demonstration of the Spirit and of power."

The most honourable testimony that can be supplied in regard to the efficiency of Mr. B.'s preaching is to be found in its actual results. The known instances of spiritual benefit derived by his hearers are very numerous; and not a few who are or have been useful and even eminent preachers of the Gospel in the Church of England, have owed their first impressions, under God, to his ministry.

It has been a common occurrence with him to be applied to for counsel by young men under serious impressions, wishing to enter the ministry, with the declared single object of labouring to promote the glory of God and the salvation of men. In such cases, when in the exercise of a sound discretion Mr. B. considered that the applicants were sincere and single-eyed in their professions, he encouraged them with his counsel and influence; and when a defect of pecuniary resources was the sole bar to the progress of the candidate for the holy office, he was often enabled by the help of friends to remove that impediment. Perhaps not fewer than a hundred clergymen have entered the Church under his auspices, many of whom are at this time faithfully dispensing the word of life in different parts of the kingdom.

As a writer too, Mr. B. has rendered great service to the cause of vital religion, as well as to the Established Church. His object in this, as in every department of his labours, was to serve his Divine Master, and not to rear a monument to his own fame. His writings have been for the most part either doctrinal and practical, or else of a polemical nature, and drawn forth by the theological controversies which incidentally arose. Amongst the former class of his works, his *Essays on the Liturgy*, stand deservedly high, even by the admission of adverse criticism. His work on the Spirit is another of those memorials by which he, being dead, yet speaketh. It is hoped that materials may be supplied to give to the world some specimen of his admirable discourses, and there can be no doubt but his writings will be more generally read now that the Church has been deprived of his oral testimony.

His connexion with, and influence over, the religious and benevolent Institutions of this city was most extensive.—Of several most valuable Institutions he was either the originator or one of the earliest promoters; among these may be mentioned the Church of England Tract Society, an Institution which has been sanctioned by successive bishops, and whose publications are characterized by such soundness of doctrine, sobriety of style, and genuine Church of England principle, as entitle them to the warm support of the friends of the Establishment. Not a few of the tracts of this Society, and some, too, which have been extensively useful, came from his pen. Amongst these may be mentioned, *The Churchman on a Sick Bed*, a tract which has carried instruction and consolation to many a dying sinner; the *Address to a Convalescent on his Recovery from Sickness*; most of the tracts connected with the offices of the Church; and (though last mentioned not least in importance) the well known *Sixteen Short Sermons*, which have been translated into fifteen languages.

It would occupy far too much space to attempt even an enumeration of the religious and benevolent Societies and Institutions in which he took an active part.

But it is time to come to the closing scene. There had for months been a visible decline in Mr. Biddulph's health: as, however, he had previously recovered from a severe attack, it was hoped that he would again rally; but on Sunday, the 29th of April, there was an accession of disease, followed by symptoms which strongly indicated that his course was nearly run. The desire which is naturally felt to know the particulars of the last hours of so eminent a servant of Christ, will doubtless be more fully gratified by some of those who were privileged to wait beside his couch. A few particulars which have transpired must suffice to close this hasty memorial.

It appears that Mr. Biddulph's malady was of such a distressing kind as to deprive him of the power of lengthened converse, or of the fixed exercise of thought; but there were intervals of recollection and self-possession, and those intervals served to demonstrate that he was in the sensible enjoyment of the presence of his Saviour. There was nothing of extacy or transport, but there was that which is perhaps more desirable—*peace*—peace undisturbed by doubt or fear. His own expression was, "I am in great peace." The text on which his mind dwelt, and to which he clung, was that saying of the Saviour, "Father, I will that those whom thou hast given me be with me where I am, that they may behold my glory." His renunciation of self-dependence was entire. Grace reigns (he exclaimed on one occasion), that is my word—grace reigns! One who watched by his bed added, "through righteousness." "Yes," he replied, "but not my righteousness," (lifting up both his hands, and expanding them suddenly, as if casting something from him), "I nauseate it!" In the same strain, he said to a medical friend, "I have often dwelt upon the words of the Apostle, 'though I be nothing,' but I never felt their full meaning till now—I am indeed 'nothing'—I feel annihilated."

On Friday, the 18th, the last day but one of his mortal existence, he said, "Do tell me something of him who came to save sinners." A near relative read to him Heb. iv. 14—16, "Seeing, then, that we have a great High Priest, &c. Let us, therefore, come boldly to the Throne of Grace, that we may obtain mercy, and find grace to help in time of need;" to which he added his fervent "AMEN." He suffered exceedingly from thirst: on water being given him, he quoted the words—"To him that is athirst will I give to drink of the water of life freely." The last day (Saturday) was freer from pain, but passed in a state of *coma*, and at five o'clock, P.M., he fell asleep in Jesus.

