"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16

VOLUME III.]

COBOURG, UPPER CANADA, SATURDAY, SEPTEMBER 7, 1839.

INUMBER X.

THE DEAD.

"Wherefore I praised the Dead more than the Living."

They dread no more the storm that lowers, No perished joys bewail; They pluck no longer thorn-clad flowers, r drink of streams that fail: There is no tear-drop in their eye, Nor change upon their brow; The placid bosom heaves no sigh,

Though all earth's idols bow.

Who are so greatly blest? Who share such deep unbroken rest, While all things toil? The Dead! The holy Dead—why weep ye so Above the sable bier? Thrice blessed, they have done with woe, -The Living claim the tear.

Go to their sleeping bowers, Deck their cold couch of clay With early Spring's faint-coloured flowers,-And, as they fade away, Think of the amaranthine wreath, The bright bowers never dim,—
And tell me, why thou fli'st from Death, Or hid'st thy friends from him?

We dream-but they awake; Dark visions mar our rest; Through storms and snares our way we take,
And yet we mourn the Blest. For those who throng the Eternal Throne Lost are the tears we shed-They are the Living, they alone Whom thus we call the Dead.

THE MURDER OF ARCHBISHOP SHARP (OF ST. ANDREWS,) BY THE COVENANTERS, 3RD MAY, 1679.*

It was surmised by Government that the fanatics had

some dangerous projects in contemplation at this period,

and that they were encouraged in their seditious designs by some noblemen who kept themselves in the back blood upon themselves. ground. The Covenanters were merely, in the language of the times, the "under-spur leathers," while "in the court itself, there were then an Absalom and an Achito-Phel too, who were stealing away the hearts of the people: and they did not want many abettors, some of whom, Perhaps, were the king's own servants." To complain of these, and to warn the king of his danger, Archbishop Sharp resolved to make a journey to court. But previously, it was necessary for his affairs, to return to St. Andrews. On Friday, therefore, the 2nd of May, he crossed the Forth, accompanied by his eldest daughter Isabel. On the evening of that day, he reached Kennoway, where he remained all night. Two of the murderers came into that village about midnight, and made anxious enquiries whether the archbishop slept at the house of Captain Seton. Upon receiving the required information, they hastily rode off and joined the conspirators, who, it will be remembered, were on the alert next morning. Dr. Monro waited on the primate on Saturday norning, previous to his leaving Kennoway, and found that his spirits were very much depressed. It was remarked, that on Friday night and Saturday morning he ate and drank very sparingly. He was likewise longer and more fervent than usual in his private devotions; as if he had had a presentiment of his approaching and fearful end. His religious deportment on Saturday mornmg was so impressive that the learned and pious Dr. Monro said, he believed he was inspired. On Saturday morning, about nine o'clock, they continued their journey, and the primate, in his conversation, dwelt entirely on the vanity of life, the certainty of death and judgment, the necessity of faith, good works, repentance, and daily growth in grace; and, as if presaging sudden death, he gave his daughter such pious counsel and advice, as if he had been on his death-bed; her answers to which were satisfactory, that he embraced and formally blessed her, about half an hour before he was assaulted. As he passed a farm-house, called Magus, he remarked to his daughter, "There lives an ill-natured man: God preserve us, my child." The name of this ill-natured man was John Millar, and he was certainly in the secret of murderers' intentions. When the conspirators passed his house, they inquired of him, if that was the bishop's coach; but from fear he made no answer. His Servant-woman ran up to Russell, who made the enquiry, and assured him that it was. It was in Millar's house that the conspirators concerted their sacrilegious pur-Pose. Although he did not join them in perpetrating the murder, yet there is no doubt that he wished them suc-The conspirators, except Rathillet, dropt their cloaks at this man's house, when pursuing the archbishop, and he, like Saul, kept them till their return. This "illhatured man" was on the watch for their return, and dedivered their cloaks, remarking "Lord forgive you, sirs, or doing this so near my house, for it will harrie me."-Not for doing the bloody deed itself, but for doing it so near his house, and by consequence implicating him. As the archbishop's equipage drove past the Struthers,

