

שְׁאֵלוּ שְׁלוֹם יְרוּשָׁלַיִם:

THE

JERUSALEM

BISHOPRIC.

"Pray for the peace of Jerusalem:

they shall prosper that love thee."

Blythe - To Woodstock R^d.
Beiford Pk. N.Y.

The Bishop

Professor Haechler, the author of this book, came out to Jerusalem with the Kaiser William II, 1898. When he heard that Bishop Rhyth had no copy of this book, & had never seen it, he promised to send him a copy, & did so on his return to Germany. He stressed the fact that it was his personal gift to the Bishop himself.

67
H. H. H. H. H.

שְׁאֵלוּ שְׁלוֹם יְרוּשָׁלַיִם:

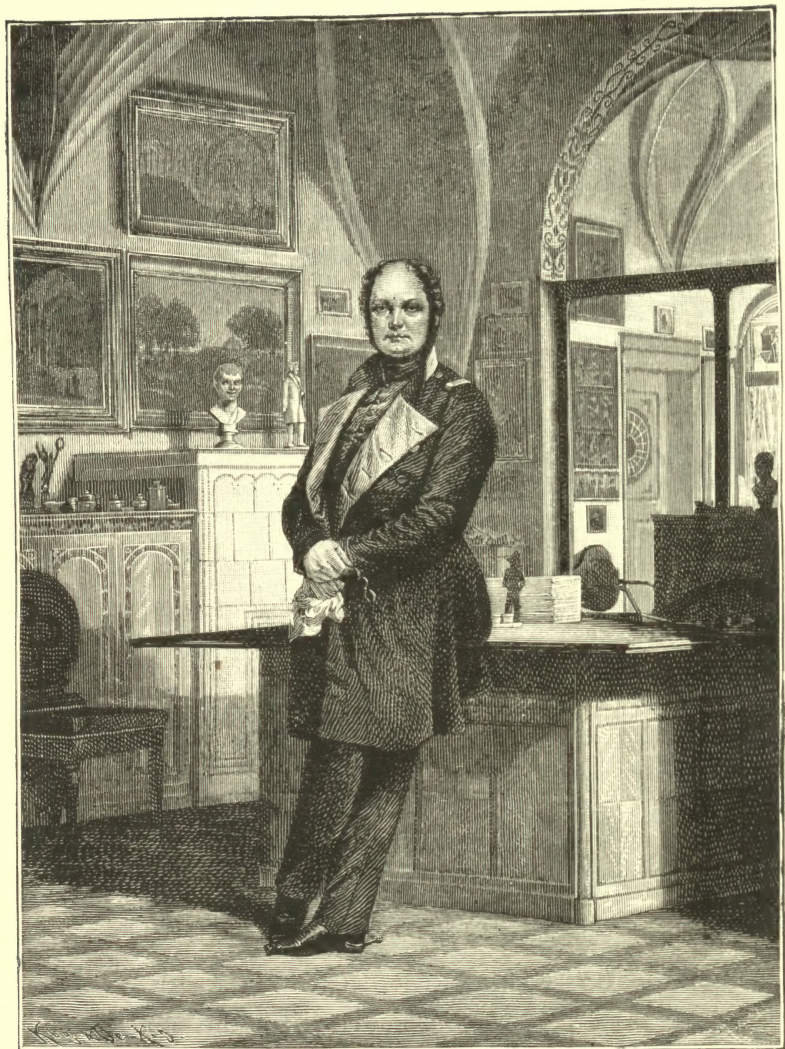
THE

JERUSALEM

BISHOPRIC.

“Pray for the peace of Jerusalem:

they shall prosper that love thee.”



KING FREDERICK WILLIAM IV. IN HIS STUDY.

THE JERUSALEM BISHOPRIC

DOCUMENTS

WITH TRANSLATIONS

CHIEFLY DERIVED FROM

„Das Evangelische Bisthum in Jerusalem.“
Geschichtliche Darlegung mit Urkunden. Berlin. 1842.

PUBLISHED BY COMMAND OF

HIS MAJESTY FREDERICK WILLIAM IV.
KING OF PRUSSIA.

ARRANGED AND SUPPLEMENTED BY

THE REV. PROFESSOR WILLIAM H. HECHLER,
FORMERLY TUTOR OF PRINCE LUDWIG WILHELM VON BADEN,
KNIGHT FIRST CLASS OF THE ZÄHRINGER LEWEN ORDEN, &c., &c.,
BRITISH CHAPLAIN AT STOCKHOLM.



שְׁאֵלוּ שְׁלוֹם יְרוּשָׁלַיִם:

“Pray for the peace of Jerusalem.”—*Psalm cxxii. 6.*

LONDON:

TRÜBNER AND CO., 57 & 59, LUDGATE HILL.

1883.

Gott mit uns !

Ihrer Königlichen Hoheit

der Frau Großherzogin von Baden

Luise,

Prinzessin von Preußen,

der Fürstin aus dem Hohenzollern Stamme,

durch welchen

unter Gottes Führung

„das evangelische Bisthum in Jerusalem“

aufgerichtet worden ist,

in tiefster Ehrfurcht

gewidmet.

Gott mit uns!

IS

THE ROYAL MOTTO

OF THE

KINGS OF PRUSSIA.

God with us !

DEDICATED TO

HER ROYAL HIGHNESS

THE GRAND DUCHESS OF BADEN

Luise,

PRINCESS OF PRUSSIA,

THE DAUGHTER OF THAT ROYAL HOUSE OF

HOHENZOLLERN,

WHICH, IN THE HANDS OF GOD, HAS BEEN THE MEANS OF

ESTABLISHING AND ENDOWING

The Jerusalem Bishopric.

THE ROYAL AND IMPERIAL HOUSE OF HOHENZOLLERN.

Gott mit uns!

1415. Frederick I. The Hohenzollern Family begins to reign as Electors of Brandenburg.
 1440. Frederick II. Peace and security established in the country.
 1540. Joachim II. Establishes the Reformation in Brandenburg.
 1640. Frederick William, the "Great Elector" (der grosse Kurfürst).
 1688. Frederick III., as Elector. 1701. *Jan.* 18. Crowned himself at Koenigsberg as Frederick I., *First King of Prussia*.
 1713. Frederick William I. Second King.
 (Queen Sophie Dorothea.

1740. Frederick II. the Great. Third King.
 (Queen Elizabeth Christine.
 Prince Augustus William.
 Princess Luise Amalie.

1786. Frederick William II. Fourth King.
 (Queen Friederike Luise.

1797. Frederick William III. Fifth King.
 (Queen Luise.

The Founder of the Jerusalem Bishopric.

1840. Frederick William IV. Sixth King.
 (Queen Elizabeth.
 1861. *Jan.* 1. William I. Seventh King.
 1871. *Jan.* 18. Proclaimed at Versailles *First German Emperor*.
 Empress Augusta.

“ Thus saith the Lord Jehovah,

“ Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

“ And kings shall be thy nursing fathers, and their queens thy nursing mothers.”

Isaiah xlix. 22, 23.

„So spricht der Herr Jehovah :

„Siehe, ich will meine Hand zu den Heiden aufheben, und zu den Völkern mein Panier aufwerfen ; so werden sie deine Söhne in den Armen herzu bringen, und deine Töchter auf den Achseln hertragen.

„Und die Könige sollen deine Pfleger, und ihre Fürstinnen deine Säugammen sein.“

Jesaja 49. 22, 23.

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P R E F A C E .

AT a moment when the eyes of the Church of Christ are looking towards long forgotten and "forsaken" Jerusalem in anxious expectation of the momentous events, which many students of prophecy believe are swiftly coming to pass, it has been considered desirable to collect the leading facts and documents in connection with the Jerusalem Bishopric. This is all the more necessary, because some of them have been forgotten, whilst others have never before been printed. In order to avoid even the most unintentional misrepresentations, the original documents are given in full.

It is hoped that this statement of facts will in future correct certain misunderstandings which have been prevalent, and some of which have appeared in the public papers.

With reference to the Documents, neither trouble nor expense has been spared, and every precaution has been taken to ensure accuracy. The originals also, when obtainable, have been examined. But as it has not been possible to compare them all, it is earnestly requested that any inaccuracies which may have crept in may be pointed out as soon as possible for correction. It has been considered undesirable to make any alterations, except to correct evident misprints, in the

translations of the Documents, which were printed at the time of the establishment and endowment of the Bishopric. The English Deed of Endowment, with a German translation of the Abstract, and the letters in the Addenda are now published for the first time. The English and German of the documents have been printed opposite each other, for the sake of comparison; every sentence can therefore be easily verified. The more important documents are also given in French, because the Jerusalem Bishopric is one which concerns all Christendom, irrespectively of nationality or language.

I have availed myself of all the help that could be obtained from the writings of English, German, and French authors, both Christians and Jews, and have endeavoured faithfully and truthfully to represent the great and noble wishes of the pious Prussian Monarch: He longed to unite all Christians in Jerusalem.

The Statistics and Illustrations with the Explanatory Notes will prove to demonstration how great have been the blessings conferred by His Majesty Frederick William IV., the King of Prussia, not only upon the East, but also upon the whole Church of Christ, by establishing and partially endowing the Jerusalem Bishopric.

The list of books bearing upon this subject (which is added at the end of this volume) will, I sincerely hope, induce some one, with more leisure than has fallen to my

lot, to write a full history of this Bishopric and of the lives and work of the Bishops ; for the following account has been prepared in the midst of labours many, whilst travelling on Deputation work, and during five journeys across the Continent of Europe. I know, therefore, only too well, that it has been impossible under these circumstances to do full justice to the task which has devolved upon me ; nor, indeed, should I have ventured to undertake it, had I not been urged to do so by friends of the cause, and but for the fact, that a few months ago a copy of the original documents fell most unexpectedly, at an auction of books on Jewish literature, into my hands. Owing to the above, it seemed to have become my duty to republish them, and more especially so, because I happened to be in personal communication with those most interested in this question, both in Germany and England, and had, therefore, increased facilities for collecting the necessary information. Nevertheless it was with great reluctance that I undertook the task, and I should have been truly thankful if it had fallen into abler hands than mine. But now the most important documents are brought together into this volume, in order to put before the Church the real facts of the case, and to facilitate the work of the historian.

The details of the Jewish population of the world were chiefly collected during my travels, and are now published for the first time.

My special humble thanks are due to H.R.H. the Grand Duchess of Baden, for the kindly interest she has taken in this question, and for the most gracious permission to dedicate this volume to herself; His Majesty, King Frederick William IV., the founder of this Bishopric in Jerusalem, was the uncle of Her Royal Highness.

I am also greatly indebted to His Grace the Archbishop of Canterbury, Dr. Tait, whose sincere desire for the continuance of this Bishopric is well-known, for his kindness in permitting me to take the necessary books from the Lambeth Library to my home; and to my many friends in Europe and Jerusalem, who have so kindly favoured me with information and statistics; amongst these I must especially name the Venerable Benjamin Harrison, Archdeacon of Maidstone, who was in 1841, when the Jerusalem Bishopric was founded, Domestic Chaplain to Archbishop Howley.

May God, the Sovereign Ruler of all, bless them and all "the Israel of God," and in His mercy direct this feeble attempt to show forth His love, which makes "*all things work together for good to them that love Him.*"

„Was Gott thut, das ist wohlgethan.“

5, PALESTINE PLACE, LONDON,

November 7, 1882.

WILLIAM H. HECHLER.

[This day, 41 years ago, the Rev. A. McCaul, D.D., left the house in which these words were written, in order to preach the consecration sermon of Dr. Alexander, the first Anglican Bishop of Jerusalem sent out by the Church of England, at the request of the King of Prussia. The Bishop lived at that time in the adjoining house.]

P.S.—Whitsuntide, 1883.

Special permission has been kindly given to publish the following extracts from two letters.

The first is from Her Royal Highness the Grand Duchess of Baden.

“Many thanks for your kind letter . . . I have gone through your book, and it has given me great satisfaction. I think it really most interesting tracing the whole of the history of that question. I have only just returned [to Carlsruhe] from Berlin yesterday, and I am unable to write more, but shall do so as soon as I can send the book back. I have lent it to persons who feel interested in the question; but it will not be long before they return the two copies. Many thanks once more.”

The second is from the Rev. Randall T. Davidson, the Chaplain of the late and also of the present Archbishop of Canterbury, and now Dean of Windsor: writing to me from Lambeth Palace, he says:

“I am directed by the Archbishop of Canterbury [Dr. Benson] to thank you for your letter of the 3rd inst. . . .

“I have also laid before the Archbishop the proof sheets of your proposed publication upon the Jerusalem Bishopric.

“It is obviously a matter of much importance, that documents of such historical interest, as some of those which you have collected, should be thus preserved in an available form, and the Archbishop feels that the thanks of all who are interested in the subject are due to you for the labour and research which such a compilation must have cost you, at a time when you are also busily engaged in work of quite another kind.

“The Archbishop hopes the claims upon your time may not be so engrossing as to prevent you from soon having opportunity to complete, for the general information, a book which has already advanced so far towards its final shape.

“The Archbishop would also wish to leave it to your discretion to decide whether to publish your name or produce the book anonymously, but sees no objection whatever to its bearing your name, and thus deservedly attracting more attention. . . .”

Jerusalem ! Jerusalem !
 Enthronèd once on high ;
 Thou favoured home of God on earth,
 Thou heaven below the sky ;
 Now brought to bondage with thy sons,
 A curse and grief to see,
 Jerusalem ! Jerusalem !
 Our tears shall flow for thee.

Where once the praises of thy God,
 From Zion's temple rose,
 Thy children tremble at the rod,
 And crouch beneath their foes !
 Thou sittest lonely on the ground,
 No longer great or free :
 Jerusalem ! Jerusalem ;
 Our tears shall flow for thee.

Jerusalem ! Jerusalem !
 Until thou turn again,
 And seek with penitence of heart
 The Lamb thy sons have slain ;
 Till to the Saviour of mankind,
 Thou humbly bow the knee :
 Jerusalem ! Jerusalem !
 Our tears shall flow for thee.

Jerusalem! Jerusalem!
 Die du so hoch gethront,
 Du Wohnung Gottes, Lieb und werth,
 Du Himmel unterm Mond;
 Jetzt sammt den Deinen unterm Fluch
 Geknechtet jämmerlich
 Jerusalem! Jerusalem!
 Stets weinen wir um dich.

Wo einst das Lob des Herrn erklang
 Auf Zion's heil'gen Höh'n,
 Da krümmen deine Kinder bang
 Sich unter ihren Weh'n.
 Am Boden sitzt du einsam jetzt,
 Verlassen, jämmerlich.
 Jerusalem! Jerusalem!
 Stets weinen wir um dich.

Jerusalem! Jerusalem!
 Bis du dich einst bekehrst,
 Und unser Lamm, das du durchbohrt,
 Mit wahrer Buße ehrtst
 Bis du dich vor dem Heiland beugst,
 Vor seinem Seitensich,
 Jerusalem! Jerusalem!
 Stets weinen wir um dich.



JERUSALEM.

VIEW FROM THE NORTH-EAST.

THE JERUSALEM BISHOPRIC.

JERUSALEM is the mother of all the Christian Churches, and Palestine the birth-place of the Christian's faith, the land of God's choice, Immanuel's land, "the glory of all lands" (Ezekiel xx. 6); the land where the most important events of sacred history took place, where the threatenings of God have been wonderfully fulfilled, and where the blessings of the Most High are yet abundantly to descend, when the country shall blossom as a rose; therefore every Christian ought to be interested in the land connected with which are our most sacred recollections, and so many glorious anticipations.

We have the testimony of antiquity, and internal Scriptural evidence of the fact that St. James, "the Lord's brother," was the first Bishop of Jerusalem.

From the words of St. James (Acts xv. 19), "*My sentence is, that we trouble not them,*" &c., and from other passages, it appears that St. James, in the presence of St. Peter, St. Paul, St. Barnabas, and others, summed up and pronounced the *judgment* of the 1st Council of Jerusalem, and that, after St. Peter had given his advice. We may, therefore, conclude, that St. James was accepted as the head of the Church of Jerusalem, which Clement, the supposed fellow-labourer of St. Paul (Philip. iv. 3), in his no doubt genuine Epistle ¹ (about A.D. 90), calls "the holy Church of the Hebrews at Jerusalem," and the "ruler over all the Churches founded in all places by the providence of God." The fathers also, who met in the

¹The Epistle of Clement is one of the most ancient and valuable of all uninspired writings.

First Council of Constantinople (A.D. 337) recognized the "Church of Jerusalem" as the "mother of all the Churches."

Eusebius informs us in his Ecclesiastical History¹ that the first fifteen Bishops of Jerusalem were Hebrews, holding and teaching the pure and unadulterated doctrine of Christ.

THE FIRST BISHOPS OF JERUSALEM

Called the "Bishops of the Circumcision."

- | | | |
|-----|-----------|--|
| 1. | A.D. | James, "the Lord's brother," Gal. i. 19. |
| | 50. | <i>The Council of Jerusalem, which decided the question of the observance of the Mosaic Law by the Gentile converts.</i> |
| 2. | About 62. | Symeon. |
| 3. | " 104. | Justus I. |
| 4. | " 112. | Zaccheus. |
| 5. | " 114. | Tobias. |
| 6. | " 116. | Benjamin. |
| 7. | " 118. | John. |
| 8. | " 120. | Matthew. |
| 9. | " 122. | Philip. |
| 10. | " 125. | Seneca. |
| 11. | " 126. | Justus II. |
| 12. | " 128. | Levi. |
| 13. | " 130. | Ephres. |
| 14. | " 132. | Joseph. |
| 15. | 133. | Jude, (12th year of Adrian). |

¹ Eusebius, book iv., chap. v., "I have learned from writers, that down to the invasion of the Jews under Adrian, there were fifteen successions of Bishops in that Church (Jerusalem), all of whom, they say, were Hebrews, and received the knowledge of Christ pure and unadulterated; so that, in the estimation of those, who were able to judge, they were well approved, and worthy of the episcopal office. For at that time the whole Church under them consisted of faithful Hebrews, who continued from the time of the Apostles, until the siege that then took place. The Jews then again revolting from the Romans, were subdued and captured, after very severe conflicts. In the mean time, as the Bishops from the circumcision failed, it may be necessary now to recount them in order from the first."—Then follow the names of the Bishops.—"These are all the Bishops of Jerusalem that filled up the time from the Apostles until the above-mentioned period, all of whom were of the circumcision."

More than 1700 years elapsed since Jude, the last of the sons of Abraham, mentioned by Eusebius, occupied the Episcopal See in the Holy City, when, in 1841, it was filled by Bishop Alexander, also an Israelite, who has been well called "a Hebrew of the Hebrews."

1841. Bishop Alexander, D.D., consecrated in Lambeth Palace, Nov. 7, 1841, died November 23, 1845.
 1846. Bishop Gobat, D.D., consecrated in Lambeth Palace, July 5, 1846; died, January 11, 1879.
 1879. Bishop Barelay, D.D., consecrated in St. Paul's Cathedral, July 25, 1879; died October 22, 1881.

It is now a matter of history that His late Majesty Frederick William IV., King of Prussia, the brother of the present Emperor of Germany, proposed to the Church of England to establish and endow an Anglican Bishopric in Jerusalem.

Only a very brief sketch can here be given of the origin and progress of one of the most remarkable ecclesiastical events of our age, which has received evident blessing from Almighty God. Though imperfections may cling to this, as they do to all, even the best of human undertakings, still the grandeur of its results has only been delayed, but not defeated, and the pious intentions of the Royal Founder may yet be fully realized.

For a full and detailed account of the origin of the Jerusalem Bishopric, we must refer the reader to "*Das Evangelische Bisthum in Jerusalem. Geschichtliche Darlegung mit Urkunden. Berlin, 1842;*" by the Rev. H. Abeken, an intimate friend of Baron Bunsen, and, in 1841, Chaplain of the Prussian Embassy at Rome.

"The King had from his early youth cherished the idea of amending the condition of Christians in the Holy Land; where, as throughout the Turkish

empire, the position of all Christians was altogether ignominious, and that of Protestants doubly so.

“The Treaty of July 15, 1841, appeared to him to indicate that the Princes of Christendom considered it to be their duty to remove this disgrace. He would have much preferred that this object should have been effected by all the Christian powers acting together, and to have seen it so effected that the Holy Places should have been given over into Christian hands, without interfering with Turkish supremacy; but that proved impossible.”¹

It was this Treaty of July 15, 1841, concluded in London, whereby Palestine was declared to be solely under the suzerainty of Turkey, which drew the attention of all Europe, and especially that of the King of Prussia, to the Land of Promise.

“The centre of the thoughts of all hearts,” wrote Bunsen to his wife, “is the Holy Land; and many assured me, that with prayer and with true affection they look to Frederick William IV.”² . . .

“He has not been ashamed to confess Christ before the world, and He will confess him here and hereafter,” said Kreysz to Bunsen at Strassburg.

Already on the 30th of March, 1841, the King had dictated to Radowitz his address to European Christendom, in order to bring about, if possible, an union of the four great Powers in favour of Palestine, and for raising the position of Christians in the East. But although the King’s efforts in this direction were fruitless, he was determined to give effect to the treaty, and take advantage of so unprecedented an opportunity “to promote the interests of the Holy Land and of Christianity in general;” for he was convinced that the amelioration

¹ Letter from Bunsen to Frederick Perthes, London, Oct. 12, 1841.

² Bunsen to his Wife, Naumburg, April 26, 1841.

of the Land of Promise was only possible when based upon religious principles.

Great and noble was the aim of His Majesty, and capable of far wider application than was understood in his time; in fact, he was in advance of his age. The pious Monarch felt that his idea

“was capable of general extension, not merely as a Prussian, but a German question; and again, not merely as a German, but a general Protestant question, when viewed in its connection with the entire Protestant Church.”

„nicht als ein preußisches, sondern als ein deutsches, und nicht als ein deutsches allein, sondern als ein allgemein protestantisches vom Gesichtspunkte der Kirche der evangelischen Union.“

A starting and central point had now to be found.

What spot on earth, in this respect, would be so suitable for his purpose as Jerusalem, the historical centre of Judaism and Christianity? Here was the place to exhibit the true Unity and Catholicity of the Church of Christ, varying no doubt in form, but of one common pure origin.

„An das Gegebene sich anzuschließen, erschien dem Könige als das einzig Richtige und Gottgefällige.“

His Majesty considered, therefore, that he had no other course to pursue, which would be right and pleasing in the sight of God, than to associate himself with some establishment, which was already in operation; and knowing that a Church was building at Jerusalem on Mount Zion, in connection with one of the great Church of England Societies, “the London Society for Promoting Christianity amongst the Jews,” the King decided to make Mount Zion the starting and central point of combined efforts; then he hoped a new era would begin in the history of the Protestant Church.

To carry out this his royal wish, the King summoned

one of his Privy Councillors, the learned Dr. Bunsen, from Bern to Berlin, and sent him with full instructions as a special envoy to England, desiring him to enquire :

“ In how far the English National Church, already in possession of a parsonage on Mount Zion, and having commenced there the building of a church, would be inclined to accord to the Evangelical Protestant Church of Prussia a sisterly position in the Holy Land ; ”

and to state that it was His Majesty's wish to endow a Bishopric at Jerusalem, if the Church of England would accept his offer and send a Bishop to the Holy City.

And in order to make the endowment for the Bishopric secure, the King of Prussia made at once the munificent donation of £15,000 towards this object, the annual interest of which, amounting to £600, has been paid regularly and yearly in advance ; and this is to continue, according to the Royal Deed of Endowment, until the capital can be advantageously invested in land in Palestine. Then the capital is to be paid into the hands of the Trustees appointed by His Majesty.

On June 19, 1841, this noble proposal of the pious King to found and endow a Bishopric at Jerusalem reached England, and was most graciously received by Her Majesty the Queen. Thanks to the ability and Christian zeal of the learned and well-known Baron Bunsen, the Prussian Ambassador at the Court of St. James, the many difficulties and intricacies of the negotiations were soon overcome, and the way was prepared for the establishment and endowment of the Jerusalem Bishopric.

Bunsen arrived with his instructions in London in the midst of a ministerial crisis, from which he apprehended disturbance, but which proved highly favourable to his negotiations in every quarter. The ministry of Lord Melbourne, then about to resign office, and that of Sir Robert Peel, about to enter upon it, showed equal

readiness to meet the wishes of the King of Prussia, and to encourage every plan which might increase national sympathy and union with the principal Protestant power on the Continent.

The mild and conciliatory Archbishop of Canterbury, Dr. Howley, the noble Archbishop of York, Dr. Vernon Harcourt, and the learned and energetic Bishop of London, Dr. Blomfield, warmly encouraged the plan; and Lord Ashley, now the venerable Earl of Shaftesbury, brought to it the support of his numerous friends. The first three were nominated by the King himself as Trustees of his own royal gift, and Lord Ashley and four other gentlemen were appointed Trustees of the English portion of the Jerusalem Bishopric Endowment Fund, see p. [85].

In the establishment of this Bishopric in Palestine, it clearly appears that the Sovereign of Prussia sought, by the strength, concert, and holy energy of Protestant Catholicity, to set forward the diffusion of pure and primitive Christianity; to vindicate the Church of the Reformation in the eyes, no less of the Western than of the Eastern Churches; to disengage them from the bondage of error by the force of pure faith and living example; and to present the United Church to her great and adorable Head, as a vessel, chosen of Him, to prepare Jerusalem for the day when she shall say, "Blessed is He that cometh in the name of the Lord."

No attentive reader of "*Das evangelische Bisthum*" can ponder on the development of the design unfolded in its pages, without recognizing the happy tendency of the King's idea to revive the first principles of the pure Church of the Redeemer—catholicity in purpose and action, based upon catholicity in spirit and profession—a living oneness in Christ.

The King looked forward to the day, when every living Church in Christendom should unite under one banner of Redeeming Love.

Writing to Frederick Perthes (October 12, 1841), Bunsen thus expresses his own views on this subject:—

“This appearance of unity is only possible by forming a connection with an establishment already there, that of the English Jewish Missionary Society.

“The matter to be accomplished was the converting of this private establishment into a national and universal Christian foundation; and this could only be effected by the foundation of a Bishopric by the Church of England.

“To the Turks we must display unity; among ourselves we must maintain a brotherly understanding.

“Germany must assume an honourable and independent position in such a connection with the English establishment. We must acknowledge that establishment, and therefore also Episcopal authority.

“The English, on the other hand, must acknowledge our “*Augsburg Confession*,” and our German order of worship.”

From the documents given in full later on it will be seen—

That the Anglican Bishop at Jerusalem was to be nominated alternately by the Crowns of England and Prussia.

That the Bishop should be subject to the Archbishop of Canterbury as his Metropolitan, until the local circumstances of his Bishopric shall be such as to make it expedient, in the opinion of the Bishops of that United Church, to establish some other relation. P. [110].

This was directed towards a provision for the future of the new Bishopric at Jerusalem, in view of

its becoming the centre of a wide extension of the Church of Christ, and of its taking under its fostering care the Prelates who might hereafter be required, according to the growing needs of the Eastern "Church of the Gospel."

That the Bishop's spiritual jurisdiction should extend over the clergy and congregations of the Church of England in his diocese, and over others who might place themselves under his authority. And it is a remarkable fact that, about the year 1848, King Theodore of Abyssinia placed his subjects in Jerusalem, including his clergy, under Bishop Gobat; and Bishop Megherditch, formerly Armenian Bishop of Aintab and Metropolitan of Cilicia, joined the Anglican Church in Jerusalem, and worked under Bishop Gobat.

The recent visit of Prelates of the Nestorian Church to the Archbishop of Canterbury, asking for his sympathy and advice, as well as the present condition of the Coptic Church seems to mark the present time as a favourable opportunity to offer with good effect sympathy and brotherly love to the Churches in the East. They are sick unto death, but have among them the Word of God, the germ of life, which is able to quicken them again. Ought not the strong, then, to help the infirmities of the weak, to offer a lifting hand to the poor suffering, isolated, and down-trodden Churches, which, scattered here and there, require some bond of sympathy, and that a strong one, to join their fainting hearts together? They are holding out their hands to the Church of England and saying: "Come over and help us!" Forward then, in the name of God, to the rescue, ere it be too late!—The Lord is at hand!—Has not the cry already gone forth: "Behold the Bridegroom cometh?"

In Syria, Chaldæa, Egypt, and Abyssinia, there are many groping about in the twilight of truth, and waiting for

the dawn. The political shadows of night are even now flushed with auroral beams in the East. The events in Egypt have brought up a great storm wave—in its ebb we shall find treasure on the strand. And it were well to be ready for the search, and gather workers to the shore, as well as to the harvest in more settled and Christian lands. Let us, therefore, be up and doing, for “the night is far spent, the day is at hand!”

The administration of the new Bishop, we find, was to be exercised as nearly as possible according to the laws, canons, and customs of the Church of England; but the Bishop was accorded special power to frame particular rules and orders for the peculiar needs of his Diocese.

A College also was to be established in Jerusalem under the Bishop, whose chaplain was to be the Principal. Its object was to be the education of Jewish converts, Druses, and Oriental Christians generally. This was opened for some time, but is at present closed.

Congregations of German Protestants residing in the new diocese might, if willing to do so, place themselves under the Bishop; retaining, however, their own language and liturgy, as stated by the Archbishop of Canterbury in his letter to the King of Prussia, June 18, 1842:

“In these congregations the German Liturgy, which has been taken from the Liturgies received by the Churches in your Majesty’s Dominions, and which I have carefully perused, will be used in the performance of Divine service.”

A precedent of very similar character is found in the fact that the Lutheran Pastor of the German Chapel Royal (founded 1700), St. James’ Palace, London, is entered in “the London Diocese Book,” “published with the sanction of the Lord Bishop of London,” as one of the clergy under the Bishop, who is also Dean of the Chapels Royal; and in the Diocese of Canterbury we have a French Pastor

officiating to a French Congregation in Canterbury Cathedral. The practice of the Church of England in bygone years on this important point, and the teaching of some of the most learned divines of the Church of England on the validity of the Ordination of the Clergy in Non-Episcopal Churches, are given on page 91.

It appears on enquiry, that only those Germans in the Diocese, who have joined the Missionary Societies of the Church of England have been ordained by the Bishop of Jerusalem; and that the German Congregations have had their Pastors—already ordained—sent out to them from Germany. The German Clergy, therefore, have never been asked to sign the thirty-nine Articles of the Church of England, but have only signed the documents required in their own Church.

In the official Statement of Proceedings published by the authority of the Archbishop of Canterbury, it is said—

“We may reasonably hope that, under the Divine blessing, it [the Jerusalem Bishopric] may lead the way to an essential unity between the Protestant Churches of Europe, and to the establishment of relations of Christian charity with the Churches of the East.”

The information herein authoritatively conveyed to the Christian public is, as we now see, having all the documents before us, fully warranted by, and in accordance with, the Royal Instructions given by His late Majesty to his Special Envoy, in June, 1841.

His Majesty there expresses his “conviction, that Protestant Christianity can entertain no hope of enjoying full and permanent recognition in the East, and especially in the Holy Land, or of reaping any blessed and lasting fruits for its labour or its diffusion, unless it exhibits itself to the utmost possible extent as a *united body* in those countries.”

The vital necessity of this “Unity,” not only in appearance, but also as far as possible in action, is much

insisted upon in various parts of the following most important documents.

In the official Circular of the Prussian Minister of Ecclesiastical Affairs, Nov. 17, 1841, it is stated that—

“The King’s Majesty has taken advantage of the opportunity afforded by his participation in the preservation of peace in the East, to procure for the Evangelical Church, *for all future times*, the same legal recognition in Turkey, which the Greek and Latin Churches have long since enjoyed in those countries.”

The Orders from His late Majesty to the same Minister of Ecclesiastical Affairs, July 12, 1842, are of great importance, and throw light upon all the documents here referred to. Especially important is the Royal Prussian Deed of Endowment, “Dotations-Urkunde,” p. [46], dated Sept. 6, 1841, which was executed under the Sign Manual of the King, and was countersigned by the Prussian Minister of State.

This Royal Deed is, in compliance with the King’s command therein stated, “recorded” and embodied in the English Deed of Endowment, pp. [78, 88].

It was expressed in both the above-named Deeds, that His Majesty had appropriated the sum of £15,000, thus contributing one half of the sum necessary for the endowment: the other half was subscribed by friends of this great and noble cause in England, and amounts to more than £20,000, which gives an interest fully equal to that arising from His Majesty’s royal liberality.

The Archbishops of Canterbury and York and the Bishop of London are appointed, by command of the King in the Royal Deed, Trustees of His Majesty’s donation of £15,000, p. [45]. This sum is to be paid in cash to these Trustees, when the capital can safely be invested in landed property in Palestine, and from His late

Majesty's letters to Baron Bunsen we see that this was a private gift from the King.

These same Trustees are also charged by the English Deed with the "Direction" of the whole of the Jerusalem Bishopric Endowment Fund, pp. [90, 137].

By these acts and documents the Christian public, relying upon His Majesty's Royal word, were led to entertain a confident expectation, that in responding to the King's proposal and subscribing upwards of £20,000, the Jerusalem Bishopric had been, with his co-operation, permanently and irrevocably established.

The Bishopric of Jerusalem affords, as the King desired it should, and as no other Bishopric does, a common ground on which the pure Churches of Christendom can meet and act together in their endeavours to further the Kingdom of God, and to spread the glorious message of mercy and peace.

We see now from the King's letters, that he was heartily longing and praying for the time when our Blessed Saviour's high-priestly prayer, which He offered on the night before He suffered, might be fulfilled, St. John xvii. 21 :

*"That they all may be one,
As Thou, Father, art in Me and I in Thee,
That they also may be one in Us,
That the world may believe that Thou hast sent Me."*

This glorious "Unity" here prayed for by the Lord Jesus, must surely have been in the mind of His Majesty, when he was so earnestly endeavouring to carry it into effect.

A quarter of a century later, the same aspirations for Unity were expressed by several of the Prelates assembled at the first Lambeth Conference of Anglican Bishops in 1867; when "the best way of promoting the Reunion of Christendom" was one of the subjects considered. The Bishop of Winchester, Dr. Sumner, speaking on the "Unity of the Church," said—

“ We desire to express the deep sorrow with which we view the divided condition of the flock of Christ throughout the world, and our earnest prayer that an *affectionate intercommunication* should be established between all those who profess and call themselves Christians, amongst whom the pure Word of God is preached, and the Sacraments are duly administered according to Christ’s ordinance.”

The Bishop of St. David’s, Dr. Thirlwall, remarked—

“ Surely, if the impossibility of reunion is only an apparent one; if, as many now believe, reunion is something so far from being impossible, that in point of fact the reunion of Christendom already exists, and that the only barrier to its recognition is not one in the actual state of things, but only in the misunderstanding which very generally prevails about it; if it is true that the two bodies which would seem to be most apart are really one, if they would only understand each other, then there are means available for restoring the union of Christendom; and it would be our duty to avail ourselves of them.”

The Bishop of Meath, Dr. Butcher, wished to express his extreme desire to pass some such resolution as this—

“ We do solemnly declare our belief, that the only solid basis for future reunion is agreement in faith and discipline with the primitive and undivided Church; and for its promotion we declare that we will give ourselves to much prayer.”

The Committee of the second Lambeth Conference of Anglican Bishops, July, 1878, referring to the importance of “ providing Books of Common Prayer for Converts ” in the Dioceses of Missionary Bishops, recommended, after first “ stating that Prayer Books should not be multiplied without proper authority,” that—

“ It is expedient that Books of Common Prayer, suitable to the needs of native congregations in

heathen countries, should be framed; that the principles embodied in such books should be identical with the principles embodied in the Book of Common Prayer; and that the deviations from the Book of Common Prayer in point of form should only be such as are required by the circumstances of particular Churches."

The foregoing facts and statements, as also the statistics given later on, show clearly and strongly how great is the importance of adhering to an engagement, which we venture to call a Holy Union evidently blessed of God, and which He enabled to be achieved in the face of very formidable obstacles, and that chiefly by the loving foresight and care of the King. We cannot but think, that it would be a most lamentable result, if anything were to interfere with the arrangements then established between the two great Reformed National Churches of Europe, which arrangements have been, under the Divine blessing, the result of the King's pious endeavours.

It is interesting here to note, how this whole question was viewed in Germany. The "Allgemeine Zeitung," one of the leading German Newspapers, concludes an article as follows¹—

"Through the activity of the Evangelical Missionaries, a number of Jews at Jerusalem has been converted to Christianity, including many distinguished men of learning, and thus has a small Evangelical congregation been formed at Jerusalem. Neither the Roman Catholic nor the Greek Church can complain of having been despoiled; for these converts from Judaism belonged to neither. If, however, they fear to be outstripped by a greater extension of the Evangelical Church in Palestine, let them exert that mental and spiritual energy which God has given them, to awaken a conviction that the Christian

¹ The original is given on p. [179].

doctrine and a Christian life are manifested by them in a greater degree of purity. From this noble contest they are in no wise excluded; and in the place of those revolting dissensions, and that selfish jealousy, which characterized the conduct of Europeans in the Holy Land at the time of the Crusades, may we now behold the noblest emulation of which the world has ever had a knowledge.

“The establishment at Jerusalem of an Evangelical congregation, with Ecclesiastical endowments, and by the protection of England and Prussia, under the guardianship of the Porte, shielded against the oppressions to which Evangelical Christians have hitherto been exposed in the East, is a germ of Christianity from which great future results may be anticipated; but, as at all times a true spirit of Christian activity without has served to quicken the fruits of faith within, so has this foundation in Jerusalem called into life one of the most momentous appearances ever witnessed by Europe. As two parents in their love towards their child enter into a more exalted union, even so the Evangelical Churches of Prussia and England, HITHERTO DIVIDED, have in this daughter Church (Tochter-Kirche) of Jerusalem tendered to each other the hand of true union. It is not contemplated, indeed, that the English Church should abandon her institutions for those of Prussia, or the Prussian hers for those of England; but the two Churches, by their recent act, have mutually recognized that, in their relations to each other, their constitutional forms are non-essential, while the union in spirit is the essential; and their conviction of the existence of this true union they have practically manifested by the establishment of a daughter Church, in which the nomination of the ecclesiastics shall be vested alternately in Prussia and England; in which the Augsburg Confession and the Thirty-nine Articles are recognized as founded in an intimate community of faith;

in which the rites of the English and Prussian Churches are to be accepted as the simultaneous expression of one and the same Evangelical Christianity. The conquest of Constantine, the fortifying of Paris, the expulsion of a Queen from Spain, and a hundred other events that our time has witnessed, may wear a more pompous look, and may, at the first glance, appear of greater importance than this small commencement of a united Evangelical congregation at Jerusalem; but whoever is really acquainted with the affairs of the Levant will recognize, in this unostentatious commencement, the seed of an incalculably great development. The grain of mustard seed will be seen to grow up and to shoot forth its branches: nor can the present age show anything more truly great than this intimate recognition and approach to each other of two brothers—the English nation and the most important race of Northern Germany—nor anything more noble than the association of two brothers in the most exalted aim of man. England and Prussia have here found a point of union on which the blessing of God rests!”

