THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO .- Acts xvii. 11.

VOLUME IV.—No. 1.]

QUEBEC, THURSDAY, APRIL 1, 1847.

Jerusalem! Jerusalem! thou art before me now, But thy beauty all hath vanished, and the dust is on thy brow,

Aye! the spoiler long hath rioted where once the hallowed strain, From Temple and from Synagogue, from hill-top and

from plain, From hearth-stone and from house-top, went up to God on high: Yes, homestead of the once proud Jew, thou art before

mine eye! Home of the Jew, each pleasant sight sleeps unforgotten here;

While the wanderer pays his Fatherland the tribute of

As hallowed memories arise like shadows-solemn, And on the ear of fancy peals our evening worship hymn.

The silver moon, in queenly pomp, smiles down upon the hills; The night bird's song is hushed, and now an awe my

spirit fills;
The very dust is cloquent, which tremblingly I tread, And I stand here alone-alone, the living-with the I see the Cross-the Victim there-on me he turns his

eves--"Father, forgive their ignorance," he murmurs ere he dics!

Yes, they were Jews that slew the Lord, but now the hour has come. "When every knee shall how to him," and not a lip be dumb; When her who wandered long, beguiled by error's

wildering dream.
Shell quaff the waters of bright truth; and in her calm, char stream Shall see the mirrored light of heaven, through godly sorrow's tear,

And looking up to mercy's throne, shell read; his title The veil is rending fast, that threw its shadows o'er our path, And mercy's sun breaks sweetly forth from out the

clouds of wrath;
And as her bow of heauty spans the now retiring storm We see, on Calvary's sun-lit mount, Messiah's bleeding form:

He looks -- we weep. He smiles -- we feel " for me he died, for me,' And the prisoned spirit burts its chain, and stands erect and free!

THE BISHOP OF JERUSALEM'S ARRIVAL AT HIS SEE.

[Bishop Gobat arrived in the Holy City on the 30th of December, and, having proceeded to the newly creeted church, where the Te Denn and the Linny were read, glory of thy grace !" Amen. he was addressed by the Rev. Mr. Nicolayson in the following terms:]

My Lord Bishop,-Embarrassed though I may well feel, at a roo ment like this, that cannot but recall most vividiy rast events, of a nature deeply affecting to us all, apparently in contrast with the happy feelings and cheering anticipations which this auspicious occasion sugges's and anthenticates, Lyet cannot but esteem it a high privilege to be permitted in the but let Christ be 'all in all,' and all one in Him!" name and behalf, both of the clergy, and the other members of the Alission, and of the congregation here assembled, and, indeed, of our little community here generally, to express to your Lordship (as briefly as I can) the sentiments with which we all have now the happiness to welcome you to Zion, of saying all, as he wished, in a foreign tongue as appointed to be "over us in the Lord," to "bless (his Lordship spoke in English), referred briefly to you out of the house of the Lord," as " coming in his own position. He had been called most unexthe name of the Lord," and "in the fulness," we pectedly, and without any seeking on his own part,

writing, in anticipation of this event: "Let man be nothing ;-let the Bishop be no thing; but let Christ be 'all in all,' and all one in lim!"

These, my Lord, are your own words; and it is in this vital truth, that we all recognise the bond of forth in numbers from the city to receive him. that cordial union, which binds all the many and several members of Christ's one Catholic Church of all ages, and in all places, into one living body with him, its life-giving Head Divine. In thus appropriately giving expression to this, as the sentiment uppermost in your mind, your Lordship has touched a chord that is sure to vibrate through every heart, quickened by his Spirit, and to unite all such in the praise of his grace. And we venfully with you into this truly Christian sentiment. and so to realize that to us also " Christ, indeed, is all in all, and we all one in Him !"

