

the spirit with which he would expound a parable, and the felicity with which he would apply it to common life—all could perceive the affection that breathed in them, not testified by verbiage, but breaking forth (as it did in his letters) in some casual expression thrown off from the heart, (one of the truly *ardentia verba*,) and which could not fail in turn to make the hearts of those who heard him “burn within them” while he spoke.

In 1815, he preached the Bampton Lecture; after which, with the exception of some critical essays, both theological and literary, not unknown to the public, though without a name; and an admirable ordination sermon, delivered before the late Bishop of Chester, and at his request committed to the press, he did not appear as an author till 1822, when his *Life of Jeremy Taylor*, with a Review of his Writings, made known to the world how well the interval had been spent in maturing his great knowledge by reflection, and chastising a style, in his former work perhaps somewhat redundant, by a sound judgment and more finished taste. About the same time, he was elected preacher at Lincoln’s Inn—an office which, independently of the acknowledgment it paid to his talents and character, was valuable, as securing him more frequent accession to the metropolis, and as giving those who are charged with the responsible trust of filling the higher stations in the church, an opportunity of knowing that such a man there was.

For nearly twenty years before his undertaking the episcopal office, he enjoyed in England all the benefits which the most refined society could afford, and all the blessings of domestic life, which he knew so well how to appreciate, were abundantly showered upon him. In the midst of happiness, almost without alloy, and of society which he was so well calculated reciprocally to enjoy and to adorn, the opportunity presented itself of visiting India in the character of its Bishop. Let it not be thought that he eagerly and unadvisedly snatched at its elevation to gratify worldly pride and ambition. Those most intimate with him can attest the circumstances under which he was induced to accept its responsibility. It was pressed much upon him by his friend and connexion, Mr. Wynne; but natural affection to an aged relative, and those ties which at a mature time of life acquire the strongest claims upon the mind, both from duty and inclination, made him recoil from the thought. He declined the office, but after the lapse of about a week, after devout meditation, and not without private prayer to that Being “who is the source of all utterance and knowledge, who sendeth the seraphim with the hallowed fire of his altar to touch and purify the lips of whom he pleases,” he desired that this high dignity, if not already disposed of, should be entrusted to him. He accepted the great work from the imperious sense of duty alone, and from that duty alone consented to encounter those thousand deaths, which we are called upon, even when living, to endure in the separation, perhaps for ever, from those we must love and honor.

As soon as he was consecrated, he was invited to receive a valedictory address from that society, which in former numbers has been depicted as the parent of the Anglo-Indian Church. We mean the venerable “Society for promoting Christian Knowledge.” For this purpose a special general meeting was called on the 13th June, 1823, when a very affecting address was delivered by the Bishop of Bristol, from which our limits will allow us to give only the following brief extracts:—

I trust, that you, my Right Reverend Brother, and that the rest of this respectable Assembly will not charge me with improperly digressing from the immediate business of the day, if I briefly advert to the change which has been effected in the prospects of this Society, since a similar Address was delivered in this place. Strongly as the Society were impressed with the conviction that the formation of a