Comparing these hopes entertained at the establishment of the Bishopric with the results obtained now, we find that there has been an awakening among some of the members of the ancient Churches in the East; and it is a well-known fact that they have applied for advice, help, and the establishment of schools, to the Bishop of Jerusalem, and to his Metropolitan the Archbishop of Canterbury.

Already, in 1843, the Coptic Patriarch wrote a letter to Bishop Alexander (addressing him as “Metropolitan of Jerusalem,” and as “sitting in the seat of St. James”), in which he begs the Bishop’s “protection” for his Coptic children in the Holy City.

Speaking of these Churches in the East, and of the duty of the Church of England towards them, the Arch-

bishop of Canterbury, Dr. Tait, in his Charge delivered at Croydon, on August 31, 1880, said—

“Let mere worldly politicians dispute as to the wisdom or unwisdom of England’s undertaking great responsibilities to help the distressed, and extend the blessings of civilization through the suffering tribes in those dark regions in Asia, in which practically there is no law and no justice, no liberty, and no security of property, or even life—we English Churchmen can have no doubt of our duty as Christians to do all in our power to remedy those detestable evils, when they are brought distinctly to our notice.

“The Churches of the East, one after another—Syrian, Armenian, Chaldean, Nestorian—implore our aid.

“The boon asked of us by some of these communities, is that we give them help to raise themselves by education, and secure for them that respect from their persecutors which they believe the very name of a connection with England will insure. Blessed fruit of that great position to which the kindness of our God has raised our nation, that even in these remote regions the public opinion of Christian England is not without its force: and that people who are known to have a clergyman of the English Church among them, feel nearly as secure as if they were under the protection of some regular emissary of the English state!

“As a matter of fact, scarcely a week passes without some touching appeal reaching Lambeth from these distressed Oriental Christians. No wide-spread spiritual work, testifying to our Christian brotherhood, has as yet been done among them, but by the missionaries of the American Independents. All honour to these good men for the efforts they have steadily pursued for so many years, to the quiet efficacy of which testimony is borne by the authorities of our Foreign Office.

“Besides our intercourse with the comparatively small

Oriental Churches or sects of which we have spoken, we have growing relations also with the great divisions of the Greek Church in Russia, in Turkey, and in Greece—with the partially independent Bulgarian Greek Church, and with the Coptic Church of Egypt and Abyssinia

“These Oriental Christians show a lively interest in our co-operation, and have lately expressed their desire to know more of us, and to act with us in a fraternal spirit. We shall do well then . . . to foster a truer brotherhood between ourselves and these scattered Christian communities.”

It is a remarkable coincidence that on October 15, 1841, Mr. Gladstone, the Premier of England in 1882, was the first man to propose:—

“Prosperity to the Church of St. James at Jerusalem, and to her first Bishop.”

It is now his happy lot to be enabled to strengthen the “Holy Union” which was then established between the German and English Churches, and partly with his own help, for Mr. Gladstone’s name appeared in the “Times” of Nov. 17, 1841, as one of the Trustees of the Jerusalem Bishopric Fund. P. [137]. May God give him wisdom from on high to enable him to do his duty effectively in the present crisis, and further that prosperity of the Jerusalem Bishopric which he proposed more than 40 years ago, as is seen from the following letter of Baron Bunsen to his wife:—

“Then I went to fetch Gladstone, to drive with me to the dinner at the ‘Star and Garter’ at Richmond, at five o’clock, in the finest weather, after three weeks of rain.

“Dr. Alexander gave the King’s health in an enthusiastic speech [Oct. 15 was the birthday of the King of Prussia]. I returned thanks, and gave the health of the Queen, and afterwards of the Queen Dowager; whereupon we sung (in a chorus), ‘Heil! Friedrich Wilhelm,

heil!' . . . Then I rose, and proposed 'The Church of England, and the venerable Prelates at her head,' and spoke as I felt. McCaul returned thanks, speaking of Jerusalem which led to Gladstone's toast, 'Prosperity of the Church of St. James at Jerusalem, and to her first Bishop.'

"Never was heard a more exquisite speech; it flowed like a gentle and translucent stream. As in the second portion he addressed Alexander directly, representing the greatness and difficulty of the charge confided to him, the latter at first covered his face from emotion, but then rose, and returned thanks with dignity as well as feeling."

It only remains for us to show by facts and statistics that the Jerusalem Bishopric has been a great blessing to Palestine and the East.

Since it was established, Churches, Schools, and Hospitals have sprung up everywhere in the Diocese; and it has been stated that there are now about one thousand persons engaged in spreading the pure Gospel of the Lord Jesus Christ in the Jerusalem Diocese. Great, therefore, is the need of a Bishop to guide with a loving but firm hand the noble efforts which are being made to evangelize the East.

The following Tables will give some idea of the amount of work now going on in the Diocese of Jerusalem, and of its progress during the last 30 years; for in 1841, when the Jerusalem Bishopric was established, there were in the Holy Land only four missionaries, one the Rev. J. Nicolayson, a German, and the other three converted Jews. These returns, however, embrace only three out of the many Societies which are now at work in the Diocese, and are, we regret to say, not quite complete.

It will no doubt be one of the pleasing duties of the next Bishop of Jerusalem to collect complete statistics of his Diocese, during his first tour of visitation.

Statistics

OF THE

JERUSALEM DIOCESE.

London Society for Promoting Christianity amongst the Jews.

Church Missionary Society.

British Syrian Schools.

	1852.	1862.	1873.	1878.	1882.
European Missionaries	5	11	10	8	12
„ Lay Agents	6	13	13	16	17
Native and Hebrew-Christian Clergymen..			2	3	6
„ „ Teachers ..	9	12	22	37	65
„ „ Adherents..	131	115	568	1110	1681
Communicants.....	34	63	133	227	328
Schools.....	3	5	8	21	65
Scholars	291	354	443	1051	4463
Medical Mission opened in Jerusalem, 1824.					
Hospital opened in Jerusalem, 1844.					
Medical Staff	4	6	6	6	6
Inmates	457	256	497	564	409
Out-Patients	5113	2928	7646	9153	7479
Visits at Homes	2713	8142	11868	8454	9087

Clergy not in Connection with the above Societies.

Archbishop Megherditch at Aintab.	Formerly Armenian Bishop of Aintab and Metropolitan of Cilicia.
Rev. Edwin J. Davis, B.A.	Chaplain at Alexandria.
Rev. Stephen Carabet.	Chaplain at Diarbekir.

LONDON SOCIETY

For Promoting Christianity amongst the Jews.

1882.

When first occupied.	Palestine.	Arrival in Mission-field;
1820. Jerusalem	Rev. A. H. Kelk, M.A. (<i>m</i>)	1878
	Rev. H. Friedlaender (<i>m</i>)*	1872
	Mr. L. Oczeret (<i>m</i>)*	
	Mr. Ben Zion Friedman*	1882
	Mr. Schick (<i>m</i>), Agent and Custodier	1850
	Mr. N. Coral (<i>m</i>)* Spanish Scripture Reader	1861
	Mr. L. P. Weinberg* German Scripture Reader	1875
	Depository*	
1843. Jerusalem College	(closed at present.)	
1824. Medical Mission		
1844. Dec. 12. Hospital	Dr. T. Chaplin, Physician	1860
	Mr. A. Iliewitz,* Assistant Physician	1858
	Mrs. Gebhardt, Matron	1872
	Two Dispensers** and Assistant	
1843. House of Industry	Two Masters of Trades**	
	<i>Jewesses' Institution</i> Miss James, School Mistress and three Assistants***	1881
	Miss Lindsay, Superintendent of Work-room	1874
	<i>Boys' School</i> Mr. W. Else, Master and Three Assistants***	1875
1843. Safet	(vacant)	
1843. Beyrout	(vacant)	
1869. Damascus	Rev. C. P. Sherman*	1882
	Mr. A. Nachmann,* Mission Assistant	1862
	Master* and Two Assistants	

Egypt.

1846. Cairo	(vacant)
1871. Alexandria	(vacant)

Abyssinia.

1856.	Mr. J. M. Flad (<i>m</i>) at present in Germany	1860
	Mr. M. Argawy*	1879
	Mr. E. Sanbato*	
	Two Native Christian Assistants*	
	Four Native Christian Teachers****	

N.B.—*m* = married. Names distinguished with an * are Hebrew Christians.

Church Missionary Society.

1882.

When first occupied.	Palestine.		Arrival in Mission-field.
1851.	Jerusalem	Rev. F. A. Klein (<i>m</i>)	1851.
		transferred to Egypt,	1882.
		Rev. T. F. Wolters (<i>m</i>)	1877.
		<i>Rev. Michael Kawar</i>	1871.
	<i>Diocesan School</i>	Rev. J. Zeller (<i>m</i>)	1855.
	Ramallah	Mr. G. Nyland	1876.
1853.	Jaffa	Rev. J. R. Longley Hall (<i>m</i>)	1876.
		<i>Secretary.</i>	
	Gaza	Rev. A. Schapira (<i>m</i>)	1878.
	Medical Mission		
1852.	Nablus	Rev. C. Fallscheer (<i>m</i>)	1876.
1852.	Nazareth	Rev. J. Huber (<i>m</i>)	1853.
		<i>Rev. Nasir Odeh, Native</i>	1879.
1856.	Haiffa	<i>Rev. Seraphim Boutaji</i>	1871.
1873.	Salt	<i>Rev. Chalil Jamal</i>	1874.
	Hauran	Rev. F. A. S. Bellamy (<i>m</i>)	1873.
		(52 Native Teachers.)	

Egypt.

1826.	Cairo	Rev. F. A. Klein (<i>m</i>), to Palestine, 1851; to Egypt, 1882
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Abyssinia.

1829.	(vacant)
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N.B.—*m*=married. Names in *italics* are Native Christians.

The German Congregations

IN THE

JERUSALEM DIOCESE.

When first
occupied.

Palestine.

1853. **Jerusalem.** Pastor Dr. Reinicke, arrival 1876.
 Chapel on the Muristan, near the Church of the Holy Sepulchre.
 Parsonage near the Prussian Consulate.
 German School; 15 boys, 9 girls.
 Cemetery on Mount Zion.
 Syrian Orphanage, 120 children.
 Kaiserswerther Girls' Institute "Thalita Kumi," 110 children.
 Deaconesses' Hospital, 45 beds.
 Asylum for Lepers, "Jesushilfe," on an average 20 lepers.
 Children's Hospital "Marienstift."
 Hospice of the Knights of St. John.
1856. **Beyrout.** Pastor Pein, who has also the Pastoral care of the German and French Protestants on the Lebanon and in Damascus. German School and Hospital.

Egypt.

1857. **Alexandria.** Pastor Graeber, of Cairo, in charge *pro tem*.
 Divine Service in German and French.
 German School.
 Large Deaconesses' Hospital.
1863. **Cairo.** Pastor Martin Graeber, arrival 1879, with Church, Parsonage, and School.

We regret having been unable to secure the reports and fuller statistics of the work carried on by the German Church in this most interesting Diocese. May God bless all His faithful servants!

BRITISH SYRIAN SCHOOLS,

47

Founded by Miss Bowen-Thompson, 1860.

1882.

No.	ALPHABETICAL LIST OF THE SCHOOLS, AND DATE WHEN ESTABLISHED.	European Agents.	Teachers.	Highest Entry.	Lowest Entry.	Protestants.	Druses.	Greek Catholics.	Roman Catholics.	Jews & Heb. Christians.	Moslems and Metualis.	Maronites and others.	Women's Classes.
Beyrout—													
1	Training Institution ...	8	5	86	69	29	1	43	7	6			
2	" Day School ...		2	53	42	20		23	10				
3	Ashrafia " ... 1866		2	44	36	2		40	2				
4	Blind Girls' " ...		1	10	8	1	1	4	2			2	
5	" Men's " ...		2	11	10	1	1	1				2	
6	Boys' " ... 1860		5	114	88	17	14	48	12		11	12	
7	East Combe " ... 1861		7	213	140			191	12		1	9	
8	Engannon " ... 1860		3	155	125	7	39	70	11		12	16	334
9	Es Sayfeh " ... 1872		6	187	153	9		153	9		4	12	
10	Mosaitbeh " ... 1863		6	161	88		2	154	5				40
11	Moslem Girls' " ... 1860		5	163	81	3	2	10			148		41
12	Night " ... 1860		6	68	33			21	17	1		29	
13	Olive Branch " ... 1863		5	162	102	8		73	20	51	10		20
Damascus—													
14	St. Paul's School ... 1867	3	6	183	143	5		98	1	79			40
15	Meedan Boys' " ... 1868		2	61	25		26	24	3		8		
16	" Girls' " ...		3	65	40		38	26			1		
17	Moslem " ... 1877		2	48	26			4		10	34		
18	Night " ... 1868		2	31	18	1		11	13		5	1	
19	Blind " ... 1868		1	9	6			3	2	4			
Antilibanus, Mount Hermon													
20	Hasbaya School ... 1862	1	2	179	117	13	29	94	5	2	21	12	15
Mount Lebanon—													
21	Ain Zahalteh School ... 1867		2	44	34	14	23		5			2	30
22	Bekfayah " ... 1877		3	46	36	3		35	8				
23	Mokhtara Boys' " ... 1867		2	103	56	2	58	39				4	
24	" Girls' " ...		2	61	42	3	22	29				7	
Zachleh—													
25	Bowen-Thompson School 1864	1	3	113	83	2		100	9			2	70
26	Shaftesbury " ... 1874		2	73	41	6		22	34		7	4	
Ocele Syria—													
27	Baalbec School ... 1874		5	92	62	5		17	59		9	2	
Tyre—													
28	Tyre Boys' School ... 1869		1	55	38	2		15	26		11	1	
29	" Girls' " ...		3	137	66	3		37	75		14	8	
30	Blind " ... 1868		1	16	9	1		6	3		4	2	
				2,740									
	Women's Classes ... 1860			590									590
	Total	13	97	3,330	1,617	157	256	1,391	350	153	300	133	

SUMMARY.

LOCALITY.	European Staff.			Native Teachers.	Schools.	Scholars. Highest Entry.	Preaching Stations.	Average Congregation.	Bible Women and Scripture Readers.	Women's Classes. Average Attendance.
	Gentle- men.	Ladies.	Total.							
Beyrout	3	9	12	55	13	1,427	1	20	7	435
Damascus and Hasbaya	1	3	4	18	7	573	2	60	7	55
Lebanon, Baalbec and Tyre		1	1	24	10	740	2	120	10	100
						2,740				
Women's Classes						590				590
Total	4	13	17	97	30	3,330	5	200	24	

LIST OF OFFICERS
 IN THE
BRITISH SYRIAN SCHOOLS
AND BIBLE MISSION.

The late Bishop of Jerusalem was the Patron of these Schools.

“JEHOVAH—JIREH.”

“*The Lord will provide.*”

PRESIDENT—Mrs. Henry Smith.

TRUSTEES—Mentor Mott, Esq., B. D. Christian, Esq.,
and Miss Lloyd.

DIRECTRESS—Mrs. Mentor Mott.

SUB-DIRECTRESS—Miss Lloyd.

SECRETARY—Miss Watson.

TEMPORARY ASSISTANT—Miss Louisa Wright.

PHYSICIAN—Dr. Brigstocke.

SURVEYOR AND ACCOUNTANT—Mr. Loytved.

INSPECTOR AND DRAGOMAN—Mualim Selim Kessab.

CLERK—Mualim Habeeb Abdelmessieh.

CONSULTATIVE COMMITTEE.

B. D. Christian, Esq.	|	Thos. Jago, Esq.
J. Dickson, Esq.	|	James Nixon, Esq.

Boutros Effendi Bistani.

BEYROUT.

Normal Training Institution.

<i>Principal</i>		Miss Collett.
<i>Superintendent of the Training Department</i>		Miss Thompson.
”	”	<i>Domestic Department</i>
		Madame Hiss.
”	”	<i>English Class</i>
		Miss Watson.
		<i>Music</i>
		Mrs. Ydlibi.
<i>Pupil Teachers,</i>	Sara Ibrahim, Katie Useph, Fomia Razouzi, Emeline Mahlounf, Afdoukia Hourri, Rosa Vitalie, Miss Emily Lyons, and Fanny Grünberg.	

- Ashrafia* Shehene Barbari and Jasmine
Abousemmah.
- Blind Girls' School* . . . Mesaada Sabungie.
- Blind Men's School* . . . Esau Nicolah and Ibrahim Rodar.
- Boys' School* Georgius and Sara Sabra.
Useph Bahout, Arabic.
Selim Kessab, English.
Emir Rachid Shehab, French.
- East Coombe (Heigh Roumial)* Hannie Attieek; Fadouk Houri,
Sofia Zarzour, Zainab Hassan,
Emilee Atiny, Pupil Teachers.
- Engannon—*
- Elementary School* . . . Zahia Mahlouf.
- Infant School* Nuzlie Hadad and Hannie Yacoub.
- Es Sayfeh* Ibrahim and Alia Nassif Attieh.
Takla Arabe, Katrine and Locanda
Mocheil, and Pupil Teacher.
- Mosaitbeh* Halloon Sabra, Chatoum Abdullah,
Yemna Daoud, Miriam Hanna,
and Pupil Teacher.
- Moslem School* Fomia Kessab, Teacher.
Hannie Akawy, Raheel Tasso,
Hanoum Marza, Monitress.
- Night School* Ibrahim Nassif Attieh, Useph
Bahout, Haleel Hanna, Hanna
Houri, Emir Rachid, Shehen Attie.
- Olive Branch School* . . . Estinaz Rabaz, Katra Astrafan,
Raheel Saleeby, Saada Haleel.
Julia Skinder, French.

DAMASCUS.

- Superintendents* Mr. and Mrs. Mackintosh.
- St. Paul's School* . . . Nustace Houri, Rogina Shawish,
Sofia Saada, Ateena Hadaya,
Abdu Haleel.
Miss Hardegg, French.
- Meedan* Ameen and Lulu Nejeem.
Nuzha Marash.

<i>Moslem School</i>	Em Azeez and Bedia Keamat.
<i>Night School</i>	Abou Azeez and Selim Mashaka.
<i>Blind School</i>	Abou Azeez.

ANTILIBANUS, MOUNT HERMON.

<i>Hasbaya</i>	Miss Gibbons, Superintendent. Helanie Baroodi and Jemelie Barbari.
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MOUNT LEBANON.

<i>Ainzahalteh</i>	Azeezie Saakiss and Helanie Sarkiss.
<i>Bekfayah</i>	(<i>pro tem.</i>) Saada Houri and Pupil Teacher.
<i>Mokhtara</i>	Khaleel and Merta Saleeby, Lateefie Saleeby and Zain il Dien.
<i>Zachleh, Bowen-Thompson School</i>	Miss Bellamy, Superintendent. Hannie Ghobreen, Sara Shehene, and Pupil Teacher.
,, <i>Shaftesbury School</i> .	Fareedie Monayer and Elmas Abdul Noor.

CCELE, SYRIA.

<i>Baalbec</i>	Kassees Saleeba, Fareedie Saleeba, Dalal Saleeby, Saada Haleel Mitri, and Monitress.
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TYRE.

<i>Boys' School</i>	Khattar Faris and Pupil Teacher.
<i>Girls' School</i>	Meelia Faris, Merta Abounasser, Zaizo Adeeb, Miriam Metrie.
<i>Blind School</i>	Hanna Eid.

BIBLE WOMEN AND SCRIPTURE READERS.

<i>Ainzahalteh</i>	Azeezie Sarkiss, Biblewoman.
<i>Arramoon</i>	Sejean Assad, Scripture Reader.

<i>Baalbec</i>	. . . .	Kassees Saleeba, Scripture Reader.	
<i>Bekfaya</i>	. . . .	Saada Houri, Biblewoman.	
<i>Bejrout</i>	. . . .	Abou Selim, Blind Colporteur.	
„	. . . .	Ibrahim Nassif Attieh, Scripture Reader.	
„	. . . .	Sofia Nicola,	} Biblewomen.
„	. . . .	Julia Tabet,	
„	. . . .	Em Shakir,	
„	. . . .	Nigmy Gazelle,	
„	. . . .	Mesaada Sabungie,	
„	. . . .	Katrine Derwish,	
<i>Damascus</i>	. . . .	Abou Azeez (M. Dheeb), Scripture Reader.	
„	. . . .	Em Azeez,	} Biblewomen.
„	. . . .	Merita Kessab,	
„	. . . .	Miriam Mardo,	
„	. . . .	Miriam Frantz,	
„	. . . .	Takla Hocker,	
„	. . . .	Saada Raad,	
<i>Hasbaya</i>	. . . .	Miriam Syougne, Biblewoman.	
<i>Maalaka</i>	. . . .	Em Brahim,	} Biblewomen.
„	. . . .	Em Haleel,	
<i>Tyre</i>	. . . .	Hanna Eid, Blind Scripture Reader.	
<i>Zachleh</i>	. . . .	Em Selim,	} Biblewomen.
„	. . . .	Miriam Monayer,	
„	. . . .	Shems Shehadi,	

How greatly Bishop Barclay, the Patron of these Schools, valued them, will be seen from his letter, given on p. 118.

Besides the agencies mentioned above, there are many private persons and Societies in the Jerusalem Diocese at work in the Master's cause, lovingly and earnestly urging all to look up to Jesus, who is the Way, the Truth, and the Life, and without whom there is no salvation. The reports and statistics of their work have however not reached us in time for publication. May God bless them in their labour of love!

That the Jerusalem Bishopric has been a great success is proved by the noble work now going on in the Diocese. The following account of only a small part of the work carried on is taken from the Reports of the Societies labouring in Palestine. Our special thanks are due to these Societies for kindly placing the illustrations at our disposal.

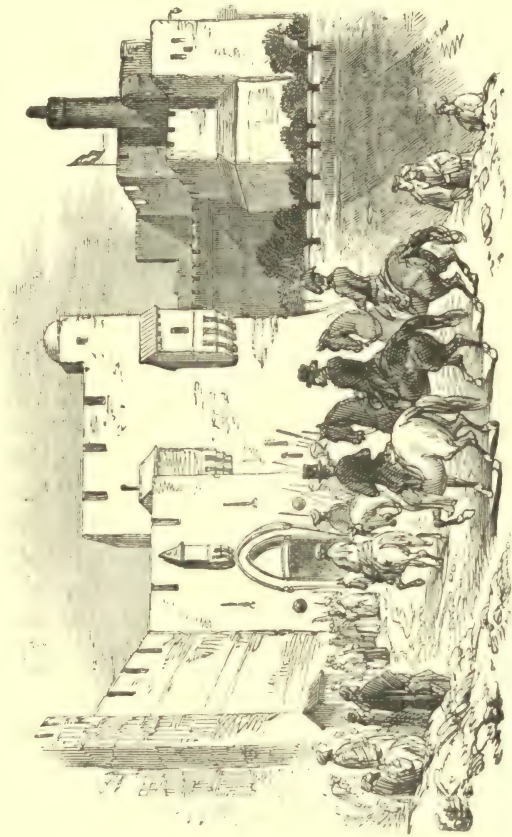
For a detailed history, we must refer the reader to these Reports, which are full of the most thrilling accounts of lives consecrated to and spent in the Master's service.

It will now be seen how fully the wishes of King Frederick William IV. have been carried into effect, for he was anxious to benefit all classes in the Holy Land. Jews and Gentiles, Protestants as well as the adherents of the Ancient Churches, were alike the objects of his royal care and benevolence, and therefore he desired to set before them all the pure example of a completely constituted Protestant Church, and especially also to provide in an effectual manner for the spiritual wants of his own subjects in the East.

JERUSALEM.

It was on January 21, 1842, that Dr. Alexander, the first Anglican Bishop, entered Jerusalem; and it was King Frederick William IV. who dedicated the Anniversary of this day to prayer "for the peace of Jerusalem." It is said that, in 1843, 9000 parishes observed it in Prussia; and to this very day it is kept in many parts of the world as one of special prayer and supplication for God's ancient people.

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ENTRY OF DR. ALEXANDER, THE FIRST ANGLICAN BISHOP OF JERUSALEM,
INTO THE HOLY CITY, ON JANUARY 21, 1842.

JAFFA GATE.

The Protestant community in Jerusalem under the care of the Bishop may be described under three heads:—

The German and the two Anglican Congregations, each having its own minister and distinct church.

The first German clergyman, the Rev. P. Valentiner, was sent out in 1853, by the King of Prussia: his congregation consisted then of twenty-three persons; it is now under the charge of the Rev. Dr. Reinicke.

Until 1853 the German Divine service was conducted regularly every Sunday in Christ Church, by clergymen of the Church of England, the missionaries of the London Jews' Society; but from that date the German service was taken alternately by the German Pastor sent out by the King and the Anglican Clergy, all working harmoniously together to further the Kingdom of the Lord Jesus Christ. The Germans have now their own Church, on a site which formerly belonged to the Knights of St. John in Jerusalem, which was given by the Sultan to His Royal and Imperial Highness the Crown Prince of Prussia. By mutual courtesy, arrangements have been made so that the services are not held in the two Churches at the same hour, because there are still some Germans who regularly attend Christ Church on Mount Zion.

The Germans have also their own hospice, hospital, and school.

The interests of the Germans are carefully watched over by the German consul, as those of the English are by the British consul.

Two of the most influential Church of England Societies now at work in Jerusalem are the London Society for promoting Christianity among the Jews, and the Church Missionary Society. In 1820 the London Jews' Society began its labours in Palestine, and Christ Church was erected by them.

In 1824, Dr. Dalton was sent to Jerusalem, to work among the starving and dying Jewish population.

On Dec. 17, 1839, the digging of the foundations for Christ Church was begun, and continued until the native rock of Mount Zion was reached, in order to lay a foundation sure and firm for the erection of the handsome Gothic building, now well known as Christ Church, on Mount Zion; and on Feb. 10, 1840, the first stone was laid.

The land on which Christ Church is built was purchased at a time when Palestine was under Egyptian rule, which was favourable to European undertakings.

In seeking a solid foundation, the builders had already dug down forty feet through the ruins of Herod's palace, and had not yet come to the rock, laying bare heap after heap of rubbish and ancient stones; for it is a remarkable fact, that the whole city is more or less built on the rubbish of preceding ones. The heaps of ancient Jerusalem are still remaining. Truly the prophets have spoken with divine accuracy when they said—

Jeremiah ix. 11: "*I will make Jerusalem heaps . . . and the cities of Judah desolate.*"

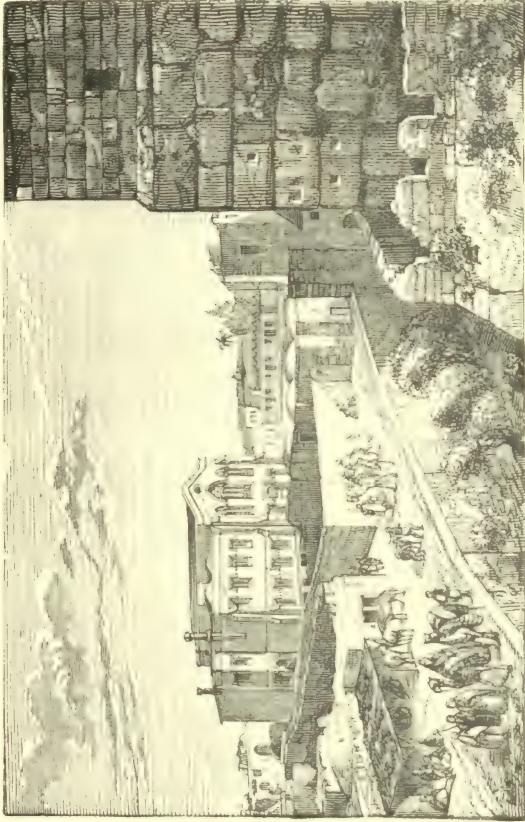
Jer. xxvi. 18: "*Thus saith the Lord of hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps.*"

Micah iii. 12: "*Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps.*"

And surely if this has been so literally fulfilled, shall not the future restoration, foretold by the same prophets, be equally literal and full?

Jer. xxx. 18: "*Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heap.*"

On the 21st of January, 1849, the anniversary of the entrance of the first Protestant Bishop into the Holy



CHRIST CHURCH AND PARSONAGE IN JERUSALEM,
ON MOUNT ZION.

ERECTED BY THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.
TOWER OF DAVID ON THE RIGHT HAND.

City, Christ Church, the first Protestant church built in Jerusalem on Mount Zion, was consecrated, after years of waiting, and hopes often frustrated.

Christ Church contains sittings for about 250 persons, and has been used as the Cathedral Church of the Anglican Bishop of Jerusalem. It was built of white Jerusalem marble, at a cost of £12,000; the late Miss Cook contributing £4600 to the building, besides giving £8500 as a perpetual endowment.

The Rev. J. Nicolayson, the well-known Oriental scholar, who had laboured in Jerusalem since 1826, was the first incumbent of Christ Church. The present minister is the Rev. A. H. Kelk, M.A., of Caius College, Cambridge.

Divine service is held as follows:—

Daily morning prayer in Hebrew at 7 a.m., followed by a Bible Class for inquirers.

Sundays : two services in English, one in German, and one in Spanish.

Tuesday afternoon : prayer meeting in English and German.

Wednesday : service in English.

Thursday afternoon : children's service in English.

In connection with Christ Church there are sewing classes and mothers' meetings for Jewesses, also a monthly missionary meeting.

The Rev. A. H. Kelk, M.A., the present incumbent, reports that the services are well attended, especially on Sunday morning.

During the past year the Holy Communion was administered twenty-eight times. The total number of communicants has been 794, giving an average attendance of twenty-eight. The highest number was sixty-four, the lowest ten, at a single administration.

Many visitors attend the Church services, and go away refreshed and cheered, having joined in a strange land, and yet one well known to them from their very youth, in

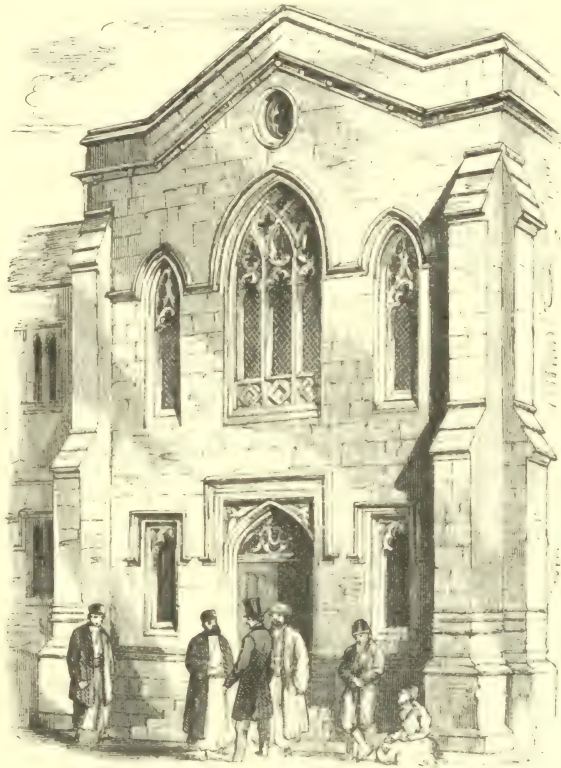
those beautiful prayers and praises of the glorious Church of England Liturgy in the English language, and performed with that propriety and order so dearly prized at home.

The sacramental vessels, with Hebrew inscriptions, were given by the ladies of Reading in England; and an additional paten was added by W. Stephen, Esq., also of Reading, in 1845. A carpet for the chancel was a present from some English ladies, and was of their own handy work. The church books were given by the Sunday schools of Bristol. The organ was the gift of the widow of the Rev. W. M. Barnes, M.A.; and a beautifully carved alms-basin was presented, in 1851, by W. G. Rogers, Esq., of London, the celebrated artist in wood.

Dr. Frankel,¹ a Jewish physician, who lived for some time in Jerusalem, gives the following description of Christ Church which is most interesting, as showing the aspect in which the Church presents itself to a Jewish mind:—

“I visited,” he says, “the Anglican Church, a plain but handsome building, in the Gothic style. It rises with three pointed arches, between which are joists of brown wood. There is no cross on the altar. Instead of it there are two tablets of black marble, on which the Ten Commandments are engraven in Hebrew characters of gold. The pews are of plain, dark wood. The church is lighted in the evening by coloured glass globes, supported on posts of oak. On one of the pews I found a prayer-book in the Hebrew language—which had been forgotten—compiled out of the English Common Prayer Book. It contained the usual ancient Jewish prayers, with slight omissions and interlineations on matters connected with the Christian faith. Thus the opinions and feelings of the

¹ “The Jews in the East,” translated from the German of Dr. Frankel by the Rev. R. Beaton.



FACADE OF CHRIST CHURCH IN JERUSALEM,
ON MOUNT ZION.

recent convert to Christianity are not only spared, but, to speak more correctly, homage is done to them, and the neophyte is thus gradually habituated to the other faith. When all the Jewish converts residing in Jerusalem are assembled in this church, they form an imposing and numerous congregation. What other Jewish congregation in the world, even when all its members are assembled, can boast like that of Jerusalem of having a hundred and thirty (130) baptized Jews in one church!"

The Hebrew Prayer Book here referred to by Dr. Frankel is a literal translation of the Church of England Book of Common Prayer, which was compiled at the Reformation, without any regard to future Jewish Converts.

The German Prayer Book, with Hymns, which has been used by the German Congregation in Christ Church on Mount Zion, is the

"Allgemeines evangelisches Gesang- und Gebetbuch,
zum Kirchen- und Hausgebrauch.
Hamburg. Agentur des Rauhen Hauses."

It was sanctioned by the Archbishop of Canterbury, and referred to by him in his letter to the King of Prussia, p. [116]:—

"In these Congregations the German Liturgy, which has been taken from the Liturgies received by the Churches in your Majesty's dominions, and which I have carefully perused, will be used in the performance of divine service."

The Hebrew Hymn Book used in Christ Church is called:

"SONGS OF ZION, שירי ציון,

for the use of the

Church in the City of the Great King."

It contains English and German Hymns, with their Hebrew paraphrase; the following most appropriate one to be sung on Mount Zion is No. 8.

- 1 For Zion's sake I will not rest,
I will not hold my peace,
Until Jerusalem be blest,
And Judah dwell at ease :
- 2 Until her righteousness return,
As day-break after night ;
The lamp of her salvation burn
With everlasting light.
- 3 The Gentiles shall her glory see,
And kings declare her fame ;
Appointed unto her shall be
A new and holy name.
- 4 The Lord upholds her with His hand,
And claims her for His own,
The diadem of Judah's land,
The glory of His crown.
- 5 The watchmen on her walls appear,
And, day and night, proclaim—
"Zion's deliverance is near,
Make mention of her name !"
- 6 Go through—go through—prepare the ways,
The gates wide open spread !
The standard of the people raise,
To glorious triumph led.
- 7 In ev'ry clime, through ev'ry land,
Proclaim the joyful word—
"The holy people are at hand,
Redeemed of the Lord !"

- א למען ציון לא אֶחָשָׁה
 תדוד וְשָׁנֵתִי בְּלַיִל
 עד תִּנָּאֵל מִיַּד נֶשֶׁה
 תִּקְוִים וְתַעֲשֶׂה חוֹל :
- ב עד צְדָקָה פְּנוּחָה תִּסְכַּח
 בְּלִפְיֵד מְלִיל תִּהְיֶה
 וְיִרְאוּ מַיִם וּמִמְזִרָה
 יִשְׁעָה אֵין פְּמוֹחֵי :
- ג גּוֹיִם עַל קְבוּרָה יִשְׁתַּאֲפוּ
 מְלָכִים מֵאֵד יִשְׁמִי
 יִהְיֶה שְׁמִיהָ לָהּ וְתִקְרָא
 צְנוּחַ מְלִיקָה וְרִימוּ :
- ד הֵן קָבֵא בְּעַדֵי עֲדוּיִים
 בַּפִּלָּה בְּכַלְיָהּ
 זָרוּעַ אֱלֹהֵי שָׁמַיִם
 בְּהוֹד נִגְלָתָה עֲלֶיהָ :
- ה שְׁמַעֵי צִיּוֹן חוֹל עוֹפֶהָ
 פִּי וְשׁוֹעֲמָהּ קְרוּבָה
 עֲלֹזִי! אֵל יִרְפוּ יְדֵיהָ!
 תִּקְרָא תִּפְצִי-בָהּ :
- ו כֹּלֵי סִלּוֹ שְׁבִילֵי חַיִּים
 תִּרְיִמוּ גַם בְּצַח
 בְּתַחֲתֵי שַׁעַר יְרוּשָׁלַיִם
 מְלַבֵּהּ יָבוֹא בְּנִצַּח :
- ז בְּשִׁרְוֹ עַד כָּל-אַפְסֵי אֶרֶץ
 אֶת-בְּקִלְאוֹת יִהְיֶה
 פִּי מִלֶּה בְּעַמּוֹ בְּוַפְרָץ
 צִיּוֹן לְמוֹשֵׁב אֹהֶל :

The chief places lately visited by the Missionaries of the London Jews' Society are as follows:—

Saphet, from 10,000 to 15,000 Jews.

Tiberias, about 4000 Jews.

Al Bukaiah, about 150 Jews.

Akka, about 130 Jews.

Haifa, about 1200 Jews.

Jaffa, from 800 to 1000 Jews.

Hebron, about 800 Jews.

In the boys' school in Jerusalem there are 25 boarders, and 23 day scholars.

In the girls' school there are 17 boarders, and 23 day scholars.