Indeed, my Lord, it is in this one sentiment that I find all the feelings and anticipations centre, to which, on this occasion, I could wish to give

It is with heartfelt gratitude to Him, as "Head over all things to His Church," that we now rejoice in the privilege of having once more all the functions of the apostolic office restored to us in your Lordship's happy appointment "over us in the ment with the language in which he had been ad-Lord," and safe arrival now amongst us. It is to dressed by Mr. Nicolayson: particularizing the His gracious care for his Church, that we trace quotation of his own words, Let man be nothing, this: to Him also be the acknowledgment, to Him also the praise !

yours amongst us, is it less a matter of grateful joy to us, that "a place, where prayer is wont to be made," had already been prepared and hallowed here on Mount Zion, to which you could at once repair to " pay your vows unto the Lord in the midst of Jerusalem, and in the presence of? at least a small " congregation" of such as are ready cordially to unite with you in this act of heartfelt devotion, and of united praise to Him who is "all

our desire, and all our salvation.20 Thus come amongst us " in the name of the "Lord," and thus welcomed by us in the house of ished zeal.

the lord," we venture to hope also, my Lord, His Lordship then adverted to the firm hope he the Lord," we venture to hope also, my Lord, that while you will find that this feeble branch, this tender shoot only of His Church, so recently transplanted again into this its native soil, will need transplanted again into this its native soil, will need means of grawing into closer unto the Churches of whilst the whatese, led on by their priest, lavished at once much fostering care, much tender forbear. England and Pausia; that it would be as a "city, all sorts of abuse, and even spat upon him. Justification of the priest is set on a hill, which could not be hid." That even callon or defence was impracticable, for he was may also, in affiver to your and our united prayers, without any aggressive effort at prosclytism, the never allowed a hearing; every attempt to speak.

of a living Church, such as its life-giving Head Divine may graciously own, richly bless, and rapidly enlarge, "adding to it daily such as shall be

While thus we, its ministers and its members, gathered together here from among Jews and Gentiles, of various nations and different tongues, find in your Lordship's high Office the visible centre, and in your exercise of its authority over us, the recognized bond of a duly organized union with such claims on one's gratitude and sympathy. He Christ's professing Church in all regions, and realonged for the coming of the day when the veil lize in Him, who is Himself "all in all," its living would be removed from their heart, and that heart power unseen, imparting that strength of purpose, that unity of counsel, and harmony of operation which we need; may your Lordship also find in this organization, not only a sphere ready and pre-pared for the immediate exercise of the sacred functions of that your high office, but a medium also, ready and adapted to bring these to hear upon the special object of your and our Mission to the "straying sheep of the house of Israel." And may it be your and our happiness to rejoice over many of them who shall "repent, and turn unto the Lord," and be gathered in here into the the fold of the "true, the Good Shepherd," who hath laid down his life for the sheep, "whose own they are by the purchase of His most precious blood," and who has the promise—the assurance, that "He shall see of the travail of his soul, and shall be satisfied." The good pleasure of Jehovah shall prosper in his hand.

But further yet, my Lord, we would fain cherish also the hope, that the Church and Mission thus formed here, may, in God's good providence, prove a starting-point also, a connecting-link, perhaps, for that more extended commission which your Lordship bears, as the accredited representative of the Reformed Churches of Christian Europe, to the ancient Churches in these regions of primitive Christianity, now indeed, alas! sadly distorted amongst them, and they much in need of being reunited with Him who is "all in all," and in whom

alone all can be one.

Such, my Lord, is, in brief, the expression of some of our grateful feelings and hopeful anticipations on this happy occasion, rich in promise; and to these we would, on this as on every occasion, add our hearts' desire and fervent prayer to God for his richest grace and choicest blessings to crown you and yours, now amongst us, and to make us all long rejoice together in the light of his countenance, and in the advancement of his cause amongst us and by us. And may He, as "Head over all things to His Church," 6 establish the work of your hands upon you;" yea, "the work of our hands establish thou it;" O Lord, our Strength and our Redeemer, and cause thou all to redound "to the praise and

[The Bishop replied more at length, and in a very mpressive and affecting manner, such as could not but make all present feel how deeply he himself felt, and how fully he entered into the sentiment he had previously expressed in writing, as what he wished should be made most prominent on the occasion, and which had formed the text as it were, of the address to him, "Let man be nothing ; -let the Bishop be nothing;-

The Rev. W. D. Veitch has obtained the Bishop's sanction to the following substance of the reply, written down by him :--]

whom he was appointed to exercise the office of a chief shepherd. They had kindly commissioned Mr. Nicolayson, an old and valued friend, to meet and welcome him at Jaffa, as soon as his landing was announced in the Holy City; and they had poured had read welcome in every countenance. He had been deeply touched by the hymn composed for the occasion, and sung by the congregation on his en-tiance into the Church: that hymn had well achim assurance of welcome, it gave all glory to, and sought all blessings from, God.

