

comfortably all night: but as they were preparing in the morning to leave, they found a large party of natives armed with spears, hallooing and running towards them—whether friendly or not, Mr. Bligh and his companions did not pause to ascertain, but put off safely to sea. On the 31st they landed at another little island, where they again found oysters: and it may be said, in a sad way, that they indeed astonished the natives, on whom they supped heartily. On the evening of the 3d June they succeeded in threading their way through a most difficult and dangerous passage (the Endeavor Straits), and were again in the open ocean: but here again they had to encounter long-continued wet and stormy weather, from which their exhausted frames suffered very severely. Incessant fatigue, and exposure to cold and wet, overpowered the strongest among them, and several seemed at the point of death. During all these terrible trials, the noble spirited commander contrived to support their sinking spirits by every exertion to distract and amuse their attention, he himself all the while as exhausted as themselves. At length, however, his fortitude and constancy were rewarded, for behold! at 3 A. M. of the 12th June, their eyes were ravished with a sight of their long wished-for point of destination! Timor! Timor—the Island of Timor was in sight! Ah, who shall tell the thrill of ecstasy that shot through the hearts of the weather-beaten and all but prostrate boat's crew, as they first saw the island, and found themselves nearing it! What pious gratitude filled them towards their good God, in whose hands are all the waters of the earth, and who had conducted them through such unexampled perils.

On the 14th of June they landed at the Dutch settlement of Coupang, after having been forty-eight long days and nights in this open boat on the ocean, and received a most hearty and hospitable welcome from the governor and all the other residents. On the 30th of August Mr. Bligh sailed with his surviving crew (for one died of fever at Timor), taking with him the launch in which they had crossed the ocean, for Batavia; and afterwards homeward with eleven out of the original eighteen, the others having died or preferred remaining in Batavia. He landed safe at Portsmouth on the 14th March, 1790. His cruel case was instantly made known, and attracted universal sympathy.—He was quickly promoted, served with great distinction at the battles of Camperdown and Copenhagen, at the latter of which he commanded a ship under Lord Nelson; and was afterwards appointed governor of New South Wales, and ultimately became a vice-admiral. Thenceforth he lived happily in the bosom of his family, and died in London, in the year 1817, aged sixty-three.

COMMITTEE OF THE JERUSALEM DIOCESAN FUND.—His Grace the Lord Archbishop of Canterbury, the Lord Bishop of Lichfield, the Lord Bishop of Manchester, the Hon. and Rev. Montague Villiers, the Worshipful H. Raikes, (Chancellor of Chester), the Rev. Henry Venn, the Rev. W. Jowett, the Rev. Geo. Fisk, the Rev. C. J. Goodhart, the Rev. E. Auriol. His Excellency Chevalier Bunsen, the Right Hon. the Earl of Chichester, the Hon. Arthur Kinnaid, M. P., Sir Robert H. Inglis, Bart., M. P., R. C. L. Bevan, Esq., Robert Trotter, Esq., Captain Trotter, Captain H. D. Trotter, R. N., J. M. Strahan, Esq., J. M. Norman, Esq., Chairman of the Committee—The Right Hon. the Earl of Shaftesbury, Secretary—Rev. W. Douglas Veith, chaplain to the Anglican Lord Bishop in Jerusalem. Bankers—Messrs. Strahan, Paul & Co., 217, Strand.

At a meeting of the Committee of the Jerusalem Diocesan Fund, held the 11th of October, 1853, the following reply was adopted:—

I. That Bishop Gobat's proceedings have the full sanction of the late and present Metropolitan, before whom they have been laid, in his annual letters, according to the terms of A. D. 1841.