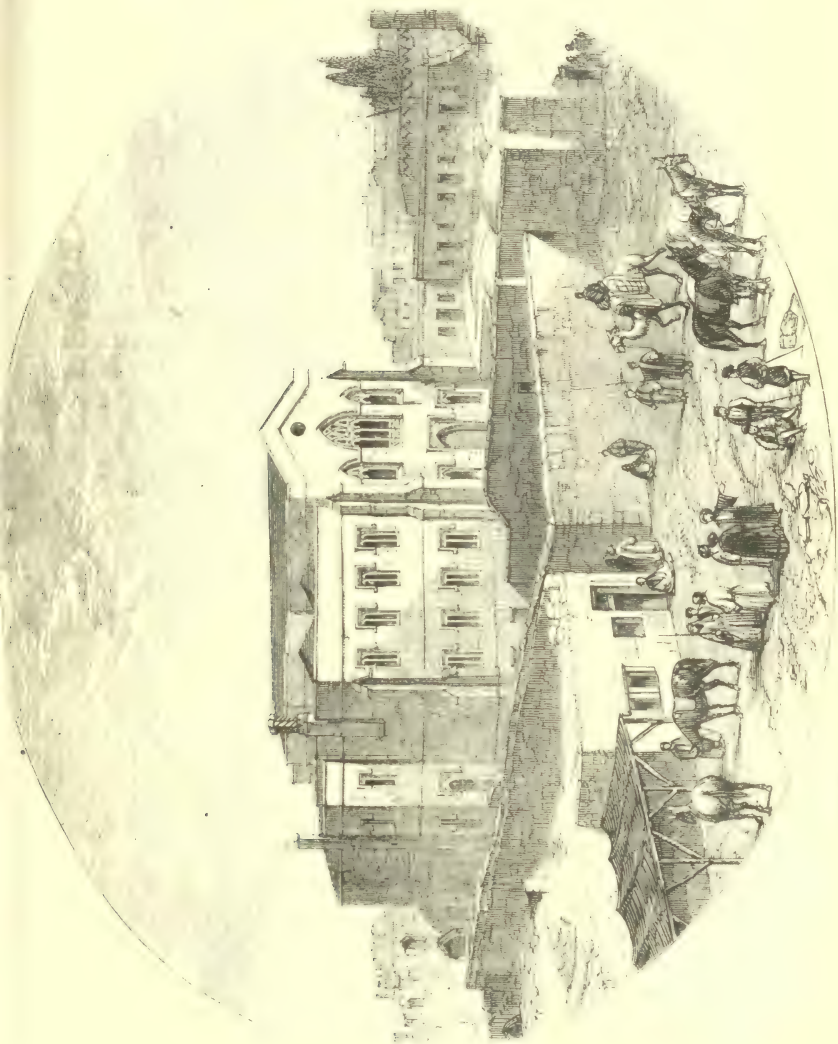
Mr. Shapira, a former agent of this Society, has lately visited *Yemen*, in search of old MSS., and has found many most valuable ones, which are now safely deposited in the British Museum in London.

The Rev. H. Friedlaender writing from Jerusalem, says—

“The bulk of my work consists in visiting Jews at their own shops and warehouses, and receiving them as visitors in the Mission-room, in which I am generally to be found from early in the morning till one o'clock, and this Mission-room is within the city, just opposite the entrance to our church premises. I leave home now at a quarter to seven (in summer at a quarter to six) every morning; at seven we begin our Hebrew morning service, which is followed by a Bible class for inquirers and young converts, lasting till a few minutes after eight.

“I then have my breakfast in the Mission-room (having it sent into town, and keeping a spirit-lamp there on purpose to heat the coffee), and from that moment till I return home at one I am at everybody's disposal, and it is a rare thing indeed that I am left without people to whom I can in some shape or other commend the Gospel.

“There are, indeed, Jews who do not like to come into the Mission-room, and prefer to see me at our house; these



CHRIST CHURCH AND PARSONAGE IN JERUSALEM, ON MOUNT ZION.

find their way there easily, and know they are always welcome; our servants never turning any one away, at whatsoever hour of the day or night he may come.

“In the afternoon I generally find time for visiting Jews in their houses, and though I might walk less if I had a house within the city, that were but a doubtful advantage.

“We grieve to say that Dr. Chaplin has during the last year suffered much from weakness of body and ill health; he has, however, been in labours more abundant, though sorely tried and distressed by the death of his long-tried friend and former co-worker in the Mission, the lamented Bishop Barclay. At the request of his Committee, Dr. Chaplin undertook a Mission of inspection and enquiry to Damascus, and rendered valuable assistance by the thoughtful and suggestive report upon the same which he subsequently rendered. It was during his absence there that the devoted Bishop was removed by death.

“Much might be said with reference to the important work performed by the Hospital and its faithful Head, as also of the labours of Mr. Iliewitz, the surgeon, who, in the absence of Dr. Chaplin, now in England, is in charge of the Hospital.”

The Medical Mission of the London Jews' Society has been one of the most beneficial efforts made for the good of Jerusalem. As stated above, a Medical Mission was begun in 1824. In the Hospital several hundred in-door patients and several thousand out-door cases are annually relieved; and it was for many years the only source of medical aid for the whole city. This is, however, no longer the case; for in 1842 the Jewish newspaper had articles, calling attention to the great work which was going on at Jerusalem, and urged the establishment of a *Missions Gesellschaft des Judenthums*—“Jewish Missionary Society,”—*um das Judenthum in seinen Bekennern selbst zu erstarcken*—to further Jewish interests, and strengthen Jews in their faith,

adding,—*Die auflösende Kraft der Zeit, der Indifferentismus der Masse für die religiöse Erkenntniss bei dem grässlichen Ueberhandnehmen des Materialismus muss durch einen Damm aufgehalten werden.* The appeal made a great stir amongst the Jews, and already in September came the first offer from a congregation in Turkey to give effect to the appeal, contributing 100 ducates to start a Jewish Hospital in Jerusalem.

In 1842 Dr. Macgowan expressed his conviction “that the Medical Department had succeeded in accomplishing the main objects of its establishment, viz., the relief of suffering Jews, and the awakening of a grateful and friendly feeling in the Hebrew population in general.”

He then reported to England the arrival of a Jewish physician in Jerusalem, who had been sent out by Sir Moses Montefiore for the relief of poor Jews; adding, that there was room for both of them, and expressing his regret, not that a rival had entered the field, but that the amount of sickness and distress was more than their united exertions could successfully cope with.

His wish has been fulfilled, for there are now several hospitals in or near Jerusalem.

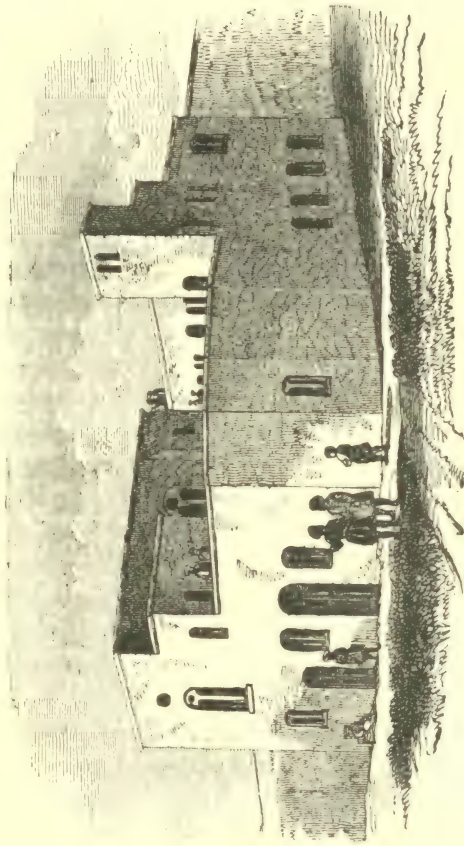
It ought to be mentioned here that no direct religious instruction is given in the Hospital, but Hebrew copies of the Bible are in every ward, with other books.

The diet also is prepared by Jewish servants after Jewish fashion, so that it may be “kosher,” lawful.

To many Jews in whom disease and want strive for the mastery, the Hospital has proved a blessed haven of rest.

“I have seen them,” wrote Dr. Macgowan, “when stripped of their rags and laid in a comfortable bed, give vent to their feelings in a burst of thankfulness and gratitude.”

Christian kindness was so efficacious in subduing Jewish prejudices and conciliating Jewish feelings, that in 1851



HOSPITAL IN JERUSALEM,
OPENED BY THE LONDON JEWS' SOCIETY, DECEMBER 12, 1844.

the Chief Rabbi, accompanied by some of the Rabbies of Jerusalem, paid a visit to Dr. Macgowan; pronouncing a blessing on his entrance into a new abode, and thanking him for the good he had done to Israel.

No wonder that the opposition which was at first shown to the Hospital changed as it did; it was a blessed change.

Another very valuable addition made to the Medical Department, was the establishment of a *Deaconesses' Institution*.

The Rev. Dr. Fliedner, who established his Deaconesses' Institution at Kaiserwerth on the Rhine, near Düsseldorf, brought out four of his best nurses, and left them in charge of Bishop Gobat. It was in the Kaiserswerth Institution that Miss Nightingale was resident for some time, to learn the German nursing system.

The evangelistic labours of the two first Bishops induced the Church Missionary Society also to establish a Mission in the Holy Land.

The Rev. F. A. Klein, one of their first Missionaries, and the discoverer of the Moabite stone, writes as follows:—

“When, in the year 1851, I arrived in Palestine, as the first Missionary of the Church Missionary Society, I found at *Jerusalem* a small number of natives, partly inquirers, who used to come together on the Lord's Day for prayer and reading of the Scriptures: at *Nablous*, there was another little band of inquirers; and at *Nazareth*, a larger number had expressed a desire to place themselves under our instruction.

“At *Salt* also, on the other side of Jordan, there were some people willing to be instructed in the word of God.

“During the last twenty-five years, the Church Missionary Society has been instrumental in spreading the knowledge of the pure Gospel of Christ through all parts

of the country—yea, to Bedouins living in their black tents.

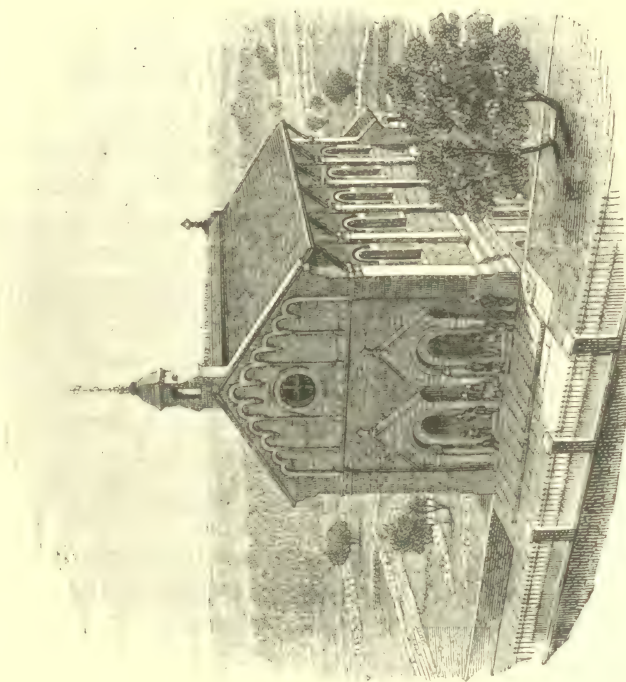
“At a good number of towns and villages little Protestant congregations have organized themselves, where religious instruction is imparted, and God worshipped in spirit and in truth . . .

“In the course of the last twenty-five years, the Church Missionary Society has been instrumental in opening a number of schools in towns and villages in various parts of the country, and thereby imparting sound Bible and general instruction to hundreds of native boys and girls, who would otherwise have grown up, like their parents, in lamentable ignorance and degradation.

“The ultimate object of all our efforts here, through the various agencies and machineries employed, is, of course, not the collecting of a number of people, who follow us and call themselves Protestants, but the conversion of souls to Christ. And judging by the outward signs and evidences, we may say that, though we have in our congregations a number of unworthy individuals, and a good proportion of mere head Christians, whose understandings are enlightened but whose hearts are not converted, we still have a small number of individuals on whose hearts and lives the word of God has exercised a decided influence, and whom we rejoice to consider, with all their defects, as true disciples of Christ.”

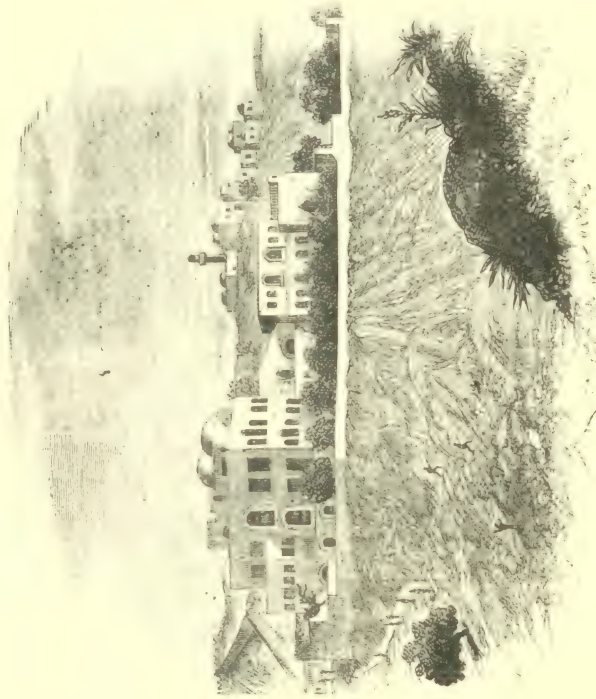
The *native congregations* at Jerusalem and the out-stations comprise 459 baptized Christians, of whom 67 are communicants. Mr. Zeller reports—“Their spiritual state is decidedly improving. This appears from the regular attendance at church and at our weekly prayer-meetings, and from a spirit of charity among the members.”

The new *Mission Church* was consecrated on Advent Sunday, 1874, on which occasion the Rev. Chalil Djamal was admitted to holy orders by Bishop Gobat, as pastor of



CHURCH MISSIONARY SOCIETY'S CHURCH AT JERUSALEM.

CONSECRATED ON ADVENT SUNDAY, 1874.



DIOCESAN SCHOOL AT JERUSALEM,
ON THE SOUTH-WESTERN SLOPE OF MOUNT ZION.
FOUNDED BY BISHOP GOHAT.

the native Arab Christians, for whom this church was built in Jerusalem by the Church Missionary Society.

The *Diocesan Boarding School and Orphanage*, on the south-western slope of Mount Zion. The sketch is taken from the further side of the valley of Gihon, looking north-east, and the city walls of Jerusalem are seen behind.

There is accommodation for sixty boarders, the cost of each is about £10 a year.

The boys are taught various trades, and the institution has been of great use in supplying native agents.

In this institution the Arab boy Selim was educated, who played so prominent a part in Stanley's expedition to Central Africa, when he succeeded in finding Livingstone, and of whom Stanley says—"The most important member of the expedition, next to myself, was Selim, the young Arab boy, a Christian from Jerusalem. He was educated by good Bishop Gobat; and if all the Arab boys of his school turn out as well as Selim, then Bishop Gobat deserves the highest praise for his work."

The Diocesan school is now in charge of the Rev. J. Zeller.

In the *Preparandi Institution*, also under Mr. Zeller, there are eleven students. And the native tutor, Ibrahim Baz, is highly spoken of.

There are now about 1500 boys and girls in the schools of the Church Missionary Society in the Holy Land.

Worthy of special mention are those at Gaza, Lydda, Ramleh, Salt, and Abûd; here twelve Moslem boys come from distant villages, and spend the whole week in the place, in order to attend the school regularly.

The last annual examination of the boys' school at *Salt* was attended by the Pasha of Nabbûs and his suite, the Turkish officials of the town and district, and the local heads of the Greek and Latin Churches; and the Pasha delivered a short address.

Of the schools at *Lydda, Ramleh, and Abúd*, Canon Tristram, who lately visited Palestine, says—

“I am convinced that these schools in the plain of Sharon are doing a real and important missionary work.”

The mission stations in the highlands of Benjamin are grouped around *Ramallah*, where Mr. Nyland is working.

Among the many Societies which have been started in Jerusalem since the arrival of the first Bishop, the Literary Society is especially worthy of notice.

On November 20, 1849, “the Literary Society of Jerusalem” was founded, in order to further the cause of scientific inquiry in Palestine.

A library also, with books of reference, was opened, given chiefly by English contributors. His Majesty King Frederick William IV. placing most graciously the library of the German Evangelical Hospice at the use of the members.

A handsome sun-dial, adjoining the church, was also erected by the Society.

And a museum of interesting objects of antiquity and natural history was started.

The first Patrons, &c., of the Society in 1849 were—

זְבִי הָיָא לְכָל-הָאָרְצוֹת :

“*The Glory of all Lands.*” — Ezekiel xx. 15.

JERUSALEM LITERARY SOCIETY.

FOUNDED NOVEMBER 20, 1849.

Patron.

His Grace the Archbishop of Canterbury.

Vice-Patrons.

The Right Rev. the Lord Bishop of Durham.

The Right Rev. the Lord Anglican Bishop of Jerusalem.

The Right Hon. the Earl of Aberdeen, K.T., F.R.S.

President.

J. Finn, Esq., M.R.A.S., H.B.M. Consul for Jerusalem
and Palestine.

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R. Sandford, Esq., M.R.C.S., Queen St., Wolverhampton.

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London Publishers.

Messrs. Wertheim and Macintosh, Paternoster Row.

Assistant Secretary.

Richard Mason, Esq., High Street, Tenby.

Corresponding Members.

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Rev. Eli Smith, &c.

Damascus Rev. J. Robson.
— Poulding, Esq., M.D.

Safed D. Daniel, Esq.

Jaffa A. J. Kayatt, Esq., M.D., H.B.M. Consul.

The Annual Subscription, which entitles Subscribers to receive the "Transactions" of the Society free of any charge except the postage, is 10s. 6d. due in advance, which will be thankfully received by the Assistant Secretary, Mr. Richard Mason, Tenby; and by Messrs. Wertheim and Macintosh, 24, Paternoster Row, London.

ABSTRACT OF REGULATIONS.

The object of the Society is the investigation or elucidation of any subject of interest, literary or scientific, of any period whatever within the Holy Land, *i.e.*, within the territorial limits of the Mediterranean to the Euphrates, and of the Nile to the Orontes.

The privileges of actual membership are restricted to Protestant Christians residing in the Holy Land.

All members are at liberty to allude to, or state their opinions, but no papers may be written solely or professedly for religious controversy.

The Library, Museum, and Experimental Garden of the Association, are open to the visits or use of persons of all nations or religions, under certain simple and liberal regulations.

Every member of the Society promises for himself to use his best endeavours for the preservation of the remains of art or industry, and to dissuade all others from mutilation of the same.

Literary meetings are held every Friday evening during the winter and spring seasons, for reading of original papers, exhibition of curiosities, &c.

Correspondence in England may be addressed to Rev. J. B. M'Caul, Messrs. Wertheim and Macintosh's, Booksellers, 24, Paternoster Row, London.



JERUSALEM FROM THE MOUNT OF OLIVES.

Contributions for the Library and Museum are thankfully received by Messrs. Wertheim and Macintosh, 24, Paternoster Row, London, who will forward the objects by sea to Jaffa.

This association had very soon, besides the local members, foreign corresponding members of literary eminence in Britain, Germany, United States, India, and Central Asia.

The territorial limits to which the Society was to confine its investigations were to be from the Mediterranean to the Euphrates, and the mouths of the Nile to the Orontes.

A plot of ground was also set apart, at a short distance from the city, for botanical purposes.

The establishment of such an institution as this in Jerusalem, where Christianity originated, and which was so long sunk in ignorance and barbarism, was among the most interesting signs of that time.

The objects and prospects of this Society will be best seen from the following extract from an address of the learned President:—

“But the very existence of such an association would be regarded an impossibility by those who only knew Jerusalem as it was a few years ago. How very short a period has elapsed since this city, with its holy and spirit-stirring history, and its wondrous prospects in prophecy, presented but the anomalous appearance of an Arab village, enclosed indeed with crenelled walls, like those of fortresses in the middle ages of Europe, but governed by an Arab peasant, Shaikh, or a Bash Bezuk Aza. That period has gone, and never can return. The political diplomacy of European nations now brought to bear upon Jerusalem, the resident Patriarchates, and the religious missions of various kinds centred here, all forbid the recurrence

of such humiliation. May I not also add in the presence of this large assembly, convoked in the name of literature, history and science, having our outposts of eminent men in sundry parts of the globe, who are gratified at being incorporated with us, that we too have a part in upholding Jerusalem from a relapse into the condition which we just described in the pages of Chateaubriand and Lamartine.

“Still there are those in Europe, who cannot bring themselves to believe that this country is as yet sufficiently settled or civilized to warrant the undertaking of our object; but they forget that the order and improvement of a people are the *effects* of institutions found among them. It is because there are patriarchates, bishoprics, consulates, hospitals, printing presses, and libraries, that the city and country acquire the character which such establishments confer. These becoming grounded into the very framework of social existence here, not only have their several independent modes of action, but reflect influence upon each other, and upon the prior and local institutions. From the whole of these brought together, there is undoubtedly a real civilization in progress amongst us in names and opinions.

“It is not without some effect that the city is seldom or never without the presence of some well-informed travellers remaining for a shorter or longer period. The effect of this cannot fail to be perceived in a very few years. . .

“It will be observed, however, that the improvement in Jerusalem is all on the side of Europeanism, for Arabic and Hebrew studies pursue their mere monotonous circuit.

“ Enough has been said to show that this is no longer the barbarous place it has been; and that with such topics and materials as Palestine affords from itself, our undertaking was not premature in its commencement.

“ But there are friends to our cause in Europe, who rejoice in the enterprise, and have assisted the formation of our library and museum, under the conviction that this city (irrespective of its transcendent religious importance) is suited to become the centre of civilization to Asia, and who can participate in the bold belief, that even the establishment here of an universal library in combination with a series of kindred institutions, would be an object worthy the attention of the most eminent scholars, and need not be undeserving the patronage of crowned monarchs.

“ Time, however, will ripen into their appropriate fruits those germs, which have already tinged with hopeful green the aspect of this Oriental wilderness. The generation after us will see greater changes in the general and particular circumstances in Palestine, than we have witnessed since the days of our immediate fathers. We now watch the sprouting up as it were of some new germinations from a soil long regarded as exhausted and abandoned by God and man; but our successors will enjoy the shade of spreading trees, for which we have planted the acorns. It is this consideration alone which imparts a serious importance to our work, and renders the association suited to engage the endeavours of rational man.”

It seems that this good old Society has lately been allowed to go to sleep. We hope some one may soon stir up the members to renewed and vigorous work.

JAFFA.

The Rev. J. R. Longley Hall writes from Jaffa—

“Our services and meetings are attended much more regularly than before, and those who come are attentive, join heartily in the responses, and listen eagerly to the word read and preached.

“Mrs. Hall has two Bible classes every week, which are amongst the very important branches of our work.

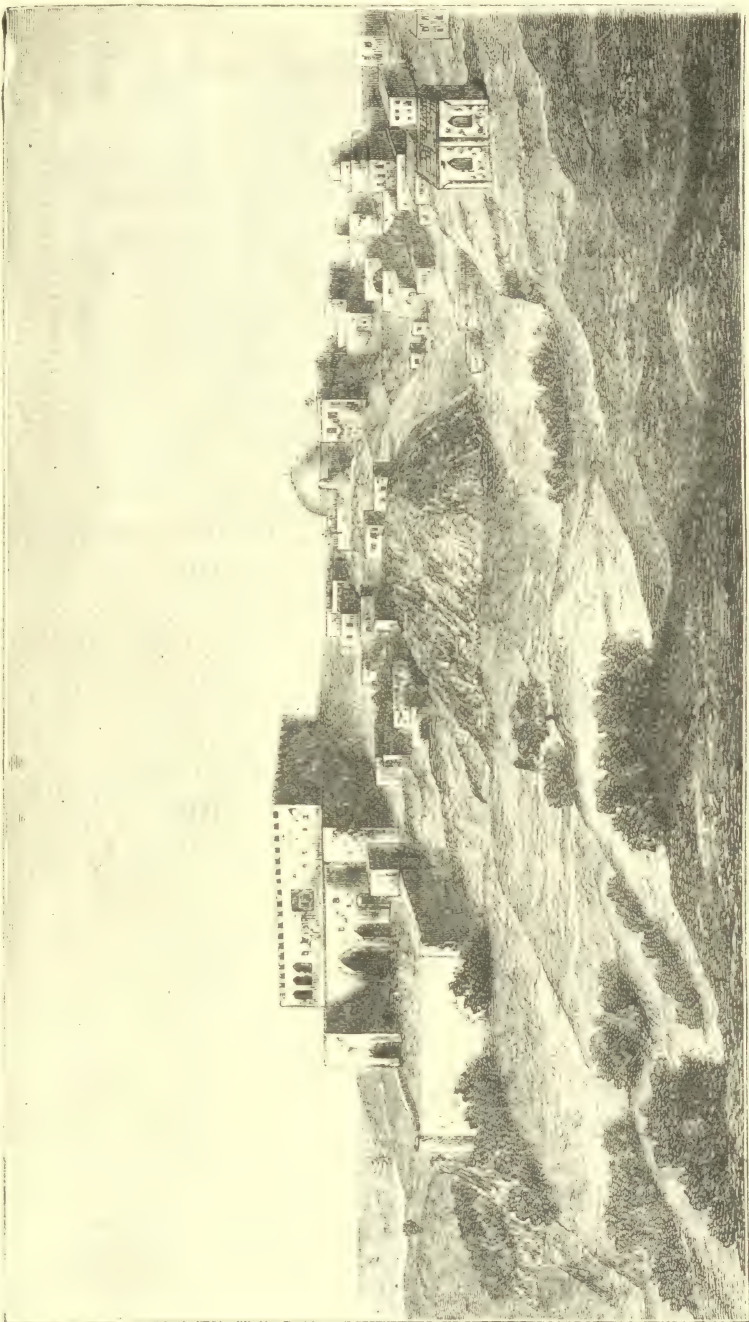
“With regard to the spiritual condition of my district. It is with much gratitude to God that I am able to look back and feel that things are not as they were, that we have made progress, that there is far more inquiry after the truth amongst the congregations, and far more consistency of life amongst the genuine Christians, than there was a few years ago. In all this I feel that there is the loudest call to praise God and take courage. . . .

“Truly, the work is to be done, ‘not by might nor by power, but by the Spirit of God.’”

SHEFAMER.

The village of *Shefamer* is half way between Nazareth and Acca. The square building furthest to the right, is the church and school-room of the Church Missionary Society. A native pastor is in charge of this station.

The school is attended by about sixty boys, among them many Druses.



THE VILLAGE OF SHEFAMER, PALESTINE.

A firman to build this church was, after considerable delay, obtained by the generous help of the Duke of Mecklenburg.

It was here that Saladin (in Arabic, Salah-e-Deen) encamped during the time when King Richard the Lion-hearted laid siege to Acca.

The large castle overlooking the plain and the Bay of Acca was built by Ottoman, brother of Daher-el-Omar, of the family of the Syydinys, who about an hundred years ago usurped the government of Galilee, and ruled there independent of the Turks. The castle is now deserted, and rapidly falling into ruins.

Acca itself is seen in the distance, on the left of the picture.

The old Hebrew name is probably Kefrain, and there is still a small Jewish community with a rabbi living in the place.

In the following extracts we have the direct testimony and teaching of some of the most learned divines of the Church of England, in favour of the validity of the Ordination of the Clergy in the Foreign Non-Episcopal Reformed Churches :¹—

“I do allow episcopacy,” says Dean Sherlock, “to be an Apostolical institution, and the truly ancient and catholic government of the Church, of which more hereafter; but yet in this very book I prove industriously and at large, that, in case of necessity, when bishops

¹ For further information on this subject, we would refer the reader to the reply of the late Dean Goode to the late Bishop of Exeter and others in his “Vindication of the Doctrine of the Church of England on the Validity of the Orders of the Scotch and Foreign Non-Episcopal Churches,” and to his other works from which these extracts have been taken.

cannot be had, a Church may be a *truly Catholic Church*, and such as we may and ought to communicate with, *without bishops*, in vindication of some Foreign Reformed Churches who have none, and therefore I do not make episcopacy so absolutely necessary to catholic communion as to unchurch all Churches which have it not."¹ "The Church of England does not deny, but that in case of necessity the Ordination of presbyters may be valid."²

The learned Bingham, perhaps the most deeply versed in ecclesiastical antiquity of any of our divines, after quoting the 19th Article, and stating that none of our divines object to it on account of its not mentioning "bishops or their government," adds,—"They say with Bishop Andrews, 'that though Episcopal government be of Divine institution, yet it is not so absolutely necessary as that there can be no Church, nor sacraments, nor salvation without it. He is blind that sees not many Churches flourishing without it; and he must have a heart as hard as iron, that will deny them salvation. Something may be wanting, that is of Divine right, in the exterior regimen of the Church, and yet salvation be obtained therein.' Now this is *the case of the French Church*, which Bishop Andrews and his followers allow to have all the necessary and essential notes of a true Church, though *Episcopal government was never settled among them.*"³

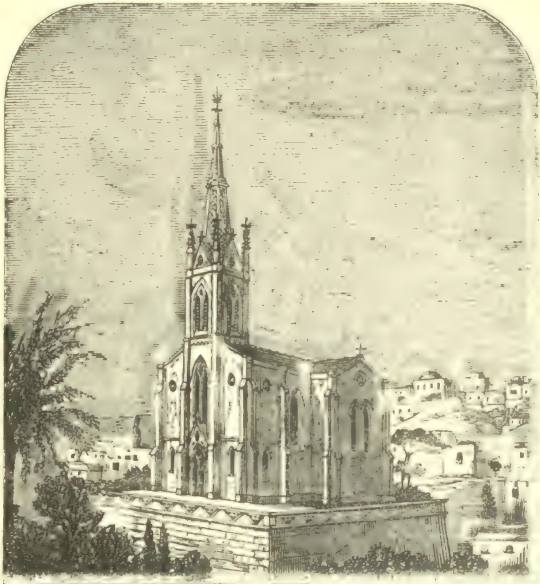
In the debate on *Occasional Conformity*, in 1702, Dr. Sharp, Archbishop of York, stated, that "if he were abroad, he would willingly communicate with the Protestant Churches, where he should happen to be."⁴

¹ Sherlock's Vindication of some Protestant principles of Church unity and catholic communion, Lond. 1688. See the reprint in Bishop Gibson's Preservative, vol. iii. p. 410.

² *Ib.* p. 432.

³ French Church's Apol. for Church of England, bk. 2. c. 2. Works, ix. 40, 41.

⁴ Life of Abp. Sharp, vol. i. p. 377.



CHURCH AT NAZARETH.

CHURCH MISSIONARY SOCIETY.

In the debate on the Union with Scotland, in 1707, Dr. Tenison, Archbishop of Canterbury, said, "he thought the narrow notions of all Churches had been their ruin, and that *he believed the Church of Scotland to be as true a Protestant Church as the Church of England*, though he could not say it was as perfect."¹

Even the nonjuror Archbishop Sancroft, in some Admonitions issued to the clergy of his Province in 1688, speaks in fraternal terms of the Foreign Reformed Churches, exhorting his clergy—"That they warmly and most affectionately exhort them [*i.e.*, "our brethren the Protestant Dissenters"] to join with us in daily fervent prayer to the God of peace for the universal *blessed union of all Reformed Churches both at home and abroad* against our common enemies; that all they who do confess the holy name of our dear Lord, and do agree in the truth of His holy word, may also meet in one holy communion, and live in perfect unity and godly love."²

For the sentiments of Archbishop Wake, to the same effect, the reader may consult some letters (written in 1719) given in the 4th Appendix to Mosheim's *Eccles. Hist.* translated by Maclaine, Cent. xviii. No. xix.—xxii.; one of which is to "the pastors and professors of Geneva," whom he addresses as "fratres charissimi;" and in another (No. xix.) he says,—“The Reformed Churches, though in some things differing from our English Church, I willingly embrace. I could have wished indeed that the episcopal form of church-government had been retained by all of them. In the meanwhile be it far from me to be so iron-hearted that on account of a defect of this kind (such I may be permitted without offence to call it) I should believe that some of

¹ Carstares, 759, as quoted by Mr. Hallam, *Constit. Hist.* 4th ed. ii. 483.

² D'Oyly's *Life of Sancroft*, i. 325; or *Wilkins. Conc.* iv. 619.

them are to be broken off from our communion, or, with certain insane writers among us, should assert, that they have no true and valid sacraments, and thus are scarcely Christians."¹

In 1764 we have Archbishop Secker following him in the same strain:—"Our inclination is to live in friendship with *all the Protestant Churches*. We assist and protect those on the continent of Europe as well as we are able. We show our regard to that of Scotland as often as we have an opportunity."²

And, defending our Reformation, in one of his sermons against the Romanists, he says,—“Supposing we had even acted without, and separated from, our Church governors, as our Protestant brethren abroad were forced to do: was there not a cause? When the word of God was hidden from men . . . when Church authority, by supporting such things as these, became inconsistent with the ends for which it was established, *what remedy was there but to throw it off and form new establishments? If in these there were any irregularities, they were the faults of those who forced men into them, and are of no consequence in comparison with the reason that made a change necessary.*”³

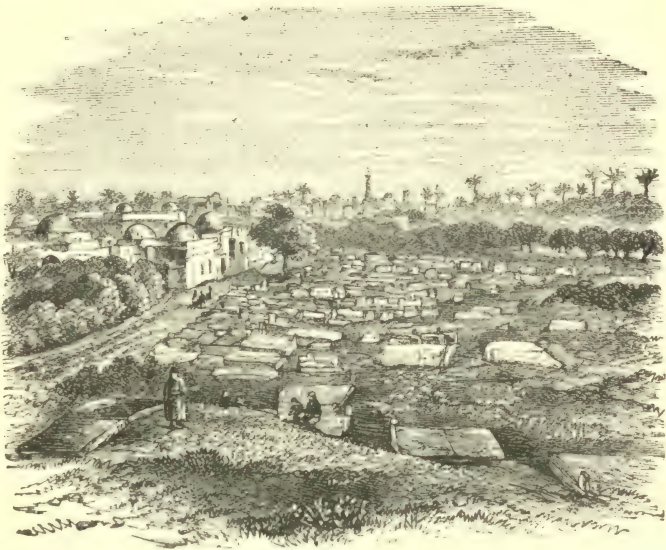
Bishop Tomline speaks even more strongly:—"I readily acknowledge that there is no precept in the

¹ “Ecclesias Reformatas etsi in aliquibus a nostra Anglicana dissentientes, libenter amplector. Optarem quidem regimen episcopale. . . . ut ab iis omnibus fuisset retentum. . . . Interim absit ut ego tam ferrei pectoris sim, ut ob ejusmodi defectum (sic mihi absque omni invidia appellare liceat) aliquas earum a communione nostra abscindendas credam; aut, cum *quibusdam furiosis inter nos scriptoribus*, eas nulla vera ac valida sacramenta habere, adeoque *vix Christianos esse pronuntiem.*” Mosheim, by Maclaine, vol. 6. p. 184, ed. 1826. And in a letter to Father Courayer, dated July 9, 1724, he again expresses the same sentiments. Mosheim, *ib.* p. 30, Cent. xviii. § 23.

² Answ. to Mayhew, p. 68. Life prefixed to Sermons, ed. 1770. p. lxxi.

³ Serm. vol. 6. op. 400, 401.

C. M. S. MISSION AT GAZA.



VIEW OF GAZA.



MISSION HOUSE AT GAZA.



New Testament which commands that every Church should be governed by bishops. No Church can exist without some government; but though there must be rules and orders for the proper discharge of the offices of public worship; though there must be fixed regulations concerning the appointment of ministers; and though a subordination among them is expedient in the highest degree, yet it does not follow, that all these things must be precisely the same in every Christian country; they may vary with the other varying circumstances of human society, with the extent of a country, the manners of its inhabitants, the nature of its civil government, and many other peculiarities which might be specified. As it has not pleased our Almighty Father to prescribe any particular form of civil government for the security of temporal comforts to His rational creatures, so neither has He prescribed any particular form of ecclesiastical polity as absolutely necessary to the attainment of eternal happiness As the Scriptures do not prescribe any definite form of church-government, so they contain no directions concerning the establishment of a power by which ministers are to be admitted to their sacred office." And therefore, though Bishop Tomline advocates Episcopal Ordination as "instituted by the Apostles," he does not maintain it as necessary.¹

It may be well to remind our readers here that originally the name *bishop* was sometimes given to *presbyters*. We have also Scriptural proof, that in the Churches of the Apostolical times there were besides the presbyters and deacons, presidents or superintendents of these Churches, corresponding to what we now call in England "Bishops," or "Prelates," and in Germany "Prelaten" and "Superintendenten;" for the Holy Scriptures distinctly inform us, that Timothy and Titus were respectively the

¹ Tomline's Expos. of Art. 23. ed. 1799. pp. 396—398.

superintendents or bishops of the Churches of Ephesus and Crete. This fact is also freely admitted by divines of the Foreign Reformed Churches.

“We learn hence,” says Calvin on Titus i. 5, “that there was not then an equality among the ministers of the Church, but that one was with authority placed over others.”¹

Luther also clearly admits that we have Scripture authority for episcopacy, Hosea ii. 2, “Si Pontifices et Episcopi desinant Evangelium persequi, etc. parebimus libenter ipsorum autoritati, *quam verbo divino videmus communitam.*”

Then again we have our Lord’s Epistles to the seven Churches of Asia in the Book of Revelation, which are addressed to the *Angels* of those Churches. Although attempts have been made to explain away this evidence, it is obvious that the word *angel* denotes some one individual recognized as bishop or superintendent of the Church.

Scultetus says, “All the most learned interpreters understand, by the Angels of the seven Churches, the bishops of the seven Churches; *nor can it be otherwise interpreted without violence to the text.*”²

In these letters to the seven Churches our Lord Himself recognizes the office which we now call the *episcopal* office; and in Rev. i. 16, 20, the angels are described as “stars” held in His right hand. Grotius says, “They who by *angels* understand the Churches themselves manifestly contradict the Holy Scriptures; for ‘the candlesticks are the Churches.’ Christ says, ‘and the stars are the angels of the seven Churches.’ It is surprising

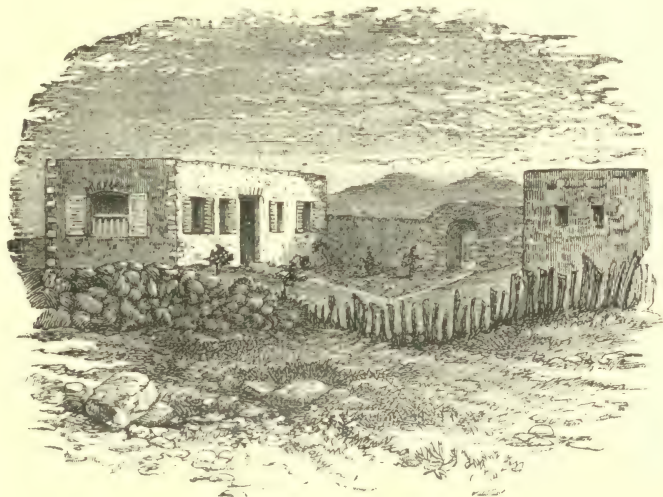
¹ Confessions and Proofs of Protestant Divines, &c., p. 34.

² ABR. SCULTETUS. Obs. in Tit. In Confessions and Proofs of Protestant Divines that Episcopacy is according to the Word of God, &c. Oxford, 1644. p. 47.

C. M. S. MISSION AT MEJEDEL.



BUILDING USED AS A CHURCH AND SCHOOL.
THE LOFT IS THE PASTOR'S STUDY.



PARSONAGE.
MOUNT CARMEL IN THE DISTANCE.

ARTICLE XXIII.

OF MINISTERING IN THE CONGREGATION.

“It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them *in the Congregation*, to call and send Ministers into the Lord’s vineyard.”

The teaching of this Article and the Augsburg Confession is alike; the same may also be said of most of the Confessions of the Foreign Non-Episcopal Churches, as the Helvetic (Art. 16), Bohemian (c. 9), and Belgian (Art. 31).

