

personages are called upon to alter this conduct, "Be wise, now, therefore, O ye Kings; be instructed, ye judges of the earth: serve the Lord with fear." The whole strength of the argument lies in our determining whether "kings" are addressed here in their private and individual capacity, as Dissenters allege, or in their official capacity, as Churchmen allege. If the individual only be addressed, there is no force of establishments deducible from the psalm; but if the office-bearer be addressed, there is a triumphant proof of national religion. We maintain that kings, as such, are exhorted; and, in proof of this, we appeal to the authority of inspiration in Acts iv. 25: "Who, by the mouth of thy servant David, hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered against the Lord, and against his Christ; for, of a truth, against thy holy child Jesus, whom thou hast anointed, both HEROD and PONTIUS PILATE, with the Gentiles and the people of Israel, were gathered together." On referring to the Gospel narrative, we find that Herod and Pilate, in their official character, and with all their official influence, endeavoured to destroy Christianity in the bud, and thereby fulfilled the prediction in the second verse of the second Psalm; and in the tenth verse they are enjoined to reverse this conduct, and in their official character, and with all their official influence, to promote the spread and growth of Christianity so that, as the Almighty condemned the first, he might praise the second, which is nothing more and nothing less than our very principle,—a national establishment of Christianity.

BIOGRAPHY.

THE LATE REV. HUGH JAMES ROSE.*

It is with more than ordinary sensations of grief that we record the death of one of the most gifted men of his age, the Rev. H. J. Rose, a native of the eastern part of this country. For some time past the health of the deceased had been on the decline, and lately he had been advised to try a warmer climate; not so much with any idea of recovering his health, as of receiving a temporary relief from the disease under which he had for so many years laboured. He had proceeded as far as Florence on his way to Rome, where it pleased the Almighty to remove his soul into a better world. He has left a widow, but no children to lament his loss, besides an aged father and mother, to all of whom he had proved himself a blessing and an honour.

To say that the death of such a man as the late Mr. Rose is a public loss, is to say but little. Never, perhaps, humbly speaking, was the death of any single individual more calculated to be deeply felt and regretted. Other men's labours may have been more extensive and voluminous, but few men's more fruitful of good. Deeply read in the history of the Church, and polished to the highest degree in the classics of Greece and Rome, he became, at an early age, a champion of the Church and of general literature at the same time. And we rejoice to say he laboured not in these great causes in vain. The first thing that seems to have struck his attention at the university was the undue preference given to mathematical studies, to the sad discouragement of the more noble and endearing attainments of literature. To the correction of this bias, as Christian Advocate, he bent his great and varied powers, and with the best success. Several admirable improvements have been introduced into the educational course in Cambridge, in consequence of his efforts. But, what of all, perhaps ranks him highest, are his exposures of the fallacies of the German schools, which have of late years become popular under a variety of forms, so as to endanger the very being of the Christian religion. Almost single handed he took up the cause of primitive Christianity against Neology; and he has lived to see his labours crowned with no small portion of triumph. Had he been spared he might, as we doubt not he would, have had the joy of seeing yearly fresh proofs of the soundness of his views, and the hollowness of those of that class of divines to whom he was opposed. Had he been spared he might have added much to the debt which the Church and the country already

owe to him for the high tone of feeling, and thinking, and acting, which he has been the instrument, in God's hands, of producing throughout all the ranks of the clergy. Many a young man has blessed the hour when he first heard the impressive eloquence of his lips in the university pulpit: and many more, who had not that advantage, still bless the day, when he gave his discourses "On the duties and commission of the clergy" to the world. But had he been spared ever so much longer, he could not have rendered it more clear to the world, that his piety was of the most sincere kind: that his conduct, public and private, was that of genuine faith, and that his attachment to the Church of Christ planted in these realms, was of the most unadulterated and devoted kind. It was his distinction to be, in the proper sense of the phrase, a high Churchman; and it is his glory now he has gone from this world, to have left many high Churchmen behind him, treading though at a distance, in his own steps. It is for the historian of the Church, and not for us, to enter into his character at full length. We confine ourselves to a mere notice of his decease, with one or two of the features by which his life was distinguished, and for which, among many others that we cannot now revert to his death is to be so greatly deplored. It would be to present but a half view of him, however, did we close this brief notice of the exalted individual in question, without adding a word or two upon his character as a parochial clergyman.

