

REVIEW OF A NARRATIVE OF A JOURNEY THROUGH THE UPPER PROVINCES OF INDIA, FROM CALCUTTA TO BOMBAY, 1824—5 (WITH NOTES UPON CEYLON,) AN ACCOUNT OF A JOURNEY TO MADRAS AND THE SOUTHERN PROVINCES, 1826, AND LETTERS WRITTEN IN INDIA. BY THE LATE RIGHT REV. REGINALD HEBER, D. D. LORD BISHOP OF CALCUTTA; LONDON, MURRAY, 1828. 2 vols. 4to. pp. 631 and 515. £4 14s. 6d.

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THERE are few circumstances in the history of our National Church which constitute a more striking and impressive comment upon the text, "The ways of God are not as our ways, nor his thoughts as our thoughts," than the early—we must not say the premature—removal of the two highly gifted and eminently distinguished individuals, who presided in succession over the Ecclesiastical Establishment of India. Scarcely had the poignancy of our regret for the loss of Bishop Middleton been mellowed down into a grateful remembrance of his exalted worth; scarcely had the intelligence of Bishop Heber's arduous and successful exertions in the great cause, to which he was devoted, realized the anticipations, which were formed by those who could best appreciate his zeal and ability to carry forward the plans of his revered predecessor, when we were overpowered with the afflicting information, that another "prince and great man had fallen in our Israel," and that to the widowed Indian Church might again be applied the lament which was uttered over Zion, "How doth the city sit solitary! how is she become a widow! She weepeth sore in the night, and her tears are on her cheeks." Yet neither did these excellent men live, nor have they died, in vain. The good seed which they have scattered throughout that hitherto uncultivated wilderness, is not, cannot be lost; even now is it springing up, and will, we trust, one day produce an abundant harvest. The Indian Church, regulated by the wisdom of a Middleton, and cemented by the piety of a Heber, will, we would fondly hope, henceforth expand and increase on every side, thus constituting the most dignified and durable monument to the memory of both.

Contemplating the beautiful and interesting volumes now before us—the last legacy of Bishop Heber to the nation which he honoured, and to the church which he loved—the principal difficulty which presents itself consists in condensing within the limited compass which our work affords, any thing like an analysis of the journal itself, in its reference to the present state and prospects of the English Church in India. To afford at the same time an adequate idea of its deep and varied interest—as the production of an accomplished scholar, an experienced traveller, a cogent reasoner,