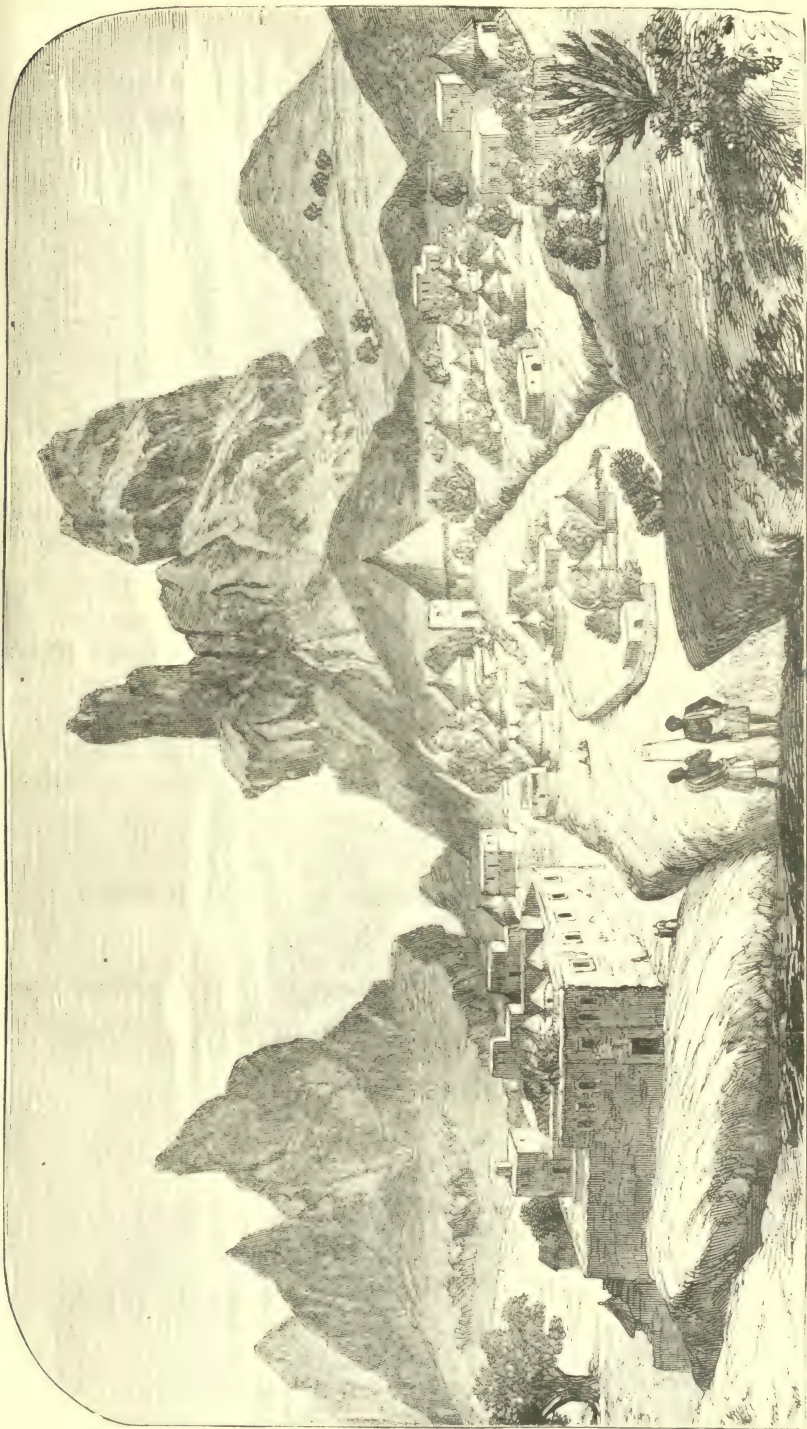
Professor Hey justly remarks, that the expression, “who have public authority given unto them in the congregation,” seems to leave the *manner* of giving the power of ordaining quite free; it seems as if any religious society might, consistently with this Article, appoint officers, with power of Ordination, by election, representation, or lot; as if, therefore, the right to ordain did not depend upon any uninterrupted *succession*.¹

Thomas Rogers, Chaplain to Archbishop Bancroft, also Bishop Tomline and others, take the same view of this Article.²

It is quite clear, that the words of the Article do not maintain the necessity of Episcopal Ordination; and consequently, as the object of the Article is to shew the

¹ Hey’s Lectures in Divinity, 2nd ed. 1822, vol. iv. p. 166.

² Rogers’ “Exposition of the Articles,” published in 1667, and Tomline’s Expos. of Art. ed. 1799. p. 376.



MISSION STATION AT ADOWA, THE CAPITAL OF TIGRÉ, ABYSSINIA, AS IT APPEARED IN 1838.

doctrine of the Church of England on this subject, it cannot be said that the Church of England maintains this necessity; and it follows, therefore, that Bishops of this Church can recognize Pastors of the Non-Episcopal Churches, as has been done by the Archbishops of Canterbury and the Bishops of London for many years (see p. 32), and for some years in Jerusalem.

In the Preface to the Ordination Service we have simply the statement of a fact, that the three Orders of the Ministry have existed from the times of the apostles; but this certainly does not touch the question of the validity of the Orders of the Foreign Non-Episcopal Churches.

And it must not be forgotten that the clergy of the Church of England are required, by the 55th Canon of 1604, to pray for "the Church of Scotland," in the bidding prayer before the sermon, as a part of Christ's Holy Catholic Church. Now the Church of Scotland, at the time this Canon was passed, was Presbyterian, as it is now. The clergy of the Church of England are therefore bound solemnly by this Canon to recognize in their prayers "the Church of Scotland."

Then again, let us not forget the *practice* of the Church of England for many years after the Reformation, when the Ordination of Non-Episcopal Churches was fully recognized, so that *ministers of the Scotch and Foreign Reformed Churches were admitted to the cure of souls in the Church of England without any fresh Ordination*, which, was however, changed at the Restoration, and by the Act of Uniformity.

In 1582 (April 6) a licence was granted by the Vicar-General of the Archbishop of Canterbury (Grindal) to a minister of the name of John Morrison, who had only Scotch Orders, in the following terms:—"Since you the foresaid John Morrison, about five years past, in the

town of Garvet, in the county of Lothian, of the kingdom of Scotland, were *admitted and ordained to sacred Orders and the holy ministry, by the imposition of hands, according to the laudable form and rite of the Reformed Church of Scotland*; and since the congregation of that county of Lothian is conformable to the orthodox faith and sincere religion now received in this realm of England, and established by public authority: we, therefore, as much as lies in us, and as by right we may, *approving and ratifying the form of your Ordination and preferment (præfectionis) done in such manner aforesaid, grant to you a licence and faculty, with the consent and express command of the most reverend Father in Christ the Lord Edmund, by the Divine providence Archbishop of Canterbury, to us signified, that in such Orders by you taken you may, and have power, in any convenient places in and throughout the whole province of Canterbury, to celebrate divine offices, to minister the sacraments, &c., as much as in us lies, and we may de jure, and as far as the laws of the kingdom do allow,*" &c.¹

Another case is that of Dr. De Laune, which is given in Dr. Birch's Life of Archbishop Tillotson, from a letter of Bishop Cosin, a witness of the case, in the following terms:—"Dr. De Laune, who translated the English Liturgy into French, being collated to a living, and coming to the Bishop, then at Norwich, with his presentation, his Lordship asked him where he had his Orders. He answered, that he was ordained by the Presbytery at Leyden. The Bishop upon this advised him to take the opinion of counsel, whether by the laws of England he was capable of a benefice without being ordained by a Bishop. The doctor replied, that he thought his Lordship would be

¹ Strype's Life of Grindal, bk. 2. c. xiii. p. 271; or Oxf. ed. p. 402.

unwilling to reordain him, if his counsel should say, that he was not otherwise capable of the living by law. The Bishop rejoined,—‘Reordination we must not admit, no more than a rebaptization; but *in case you find it doubtful whether you be a priest capable to receive a benefice among us, or no*, I will do the same office for you, if you desire it, that I should do for one who doubts of his baptism, when all things belonging essentially unto it have not been duly observed in the administration of it, according to the rule in the Book of Common Prayer, *If thou beest not already*, &c. YET FOR MINE OWN PART, IF YOU WILL ADVENTURE THE ORDERS THAT YOU HAVE, I WILL ADMIT YOUR PRESENTATION, AND GIVE YOU INSTITUTION INTO THE LIVING HOWSOEVER.’ But the title, which this presentation had from the patron, proving not good, there were no further proceedings in it; yet AFTERWARDS DR. DE LAUNE WAS ADMITTED INTO ANOTHER BENEFICE WITHOUT ANY NEW ORDINATION.”¹

And on this point various testimonies might be added from unquestionable authorities; as, for instance, that of Bishop Cosin, confessedly holding very high views, as they are called. He says, in an admirable letter on this subject, written from Paris, Feb. 7, 1650,—“Therefore, if at any time a minister so ordained in these French Churches came to incorporate himself in ours, and to receive a public charge or cure of souls among us in the Church of England (as I have known some of them to have so done of late, and can instance in *many other* before my time), *our bishops did not reordain him before they admitted him to his charge, as they must have done, if his former Ordination here in France had been void.* NOR DID OUR LAWS REQUIRE MORE OF HIM THAN TO DECLARE

¹ Birch's Life of Archbishop Tillotson, 2nd ed. 1753, pp. 170. 171.

HIS PUBLIC CONSENT TO THE RELIGION RECEIVED AMONGST US, AND TO SUBSCRIBE THE ARTICLES ESTABLISHED.”¹

And the same testimony is borne by Bishop Fleetwood, who says, that this was “certainly her practice [*i.e.* of the Church of England] during the reigns of King James and King Charles I., and to the year 1661. We had many ministers from Scotland, from France, and the Low Countries, who were ordained, by presbyters only, and not bishops, and they were instituted into benefices with cure...and yet were never re-ordained, but only subscribed the Articles.”²

And Mr. Keble himself confesses, that, “nearly up to the time when Hooker wrote, numbers had been admitted to the ministry of the Church in England, with no better than Presbyterian Ordination: and it appears by Travers’s Supplication to the Council, that such was the construction not uncommonly put upon the Statute of the 13th of Elizabeth, permitting those who had received Orders in any other form than that of the English Service Book, on giving certain securities, to exercise their calling in England.”³

The 13 Act of Elizabeth, c. 12, here referred to, enacted that any professing to be a priest or minister of God’s Word and Sacraments, who had been ordained by any other form than that authorized by Edward VI. and Queen Elizabeth, should be only called upon to assent and subscribe to the Thirty-nine Articles of Religion.

And that the statute and not the ecclesiastical law

¹ Letter to Mr. Cordel, in Basire’s Account of Bishop Cosin, annexed to his funeral Sermon; and also in Bishop Fleetwood’s Judgment of the Church of England in the case of Lay-Baptism. 2nd ed. Lond. 1712. p. 52.

² Judgm. of Church of Engl. in case of Lay-Baptism, 1712. 8vo. Pt. ii. Works, p. 552.

³ KEBLE’S Pref. to Hooker, p. lxxvi.

was the difficulty, *where any was felt*, we learn from a passage in Bishop Hall, who expressly tells us in a work published in 1641,—“The sticking at the admission of our brethren returning from Reformed Churches, WAS NOT IN CASE OF ORDINATION, *but of Institution*: THEY HAD BEEN ACKNOWLEDGED MINISTERS OF CHRIST, WITHOUT ANY OTHER HANDS LAID UPON THEM; but *according to the laws of our land*, they were not *perhaps* capable of *Institution* to a benefice, unless they were so qualified as the Statutes of this realm do require. And, *secondly*, *I know those, more than one, that by virtue only of that Ordination which they have brought with them from other Reformed Churches, have enjoyed spiritual promotions and livings*, WITHOUT ANY EXCEPTION AGAINST THE LAWFULNESS OF THEIR CALLING.”¹

Now all these extracts from the writings of eminent divines of the Church of England, and the practice of this Church for many years prove that the Church of England has never disowned the validity of the Ordinations of the Scotch and Foreign Non-Episcopal Churches, and there is certainly nothing in the Church's Formularies against the validity of such Orders; for the doctrine of the Church of England, as declared in the 23rd Article, has never been affected by the Act of Uniformity, although the practice has been altered in England from that which was customary before, when ministers of Foreign Non-Episcopal Churches were freely permitted to minister in our Churches. All that was then enforced was that the Episcopal form of Church government having been established in England, it was very reasonably enacted that all who held any “promotion in England” should receive Episcopal Ordination.

But although this is the case now, it proves nothing

¹ Bishop Hall's Defence of the Humble Remonstrance, Sect. 14. Works, ed. Pratt, vol. 9. (pp. 690, 691.)

as to the doctrine of the Church of England on the abstract question of the validity of the Orders of Non-Episcopal Churches, which has been acknowledged by the practice of many years of the Church of England, even until quite a recent date, for many of the first missionaries of the societies of the Church of England were Germans who had received foreign Orders.

Therefore the Church of England does not hold the exclusive validity of Episcopal Orders, and consequently the Bishops of Jerusalem, following the example of the Church of England in former years, have been justified in recognizing the validity of the Ordination of the German Clergy sent out to Jerusalem by the National Reformed Church of Germany, and in officiating with them in Christ Church on Mount Zion. Here they have for many years worked together in preaching the glorious Gospel of salvation, and in setting before all Jesus, the Light to lighten the Gentiles, and the glory of His people Israel.

Many other extracts could be given from the works of Divines of the Church of England, to show that they acknowledged the Foreign Reformed Churches to be true Churches, and their pastors true ministers of Christ, but these must suffice; and are sufficient evidence to warrant the action of the Anglican Bishops in Jerusalem.

The King of Prussia's great idea was to help in healing the unhappy divisions which still exist amongst us, and in uniting all Christians, beginning at Jerusalem, and thus hasten the time when we shall all be one fold under one Shepherd, Jesus Christ. May this effort to help in carrying out the pious Monarch's wishes be overruled by our loving heavenly Father, by the working of His Holy Spirit, to the glory of God, and to the furtherance of His kingdom!

ADDENDA.

Just as the last pages were undergoing final correction, permission was kindly given to publish the following most important letters.

The first two, which are now printed for the first time, had they reached the compiler earlier, would have been inserted amongst the official documents on page [122], the first being the reply of His Majesty the King of Prussia to the letter of the Archbishop of Canterbury, printed on p. [116], and then would have followed the second letter of the Archbishop to the King. But as the latter half of this book, containing the official documents, was already printed when these letters came to hand, they are now added here with another one from the late Dr. Barclay, the Anglican Bishop of Jerusalem. This last letter refers to the British Syrian Schools, the statistics of which are given on pp. 47—51.

LETTER FROM HIS MAJESTY THE KING OF PRUSSIA
TO THE MOST REVEREND
THE LORD ARCHBISHOP OF CANTERBURY.

Most REVEREND LORD ARCHBISHOP,

My Minister at the Court of Her Majesty the Queen of Great Britain has laid before me the letter which you have been pleased to address to me on the relations to be established between the Bishop of the Oriental Church of England and Ireland in Jerusalem, and the German congregations residing in Palestine. It cannot be but with satisfaction and gratitude that I have taken cognizance of the proposals contained in it for the realisation of a plan of such high interest for the Protestant Church. Feeling gratified in the belief, that the execution of these proposals, dictated by a truly patriotic spirit, will lead the way to the implantation of the germ of an increasing and prosperous development of the Christian religion at the very place of its origin, I highly appreciate the merit which you, My Lord Archbishop, have acquired to yourself in this cause; and I doubt not, that posterity will honor this merit in the same increasing proportion, as the salutary consequences of this co-operation of the two greatest Protestant National Churches will, under God's blessing, be manifested.

With these feelings I pray to God, my Lord Archbishop, that He may long preserve your precious life, and make you under His almighty protection.

FREDERICK WILLIAM.

Prague, June, 1842.

His Grace

The Archbishop of Canterbury,
Primate of all England.

REPLY FROM THE ARCHBISHOP TO THE KING.

Lambeth, July 21, 1844.

SIRE,

I am deeply impressed with the sense of your Majesty's condescension and kindness by the approbation your Majesty has so graciously expressed of the project which I had the honor of submitting to your Majesty's consideration, in regard to the relations to be established between the Bishop of the United Church of England and Ireland settled in Jerusalem, and the German congregations residing in Palestine which may be committed to his charge.

I am farther indebted to your Majesty's goodness for a present most highly gratifying, the portrait of your Majesty, conveyed to me through the Chevalier Bunsen, which I receive with peculiar satisfaction as a testimony of the value which your Majesty is pleased to attach to my humble endeavours to promote the success of a measure originating in your Majesty's zeal for the advancement of true Religion.

Most earnestly praying that a plan conceived in a genuine spirit of evangelical charity, may, under the direction of God's good Providence, have the effect which your Majesty desires of establishing the profession of a pure faith in the land where the Gospel was first preached, and form a centre of union for the Churches of Christ,

I have the honor to be, Sire,

With profound respect,

Your Majesty's most faithful and obliged Servant

W. CANI

To His Majesty

The King of Prussia.

THE BRITISH SYRIAN SCHOOLS.

"JEHOVAH-JIREH."

"THE LORD WILL PROVIDE."

The late Anglican Bishop of Jerusalem, Dr. Barclay, took the greatest interest in these Schools, founded by Mrs. Bowen Thompson in 1860; for he had been, in 1861, when stationed as a Missionary in Palestine, one of the earliest eye-witnesses both of the misery caused by the massacres in Syria, and of the noble efforts made by Mrs. Bowen Thompson to turn this misery into a blessing, by founding schools, and giving these poor misguided people the pure Word of God, and thus leading them to love Jesus and follow in His footsteps.

In this letter Bishop Barclay (July 1880) gives his testimony to the noble work carried on in these schools. He wrote this letter from Jerusalem, having just returned from one of his missionary tours in his Diocese, during which he had examined these Schools; for he was determined by personal inspection to make himself thoroughly acquainted with the various evangelistic and educational institutions carried on in the Jerusalem Diocese.

All will read the Bishop's letter with devout thankfulness to Almighty God for the great work which in His good providence has been achieved through these Schools. We cannot but acknowledge how wonderfully the Lord has here made good come out of evil; for, but for the terrible massacres in Syria, Mrs. Bowen Thompson might perhaps never have thought of founding these Schools on which God's blessing is resting.

The examination to which the Bishop alludes in his letter extended over a whole week; and the kind manner in which he entered into the various subjects of study is said to have greatly encouraged the young people.

Both teachers and pupils were gratified by his commendation of their knowledge of the Word of God, which was the foundation of all their teaching, and is the true and only sure basis of all other acquirements.

The Bishop, in alluding to his early acquaintance with the work, in its small beginnings and in its later growth, remarked that he had seen it the *acorn* in 1861, and saw it then in 1880 as the *oak*.

On the Sunday the Bishop held a full service at the Anglo-American Church, and in the afternoon he was present at the Annual Meeting of the Sunday Schools, held in the same Church; a large proportion of the children were the pupils of the various British Syrian Schools. One evening was devoted to the reception of some of the principal residents; there was also a large evening gathering of the native Teachers, Bible-women, and Scripture Readers, when the Bishop gave them an excellent address, in which he especially urged the importance of seeking the aid of the Holy Spirit, to enable them to train the young people committed to their charge in the nurture and admonition of the Lord.

But perhaps the most interesting meeting was that which closed the Bishop's visit—namely, a garden gathering of about 800 of the pupils of the Branch Schools, who came, with their teachers at their head, singing some favourite hymn, such as

“ Shall we gather at the river,”

“ When He cometh to make up His jewels.”

The pupils and young teachers of the Institution, numbering about 100, were ranged under the shade of the trees in front of the terrace, in their simple Syrian veils, while some of the junior girls of the Moslem School came wrapped up in their gaily-coloured izaris.

The Bishop and visitors were seated on the terrace. Several of the schools came up and presented addresses in English, French and Arabic. The blind men and girls

were also present; all were regaled with cake and fruit. It was a lovely day in June, closing with a glorious sunset, promising a bright rising again.

Bishop Barclay's letter: "Jerusalem, July, 1880:

"It has given me the greatest pleasure and satisfaction to be present at, and to take part in, the examination of the Training Institution of the British Syrian Schools; and also to visit and examine several of the other Schools in Beirut during my stay there, from the 22nd to the 29th of June. In the beginning of the year 1861 I was in Beirut, some months after the horrible massacres, and saw the commencement of these Schools by the late Mrs. Bowen Thompson, that most devoted servant of God. Class hatreds and jealousies were then the greatest hindrances to the good work. At intervals of several years I have seen the steady growth and prosperity of the efforts made to teach the natives, until now the work of education has become a mighty agency for the enlightenment of that part of Syria. When I contrast the present with the past, it may well be said, 'What hath God wrought!'" "The handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon.' But few children could be gathered together at first; now, however, the pupils in the several Schools, including Christians, Jews, Moslems, and Druses, amount to nearly 3,000. Out of some twenty-seven Schools, I was able to visit the Ashrafia (70 pupils), the Boys' (119), East Coombe (150), Es Sayfeh (199), Moslem (210), Olive Branch (191), and the Training Institution with its Boarders, Day Scholars, and Pupil Teachers (117). In all of them I found the Word of God to be the foundation on which the instruction is based. The knowledge which the children exhibited was most gratifying and encouraging. Some were well versed in the Hundred Texts; others in the Gospels, the Acts of the Apostles,

and various books of the Bible. One class quite surprised me with a minute acquaintance with the book of Job. Secular learning is also well cultivated.

“The Arabic, French, and English languages are used for conveying instruction in arithmetic, grammar, geography, history, and the usual branches of a sound education. The writing of the various schools which I examined was very neat and clean, and the discipline remarkably good. Needlework and embroidery are also well taught. The blind, both young and adults, are exercised in Moon’s system of raised characters; and most touching was it to hear them sweetly sing hymns of praise to God, while looking on their sightless eyeballs. A pious and loving spirit seemed to pervade both teachers and pupils; and the superintendents and their assistants work together in the most harmonious union. God’s blessing, in answer to prayer, evidently rests upon the various agents, the great majority of whom have been trained in the Schools themselves. Many have been supported by friends in England until they have become good and efficient teachers, such as Sophia Zarzooi, the protégée of Miss Edwards. In going over the Boarding-school I observed the air of tidiness, and order, and economy with which the dormitories were arranged. The flooring in some cases was, however, defective; and the concrete was broken into holes. No doubt, if contributions were more liberal, the floors would be re-laid with some more lasting material.

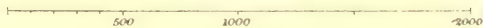
“Taken generally, I feel thankful to God for the British Syrian Schools, as one of the means for civilizing, and spreading abroad a knowledge of our Saviour amongst the different nationalities and denominations in that part of my very extensive Diocese; and I commend their support most cordially to all those who long for the establishment of truth and justice in Syria, Palestine, and Asia Minor.

“J. ANGL. HIERSOL.”

MAP OF
JERUSALEM

Reduced from the Ordnance Survey

Scale of Feet



Documents, Letters, &c.

THE INSTRUCTIONS OF KING FREDERICK WILLIAM TO HIS
SPECIAL ENVOY, THE PRIVY COUNCILLOR, DR. BUNSEN.¹

THE instructions open with a brief notice of the points to be discussed with the English Government, namely, the protection which should be afforded to the subjects of both powers in the Turkish dominions, without distinction of creed. They then proceed as follows:—

Sans-souci, June 8, 1841.

“Should the Government of Great Britain appear not indisposed to enter, under certain admissions, into an engagement with his Majesty, from which the attainment of the objects in question may be reasonably anticipated, his Majesty entrusts his Envoy Extraordinary on this Special Mission with the following duty:—

“The Envoy shall, in such confidential form as the English Government may approve, by the medium of conference with the Archbishop of Canterbury as Primate of England, and with the Bishop of London as the immediate head of the several congregations of the Church of England in foreign parts, endeavour to ascertain,—

“How far the Church of England, which is already possessed of a minister’s residence on Mount Zion, and has begun to build a church on the spot, would be inclined to grant the Evangelical National Church of Prussia rank, as a sister-Church, in the Holy Land?

“Inasmuch as such an union would affect the most delicate points of national feeling in both countries, and

¹The Protestant Bishopric in Jerusalem; its Origin and Progress. B. Wertheim, London, 1847: p. 41.

Die Instruktion des Königs Friedrich Wilhelm an Seinen Gesandten den Geheimen Legations-Rath Dr. Bunfen.¹

Nachdem die Instruktion im Eingange die mit der englischen Regierung zu besprechenden Punkte kurz angedeutet, nämlich über den Schuß aller beiderseitigen Unterthanen im türkischen Reiche, ohne Unterschied des Bekenntnisses, fährt sie folgendermaßen fort:

Sansfouci am 8. Junius 1841.

„Sollte die Großbritannische Regierung sich nicht abgeneigt zeigen, unter gewissen Voraussetzungen, mit des Königs Majestät in eine Vereinbarung einzugehen, von welcher sich die Erreichung dieser Zwecke vernünftigerweise hoffen läßt, so wollen Allerhöchstdieselben Ihren außerordentlichen Gesandten in dieser Spezial-Mission noch Allerhöchstselbst mit folgendem Auftrage versehen.

„Es soll nämlich derselbe, in einer, dem englischen Ministerium genehmen, ganz vertraulichen Form, durch Besprechung mit dem Erzbischof von Canterbury, als Primas von England, und mit dem Bischof von London, als unmittelbarem Haupte der einzelnen auswärtigen Gemeinden der englischen Kirche, zu ermitteln suchen:

„in welcher Art die englische Landeskirche, welche bereits sich im Besitze eines Pfarrgebäudes auf dem Berge Zion befindet, und daselbst den Bau einer Kirche begonnen hat, geneigt sein dürfte, der evangelischen Landeskirche Preußens eine schwesternliche Stellung im gelobten Lande zu gestatten.

„Da eine solche Vereinbarung die zartesten Punkte des National-Lebens beider Völker berührt, und der Gegenstand ein

¹ Das evangelische Bisthum in Jerusalem, Berlin, 1842. S. 33.

the subject is of so deep an importance and so sacred a nature, his Majesty deems it necessary, with a view to avoid all misunderstanding, to enter into a clear and undisguised explanation of the convictions which have guided him on this occasion.

“His Majesty, in the first place, sets out with the conviction, that Protestant Christianity can entertain no hope of enjoying full and permanent recognition in the East, and especially in the Holy Land, or of reaping any blessed and lasting fruits from its labours or its diffusion, unless it exhibits itself, to the utmost possible extent, as a *united body* in those countries.

“Above all, it should be remembered that, in that quarter, both the Government and people have been accustomed, in all ages, to see those who acknowledge themselves to be co-religionists, appear and act together in spiritual affairs as one body, subject to uniform discipline and forms. This is the character in which Judaism—this the character in which the corporations of the Latin, Greek, and Armenian Churches, exhibit themselves to the people of the East. If, therefore, by the side of these, Protestant Christendom were to come forward and insist upon being recognised under all its separate denominations, the Episcopal-Anglican, Scotch-Presbyterian, United-Evangelical,¹ Lutheran, Reformed, Baptist, Wesleyan, Independent, and such like, the Turkish Government would undoubtedly hesitate to grant such a recognition: an act which comprehends the grant of the highest political privileges to the heads of all such recognised corporations. Hence, not longer since than last month, the bishops of the several Christian communities in Syria were summoned to Damascus to confer with the mufti and eadi upon the future government of the country, and each of them received permission to nominate five

¹The Church in Prussia is called “Die Evangelisch-Unirte Kirche.”

so höchwichtiger und heiliger ist: so erachten Seine Majestät, zur Vermeidung aller Mißverständnisse, es für nothwendig, über die Ueberzeugungen, welche Allerhöchstdieselben dabei leiten, sich hier klar und offen auszusprechen.

„Seine Majestät gehn also zunächst von der Ueberzeugung aus, daß das evangelische Christenthum im Orient und namentlich im gelobten Lande, keine Hoffnung auf volle und dauernde Anerkennung, und auf segensreiche und bleibende Wirkung und Ausbreitung hat, wenn dasselbe sich nicht in jenen Gegenden möglichst als eine Einheit darstellt.

„Zuvörderst sind Regierung und Volk dort von jeher gewöhnt, diejenigen, welche sich als Glaubensgenossen anerkennen, in ihren geistlichen Angelegenheiten als einen Körper mit gemeinsamer Zucht und Ordnung, aufzutreten und handeln zu sehen. So steht das Judenthum vor ihnen; so stellen die Körperschaften der Lateiner, der Griechen, der Armenier sich ihnen dar. Wollte nun die evangelische Christenheit, diesen gegenüber, zugleich als bischöflich=englische, als presbyterianisch=schottische, als evangelisch=unirte, als lutheranische, als reformirte, als baptistische, als Methodisten= oder Independenten=Gemeinschaft, und dergleichen, aufzutreten und Anerkennung fordern, so würde die türkische Regierung gewiß Bedenken tragen, diese Anerkennung zu gewähren. Denn eine solche Anerkennung schließt für die Vorsteher der Körperschaften die höchsten politischen Rechte in sich. So sind noch im vorigen Monate die Bischöfe der verschiedenen christlichen Körperschaften Syriens in Damascus mit dem Musti und Cadi zu einer Berathung über die künftige Verwaltung des Landes berufen, und es ist einem jeden derselben bewilligt worden, fünf Abgeordnete seines

members of his confession as its representatives in the Supreme Administrative Council of Syria. Before the Porte, therefore, would consent to confer such rank and power, even provisionally, on the various Protestant communities, it would inquire into the number and condition of such of its subjects as are members of those new communities respectively, as well as into the species of guarantee which each could tender for its permanency; for the individuals who instituted, and still compose, the present privileged corporations, were, and are, settlers in the land and subjects of the Porte, whereas the whole of the Protestant communities together cannot at present adduce more than a few individual natives who have come over to them. We admit that, of late years, 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. It is however manifest and certain that it will be necessary we should claim to be placed on an equal footing with the recognised communities, although we have it not in our power to adduce an adequate number of members to form the new corporations. But when we come to the guarantees, which may rightfully be required of us, what Government would be enabled and inclined to undertake the responsibility for such a host of communities? The Porte, too, would be undoubtedly fortified in its hesitation by the interposition of the religious communities which it has already recognised.

“Independently of this consideration, how great would be the disadvantage under which the Protestant Christians, so split into fragments, would labour by the side of these ancient Churches! Whatever defects may characterize their internal state, outwardly they constitute a firm and

Bekanntnisses für den obersten Verwaltungsrath Syriens zu ernennen. Ehe nun die Pforte ein solches Ansehen, eine solche Macht, auch nur ausichtsweise den verschiedenen evangelischen Gemeinden zu ertheilen sich entschließt, wird sie zuerst nach der Zahl und dem Stande ihrer Unterthanen fragen, welche Mitglieder jeder der neuen Körperschaften seien, und nach den Garantien, welche eine solche Gemeinschaft überhaupt für ihr Bestehen bieten könnte. Denn es sind Eingeseffene, Unterthanen des Kaisers, welche jene privilegierten Körperschaften gebildet haben und noch jetzt bilden. Nun aber können alle evangelischen Gemeinschaften zusammen in diesem Augenblicke nirgends mehr als einige vereinzelt Eingeborne aufzeigen, die zu ihnen übergetreten sind. Es ist allerdings wahr, daß in den letzten Jahren, in Armenien und in Beyrut, so wie in Jerusalem, mehrere und zum Theil sehr angesehene Eingeborne sich geneigt erklärt haben, zum evangelischen Christenthume überzutreten oder ihre Kinder darin erziehen zu lassen, davon aber größtentheils durch die Unmöglichkeit abgehalten sind, worin sich die Missionare befinden, ihnen Schutz und Sicherheit zu gewähren. Allein jene Thatsache bleibt immer wahr, daß man Gleichstellung mit den alten Körperschaften verlangen muß, ohne eine genügende Anzahl von Personen aufzeigen zu können, welche die neuen Körperschaften bilden sollen. Was aber die Garantien betrifft, die man zu fordern berechtigt ist, welche Regierung könnte and wollte sie für eine solche Menge von Gemeinschaften geben? In jenem Bedenken nun würde die Pforte ohne Zweifel durch die Fürsprache der schon bestehenden religiösen Körperschaften bestärkt werden.

„Abgesehen hiervon, in welchem Nachtheile müßte, bei einer solchen Zerspaltung die evangelische Christenheit den alten Kirchen gegenüber stehen! Was diesen auch an innerem Leben fehlen mag, sie bilden eine feste, durch Kirchengnucht,

compact body, linked together by Church-discipline and ritual, as well as the apostolical and episcopal rank of their sees, and effecting more in the strength of their ecclesiastical unity than in virtue of primitive possession.

“Such are the political grounds which have led His Majesty to the conviction, that, on this occasion, *unity in the outset* is the first and indispensable condition on which the success of the Protestant Church depends.

“But His Majesty's conviction that, in the present case, the Protestant Church must exhibit herself *as one in unity of faith*, essentially rests upon higher grounds. The present state of Ottoman affairs, especially with reference to the part which England and Prussia take in them—a state not independent of the Divine guidance—has for the first time afforded an opportunity for Protestant Christendom to insist upon occupying a position, in the original seat of its faith and in the Holy Land, by the side of the primitive Churches of the East, and in the presence of the Roman Church; and to claim that position as a branch of the Universal Church of Christ, having the same origin and equal privileges, with intent to ensure the unfettered diffusion of ‘the glad tidings’ on the one hand; and on the other, to secure freedom of confession and equality of protection to the believer in the truths of the Gospel. The present moment forms an important era in history; according to the value set upon, and the advantage taken of it, or to the disregard and neglect of it, will be the judgment which history, and the sentence which God Himself, will pass upon the Protestant Church. His Majesty feels assured, that it is a debt which that Church owes to itself and to its Great Head, to show forth, at such an hour, and on such a stage, not the grievousness of its disunion and divisions, but rather the bright example of unity in faith and harmony of action. Its object in exhibiting itself side by side with the older ecclesiastical

Liturgie und das apostolisch-bischöfliche Ansehn ihrer Sitze zusammengehaltene Masse, und wirken mit der Kraft der kirchlichen Einheit noch mehr als durch den Vortheil uralten Besißes.

„Dies sind die politischen Gründe, welche Sr. Majestät zu der Ueberzeugung geführt haben, daß in dieser Angelegenheit Einheit beim Auftreten die erste, unerläßliche Bedingung des Gelingens für die evangelische Kirche sein muß

„Allein die Ueberzeugung Sr. Majestät, daß bei der gegenwärtigen Veranlassung die evangelische Kirche als eine Glaubens-Einheit auftreten müsse, beruht wesentlich noch auf Gründen höherer Art. Die gegenwärtige, offenbar nicht ohne göttliche Leitung herbeigeführte Gestaltung der türkischen Angelegenheiten, und namentlich die politische Stellung Englands und Preußens zu derselben, hat der evangelischen Christenheit zum erstenmale die Möglichkeit gegeben, in der Wiege der Christenheit und im gelobten Lande sich neben den uralten Kirchen des Morgenlandes, und gegenüber der Römischen, als ebenbürtiges Glied der allgemeinen Kirche Christi eine Stellung zu fordern, um dem Evangelium freie Verkündigung, den Bekennern der evangelischen Wahrheit freies Bekenntniß und gleichen Schuß zu sichern. Dieser Augenblick ist ein weltgeschichtlich wichtiger: nach seiner Beachtung und Benutzung, oder Mißachtung und Verfäummung, wird die Evangelische Kirche von der Geschichte und von Gott gerichtet werden. Seine Majestät können nicht zweifeln, daß die Evangelische Christenheit es sich selbst und ihrem Herrn schuldig sei, in einem solchen Augenblicke, auf einem solchen Schauplatze, nicht das Aergerniß ihrer Uneinigkeit und Getrenntheit, sondern vielmehr das gute Beispiel ihrer Einigkeit im Glauben und ihrer Verbundenheit im Handeln zu geben. Sie will ja dort auftreten, den ältern Kirchen-Gemeinschaften gegen-

communities, and under the immediate eye of Jews and Mahometans, is not persecution, invasion, and exclusion ; nor is it to contend, and scatter, and uproot ; she desires to show the world that her Mission is not to sow hatred and jealousy, but to bring a message of love and peace and concord. It cannot possibly be the will of her Divine Head that, with such an end in view, and with such a declaration on her lips, this her first appearance in the Holy Land should be signalized by unfolding the banner of internal division and discord. Are not her Missions, in truth, so many pulsations of the life-blood that flows within her bosom, no less than so many witnesses of the difficulty to which her isolation, her divisions, and her want of ecclesiastical guidance expose her, when she would found Churches worthy of the name, train nations to Christianity, and maintain them in the faith ? And where would this internal wound be more painfully laid bare, than in that region which is the field where every conflicting system in Christendom is crowded together—where the keen eye of the three patriarchs and the colony of rabbies would be upon her steps—where the mosque of Omar and the foundations of the temple of Jerusalem would be at hand to upbraid her ? Is it not rather among the counsels of the Most High, that a sense of inward unity and fellowship, between all the members of Protestant Christianity, should be enkindled by its Missions in every quarter of the globe ? At the present moment more especially, may we not presume it to be an object dear to the Great Head of the Church, that the Land of Promise and the scene of His earthly pilgrimage should behold Israel brought to a knowledge of salvation ; neither this alone, but that the several Churches of Protestantism, whose foundations are laid in the everlasting Gospel, and upon the rock of that faith which confesses the Son of the living God, should, forgetting their divisions, call their oneness to remembrance, and standing over the

über, und im Angesichte von Juden und Mahomedanern, nicht um zu verfolgen, zu verdrängen, auszuschließen, nicht um zu habern, zu zerstreuen, aufzulösen: sie will ihre Sendung der Welt ankündigen, nicht als ein Werk des Hasses und der Eifersucht, sondern als eine Botschaft der Liebe, des Friedens und der Eintracht. Wie könnte es nun der Wille ihres Herrn sein, daß sie zu solchem Zwecke, mit solchen Worten im Munde, bei diesem ihrem ersten Auftreten im gelobten Lande, die Fahne der innern Getrenntheit und Zwietracht entfaltete? Sind nicht schon überhaupt ihre Missionen, wie der Pulsschlag ihres gemeinsamen Lebens, so das Zeugniß der Schwierigkeit, in solcher Vereinzelung und Getrenntheit, bei solchem Mangel kirchlicher Leitung, eigentliche Kirchen zu gründen, christliche Nationen zu bilden und zu erhalten? Und wo würde dieser innere Schaden trauriger hervortreten, als in jenem Lande, bei jener Zusammendrängung aller christlichen Gegensätze, gegenüber den drei Patriarchaten und der Rabbiner-Colonie, im Angesichte der Moschee Omar's und der Grundmauern des Tempels von Jerusalem? Sollte es also nicht vielmehr im Rathschlusse Gottes liegen, daß in den Missionen sich das Gefühl der innern Einheit und Verbundenheit aller Glieder der evangelischen Christenheit über den ganzen Erdfreis entzünde? Sollte insbesondere im gegenwärtigen Augenblicke der Liebesgedanke des Herrn der Kirche nicht dieser sein, daß im alten Lande der Verheißung, auf der Stätte seines irdischen Wandels, nicht nur Israel zur Erkenntniß des Heiles geführt werden, sondern auch die einzelnen, auf dem ewigen Grunde des Evangeliums, und auf dem Felsen des Glaubens an den Sohn des lebendigen Gottes gegründeten, evangelischen Kirchen, ihrer Spaltungen vergessend, ihrer Einheit sich erinnernd,

sepulchre of the Redeemer, hold out to each other the right hand of peace and unity?