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XES

he sent a servant to say to the Earl of Crawford, that it was not in his power to wait on him at that time. Soon after passing the farm-house at Magus, between eleven and twelve o'clock, the coachman, looking round, saw the conspirators riding at full speed, pistols in hand, and twords drawn, and hanging from their wrists. He immediately called to the postillion to drive on, for he suspected their pursuers had evil intentions. Finding his coach driven at such an increased speed, his grace looked out to see what was the cause. Russell was by this time to near, as to see and recognise the archbishop; and he The tribute of the rest to come up. The primate urged the coachman to drive on, and he kept on far. on for half a mile before they overtook it. On this, the have mercy upon me." "My poor child, I am gone!" During the pursuit, the murderers fired several shots without out any effect. Henderson was best mounted, and sot a-head of the postillion, wounded him in the face, and cut his horses' hams; by which means, the coach was stored. They then was stopped, and the conspirators came up. They then fired in the conspirators came up. ared into the coach, and wounded his grace two inches below the coach, and wounded his prace two inches below the right clavicle or collar-bone, the ball entering betwixt the second and third ribs. This pistol was fired the second and third ribs. This process, and was rule. was rubbed off by Miss Sharp. This shot, which alone would be would have caused his death, was fired by George Flehan, who saw his daughter rub off the wadding. Fleman then rode forward, and seized the horses' bridles on the near ride forward, and seized the horses' bridles on Ralfour had fired near side, and held them till John Balfour had fired into the coach. James Russell alighted, and taking

From Stephen's Life and Times of Archbishop Sharp.

das" to come forth, calling him "dog, betrayer of the the eulogists of this parricide are indignant at being ac- and children on moral and religious topics. godly! persecutor of Christ's church, &c." count published by the privy council, says, that one swallowing camels. wounded him with a small sword in the region of the or nineteen years in the blood of the saints, but especially James Learmonth; and they were sent by God to execute 'and prepare for death, judgment, and eternity."-They called to him to "come out, cruel bloody traitor," to which he answered, that he never wronged any man, and added, "Gentlemen, you will spare my life, and questioned for it." They told him there was no mercy Balfour again ordered him to come out of the coach .siasts; they threw her down, trampled on her, and wounded her. Seeing the brutal treatment of his daughter, the archbishop came composedly out of the coach, and calmly told them, "he did not know that he had ever injured any of them, if he had, he was ready to make reparation; beseeching them to spare his life, and he would never trouble them for that violence; but prayed them to consider, before they brought the guilt of innocent toms of unsoundness or decay. He had a fine capacious

riage, surprised and awed the villains, and one of them relenting, cried, Spare those grey hairs, but, their hot zeal consuming their natural pity, they replied, 'He must die, he must die, calling him, 'traitorous villain, Judas, enemy to God and his people (!) and telling him he must now receive the reward of his apostacy, and enmity to the people of Gon." He now said, "Well, then, I shall lice, and the system of enormous lying to which they expect no mercy from you, but promise me to spare my poor child."

Russell says, that the primate said to John Balfour, "I will come to you, for I know you are a gentleman and will save my life; but I am gone already, and what needs By this time his grace felt the pain of his wounds increasing, and that death would ensue even tho' the blood-thirsty murderers had done no more. The privy council's account says, that he directed his speech to spare his daughter's life to one whom it is supposed that he recognised as he looked him full in the face.-Reaching out his hand to him, the bloody villain started back, and by a mighty blow cut him more than half through the wrist. Russell says it was Henderson who cut his wrist. The villainous accounts given by Wodrow and Dr. Burns say, the archbishop could not be prevailed on to pray; and that there was no sign of contrition in But alas! their crimes against the state are such, that no exercise of prayer; notwithstanding, such was the compray, and that for his murderers too. The falsehood of their own heads. saving he refused to pray was fabricated for the purpose such teachers." of blackening his character, and keeping up the delusion in the public mind, that he was familiar with the devil, seeing all hope of softening the barbarians vain, he rerefused, exclaiming-"GoD would not hear the prayers of such a dog." "I hope," says he, "ye will give me some you; and presently falling on his knees, he said, LORD forgive them for I do: LORD JESUS receive my spirit."

