

# The Church.

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.

VOL. I.]

COBOURG, U. C., SATURDAY, SEPTEMBER 9, 1837.

[NO. XIII.]

## Poetry.

TO ONE DEPRIVED OF HEARING AT CHURCH BY DEAFNESS,  
FROM "HOURS OF SORROW."

O Christian! though thine "outward man" decay,  
And silence guard the ear's once-echoing cell,  
Yet thou can'st calmly feel that "all is well,"  
And chase desponding, murmuring thoughts away.  
For, kindled in thy soul there shines that ray  
Which care, and fear, and sadness can dispel:  
And she, serene, though poorly lodg'd, can dwell,  
Renew'd and perfected from day to day.  
What though on this, the Sabbath's holy rest,  
Th' external ear insensible may be!  
Let not the sigh of sorrow heave thy breast;  
Since God, thy God, in communing with thee,  
Asks less the listening ear than listening heart,  
And there his sweetest comforts will impart.

## THANKFULNESS TO GOD.

I.  
The clear blue sky, the glorious sun,  
The song of birds among the trees,  
The sweetness of the summer air,  
Rich lights, deep shades, scenes soft and fair,—  
Have I enjoyed, and loved all these,  
And, like a beast, like a dull sod,  
Warmed by the ray it cannot shun,  
Have failed to think of God?

II.  
Dear friends! and kindred's dearer ties!  
Blest interchange of household love  
When the warm heart o'erflows the eyes!  
And have I known your holy joys  
And failed to look above?  
O God! have I thus thankless proved,  
Thus from thy good extracted ill,  
Thy creatures thus before Thee loved,  
And dost Thou love me still?  
J. H. B. M.  
[Church of England Magazine.]

## THE LATE BISHOP CORRIE OF MADRAS.

The revered and beloved Bishop Corrie is no more. He was removed to a better world on Sunday morning at half-past three o'clock.

The stroke which cut him off, was an attack on the brain terminating in paralysis. For some months past he had suffered severely from acute pain in the right temple, and headaches; but so patiently did he bear all, that few knew how much he suffered, and little thought of the extent of disease gaining upon him. When at Hyderabad on his visitation, the disease seems to have been formed and partially developed: and on the morning of Tuesday, the last day of January, he was suddenly seized in the vestry-room of St. Mary's Church, and in the course of an hour was in a state of insensibility and torpor, from which he had but few intervals of relief during the five remaining days of his life: yet on Wednesday he was able to attend to letters read to him, and converse on their contents:—so again, for a short time, on Thursday and Friday; and even on Saturday, on Miss Corrie's repeating Isaiah XII. 1. he quoted the first line of Cowper's paraphrase on it, and afterwards corrected a mistake of a single word which she made in repeating the fourth line. For twelve hours before his death, however, he seemed wholly unconscious of any thing said or done, and was insensible of pain.

The name of Corrie is associated with the best benefactors of India. Buchanan, who laboured till he made the woes and wants of India pierce the ear of England, was his friend. The humble, laborious, and spiritually-minded Brown loved him tenderly. Henry Martyn, who laid all his splendid talents at the foot of the cross, devoting them to the Lord who redeemed him with his own most precious blood, loved Corrie as an only brother. And Thomson, the friend, companion, and fellow-labourer of these devoted men, felt a holy joy in the success of Corrie's labours,—and entertained for him a brother's tenderness and regard.

Bishop Heber loved Corrie, and thought he promoted his Saviour's cause in promoting his faithful servant. Bishop Turner, a profound theologian, an elegant scholar, of enlarged mind, and most spiritual in his affections, and possessing in a high degree discrimination of character, entertained for Archdeacon Corrie a warm attachment and a brother's love, which was most cordially returned. Brown and Turner were his first and last, and most beloved friends.

The Rev. Daniel Corrie, having been nominated a Chaplain on the Bengal Establishment, came to India towards the close of the year 1806, in the 29th year of his age, full of love for his Saviour, and of devotedness to his ministerial duties, as an ambassador of the Lord Jesus, to beseech men to be reconciled to God through Christ the son of his love.

His college friend, Henry Martyn, was then in Calcutta.—By Brown and Martyn he was warmly welcomed; and most affectionately did these friends regard each other, and earnestly seek India's real welfare, from the sole "giver of every good and perfect gift."