“On this occasion His Majesty will not, for his own part, hesitate to hold out his hand, with a confiding mind, to the Episcopal Church of England, which combines with her Protestant principles, a primitive constitution, that aims at universality and ecclesiastical independence.

“Nor will His Majesty, impelled by a feeling of apostolical catholicity, and expectant of a reciprocal feeling on the part of the Church of England, refrain from expressing his readiness to allow all the clergy and missionaries of his native Church, in every land of Missions where the Church of England has an Episcopate, to unite with it; even to the seeking, if needful, of that episcopal ordination, which the Church of England requires for admission to the priestly office. And His Majesty will provide that such ordination be duly recognised and respected in his own dominions.

“But, above all things, His Majesty is determined to make every effort in the Holy Land which can, on Christian principles, be required of him, towards promoting, in common concert, the interests of the Gospel. The Church of England is in possession of an ecclesiastical foundation on Mount Zion; and His Majesty deems it, therefore, the duty of every Protestant prince and community to attach themselves to this foundation as the starting and central point of combined efforts. His Majesty considers such a course to afford a ground of much hope for the future advance of Gospel truth. In the first place, it will manifestly ensure a visible basis and lively impulse to its Missions over the whole breadth and length of the Turkish empire, as well as in the primitive seat of Christianity; and this powerful impulse, once put forth, will speedily be felt in its effects even as far as Abyssinia and

über der Wiege und dem Grabe des Erlösers sich die Hand des Friedens und der Einigkeit reichen mögen?

„Seine Majestät ihrerseits wollen nicht zaubern, bei dieser Gelegenheit der bischöflichen Kirche Englands, welche mit evangelischen Grundsätzen eine auf Allgemeinheit hinielende, geschichtliche Verfassung und kirchliche Selbstständigkeit verbindet, vertrauensvoll die Hand zu bieten.

„Seine Majestät tragen kein Bedenken, in dem Sinne apostolischer Katholizität und in der Erwartung gleicher Gesinnung Seitens der englischen Kirche, Ihre Bereitwilligkeit auszusprechen, in allen Missionsländern, wo ein Bisthum dieser Kirche besteht, den Geistlichen und Missionaren ihrer Landeskirche zu erlauben, sich an dasselbe anzuschließen, auch zu diesem Zwecke sich die bischöfliche Ordination zu erwerben, welche die englische Kirche für die Zulassung zum Amte fordert. Allerhöchstdieselben werden darauf achten, daß eine solche Ordination in Ihren Landen jederzeit anerkannt und geachtet werde.

„Insbesondere sind Se. Majestät entschlossen, im gelobten Lande Alles zu thun, was von Allerhöchstdenselben christlicher Weise verlangt werden kann, damit ein gemeinsames Wirken für das Evangelium möglich werde. Die englische Kirche ist dort im Besitze einer kirchlichen Stiftung auf dem Berge Zion, und Se. Majestät halten es für die Pflicht aller evangelischen Fürsten und Gemeinschaften, sich an diese Stiftung, als den Anfangs- und Mittelpunkt eines gemeinsamen Handelns, anzuschließen. Denn Se. Majestät sehen darin einen Grund großer Hoffnungen für die Zukunft der evangelischen Christenheit. Zuörderst wird offenbar dadurch ihren Missionen im ganzen Umfange des türkischen Reiches, und in den Urteilen des Christenthums, ein sichtbarer Mittelpunkt und ein lebendiger Hebel gegeben, dessen Kraft, einmal in Bewegung gesetzt, sich bald bis nach Abyssinien und bis nach Armenien hin fühlbar

Armenia. And next, it will also accomplish another most desirable and important end: a mutual ground will, in the simplest manner, be acquired in behalf of Christianity; a ground advanced beyond the confines of any national demarcations or prejudices; and a ground upon which, aided by the blessing of the Most High on the combined energy of love and faith, a progressive union of Protestant Christians may be much more readily built up than under any other circumstances.

“In this mutual co-operation of the two Churches, it will naturally be concluded, that His Majesty cannot have it in contemplation to sacrifice or peril the independence of his own National Church. It is His Majesty's opinion, that no true, living, and evangelical demonstration of catholicity can exist independently of a unity, carried out by the divinely ordained multiplicity of tongues and races, and in harmony with the whole individuality and the historical growth of every nation and people. There cannot be a doubt, that every National Church, no less than every people, embraced in her communion, possesses an individual vocation in the ordering and progress of the kingdom of God. Nay, every smaller and more circumscribed community in a Christian land is indisputably entrusted with a like calling, and is equally bound to exert itself in carrying out those individual labours of love within the sphere of the Universal Church of Christ, for which a special occasion and a special blessing may have been vouchsafed to it.

“More particularly is His Majesty, both as a German prince, and as a sovereign in his native country, impressed with the liveliest conviction, that the spirit of Protestant Christianity among the German states calls upon them, when giving any visible evidence of their evangelical and apostolical Catholicity, to take up *an independent position*, so long as the Word of God is set forth in the German

machen würde. Dann aber wird dadurch etwas überhaupt höchst Wünschenswerthes und Wichtiges erlangt. Es wird nämlich so auf die einfachste Weise ein neutraler christlicher Boden gewonnen, der über die Gränzen beschränkender Nationalität hinweggerückt ist, und auf welchem, unter Gottes Segen, durch gemeinsames Wirken gläubiger Liebe, eine fortschreitende Vereinigung der evangelischen Christen mit größerer Leichtigkeit, als unter irgend andern Umständen angebahnt werden kann.

„Natürlich kann es aber nicht in der Absicht Sr. Majestät liegen, bei einem solchen Anschließen die Selbstständigkeit der National-Kirche Ihres Landes aufzuopfern, oder zu gefährden. Im Allgemeinen läßt sich, nach der Ansicht Sr. Majestät, eine evangelische, wahre, lebendige Darstellung der Katholizität nur so denken, daß diese Einheit getragen werde von der göttlich gegebenen Mannigfaltigkeit nach Zungen und Völkern, und nach der ganzen Eigenthümlichkeit und geschichtlichen Ausbildung jeder Nation und jedes Landes. Jede Landeskirche hat ohne Zweifel, wie das Volk, welches ihr angehört, ihren eigenen Beruf in der großen Ordnung und Entfaltung des Reiches Gottes. Ja jede engere, kleinere christliche Gemeinschaft in einem christlichen Lande hat ebenso unzweifelhaft den Beruf und die Pflicht, sich innerhalb der allgemeinen Kirche eine besondere Wirksamkeit der Liebe zu suchen, zu welcher ihr besondere Veranlassung und besonderer Segen gegeben ist.

„Insbesondere aber sind Se. Majestät, als deutscher Fürst und als König Ihres Landes, aufs Lebendigste davon durchdrungen, daß die evangelische Christenheit des deutschen Volkes berufen sei, in jeder Darstellung einer solchen evangelisch-apostolischen Katholizität einen selbstständigen Platz einzunehmen, so lange noch das Wort Gottes in deut-

language and His praise is sung by German lips. His Majesty cherishes the hope that, even in the Holy Land, the Protestant Christianity of Germany, as soon as it shall be awakened to a full sense of its vocation, will fill a station equal in rank with that which is enjoyed, as well in an intellectual as a political point of view, by the country, out of whose bosom the blessed work of the Reformation went forth three centuries ago.

“The confidential negotiation with the Church of England, above alluded to, if it be in harmony with these views and convictions, must, therefore, be ruled by two governing principles: the *greatest possible unity of action* on the part of both Churches throughout the Turkish dominions, and in the Holy Land more particularly; and a regard for the independence of the Protestant Church of Germany, and the individuality of the German people.

“His Majesty esteems it to be the first condition and step towards such a unity of action, that *the Church of England should institute a Bishopric at Jerusalem*. The foundation for it is, as if by a special act of Providence, already laid. The first fruits of the Mission to that quarter justify the brightest anticipations, but the check it has received, and its present melancholy state in every respect, would appear to call loudly for such an episcopal provision. The superintendence and immediate authority of a bishop on the spot are the only remedy, for the sway of the See of Malta would not appear to His Majesty to be either of a satisfactory or of a truly apostolical character.

“The Episcopate to be instituted at Jerusalem would associate itself with the institutions and erections on Mount Zion, and include all Protestant Christians in the Holy Land within its pale, so far as they should be disposed to take part in it. The exalted sentiments very recently expressed at a Meeting of the ‘Friends of the Church of England,’ at which the Venerable Archbishop of Canterbury

scher Sprache verkündigt, und Sein Lob in deutscher Zunge gesungen wird. Se. Majestät leben der Hoffnung, daß namentlich auch in diesem Jahrhunderte die Stellung der evangelischen Christenheit Deutschlands, sobald sie nur dieses ihres Berufes sich recht bewußt wird, in Verhältniß sein werde mit der gesammten geistigen und politischen Stellung desjenigen Volkes, von welchem vor dreihundert Jahren das gesegnete Werk der Kirchenverbesserung ausgegangen ist.

„Diesen Ansichten und Ueberzeugungen gemäß, muß also die oben angeregte, vertrauliche Besprechung mit der englischen Kirche gleichmäßig von zwei leitenden Grundsätzen beherrscht werden. Der eine ist: möglichste Einheit des Wirkens und Handelns beider Kirchen im türkischen Reiche und insbesondere im gelobten Lande. Der andere wird sein müssen: Rücksicht auf die Selbstständigkeit der evangelisch-deutschen Kirche und auf die Eigenthümlichkeit des deutschen Volks.

„Als erste Bedingung und Anfangspunkt jenes gemeinsamen Wirkens nun sehen des Königs Majestät an, daß die englische Kirche ein eigenes Bisthum in Jerusalem errichte. Der Grund dazu findet sich, wie durch eine besondere Fügung, bereits gelegt. Der erste Erfolg der Mission in Jerusalem berechtigt zu den schönsten Hoffnungen: allein das Stocken und der ganze jetzige betrübte Zustand derselben scheinen aufs dringlichste eine solche bischöfliche Einrichtung an jenem Orte anzurathen. Bischöfliche Aufsicht und Entscheidung an Ort und Stelle können allein helfen: eine Regierung von Malta aus würde Sr. Majestät weder eine genügende, noch eine ächt apostolische Einrichtung scheinen.

„Das in Jerusalem zu errichtende Bisthum würde also an die bereits begonnenen Stiftungen und Bauten auf dem Berge Zion sich anschließen, und alle evangelischen Christen des gelobten Landes, sofern sie daran Theil zu nehmen Willens sind, in sich begreifen. Die hochherzigen Gesinnungen, welche sich noch ganz kürzlich bei einer Versammlung der „Freunde der englischen Kirche“, unter dem Vorsitze des ehrwürdigen Erzbischofs von Canterbury kund

presided, appear to His Majesty to afford a certain pledge, that a conception so seasonable and truly Christian, as that of instituting permanent churches in missionary countries will be carried out in a manner worthy of its object.

“His Majesty is willing and disposed, as soon as such a bishopric is instituted, that one or more of the clergy and missionaries of Prussia should connect themselves with this episcopal foundation, in behalf of such converted Jews as may speak the German language, as well as of Protestant Christians of German extraction. In evidence of this disposition, His Majesty will be ready to allow that such individuals shall receive ordination from the Church of England, and His Majesty would very much prefer that they should be ordained in Jerusalem.

“In respect to the duty assigned to Dr. Bunsen, His Majesty's Privy Councillor of Legation, His Majesty authorizes him, by these presents, and under the conditions stipulated in the foregoing instructions, to confer confidentially with the heads of the Church of England, in due conformity with the principles therein laid down.”

His Majesty's Special Envoy, having been furnished with these instructions, left the palace of Sans-souci on the 8th of June, 1841, and reached London on the 19th of June, 1841. The English Government was not tardy in declaring their entire concurrence in the wishes of His Prussian Majesty; they also expressed their readiness to co-operate with His Majesty in favour of Protestant Christians in the East; and to look upon the effort as a work to which the two Protestant powers were equally pledged.

gegeben, scheinen Sr. Majestät eine sichere Bürgschaft, daß einem so zeitgemäßen und ächt christlichen Gedanken, wie die Gründung fester Kirchen in den Missionsländern ist, auch hier eine würdige Ausführung nicht entstehen werde.

„Seine Majestät sind gern geneigt, wenn ein solches Bisthum gegründet sein wird, einem oder mehreren Geistlichen und Missionaren von Ihren Unterthanen zu erlauben, sich, behufs der deutsch redenden bekehrten Juden und zum Besten der evangelischen Christen deutscher Zunge, an diese bischöfliche Einrichtung anzuschließen. Zur Bethätigung dieser Ihrer Gesinnung werden Se. Majestät gern gestatten, daß solche Männer ihre Ordination von der englischen Kirche erhalten; Allerhöchstdieselben würden jedoch besonders gern sehen, daß dieses in Jerusalem selbst geschehe.

„Was nun die Stellung des Geheimen Legationsraths Bunsen betrifft: so ermächtigen des Königs Majestät denselben hiermit, unter den angegebenen Voraussetzungen, sich, den hier ausgesprochenen Grundsätzen gemäß, in vertraulicher Weise mit den Häuptern der englischen Kirche zu besprechen.“

Mit dieser Weisung verließ der Königliche Gesandte Sanssouci am 8. Junius 1841, und traf am 19. Junius 1841 in London ein. Die englische Regierung erklärte bald ihre volle Beistimmung zu den Wünschen des Königs von Preußen, und ihre Bereitwilligkeit, an seinen Bestrebungen zum Besten der evangelischen Christen im Orient Theil zu nehmen, und sie als eine gemeinsame Aufgabe der beiden evangelischen Großmächte anzusehen.

INSTRUCTION DU ROI.

Cette instruction contenait d'abord quelques idées générales sur les points qu'il faudrait traiter avec le gouvernement anglais, et qui concernaient surtout la protection des ressortissants des deux royaumes dans l'empire ture; puis elle continuait ainsi :

Sans-Souci, le 8 juin 1841.

“ Si le gouvernement britannique se trouvait disposé à conclure sous certaines conditions avec S. M. le roi de Prusse, un arrangement par lequel on pût raisonnablement espérer d'atteindre ce but, S. M. chargerait encore son envoyé extraordinaire de la mission suivante.

“ Il devra, et cela sous une forme qui sera agréable au ministère anglais, et aussi familière que possible, se mettre en communication avec l'archevêque de Cantorbéry, comme primat de l'Angleterre, et avec l'évêque de Londres, qui est considéré comme le chef des communautés anglicanes établies à l'étranger; il devra apprendre par eux

“ de quelle manière l'église nationale anglicane, qui se trouve déjà posséder un presbytère sur le mont de Sion et qui y a commencé la construction d'un temple, pourrait accorder à l'église nationale évangélique de Prusse, une position convenable à côté d'elle dans la Terre-Promise et la reconnaître comme une sœur?

“ Comme un pareil arrangement touche aux points les plus délicats de la vie nationale des deux peuples, et que ce sujet est si important, on peut même dire

sacré, S. M. estime devoir, afin de prévenir tout malentendu, exposer ici clairement et franchement les principes qui ont dirigé ses résolutions.

“S. M. part de la conviction que l'on ne peut pas espérer de voir le christianisme évangélique être reconnu en Orient, et surtout en Palestine, et y exercer une influence salubre et durable, s'il ne se présente pas dans ces contrées autant que possible sous la forme de l'UNITÉ.

“D'abord, le gouvernement et le peuple de ce pays-là sont accoutumés depuis longtemps à voir ceux qui professent une même croyance se grouper en un seul corps, réunis sous une même discipline, sous les mêmes lois. C'est ainsi que se présentent à eux les corporations des Juifs, des Latins, des Grecs et des Arméniens. Si maintenant les chrétiens évangéliques voulaient exiger que l'on reconnût ainsi leurs différentes églises prises *séparément*, l'église anglicane épiscopale, l'église presbytérienne d'Ecosse, l'église évangélique unie, l'église luthérienne, l'église réformée, l'église baptiste, l'église méthodiste, l'église des indépendants, etc., etc., le gouvernement turc leur accorderait sans doute fort difficilement une pareille demande. Car lorsqu'il reconnaît une corporation, il confère par là même à ses chefs les plus grands privilèges politiques. Pas plus loin que le mois dernier, les évêques des différentes corporations chrétiennes de la Syrie ont été convoqués à Damas pour se concerter avec le mufti et le cadi sur l'administration du pays, et on a accordé à chacun d'eux le droit de nommer cinq députés de sa communion pour le Conseil supérieur d'administration de la Syrie. Or avant que la Porte puisse se décider à accorder, ou même à faire espérer de pareils droits aux différentes églises évangéliques, elle voudra connaître exactement le nombre et la condition de ceux de ses sujets qui sont membres de ces nouvelles corporations, et quelles garanties la communauté possède pour son existence. Car ce sont des indigènes, des sujets du sultan qui ont formé ces corporations

privilégiées et qui les forment encore. Mais toutes les églises évangéliques réunies ne peuvent, pour le moment, montrer que quelques indigènes en bien petit nombre qui soient entrés dans leur sein. Il est bien vrai que l'on a vu dans ces dernières années, en Arménie, à Beyrouth et à Jérusalem même, plusieurs indigènes (et parmi eux des personnes considérables) se montrer disposés à adopter le christianisme évangélique, ou à faire élever les enfants selon ses principes, et ils n'en ont été empêchés que par l'impossibilité où se trouvent les missionnaires de leur promettre sécurité et protection. Ainsi il reste vrai que nous nous trouverions dans le cas de demander qu'on nous accordât les mêmes droits qu'aux anciennes corporations, sans pouvoir indiquer un nombre suffisant de personnes qui formeraient les nouvelles. Et quant aux garanties que l'on est en droit de réclamer, quel est le gouvernement qui pût et qui dût les donner pour un si grand nombre de communautés? Enfin les scrupules de la Porte seraient probablement encore fortifiés par l'intervention de corporations déjà existantes.

“ Mais indépendamment de ces obstacles, combien les chrétiens évangéliques ne se montreraient-ils pas à leur désavantage avec toutes leurs divisions à côté des anciennes églises! Ces dernières manquent sans doute de vie, mais elles forment une masse compacte au moyen de la discipline et de la liturgie, et du respect qui s'attache à leurs sièges, dans lesquels l'épiscopat remonte jusqu'aux Apôtres; elles sont puissantes, parce qu'elles se présentent *comme une unité* plus encore que par l'ancienneté de leurs possessions.

“ Telles sont les raisons politiques qui ont convaincu S. M. que pour réussir, il est absolument indispensable *que l'église évangélique se présente aussi comme une unité*. Mais cette conviction repose sur des motifs d'un ordre plus élevé encore. Les circonstances dans lesquelles se trouve actuellement l'empire turc, et ses relations vis-à-vis

de l'Angleterre et de la Prusse, n'ont évidemment pas été amenées sans une direction providentielle. Il est à remarquer que maintenant pour la première fois la chrétienté évangélique se trouve en position d'exiger qu'on lui accorde une place digne d'elle comme branche légitime de l'Eglise chrétienne universelle, dans le pays qui a été le berceau du christianisme, dans la Terre-Promise, à côté des anciennes églises orientales et de l'église romaine; elle se trouve en position d'exiger qu'on laisse prêcher librement l'Evangile, qu'on assure liberté et protection aux membres de l'église évangélique aussi bien qu'à ceux des autres communions. Le moment actuel est un de ceux qui font époque dans l'histoire de l'humanité, et selon qu'elle saura en tirer parti ou qu'elle le laissera passer sans en profiter, l'église évangélique sera jugée de Dieu et de la postérité. S. M. est bien persuadée que les chrétiens évangéliques se doivent à eux-mêmes et qu'ils doivent à leur divin Maître de ne pas donner dans un pareil moment et sur un pareil théâtre le triste spectacle de leurs divisions, mais de faire au contraire luire leur lumière en se montrant unis dans la foi et dans l'action. L'église évangélique doit se présenter à côté des églises plus anciennes, et en face des Juifs et des Mahométans, non pour persécuter, pour exclure, pour anathématiser, pour semer les divisions et le désordre, mais pour bénir, pour réunir, pour consoler; elle doit bien faire comprendre au monde que sa mission est une œuvre, non de haine et de discorde, mais d'amour et de paix. Serait-il dès-lors raisonnable, serait-il conforme à la volonté de Dieu, qu'ayant un tel but et avec de telles paroles sur les lèvres, elle arborât dès son entrée dans la Terre-Promise, le drapeau de nos affligeantes séparations? Dans l'œuvre des missions, les différentes branches de l'église évangélique manifestent bien déjà jusqu'à un certain point la vie qui leur est commune; mais là aussi on voit surgir tous les obstacles qui résultent de l'isolement; on voit combien, lorsqu'on est ainsi

divisé, lorsqu'on manque d'une organisation forte, il est difficile de fonder des *églises proprement dites*, de former et de conserver des *peuples* chrétiens. Ces difficultés ne seraient-elles pas encore bien plus sensibles en Palestine, où on se trouverait en présence de plusieurs églises chrétiennes déjà établies, de trois patriarches et d'une colonie de rabbins à la porte de la mosquée d'Omar, sur les ruines du temple de Jérusalem? Ne serait-il pas plutôt dans les desseins de Dieu que les missions devinssent, pour tous les membres de l'église évangélique répandus sur la terre, une occasion de manifester l'union intérieure qui existe entre eux? Le Seigneur n'aurait-il point peut-être fixé ce moment dans son amour, comme celui où doivent se passer des choses magnifiques dans le pays de la Promesse, dans ce pays qu'Il a lui-même choisi comme le lieu de son séjour lorsqu'il est venu sur la terre; ensorte que ce fût là qu'Israël serait amené à la connaissance de la vérité, là encore que *les différentes églises évangéliques* qui ont pour fondement l'Évangile éternel, la foi au Fils du Dieu vivant, oubliant leurs vieilles discordes, se rappelant qu'elles sont unies en Christ, *se tendraient la main de réconciliation par-dessus le berceau et la tombe du Rédempteur!*

“ C'est avec confiance et avec empressement que S. M. saisit cette occasion de tendre la main à l'*église épiscopale d'Angleterre*, dans laquelle on trouve à la fois, *des doctrines évangéliques, une constitution favorable à l'universalité et telle que l'église primitive l'a transmise; enfin une grande indépendance dans les affaires spirituelles.*

“ Animé d'un esprit de catholicité vraiment apostolique, et comptant rencontrer de la part de l'église anglicane des dispositions semblables, le roi n'hésite pas à déclarer qu'il est disposé à permettre aux ministres et missionnaires de l'église nationale de Prusse, de se rattacher à l'église anglicane dans tous les pays de missions où cette église a établi des évêques; et qu'il leur permet également de recevoir dans ce but l'ordination épiscopale exigée par l'église anglicane.

S. M. veillera enfin à ce que cette ordination soit toujours reconnue et respectée dans ses états.

“ Et pour ce qui concerne la Terre-Promise en particulier, S. M. a la ferme intention de faire tout son possible pour faciliter aux deux églises les moyens de travailler en commun à la propagation de l'Évangile. L'église anglicane possédant déjà un établissement ecclésiastique sur le mont de Sion, S. M. estime que c'est à cet établissement que les princes et les églises de la communion évangélique doivent se rattacher comme *au centre* duquel partiraient des efforts communs; S. M. voit dans ce petit commencement de grands sujets d'espérance pour la chrétienté évangélique. D'abord l'église évangélique de Jérusalem serait un centre pour tous les missionnaires qui travailleraient dans l'empire turc et dans les pays qui avaient été les premiers conquis par le christianisme; ils y trouveraient un point d'appui, une force, dont les effets pourraient se faire sentir jusqu'en Arménie et en Abyssinie. Ensuite on obtiendrait un autre résultat fort désirable. On se procurerait ainsi (et cela de la manière la plus simple), un terrain *neutre* où l'on ne se trouverait plus embarrassé par les différences de nationalité, et où on pourrait ainsi, moyennant la bénédiction divine, et par des œuvres de charité entreprises de concert, préparer, bien plus facilement que partout ailleurs, *une union toujours plus intime entre tous les chrétiens évangéliques.*

“ Il va sans dire que S. M. n'entend pas que dans ce rapprochement avec l'église anglicane, *l'indépendance de l'église nationale de Prusse soit sacrifiée ou seulement menacée.* S. M. ne pense pas que l'idée de catholicité puisse se réaliser d'une manière vivante et vraiment évangélique, si, en cherchant à obtenir l'unité, on ne fait pas la part *des diversités* que Dieu lui-même a établies entre les peuples et les langues, du caractère particulier de chaque nation, de la marche de son développement et de son histoire. Chaque église nationale a bien certainement comme le peu-

ple qui lui appartient, sa mission *spéciale* qui lui a été assignée dans le royaume de Dieu. Et même des sociétés moins considérables qui se sont formées dans les pays chrétiens, ont pour mission de chercher au sein de l'église de masse quelque champ particulier où elles aient l'occasion de travailler avec le secours de Dieu, et dans un esprit d'amour.

“ Mais surtout comme Prince allemand, comme chef de la monarchie prussienne, le roi est profondément convaincu que les chrétiens évangéliques de l'Allemagne, sont appelés à prendre une position indépendante partout où la catholicité Apostolique Evangélique se trouve représentée, pour aussi longtemps du moins que la parole de Dieu sera annoncée, et que ses immortelles louanges seront chantées en langue allemande. S. M. vit dans l'espérance que l'on verra encore dans notre siècle les chrétiens évangéliques allemands comprendre clairement leurs devoirs et prendre aussi sous ce rapport une position digne d'un peuple déjà si haut placé par ses richesses intellectuelles et ses privilèges politiques, et qui donna il y a trois siècles la première impulsion à l'œuvre bénie de la Réformation.

“ Conformément aux idées qui viennent d'être énoncées, les conférences qui pourront avoir lieu avec les chefs de l'église anglicane, devront s'ouvrir sur les bases suivantes. Il devra être bien entendu d'abord que les deux églises devront agir dans l'empire Turc et en particulier dans la Terre-Promise, *avec autant d'unité que possible*. En second lieu, qu'il sera tenu compte de l'indépendance de l'église évangélique allemande et de la nationalité allemande.

“ Or S. M. pense que la première condition, le point de départ de cette œuvre commune, doit être de la part de l'église anglicane, LA FONDATION D'UN ÉVÊCHÉ À JÉRUSALEM. Par une direction toute providentielle, il existe déjà en germe. Les premiers succès des missions à Jérusalem autorisaient à concevoir les plus belles espérances; mais l'état assez décourageant dans lequel elles se trouvent depuis quelque temps, fait assez sentir

la nécessité d'une organisation ecclésiastique *plus complète*. Il faut qu'un évêque soit sur les lieux pour pouvoir surveiller l'œuvre et prendre des décisions. L'évêque de Malte est trop éloigné pour que la Palestine puisse être placée sous sa juridiction, et un pareil arrangement ne serait guère dans l'esprit de l'église apostolique.

“L'évêché, qu'il s'agirait de fonder à Jérusalem, se rattacherait donc à l'établissement et aux constructions qui existent déjà sur le mont de Sion, et comprendrait dans sa juridiction tous les chrétiens évangéliques qui habitent la Terre-Sainte pour autant qu'ils consentiraient *eux-mêmes* à s'y soumettre. Les dispositions généreuses qui se sont manifestées encore tout dernièrement dans une réunion d'amis de l'église anglicane qui se tenait sous la présidence du vénérable archevêque de Cantorbéry, paraissent à S. M. une garantie suffisante pour qu'un projet aussi vraiment chrétien et aussi nécessaire que celui d'établir des églises d'une manière solide dans les pays de missions, ne demeure pas sans exécution.

“S. M. est disposée à permettre aux ecclésiastiques et missionnaires prussiens qui voudraient s'occuper des Juifs convertis parlant la langue allemande, et des chrétiens évangéliques allemands, de se rattacher à cet évêché lorsqu'il sera fondé. Et comme preuve de ses dispositions à cet égard, elle leur accordera aussi volontiers la permission de recevoir l'ordination dans l'église anglicane; toutefois, S. M. verrait avec plaisir que cette cérémonie eût lieu à Jérusalem même.

“Pour ce qui concerne la position du conseiller intime Bunsen, S. M. l'autorise à conférer avec les chefs de l'église Anglicane, sous les conditions et d'après les principes dont il a été fait mention ci-dessus.”

Ce fut avec ces instructions que l'envoyé du roi quitta le palais de Sans-Souci, le 8 juin 1841.

FUNDAMENTAL PRINCIPLES.¹*London, July, 1841.*

The adherence to *national characteristics in each Church*, which is not merely an inviolable right, but a sacred duty, was a principle admitted on both sides from the outset. The sentiments which weighed with His Majesty, in this respect, may be sufficiently gathered from what has been said in the first section on the mutual concert of Churches; but the assurance, that the same sentiments weighed with the parties to this transaction in England, is so important, nay, so necessary, with a view to establish firm confidence in the Institution, that we cannot refrain from here inserting a *statement of the fundamental principles* which were agreed upon at the very commencement of the negotiations; we derive it from an authentic communication, and give it precisely in the form in which it was adopted by the English Bishops. The exposition of those principles, which follows, was, after it had been preceded by verbal discussion, submitted to the Bishops in July 1841, and they expressly adopted the conditions laid down in it, as the *governing principles for the arrangements at Jerusalem*.

The two main features of a truly Christian and efficient union among Churches are,

“Catholicity,” or, *a lively sense of the internal unity of the universal Church*, on the one hand: and, on the other, their

“*National independence.*”

“The former constitutes the unity of the Church; the latter ensures the vitality and full development of its branches. Catholicity renders the union of several

¹ The Protestant Bishopric in Jerusalem, p. 85.

Grundsätze.

London, im Juli 1841.

Daß die Bewahrung der Volksthümlichkeit in der Kirche nicht nur ein unverleßliches Recht, sondern eine heilige Pflicht sei, wurde, von Anfang an, von beiden Seiten anerkannt. Die Gesinnungen, die auf deutscher Seite herrschten, wird man aus dem, was in unserm ersten Abschnitt über das Zusammenhandeln von Kirchen gesagt ist, zur Genüge entnehmen; die Ueberzeugung aber, daß dieselben Gesinnungen auch auf englischer Seite getheilt wurden, ist so wichtig, ja nothwendig zur Begründung eines vollen Vertrauens auf diese Stiftung, daß wir nicht umhin können, die Grundsätze, über welche man im Beginn der ganzen Unterhandlung überein kam, hier noch wörtlich, nach einer zuverlässigen Mittheilung in der Form aufzunehmen, wie sie von den Bischöfen anerkannt worden sind. Die folgende Darlegung derselben wurde, nach vorgängiger mündlicher Verständigung, den Bischöfen im Juli 1841 übergeben, und von diesen die darin ausgesprochenen Bestimmungen ausdrücklich als leitende Grundsätze für die Anordnungen in Jerusalem bezeichnet.

„Die zwei Hauptzüge einer wahrhaft christlichen und fruchtbaren Einigung von Kirchen sind :

„Katholizität, oder lebendiges Bewußtsein der innern Einheit der allgemeinen Kirche auf der einen Seite; und

„nationale Selbstständigkeit auf der andern.

„Jene bildet die Einheit der Kirche, diese sichert das Leben und die volle Entwicklung ihrer Glieder. Katholizität macht die

¹ Das evangelische Bisthum in Jerusalem, S. 70.

Churches practicable; nationality prevents vital unity in Churches from degenerating into the similitude of death. Catholicity invests popular life with its true end and aim, and nationality supplies the organic body of the Universal Church with its living members; for each individual in the annals of the kingdom of God at large, is a fraction of an entire nation, a self-responsible, social being, and he was, therefore, ordained to exercise the right of free-will, independently of the will of any other nation, more especially with respect to those things which are most precious in the national life of a people.

“A true appreciation, therefore, of the internal vitality of unity in the Church militant, a just sense of Catholicity, presupposes, whenever common concert on behalf of objects which affect the whole Church, is in question, the frank *recognition of nationality*, as a natural consequence.

“At the same time, it is not to be disguised, that the divergencies at present subsisting between certain national Churches are very great, nay, in some instances, so considerable, that it is by faith alone that they are enabled to recognise themselves as ‘one’ in the bond of Christian communion, and standing within the pale of common concert. For instance, it is difficult to conceive, that a Protestant Church holding the true faith, could exhibit a spirit of indifference with regard to the superstitious practices which prevail at this time among the major part of the Eastern Churches, in the matter of image and picture-worship. And yet, inasmuch as all these Churches recognise the paramount authority of Holy Writ, and cleave to the fundamental doctrines of the faith professed by the Universal Church; inasmuch as the fathers of these Churches, with one accord, repudiate every idolatrous principle; it is not the desire of Protestant Christians, in any way to upbraid their Eastern brethren with deliberately, and

Einigung nationaler Kirchen möglich; Nationalität verhindert, daß die Einheit des Lebens nicht ausarte zu einer Gleichförmigkeit des Todes. Katholicität giebt dem volkstümlichen Leben seinen wahren Zielpunkt: und Volkstümlichkeit dem organischen Leibe der allgemeinen Kirche die lebendigen Glieder. Denn die Individualitäten in der Geschichte des Reiches Gottes im Großen sind Völker, selbstverantwortliche, sittliche Wesen, und deshalb bestimmt, einen freien Willen zu haben, unabhängig von dem eines andern Volks, ganz besonders in dem köstlichsten Theile des Volkslebens.

„Wahres Bewußtsein also der innern Lebenseinheit in der streitenden Kirche, wahre Katholicität, setzt bei irgend einem gemeinschaftlichen Handeln für allgemein kirchliche Zwecke die offene und folgerechte Anerkennung der Nationalität voraus.

„Man verhehlt sich dabei nicht, daß die Verschiedenheiten zwischen einzelnen nationalen Kirchen jetzt sehr bedeutend sind, ja oft so bedeutend, daß bei denselben sie sich nur durch Glauben in dem Bande christlicher Gemeinschaft und innerhalb der Grenzen gemeinsamen Handelns fühlen können. So läßt sich schwerlich annehmen, daß z. B. eine gläubige protestantische Kirche gleichgültig sein könne gegen die abergläubischen Gewohnheiten, die jetzt in den meisten morgenländischen Kirchen in Bezug auf Heiligen-Verehrung und Bilderdienst herrschen. Da aber alle jene Kirchen das oberste Ansehen der Bibel anerkennen, und die Grund-Gewähren des Glaubens der allgemeinen Kirche festhalten; da auch die Väter jener Kirchen einstimmig sind in Verwerfung abgöttischer Grundsätze: so können und wollen protestantische Christen ihre morgen-

wilfully transgressing the orthodoxy of the doctrines held by their Churches; were they to follow this course, they would incur the guilt of denying the faith. The work of bringing about a full understanding between the various Churches is a consummation which they leave in God's hands, to be wrought in His own good time; and, waiting this, faith and love constrain them to live and labour in active Christian communion with them for the advancement of God's glory, and the diffusion and exaltation of His kingdom.

“It is the will of the Lord, that there should be distinct families of nations while His Church is militant upon earth. He has, therefore, willed that there should be national Churches, invested, as individuals are, with moral accountability: spiritual freedom of action must be left as much to them as to the individual, to the intent that they may ‘work out their own salvation.’ Like the members of our own bodies, which harmoniously co-operate for one common end, they must be allowed to work out this salvation in unison with their own national elements, and with the institutions which have grown up on their native soil; in subordination to this rule, every aid which it is allowable to offer them, must have the paramount warrant of God's Word for its justification, and the seal of the Spirit of might, which is the Spirit of love, for its impress. According to this view, the fundamental condition of common concert, in a general and un-ecclesiastical sense, is that moral responsibility which each national Church owes to herself; each must possess an innate consciousness of her own accountability, or she will be incapacitated from obeying the will of God. And here we discern the principle which precludes the Protestant Churches from acting in concert either with the Pope, or the Churches delivered over to his infallibility, which is the arbiter, where their own conscience alone ought to decide.

ländischen Brüder nicht einer freiwilligen und bewußten Uebertretung ihrer orthodoxen kirchlichen Principien anklagen, obgleich sie fühlen, daß sie selber, wenn sie so handelten, einer Verläugnung des Glaubens sich schuldig machten. Das volle Einverständniß der verschiedenen nationalen Kirchen überlassen sie Gott, in seiner eigenen guten Zeit; unterdessen aber treibt sie Glaube und Liebe, in thätiger christlicher Gemeinschaft mit ihnen zu leben und zusammenzuwirken für Gottes Ehre und die Ausbreitung und Erhöhung seines Reichs.

„Gott hat Völker gewollt in der Zeit der streitenden Kirche. Gott hat also volkstümliche Kirchen gewollt, die ausgestattet seien mit sittlicher Selbstverantwortlichkeit wie ein Individuum: — wie ein Individuum müssen sie geistlich frei gelassen werden, um ihre eigene Seligkeit zu schaffen. Um dies zu thun in Einheit mit sich selbst, den Gliedern des persönlichen Leibes gleich, welche für einen gemeinsamen Zweck zusammenwirken, müssen sie diese Seligkeit schaffen aus ihren eigenen volkstümlichen Elementen, auf ihrem eigenen geschichtlichen Grund und Boden; dieser Richtschnur unterwerfend und anpassend Alles, was ihnen von außen geboten werden mag, unter dem obersten Ansehen des Wortes Gottes, und unter dem Siegel des Geistes der Kraft, der der Geist der Liebe ist. Die Grundbedingungen des Zusammenwirkens im allgemein kirchlichen Sinne ist demnach diese sittliche Selbstverantwortlichkeit der Kirche eines Volkes: sie muß ein Gewissen in sich selbst haben, sonst kann sie den Willen Gottes nicht thun. Und dies ist der Grund, weshalb evangelische Kirchen nicht zusammen handeln können weder mit dem Papste, noch mit den ihm unterworfenen Kirchen, welche seiner Untrüglichkeit überlassen, zu entscheiden, was nur durch ihr eigenes Gewissen entschieden werden sollte.

“In all cases of common concert, therefore, each separate transaction must be considered and carried out in a spirit of abstinence from any national prepossessions; in a spirit of catholicity, broad in itself, and ever striving to grow in expansiveness. Neither worldly nor political considerations; neither national self-love nor narrow-mindedness; neither cleaving obstinately to prejudices or specialities at the expense of unity, nor impatience, and rash interference with God’s own work among His people, must here raise their hindrances; every act must be carried out in a spirit of right faith, and bear the stamp of brotherly love. Where faith is the end sought, whatever is done, must be done in a spirit of faith. That Church will bring the greatest glory to her members, which manifests the most catholic, the most universal and independent spirit, as a Church, and what is this spirit but the spirit of faith, giving evidence of the catholicity of its love in an active desire to perfect the kingdom of God upon earth, and to set forth the everlasting glory of Him who is love itself.

