

plo of a man, who, by undivided attention and singleness of aim, threw out to its utmost extent every faculty which he possessed. He always acted like a man who felt that he had one thing to do, namely, to make full proof of his ministry.

With the vow which he took of the nature and responsibility of his calling, he had neither time nor talents to expend in pursuits, which for a Missionary, might be of a dubious character as to utility, and, at most, but secondary in importance. Having acquired the vernacular tongue of the country, and seeing himself surrounded by myriads of immortal beings who were all perishing for lack of that knowledge which he had to impart, he wanted no second object of pursuit. Directing sinners to the Lamb of God—this object filled all his soul!

As a Preacher of the Gospel, many present can testify how uniformly he aimed at the conversion of his hearers; warning them and entreating them with tears. But whatever he was as an English Preacher, this, as it formed no part of his leading object, was his lowest attainment: it is in the character of a Missionary to the Heathen, that his worth is to be estimated; or rather, in which he appears inestimable. His knowledge of the language of the country, which was rather popular and useful than critical and profound, (another illustration of his oneness of aim,) qualified him to address the Natives with the greatest precision and effect; while his deportment toward them was so easy, and yet so respectful, so affectionate, and yet by no means vulgarly familiar, that it, at once, commanded their reverence and invited their confidence: they loved him as their brother, and esteemed him as their spiritual guide.

Familiarly acquainted and constantly in contact with the obscenity of Idol Worship and the debased morals of Heathens, his mind never lost its sensibility; it was a stream which preserved its sweetness amidst the bitterness of the ocean. Of this trait in his character, few can fully appreciate the value, who have not been placed in similar circumstances: the prevalence of vice begets familiarity, and familiarity grows into indifference: all the feelings of the heart are benumbed into torpor or hardened into contempt. But, with him, sin never lost its turpitude by being common; nor did vice appear less odious and loathsome, because it every where presented itself to his view. With the increase of his knowledge of the character and condition of Heathens, kept pace his sympathy and deep concern for their eternal welfare. How ardently did he long, how fervently did he pray; how diligently and indefatigably did he labour, for their salvation! Nor will those, who knew him, soon forget the constant serenity, the holy cheerfulness, which rested on his countenance. *Wisdom's ways were to him ways of pleasantness, and all her paths peace.* His heart seemed never so full of joy as when his whole time was occupied in the service of his Divine Lord.

Many lovely features in his character, as a private Christian, as a husband and a father, might, would the decorum of a Public Service admit, be brought forward greatly to the honor of his memory. The Rev. Mr. Townley, than whom none knew him better or esteemed and loved him more, said to a Missionary about to embark for this country—"And there you will meet with Brother Trawin; a man made up of humility, faith, and prayer." Perhaps there are not, in the English Language, three words which would more accurately delineate his private character as a Christian. A man he was of a meek and quiet spirit, humble in mind, simple and unostentatious in manners, shrinking from, rather than courting observation, and esteeming others better than himself. Deeply conscious of his own imperfections and his utter sinfulness in the sight of God, he fixed his hopes of salvation on the foundation which God has laid in the meditation of His Son. Here, as on a rock, he had placed his hope, which brightened as the darkness of death and the shadows of the grave set in around him.

We might here mention, were it not that there appears to be something indecorous in exposing to public view that part of the history of a good man which was never intended to be known—his habits of secret prayer and his private walk with God. It is enough to say, that he was a man of prayer: this was the element in which he lived, and moved, and breathed.

There are sufferings connected with the duties of Missionaries in India, which, lighting immediately on the spirit, inflict a wound which will not heal.

The climate, by destroying their health, and undermining their constitution, deprives them of their energy; and men, who engaged in the work full of vigour and full of hope, often feel their arm unstrung by the spirit of despondency. The swiftness of their number, contrasted with the unlightness of their task, is another source of suffering: it may be supposed that it would have an opposite effect, and would rouse to greater efforts, and stimulate to more noble endeavours; but such suppositions are not supported by facts, unless where the means bear a much greater proportion to the end to be accomplished than they do in India: it operates here like a ponderous weight, which a man feels himself utterly inadequate to lift, and therefore either relinquishes the attempt or applies to it but half his energies. They ought, it will be said, to maintain their hold of the promises of the Holy Spirit, by which they would enlist Omnipotence on their side: of this they are conscious; but the mind, though firmly persuaded of the truth of a sentiment, is not always in such possession or has not always such hold of it, as to hang upon it, and raise itself up by it from a state of dejection and almost despair; in minds of the most lively faith, there are dark and cloudy days: long-experienced unsuccessfulness makes them despond; and they go to their work as persons who scarcely hope to prevail: the promises seem to have withdrawn their brightness: their sun is confounded, and their moon ashamed: they prophesy in sackcloth, and *hope almost against hope.* How often, moreover, do they see their fairest prospects blighted, and their brightest hopes vanish like a dream! where they expected fruit, they gather tares: even when converts are made, who can describe the solicitude and anxiety which they occasion to the faithful Missionary! After his converts have advanced as he supposed, far in the graces of the Spirit, how much he is pained to discover the remains of vices, which he can scarcely reconcile with the existence of the very elements of Christianity!