His Lordship then feelingly alluded to the sud-den removal of the late excellent Bishop Alexander ture to hope that we may all have grace to enter and paid a just tribute to his high character for piety and zeal in the cause of Christ.

> He saw much cause for thankfulness and hope in the prospect before them. Not one of the least, was finding a church ready prepared, by the efforts of the London Society for Promoting Christianity amongst the Jews, for the celebration of Divine worship, for offering up the prayers of Christ's Church, which the united efforts of the crowns of England and Prussia had succeeded, in spite of many obstacles,

in getting recognised and sanctioned in this country

His Lordship then expressed his cordial agreelet the Bishop be nothing; but let Christ be "all in all," and all one in him; words which, as fully Nor in their hailing your arrival, and that of all expressing his own sentiments, he had adopted from an illustrious person, by whom they were originally

used. He then turned to the Consuls of England and Prussia, and expressed his satisfaction at having been received by them on his arrival near the city, ing his life in such company, candidly telling him, and at seeing them new present; adverted to the that he could not insure his leaving the ship alive, valuable service they had already rendered, by their and only consenting at last to enter him as a pascareful protection of the subjects of the Governments by which they were respectively commissioned, and expressed his confident hope that these efficient services would be continued with undimin-

enterlained, of a blessing from above, on the Church now planted on Zion. He hoped it might be the

by the continual dew of God's blessing upon your light of Protestant truth exhibited here, would shine | produced a new volley of abuse, and he found him-, what we see with our bodily eyes, we must soon and combined efforts, prove a growing nucleus with a happy influence upon, and into, the darkness | self necessitated to endure all in silence. But in | lose courage; but our faith is built on so sure a around,-both on that which brooded over the sadly corrupted Churches of the East, and on the branch of the Roman Church in the Holy City, as well as on the Mahommedan population; so that whereas they now spoke against us as evil doers, they may he ashamed who falsely accuse our good conversation in Christ, and be prepared to glorify God in the day of visitation. And he hoped especially the light would shine on God's ancient people, who had turn to the Lord, -and the Word of God, again as reliance to the disposal of his Heavenly Father, and formerly, would go forth from Zion, and the receiv- then quietly seated himself to await the event. The ing of Israel again be as life from the dead to the world.

His Lordship then turned to the clergy, solicited their zealous co-operation and assistance, but above all, their prayers. This he did under a deep sense of individual insufficiency, but with the assurance that in answer to his own and their fervent faithful supplications, he should receive from God the strength duties of the important station, which he had, by God's providence, been so unexpectedly called to

To all he desired to give his solemn benediction, temptations of the world; mercy, as needed by sinners, to cover their daily coming short of the glory of God. The combined effect of which would he, that the peace of God, which passeth all understanding, would keep their hearts and minds through Jesus Christ .- Jewish Intelligencer.

THE RIGHT REV. SAMUEL GOBAT, D. D. BISHOP OF JERUSALEM. By a Foreign Correspondent of " Evangelical Christendom."

The high and important station which the Bishop of Jerusalem is called to fill, and the variety of ta-lent and Christian qualification requisite to discharge its duties well, must render its occupant an object of no common interest to all whose hearts yearn to see the spiritual Zion again rise and prosper in the place where its first foundations were laid. To such, the following brief, but authentic, notices of the early career of the Rev. Samuel Gobat, who was consecrated Bishop of Jerusalem at London, on the 5th of last July, may not be unacceptable.

Samuel Gobat was born on the 26th of January, 1799, in Cremine, a hamlet of the parish of Grandval, in the Canton of Berne. His aged father is still alive, and though of the peasant class, is described as a most venerable and even respect-inspiring figure. In 1819, a remarkable change took place in the religious views of the family. It was first openly evidenced by Samuel, whose impressions of divine truth were at once sudden and powerful; and from him speedily spread through the rest of the do-mestic circle. Still there is reason to believe that his mother's deep, though gentle and unohtrusive piety, had long secretly been employed in working this blessed change. By her, young Samuel was conducted in 1821 to Basle, and placed in the Missionary College as a student. His first appearance there conveyed the idea of a somewhat uncouth, but powerfully-minded, and energetic youth; and although weak eyes greatly impeded his vigorous prosecution of study, he seemed but to make the more rapid progress in mental attainment, and in the development of Christian character. He continued in the mission-house until 1824, and spent the following year in Paris, for the purpose of prosecuting the study of the Oriental languages, under the celethe English Church Missionary Society, and spent nine months in their then newly creeted Seminary at Islington.