“An open and consistent recognition of this nationality comprehends, as well the established *use of the Bible in the vulgar tongue*, inasmuch as Scripture is the supreme principle for every relation of life, as the following *practical points*, so far as Church principles are concerned, viz. :—

“*Universality*¹ *in jurisdiction*, involving that of the outward form and expansion of apostolical institutions;

“*Universality* in the language and *form of worship*; and

“*Universality in giving expression to the universal acceptance of one common truth, (i.e., forms of confession, and such like.)*”

¹ Here this English translation does not agree with the German original, for “*Volksthümlichkeit*” is “*Nationality*,” and not “*Universality*.” (See pp. 28, 29.)

„Bei allem Zusammenhandeln also muß jeder einzelne Punkt gedacht und ausgeführt werden mit Verläugnung aller besonderheitlichen Nationalität, im weiten und nach Erweiterung strebenden Geiste der Katholicität. Keine weltliche, keine politische Rücksicht, keine nationale Selbstsucht oder Engherzigkeit, kein Kleben und Hängen am Besonderheitlichen auf Kosten der Einheit: keine Ungebuld und kein Eingreifen in Gottes eigenes Werk in Seinen Völkern: kein Thun, das nicht unternommen wäre im Glauben, das nicht flösse aus Bruderliebe. Was da gethan wird für das Ziel des Glaubens, muß gethan werden im Geiste des Glaubens. Diejenige Kirche wird den größten Ruhm über ihr Volk bringen, welche den meisten katholischen, d. h. allgemein und frei kirchlichen Geist offenbart; und dieser Geist ist der Geist des Glaubens, thätig in Bruderliebe für die Vollendung des Reiches Gottes auf Erden, und für den ewigen Ruhm dessen, der die Liebe ist.

„Die offene und folgerechte Anerkennung der Nationalität schließt, wie in Bezug auf die Schrift als oberstes Princip alles Lebens das Vorhandensein der Bibel in der Volkssprache, so in Bezug auf das kirchliche Princip folgende praktische Grundsätze ein:

- „Volksthümlichkeit in der Gerichtsbarkeit, und in der äußerlichen Form und Entwicklung der apostolischen Verfassung;
- „Volksthümlichkeit in der Sprache und Form des Gottesdienstes;
- „Volksthümlichkeit im Ausdrucke des volksthümlichen Bewußtseins der Einen allgemeinen Wahrheit (Bekennnisschriften u. dergl.)“

The foregoing points clearly indicate the principles upon which the negotiation proceeded, and as these principles were upheld on both sides with a sincere conviction of their justice, there was no difficulty in coming to a good understanding with respect to such matters of detail as were called for, and capable of being carried out. Their application was simplified in the case before us by this circumstance; it was not the object to incorporate two constitutions into one Church, or two jurisdictions into one diocese, or two distinct things into one whole. The purpose was, not to establish a Prussian, or a Prusso-Anglican episcopate, but a *Bishopric of the Church of England*, to which individual *German flocks* and ministers might adhere without surrendering their nationality. The conformation of the whole was, therefore, a *framework* which the daughter felt herself under the necessity of accepting at the hands of her parent; the parent could not invest her with any other form than what her own sanctioned in all material respects. His Majesty, having a clear perception of this result, abstained from urging any other demand upon the Church of England; from the very outset, the only purpose in view was, as the instructions show, to erect an *English Bishopric* with *German congregations* attached to it. It might have been the reverse had the German Church obtained an anterior footing in Palestine; neither could German nationality have found a homestead excepting *in the bosom of German flocks*. If Protestant congregations should be constituted in Palestine through the agency of those parts of Germany where a particular form of congregational institutions has grown up, there will be every disposition to allow them to follow their native predilections in this respect. But in so far as their connexion with the Bishop, and with the whole Protestant community in that quarter is concerned, no principles but such as

Diese Principien sprechen den Geist, in dem man handelte, klar aus; und da diese Grundsätze von beiden Seiten mit aufrichtiger Ueberzeugung festgehalten wurden, so konnte eine Verständigung über das, was im Einzelnen wünschenswerth und möglich sei, nicht schwer fallen. Die Anwendung war im vorliegenden Falle dadurch vereinfacht, daß es sich nicht darum handeln konnte, zwei Verfassungen in Einer Kirche, zwei Gerichtsbarkeiten in Einem Sprengel, zwei Eigenthümlichkeiten in Einer Form einzurichten. Es sollte ja weder ein preussisches, noch ein preussisch-englisches, sondern ein Bisthum der englischen Kirche sein, an welches einzelne deutsche Gemeinden und Geistliche sich anschließen könnten, ohne ihre Nationalität aufzugeben. Die Verfassung des Ganzen war also eine Form, welche die Tochter von der Mutterkirche mitnehmen mußte; diese konnte ihr keine andere mitgeben, als im Wesentlichen ihre eigene. Weil der König hierüber klar sah, so hatte er keine andere Forderung an die englische Kirche gestellt; es war, wie die Instruktion zeigt, von Anfang an nur von einem englischen Bisthum und von deutschen Gemeinden innerhalb des Bisthums die Rede. Nur wenn die deutsche Kirche die erste gewesen wäre in Palästina, hätte es umgekehrt sein können. Nur innerhalb der Gemeinden konnte also die deutsche Volksthümlichkeit ihre Stätte finden; und sollten sich aus den Gegenden Deutschlands her, wo sich eine eigenthümliche Gemeinde-Verfassung gestaltet hat, evangelische Gemeinden in Palästina bilden, so wird auch in diesem Punkte ihnen die vaterländische Sitte gern erhalten werden. Für ihr Verhältniß zu dem Bischof aber, und zu der ganzen evangelischen Gemeinschaft dort können nur die Grundsätze der bischöflichen Kirche

are in harmony with the Episcopal Church can be admitted, without sacrificing the unity of the design and its further development.

A far more complete application is practicable in the instance of the other two principles, those of *universality* [? nationality] *in the character of public worship*, and in the matter of *confession*.

The stipulations and arrangements which are the result of those principles, in so far as they are involved in the case before us, are laid down in the subsequent *letter from the Archbishop of Canterbury to the King of Prussia*, which having been made public by His Majesty, are to be looked upon as a recognized rule of conduct on both sides.

angewandt werden, wenn nicht die Einheit des Handelns und der Leitung aufgegeben werden soll.

Desto vollständigere Anwendung finden die beiden andern oben aufgestellten Grundsätze; die Volksthümlichkeit im Gottesdienst und im Bekenntniß.

Die praktischen Bestimmungen und Anordnungen, welche aus diesen Grundsätzen für den gegenwärtigen Fall hervorgegangen sind, finden sich niedergelegt in dem folgenden Schreiben des Erzbischofs von Canterbury an den König von Preußen, welches seit der Bekanntmachung durch den Letzteren als die von beiden Seiten anerkannte Richtschnur für diese Verhältnisse anzusehen ist.

EXPOSÉ DE PRINCIPES.¹

Dès le commencement des négociations, on reconnut, des deux côtés, que chaque église avait un droit inviolable à ce qu'on respectât *sa nationalité*, à ce qu'on la lui conservât religieusement. Ce que nous avons dit dans notre premier chapitre, sur les rapports qui peuvent se former entre les églises, a déjà fait connaître suffisamment ce que les membres de l'église évangélique *allemande* pensaient à cet égard; mais pour que rien ne manque à la confiance, il est important d'être bien persuadé que ces sentiments étaient aussi partagés *par les membres de l'église anglicane*, et c'est pourquoi nous ne pouvons nous dispenser de communiquer ici l'*exposé de principes* qui fut pris pour base dès le commencement; nous le donnons d'après une source authentique, littéralement, *et tel qu'il fut adopté par les évêques*. Après quelques pourparlers, cette déclaration fut remise aux évêques, en juin 1841, et ils la reconnurent positivement comme exprimant les principes qui les dirigeraient dans l'organisation de l'évêché de Jérusalem.

“Pour que des églises puissent former entre elles une union vraiment chrétienne et utile, il faut partir des deux principes suivants :

“1°. Respect pour la *catholicité*, pour l'unité intérieure qui existe entre les différentes branches de l'Eglise universelle.

¹ L'évêché évangélique à Jérusalem. p. 71.

“ 2°. Respect pour l'*indépendance nationale* de chaque église.

“ Le premier de ces principes garantit le maintien de l'unité dans l'Eglise ; le second, la vie et le développement de ses membres. C'est la catholicité qui rend possible une union entre différentes églises nationales ; mais il faut aussi la nationalité pour que l'unité, qui est un symptôme de vie, ne dégénère pas en *uniformité*, qui est un symptôme de mort ; la catholicité donne à la vie nationale une direction saine, la nationalité donne au corps de l'Eglise universelle des membres vivants. Dans le développement général du royaume de Dieu, chaque peuple doit être considéré comme un individu, comme un être moral, responsable, destiné à avoir sa volonté à soi, et par conséquent à être indépendant de celle d'un autre peuple, surtout dans ce qui constitue la partie la plus précieuse de sa vie. Lors donc que deux églises seront appelées à entreprendre en commun quelque œuvre religieuse, il faudra, tout en conservant *une véritable catholicité*, le sentiment de l'unité qui existe entre toutes les portions de l'église militante, reconnaître ouvertement et franchement *les droits de la nationalité de chaque église*.

On ne se dissimule pas que les différences entre les églises nationales sont actuellement très-considérables, si considérables même quelquefois, que ce n'est que par *la foi* qu'elles peuvent encore se sentir en communion et en position de travailler ensemble. Ainsi par exemple, une église protestante fidèle ne pourra guère voir avec indifférence les usages superstitieux qui règnent dans la plupart des églises orientales, le culte des saints et des images. Mais comme toutes ces églises reconnaissent l'autorité suprême de la Bible, qu'elles

retiennent les fondements de la foi de l'Eglise universelle, et que leurs pères sont unanimes à condamner les principes idolâtres, les chrétiens protestants ne peuvent et ne veulent pas accuser leurs frères d'Orient de s'être départis volontairement de leurs principes orthodoxes, quoiqu'ils sentent qu'ils ne pourraient pas en faire autant eux-mêmes sans renier leur foi. Nous espérons de la bonté de Dieu, qu'il amènera en son temps une union complète entre les différentes églises nationales; mais en attendant, la foi et la charité nous poussent à travailler ensemble pour la gloire de Dieu et l'avancement de son règne.

Dieu a voulu qu'il y eût des peuples dans la période de l'église militante, il a donc voulu des églises nationales qui eussent une responsabilité morale comme les individus. Il faut qu'on laisse aux églises aussi bien qu'aux individus la liberté nécessaire pour travailler à leur propre salut. Or, pour que les églises puissent travailler à l'œuvre de leur salut, il faut qu'il y ait unité, harmonie dans leur propre sein, tout comme il y a unité, harmonie dans le corps humain, dont les différents membres concourent ensemble à un but commun. Il faut donc qu'elles prennent pour base *les éléments nationaux, le terrain historique*; c'est à cette règle qu'elles doivent subordonner et adapter tous les éléments étrangers qui s'offrent à elles, l'autorité de la parole de Dieu toujours réservée, et avec le sceau de l'Esprit, qui est un esprit de force en même temps qu'un esprit d'amour. La condition fondamentale de toute œuvre commune dans l'Eglise, est donc le respect pour cette responsabilité des églises particulières; chaque église, pour pouvoir faire la volonté de Dieu, doit avoir sa conscience à soi. Et c'est précisément pourquoi les églises évangéliques ne peuvent pas se rattacher au pape, ni aux églises qui lui sont soumises, et

qui abandonnent à son infaillibilité des décisions qui ne devraient regarder que leur propre conscience.

“Lorsque des églises travaillent ensemble, tout devra être réglé et exécuté sous l’inspiration d’un esprit de catholicité large et généreux qui sache sacrifier au besoin des intérêts secondaires de nationalité; il faudra bannir toutes les considérations d’une politique mondaine, tout patriotisme qui serait mesquin, étroit, égoïste, tout attachement à l’individualité qui ne pourrait se satisfaire qu’aux dépens de l’unité, toute impatience qui anticiperait sur les desseins de Dieu à l’égard des peuples; tout ce qui se fera devra découler de la foi et de la charité; lorsque le but qu’on poursuit est un objet de foi, c’est aussi dans un esprit de foi qu’il faut agir. L’église dont un peuple pourra le plus se glorifier, sera celle où se manifesterá au plus haut degré l’esprit *d’universalité et de liberté*, l’esprit CATHOLIQUE, en un mot, et cet esprit est celui de la foi qui travaille par la charité, à amener la consommation du royaume de Dieu sur la terre, pour la louange immortelle de celui qui est AMOUR!

“Ce principe général de respect pour la nationalité suppose d’abord que chaque peuple possédera l’Ecriture-Sainte (source de toute vie religieuse) dans sa langue maternelle, puisque dans l’organisation de l’Eglise on laissera à chaque église sa nationalité, ses éléments particuliers pour ce qui concerne *le gouvernement*; la forme extérieure et le développement de la constitution apostolique, pour ce qui concerne *la langue et les formes du culte*; enfin pour ce qui concerne *l’expression des vérités chrétiennes générales*, les livres symboliques, etc., etc.”

Cet exposé fait connaître l’esprit dans lequel on a agi dans l’affaire de l’évêché de Jérusalem; et comme

ces principes furent franchement reconnus et maintenus de part et d'autre, il ne fut naturellement pas difficile de s'entendre pour les appliquer aux cas particuliers. Leur application était d'autant plus facile, qu'il ne s'agissait point de rénuir deux constitutions dans la même église, deux juridictions dans le même diocèse, deux individualités dans la même forme. On ne voulait pas fonder un évêché *prussien*, ni un évêché *anglo-prussien*, mais UN ÉVÊCHÉ DE L'ÉGLISE ANGLICANE, AUQUEL DES MINISTRES ET TROUPEAUX ALLEMANDS PUSSENT SE RATTACHER SANS SACRIFIER LEUR NATIONALITÉ. La fille ne pouvait pas avoir une autre forme de gouvernement que l'Église-Mère, au moins dans ses caractères essentiels. C'est ce que le roi de Prusse avait parfaitement bien compris, et c'est pourquoi il n'avait rien exigé d'autre de l'église anglicane; comme le prouvent les instructions, il ne fut question, dès le commencement, que d'un évêché *anglican* et de communautés allemandes qui pourraient *s'y rattacher*. On n'eût pu adopter la constitution de l'église allemande que dans le cas où celle-ci eût été la première en Palestine. Mais dans l'état actuel des choses ce n'était qu'au sein des troupes allemands qu'on pouvait faire la part de leur nationalité; et si des chrétiens appartenant à des portions de l'église évangélique allemande qui ont conservé leur organisation paroissiale particulière, viennent à s'établir en Palestine, on les laissera volontiers suivre en ce point les usages de leur patrie. Les rapports des chrétiens allemands avec l'évêque, et avec l'église évangélique de Palestine comme corps, ne pouvaient être réglés que d'après les principes de l'église épiscopale, si l'on voulait maintenir l'unité dans l'action et la direction, mais on a pu faire la part d'autant plus grande au principe de nationalité pour ce qui concernait *le culte et les livres symboliques*.

Les *applications* de ces principes se trouvent développés dans la lettre, adressée au Roi de Prusse par l'archevêque de Cantorbéry, et qui, depuis qu'elle a été publiée par ordre du Roi, peut être considérée comme la règle reconnue par les deux parties intéressées.

THE ROYAL PRUSSIAN DEED OF ENDOWMENT.

September 6, 1841.

WE, FREDERICK WILLIAM, by the grace of God, King of Prussia, &c., make known and testify by these presents, that we are willing to contribute one moiety of the sum necessary for the endowment of a Protestant Bishopric at Jerusalem. Towards this object we appropriate a capital of £15,000—say fifteen thousand pounds sterling—which we have so ordered in respect of our privy purse, that the interest of this capital shall be paid at the annual rate of £600—say six hundred pounds sterling—by one payment in the year, as the said moiety of the annual income of the Bishop of Jerusalem, to be paid into the hands of the Archbishops of Canterbury and York, and the Bishop of London, as Trustees of this Episcopal See. If, at a later day, it shall be considered safe and advantageous to invest the capital of this endowment in landed property in Palestine, (for which purpose, however, it shall be requisite, so far as it respects the moiety which we advance, to obtain our special sanction,) the aforesaid capital of £15,000 sterling shall be paid in cash to the Trustees, for such purposes, and in virtue thereof this our contribution shall be recorded in the Act for the endowment of the Bishopric, and under this special proviso, that if the property acquired by reason of the investment in lands shall yield more than the stipulated sum of £600 per annum, the surplus shall not be applied to increase the Bishop's income, but shall accrue to the Institutions appertaining to the Bishopric.

In testimony hereof we have given full effect to the aforesaid grant of endowment. Done and delivered at Kolbnitz, near Jauer, the sixth day of September, one thousand eight hundred and forty-one.

(L.S.) FREDERICK WILLIAM.

(*Indorsed.*) Act for the payment of a yearly dividend of six hundred pounds sterling; or, in lieu thereof, an endowment-fund of fifteen thousand pounds sterling.¹

¹ A note in "The Protestant Bishopric in Jerusalem; its Origin and Progress." London. 1847; p. 134, says:—"The capital of the endowment has been funded, and committed to the charge of certain Trustees."

Dotations-Urkunde.¹

Vom 6. September, 1841.

Wir Friedrich Wilhelm, von Gottes Gnaden, König von Preußen ic. thun kund und bekennen hiermit, daß Wir zur Dotation eines evangelischen Bisthums zu Jerusalem, welches von der Krone und Kirche von England gestiftet wird, die Hälfte beitragen wollen, und bestimmen Wir dazu ein Kapital von 15,000 P. St., in Worten Fünfzehn Tausend Pfund Sterling, welches Wir bei Unserer Dispositions-Kasse dergestalt zur Verfügung gestellt haben, daß zunächst die Zinsen von diesem Kapitale mit 600 P. St., in Worten Sechs Hundert Pfund Sterling, in jährlichen Zahlungen pränumerando als Hälfteheil des jährlichen Einkommens des Bischofs von Jerusalem, zu Händen der Erzbischöfe von Canterbury, von York und des Bischofs von London, als Trustees jenes Bischofs-Sitzes, geleistet werden sollen. Sollte in späterer Zeit die Anlegung des Ausstattungs-Kapitals in Ländereien in Palästina für sicher und vortheilhaft erachtet werden, wozu es jedoch in Rücksicht der von Uns gewährten Hälfte desselben zuvor Unserer besonderen Bestimmung bedarf, dann wird das oben gedachte Kapital der 15,000 P. St. selbst, für den mehrerwähnten Zweck, den Trustees baar ausgezahlt werden, wogegen dieser von Uns gewährte Beitrag in die Dotations-Urkunde des Bisthums aufgenommen werden soll und zwar mit der Festsetzung, daß wenn das durch jenes Kapital angekaufte Eigenthum eine höhere als die mit 600 P. St. jährlich ausgesetzte Rente gewähren sollte, dieser Mehrertrag nicht zur Vergrößerung der Einkünfte des Bischofs verwendet werden, sondern den Stiftungen des Bisthums zufließen soll.

Dessen zu Urkund haben Wir vorstehende Dotations-Bewilligung vollzogen. Geschehen und gegeben zu Kolbnitz bei Zauer den 6ten September 1841.

(gez.) Friedrich Wilhelm.

Urkunde

über eine zu zahlende jährliche Rente von Sechshundert Pfund Sterling oder statt deren, eines Dotations-Kapitals von Fünfzehn Tausend Pfund Sterling.

¹ Das evangelische Bisthum in Jerusalem, Urkunden, Berlin, S. 10.

ACT OF PARLIAMENT,
ANNO QUINTO VICTORIÆ REGINÆ.¹

(Called the Jerusalem Bishopric Act.)

October 5, 1841.

CAP. VI.

“An Act to amend an Act made in the Twenty-sixth Year of the Reign of His Majesty King *George* the Third, intituled, *An Act to empower the Archbishop of Canterbury or the Archbishop of York for the time being, to consecrate to the Office of a Bishop Persons being Subjects or Citizens of Countries out of His Majesty's Dominions.*

“WHEREAS in and by an Act passed in the Twenty-sixth Year of the Reign of His late Majesty King *Georgè* the Third, intituled, ‘*An Act to empower the Archbishop of Canterbury or the Archbishop of York for the time being to consecrate to the Office of a Bishop Persons being Subjects or Citizens of Countries out of His Majesty's Dominions,*’ after reciting that ‘there are divers Persons, Subjects or Citizens of Countries out of His Majesty's Dominions, and inhabiting and residing within the said Countries, who profess the public Worship of Almighty God according to the Principles of the Church of *England*, and who, in order to provide a regular Succession of Ministers for the Service of their Church, are desirous of having certain of the Subjects or Citizens of those Countries consecrated Bishops according to the Form of Consecration of the Church of *England,*’ it is amongst other things enacted,

26 Geo. 3,
c. 84.

¹ *Das evangelische Bisthum in Jerusalem. Urkunden, Berlin, p. 3.*

Parliaments-Acte, aus dem 5. Jahr der Königin Victoria.¹

Rom 5. October 1841.

Eine Acte zur Verbesserung einer Acte aus dem 26. Jahr der Regierung Seiner Majestät König Georg's III, benannt: Acte, daß der jeweilige Erzbischof von Canterbury und Erzbischof von York ermächtigt werde, zu dem Amt eines Bischofs solche Personen zu weihen, welche Untertanen oder Bürger von Ländern sind außerhalb der Gebiete Seiner Majestät.

Wasmaßen in und mittelst einer Acte, durchgegangen im sechsundzwanzigsten Jahr der Regierung Seiner hochseligen Majestät König Georg des Dritten, benannt

„Acte, daß der jeweilige Erzbischof von Canterbury oder Erzbischof von York ermächtigt werde, zu dem Amt eines Bischofs solche Personen zu weihen, welche Untertanen oder Bürger von Ländern sind außerhalb der Gebiete Seiner Majestät“

nachdem darin angegeben, wie

„unterschiedliche Personen, Untertanen oder Bürger von Ländern außerhalb der Gebiete Seiner Majestät, und in diesen Ländern wohnhaft und angesessen, vorhanden sind, welche den öffentlichen Dienst des Allmächtigen Gottes nach den Grundsätzen der Kirche von England üben, und welche, um eine regelmäßige Succession der Kirchendiener für ihre Kirche zu bestellen, danach verlangen, einige von den Untertanen oder Bürgern jener Länder zu Bischöfen geweiht zu erhalten nach der Consecrations-Form der Kirche von England“ —

unter Anderem verordnet worden ist,

¹ Das evangelische Bisthum in Jerusalem, Urkunden, Berlin, S. 6.

that from and after the passing of the said Act it should and might be lawful to and for the Archbishop of *Canterbury* or for the Archbishop of *York* for the time being, together with such other Bishops as they should call to their Assistance, to consecrate Persons being Subjects or Citizens of Countries out of His Majesty's Dominions Bishops for the Purposes in the said Act mentioned, without the King's Licence for their Election, or the Royal Mandate under the Great Seal for their Confirmation and Consecration, and without requiring them to take the Oaths of Allegiance and Supremacy, and the Oath of due Obedience to the Archbishop for the time being: And whereas it is expedient to enlarge the Powers given by the said Act; be it therefore enacted by the Queen's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same,

“I. That it shall and may be lawful to and for the Archbishop of *Canterbury* or the Archbishop of *York* for the time being, together with such other Bishops as they shall call to their Assistance, to consecrate *British* Subjects, or the Subjects or Citizens of any Foreign Kingdom or State, to be Bishops in any Foreign Country, whether such Foreign Subjects or Citizens be or be not Subjects or Citizens of the Country in which they are to act, and without the Queen's Licence for their Election, or the Royal Mandate under the Great Seal for their Confirmation and Consecration, and without requiring such of them as may be Subjects or Citizens of any Foreign Kingdom or State to take the Oaths of Allegiance and Supremacy, and the Oath of due Obedience to the Archbishop for the time being.

“II. And be it further enacted, That such Bishop or Bishops so consecrated may exercise, within such Limits as may from time to time be assigned for that Purpose

Archbishops of *Canterbury* & *York* may consecrate *British* Subjects or Foreigners to be Bishops in Foreign Countries, without the Royal Licence for Election, &c.

Spiritual Jurisdiction of such Bishops

daß nach und von dem Durchgehen besagter Acte an, es dem jeweiligen Erzbischofe von Canterbury oder Erzbischofe von York gesetzlich erlaubt sein solle und möge, zusammen mit denjenigen andern Bischöfen, welche sie zur Assistenz nehmen wollen, Personen so Unterthanen oder Bürger von Ländern außerhalb der Gebiete Seiner Majestät sind, zu Bischöfen für die in besagter Acte erwähnten Zwecke zu weihen, ohne des Königs Erlaubniß zu ihrer Wahl, oder das königliche Mandat unter dem großen Siegel für ihre Bestätigung und Weihe, und ohne von ihnen zu fordern den Huldigungs- oder den Supremats-Eid und den Eid gebührenden Gehorsams gegen den jeweiligen Erzbischof;

Und wasmaßen es angemessen ist, die Vollmachten, welche durch besagte Acte gegeben, zu erweitern:

Sei es demnach verordnet, durch Ihre Majestät die Königin, nach und mit dem Beirath und Zustimmung der Geistlichen und Weltlichen Lords und der Gemeinen, in diesem gegenwärtigen Parlament versammelt, und unter der Autorität derselben:

1. Daß es gesetzlich erlaubt sei dem jeweiligen Erzbischof von Canterbury oder Erzbischof von York, unter Zuziehung derjenigen andern Bischöfe, welche sie zur Assistenz rufen wollen, Britische Unterthanen, oder die Unterthanen oder Bürger irgend eines fremden Königreichs oder Staates zu weihen zu Bischöfen in irgend einem fremden Lande, ohne Unterschied ob solche fremde Unterthanen oder Bürger, Unterthanen oder Bürger desselben Landes, worin sie ihr Amt ausüben sollen, sind oder nicht, und ohne die Erlaubniß der Königin zu ihrer Wahl oder das königliche Mandat unter dem großen Siegel zu ihrer Bestätigung und Weihe, und ohne von denjenigen unter ihnen, welche Unterthanen oder Bürger eines fremden Königreichs oder Staates sein mögen, den Huldigungs- und den Supremats-Eid, und den Eid des gebührenden Gehorsams gegen den jeweiligen Erzbischof zu fordern.

2. Und sei es ferner verordnet, daß ein solcher so geweihter Bischof, oder Bischöfe, die geistliche Jurisdiction ausüben möge innerhalb solcher Grenzen, als Ihre Majestät von Zeit zu Zeit bestimmen mag, über die Geistlichen Britischer Gemeinden aus

in such Foreign Countries by Her Majesty, 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 or their Authority.

Archbishops
to obtain Her
Majesty's
Licence for
Consecration
and to ascertain
the
Fitness of
Persons to be
consecrated.

“III. Provided always, That no Person shall be consecrated a Bishop in the Manner herein provided, until the Archbishop of *Canterbury* or the Archbishop of *York* for the time being shall have first applied for and shall have obtained Her Majesty's Licence, by Warrant under Her Royal Signet and Sign Manual, authorizing and empowering him to perform such Consecration, and expressing the Name of the Person so to be consecrated, nor until the said Archbishop has been fully ascertained of the Sufficiency of such Person in good Learning, of the Soundness of his Faith, and of the Purity of his Manners.

Such Bishops
and the Persons
consecrated or
ordained by
them, not to
act within
England or
Ireland,
otherwise
than according
to 3 & 4
Vic. c. 33.

“IV. Provided always, and be it hereby declared, that no Person consecrated to the Office of a Bishop in the Manner aforesaid, nor any Person deriving his Consecration from or under any Bishop so consecrated, nor any Person admitted to the Order of Deacon or Priest by any Bishop or Bishops so consecrated, or by the Successor or Successors of any Bishop or Bishops so consecrated, shall be thereby enabled to exercise his Office within Her Majesty's Dominions in *England* or *Ireland*, otherwise than according to the Provisions of an Act of the Third and Fourth Years of Her present Majesty, intituled “*An Act to make certain Provisions and Regulations in respect to the Exercise within England and Ireland of their Office by the Bishops and Clergy of the Protestant Episcopal Church in Scotland; and also to extend such Provisions and Regulations to the Bishops and Clergy of the Protestant Episcopal Church in the United States of America; and also to make further Regulations in respect to Bishops and Clergy other than those of the United Church of England and Ireland.*”

der Vereinigten Kirche von England und Irland, und über diejenigen andern Protestantischen Gemeinden in jenen Ländern, welche wünschen möchten, sich unter seine oder ihre Autorität zu stellen.

3. Mit der Bedingung jedoch, daß kein Individuum in der hier bezeichneten Weise zum Bischof geweiht werde, bevor nicht der Erzbischof von Canterbury oder der Erzbischof von York nachgesucht und erhalten habe Ihrer Majestät Erlaubniß mittelst Erlasses unter Ihrem Königlichem Handsiegel und Unterschrift, dadurch er autorisirt und ermächtigt werde jene Weihe zu ertheilen, und darin der Name oder die Namen der zu weihenden Personen ausgedrückt seien; noch auch, bevor nicht besagter Erzbischof sich von ihrer hinreichenden Gelehrsamkeit, der Reinheit ihres Glaubens und der Tadellosigkeit ihres Wandels vergewissert habe.

4. Mit der Bedingung ferner, wie hiemit ausdrücklich erklärt wird, daß kein Individuum, das in vorbesagter Weise zum Bischof geweiht worden, noch irgend ein Individuum, das seine Weihe von oder unter einem so geweihten Bischof ableitet, noch irgend eine Person, die von einem so geweihten Bischofe oder Bischöfen, oder von dem Nachfolger oder den Nachfolgern eines so geweihten Bischofs oder mehrerer Bischöfe zu der Würde eines Diaconus oder Priesters zugelassen worden, dadurch befähigt sei, sein Amt innerhalb der Gebiete Ihrer Majestät in England oder Irland auszuüben auf andere Weise als nach den Bestimmungen einer Acte aus dem Dritten und Vierten Jahr Ihrer jetzigen Majestät, benannt

„Acte um gewisse Anordnungen und Bestimmungen zu treffen über die Art, wie die Bischöfe und die Geistlichkeit der Protestantischen Bischöflichen Kirche in Schottland ihr Amt in England und Irland ausüben können; und auch, um diese Anordnungen und Bestimmungen auf die Bischöfe und Geistlichkeit der Protestantischen Bischöflichen Kirche in den Vereinigten Staaten von Amerika auszudehnen; und auch, um fernere Bestimmungen zu treffen in Bezug auf Bischöfe und Geistlichkeit, die nicht zur Vereinigten Kirche von England und Irland gehören.“

Archbishop
to give a
Certificate
of
Consecration

“ V. Provided always, and be it further enacted, That the Archbishop who so consecrates shall give to the person consecrated a Certificate under his Hand and Seal, containing the Name of the Country whereof he is a Subject or Citizen, and the Name of the Church in which he is appointed Bishop ; and in case of such Person being the Subject or Citizen of any Foreign Kingdom or State, then such Certificate shall further mention, that he has not taken the said Oaths, he being exempted by virtue of this Act from taking them.

Act may be
amended this
Session.

“ VI. Provided always, and be it enacted, that this Act may be amended or repealed by any Act to be passed in the present Session of Parliament.

5. Unter der Bedingung, wie hiemit ferner verordnet wird, daß der Bischof, welcher also weihet, der also geweihten Person ein Certificat unter seiner Hand und Siegel, worin enthalten sei der Name des geweihten Individuums, der Name des Landes dessen Bürger oder Unterthan er ist, und der Name der Kirche, in welcher er zum Bischof bestellt worden; und im Fall solches Individuum Unterthan oder Bürger irgend eines fremden Königreiches oder Staates wäre, dann soll solches Certificat ferner erwähnen, daß er obbesagte Eide nicht abgelegt habe, weil er von der Verpflichtung dazu durch diese Acte ausgenommen worden.

6. Und sei es verordnet, daß diese Acte verbessert oder widerrufen werden könne durch irgend eine Acte, die in der gegenwärtigen Sitzung des Parliaments durchgehen möge.

QUEEN'S LICENCE FOR CONSECRATION.¹

November 6. 1841.

VICTORIA R.

VICTORIA, by the Grace of God, Queen of the United Kingdom of Great Britain and Ireland, Defender of the Faith, &c., &c., &c., To the Most Reverend Father in God, William, by Divine Providence, Lord Archbishop of Canterbury, Primate of all England and Metropolitan, Greeting. Whereas by an Act passed in the Fifth Year of our Reign, intituled "An Act to amend an Act made in the Twenty-sixth Year of the Reign of His Majesty King George the Third, intituled An Act to empower the Archbishop of Canterbury or the Archbishop of York for the time being to consecrate to the Office of a Bishop Persons being Subjects or Citizens of Countries out of His Majesty's Dominions," It was, amongst other things, Enacted, that it should and might be lawful for the Archbishop of Canterbury or the Archbishop of York for the time being, together with such other Bishops as they should call to their assistance, to consecrate British Subjects, or the Subjects or Citizens of any Foreign Kingdom or State, to be Bishops in any Foreign Country, whether such Foreign Subjects or Citizens be or be not Subjects or Citizens of the Country in which they are to act, and without the Queen's Licence for their Election, or the Royal Mandate under the Great Seal for their Confirmation and Consecration, and without requiring such of them as may be Subjects or Citizens of any Foreign Kingdom or State to take the Oaths of Allegiance and Supremacy and the Oath of due Obedience to the Archbishop for the time being :

¹ *Das evangelische Bisthum in Jerusalem. Urkunden, Berlin, p. 12.* "Statement of Proceedings," Appendix I. A copy of this is in the Archbishop of Canterbury's library, at Lambeth Palace. 114. B. 11. 8.

Die Erlaubniß der Königin zur Weihe.¹

Vom 6. November 1841.

Victoria R.

Victoria, von Gottes Gnaden, Königin des Vereinigten Königreiches Großbritannien und Irland, Vertheidigerin des Glaubens &c. &c. &c. dem sehr ehrwürdigen Vater in Gott, William, durch Gottes Vorsehung Lord Erzbischof von Canterbury, Primas von ganz England und Metropolitan, Unsern Gruß. Wasmassen durch eine Acte, Gesetz geworden im Fünften Jahr Unserer Regierung, betitelt: „Acte zur Verbesserung einer Acte aus dem Sechs und Zwanzigsten Jahr der Regierung Seiner Majestät König Georgs des Dritten, benannt: Acte um den jeweiligen Erzbischof von Canterbury und von York zu ermächtigen, zu Bischöfen Personen zu weihen, welche Unterthanen oder Bürger von Ländern außerhalb Seiner Majestät Gebietes sind“ unter anderem auch verordnet war, daß es dem jeweiligen Erzbischof von Canterbury und von York gesetzlich erlaubt sein solle, unter Zuziehung anderer Bischöfe nach ihrer Wahl, Britische Unterthanen, oder Unterthanen oder Bürger irgend eines fremden Staates zu Bischöfen in irgend einem fremden Lande zu weihen, mögen dieselben nun gerade dieses Landes, worin sie ihr Amt verwalten sollen, Bürger sein oder nicht, auch ohne der Königin Erlaubniß zu ihrer Wahl, oder das königliche Mandat unter dem großen Siegel zu ihrer Bestätigung und Weihung, und ohne von denen, welche eines fremden Königreichs oder Staates Unterthanen oder Bürger sein mögen, die Eide der Treue und der Anerkennung der Oberhoheit (Oaths of Allegiance and Supremacy) und den Eid des schuldigen Gehorsams gegen den jeweiligen Erzbischof zu verlangen:

¹ Das evangelische Bisthum in Jerusalem. Urkunden, Berlin, S. 14.

And whereas it is by the said Act further Enacted, that such Bishop or Bishops so consecrated may exercise, within such limits as may from time to time be assigned for that purpose in such Foreign Countries by Us, 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 or their Authority:

And whereas it is by the said Act provided, that no person should be consecrated a Bishop in the manner therein provided until the Archbishop of Canterbury or the Archbishop of York for the time being should have first applied for and should have obtained our Licence, by Warrant under the Royal Signet and Sign Manual, authorizing and empowering him to perform such Consecration, and expressing the name of the person so to be consecrated, nor until the said Archbishop has been fully ascertained of the sufficiency of such person in good learning, of the soundness of his Faith, and of the purity of his manners :

And whereas you, the said William, Archbishop of Canterbury, have humbly applied to us for our Licence, by Warrant under our Royal Signet and Sign Manual, authorizing and empowering you to consecrate the Reverend Michael Solomon Alexander (Clerk), a British Subject, to be *Bishop of the United Church of England and Ireland in Jerusalem*, You having certified to us that you had fully ascertained the sufficiency of the said Michael Solomon Alexander in good learning, the soundness of his Faith, and the purity of his manners, and praying that We would be graciously pleased to assign Syria, Chaldea, Egypt, and Abyssinia, as the limit within which the said Michael Solomon Alexander 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

Und wasmaßen durch benannte Acte ferner verordnet worden, daß solcher Bischof, oder Bischöfe, also geweiht, ausüben sollen, innerhalb solcher Grenzen, als von Uns ihm zu dem Zweck von Zeit zu Zeit innerhalb solcher fremden Länder angewiesen werden mögen, die geistliche Gerichtsbarkeit über die Geistlichen der Britischen Gemeinden der Vereinigten Kirche von England und Irland, und über diejenigen andern Protestantischen Gemeinden, welche etwa selbst wünschen möchten, sich unter seine oder ihre Autorität zu stellen:

Und wasmaßen durch benannte Acte vorgesehen ist, daß Niemand auf die darin verordnete Weise zum Bischof geweiht werde, ehe nicht der jeweilige Erzbischof von Canterbury oder von York erst um Unsere Erlaubniß nachgesucht und dieselbe erhalten haben, in Form eines Erlasses unter dem königlichen kleinen Siegel und eigenhändigen Unterschrift, darin derselbe zu solcher Weihe ermächtigt und der Name der zu weihenden Person ausgedrückt sei, noch auch, ehe nicht benannter Erzbischof sich vollkommen vergewissert habe von der hinreichenden Gelehrsamkeit solcher Person, der Gesundheit ihres Glaubens und der Reinheit ihres Wandels:

Und wasmaßen Ihr, benannter William, Erzbischof von Canterbury, habet unterthänig nachgesucht um unsere Erlaubniß, durch Erlass mit unserm Hand-Siegel und Unterschrift, dadurch Ihr ermächtigt werdet, den ehrwürdigen Michael Salomon Alexander (Geistlichen Standes), einen Britischen Unterthan, zu weihen zum Bischof der Vereinigten Kirche von England und Irland in Jerusalem: nachdem Ihr Uns bezeuget, daß Ihr Euch von der Zulänglichkeit des besagten Michael Salomon Alexander in guter Gelehrsamkeit, von der Gesundheit seines Glaubens und der Reinheit seines Wandels vergewissert habt, und Uns gebeten habet, daß es Uns gefallen möge, Syrien, Chaldäa, Egypten und Abyssinien als die Grenzen zu bezeichnen, innerhalb welcher besagter Michael Salomon Alexander Geistliche Gerichtsbarkeit üben solle über die Geistlichen Britischen Gemeinden der Vereinigten Kirche von England und Irland, und über diejenigen andern Protestantischen Gemeinden, welche etwa selbst verlangen

desirous of placing themselves under his authority, subject to such alterations in respect to the limits of the Jurisdiction so to be exercised as may hereafter be made by our Authority :

Now it is our Royal will and pleasure, and we do by this our Licence under our Royal Signet and Sign Manual, authorize and empower you, the said Archbishop, to consecrate the said Michael Solomon Alexander to be Bishop of the United Church of England and Ireland in Jerusalem. And we are graciously pleased to assign Syria, Chaldea, Egypt, and Abyssinia, as the limit within which the said Michael Solomon Alexander may exercise spiritual jurisdiction pursuant to the said Act, subject nevertheless to such alterations in the said limit as we from time to time may be pleased to assign.

