

friends at home.—Attend to forms.—Never be in a hurry.—Preserve self-possession, and do not be talked out of conviction.—Rise early, and be an economist of time.—Maintain dignity without the appearance of pride; manner is something with every body, and every thing with some.—Be guarded in discourse, attentive, and slow to speak.—Never acquiesce in immoral or pernicious opinions.—Beware of concessions and pledges.—Be not forward to assign reasons to those who have no right to demand them.—Be not subservient; nor timid in manner, but manly and independent, firm and decided.—Think nothing in conduct unimportant and indifferent.—Be of no party.—Be popular, if possible; but, at any rate, be respected.—Remonstrate against abuses, where there is any chance of correcting them.—Advise and encourage youth.—Rather set than follow example.—Observe a grave economy in domestic affairs.—Practice strict temperance.—Remember what is expected in England:—and lastly remember the FINAL ACCOUNT.”—P. xxv.

On his arrival at Calcutta,

“ Bishop Middleton soon found himself on terms of respect with the persons in authority; and received encouragement from the Earl of Moira, Governor General, at that time absent from Calcutta with the army against Nepal. The attention of the clergy was naturally directed to him. Some of them communicated statements of religion and morals in the remote parts of his extensive diocese; and he expressed himself grateful for the result of their personal experience and local observations. He was deeply sensible of the difficulties attending the discharge of the duties which Providence had assigned him; and he knew not from what source he could hope to derive more effectual aid, with the divine blessing, than from the exertions of those who, having been long resident in India, were concerned for the honor of the Christian name; and who, among other means of recommending it to the surrounding nations, would maintain, to the utmost practical extent, the holy ordinances and decent rites prescribed in our national church. Such were Bishop Middleton’s sentiments at his entrance upon this important station.”—P. xxvi.

In a country where ecclesiastical authority had been entirely unknown, many novel circumstances would of course present themselves to try the temper and discretion of the first Bishop.

“ In the January after his arrival, the Bishop proceeded to appoint registrars in the three archdeacons, and to forward the instruments of the institution to the archdeacons themselves. Having placed the proper officers in the ecclesiastical departments, other business demanded his attention. A letter from the Archdeacon of Bombay represented to him the irregular mode of celebrating marriages in the out-stations. The Bishop observed, in reply, that the same irregularities prevailed, till of late years, in the presidency of Fort William, from the extreme paucity of clergy; and that even then marriage licences were granted by the supreme court. In this, and many other instances, there was great need of reform. The marriage act did not extend to India; and neither the new charter of the Company, nor the letters patent appointing the Bishop, supplied the defect.”—P. xxix.

“ In every institution of a religious character he had to feel his way, that he might not excite the jealousy of those who already occupied the ground. A bible society had been established before his arrival, and one of his first objects was the formation of a diocesan committee in conjunction with the Society in London for promoting Christian Knowledge. It had been intimated to his Lordship, that such a society as this, embracing so many objects, would create alarm; but by a temperate conduct, and the circulation of a short account of the society, his wishes were