Painful as the state of his health must have rendered the discharge of his pastoral duties, even from the earliest days of his ministry, no man ever felt more sincerely the awful responsibility of the sacred office than did the deceased. This he conveyed in almost every thing which he wrote and uttered, and in such a way that the most callous could not fail to perceive, and to be impressed by it. The writer of these lines (most unworthy of their subject!) has had the happiness to know that the ministrations of his hands, in a parish where much irreligion prevailed, were blessed in an extraordinary degree. Hundreds are the souls among the poor who are yet after an interval of nine years, ready to attribute their first impressions of religion to the simple and affectionate exhortations and addresses spoken by him in the course of a few years among them. It would be an insult to the memory of so great and good a servant of Christ, to say that he was an *attractive* preacher; though his preaching not only captivated all hearts, but was the admiration of all who had either the taste to discern or the virtue to honor excellence in that most difficult and rare of all sacred accomplishments—the art of speaking with power and intelligibility to a congregation composed of the various grades of society. Perhaps no preacher was ever more free from the ambition of making proselytes to himself than he was; and no man probably ever made more than he did, or in a more legitimate way. Spurious eloquence he had none. All glitter he shrunk from in the pulpit and in his mode of living, as unworthy of the sacred mission upon which he had been sent forth, and of the self-denying character of Christianity. Nothing could be more dignified than his appearance and manner, when clothed in the robes, and engaged in the office of his profession. In the tones of his voice there was even much to favor the peculiar and impressive form in which his ideas were conveyed to the ears of his audience.—*Gos. Mess.*

NATHANIEL RIPLEY COBB.

We take the following particulars respecting this apparently excellent individual, who died in the United States in 1834, aged 36, from the "Banner of the Cross:—"

His time, his talents, his influence, his wealth—all that he had, and all he hoped to possess—were from that moment devoted to the service of his Redeemer. His education had been neglected, and he did not think that he possessed the necessary qualifications for the ministry; but he was endowed with an aptitude for business which could scarcely fail to ensure success in the walks of commercial life. This capacity he regarded as a talent with which he was entrusted for high purposes, and "felt it to be his duty to use it in earning money for the cause of God on precisely the same principle that it is the duty

of the minister to devote his talents for preaching to the service of the Lord Jesus." Acting, therefore, in accordance with the Apostolic injunction—Let every man wherein he is called therein: abide in God, he resolved to make himself useful to the utmost extent of his ability in the sphere which Providence appeared to have particularly assigned to him, and in pursuance of this determination drew up and subscribed the following document:

"By the grace of God I will never be worth more than \$50,000.

By the grace of God I will give one-fourth of the nett profits of my business to charitable and religious uses.

If I am ever worth \$20,000, I will give one half of my nett profits; and if I am ever worth \$40,000, I will give three-fourths, and the whole, after \$50,000. So help me God, or give to a more faithful steward, and set me aside.

N. R. COBB.

Nov. 1821.

To this covenant he adhered with conscientious fidelity. He distributed the profits of his business, with an increasing ratio, from year to year, till he reached the point which he had fixed as a limit of his property, and then he gave to the cause of God all the money which he earned. At one time, finding that his property had increased beyond \$50,000, he at once devoted the surplus, \$7,500, as a foundation for a Professorship in the Newton Theological Institution; to which, we may add, he gave, on various occasions, during his life, at least twice that sum. So scrupulous was he in his adherence to the covenant which he has made, that when peculiar circumstances required him to retain in his possession more than \$50,000, he consulted judicious friends, whether he might do so consistently with the Spirit of his pledge, provided he always held the surplus as really belonging to the cause of God. Here is the secret of that wonderful liberality which cheered so many institutions and plans of benevolence. It sprang from steady religious principles. It was a fruit of the Holy Spirit. He always felt that God had bestowed on him a rich blessing, in enabling him thus to serve His cause. On his death-bed, he said to a friend, in allusion to the resolutions quoted above,—"By the grace of God—nothing else—by the grace of God, I have been enabled, under the influence of those resolutions, to give away more than \$40,000. How good the Lord has been to me!"

A life spent in love to God, and good will to men, was happy in itself and joyful in its termination; beautifully illustrating the inspired declaration which calls us to mark the perfect man and behold the upright, and pronounces that his end is peace. He died in 1834, at the early age of thirty-six years, avowing his humble but firm reliance upon his Redeemer, and though he had much to bind him to earth, expressing his desire to depart and be with Christ. A short time before his death he said to a friend:

"I believe I am going to die; but I think I am a Christian and am ready to die. Within the last few days I have had some glorious views of heaven. It is indeed a glorious thing to die. I have been active and busy in the world—I have enjoyed it as much as any one—God has prospered me—I am happy in my family—I have property enough—but how small and mean does this world appear, when we are on the sick bed! Nothing can equal my enjoyment in the near view of heaven. My hope in Christ is worth infinitely more than all other things. The blood of Christ, the blood of Christ—none but Christ. Oh, how thankful I feel that God hath provided a way, that I, sinful as I am, may look forward with joy to another world, through his dear Son. Oh, what a glorious thought, that in a few weeks at most, I shall be in the society of the saints of God, the Apostles, the Patriarchs; but oh, above all, in the presence of Jesus Christ. Yes, I shall see him face to face. Oh, to be in heaven, in the presence of God and Christ, and the saints made perfect!"

To another friend he remarked at a later period: "I have only strength to say, Live near to Jesus. You will soon follow me. You see here time and eternity brought very near together."

On being asked how he felt in the prospect of his departure. He replied:

"Peaceful. I am waiting. I am ready. If it

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