While thus engaged in prayer, one of the traitors who was some paces off, called to the rest to "spare those gray mounted, but when the others threw away their cloaks, had formerly been his chamberlain, and whom he recognised. While his hands were lifted up to heaven, in the claimed, "Now you have done the turn." He then fell had been to compose himself for sleep. The murderers then cut and hacked the back of his head, as he lay exthe whole occipital part was but one wound." Some of

with the points of their swords. hard to escape. She screamed, and said, "This is mur-Gop's vengeance on him for murdering many poor souls cils and canons of the church: neither was he a stranger in the kirk of Scotland." In her efforts to save her fa- to the learning of the schoolmen." ther, she was severely wounded in the thigh, while she threw herself between the murderers and her father; but by whom it is not said. Likewise one of the assassins wounded her in one of her thumbs with his sword, while she was clinging to his bridle-rein, vainly beseeching him to spare her father's life. After this they rifled his considerable portion of his time to spiritual exercises. grace's pockets, in which they found some papers. They then robbed the coach, in which they found a dressingcase belonging to Miss Sharp, containing some gold and lege" for them. When in health he always conducted other articles. They carried off his grace's night-bag, the family devotions himself, but during his absence or bible, girdle, and some important papers. They disarm- ill-health his chaplain officiated morning and evening.ed and robbed his servants, one of whom named Wallace, He daily read the holy scriptures aloud to his family beoffered to make resistance, but he was severely wounded fore dinner and supper, and, "by way of preparative and in the face by Russell, and his pockets rifled by the pious | conclusion, he never failed to bring into conversation

The ac- cused of robbery. This is indeed straining at gnats and

"Thus fell," says the account published by authority kidneys. Russell, when he opened the coach-door, fu- of the privy council, "that excellent prelate, (whose chariously desired him to come forth, for the blood he had racter and worthy acts deserve, and no doubt will find shed was crying to heaven for vengeance on him, and some excellent pen,) by the hands of nine fanatic ruffians. thrust his shabel or hanger at him. It was Russell, That they were so is not to be doubted, their names therefore, that wounded him with the sword. According being all now known, and all of them denounced or interto his own account, he could not resist the temptation of communed, for frequenting field-conventicles, and the making a speech; he "declared before the Lord, that known champions of that party in the shire of Fife. Beit was no particular interest, nor yet for any wrong that sides, their bloody sanctified discourse at the time of their he had done to him, but because he had betrayed the bloody actings, shews what temper and spirit they were ed with great resolution made him dear to the clergy, church as Judas, and had wrung his hands these eighteen of. I have done with my relation (attested to me before and dreadful to their enemies. He was a firm friend, a famous witnesses, by my lord's daughter, and those of at Pentland, and Mr. Guthrie and Mr. Mitchel, and his servants that were so unfortunate as to be spectators of this execrable villainy) when I have observed, how rihis vengeance on him this day, and desired him to repent | diculous the author of the pretended true one is, when and come forth." John Balfour, who was still on horse- he endeavours to discover the occasion of that murder of gent father, and blessed with dutiful and obedient chilback, also commanded him to come forth, and fired his the Archbishop of St. Andrews; for what need was there pistol; James Russell desired him again to come forth of anything more to provoke them, than his being an archbishop, and the primate of Scotland; and the most active as well as the most reverend father of this church? Was it not for this reason that he was, on the streets of Edinburgh, shot at by Mr. James Mitchel, while in his whatever else you will please to do, you shall never be own coach? Was not this the reason that these fanatical books from Holland, both some time ago, and of late, for a Judas, an enemy and traitor to the cause of Christ. marked out his 'sacrum caput,' as they term it, and devoted him to a cruel death, and gave out predictions that Upon this, Miss Sharp sprung out, and falling on her he should die so? which they easily might, being so acknees, with tears and prayers, begged her father's life.

This tender appeal had no effect on the fanatical enthutheir own prophecies. 'O Lord, how unsearchable are

In stature the primate was of the middle size, with broad shoulders, a full chest, and strong limbs and arms, but not any tendency to obesity. When his body was opened the surgeons declared that he had every appearance of a strong and vigorous constitution, and no sympforehead; his eyes a little sunken, but full of vivacity. "The reverence of his person, and his composed car- He had a cheerful gravity of countenance, and a noble presence that commanded both respect and awe. His address was excellent, and he hat great tact in suiting it to the rank or condition of the party with whom he conversed. He was extremely temperate, and none of his greatest enemies have ever thrown out the slightest hint of any failing in that virtue, which considering their mawere addicted, they would not have failed, had there been the slightest tendency to that vice in their victim.