Given at our Court at Buckingham Palace, the sixth day of November, 1841, in the fifth year of our Reign.

By Her Majesty's command,

ABERDEEN.

möchten, sich unter seine Autorität zu stellen, mit Vorbehalt solcher Aenderungen in Betreff der Grenzen der Gerichtsbarkeit wie Wir hienach zu treffen für gut finden mögen:

So ist es Unser Königlichcr Wille und Wohlgefallen, und Wir authorisiren und ermächtigen durch diese Unsere Königl. Erlaubniß unter Unserem Königl. Handſiegel und Namenszug Euch, benannten Erzbischof, den benannten Michael Salomon Alexander zu weihen zu einem Bischof der Vereinigten Kirche von England und Irland in Jerusalem. Und es ist Unser gnädiges Wohlgefallen, Syrien, Chaldäa, Egypten und Abyssinien als die Grenzen zu bezeichnen, innerhalb welcher benannter Michael Salomon Alexander möge Geistliche Gerichtsbarkeit ausüben gemäß benannter Acte, mit Vorbehalt indessen solcher Aenderungen in den benannten Grenzen, als es Uns von Zeit zu Zeit zu treffen gefallen mag.

Gegeben an Unserem Hofe, Buckingham-Palast, am sechsten Tag des Novembers, 1841, im fünften Jahr Unserer Regierung.

Auf Befehl Ihrer Majestät.

U b e r d e e n.

CIRCULARS OF THE PRUSSIAN MINISTER OF
SPIRITUAL AFFAIRS.¹

Berlin, November 14. 1841.

THE result of the negotiations carried on by Prussia, for the purpose of obtaining for Evangelical Christians of the German nation, the same privileges in the Turkish empire, and especially in Syria and Palestine, now enjoyed there by the adherents of the Latin and Greek Churches, excites universal interest. It forms, indeed, so interesting a feature of the most recent history, that it appears desirable, by a simple statement of the occasion and object of the negotiations, to guard it against involuntary misapprehensions.

The harmony existing between the great powers of Europe, to which the Turkish empire owes its independent existence, and the world its peace, presented an opportunity of essentially ameliorating the lot of German Evangelical Christians in the East. To avail itself of this opportunity in a manner becoming the dignity of its political position, Prussia felt it to be a sacred duty, the more imperative because it may be conjectured with probability, that the great impetus given to the commercial and industrial intercourse of the nations will also increase the connexion of German Protestants with the East, and possibly on their part give rise to settlements in those countries.

Considered generally for the promotion of science,

¹ "The Protestant Bishopric in Jerusalem," p. 137.

Cirkular=Reskripte des Ministers der geistlichen Angelegenheiten.¹

Berlin, den 14. November 1841.

Das Ergebniß der Verhandlungen, welche von Seiten Preußens gepflogen worden sind, um für die evangelischen Christen Deutscher Nation dieselben Vortheile im Türkischen Reiche, namentlich in Palästina und Syrien zu gewinnen, deren sich die Angehörigen der Lateinischen und Griechischen Kirche dort zu erfreuen haben, erregt allgemeine Theilnahme. Es bildet in der That ein so interessantes Moment der neuesten Geschichte, daß es wünschenswerth scheint, dasselbe durch eine einfache Darlegung der Veranlassung und des Zwecks der Verhandlungen gegen unwillkürliche Mißverständnisse zu schützen.

Die Eintracht der Großmächte Europa's, welcher das Türkische Reich seine Selbstständigkeit und die Welt den Frieden zu verdanken hat, bot eine Gelegenheit dar, das Loos der Deutschen evangelischen Christen im Orient wesentlich zu verbessern. Diese Gelegenheit, auf eine seiner politischen Stellung würdige Weise zu benutzen, mußte Preußen um so mehr für eine heilige Pflicht halten, als sich mit Wahrscheinlichkeit voraussehen läßt, daß der große Umschwung des kommerziellen und industriellen Verkehrs der Nationen auch die Verbindung Deutscher Protestanten mit dem Morgenlande vermehren und wohl auch von ihrer Seite Ansiedelungen in jenen Gegenden herbeiführen wird.

Von einem allgemeinen Standpunkte aus hätte es zur Förde-

¹ Allgemeine Preussische Staats-Zeitung, Berlin, Nov. 17. 1841. S. 1421. (British Museum P.P. 9525.)

¹ A copy of this is in the Archbishop of Canterbury's Library at Lambeth Palace. 114. B. 12. 2. p.73.

industry, and commerce, and likewise for the facilitation of colonization, it might, perhaps, appear sufficient if Prussia had merely taken measures to secure for all its subjects and dependents, without religious distinction, so far as they require it, either as travellers or settlers, that protection of person and property promised by the Hattissherif of Gulhane. But, in the attempt to attain these objects, it became apparent how much more advantageous is the position in which the King stands in reference to his Roman Catholic, than in reference to his Evangelical subjects.

Those objects, for instance, are found to be connected most intimately with certain ecclesiastical rights and liberties. The Latin and Greek Churches exist in the East as close corporations, with a common discipline and order, resting upon the foundation of ancient treaties, and in this their unity rejoice in a legal recognition, which includes in it the highest political rights. The Greek Church enjoys, in addition, the protection of the Emperor of Russia, and the Latin that of the Roman Catholic great powers. The Prussian Government needs only to unite with the latter in their endeavours, in order successfully to remove the still existing limitations which circumscribe the peculiar interests of its Roman Catholic subjects.

The Evangelical Church, on the contrary, was until very lately, destitute of all legal recognition in Turkey. And in the present position of the world's history, to which of the Continental states could it be more natural to wish that this Church also should share in similar corporative rights than to Prussia, which carries in its bosom the greater half of the entire number of the members of the Evangelical Church of the German nation? *Should not the Evangelical Church, as a member of the Universal Church of Christ, also have the right of collecting her confessors, and of proclaiming freely the Evangelical truth, according to her Confession and Liturgy, on that spot where Christianity arose?*

rung der Wissenschaft, des Gewerbleißes und des Handels, imgleichen zur Erleichterung der Ansiedelung vielleicht genügend erscheinen können, wenn Preußen nur darauf Bedacht genommen, allen seinen Unterthanen und Angehörigen, ohne Unterschied der Religion, so weit sie es bedürfen, sey es als Reisenden oder als Ansiedler, den gesetzlichen Schutz von Personen und Eigenthum zu sichern, welchen der Sattischerif von Gälhane verheissen hat. Allein gerade bei der Verfolgung dieser Zwecke ergab sich, in wie viel vortheilhafterer Lage der König sich hinsichtlich seiner katholischen Unterthanen befand, als hinsichtlich seiner evangelischen.

Es zeigen sich nämlich jene Zwecke in einem innigen Zusammenhange mit gewissen kirchlichen Rechten und Freiheiten. Die Lateinische und Griechische Kirche stehen im Oriente als geschlossene Körperschaften mit gemeinschaftlicher Zucht und Ordnung auf dem Boden alter Verträge und haben sich in dieser ihrer Einheit einer Anerkennung zu erfreuen, welche die höchsten politischen Rechte in sich schließt. Die Griechische Kirche genießt überdem den Schutz des Kaisers von Rußland und die Lateinische den der Römisch-katholischen Großmächte. Die Preussische Regierung braucht sich den Bestrebungen der letzteren nur anzuschließen, um alle etwa noch fortdauernden Beeinträchtigungen der besonderen Interessen ihrer Römisch-katholischen Unterthanen mit Erfolg zu beseitigen.

Die evangelische Kirche dagegen entbehrte in der Türkei bis auf die neueste Zeit aller gesetzlichen Anerkennung. Welchem Staate des Festlandes konnte der Wunsch, daß derselben bei der gegenwärtigen Weltlage ähnliche korporative Berechtigungen zu Theil werden möchten, näher liegen, als Preußen, welches die größere Hälfte sämmtlicher Glieder der evangelischen Kirche Deutscher Nation in seinem Schooße hegt? Und sollte nicht auch die evangelische Kirche als Glied der allgemeinen Kirche Christi das Recht haben, auf dem Schauplatze des Ursprungs der Christenheit ihre Befenner zu sammeln und die evangelische Wahrheit frei nach ihrer Konfession und Liturgie zu verkündigen?

Under these circumstances, the Prussian Government was bound not to be deterred by the difficulties, which on all sides opposed themselves to the attainment of an object so intimately interwoven with the national Church feeling. Its duty was, giving due consideration to all the relations involved, to seek such means as might most surely conduce to the end. Isolated negotiations with the Porte, notwithstanding the friendly form which the relations between the two Governments have assumed, presented no prospect of an actual result. The immediate contact of Prussia with the East is at present not sufficiently obvious to the Turkish Government. The Porte knows Prussia only as a great power of Europe, which, by its harmony with the other great powers, guarantees its security. Different is the relation in which Great Britain stands to the Porte. England possesses by her fleet and her commerce a preponderating influence. An union, therefore, with England, *whose Church, in origin and doctrine, is intimately related to the German Evangelical Church*, presented itself as the most certain means of attaining this most important object.

The negotiations to be entered into for this purpose were dependent upon a previous question, whether Great Britain was inclined to give to the independence and national honour of the German Evangelical Church their due consideration, and, in a full understanding with Prussia, to treat this matter on the fixed principle, that *Evangelical Christians should, under the advocacy of England and Prussia, present themselves to the Turkish Government as an unity, and thus receive from it all the privileges of a legal recognition.*

The steps taken for the adjustment of the previous question were attended with the most satisfactory results. Not only the Government of Great Britain exhibited the utmost readiness and willingness to engage in the matter on the basis proposed, but the heads of the English Church

Die Preussische Regierung durfte unter diesen Umständen die Schwierigkeiten nicht scheuen, welche sich der Erreichung eines auch mit dem kirchlichen National-Gefühle so innig verwebten Zweckes von verschiedenen Seiten her entgegenstellten. Es kam darauf an, in richtiger Würdigung aller bezüglichen Verhältnisse, die Wege zu suchen, welche am sichersten zum Ziele führen konnten. Einseitige Verhandlungen mit der Pforte boten, so freundlich auch die gegenseitigen Beziehungen zwischen beiden Regierungen sich gestaltet haben, keine Aussicht auf wirklichen Erfolg. Die unmittelbaren Berührungen Preußens mit dem Morgenlande sind der Türkischen Regierung zur Zeit noch nicht fühlbar genug. Die Pforte kennt Preußen nur als eine Großmacht von Europa, durch deren Eintracht mit anderen Großmächten ihre Sicherheit verbürgt wird. Anders ist das Verhältniß Großbritanniens zur Pforte. England besitzt durch seine Seemacht und durch seinen Handel im Oriente einen gewichtigen Einfluß. Eine Vereinbarung mit England, dessen Kirche nach Ursprung und Lehre mit der Deutsch-evangelischen innigst verwandt ist, stellte sich demnach als das sicherste Mittel dar, den so wichtigen Zweck zu erreichen.

Die zu diesem Behuf anzuknüpfenden Verhandlungen waren indessen von der Vorfrage abhängig, ob Großbritannien geneigt sey, der Selbstständigkeit und National-Ehre der Deutsch-evangelischen Kirche Gerechtigkeit widerfahren zu lassen und diese Angelegenheit in vollem Einverständnisse mit Preußen nach dem festen Grundsatz zu behandeln, daß die evangelische Christenheit sich unter dem Vortritte Englands und Preußens der Türkischen Regierung als eine Einheit darstelle und so aller Vortheile gesetzlicher Anerkennung von Seiten derselben theilhaftig werde.

Die Schritte, welche zur Erledigung dieser Vorfrage gethan wurden, hatten den erfreulichsten Erfolg. Nicht nur die Großbritanische Regierung zeigte sich mit entschiedener Zuverlässigkeit bereit, auf der vorgeschlagenen Grundlage der Sache näher zu treten, sondern auch die Häupter der Englischen Kirche gingen

entered into the proposal with a warm interest. *There was a general agreement in the conviction, that the manifoldness of the forms of Christian worship, according to the variety of tongues and nations, and according to the peculiarity and historical development of each people, especially in the Evangelical Church, is bound together by a higher unity, by the Lord of the Church Himself, and that in this unity, to which all varieties converge as to their centre, is found the principle of true Christian toleration.* But in addition to this conviction, his Majesty the King shares too deeply with his country, those religious and national sympathies, connected with the origin of the Augsburg Confession, and with the memory of the heroes of faith of the German Evangelical Church, to be able to concede anything of this firm and common basis on which the collective German National Church of the Evangelical faith rests.

By a cordial co-operation, of which this spirit was the directing principle, a particular Bishopric has now been founded in Jerusalem, in which, in all dealings with the Turkish Government, and wherever else mediation on their behalf as a Church-unity may be necessary, all Evangelical Christians may find a common stay and centre of union, but at the same time, the German Protestants, especially, may assert the independence of their Church in respect of their own particular Confession and Liturgy. Half of the expenses for supporting this Bishopric is defrayed by his Majesty the King out of his own privy purse, and, in return, he shares with the Crown of England the right of nominating the Bishop.

Thus the ecclesiastical necessities of the new Bishopric may be considered as provided for. But, inasmuch as a Church community cannot have a growth rich in blessing, except in connexion with the instruction of youth, and the care of the sick, a still larger contribution is to be expected from the pious interest and beneficence of Evangelical Christians of Prussia and other German lands.

mit warmer Theilnahme auf den Vorschlag ein. Man vereinigte sich in der Ueberzeugung, daß die Mannigfaltigkeit des christlichen Gottesdienstes nach Zungen und Völkern und nach der Eigenthümlichkeit und geschichtlichen Ausbildung jeder Nation, namentlich in der evangelischen Kirche, von einer höheren Einheit, dem Herrn der Kirche selbst, getragen werde, und daß in dieser Einheit, auf welche alle Mannigfaltigkeiten sich als ihren Mittelpunkt beziehen, der Grund wahrer christlicher Toleranz liege. Neben dieser Ueberzeugung theilen aber Seine Majestät der König die religiösen National-Sympathieen, welche sich an den Ursprung der Augsburgerischen Konfession und an die Erinnerung der Glaubenshelden der Deutschen evangelischen Kirche knüpfen, zu innig, als daß Sie dieser festen gemeinschaftlichen Grundlage der gesammten Deutschen National-Kirche evangelischen Glaubens irgend etwas hätten vergeben können.

Durch ein von diesem Geiste geleitetes, inniges Zusammenwirken ist nun ein besonderes Bisthum in Jerusalem gegründet worden, an welchem alle evangelische Christen einen gemeinsamen Anhalt und Vereinigungspunkt, der Türkischen Regierung gegenüber und wo es sonst ihre Vertretung in der Einheit einer Kirche bedarf, finden können, dabei aber, namentlich die Deutschen Protestanten, die Selbstständigkeit ihrer Kirche in Beziehung auf ihre besondere Konfession und Liturgie behaupten. Die Hälfte der Unterhaltungskosten dieses Bisthums bestreiten Seine Majestät der König aus Allerhöchst Ihrer Dispositions-Kasse und theilen dagegen auch das Recht der Ernennung des Bischofs mit der Krone Englands.

Für das kirchliche Bedürfniß des neuen Bisthums wäre auf diese Weise zunächst gesorgt. Da aber eine Kirchen-Gemeinschaft nur in Verbindung mit dem Unterricht der Jugend und mit Krankenpflege ein segensreiches Gedeihen gewinnen kann, so ist für diese Zwecke noch eine größere Unterstützung von der frommen Theilnahme und Mildthätigkeit evangelischer Christen Preußens und anderer Deutschen Länder zu erwarten.

Particularly important is the foundation of an Hospitium in which travellers, whom scientific research, ecclesiastical interest, or even other purposes, will probably bring to Jerusalem in increased numbers, may find a reception in case of need.

To this the following Circular-Rescripts of the Minister of Spiritual Affairs to the Royal Provincial Governments and Consistories particularly refer:—

The Royal Consistory will, from the annexed copy of the Circular-order to the Royal Provincial Governments, understand the important object for which the King's Majesty has been pleased to order a general collection in the Evangelical churches of the monarchy. As this object, inasmuch as it concerns provision for fellow-believers in need, and at the same time affects the honour and extension of the Evangelical Church, is especially dear to the heart of the King, the Royal Consistory will (without doubt) willingly take measures to warm the hearts of our Evangelical fellow-believers on its behalf. This will not be difficult, if the clergy consider what an eventful and momentous crisis for the development of the German Evangelical Church lies in the fact, that, after a lapse of so many centuries, in the cradle of Christendom, at the grave of the Redeemer, and conformably to the example of the first Christian Churches, the Gospel shall be freely proclaimed in the Confession, and according to the Liturgy of that Church.

It is the duty of the Royal Consistory, for the execution of the Royal intentions, to issue suitable instructions to all superintendents and preachers, and to send in a copy of

Vorzüglich wichtig ist die Gründung eines Hospitals, in welchem Reisende, die wissenschaftliche Forschung, kirchliches Interesse oder auch andere Zwecke immer zahlreicher nach Jerusalem führen werden, im Falle ihrer Hülföbedürftigkeit Aufnahme finden können.

Hierauf insbesondere beziehen sich die nachstehenden Cirkular-Reskripte des Ministers der geistlichen Angelegenheiten an die Königlichen Regierungen und Konsistorien :

Das Königl. Konsistorium wolle aus der abschristlich hier beigeflossenen Cirkular-Verfügung an die Königlichen Regierungen entnehmen, zu welchem wichtigen Zwecke des Königs Majestät geruht haben, eine allgemeine Kollekte in den evangelischen Kirchen der Monarchie anzuordnen. Da dieser Zweck Sr. Majestät dem Könige eben so sehr am Herzen liegt, als er mit der Fürsorge für hülföbedürftige Glaubensgenossen zugleich die Ehre und die Förderung der evangelischen Kirche betrifft, so wird das Königliche Konsistorium gern Bedacht nehmen, die Herzen der evangelischen Glaubensgenossen dafür zu erwärmen. Es wird dieses nicht schwer seyn, wenn die Geistlichen erwägen, welch' ein folgenreiches Moment für die Entwicklung der Deutschen evangelischen Kirche darin liegt, daß nach so vielen Jahrhunderten an der Wiege der Christenheit und an dem Grabe des Erlösers das Evangelium in der Konfession und mit Anwendung der Liturgie jener Kirche nach dem Muster der ersten christlichen Gemeinden frei verkündigt werde.

Das Königliche Konsistorium hat zur Ausführung der Allerhöchsten Absicht eine angemessene Belehrung an sämtliche Superintendenten und Prediger zu erlassen und Abschrist davon

the same to this Ministry for Inspection. The Sunday on which the collection is to take place is to be fixed by the Royal Consistory, and due information to be given to the Royal Provincial Government.

Berlin, November 14, 1841.

The Minister of Spiritual Affairs, &c.

(Signed)

EICHHORN.

To all the Royal Consistories.

The King's Majesty has taken advantage of the opportunity afforded by his participation in the preservation of peace in the East, to procure for the Evangelical Church, for all future times, the same legal recognition in Turkey, which the Greek and Latin Churches have long since enjoyed in those countries. As the most important political rights are connected with such recognition of independent ecclesiastical existence, the benefit which the King's Majesty has by his powerful influence endeavoured to procure for the professors of the Evangelical faith is so much the greater; particularly as, independently of the increased impulse arising from scientific research and ecclesiastical interest, the growing intercourse of the nations will necessarily, for the future, lead thither Protestant Christians in greater numbers than hitherto, and, possibly, on account of the political rights acquired, give rise there to colonies of importance. Looking forward to this development and extension of intercourse, and with a view to the facilitating of colonization, the King's

zur Kenntnißnahme an das Ministerium einzusenden. Den Sonntag, an welchem die Kollekte zu halten ist, hat das Königliche Konsistorium zu bestimmen und die Königlichen Regierungen der Provinz davon in Kenntniß zu setzen.

Berlin, den 14. November 1841.

Der Minister der geistlichen u. Angelegenheiten.

(gez.) Eichhorn.

An

sämmtliche Königliche Konsistorien.

Des Königs Majestät haben die Gelegenheit Allerhöchst Ihrer Theilnahme an der Erhaltung des Friedens im Orient benützt, um der evangelischen Kirche für alle künftige Zeiten dieselbe gesetzliche Anerkennung in der Türkei zu verschaffen, deren sich die Griechische und Lateinische Kirche in jenen Gegenden längst zu erfreuen haben. Da mit einer solchen Anerkennung kirchlicher Selbstständigkeit die wichtigsten politischen Rechte verbunden sind, deren Mangel die evangelischen Christen bisher einer drückenden Willkür Seitens der Türkischen Lokal-Behörden preisgab, so ist die Wohlthat, welche des Königs Majestät den evangelischen Glaubensgenossen durch Ihren mächtigen Einfluß zu verschaffen gesucht haben, um so größer, als, abgesehen von den vermehrten Antrieben wissenschaftlicher Forschung und kirchlicher Interessen, der zunehmende Verkehr der Nationen im Ganzen künftig evangelische Christen in größerer Anzahl, als bisher, in jene Gegenden führen und wegen des erlangten Genusses politischer Rechte vielleicht auch bedeutende Ansiedelungen daselbst veranlassen wird. Im Hinblick auf diese Entwicklung und Ausdehnung des Verkehrs, wie auf die Erleichterung der Ansiedelung, haben des Königs Majestät

Majesty, in connexion with the Crown of Great Britain, has not hesitated to make considerable sacrifices out of his privy purse, in order to secure, for all times, to the Evangelical Church of the German nation, as the mother of all Evangelical Confessions, in the land where Christianity took its rise, and by the side of the Latin and Greek Churches, a legitimation of privileges proportionate to her dignity and her greatness. In a very short time a Church for German Protestants will lift up its head in Jerusalem, and be opened for their worship according to their Confession and Liturgy. But to cherish and secure this new plantation in a suitable manner, there remains one essential requisite still to be desired, namely, the erection of an Hospitium for poor Protestant travellers, whom scientific research, the motive of Christian edification, or other objects, may bring to Jerusalem: further, the erection of a School. It is not necessary to show the intimate connexion of these Institutions with ecclesiastical activity.

His Majesty has, therefore, been pleased to command, that, for their erection and support, a general collection be made in the Evangelical Churches of the Prussian Monarchy, and, accordingly the Provincial Government is hereby summoned to order those collections, and to send in the moneys resulting, with a specification of the different sums, to the General Exchequer of the Ministry intrusted to me.

With respect to the Sunday to be appointed for this purpose, and the more particular instructions for the clergy, in whose parishes the collection is to be recommended, a particular order will be issued to the Royal Consistory.

Berlin, November 14, 1841.

The Minister of Spiritual Affairs, &c.
(Signed) EICHHORN.

To all the Royal Provincial Governments,

in Verbindung mit der Krone Großbritannien bedeutende Opfer aus Allerhöchster Dispositions-Kasse nicht gescheut, um der evangelischen Kirche Deutscher Nation, als der Mutter aller evangelischen Bekenntnisse, auf dem Boden des Ursprungs der Christenheit eine ihrer Würde und ihrer Größe angemessene Berechtigung neben der Lateinischen und Griechischen Kirche für alle Zeiten zu sichern. Schon in der nächsten Zukunft wird sich in Jerusalem auch für die Deutschen Protestanten eine Kirche erheben und ihrem Gottesdienste nach ihrer Konfession und Liturgie sich aufthun. Es bleibt aber, um diese neue Pflanzung gehörig zu pflegen und zu sichern, ein wesentliches Bedürfnis übrig, nämlich die Errichtung eines Hospitals für hilfsbedürftige evangelische Reisende, welche wissenschaftliche Forschung, Trieb christlicher Erbauung oder auch andere Zwecke nach Jerusalem führen; ferner die Errichtung einer Schule. In welchem innigen Zusammenhange diese Institute mit der kirchlichen Wirksamkeit stehen, bedarf keiner Auseinandersetzung.

Des Königs Majestät haben daher zu bestimmen geruht, daß zur Einrichtung und Erhaltung derselben eine allgemeine Kollekte in den evangelischen Kirchen der Preussischen Monarchie angeordnet werde, und wird die königliche Regierung demgemäß hierdurch aufgefordert, jene Kollekte anzuordnen und die eingehenden Gelder mit Bezeichnung der Münzsorten an die General-Kasse des mir anvertrauten Ministeriums einzusenden.

Wegen des zu diesem Behufe zu bestimmenden Sonntags und wegen näherer Anweisung der Geistlichen, in deren Kirchen-Gemeinden die Kollekte zu empfehlen ist, ergeht eine besondere Verfügung an das königliche Konsistorium.

Berlin, den 14. November 1841.

Der Minister der geistlichen u. Angelegenheiten.

An (gez.) Eichhorn.
sämmliche königliche Regierungen.

ENGLISH DEED OF ENDOWMENT OF THE
JERUSALEM BISHOPRIC.¹

(*In extenso.*)

November 15, 1841.

TO ALL TO WHOM THESE PRESENTS SHALL COME *Anthony Ashley Cooper Esquire commonly called Lord Ashley*² *The Right Honorable Sir George Henry Rose of Sandhills in the County of Hants one of Her Majesty's Most Honorable Privy Council Sir Thomas Baring of Stratton Park in the said County of Hants Baronet Sir Robert Harry Inglis of Bedford Square in the said County of Middlesex Baronet and John Labouchere of Birchin Lane in the City of London Esquire* SEVERALLY send Greeting **Whereas** in and by an Act of the Imperial Parliament of the United Kingdom of Great Britain and Ireland passed in the fifth year of the Reign of Her present Majesty Queen Victoria intituled "An Act to amend an Act made in the twenty-sixth year of the Reign of His Majesty King George the Third intituled An Act to empower the Archbishop of Canterbury or the Archbishop of York for the time being to Consecrate to the Office of a Bishop persons being Subjects or Citizens of Countries out of His Majesty's Dominions it is amongst other things enacted that from and after the passing of the said Act it should and might be lawful to and for the Archbishop of Canterbury or the Archbishop of York for the time being together with such other Bishops as they should call to their assistance to Consecrate British Subjects or the Subjects or Citizens of any Foreign Kingdom or

¹ This is an accurate copy of the original Deed.

² Of the original Trustees only the first, Lord Ashley, now the Right Hon. the Earl of Shaftesbury, is still alive in 1882.

State to be Bishops in any Foreign Country whether such Foreign Subjects or Citizens should or should not be Subjects or Citizens of the Country in which they were to act and without the Queen's License for their election or the Royal Mandate under the Great Seal for their Confirmation and Consecration and without requiring such of them as might be Subjects or Citizens of any Foreign Kingdom or State to take the Oaths of Allegiance and Supremacy and the Oath of due obedience to the Archbishop for the time being And it is by the said Act further enacted that such Bishop or Bishops so consecrated might exercise within such limits as might from time to time be assigned for that purpose in such Foreign Countries by Her Majesty Spiritual Jurisdiction over the Ministers of British Congregations of the United Church of England and Ireland and over such other Protestant Congregations as might be desirous of placing themselves under his or their authority" And in the said Act now in recital is contained a proviso that no person should be Consecrated a Bishop in the manner therein provided until the Archbishop of Canterbury or the Archbishop of York for the time being should have first applied for and should have obtained Her Majesty's License by Warrant under Her Royal Cignet and Sign Manual authorizing and empowering him to perform such Consecration and expressing the name of the person so to be Consecrated nor until the said Archbishop should have been fully ascertained of the sufficiency of such person in good learning of the soundness of his Faith and of the purity of his manners **And whereas** under and by virtue of the powers and provisions of the said Act of Parliament and of Her Majesty's License by Warrant under Her Royal Cignet and Sign Manual bearing date the sixth day of November instant the Most Reverend Father in God William by Divine Providence Lord Archbishop of Canterbury Metropolitan and Primate of all England did on the seventh day of November instant in due form ac-

cording to the Rites and Ceremonies of the United Church of England and Ireland Consecrate the Reverend *Michael Solomon Alexander* Professor of Hebrew in King's College London to be a Bishop in the Country of Syria within such limits as have been or shall be assigned by Her Majesty by the Style and Title of Bishop of the United Church of England and Ireland in Jerusalem who being a British Subject thereupon took the Oaths of Allegiance and Supremacy and the Oath of due obedience to the Archbishop of Canterbury for the time being **And whereas** for the purpose of contributing to the outfit of the said *Michael Solomon* the said Bishop and towards the permanent Endowment of a Bishoprick of the United Church of England and Ireland in Jerusalem according to the principles and usages of the said United Church of England and Ireland His Majesty Frederick William King of Prussia has issued or caused to be issued a Bond or Decree under his Sign Manual and Countersigned by David Thile Minister of State and Member of the Cabinet of His said Majesty which being translated into the English language is in the words and figures or to the effect following (vizt) " WE FREDERICK WILLIAM " By the Grace of God King of Prussia Make known " and declare hereby that we are willing to contribute " one half of the dotation of a Protestant Bishoprick " at Jerusalem which is about to be founded by the " Crown and Church of England and we do set apart " for this purpose a Capital of £15,000 (say fifteen " thousand pounds) Sterling which in our Dispositions-Kasse " We have ordered to be applied as follows—that in the " first place the sum of £600 (say six hundred pounds) " Sterling being the Interest of the above Capital is to be " paid annually prænumerando into the hands of the Arch- " bishops of Canterbury and York and the Bishop of " London as Trustees of the Bishoprick aforesaid which sum " is to constitute one half of the annual stipend of the

“ Bishop of Jerusalem—If in future it shall appear
 “ safe and advantageous to invest the above Capital in
 “ Landed Property in Palestine to which application
 “ however as far as regards the sum contributed by us
 “ our assent shall first have been obtained the whole
 “ of the Capital of £15,000 above mentioned shall for
 “ the purposes aforesaid be paid into the hands of the
 “ Trustees and this our own donation recorded in the
 “ Deeds of the Endowment of the Bishoprick with the
 “ proviso that in the event of the Property bought
 “ with the above Capital producing a greater rent than
 “ the £600 appointed above this surplus shall not be
 “ applied to increasing the income of the Bishop but
 “ to the Endowment of the Bishoprick In witness whereof
 “ we have executed the above Instrument Given at Kolb-
 “ nitz near Jauer September the sixth eighteen hundred
 “ and forty one (Seal) (Signed) FREDERICK WILLIAM.—
 “ Record of an annual payment of Interest of Six hundred
 “ pounds Sterling or in place thereof of a Capital of
 “ Fifteen thousand pounds Sterling (Signed) D. THILE”—

And whereas in furtherance of the aforesaid objects
 a voluntary Society or Association called “The London
 Society for promoting Christianity amongst the Jews”
 has voted a sum of Three thousand pounds part of its
 Funds to be placed at the disposal of His Grace the
 Archbishop of Canterbury to be applied at His Grace’s
 discretion towards the necessary outfit of the said new
 Bishop and the Endowment of the Bishoprick and
 divers persons in England have contributed and other
 persons are expected to contribute divers sums for the
 purpose of raising a Fund (if practicable) of not less
 than Fifteen thousand pounds in amount towards the
 Endowment of the said Bishoprick and it is proposed
 that so much of the said sum of Three thousand
 pounds as shall not be appropriated by His Grace the
 said Archbishop of Canterbury for the outfit of the said

Bishop and also all and every sum or sums of money already contributed or to be contributed¹ as aforesaid and the said sum of Fifteen thousand pounds granted or secured by His Majesty the King of Prussia as aforesaid (in case the said last mentioned sum shall at any time hereafter for the purpose of being laid out in Landed property with His Majesty's consent be consolidated with the said first mentioned sums under the Trusts of these presents) shall be invested in the purchase of Stock in the Public Funds of Great Britain in the names of the said Lord Ashley Sir George Henry Rose Sir Thomas Baring Sir Robert Harry Inglis and John Labouchere being persons approved of by His Grace the said William Lord Archbishop of Canterbury as Trustees of the said Funds *Upon Trust* to apply and dispose of the same and the dividends and income thereof under the direction of the Archbishop of Canterbury the Archbishop of York and the Bishop of London for the time being or any two of them the Archbishop of Canterbury being one for the purpose and in the manner and subject to the provisoes and declarations hereinafter expressed and contained **Now therefore know ye** AND THESE PRESENTS WITNESS that they the said Lord Ashley Sir George Henry Rose Sir Thomas Baring Sir Robert Harry Inglis and John Labouchere do hereby acknowledge declare and agree that they the said Lord Ashley Sir George Henry Rose Sir Thomas Baring Sir Robert Harry Inglis and John Labouchere and the survivors and survivor of them and the executors administrators and assigns of such survivor shall and will from henceforth and at all times hereafter so long as they or he respectively shall continue Trustees or a Trustee of these presents

¹ The Sum now invested, 1882, in the Public Funds of Great Britain amounts to £20,078 9s. 5d. Consols.

stand and be possessed of and interested in all and every sum and sums of money which hath or have been or shall be contributed for the Endowment of the said Bishoprick of the United Church of England and Ireland in Jerusalem and shall have been paid to them or him for that purpose including so much of the said Sum of Three thousand pounds voted by the said Society for promoting Christianity amongst the Jews as shall not be appropriated by His Grace the Archbishop of Canterbury for the outfit of the said Bishop and as shall be paid over to them the said parties hereinbefore named by the direction of His Grace and the dividends and income thereof And also of and in the said sum of Fifteen thousand Pounds and the Interest thereof granted or secured by the said Bond or Decree of His Majesty the King of Prussia when and if such last mentioned sum and Interest shall come to their or his hands or of and in such part or parts thereof as shall so come to their or his hands upon and for the trusts intents and purposes and with under and subject to the powers provisoes and declarations hereafter expressed and declared of and concerning the same (that is to say) *Upon Trust* that they the said Trustees and the survivors and survivor of them and the executors administrators and assigns of such survivor do and shall from time to time when and as often as they or he shall be thereto directed by the Archbishop of Canterbury the Archbishop of York and the Bishop of London for the time being or any two of them (the Archbishop of Canterbury being one of them) by writing under their hands but not otherwise lay out and invest such monies in their or his own names or name as aforesaid in or upon any of the Public Stocks or Funds of Great Britain and do and shall by such direction as aforesaid alter and vary all or any of the said Stocks or Funds for the time being standing in their or his names or name into or for any other of the Stocks or Funds of the like nature or kind toties quoties as often as such direction as

aforesaid shall be given And upon further Trust that they the said Trustees and the survivors and survivor of them and the executors administrators and assigns of such survivor do and shall from time to time pay and apply the whole of the dividends interest and income of the Stocks Funds and Securities for the time being standing in their or his names or name upon the Trusts of these presents or any part or parts thereof either wholly into the hands or for the use of the said Michael Solomon Bishop of the United Church of England and Ireland in Jerusalem and his Successors for the time being for the use and benefit of such Bishop for the time being or partly into the hands or for the use of the said Bishop for the time being and partly in for or towards the endowment or advancement generally of the said Bishoprick or for or towards any object or purpose connected therewith or wholly in for or towards such Endowment or advancement or for or towards any such object or purpose as aforesaid and during any interval or respective intervals that may occur between the death resignation or deprivation of one Bishop and the Consecration of his Successor in for or towards such Endowment or maintenance or for or towards any such object or purpose as aforesaid or prospectively for the use and benefit of the succeeding Bishop as the Archbishop of Canterbury the Archbishop of York and the Bishop of London for the time being or any two of them (the Archbishop of Canterbury being one of them) shall by writing under their hands from time to time of their own discretion direct or appoint and so that the said Trustees or Trustee for the time being shall not have any discretion or power to apply or withhold the said Stocks or Funds or the produce thereof or the dividends or income thereof or any part thereof contrary to or without such direction or appointment as aforesaid (except on the occasion and for the purpose of the appointment of new Trustees as hereafter provided) and so that such Trustees or Trustee

shall not be bound or at liberty to enquire whether the application which may be directed or appointed to be made from time to time as aforesaid be in accordance or not with the objects contemplated by these presents or be in any way responsible for any money which shall be applied by them or him pursuant to any such direction or appointment whether the object thereof be or be not within the Trusts hereinbefore expressed and contained **Provided always** and it is hereby further agreed and declared that in case the said Lord Ashley Sir George Henry Rose Sir Thomas Baring Sir Robert Harry Inglis and John Labouchere or any or either of them or any Trustee or Trustees to be appointed under this present provision shall die or refuse or neglect or become incapable to act in or be desirous of being discharged from the said Trusts Then and in that case and as often as the same shall happen it shall and may be lawful to and for the surviving or continuing Trustee or Trustees for the time being or the last acting Trustee or the executors or administrators of such last acting Trustee with the consent in writing of the Archbishop of Canterbury for the time being to nominate and appoint one or more fit person or persons to supply the place of each Trustee so dying refusing neglecting or becoming incapable to act or desirous of being discharged as aforesaid and with liberty upon any such appointment to increase the number of the Trustees herein named and that immediately after every such appointment the said trust monies stocks or funds held upon the Trusts of these presents shall be assigned and transferred into the name or names of such new Trustee or Trustees jointly with the surviving or continuing Trustee or Trustees or solely as the case may require upon and for the trusts intents and purposes and with under and subject to the powers provisoes declarations and agreements hereinbefore expressed and declared of and concerning the same **Provided always** that although for

the convenience of the Trustees full power and authority is hereby given or reserved for the appointment of new Trustees to supply vacancies from time to time as often as they shall occur yet it shall be discretionary with them to exercise or not to exercise such power so long as there shall be three Trustees living and willing and capable to act in the said Trusts. But when and as soon as there shall be less than three Trustees living and willing and capable to act as aforesaid then it shall be no longer discretionary but the surviving or continuing Trustees or Trustee or the last acting Trustee or the executors or administrators of the last acting Trustee shall exercise the said power and do and execute all such acts and deeds as shall be proper to complete such exercise according to the true intent and meaning of these presents. **Provided always** and it is hereby declared that the said Trustees herein named and the Trustees to be appointed by virtue of the provision lastly hereinbefore contained shall severally and respectively be charged and chargeably only for such monies as they respectively shall actually receive by virtue of these Trusts hereby reposed in them notwithstanding their or any or either of their giving or signing or joining in giving or signing any receipt or receipts for the sake of conformity and that any one or more of them shall not be answerable or accountable for the other or others of them or for the acts receipts neglects or defaults of the other or others of them but each and every of them only and respectively for his own acts receipts neglects or defaults and that they or any of them shall not be answerable or accountable for any misfortune loss or damage which may happen in the execution of the aforesaid Trusts or in relation thereto except the same shall happen by or through his or their own wilful default respectively. And also that it shall and may be lawful to and for each of the said Trustees for the time being and his respective executors and administrators by

and out of the monies which shall come to his or their hands by virtue of the Trusts hereinbefore contained to deduct retain and reimburse to and for himself and themselves respectively and also to allow to and for his or their Co-trustee or trustees all costs charges damages and expenses which he or they shall or may suffer sustain expend disburse lay out or be put unto in or about the execution of the aforesaid Trusts or in relation thereto **In Witness** whereof the said Lord Ashley Sir George Henry Rose Sir Thomas Baring Sir Robert Harry Inglis and John Labouchere have hereunto set their hands and seals the fifteenth day of November in the year of our Lord one thousand eight hundred and forty one.