II. That if by the term used, "proselytising practices," is meant an aggressive system of polemical efforts to detach members from other communions, and to unite them with his own, no such efforts have been made. But the Bishop has given support to schoolmasters and to Scripture-readers, who have been able and willing to read and explain the Bible in the vernacular language, irrespective of the dogmas of any particular Church. He has, on the same principle, allowed inquirers to have free access to himself: and their number has been very considerable in consequence of his high character and his facility of conversing in Arabic. Through these and similar means members of the Greek and other Oriental Churches have been led by conscientious motives, as far as the Bishop can judge, formally to separate themselves before the constituted authorities of the land as "Protestants." In the Turkish empire all Christians must place themselves under the protection of some recognised head. Upon this principle many of the "Protestants" have claimed the protection of the Anglican Bishop, and he has provided them with ministerial superintendence. Had the Bishop refused to receive

them, they would have joined some other Protestant community, or even the Roman Catholic Church, rather than return to their own. One whole village went thus over to Rome, because the Anglican Bishop hesitated to receive them. Those who quit the Oriental Churches are gladly received by the Church of Rome, and henceforth protected by the French ambassador to the Porte. The nature of the Bishop's proceedings is thus described by himself in two letters.—

The first extract is from his primary annual letter, which was laid before the late metropolitan: the second is from one of his latest communications:—

"1. The same friendly intercourse which formerly existed has been maintained with the heads of the Armenian and Syrian Churches: whilst, I am sorry to say, the Greek Patriarch and his clergy keep aloof from us as much as they can. The Patriarch does not even return common civility. On the other hand the people—i. e., the lay members of the different communions—are upon the whole civil, and even friendly towards us. They seem to recognise, more and more, the superiority of our spiritual Church over the superstitious communities of which they are passive members. There is a spirit of enquiry abroad amongst the different Christian denominations. People, who a few years ago used to meet and spend their evenings playing cards or hearing tales, now come together to hear the word of God or to discuss some religious subjects. I have, therefore, appointed a very intelligent and well read individual as a Bible reader, who although still in connection with his Church, knows and loves the truth, to foster such a spirit of enquiry, and to lead the people to the truth of the Gospel, without interfering in Church matters, or seeking to make proselytes. His reports are very encouraging. The spirit of enquiry is not confined to this city, for I have already had several applications for religious instruction from different parts of the country. The other day I had a deputation from a large village, requesting that I would send them a teacher, and promising that if I did they would immediately build a schoolhouse. But as I have not the means to grant their request, I merely represent the case to the conscience of the Christian public."

"2. We have neither the right nor the power to prevent them (the Oriental Christians) from declaring themselves Protestants. And when they have once declared themselves as such, we have no right before God to repulse them; on the contrary, it is then our duty, before God and man, to do all we can for their spiritual and eternal welfare. Thus during the course of last year a goodly number of individuals and families have joined our Church, although only thirteen or fourteen are communicants with us. But all meet every Lord's-day, and two or three times during the week, to hear the word of God simply read and expounded, and to pray together, with the help of the Arabic version of our edifying Liturgy, which they all, Latins and Greeks, like very much. Indeed they like it so much, and its dissemination in this country has had such an effect, chiefly on those who had previously been led to read and study the Bible, that I do not hesitate to attribute the chief cause of the formation of several Protestant communities in this country from the Greek and Latin Churches, to the well-timed efforts of the Christian Knowledge Society, which during the last two years has circulated—though not through my hands—a great number of copies of their Arabic version of the Liturgy of our Church. You know that from the beginning my single object has been to teach the children, and to induce the adult people of this country seriously to read the word of God with humble prayer: leaving it, as much as I could, to the Spirit of God to direct their further steps according to the light of the word. But since the Christian Knowledge Society stepped in with the Prayer Book, the form of Christianity which those people want was given, and nothing could prevent them from leaving the Greek and Latin Churches, and forming themselves into the Protestant communities of the Church of England, and thus placing themselves under my care."

III. That such proceedings do not "transgress the injunctions which limit his authority," and are not "repugnant to the compact, ratified A. D. 1841."—The parties to that compact were the King of Prussia, who has contributed half the endowment of the bishopric, her Majesty's Ministers, and the late Archbishop of Canterbury, acting with other bishops.

