

POETRY.

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,
Nor drink of streams that fail:
There is no tear-drop in their eye,
Nor change upon the brow;
The placid bosom heaves no sigh,
Though all earth's idols bow.

Who are so greatly blest?
From whom hath sorrow fled?
Who share such deep unbroken rest,
While all things toil! The Dead!
The holy Dead—why weep ye so
Above the table 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 amarantine wreath,
The bright bowers never dim,—
And tell me, why thou fliest 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 LATE BISHOP CORRIE OF MADRAS.*

With all the sweetness of Bishop Heber, he had all the enlightened hold of Christianity and fixed simplicity of heart of Brainerd and Swartz and Henry Martyn. His cast of mind was humility, meekness, gentleness. To this he added such generosity as kept him continually poor, from the unlimited munificence of his benefactions. There was nothing he was not ready to attempt and to execute, if possible, from his own funds. Wherever I passed during the visitation in the places where he had resided, Corrie's was the name constantly repeated. Corrie built the church and founded the mission at Chunar. Corrie built the chapel and school-house at Agra. Corrie built the two churches at Benares, and founded, or caused to be founded, the schools. At Buxar also it was the same. What he did in founding the High School at Calcutta, what as respected the Free Church what in Mrs. Wilson's female schools, what at Mirzapore, what in the Church Missionary and Bible Society Committees, you all know.

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, Thomas, who were the ornaments of the Anglican Episcopal 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 scholar—wrote it with elegance, and spoke it with ease. He had a missionary's heart. Wherever he resided as a chaplain,

* From a Sermon by the Rt. Rev. D. Wilson, D. D., Bishop 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.

he founded and sustained missions. The first eminent Bishop of Calcutta, mentions his labours at Agra, where Abdul Messieh 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 returned 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 services, 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 increasing.

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 government. 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 did any one more successfully unite firmness in principle with suavity of spirit. The hurst of grief throughout the diocese at his early death is indescribable. His sermons, his addresses at confirmation, his activity in founding a grammar school, and a society for building churches, his correspondence with his clergy, his settlement of doubtful cases, his zeal in missionary and benevolent institutions—simplicity in all he did, had won every heart.

It is true all those 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 life might have been granted to him—that he might possibly have been translated to Calcutta and have presided over the Indian Diocese 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 do, and will believe that all is right.

Yes, blessed saint, thy change has taken place.—Thou art no longer amongst us. Thy frail body is saying to corruption, Thou art my father, and to the worm, Thou art my mother and my sister. Yes, thy venerable form, thy lofty figure, thy gentle voice, is no longer with us. But JESUS CHRIST IS THE SAME YESTERDAY, TO-DAY, AND FOR EVER. He never changeth.—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 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 Saviour.

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.

* When President of the India Board—now Lord Glenelg.

POLENESS—says a great writer, is the nest in which Mischief lays its eggs.

WEALTH—is given to be used, not hoarded: to be used well, not squandered.

HONESTY.—Calling on the printer, subscribing for his paper, and paying for a year in advance.

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