

at length accomplished: many of the leaders of the bible society came into his views: he himself became the president, and the meetings were held at his house."—P. xxx.

"He preferred the society at Bartlett's Buildings to all other societies, in the extent of usefulness in India. 'We give away bibles,' he said to a friend,—and so far are equal to any other which does the same; we give away prayer-books, and tracts upon every religious subject, and are, therefore, superior. And this is found to be true in fact. The Colombo Bible Society has been obliged to abandon its fundamental principle, which is acknowledged in a sermon sent from Ceylon: and the persons in that Island, who are most zealous to promote Christianity, have applied to Bartlett's Buildings for a supply of catechetical tracts, and have received them. There cannot be a stronger proof that the Society for promoting Christian Knowledge is better adapted than all others for India."—P. xxxi.

Under these difficulties, it is impossible not to admire the firmness and discretion with which he always conducted his plans. Nothing important or essential was yielded, but good temper and conciliation did more than violence or official authority. It was this happy combination of firmness and mildness, which so remarkably fitted this Prelate for the untrodden walks of his Oriental diocese.

Still there were many points which could not well be adjusted, such as the equality of privileges claimed by members of the Church of Scotland—the legality of the Consistory Courts which he erected—the rights of his Archdeacons—the superintendence and appointment of the Company's Chaplains, and, in general, obstacles arising from the undefined nature of the Episcopal authority in India. We shall not wonder that these difficulties, acting on a susceptible mind, proved a source of much uneasiness to the Bishop.

The account of his visitations is exceedingly interesting. It forms, indeed, the most attractive portion of this volume. We can only indulge our readers with a specimen, for if we were to gratify ourselves; we should fill up the remainder of our number with quotations from this portion alone.

"In December, 1815, he held his primary visitation at Calcutta, which was attended by ten of the clergy, the rest being absent at the distance of many hundred miles from that city: and on the 18th of the same month, his Lordship, accompanied by his family, quitted Calcutta to make the primary visitation of his diocese; an undertaking not to be accomplished under 5,000 miles. He was conveyed to Madras on board the *Cecilia*, and landed at that place on the 26th, under a salute of fifteen guns from the fort. The Admiral's house was prepared for his reception. On the Sunday after his arrival, he preached at the new church dedicated to St. George, which he consecrated on the 8th of January, 1816; and on the day following held a confirmation consisting of 278 persons, including many adults. The church of St. George is a handsome structure, standing in the midst of a field of six acres, and surrounded by a treble or quadruple row of palm trees, a splendid emblem of Christianity in the East."—P. xxxiv.

At Madras he received a deputation from the Armenians, and was visited by a Brahmin, to whom, at his request, he read over and explained a sermon which he had preached the day before.