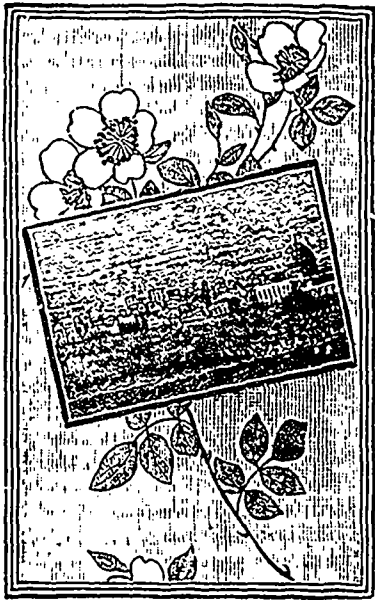


THE JERUSALEM BISHOPRIC.*

(Continued.)

THE Jerusalem Bishopric, we gather from notes furnished us by Rev. T. S. Ellerby, of Toronto, was first offered to Dr. Alexander McCaul, a noted Hebrew scholar, brother of the late Dr. McCaul, of Toronto University. On his refusal Dr. Michael Solomon Alexander, a converted Jew was appointed by the then Archbishop of Canterbury, Dr. Howley. Bishop Alexander, furnished with a letter commendatory from the Primate to "the Rt. Reverend our brothers in Christ, the Prelates and Bishops of the ancient and apostolic Churches in Syria and the countries adjacent, greeting in the Lord," reached Jerusalem on the 25th of January,



1842, accompanied by his Chaplain, the rev. George Williams, B. D. of King's College, Cambridge, who subsequently published a volume entitled "The Holy City," and became prominent as the champion of ecclesiastical tradition. Previous to his appointment

to this Chaplaincy this Mr. Williams visited St. Petersburg, whilst Mr. Ellerby was residing there. He came there seeking fellowship and communion with the Russo-Greek Church. He was several months in the city making unavailing efforts to be recognized as a priest in Holy Orders by the Russian clergy, and to receive the Holy Communion at their hands. They refused altogether on the alleged ground of the invalidity of his Anglican baptism. They offered to baptize him themselves, and to anoint him with the Holy Chrism, but he persistently refused, until at last he went away, sorrowing, back to England, and soon afterwards joined Bishop Alexander's Mission to Jerusalem. "All the time he was in St. Petersburg," says Mr. Ellerby, "he boarded at the house of a member of my Church, who used to amuse me with stories about Mr. Williams, how eccentric he was in

all his actions, especially in his devotions; how he held hot controversies on religious matters with his fellow-boarders, was bitter in his comments on the Russian clergy for their stupid blindness in questioning the validity of his Baptism and Orders, and what fun it was to hear his fierce denunciations of Luther, Cranmer, John Knox, etc., as incarnations of the Evil One, and of all Lutherans, Presbyterians, Nonconformists and Low Churchmen as sons of Belial. This was the sort of man who was the first Chaplain to the Bishop of Jerusalem, and under the next Bishop, who was a Lutheran, he was the cause of troubles and dissensions which leave grievous results to the present day."

Bishop Alexander died whilst on a journey to England, in the wilderness between Canaan and Egypt, a few hours distance from Cairo, on Nov. 23rd, 1845, after an Episcopate of four years in the land of his fathers.

The next Bishop was the Rt. Rev. Samuel Gobat, who had been Principal of the Protestant College at Malta, and previously a missionary in Abyssinia. According to the arrangements that the appointments should be exercised alternately by England and Prussia, the King of Prussia in November, 1846, appointed Dr. Gobat to the vacant see. There was something unique and apparently anomalous, from an Anglican standpoint at all events, in this appointment. However excellent a man and however zealous and successful a missionary he had been, Dr. Gobat was but a Lutheran minister, and a Lutheran minister coming to England seeking consecration as a bishop was, to say the least, a novel and unwonted occurrence. There were some who viewed it as an auspicious event, looking in the direction of Christian union, by a sort of assimilation of orders. Others again saw in it a thing so incongruous as to border upon disaster. It was perhaps as curious an event in the history of Holy Orders as could well occur, and it gave rise to strong expressions of feeling in England on both sides. The unfortunate foreigner had to stand meekly by, while a heated controversy raged around him in papers and periodicals of all descriptions, and his suit was the cause of many difficulties and protests. At length, however, it was agreed that the German divine should take Anglican orders, and accordingly, with the rapidity of a few days, he ran through the three orders of deacon, priest and bishop, and left England, no doubt, with a feeling of relief. The agreement entered into between England and Prussia was as novel in its outcomes as was the diocese to which this German missionary had been appointed. No bishop had ever exercised sway over a smaller community than that which fell to the lot of Samuel Gobat, yet none had ever been appointed to a wider field of action than that which stretched around him, for it comprehended Palestine, Syria, Assyria, Chaldea, Asia Minor, Egypt and Abyssinia! Such, in point of fact, is the Anglican Diocese of

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