Being appointed along with Kugler to attempt a mission to Abyssinia, partly with a view to labour for the reform of the native Christians there, and partly to establish, if possible, a missionary station among the Galla tribes; Gobat devoted himself with all the quiet energy of his character to the study of the Ethiopian tongues. The following year led corded with his own feelings; for while it gave him, and his missionary colleagues, to the Levant, and he found interesting employment awaiting him in Malta, in the revision of some new Arabic writing, and, at the same time, opportunity of preaching the Gospel in English, though not without incurring considerable personal danger from the fana-ticism of the Maltese Papists. Indeed here, as in many after scenes of labour, Gobat seemed to have been installed in his work with the words, "I will show thee what great things thou shalt suffer for my name's sake." A native having been awakened to true faith in Christ by his preaching, soon after died, and his burial occasioned a great tumult. Six thousand Maltese assembled to prevent it, and to load the missionary with abuse and opprobrium; stones were harled in all directions, and the English garrison was at length called out to prevent greater excesses, yet the missionary himself received no

injury. Soon after this occurrence, being appointed to go to Alexandria, he found no other vessel in which he could take his passage, but'a Maltese ship, which contained, besides its crew of some twenty Roman Catholic sailors, a bigoted priest, and several fugi-tive officers from Spain and Italy, belonging to the demagogue party. The owner of the ship (a Maltese merchant) warned the missionary against risksenger on the ship's books, after solemnly declaring

missionary accordingly.

When Gobat went on board, he was assailed by the officers with taunting reproaches for his stupid credulity in helieving Christianity at all, and the yet even this does not deler people from coming to still greater folly of risking his life to promulgate it; means of drawing into closer union the Churches of whilst the Maltese, led on by their priest, lavished

the seventh night of their voyage, Gobat was awoke the cause, learned that a fire had broke out in the powder magazine, and that there was therefore great danger of the ship being blown up. All were in the utmost consternation. The priest and Maltese sailors prayed, shricked, and trembled. The infidel officers invoked all the saints in the calendar. Despair was painted on every countenance. When Gobat had made himself fully acquainted with the state of affairs, and saw that he could give no active assistance, he commended himself with child-like pecting his usual salutation of mocking gibes, with to perceive the Maltese, and their priest, in one greeted him with politeness, and suffered him to take the priest approached, and said in a respectful, and ty, to preach the Gospel, and found attentive listeners, not only in the Maltese crew, but in the Spanish and Italian officers. On their landing at Alexandria all parted from him with expressions of gratitude, and requested his prayers. He never saw any of them again. The priest, indeed, who evinced an unusual thirst for knowledge, and had apparently adopted wholly new views, came afterwards to Jerusalem; but when Gobat inquired after him he carned, that being unable to agree in sentiment with the Catholic priests in the Holy City, they had driven him from it. More particulars concerning him were either not known or withheld.

In September, 1826, Gobat reached Cairo, where he met his brother missionary Kugler, and spent six months, devoting his time to intercourse with Manommedans, and to the acquirement of the Amhara language from some persons connected with the Abyssinian embassy. Still, the portals of Abys-Abyssinian embassy. Still, the portals of Abyssinia, that goal of Gobat's mission, remained closed to him, and he therefore set out with Kugler to-wards Syria and Jerusalem. It was in February, 1827, that Gobat first trod that land destined to he the scene of his future, though then little anticipated, labours. The three months spent in Jerusalem afforded many opportunities for preaching the Gospel, especially to Greeks and Mahommedans; and the immediate object of their journey, which was to cultivate an acquaintance with the Abyssinian pilgrims, and thereby if possible attain some competent knowledge of the dialects spoken in the Province of Tigre, was most satisfactorily accomplished. They made the acquaintance of twentyfive Alyssinians, whose joy is described as affecting, when they received three copies of the Four Gos-pels in the Amhara tongue. Even during their stay at Cairo, they had got acquainted with a noble Abyssinian named Girgis, who had been sent to Mehmed Ali Pasha, to obtain an Armenian bishop. They found him suffering from illness, and their instructions, combined with diligent study of the sacred Scriptures, were blessed greatly to pro-mote his advancement in divine things. "We have now," said Gobat, in a letter dated Cairo, August 22, 1827, "We have now two advantages never previously possessed by any European going prosper our journey to the glory of his own name." Nor was this hope to be put to shame; for at their valuable acquisition, in the acquaintance of Ali, an Abyssinian of high rank, Ambassador from Prince Sahn Gadis to Mehmed Ali, whom they also attended in a sickness, and who afterwards did them important service. And thus, the apparently adverse delay, which detained Gobat nearly three years before he could enter on the Abyssinian territory, was graciously overruled to further the plan.