> In point of charity he was far beyond the age in which he lived, and might have put his memies to shame, whose utter want of that virtue which is the very bond of peace and of all godliness, was notoriois. Although they had signed and kept and fulfilled al the obligations of the Solemn League and Covenant; yea, if they had given their bodies to be burned, vetbeing deficient of that heavenly virtue, which is superio to faith and hope, they were merely as tinkling brass and sounding cymbalsgood for nothing. The primat's usual sentiments of those who treated him with railing and malice and attempts at murder were, "Woe lam for these unhappy people, for they might live at ease and have the protection of laws, and differ as much from us as they will .-

necessitous, his benevolence was exensive. In the pracand practised necromancy. But so far was he from re- tice of this virtue, simplicity, prulence, and self-denial fusing to pray, as they falsely and maliciously allege, that were his regulating principles, and he avoided as much not confined to the household of faith, but was liberally extended to those who needed of the Covenanting sect. and ashamed to beg, and that too without the least respect of party. "I had it," says his biographer, "from a wise, aged, and reverend Presbyter, who had the ad-This was Haxton of Rathillet, who never dis- vantage of knowing him very well, that to his certain knowledge he hath caused to be distributed by his truswrapt his round the lower part of his face. By Wod- tees, fifty crowns in a morning to the orphans and widows row's account, it is said that the dying martyr addressed of the Presbyterian brethren, without their being acto him the words, "Sir, I know you are a gentleman, you quainted from what hand it came. And it is now very will protect me." He represents Rathillet as answering, | well known, that a certain Presbyterian lady (whose fa-Sir, I shall never lay a hand on you," and then rode a ther was the third and most eminent, except one that suflittle way off, for all this time he did not alight. By fered after the Restoration) was entrusted by him in dis-Russell's account, however, which agrees more closely pensing no small sums of secret charity to the most needful with that of the privy council, this personal appeal, as if of that party which differed so much from him. And his to a gentleman, was addressed to Balfour of Burley, who conduct in his family, and on other occasions to the poor. was suitable to discretion and the true laws of charity.'

He disapproved of pluralities, and considered residence attitude of prayer for himself and his murderers, they cut within his diocese one of the indispensable duties of a at him furiously on the hands. Balfour gave him one bishop. He himself was never absent from his diocese, tremendous cut above the left eye, on which his grace ex- except when his public duties either to the church or state required. He preached regularly on every Sunday, presence in Edinburgh he regularly preached there on all of the vacant See.* the anniversary fasts and festivals of the church, and tended on the ground, and gave him sixteen wounds on other holidays. "For that part of the evangelical functhe head, till they gashed it into one hole. "In effect, tion he was happily qualified; for his sermons were methodical, grave, and persuasive, altogether free from enthem, to make sure work, stirred his brains in his scull thusiastic flights and bitter invectives; which were then the most admired talents of those denominated a gospelheld fast by Andrew Guillon, from whom she struggled formances easy to the archbishop, was the great progress To whom Guillon replied, "It is not murder, but | the Greek and Latin fathers, the ancient liturgies, coun-

> In his private and family devotions he was devout and regular, an instance of which we have already seen, as remorning and evening; and where he always devoted a

When he was at St. Andrews, and the clergy visited him, they lived in his house, which "was as it were a coland godly executors of Gon's vengeance. There was some excellent, useful, and agreeable remarks" in conno money found on the archbishop nor in the coach, save nexion with the subject which he had just read. After

He was very favourable to the public use of the Book of Common Prayer; but was of opinion that the period Liturgy had been used by many congregations, especially is appointed to be read in the Prayer-Book.

"In the most tender sense he was a true father of the church, and her great support. His great wisdom backgreat encourager of learning and learned men, a sure patron of societies, particularly of the city and university of St. Andrews. He was a kind and affectionate husband, and happy in a virtuous wife; a tender and indul-

MAN BORN IN SIN.