Conceive a Missionary, not only from day to day, but from year to year, prosecuting his labours under trials like these: yet such were some of the trials under which our lamented friend prosecuted his, without abating his ardour or remitting his diligence. In the morning he sowed his seed, and in the evening withheld not his hand; and more than six years elapsed of unwearying toil, before he saw a single instance of conversion by his exertions. At the close of that period, it pleased God to bless his labours among the Heathen; from which time the scene has been growing progressively more interesting around him: converts have been made in several villages—a Church of Native Christians has been organized—and a general concern on the subject of Salvation excited, which continued up to the moment of his death—a mystery in Providence which we cannot unravel, but to which we would humbly and submissively bow.



CHARACTER OF ADDISON AND HIS PROSE WRITINGS.

If any judgment be made from his book, nothing will be found in Mr. Addison's moral character but purity and excellence. Knowledge of mankind, indeed, less extensive than his, will show, that to write and to live are very different. Many who praise virtue do no more than praise it. Yet it is reasonable to believe that Addison's professions and practice were at no great variance, since amidst that storm of faction in which most of his life was passed, though his station made him conspicuous and his activity made him formidable, the character given him by his friends was never contradicted by his enemies; of those with whom interest or opinion united him, he had not only the esteem but the kindness, and others, whom the violence of opposition drove against him, though he might lose the love, retained the reverence.

It is justly observed by Tickell, that he employed wit on the side of virtue and religion. He not only made the proper use of wit himself, but taught it to others; and from his time it has been generally subservient to the cause of reason and of truth. He has dissipated the prejudice that had long connected gaiety with vice, and easiness of manners with laxity of principle. He has restored virtue to its dignity, and taught innocence not to be ashamed. This is an elevation of literary character, above all Greek, above all Roman fame. No greater felicity can genius attain than that of having purified intellectual

plensure, separated mirth from indecency, and wit from leanness; of having taught a succession of writers to bring elegance and gaiety to the aid of goodness; and, if I may use expressions yet more awful, of having turned many to righteousness.

As a describer of life and manners, Mr. Addison must be allowed to stand perhaps the first in the first rank. His humour is peculiar to himself, and is so happily diffused as to give the grace of novelty to domestic scenes and daily occurrences. He never oversteps the modesty of nature, or raises merriment or wonder by the violation of truth. His figures neither divert by distortion, nor amaze by aggravation. He conveys life with so much fidelity, that he can hardly be said to invent; yet his exhibitions have an air so much original, that it is difficult to suppose them not merely the product of imagination.

As a teacher of wisdom, he may be confidently followed. His religion has nothing in it enthusiastic or superstitious; he appears neither weakly credulous nor wantonly sceptical; his morality is neither dangerously lax, nor implacably rigid. All the enchantments of fancy, and all the cogency of argument, are employed to recommend to the reader his real interest, the care of pleasing the Author of his being. Truth is shown sometimes as the phantom of a vision, sometimes appears half-voiled in an allegory, sometimes attracts regard in the robes of fancy, and sometimes steps forth in the confidence of reason. She wears a thousand dresses, and in all is pleasing.

His prose is the model of the middle style: on grave subjects not formal, on light occasions not grovelling, pure without scrupulosity, and exact without apparent elaboration; always equable, and always easy, without glowing words or pointed sentences. His page is always luminous, but never blazes in unexpected splendour. It seems to have been his principal endeavour to avoid all harshness and severity of diction: he is, therefore, sometimes verbose in his transition and connections, and sometimes descends too much to the language of conversation; yet, if his language had been less idiomatical, it might have lost somewhat of its genuine Anglicism. What he attempted he performed. He is never feeble, and he did not wish to be energetic; he is never rapid, and he never stagnates. His sentences have neither studied amplitude nor affected heaviness; his periods, though not diligently rounded, are voluble and easy.—Whoever wishes to attain an English style, familiar but not coarse, and elegant but not ostentatious, must give his days and nights to the volumes of Addison.—Johnson.

CHURCH OF ENGLAND.

BOOK OF COMMON PRAYER.

It is not unknown that, at the Hampton-Court Conference, several alterations were proposed by Dr. Reynolds and his associates to be made in the *Liturgy* then in common use, as well as the Bible. These however were in general objected to by the King, and only a few changes made, which shall be mentioned below. While on this part of the subject, it may not be unacceptable to the Reader to hear how the present *Liturgy* was compiled; and who the persons were, to whom this work was assigned; a work almost universally esteemed by the devout and pious of every denomination, and the greatest effort of the *Reformation*, next to the translation of the Scriptures into the English language. The word *Liturgy* is derived, according to some, from *prayer*, and *work*, and signifies literally the *work* or *labour of prayer* or *supplication*; and he who labours not in his prayers, prays not at all; or, more properly, from *public* or *common*, and *work*, denoting the *common* or *public work of Prayer, Thanksgiving, &c.* in which it is the duty of every person to engage; and from, to supplicate comes *Prayers*, and hence, *LITURGY, supplication, a collection of prayers, in the Liturgy, or public service of the Church.* Previously to the reign of Henry VIII. the *Liturgy* was all said or sung in *Latin*; but the *Creed, the Lord's Prayer, and the Ten Commandments, in 1536,* were translated into *English*, for the use of the common people, by the King's command. In 1545, the *Liturgy* was also permitted in *English*; as Fuller expresses it, "and this was the farthest pace the reformation step in the Reign of Henry the Eighth."