

JERUSALEM AND BISHOP ALEXANDER. (From a Letter addressed by the Rev. C. W. Andrews, a Clergyman of the American Church, to the Editors of the Episcopal Recorder.)

JERUSALEM, FEB. 26, 1842. Rev. and Dear Brethren.—On the morning after our arrival we were ready for a brief survey of this wonderful region. For myself I felt a reluctance in commencing, from an apprehension of not being suitably prepared, to derive all the benefit from visiting these consecrated places, of which they may be made the occasion to one who is thus prepared.

The Rev. Mr. Whiting, who has been long a resident here, and who accompanied Dr. Robinson in his researches in Jerusalem, was so kind as to accompany me to the principal places of interest, and relate the various traditions connected with them. We passed down the valley of the son of Hinnon, on the west of the city, near the termination of which is shown the ancient Tophet, according to Jerome, where the idolatrous Jews practised the horrid rites of Moloch.

How affecting the delusion which keeps them incorrigible under all the evils which they suffer from the invoked curse of Christ's blood, and leads them as it were to appeal to God, seeking for a grave upon the spot, where they doubt not the last judgment will be held!

Here are some striking sepulchral monuments hewn from the solid rock which composes the hill side, to which monkish tradition has affixed the names of Zachariah's, St. James's, and others, but it is not known for whom they were intended. Just across the valley from the ancient site of the temple, is a small enclosed space shown as the Garden of Gethsemane, which, from the account of it given in Scripture, cannot be far from the true locality.

The ignorance and universal superstition of the east may excuse the facility of belief respecting holy places, but nothing can excuse or palliate the enormous fraud of the Holy Fire, still practised by the Greek Bishops.

At Easter a number of them go into the reputed sepulchre, [of our Saviour] where, after remaining some time, they pretend that a fire is kindled by miracle, which they exhibit to the people, who make a general rush toward it with their tapers.

Perhaps I shall not find a better place for giving you a few facts and statistics. The city is on a high mountainous tract, less than forty miles from the Mediterranean in a direct line. It is surrounded by a wall of some strength, and is one of the best built towns that I have seen in the East.

There are about 1,000 Roman Catholics, who are, I believe, pretty well kept under by the Greeks. One of their monks at Bethlehem made bitter complaints to us, saying that they were persecuted by the Greeks with more severity than the Church had been by the Roman Emperors.

The Protestant Missionary force consists of two families of the American Board, those of Messrs. Whiting and Lanneau,—the English Mission to the Jews, which is the oldest Mission here and under the control of the Established Church.

College for youths of all classes, if such an one can be established.

Next to health, the principal object of the journey was to observe to the best advantage this new Missionary field, new at least in the interest it has assumed from the united movement of England and Prussia in founding a Protestant Bishoprick.

But there are other grounds on which to account for it, so that from this fact alone the friends of the undertaking need not be surprised or discouraged.

So far as I had opportunity of knowing the Bishop's views on these points, they agree with those expressed in these letters. They are conservative, having, however, primary regard to the integrity of his own church.

What work is more blessed, what effort more divine, than to set forth the distinguishing glory of the Gospel where it was first witnessed, to re-kindle the flame of charity upon the spot where that example of it was exhibited, the recital of which has melted the hardest hearts of sinners, and will one day overcome a rebellious world!

The Bishop manifested a lively interest in our American Church, and is casting toward it an eye of expectation, for aid in his mission. As a representative of that church he invited me to preach. It is an unspeakable privilege to preach the Gospel under any circumstances.

In the evening, at eight o'clock, there was a meeting at the Bishop's house, where I took my leave of the brethren, ready to depart on the morrow.

Being now about to take my last look, I must acknowledge a singular reluctance at parting. I have experienced sensations of the most solemn delight, while surveying these holy grounds which have drunk the tears and blood of the Son of God, sympathized with his groans, and trembled at that expiring cry, uttered from the depths of inconceivable distress.

A worthy bishop who died lately at Ratisbon, had for his arms two fieldfares, with the motto—"Are not two sparrows sold for a farthing?" This strange coat of arms had often excited attention, and many persons had wished to know its origin; as it was generally reported that the bishop had chosen it for himself, and that it bore reference to some event in his early life.

One day an intimate friend asked him its meaning, and the bishop replied by relating the following story: "Fifty or sixty years ago a little boy resided at a little village near Dillengen, on the banks of the Danube.

His parents were very poor, and almost as soon as the boy could walk, he was sent into the woods to pick up sticks for fuel. When he grew older his father taught him to pick juniper-berries, and carry them to a neighbouring distiller, who wanted them for making 'Hollands.'

The boy by day the poor boy went to his task, and on his road he passed by the open windows of the village-school, where he saw the schoolmaster teaching a number of boys about the same age as himself. He looked at these boys with feelings almost of envy, so earnestly did he long to be among them.

He answered in the affirmative, and the boy, his heart beating with joy, gained admittance to the schoolmaster's presence.

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