When you see in your children of a span long their sin shew itself before their hair or their teeth,-pride, frowardness, self-love, revenge, and the like, then think upon your own infancy, and bewail Adam's image so soon in yourselves. "I have seen," says St. Augustine, "a sucking infant that was not able to articulate a word, look with a countenance even pale from envy upon his fellow suckling, that shared with him in the same milk." Upon which consideration the holy man breaks forth into this pious complaint, "Wherever was the place, O Lord; whenever was the time O Lord that I have seen a innocent creature?" Secondly. consider how continually it brings forth, even every day, Gen. vi. 5: or all the day long: as fast as the sun sends forth beams, or the fire sparkles. Thirdly, Consider how desperately it breaks forth. When thou seest a man dart out blasphemies against heaven, revile the gospel of salvation, tear the blessed name of God in pieces with abhorred and hideous oaths; Cain murdering his brother, Judas betraying his Master, Ananias lying to the Holy Ghost, Lucian mocking the Lord Jesus as a crucified impostor, Julian darting up his blood against heaven in hatred of Christ, the Scribes and Pharisees blaspheming the Holy Spirit: then reflect on thyself, and consider that this is thine own image, that thou hast the same root of bitterness in thyself, if the grace of God did not hinder and prevent thee. As face answereth unto face in water, renders the selfsame shape, colour, lineaments, proportion, so the heart of man to man; every man may in any other man's heart see the complete image, deformities, uncleanness of his own. Suppose we two acorns of most exact equality, planted in two several places of as exact and uniform a temper of earth; needs must they both grow into trees of equal strength and tallness, unless the benignity and influences of heaven do come differently upon them. Our case is the same; we are all naturally cast into one mould; all equally partake the selfsame degrees and proportions of original corruption; our hearts are equally by nature fruitful in evil. If, then, we proceed not to the same compass and excess of riot with other men, we must not attribute it to ourselves, or anything in our natures, as if we had made ourselves to differ; but only to the free and blessed influences of the grace of Christ, and his Spirit, "which bloweth where it listeth."

Consider, likewise, how unexpectedly it will break forth. Is thy servant a dog that he should do this great thing? It was the speech of Hazael to Elisha the prophet. As if he should have said, I must cease to be a man, I must put off all the principles of humanity, I must change natures with figree and bloody creatures that him. This was rather an awful moment for the calm set of heretics, much less orthodox Christians, have at- are not capable of pity, before I can do such acts as these: Is thy tempted in any age of the churcl. Their punishments servant a dog? Yes, and worse than a dog; when pride, ambition, posure of this good man in his present peril, that he did are the natural issues of treason, and their blood lays on the engagement and exigencies of a kingdom, shall enliven and rouse up that original inhumanity that is in man, he will then be not a dog only, but a wolf, and a lion. I will not deny thee, I will Peter, thou knowest not thine own heart; it is but like a quiet from such a man as David, after such communion with God? Impatience from such a man as Jeremiah, after such revelations from time to pour out my soul to Gon, and I shall pray for When he did discriminate, his bounty was bestowed on God? Idolatry from such a man as Solomon, after so much wisdom those who having seen better days, were unable to dig, from God? Fretfulness and frowardness of spirit of such a man as man as Abraham, after so much protection from God? Cursing from such a man as Job, after so much patience and experience from God? O! in such examples learn thyself and fear thyself. The disciples could say, Master, is it I? that shall betray thee. Peter did not ask, Master, is it John? nor John, Master, is it Thomas? but every one, Is it I?—Bishop Reynolds.

A CHARACTER OF BISHOP CORRIE.

Several alleviating circumstances occur in the death of our honoured and beloved brother. He was not removed from us till after a long period of service, and wien from a gradual decay of health years in India, a period which very few Europeans reach. Still fewer have had so long and honourable a course of service. As chaplain at Chunar, Cawnpore, Agra, Benares, and the cathedral at Calcutta, he was long a blessing to his various flocks. As Archdeacon, for nine years he fulfilled the duties of that difficult office; and thrice was he called to the episcopal residence to supforward, and his head rested on one of his arms, as if he and when his duties as a privy counsellor required his ply, as far as he was able, for considerable intervals, the functions

> We are to remember, also, with gratitude, that during this long period he exhibited that peculiar cast of character which India most wanted. With all the sweetness of Bishop Heber, he had all the humility, meekness, gentleness. To this he added such generosity son's female schools, what at Mirzapore, what in the Church Missionary and Bible Society Committees, you all know.