For a few months after Mr. Corrie's arrival in India, he continued in Calcutta, rejoicing many hearts by the evangelical plainness and purity of his sermons, and by the fervour of his zeal and holiness. His first station up the country was at Chunar, where he soon was able to speak to the natives in Hindoostani, of which he had acquired the rudiments in his voyage out. By the assistance of friends, of whom one of the foremost was Dr. J. Robinson, brother of the late Archdeacon of Madras, he raised a small Church at Secrole, soon after another at Be-

nares, and in 1808 the beautiful Church of Chunar, together with a small chapel at Buxar, to the poor invalids and native Christians of which place he extended his compassion and his labours of love.

At Chunar, the faithful chaplain remained (having paid one visit to Calcutta meanwhile, to meet his sister on her arrival from England) until 1810, when he was removed to Cawnpore to labour with his dear friend Martyn. Here he continued not much more than one year, being forced, by a severe attack on the liver, to abandon his duties for a season, and proceed to Calcutta and as soon as possible to sea. David Brown went in the same ship in a dying state. Tempestuous weather drove the ship back almost a wreck, and about a fortnight after, Brown's spirit was relieved from his troubles of life, and entered into glory.—Mr. Corrie soon after embarked on a ship bound to the Mauritius, but again a storm arose, and the vessel was obliged to put in at Vizagapatam. His health having improved, he prosecuted his voyage no farther, but returned to Calcutta before the close of the year.

This was an important period in his life; in November 1812 he married Miss Myers, daughter of Mrs. Ellerton, who proved to him a help-meet from the Lord. After twenty-four years of happy union, Mrs. Corrie died in December 1836, to be followed alas! in six short weeks by him whose removal we now deplore.

Mr. Corrie being appointed to Agra in the beginning of 1813, took with him that venerable and faithful servant of Christ, Abdool Messceh, who had been brought to the knowledge of Jesus by Henry Martyn, and baptized the year before by David Brown. Abdool Messceh was, indeed, a convert; and being converted he strengthened his brethren, and brought souls to the Saviour. A native congregation was soon formed at Agra, and soon counted fifty members. The word of the Lord grew and prospered, but within two years a dangerous attack on the liver drove Mr. Corrie from India for a season, to visit his native land. During a stay of about two years in England, he was much engaged in preaching for the Church Missionary Society, and in turning the hearts of British Christians to the spiritual destitution of their fellow-men in Hindoostan.

On his return from England, along with Mrs. Corrie and an infant daughter, in the middle of 1817, Benares became the scene of his ministrations, and devoted labours. It was while here, that he raised, through the help of dear friends, the fine Church at Chunar (his first station) and the chapel at Buxar.—At this time he devoted much of his care and thoughts to the Church Missionary Society, by establishing schools in connexion with the Society, for the Christian education of Hindoos and Mahomedans.

In 1819 he became Presidency Chaplain.

Bishop Heber conferred on Mr. Corrie the appointment of Archdeacon of Calcutta in 1823, on the death of Dr. Loring.

His appointment to the archdeaconry did not entirely prevent him from doing something personally for the native congregations, so dear to him. Besides the addresses which he never failed to deliver to them on a fit opportunity, he translated *Sellon's Abridgement of Scripture*, the Prayer-Book, and many of the Homilies, into Hindoostani. He likewise drew up *outlines of Ancient History*, in English, for the benefit of Hindoostani youth.

In 1834, after a sojourn of nearly twenty-eight years in India, Archdeacon Corrie was called to England to be raised to the high station in the Church for which the grace of God had so eminently qualified him.

On Trinity Sunday, 14th June 1835, Archdeacon Corrie was consecrated Bishop of Madras, by the Archbishop of Canterbury and the Bishops of Lichfield, Carlisle and Bangor. The University of Cambridge conferred upon him the degree of L. L. D. On the 24th October, his Lordship landed at Madras, and on the 28th of the same month was installed in St. George's Cathedral. He preached his first sermon on the following Sunday, from the Epistle to the Galatians, VI. 14. "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

He has been heard to speak of this sermon as the first he ever preached in India. His views of divine truth had been obtained from the Bible, and had not varied for thirty years. He did, indeed, glory in the cross of Christ;—all else to him was as nothing, or a loss, Jesus was his portion and his all.—*Madras paper.*

## THE SATURDAY PREACHER.

No. IV.

### FAMILY WORSHIP.

GENESIS XVIII. 19.—For I know Abraham that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.

The most superficial reader of the word of God cannot fail to be struck with the numerous instances of Family Worship which are there recorded. Noah, Abraham, Isaac, and Jacob furnish conspicuous examples of this pious duty; for, uniformly, when their arrival at any new place in the course of their wanderings is mentioned, it is said of each of them, "There builded he an altar and called upon the name of the Lord." Joshua also, we are informed, was not content to serve God himself, but his language—well worthy the imitation of every Christian,—was, "As for me and my house, we will serve the Lord." And Job, the suffering yet patient Job, how careful was he in the exercise of the same solemn duty! He offered sacrifice and made supplication to God not merely in the company of his assembled children, but on those occasions also when they were

met together in festivity by themselves, and when, as he reasonably apprehended, they might forget God in their mirth.