Nor was the Egyptian residence fruitless in other espects. Gobat's medical skill obtained him free ingress to all classes, not excepting the Turks. Numbers of both Syrians and Arabians were won over to the faith of Christ. Gobat was unwearied in preaching the Gospel in English, French, and Arabic, both in Alexandria and Cairo, while Girgis was diligently, though unostentationsly, preparing the way for the good reception of the missionaries in his native land. Another apostolic experience was here appointed to be made by Gobal (2 Cor. vi. 8) as we learn from an interesting letter dated Cairo, June 1, 1828:—" The folks are at a loss what to make of us. Some say we are upright and walk as becometh the Gospel, others pronounce us deceivers; nay, a report has even been circulated that we are leagued with the evil one, who appears bodily in our assemblies! By this also, they account for our so 'bewitching the people,' that whoever comes once to our meetings cannot resist returning to them ! Ridiculous as it may sound, it is literally true, that a few persons, possessed of more courage than the rest, came to our lodgings, demanding leave to search through every corner, in other to ascertain if any indication of the black art? could be discovered, and finding nothing suspicious, these honest men have, become our defenders with the public. But despite all hinderances we have many in the presence of two witnesses, that he weshed visiters, with whom we read the Gospel, although his hands of all responsibility, and had warned the all who visit us are virtually excommunicated. One man was even deprived of his livelihood and severed from his family; so that his nearest relations deemed it a crime to bid him good day, and us. Were our expectations, however, limited to

> * The periodical before us has "on the banks of the Tigris, which we conclude to be an error of translation. —Ed. Beneam.

foundation, that we can be joyful in tribulation, and wait with patience until the Lord's hour comes."

The hour was slow in its approach; 1829 was far advanced, and still the longed-for journey could not be entered on. But the anxiously waited-for possibility at length appeared. A letter, written by Gobat, and dated, Djidda (on the east coast of the Red Sea, not far from Mecca), Nov. 30th, states, "On the 20th of last month, we took our farewell of Cairo. The emotions which swelled my bosom on leaving that city were so powerful as to affect my body. A violent attack of fever came on in the evening, and I was unable to swallow anything but a little water. The pure air of the desert, howfire was at length most unexpectedly got under, and the passengers returned to their beds. The following morning, when Gobat appeared on deck, exist the morning; and the fourteen days which I spent to the control of the second by God, to my complete the control of the control ing morning, when Gobat appeared on deck, expecting his usual salutation of mocking gibes, with
"shame and spitting," he was not a little surprised
to perceive the Maltese, and their priest, in one
with a grey-haired monk from Mount Sinai, and part of the ship, and the officers in another. All never have I met with any one so pertinaciously determined to hold aloof from the truth. He ended and wisdom he needed, to enable him to fulfil the a courle of turns on the deck unmotested. At last by pronouncing us heretics and false prophets. the priest approached, and said in a respectful, and such is ever the lot of Christ's messengers; they even a timid voice, "Last night, when we were all trembling and despairing, we remarked you calm "" Immediately on our arrival here (on the 21st occupy.