> His accessibility, also, his kindness to the young, his gentleness in reproof, his charitable judgment of others, his forgiveness of injuries, shed a soft brightness on this generosity of heart, which attached both natives and Europeans to him with an indescribable attachment. Every one feels that he has lost a father, a brother, a friend. I am not drawing a poetical picture of imagined perfection. No doubt he had his infirmities; but they arose so entirely on the side of softness of nature as to deduct little from the general

* After the deaths of Bishops Heber, James, and Turner.

Fleman's sword, opened the coach-door, and desired "Ju- what they stole from Miss Sharp. It is singular that supper it was his usual custom to converse with his wife weight of his character. He might often be imposed upon -- he might be wanting in habits of despatch in business—he might be irresolute and forgetful-he might be susceptible sometimes of prejudices which sunk the deeper into his feelings, because he said had not then arrived when it could be generally intro- little. But all this is nothing. Had his particular errors of duced into the church in Scotland. It is evident how- judgment been a thousand times more numerous than they were, ever, from various incidental circumstances, that the they would have been lost in the just admiration and love which a consistent, simple, benevolent, gentle spirit had excited during a in Edinburgh. And it was a general custom to read the life of thirty years in India. Such a character is more precious scripture in most of the churches in the order in which it than gold. The bold, the vigorous, the unbending, if adorned with piety, are deserving of admiration, and are at certain periods of essential service; but the meek, the amiable, the silent, are more

We are again to remember with gratitude that he united in an ninent degree the missionary and the chaplain. He was the last of that fine series of men with whom India was blessed in the last age. He stands on the same list with Brown, Buchanan, Martyn, Thomason, who were the ornaments of the Anglican Episcopa Church in India before the creation of the See. He gave himself so early and so assiduously to the cultivation of the native languages, that in Hindoostanee he was a very superior scholarwrote it with elegance, and spoke it with ease. He had a missionary's heart. Wherever he resided as a chaplain, he founded and sustained missions. The first eminent Bishop of Calcutta, mentions his labours at Agra, where Abdool Messeeh was his distinguished convert, with commendation. He was the parent of the Church Missionary Society in India, the centre of union, the soul of all its operations. And when he went home for his health in 1814, I well remember the affection with which he was every where welcomed. There is no one who filled at the period of his death so large a space in the public mind, both here and at home, as Corrie, from the juncture when he lived, the length of his servies, the cast of his character, and his union of the missionary's and chaplain's spirit. Confidence had gathered round him gradually, and from all quarters, and all classes of persons, and was rapidly

Nor must we forget the great goodness of God in raising him to the See of the newly-founded Diocese of Madras. Never did India feel a warmer joy than when she knew that her beloved Corrie was distinguished with this just mark of favour by the home goernment. He was sent out by the FIRST CHARLES GRANT; he was nominated Bishop, by THE SECOND.* He would indeed have been appointed Bishop of Calcutta in 1832, had not his distance from England and the uncertainty of life prevented. When at length he ascended the episcopal chair of Madras, it was with the warm approbation of all classes. Nor did he disappoint the high expectation formed of him. Never was a ruler in the house of God so beloved. Never did any one more successfully unite firmness in principle with suavity of spirit. The burst of grief throughout the diocese at his early death is indescribable. His rmons, his addresses at confirmation, his activity in founding a grammar-school, and a society for building churches, his corresnondence with his clergy, his settlement of doubtful cases, his real in missionary and benevolent institutions-his simplicity in all he did, had won every heart.

It is true all these considerations augment our loss and seem to deepen the dejection which our text is designed to dissipate. But they are topics of gratitude notwithstanding to the Author of all good, and they are testimonies also of what our unchangeable Redeemer will do for India if we wait upon him. We could not expect to detain Corrie from his reward, his rest, his crown.-We might have wished—I confess I had myself wished and hoped -that ten or fifteen years more of life might have been granted to him—that he might possibly have been translated to Calcutta and have presided over the Indian Dioceses with the mild and powerful weight of accumulated experience and age-I had hoped that the rougher natures of Bishops and Presbyters might have learned lessons of sweetness from his lips-but we bow before inscrutable wisdom. When God's will is once known in the events of his Providence, we must, and do, and will believe that all is ris