Instances, too, of the sad and fatal consequences of the neglect of Family religion, are not wanting in Scripture. The misery and ruin of Lot's family we have good reason to ascribe to this neglect. There is not a single act of social worship mentioned of him in the sacred narrative. We never read there of his building an altar and calling upon God; and from the subsequent conduct of his family we cannot but entertain the fear that their religious instruction had been utterly neglected.

We, again, behold in the family of Eli a lamentable instance of the danger of relaxing parental authority, and of failing to enforce religious discipline in the household. Although himself a pious man, he did not faithfully impress the same sentiments upon his wayward sons; and when "they made themselves vile in Israel, he restrained them not." The unhappy consequence was that the blessing of God never attended his family: his sons Hophni and Phinehas were slain in battle; his daughter-in-law died prematurely in her travail; and the aged Eli himself, broken-hearted with his complicated afflictions, "fell from his seat backward, and his neck brake and he died."

These are examples which the Scriptures furnish of the value and necessity of household religious instruction;—but they contain precepts also enforcing the same duty. Thus speaks the Jewish legislator, "The commandments of the Lord which I teach thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Here then is inculcated a most diffusive piety;—an every day religion,—a subject which is to be suited to all occasions, so that our children and dependents may feel continually that this is the one grand object which is to fill the heart and govern the life.

And would God it were a subject which received the attention that is proportioned to its importance! Very different in that case would be the order and habits of society. Far less cause would there be to lament,—what there is often so much reason to lament,—the degeneracy of the times,—the recklessness of principle and aversion to religious restraint, which, charitably as we may be inclined to judge, are too generally to be observed.

There may often be an affectation in referring to the comparative purity of former times, and declaiming against the degeneracy of the present day; but if we are to depend upon the accuracy of traditional and historic statements, we must confess,—mortifying as the confession may prove,—that there is some truth in the contrast. "Our fathers and they of the old time before us," have borne satisfactory testimony to the strictness of religious discipline in their days;—and lead us to believe that the exception then was as uncommon as the rule is now, to be exact and faithful in the solemn and important duty of Family Worship.

But how is the neglect of a duty so reasonable in itself, so strictly enjoined, and so essentially Christian, to be reconciled with the privileges or hopes of the Gospel?—or to speak more plainly, though not less correctly, in what is a Christian distinct from an unbeliever, if he does not manifest in his heart, in his house, in his community, that the love of God and the dissemination of His truth and kingdom is the principle which governs and animates his life?

Well may we ask, and wonder while we ask, what is the reason of this neglect? Can it be that any are not fully persuaded of the importance of the duty? Surely with the word of God in their hands,—with the precepts which are given and which cannot be misinterpreted, as most strictly enjoining this duty,—with the examples too which are furnished of the value of adhering to this ancient and excellent custom, and the deplorable instances which it records as the consequences of its neglect,—none can any longer seriously cherish the opinion that it is not an useful, an important, a divinely-ordered duty.

But some, perhaps, are deterred from the strict performance of this religious practice by the fear of singularity,—of bringing down upon themselves the epithets of sanctimonious, righteousness-much, or even hypocritical!—It is, indeed, a serious misfortune that there should ever be a singularity in worshipping God according to his own commands, and in conformity with the example of the holy men of old;—and it is a yet greater misfortune that any should be found in the ranks of Christianity of an attachment so wavering and doubtful to the "Captain of their salvation," as to be repelled from what they acknowledge to be their duty by either scoffs, or sneers, or ridicule. There are many in the world who glory in a singularity affecting the habits and fashions of mere worldly life,—who can bear with sarcasm, and put up with ridicule, when it is merely the customs of every day life which are assailed; but their sensibility is too keenly awakened, and their moral courage fails, when their singularity in conscientiously serving God chances to be the subject of animadversion. But O, how criminal to stand aloof from a manifest duty because the thoughtless, the worldly-minded, or the profane, may affect to scorn the Christian's pious principles, and sneer at his devout example! Hear how the Son of God expresses himself in regard to these weak-hearted adherents of his cause; "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his father with the holy angels."

But do any plead that they have no time for these household exercises of religion? Is it that business, that pleasure, that the world, in short, has too strong a hold upon their affections to permit the needful attention to this important duty? Is it that en-