To all he desired to give his solemn benediction, and composed as if nothing particular were occurrent, and peace from God the Father ring, from which I am led to conclude that your had received a letter of recommendation from the and the Lord Jesus Christ might be granted to all; faith must be the true one; I beg you therefore to Pacha of Egyt. He received us at first very coldly,—Grace, as needed for support amid the trials and inform us on what foundation it rests." From this temptations of the world;—mercy, as needed by moment the missionary had freedom, and opportunithe war (between the Turks and the Russians). Hitherto all Arabia had been filled with the report of successive victories gained by the Turks over the Russians, and that even Moscow had fallen into the hands of the Mussulmans. After communicating to him the terms of the treaty of peace, the Governor sent a servant to conduct us through the town, in search of lodgings. Night was coming on; heavy tain was falling, and still we had found no shelter; nor had we tasted food for twenty-four hours. All conspired to impress us with a deep sense of our being strangers on the earth. Unexpectedly some one came up with the information, that an Armenian Christian, named Moalim Jussif, was willing to give us lodgings. We went instantly to his house, and had the joy to find in him a friend—yea, a brother, in Christ Jesus. He gave us the best room in his house, relinquishing even his own bed for our accommodation; and treated us, during ten days, with the greatest hospitality. He is an Almenian merchant, a native of Damascus, and, although his religious knowledge is but limited, we found him a Nathaniel indeed, seeking for the truth. His Christian conduct makes him a light shining in a dark place. The Governor was after-wards very obliging, and, by his orders, our luggage was not searched.?

On the morning of the 7th of December, Gobat, and his fellow-missionaries, sailed from Dividic-for Masnah, and were twenty-two days at sea, most miserably accommodated in a hole, two feet and a haif high, which was termed their cabin, and the heat was almost intelerable. But they, notwith-standing, reached Masnah on the 28th, in good health, and there learned that the bark in which they had desired to sail from Djilda, had suffered shipwreek at Comfuda!! (Psalm exxi. 7). At Masnah the missionaries found none of the difficulties of which previous travellers have so often com-plained. On the contrary, every one testified much respect as they passed through the streets many even rising from their seats—a condescension which Mahommedans seldom, if ever, show to Christians. At length, then, towards the termination of 1829, Gebat saw himself at the goal of his wishes! Accompanied by Kugler, and one other fellow-

alventurer, he not only entered but travelled through Abyssinia. The object of their coming was clearly explained to high and low, in their own tongue the name of the florit," and win the timess," we doubt not, "of the Gospel of peace."

Nor, in attempting this, need I in any way infringe upon that sentiment on your part, that wish ringe upon that sentiment on your part, that wish your Lordship has so emphatically expressed in lord lordship has so emphatically expressed in lordship has so that we may hope he will do so to the end, and ing, world-subduing power of simple confiding faith, nor stronger testimony given to the mild firmness and serious consistency of a missionary, than when return into Egypt, which took place in August, a foreigner, and, in some sense, an "alien from 1827, they made another, and, as it proved, most their commonwealth?" of faith was on the point of their commonwealth" of faith, was on the noint of being chosen patriarch of the Abyssinian Church! The way was being paved for a reformation of that ancient Christian community, and would, without doubt, have been accomplished, but, unhappily, Gobat was staid in his glorious career by the breaking out of the war, and forced to leave the country for a time.

He returned to Switzerland, visited Germany and England, and his interesting communications were everywhere powerfully instrumental in exciting to new efforts of missionary zeal. The Abyssinian journal, published in the Hasle Missionary Magazine for 1834, was read with intense interest at the time, and even now well rewards the perusal.

Having married Maria, daughter of Mr. Henry Zeller, Inspector of the seminary in Beuggen, for training charity-school teachers, Gobat, accompanied by his wife, and missionary Isenberg, returned in 1835, to Abyssinia, but only to fall sick, and after countless sufferings, and the most pertinacious-struggles with disease and climate, to find himself batiled, and reluctantly, but imperatively com-pelled to return home. In his native air he recovered, though very slowly, and proceeded, in 1839, to Malta, where he was gradually restored to health; and employed himself in the revision of the Arabic Bible, and other works in that language; cuntil, in 1812, the Church Missionary Society deemed it expedient to give up their Mallese station.

A journey, undertaken at that time to the Druses and the Lebanon Arabians, afforded new evidence of Gobat's distinguished address in holding intercourse with Orientals, and threw most valuable additional light on the state of affairs in those regions.

Some time was thereafter spent by Gobat in Basic, Beuggen, and other parts of his native Switzerland, as home missionary to the Busie Society. His engaging discourses, and interesting communications, are still remembered with pleasure by very many in those districts; and much as the society was heholden to him, individuals were still more so, for the abiding impressions which he was honoured to make on their hearts,

In the summer of 1815, Gobat returned once more to Malta, in order to undertake the ejection and first arrangement (with appointment permanently to the