Thus terminated the career of a man who, for nearly half a century, has been a blessing and an honour to our city,—who, whilst he boldly proclaimed the Gospel with his lips, adorned it with his life—who possessed and exer-

cised, almost without being conscious of it, a powerful and most salutary influence over a large portion of the community,—that influence the simple result of his sound judgment, genuine piety, and urbane deportment,—who might have been a greater man in man's esteem, had he possessed less of that which constitutes true greatness, namely, *humility*. Mr. Biddulph did not take the station which of right belonged to him;—he ever sat down in the lowest room; but the great Master hath at length said to him, "Come up higher."

HOMÆ LITURGICÆ.

No. V.

THE EXHORTATION.

The brief review in our last essay of the INTRODUCTORY SENTENCES with which our public worship commences, would sufficiently prove the care and skill with which they have been collected and arranged by the venerable compilers of our Liturgy. After the gathered worshippers have thus been warned of their duty by striking and appropriate passages from the Book of God, and informed from that sacred source of the temper and frame of mind in which they should enter his tabernacles, the accredited ambassador of the Lord, ere he calls upon them to unite in prayer and praise, exhorts them to be mindful of the spirit which they ought to cultivate and maintain during this season of solemn worship. The first duty of Christians in coming into the presence of God is doubtless a confession of sin: in approaching the mercy-seat, there is nothing to them more appropriate than the cry of "unclean, unclean;" and this duty it is to which the words of the Exhortation more particularly direct the attention of the hearers.

These the minister of God is instructed by the Church to address as his DEARLY BELOVED BRETHREN. Though to many of them he may personally be a stranger, he speaks to them in the comprehensive language of christian love,—affected by a deep regard for their souls' welfare, and animated by the feeling which Paul expressed when he said that his "heart's desire and prayer to God for Israel was that they might be saved." Such, too, were the words in which inspired Apostles of old addressed their converts.—"My dearly beloved and longed for," is the language of St. Paul, when he urged the Corinthians to "stand fast in the Lord;" "dearly beloved," says St. Peter to the universal church, when he beseeches them to "abstain from fleshly lusts which war against the soul."—And shall not this sentiment of christian affection be reciprocated by those who hear? When the ministers of Christ, in obedience to the solemn charge with which he has invested them, "reprove, rebuke, and exhort," shall not the subjects of that charge receive their admonitions as the voice of a friend, and accept their counsels in love?

Thus ought they to do, because the Ministers of God address them not upon their own authority. THE SCRIPTURE MOVETH US IN SUNDAY PLACES to the performance of this duty, is their justification for the call to repentance, which might otherwise be made in vain. Men are prone to deny their guilt—many will despise the summons—and others would avoid the appeal by recrimination: therefore, the ambassador of Christ comes armed with the "sword of the Spirit, which is the word of God;" and appealing to his credentials he can say, "God now commandeth all men every where to repent."

It were vain to dissemble our sinfulness in the sight of an all-seeing God—vain to come into his presence without the acknowledgment of our transgressions. We are called upon, therefore, TO ACKNOWLEDGE AND CONFESS OUR MANY-FOLD SINS AND WICKEDNESS. This we should do especially BEFORE THE FACE OF ALMIGHTY GOD OUR HEAVENLY FATHER. He is almighty to punish those who despise his mercy and reject his counsel; almighty, too, to "save to the uttermost those that come unto him" by faith in Christ Jesus. For while we are told, as a check to presumption, that he is the 'Almighty God,' we are reminded at the same time, for our encouragement and hope, that he is our 'Heavenly Father,' pitying those that fear him, and, as a parent, ready to pardon and accept the penitent.

Nor with this all-seeing and heart-searching God must there be any reserve—no "little sin" kept back, which would fain be exempted from the catalogue of the condemned. We are warned expressly NOT TO DISSEMBLE NOR CLOAK OUR SINS in the presence of Almighty God. "It is the language of Satan's school that we may cover one sin by committing another;"* but neither will excuse palliate as in the case of Saul and Ananias, or denial avail us as in the case of Gehazi: despite of every attempt at extenuation, this truth must ever be borne in mind, "Be sure your sin will find you out."

Confession, therefore, must be made; but, in the fulfilment of this duty, a careless spirit were as unbecoming as a dissembling heart. No feeling of pride must be allowed to linger in the soul, no unsoftened temper of rebellion must be permitted to have footing there, while the lips proclaim the acknowledgment of sin; and so the Church, by the mouth of her ministers, directs that confession be made WITH AN HUMBLE, LOWLY, PENITENT, AND OBDIENT HEART. When sin in all the fulness of its burden, when guilt in all the extent of its foulness is felt, the whole soul of the christian will be humble and lowly: that is the characteristic of a hearty penitent, and a real believer: in constant remembrance of his sinfulness, in continual recollection of the vast price at which his pardon was purchased, he is "ashamed and confounded"—he "goeth softly all his years in the bitterness of his soul." And while it is 'humble, lowly and penitent,' his is also an 'obedient heart'; a heart fraught with holy desires and purposes, ready in all things to submit to whatsoever God enjoins, and responding with the awakened and converted Apostle, "Lord, what wilt thou have me to do?"

* Dean Comber.