

From the Christian Remembrancer.

BISHOP CORRIE.

We are indebted to the Editor of the Madras Miscellany for the following melancholy intelligence, which it is our painful duty to lay before our readers:—

The reverend and beloved Bishop Corrie is no more. He was removed on Sunday morning, Feb. 5th, at half-past three o'clock, to his rest among purified and happy spirits, leaving us in our imperfections and sorrows.

The stroke which cut him off, and prostrated so many hopes, 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 morning, on Miss Corrie's repeating Isaiah xii. 1, he quoted the first line of Cowper's paraphrase of it, and afterwards corrected a mistake of a single word which she made in repeating the fourth line. For twelve hours before this, however, he seemed wholly unconscious of any thing said or done, and was insensible of pain.

Unworthy as every sketch must be of an original so preeminent in the meekness of wisdom and the beauty of holiness, it is yet fitting that our feeble endeavours should be made, to impress ourselves and others with those christian graces and virtues which the Lord's own Spirit wrought in our dear departed father in the gospel. His constant faithfulness to his Lord and Master, Jesus Christ, and his unwearied labours of love and works of faith, rendered him the fittest and the best to rule over us in the Lord; and now when he is in glory, how can we better show what effect the mingled fidelity, love, and humility of our Bishop had upon us, than by following him as he followed Christ?—His was a bright example; but it was bright because he was illuminated by the Spirit of God and of holiness—he shone as a light; but it was because the Spirit of glory and of God rested on him. Let us be followers of those who through faith and patience inherit the promises.

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 spiritual 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 Thomason, amiable, talented, and pure in heart, 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, whose name will live, 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 by Corrie's tender heart, and devoted spirit. 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 to 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 Cal-

cutta, burning with zeal, and bright with sanctified knowledge and christian love. 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, and told them of the wonderful works of God—salvation through a crucified Redeemer, and sanctification through the eternal Spirit; he engaged a native christian to teach and catechize, and established schools to instruct native children in the truths of the gospel. Benares had also benefit of his visits and ministrations. He loved his Saviour, and for his Saviour's sake he loved the people among whom the Lord had placed him. This love he manifested by preaching Christ, establishing schools, and erecting churches. By the assistance of friends, of whom one of the foremost was Dr. J. Robinson, brother of our late Archdeacon, he raised a small church at Secrole, soon after another at Benares, and in 1818 the beautiful church at 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 the 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 helpmeet from the Lord. Her mind was strong, her judgment excellent, her natural talents cultivated with great care, and her affections purified and regulated by the word and Spirit of God. After 24 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 Messee, who had been brought to the knowledge of Jesus by Henry Martyn, and baptized the year before by David Brown. Abdool Messee 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. While filling this important office he pursued his plans and exertions in the cause of education—and with great

cordiality welcomed and aided that excellent and indefatigable lady, Mrs. Wilson, in her arduous efforts to promote native female education—an effort in which God has blessed her with great success.

The gifted Bishop Heber conferred on Mr. Corrie the appointment of Archdeacon of Calcutta in 1823, on the death of Dr. Loring; an appointment which reflected high credit on that amiable prelate's judgment, and associated the weight of responsibility and high office with the meekness, humility, experience, fervent piety, and talent of Corrie—thus making them all more influential for the promotion of pure religion, and the good of the Church.

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 Abridgment 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. The third edition of that simple and excellent work is now issuing from the Madras Press, and will soon be in the hands of hundreds of the rising generation. Its great value consists in the tone of pure christian principle which pervades it,—making all history prove that "sin is a reproach to any people," and that "righteousness," and righteousness alone, "exalteth a nation;"—that all good cometh of God, and all evil from our own corrupt hearts.

It is to be hoped and wished that a Tamil translation of these "Outlines" may soon be in use in all the mission schools in this wide diocese.

The interest which Archdeacon Corrie took in the cause of sound education may be seen in the establishment of the Calcutta High School, which valuable institution was organized and established by the judicious and holy Bishop Turner, mainly through the advice and counsel of the Archdeacon.

In 1834, after a sojourn of nearly 28 years in India, Archdeacon Corrie was called to England to be raised to that high station in the Church for which the grace of God had so eminently qualified him. His natural powers and qualifications, a humble view of himself, simplicity of heart and purpose, unbounded benevolence, and a calm sound judgment being so sanctified by the Divine Spirit, and so turned into the channel of holiness, rendered him the object on which all eyes looked, and many hopes rested, when Madras was erected into a bishopric. His striking humility, his eminent zeal, his devoted fidelity to the cause of simple evangelical truth, his transparent purity of character, and spirituality of mind; his calm judgment, his firmness in essentials, and his liberal views, were the religious and intellectual endowments which raised high hopes of his being a truly eminent bishop. Nor did his exceeding urbanity and gentleness, his condescension to all, his affectionate attention to the young, and his extraordinarily winning voice and look, fail to be reckoned up amongst those characteristics which drew towards him the hearts and hopes of thousands.

On Trinity Sunday, 14 June, 1835, Archdeacon Corrie was consecrated Bishop of Madras, by the Archbishop of Canterbury, and the Bishops of Litchfield, 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 at 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.

"The choice to be the first Bishop of Madras fell on this venerable servant of the Lord; and never was choice wiser, and never were fond hopes more fully realized. Every Chaplain and Missionary rejoiced, thanked God and took courage. Time was daily ripening and mellowing every christian grace, and developing every talent. Our venerated Bishop