From the documents it appears that, while the immediate objects of the bishopric were the care of the European Protestant congregations and the conversion of the Jews, one of the results contemplated in establishing friendly relations with the Eastern Churches was the "preparing the way for their purification

in some cases from serious errors, in others from those imperfections which now materially impede their efficiency as witnesses and dispensers of Gospel truth and grace." And again, the bishop is spoken of as "presenting to their observation, but not forcing upon their acceptance, the pattern of a Church essentially scriptural in doctrine and apostolical in discipline." (Statement, &c., p. p. 5 and 6).

The Queen's license for consecration also recites that the Archbishop of Canterbury had petitioned her Majesty "to assign Syria, Chalkis, Egypt, Abyssinia, as the limit within which the said bishop might exercise spiritual jurisdiction over the ministers of British congregations of the United Church of England and Ireland, and over such other Protestant congregations as may be desirous of placing themselves under his authority" (Statement, &c., p. 15.) And another document of the compact A. D. 1841—namely, the King of Prussia's instruction to his Minister, referred to in the "Statement" (p. 4)—proves that these terms "other Protestant congregations," contemplated not only German congregations, but Oriental Christians. For therein as a reason for the establishment of the bishopric, reference is made to the fact that "a number of natives, some of them persons of high consideration, residing in Armenia, as well as at Beyrout and Jerusalem, have expressed a desire to embrace Protestant Christianity, or to allow their children to be educated in its principles. But the majority have been held back because the missionaries had no means whatever of ensuring protection and safety to them" ("The Protestant Bishopric in Jerusalem," by H. Smith, Esq., p. 43.) By the establishment of the bishopric, this protection and safety have been accorded to them.

IV. Upon this commendatory of the Archbishop, upon which so much stress is now laid, the committee make these remarks:—That the letter was drawn up after the consecration of Bishop Alexander, and consequently cannot be said to "limit his authority," which had already been defined in the Queen's license for consecration and other documents of the compact of 1841. That the letter was never accepted, or acknowledged, by the highest authorities of the Greek Church, who have not only treated the Anglican Bishop in Jerusalem with disrespect, but, as the protest itself admits in the first edition of it, "so ignore the Church which is in England as not even to acknowledge her baptism."—That no such letter commendatory was repeated in the case of Bishop Gobat. And, lastly, that it cannot be maintained with any shadow of reason that it could bind the conscience even of the first bishop, much less of any subsequent bishop, in the exercise of their office as ministers of the Gospel of Christ and bishops of a Protestant Church.

V. That Bishop Gobat has ever acted in a mild, conciliatory spirit towards the prelates, as well as the people, of the Oriental Churches: and has shown a readiness to give up into their hands schools which he had established when they were willing to conduct them on principles which he could approve.—He has won the respect and confidence of some even of the ecclesiastical superiors of the Oriental Churches. The Abyssinian Abuna has appointed him protector of the Abyssinian Christians at Jerusalem: and Bishop Gobat has ever looked forward to the time when a reformation may, through God's mercy, take place in these Churches, so that Christians well instructed in the truths of the Bible, can conscientiously remain in communion with them.

VI. That the present depressed, feeble, and unlettered condition of these ancient churches may well claim at the hands of the Protestant Church, rich in all the means of supplying scriptural truth, such offices as the Anglican bishopric affords. Should the labours of our Church be withdrawn, the Oriental Christians in Syria would not only be left in a hopeless state of mental and religious depression—they would be virtually consigned to Romish proselytism—unless rescued by zealous missionaries of other Protestant but non-Episcopal Churches. The Committee of the Jerusalem Diocesan Fund have thus vindicated, they trust, the proceedings of Bishop Gobat, as being in conformity with the compact A. D. 1841; as being recognised and sanctioned by the proper authorities of the United Church of England and Ireland: and as being condemned in a truly Christian and enlightened Protestant spirit, and they therefore, take this occasion to appeal to the Church of England to strengthen his hands, in the blessed, yet arduous work in which he is engaged.

OUR STATION.—Whatever our place allotted to us by Providence, that for us is the post of honor and duty. God estimates us not by the position we are in, but by the way in which we fill it.