Yes, blessed saint, thy change has taken place. Thou art no In almsgiving and supplying the wants of the poor and die for thee; though all should be offended because of thee, yet will I longer amongst us. Thy frail body is saying to corruption, Thou never be offended: they were the words of a great disciple. Alas! art my father, and to the worm, Thou art my mother and my sister. Yes, thy venerable form, thy lofty figure, thy gentle sea, when the wind, the temptation, shall blow, thou wilt quickly voice, is no longer with us. But Jesus Christ is the SAME as possible all appearance of ostentation and vain-glory. be troubled and find an alteration, thy tide will turn, and an ebb of YESTERDAY, TO-DAY, AND FOR EVER. He never changeth. quested a short space for prayer. But this the assassins His charity was so universal that his benevolence was thy zeal will follow. Who could have expected or feared adultery Thou art with Him now in felicity; and at the last trump thy mortal remains shall be gathered, thy corruptible shall put on incorruption, thy body of dishonour and earth and decay shall become an honourable and spiritual and immortal one, "like unto Christ's glorious body, according to his mighty power which is able Jonah, after such deliverances from God? Fearfulness in such a to subdue all things unto himself." In the meantime, we will consider well thy conversation, crowned by its blessed end and termination-we will remember thee amongst those that have had the rule over us-we will adhere to thy instructions from the word of God-we will follow thy faith-we will labour to settle and establish our hearts in the grace of our unchangeable

> And do thou, O merciful Lord, cast the bright beams of Thy light upon Thy Church in India, that it being enlightened with the doctrine and labours of a succession of Thy servants such as him whom Thou hast removed from us, may so walk in the light of thy truth, that it may at length come to the light of everlasting life .- [From a Sermon by the Rt. Rev. D. Wilson, D. D., Bishop his work might appear nearly accomplished. He had been thirty of Calcutta, and Metropolitan, delivered at the Cathedral, Calcutta, March 17, 1837, on occasion of the death of the Right Rev. Daniel Corrie, D. D., Lord Bishop of Madras. which took place on the 5th of February preceding, in the 60th year of his age, after a residence in India, as Chaplain and Archdeacon, of about thirty years, but an episcopacy of only fifteen months.]

> > * When President of the India Board-now Lord Glenelg.

THE CHURCH SERVICE.

It is indeed a solemn and animating service when performed and enlightened hold of Christianity and fixed simplicity of heart of joined in as it ought to be. There may be fervency in the secret Brainerd and Swartz and Henry Martyn. His cast of mind was prayer, but there is far more of enthusiasm and unction when the Churchman prays, in "the great congregation." He exults in the In the acting of this dreadful tragedy, Miss Sharp was gifted ministry. That which made all ecclesiastical per- as kept him continually poor, from the unlimited munificence of thought that the Church of God is lifting up its voice to heaven, his benefactions. There was nothing he was not ready to attempt and that the incense from ten thousand altars in the land is ashe had made from the days of his youth, in the study of and to execute, if possible, from his own funds. Wherever I passed | cending to the throne of grace; -that multitudes, besides himself during the visitation in the places where he had resided, Corrie's and those around him, are at that moment offering their united was the name constantly repeated. Corrie built the church and praises and petitions. Nay, the Church of the Fathers used the founded the mission at Chunar. Corrie built the chapel and same petitions, if not the same words; and after ages will use them school-house at Agra. Corrie built the two churches at Benares, too. 'The mind glances from the beginning of time, and far onand founded, or caused to be founded, the schools. At Buxar also ward to eternity, when, in that ancient form of words which fall corded by the prejudiced pen of Dr. M'Crie. For his it was the same. What he did in founding the High School at almost without meaning on the careless ear, we ascribe "glory to private devotions, his closet was his first and last resort, Calcutta, what as respected the Free Church, what in Mrs. Wil- God the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end."-What an undefined extent of mysterious meaning is involved in these too often carelessly uttered words! A deep impression of the holiness of the worship and the sanctity of the place affects the Churchman's whole demeanour with a serious yet animated devotion. It is not with him mere form and lip service, but the service of the heart and understanding-a sacrifice unto the Lord, boly and reasonable. And this feeling communicates itself around; for zeal, as well as apathy, is contagious. Alas! what a grievous drawback it is, when those near us at Church are seen with supercilious, apathetic, wandering looks; evidently taking no part in the sacred service. The sight paralyzes our efforts, and casts a