Ashley	(Seal)
George Henry Rose	(Seal)
Thomas Baring	(Seal)
Robert Harry Inglis	(Seal)
John Labouchere	(Seal)

NOTE.

Vacancies having occurred from time to time in the office of Trustees, these have been filled up in accordance with the powers contained in the above deed.

The present Trustees in 1882 are—

The Right Hon. the Earl of Shaftesbury.

The only living member of the original Trustees.

The Right Hon. the Earl of Aberdeen.

The Right Rev. the Lord Bishop of Ripon.

The Right Rev. the Lord Bishop of Rochester.

The Rev. Alexander Israel McCaul.

Rector of St. Magnus-the-Martyr, London.

ABSTRACT¹ OF THE ENGLISH DEED OF ENDOWMENT²
 OF THE BISHOPRIC
 OF THE
 UNITED CHURCH OF ENGLAND AND IRELAND
 IN JERUSALEM.
 November 15, 1841.

By Deed of this date, under the Hands and Seals of Lord Ashley,³ the Right Honourable Sir George Henry Rose, Sir Thomas Baring, Baronet, Sir Robert Harry Inglis, Baronet, and John Labouchere, Esquire.

After reciting the Act of 5 Viet. cap. 6 ;

After reciting that, by virtue of the said Act, and of Her Majesty's License by warrant under her Royal Signet and Sign Manual, bearing date the 6th day of November then instant, the Most Reverend Father in God, William by Divine Providence Lord Archbishop of Canterbury, Metropolitan, and Primate of all England, did, on the 7th day of November then instant, in due form, according to the Rites and Ceremonies of the United Church of England and Ireland, consecrate the Rev. Michael Solomon Alexander, Professor of Hebrew in King's College, London, to be a Bishop in the country of Syria, within such limits as had been or should be assigned by Her Majesty, by the style and title of *Bishop of the United Church of England and Ireland in Jerusalem*; who, being a British subject, thereupon took the oaths of allegiance and supremacy, and the oath of due obedience to the Archbishop of Canterbury for the time being ;

And reciting that, for the purpose of contributing to the Outfit of the said Bishop, and towards the permanent Endowment of a Bishopric of the United Church of

¹ This Abstract has been prepared by a Solicitor in London.

² See the complete English Deed of Endowment.

³ Of these Trustees only the first, Lord Ashley, now the Right Hon. the Earl of Shaftesbury, is still alive in 1882 ; his present co-Trustees are :—The Right Hon. the Earl of Aberdeen, the Right Rev. the Lord Bishop of Ripon, the Right Rev. the Lord Bishop of Rochester, the Rev. A. I. McCaul, Rector of St. Magnus-the-Martyr, London.

Auszug¹ aus der englischen Dotationsurkunde²
für das Bisthum
der Vereinigten Kirche von England und Irland
zu Jerusalem.

Den 15. November 1841.

Durch Urkunde vom heutigen Tage, mit Unterschrift und Siegel des Lord Ashley,³ des Hoch Ehrenwerthen Sir George Henry Rose, Sir Thomas Baring, Baronet, Sir Robert Harry Inglis, Baronet, und Herrn John Labouchere, wird

Nach Anführung der Akte Vict. 5, Cap. 6 ;

Und nach Kundgebung, daß auf Grund der genannten Akte und der von Ihrer Majestät unter königlichem Siegel und eigenhändiger Unterschrift ertheilten Allerhöchsten Genehmigung vom 6. November dieses Jahres der Hochwürdigste Vater in Gott, William, durch Gottes Vorsehung Lord Erzbischof von Canterbury, Metropolitane und Primas von ganz England, am 7. November dieses Jahres, in gehöriger Form, nach dem Ritus und Ceremoniell der Vereinigten Kirche von England und Irland, den Hochwürdigsten Michael Salomo Alexander, Professor der hebräischen Sprache am King's College in London, zum Bischof in Syrien, innerhalb solcher Grenzen, wie sie von Seiten Ihrer Majestät der Königin bestimmt worden sind oder noch bestimmt werden sollten, unter Verleihung des Charakters und Titels eines Bischofs der Vereinigten Kirche von England und Irland zu Jerusalem, geweiht hat, worauf derselbe als britischer Unterthan den Huldigungs Eid und den Eid der Anerkennung der kirchlichen Obergewalt, sowie den Eid des schuldigen Gehorsams gegenüber dem jeweiligen Erzbischof von Canterbury leistete ;

Und nach Kundgebung, daß, zum Zwecke eines Beitrags zur Ausstattung des genannten Bischofs und zur ständigen Dotation eines Bisthums der Vereinigten Kirche von England und Irland

¹ Der englische Auszug ist von einem Rechtsanwält in London angefertigt.

² Siehe die vollständige englische Dotationsurkunde.

³ Von diesen Vollzugsbetrauten ist nur der erstgenannte, Lord Ashley, der jetzige Hoch Ehrenwerthe Earl von Shaftesbury noch am Leben, 1882 ; seine gegenwärtigen Amtsaengenen sind : der Hoch Ehrenwerthe Earl von Aberdeen, der Hochwürdigste Bischof von Kivon, der Hochwürdigste Bischof von Rochester, der Hoch Ehrenwürdigste A. J. McCaul, Rector von St. Magnus der Mortymer, London.

England and Ireland in Jerusalem, according to the principles and usages of the said United Church of England and Ireland, His Majesty Frederick William, King of Prussia, had issued a Bond or Decree, under his Sign Manual, and countersigned by De Thile, Minister of State, and Member of the Cabinet of his said Majesty; which, being translated into the English language, is in the words and figures, or to the effect following (that is to say):—

(Here follows the Royal Prussian Deed of Endowment).

And reciting that, in furtherance of the aforesaid objects, a voluntary Society, or Association, called “The London Society for Promoting Christianity amongst the Jews,” had voted a sum of 3000*l.*, part of its Funds, to be placed at the disposal of His Grace the Archbishop of Canterbury, to be applied, at His Grace’s discretion, towards the necessary Outfit of the said new Bishop and the Endowment of the Bishopric; and divers persons in England had contributed, and other persons were expected to contribute, divers sums for the purpose of raising a Fund (if practicable) of not less than 15,000*l.* in amount, towards the Endowment¹ of the said Bishopric; and that it was proposed that so much of the said sum of 3000*l.* as should not be appropriated by His Grace for the Outfit of the said Bishop, and also all sums of money already contributed, or to be contributed, as aforesaid, and the said sum of 15,000*l.*, granted or secured by His Majesty the King of Prussia as aforesaid (in case the said last-mentioned sum should at any time thereafter, for the purpose of being laid out in landed property with His Majesty’s consent, be consolidated with the said first-mentioned sums under the Trusts of this Deed), shall be invested in the purchase of Stock in the Public Funds of Great Britain, in

¹ The Sum now invested, 1882, in the Public Funds of Great Britain, amounts to £20,078 9*s.* 5*d.* Consols.

zu Jerusalem nach den Grundsätzen und Gebräuchen der besagten Vereinigten Kirche von England und Irland, Seine Majestät der König Friedrich Wilhelm von Preußen eine eigenhändig unterzeichnete und von dem Staatsminister von Thile, Mitglied des Kabinetts Seiner Majestät, gegenzeichnete Allerhöchste Verschreibung oder Verordnung erlassen hat, welche ins Englische übertragen nach Form und Inhalt folgendes besagt:

(Folgt die königlich preussische Dotationsurkunde);

Und nach Kundgebung, daß zur Förderung der vorgenannten Zwecke eine freiwillige Vereinigung oder Gesellschaft, genannt "The London Society for Promoting Christianity amongst the Jews" („Die Londoner Gesellschaft zur Beförderung des Christenthums unter den Juden“) die Summe von £3000 — Theil ihres Gesellschaftskapitals — bewilligt und Seiner Gnaden dem Erzbischof von Canterbury zur Verfügung gestellt hat, um dieselbe nach seinem Ermessen zum Zwecke der nothwendigen Ausstattung des genannten neuen Bischofs und zur Dotation des Bisthums zu verwenden, sowie daß verschiedene Personen in England, zur Aufbringung eines Grundkapitals (wenn thunlich) im Betrage von nicht weniger als £15000 für die Dotation¹ des genannten Bisthums, verschiedene Summen beigefeuert haben und von andern Personen Beiträge erwartet werden, sowie ferner, daß beantragt wurde, denjenigen Theil der besagten Summe von £3000, welcher von Seiten Seiner Gnaden nicht für die Ausstattung des erwähnten Bischofs verausgabt werden sollte, und auch alle bereits erfolgten oder wie angedeutet noch zu erwartenden Beiträge, sowie die von Seiner Majestät dem König von Preußen (wie oben bemerkt) gewährte oder zugesicherte Summe von £15000, (für den Fall, daß die letztgedachte Summe zu irgend einer späteren Zeit, zum Zwecke der Anlegung in Grundeigenthum mit Seiner Majestät Bewilligung, mit den ersterwähnten Summen unter der in dieser Urkunde vorgesehenen Verwaltung verschmolzen würde,) in anzukaufenden Werthpapieren der öffent-

¹ Die gegenwärtig (1882) in den öffentlichen Fonds von Großbritannien angelegte Summe beläuft sich auf £20,078 2s. 5d. in Consols.

the Names of the said Lord Ashley, Sir George Henry Rose, Sir Thomas Baring, Sir Robert Harry Inglis, and John Labouchere, approved of by His Grace as Trustees of the said Funds, **Upon trust** to apply the same and the Dividends thereof, under the direction of the Archbishop of Canterbury, the Archbishop of York, and the Bishop of London, for the time being, or any two of them (the Archbishop of Canterbury being one), in the manner thereafter expressed;

It is witnessed, that the said Lord Ashley, Sir G. H. Rose, Sir Thomas Baring, Sir Robert Harry Inglis, and John Labouchere, and the survivors and survivor of them, should, from thenceforth, so long as they respectively should continue Trustees of this Deed, stand possessed of all Sums of Money which had been, or should be contributed for the Endowment of the said Bishopric of the United Church of England and Ireland in Jerusalem, and should have been paid to them for that purpose; including so much of the said sum of 3000*l.* voted by the said Society for promoting Christianity amongst the Jews as should not be appropriated by His Grace the Archbishop of Canterbury for the Outfit of the said Bishop, and as should be paid over to them, the said parties hereinbefore named, by the direction of His Grace, and the Dividends and Income thereof; and also of and in the said sum of 15,000*l.*, and the interest thereof, granted, or secured, by the said Bond or Decree of His Majesty the King of Prussia, if such last-mentioned sum and interest should come to their hands, or of such part thereof as should so come to their hands, upon the following Trusts (that is to say):—

Upon trust, that the said Trustees shall from time to time, when directed by the Archbishop of Canterbury, the Archbishop of York, and the Bishop of London, for the time being, or any two of them (the Archbishop of Canterbury being one), by writing under their hands, but

lichen Fonds von Großbritannien, auf den Namen der genannten Lord Ashley, Sir George Henry Rose, Sir Thomas Baring, Sir Robert Harry Inglis und John Labouchere, als der von Seiner Gnaden bestätigten Vollzugsbetrauten für gedachte Karittäten, mit der Maßgabe anzulegen, dieselben nebst den Gewinnantheilen daraus nach der Anweisung des jeweiligen Erzbischofs von Canterbury, des Erzbischofs von York und des Bischofs von London, oder zweier von ihnen (deren einer jedoch der Erzbischof von Canterbury sein muß) in der nachstehend bezeichneten Weise zu verwenden;

Hiermit festgesetzt, daß die genannten Lord Ashley, Sir G. H. Rose, Sir Thomas Baring, Sir Robert Harry Inglis und John Labouchere und die Ueberlebenden oder der Ueberlebende von ihnen künftighin, so lange dieselben, und jeder einzelne von ihnen, Vollzugsbetraute dieser Urkunde verbleiben werden, im Besitze aller Gelder sein sollen, welche für die Dotation des erwähnten Bisthums der Vereinigten Kirche von England und Irland zu Jerusalem beigetragen worden sind oder noch beigetragen werden und zu diesem Zwecke an sie ausgezahlt werden; einschließlich desjenigen Theils der von der erwähnten Gesellschaft für Beförderung des Christenthums unter den Juden bewilligten Summe von £3000, welcher nicht von Seiner Gnaden dem Erzbischof von Canterbury zur Ausstattung des genannten Bischofs verausgabt, sondern an die obenbenannten Betheiligten auf Weisung Seiner Gnaden ausgezahlt werden sollte, nebst den Gewinnantheilen und Einkünften hieraus; sowie auch der durch genannte Verschreibung oder Verordnung Seiner Majestät des Königs von Preußen bewilligten oder zugesicherten Summe von £15000, nebst den Zinsen daraus, falls und soweit diese letzterwähnte Summe und Zinsen in ihre Hände gelangen sollte; und zwar mit den nachstehenden Obliegenheiten, nämlich:

Mit der Obliegenheit der genannten Vollzugsbetrauten, auf schriftliche eigenhändige — jedoch keine andere — Anweisung von Seiten des jeweiligen Erzbischofs von Canterbury, des Erzbischofs von York und des Bischofs von London, oder zweier von diesen (deren einer jedoch der Erzbischof von Canterbury sein muß) diese Gelder auf ihren eigenen Namen in irgendwelcher

not otherwise, invest such monies in their own names in any of the Public Stocks, or Funds, of Great Britain, and shall, by such direction, vary the said Stocks or Funds for other Stocks or Funds of the like nature.

And upon further trust, that the said Trustees shall, from time to time, pay and apply the whole of the Dividends, Interest, and Income, of the said Stocks, Funds, or Securities, or any part thereof, either wholly into the hands, or for the use, of the said Michael Solomon, Bishop of the United Church of England and Ireland in Jerusalem, and his successors for the time being, for the use and benefit of such Bishop for the time being; or partly into the hands, or for the use of the said Bishop, for the time being, and partly for or towards the endowment or advancement generally of the said Bishopric, or for or towards any object or purpose connected therewith: or wholly for or towards such endowment or advancement, or for or towards any such object or purpose as aforesaid: and during any interval that may occur between the death, resignation, or deprivation of one Bishop and the consecration of his successor, for or towards such endowment or maintenance, or for or towards any such object or purpose as aforesaid, or prospectively for the use and benefit of the succeeding Bishop, as the Archbishop of Canterbury, the Archbishop of York, and the Bishop of London, for the time being, or any two of them (the Archbishop of Canterbury being one), shall, by writing under their hands, from time to time of their own discretion, direct or appoint; and so that the said Trustees for the time being shall not have any discretion or power to apply or withhold the said Stocks or Funds, or the produce thereof, or the Dividends or Income thereof, or any part thereof, contrary to or without such direction or appointment (except on the occasion and for the purpose of the appointment of new Trustees, as hereafter provided), and so that such Trustees

Staatspapieren oder Fonds von Großbritannien anzulegen und auf gleiche Weisung die besagten Staatspapiere oder Fonds gegen andere gleichartige umzutauschen ;

Und mit der weiteren Obliegenheit der genannten Vollzugsbetrauten, von Zeit zu Zeit im Ganzen oder zu irgend einem Theile die Gewinnantheile, Zinsen und Einkünfte aus den erwähnten Staatspapieren, Fonds oder Sicherheiten entweder vollständig zu Händen oder zu Nutzen des besagten Michael Salomo, Bischofs der Vereinigten Kirche von England und Irland zu Jerusalem und seiner jeweiligen Nachfolger, zu Nutzen und Vortheil des jeweiligen Bischofs ; oder theilweise zu Händen oder zum Gebrauch des besagten jeweiligen Bischofs und theilweise für die Dotirung oder Förderung des besagten Bisthums im Allgemeinen oder für irgend einen damit verbundenen Gegenstand oder Zweck ; oder gänzlich zum Behufe dieser Dotirung oder Förderung oder eines entsprechenden Gegenstandes oder Zweckes ; und, während irgendetweller etwa eintretenden Zwischenzeit zwischen dem Tode, dem Rücktritt oder der Absetzung eines Bischofs und der Einweihung seines Nachfolgers, für diese Stiftung oder deren Erhaltung oder einen damit verbundenen Gegenstand oder Zweck oder vorsorglich zu Nutzen und Vortheil des nachfolgenden Bischofs — zu zahlen und zu verwenden, so wie es der jeweilige Erzbischof von Canterbury, der Erzbischof von York und der Bischof von London, oder zwei von ihnen (deren einer jedoch der Erzbischof von Canterbury sein muß) schriftlich und eigenhändig von Zeit zu Zeit nach ihrem eigenen Ermessen bestimmen oder festsetzen werden ; auch sollen die besagten jeweiligen Vollzugsbetrauten keine Befugniß oder Ermächtigung haben, die gedachten Staatspapiere oder Fonds oder die Erträgnisse derselben oder die Gewinnantheile oder Einkünfte daraus oder irgendwelchen Theil davon gegen oder ohne solche Bestimmung und Festsetzung zu verwenden oder zurückzuhalten (außer aus Veranlassung und zum Zwecke der Ernennung neuer Vollzugsbetrauten, wie nachstehend vorgesehn), noch sollen die Vollzugsbetrauten verpflichtet oder

shall not be bound, or at liberty, to inquire whether the application which may be directed or appointed to be made from time to time as aforesaid be in accordance or not with the objects contemplated by this Deed, or be in any way responsible for any money which shall be applied by them pursuant to any such direction or appointment, whether the objects thereof are or are not within the trusts hereinbefore expressed.

Power for surviving or continuing Trustees, with the consent, in writing, of the Archbishop of Canterbury for the time being, to nominate and appoint new Trustees, in case any of the present or future Trustees shall die, or refuse, or neglect, or become incapable to act, or shall desire to be discharged from the said trust; with liberty, upon any such appointment, to increase the number of the Trustees therein named.

Proviso that it shall be discretionary with such surviving or continuing Trustees to exercise, or not to exercise, such power so long as there shall be three Trustees living, and willing and capable to act in the said trusts. But as soon as there shall be less than three such Trustees it shall be no longer discretionary, but the surviving or continuing Trustees shall exercise the said power.

Proviso that the present and future Trustees shall be chargeable only for such monies as they respectively shall actually receive, and not for any involuntary loss; and that it shall be lawful for them to reimburse themselves all costs, damages, and expenses sustained in the execution of the trusts.

Executed by all the said Trustees.

berechtigt sein nachzuforschen, ob die durch besagte Bestimmung oder Festsetzung von Zeit zu Zeit angeordnete Verwendung mit den bei Abfassung vorliegender Urkunde ins Auge gefaßten Zwecken in Einklang stehe oder nicht, oder irgendwie verantwortlich sein für die gemäß solcher Bestimmung oder Festsetzung von ihnen verwendeten Gelder, möge die Verwendung in den Kreis der vorstehend aufgeführten Obliegenheiten fallen oder nicht.

Für den Fall, daß einer der gegenwärtigen oder zukünftigen Vollzugsbetrauten sterben, oder die Amtsführung verweigern, vernachlässigen oder hierzu unfähig werden, oder die Enthebung von besagter Verwaltung begehren sollte, sind die überlebenden oder verbleibenden Vollzugsbetrauten ermächtigt, mit der schriftlichen Zustimmung des jeweiligen Erzbischofs von Canterbury neue Vollzugsbetraute zu ernennen und zu bestellen, und steht es ihnen frei, bei dieser Ernennung die Zahl der Vollzugsbetrauten zu vermehren.

Es wird jedoch vorbehalten, daß es dem Ermessen dieser überlebenden oder verbleibenden Vollzugsbetrauten anbeimgestellt bleiben soll, von dieser Ermächtigung Gebrauch zu machen oder nicht, so lange als noch drei Vollzugsbetraute am Leben und willig und fähig sind, in der besagten Verwaltung thätig zu sein. Sobald jedoch weniger als drei Vollzugsbetraute vorhanden sind, soll dies nicht länger in ihrem Ermessen stehen, sondern es haben die überlebenden oder verbleibenden Vollzugsbetrauten von der erwähnten Ermächtigung Gebrauch zu machen.

Ferner wird vorbehalten, daß die gegenwärtigen und zukünftigen Vollzugsbetrauten nur für solche Gelder haftbar sein sollen, welche sie, und jeder einzelne von ihnen, wirklich erhalten werden, aber nicht für unfreiwillige Verluste, und daß sie berechtigt sein sollen, alle in Ausübung der Verwaltung erlittenen Kosten, Schäden und Auslagen sich zu vergüten.

Vollzogen von sämtlichen genannten Vollzugsbetrauten.

LETTER COMMENDATORY FROM THE MOST REVEREND
 THE LORD ARCHBISHOP OF CANTERBURY
 TO THE PATRIARCHS.

¹ Τοῖς πανιερωτάτοις καὶ ἀγαπητοῖς ἐν Χριστῷ ἀδελφοῖς, τοῖς Ἐπισκόποις καὶ Προστώσι τῶν ἐν τῇ Συρίᾳ καὶ ἐν ταῖς ὁμόροις χώραις Ἐκκλησιῶν ἀρχαίων καὶ ἀποστολικῶν, Γυλιέλμος, τῇ θείᾳ προνοίᾳ Ἀρχιεπίσκοπος Καντουαρίας, πάσης τῆς Ἀγγλίας Πρωτεύων καὶ Μητροπολίτης, ἐν Κυρίῳ χαίρειν·

Πάσῃ σπουδῇ συνίσταμεν τῇ εὐνοίᾳ ὑμῶν, ἀδελφοὶ σεβάσμιοι καὶ ἀγαπητοί, ἄνδρα εὐσεβέστατον, Μιχαὴλ Σολομώντα Ἀλέξανδρον, ἱερῆς θεολογίας ἐξηγητὴν, ὃν ἡμεῖς, ἐξετάσαντες αὐτοῦ τὴν εὐλάβειαν καὶ ἰκανότητα, καὶ ἐπιτήδειον κρίναντες, ἐχριστοτονήσαμεν εἰς Ἐπίσκοπον τῆς ἐν Ἀγγλίᾳ καὶ Ἰβερνίᾳ Ἐκκλησίας, κατὰ τοὺς κανόνας τῆς αὐτῆς ἀγίας ἡμῶν καὶ ἀποστολικῆς Ἐκκλησίας. Ἐξουσίαν δὲ λαβόντες παρὰ τῆς σιβαστιῆς ἡμῶν Βασιλίσσης, ἐπέμψαμεν αὐτὸν εἰς Ἱεροσόλυμα, πιστεύσαντες αὐτῷ ἐπιτροπὴν πνευματικὴν ἐπὶ πᾶσι τοῖς τῆς ἡμετέρας Ἐκκλησίας κληρικοῖς καὶ λαϊκοῖς, τοῖς ἐκεῖ μετοικοῦσι, καὶ ἐν ταῖς ὁμόροις χώραις. Ἴνα δὲ μὴ τις ἀγνοῇ τίνος ἕνεκα τοῦτον τὸν ἀδελφὸν ἡμῶν ἐπίσκοπον οὕτως ἐπέμψαμεν, γνωρίζομεν ὑμῖν ὅτι προσετάξαμεν αὐτῷ μηδαμῶς ἐν μηδενὶ πράγματι ἐπιβαίνειν τῇ ἐξουσίᾳ τῇ καθηκόντῃ ὑμῖν τοῖς Ἐπισκόποις, καὶ τοῖς ἄλλοις ἐν τῷ ἀρχικῷ τῶν Ἐκκλησιῶν Ἀνατολικῶν τάγματι καθιστώσι, μᾶλλον δὲ παρέχειν ὑμῖν τὴν

¹ *Das evangelische Bisthum in Jerusalem. Urkunden.* p. 17. "Statement of Proceedings," p. 18. Archbishop of Canterbury's library at Lambeth Palace. 114. B. 11. 8.

LETTER COMMENDATORY FROM THE MOST REVEREND
THE LORD ARCHBISHOP OF CANTERBURY
TO THE PATRIARCHS.¹

November 23, 1841.

To the Right 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:—

WE, WILLIAM, by Divine Providence, Archbishop of Canterbury, Primate of all England and Metropolitan, most earnestly commend to your brotherly love the Right Reverend Michael Solomon Alexander, Doctor in Divinity, whom we, being well assured of his learning and piety, have consecrated to the office of a Bishop of the United Church of England and Ireland, according to the ordinances of our Holy and Apostolic Church, and having obtained the consent of our Sovereign Lady the Queen, have sent out to Jerusalem, with authority to exercise spiritual jurisdiction over the Clergy and Congregations of our Church, which are now, or which hereafter may be, established in the countries above mentioned. And in order to prevent any misunderstanding in regard to this our purpose, we think it right to make known to you, that we have charged the said Bishop our Brother not to intermeddle in any way with the jurisdiction of the Prelates or other Ecclesiastical Dignitaries bearing rule in the Churches of the East; but to shew them due reverence

¹ "Statement of Proceedings," published by Authority. p. 17. Lambeth Library. 114. B. 11. 8.

προσήκουσαν τιμὴν καὶ θεραπείαν, καὶ πρόθυμον εἶναι πάντοτε καὶ παντὶ τρόπῳ σπουδάζειν τὰ εἰς φιλαεελφίαν, καὶ συνήθειαν, καὶ ὁμόνοιαν φέροντα. Πεπείσμεθα μὲν περὶ τούτου τοῦ ἀεελφῶν ἡμῶν, ὅτι ἐκ θυμοῦ, καὶ ἐὰ συνείδησιν, ταῦτα τὰ ἐντεταλμένα ὑφ' ἡμῶν πιστῶς φυλάξει παρακαλοῦμεν δὲ ὑμᾶς, ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὡς ἀεελφῶν ἐέχσθαι αὐτὸν, καὶ χρεῖαν αὐτῷ ἐπίκαιρον παρέχειν.

Πεποιθαμεν, ἀεελφοὶ, ὅτι ἡ πανιερότης ὑμῶν τὴν ἐπιστολὴν ταύτην φιλοφρόνως ἔξεξεται, ὡς μαρτυροῦσαν τὴν ἡμετέραν εἰς ὑμᾶς σέβασιν καὶ φιλαεελφίαν, καὶ τὴν ἐν ἡμῖν ἐπιπόθησιν τοῦ ἀνανεοῦσθαι τοὺς τῆς ἀρχαίας ἀγάπης θεσμοὺς πρὸς τὰς παλαιὰς ἐν τῇ Ἀνατολῇ Ἐκκλησίαις, ἐκ πολλῶν ἤδη γυνεῶν ἐιαλιπούσης· ἧς ἀνανεομένης κατὰ βούλησιν καὶ χάριν Θεοῦ, πεποιθαμεν ἰαθήσεσθαι ἂν τὰ σχίσματα, ἐν ἧν εἰενότατα ἔπαθεν ἡ τοῦ Χριστοῦ Ἐκκλησία.

Ταύτην ἐλπίδα ἔχοντες, καὶ τὴν ἡμετέραν ἀγωνσίην ἐκ θυμοῦ καὶ πάσῃ θεραπείᾳ σεβόμενοι, τὴν σφραγίδα ἡμῶν ἀρχιεπισκοπικὴν ταύτη τῇ ἐπιστολῇ αὐτογράφῳ προσεθήκαμεν, ἐν Δαμβήθῳ· ἔτει αἰωμά, νοεμβρίου κγ'.

and honour; and to be ready, on all occasions, and by all the means in his power, to promote a mutual interchange of respect, courtesy, and kindness. We have good reason to believe that our Brother is willing, and will feel himself in conscience bound, to follow these our instructions; and we beseech you, in the name of our Lord Jesus Christ, to receive him as a Brother, and to assist him, as opportunity may offer, with your good offices.

We trust that your Holinesses will accept this communication as a testimony of our respect and affection, and of our hearty desire to renew that amicable intercourse with the ancient Churches of the East, which has been suspended for ages, and which, if restored, may have the effect, with the blessing of God, of putting an end to divisions which have brought the most grievous calamities on the Church of Christ.

In this hope, and with sentiments of the highest respect for your Holinesses, we have affixed our archiepiscopal seal to this letter, written with our own hand at our Palace of Lambeth, on the twenty-third day of November, in the year of our Lord one thousand eight hundred and forty-one.

LETTRE DE L'ARCHEVÊQUE DE CANTORBÉRY AUX
Patriarches et Evêques de l'Eglise d'Orient.¹

A nos vénérables frères, en notre Seigneur, les Prélats et Evêques des anciennes Eglises apostoliques de la Syrie et des pays voisins, salut au nom du Seigneur!

Nous, William, par la permission de Dieu, archevêque de Cantorbéry, primat de toute l'Angleterre et métropolitain, recommandons instamment à votre affection fraternelle le vénérable Michaël-Salomon Alexandre, docteur en théologie, homme pieux et savant, que nous avons consacré comme évêque de l'église-unie d'Angleterre et d'Irlande, conformément à la règle de notre Eglise sainte et apostolique, et envoyé à Jérusalem avec le consentement de la Reine notre souveraine, en lui conférant pleins pouvoirs pour exercer sa juridiction spirituelle sur les ecclésiastiques et laïques de notre Eglise, qui habitent les pays susmentionnés. Et afin que personne ne puisse se méprendre sur nos intentions, nous croyons devoir vous prévenir que nous avons prescrit, audit évêque notre frère, de ne s'immiscer en rien dans la juridiction des prélats ou autres dignitaires ecclésiastiques qui gouvernent les Eglises d'Orient, mais de leur témoigner tous les honneurs et le respect qui leur sont dûs, et de s'empresser en toute occasion d'entretenir par tous les moyens possibles l'amour fraternel, la bonne harmonie et l'unité. Nous avons tout lieu de croire que notre frère sera disposé à se conformer à cette instruction, et qu'il s'en fera un devoir, et vous nous prions, au

¹ L'évêché évangélique à Jérusalem, p. 68.

Schreiben des Erzbischofs von Canterbury an die Patriarchen und Bischöfe der Morgenländischen Kirche.¹

Vom 23. November 1841.

Den Hochwürdigem, unsern Brüdern in dem Herrn, den Prälaten und Bischöfen der alten und Apostolischen Kirchen in Syrien und den angränzenden Ländern: Gruß im Herrn!

Wir, William, durch die göttliche Fürsorge Erzbischof von Canterbury, Primas von ganz England und Metropolitan, befehlen auf das ernstlichste Eurer brüderlichen Liebe den Hochwürdigem Michael Salomo Alexander, der Gottesgelahrtheit Doctor, welchen wir, wohl versichert seiner Gelehrsamkeit und Frömmigkeit, zu dem Amte eines Bischofs der Vereinigten Kirche von England und Irland, gemäß der Ordnung unserer Heiligen und Apostolischen Kirche, geweiht und unter der Zustimmung unserer Herrin der Königin, nach Jerusalem gesandt haben, mit Vollmacht, geistliche Gerichtsbarkeit zu üben über die Geistlichkeit und die Laien unserer Kirche, welche in den oben erwähnten Ländern sich aufhalten. Und um jedem Mißverständniß über diesen unsern Zweck zuvorzukommen, achten wir es recht, euch zu wissen zu thun, daß wir besagtem Bischof unserm Bruder zur Pflicht gemacht haben, in keiner Weise in die Gerichtsbarkeit der Prälaten oder andern geistlichen Würdenträger, so die Kirchen des Morgenlandes verwalten, sich einzumischen, sondern ihnen alle schuldige Ehrerbietung und Ehre zu erweisen; und mit aller Bereitwilligkeit, bei allen Gelegenheiten und durch alle Mittel in seinem Vermögen einen wechselseitigen Austausch von Achtung, Höflichkeit und liebevoller Freundlichkeit zu befördern. Wir haben guten Grund zu glauben, daß unser Bruder willig sein, und sich im Gewissen gebunden achten werde, diese unsere Anweisung zu befolgen; und wir ersuchen euch, im Namen unsers Herrn Jesu Christi, ihn als einen Bruder

¹ Das evangelische Bisthum in Jerusalem. Urkunden, Berlin. S. 18.

nom de Jésus-Christ, de le recevoir comme un frère, et de l'assister, selon l'occasion, de vos bons services.

Nous ne doutons pas que Vos Saintetés ne reçoivent cette communication comme un témoignage de notre respect, de notre affection et de notre désir bien sincère de voir se rétablir, avec les anciennes Eglises d'Orient, ces relations fraternelles, qui ont été interrompues pendant tant de siècles, événement qui, nous l'espérons, pourrait mettre fin aux malheureuses divisions qui ont attiré tant de maux sur l'Eglise de Jésus-Christ.

C'est dans cette espérance, et avec les sentiments du plus profond respect pour Vos Saintetés, que nous avons écrit cette lettre de notre propre main, et que nous l'avons scellée de notre sceau archiépiscopal, dans notre château de Lambeth, ce vingt-trois novembre de l'année de notre Seigneur, mil huit cent quarante et un."

aufzunehmen und ihm Beistand zu leisten, wie es die Gelegenheit geben mag, mit Euren freundlichen Diensten.

Wir vertrauen, daß Eure Heiligkeit diese Mittheilung aufnehmen werde als ein Zeugniß unserer Hochachtung und Liebe, und unseres herzlichsten Verlangens, den freundschaftlichen Verkehr mit den alten Kirchen des Morgenlandes zu erneuen, welcher so viele Menschenalter durch unterbrochen gewesen ist, dessen Wiederherstellung aber, wie wir vertrauen, unter dem Segen Gottes, den Spaltungen ein Ende machen möge, welche das traurigste Unheil über die Kirche Christi gebracht haben.

In dieser Hoffnung und mit den Gefühlen der höchsten Achtung für Eure Heiligkeiten, haben wir mit unserm Erzbischöflichen Siegel dies Schreiben versiegelt, das wir mit unserer eigenen Hand geschrieben, in unserm Schloß Lambeth, am dreiundzwanzigsten Tage des November, im Jahr unsers Herrn Ein Tausend Achtehundert Ein und Bierzig.

STATEMENT OF PROCEEDINGS
RELATING TO THE ESTABLISHMENT OF A
BISHOPRIC OF THE UNITED CHURCH OF ENGLAND AND IRELAND
IN JERUSALEM.¹

*Published by authority.*² London, Dec. 9, 1841.

AN Act was passed in the last session of Parliament (5 Victoria cap. 6), empowering the Archbishops of Canterbury and York, assisted by other Bishops, to consecrate British subjects, or the subjects or citizens of any foreign kingdom or state, to be Bishops in any foreign country, and, within certain limits, to 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 the authority of such Bishops.

The Archbishop of Canterbury, having first consulted the Bishops who attended the Convocation in August last, has exercised the power so vested in him, by consecrating the Rev. Michael Solomon Alexander, a Bishop of the United Church of England and Ireland, to residè at Jerusalem, and to perform the duties hereinafter specified. The Bishops assisting at the consecration were those of London, Rochester, and New Zealand. The appointment of a Bishop for Jerusalem was proposed by His Majesty the King of Prussia, who made it the subject of a special mission to the Queen of England, and of a particular communication to the Archbishop of Canterbury. In making this proposal, His Majesty had in view not only the great

¹ A copy of this is in the Archbishop of Canterbury's library, at Lambeth Palace. 114. B. 11. 8.

² "The Protestant Bishopric of Jerusalem," p. 127, states that the following "remarks" are "*from the pen of a Prelate, whose judgment and sincere devotion to the interests of the Church of Christ were strongly manifested throughout the preliminary negotiations.*" The German translation states this Prelate to be the *Archbishop of Canterbury*; whilst the French translation calls the whole "*the official document published by the Archbishop.*"

Ämtliche Bekanntmachung des Erzbischofs von Canterbury und Bestimmungen über die inneren Verhältnisse des Bisthums in Jerusalem.¹

Vom 9. December 1841.

In der letzten Sitzung des Parlaments (Victoria cap. 6.) ging eine Acte durch, welche die Erzbischöfe von Canterbury und York ermächtigt, unter dem Beistande anderer Bischöfe, brittische Unterthanen, oder die Unterthanen oder Bürger eines fremden Königreiches oder Staates zu Bischöfen in einem fremden Lande zu weihen, damit sie die geistliche Jurisdiction über die Geistlichen der brittischen Congregationen der vereinten Kirche von England und Irland, und über alle diejenigen protestantischen Congregationen ausüben, die sich unter die Autorität solcher Bischöfe zu stellen wünschen.

Nachdem der Erzbischof von Canterbury zuvor die Bischöfe zu Rathe gezogen, die letzten August der Convokation beiwohnten, hat er von der ihm übertragenen Gewalt Gebrauch gemacht und den Hochw. Michael Salomo Alexander zum Bischof der Vereinigten Kirche von England und Irland geweiht, ihm Jerusalem zu seiner Residenz angewiesen, und ihm die Erfüllung der unten specificirten Pflichten aufgetragen. Die Bischöfe, welche bei der Consecration Beistand leisteten, waren der von London, der von Rochester und der von Neu-Seeland. Die Ernennung eines Bischofs für Jerusalem war von Sr. Majestät dem Könige von Preußen vorgeschlagen worden, der dieselbe zum Gegenstande einer eigenen Mission an die Königin von England, und einer besondern Mittheilung an den Erzbischof von Canterbury machte. Bei diesem Vorschlage richtete Sr. Majestät sein Augenmerk nicht allein auf die großen Vortheile, die aus seiner Annahme sich

¹ Cambridge University Library.

advantages, to be derived from its adoption, with reference to the conversion of the Jews; but also the spiritual superintendence and care of such of his own subjects as might be disposed to take up their abode in Palestine, and to join themselves to the Church so formed at Jerusalem. There is reason to expect that a considerable number of German as well as English Christians will be attracted to the Holy Land by the influence of strong religious feelings.

In order to obviate the difficulty which might be occasioned by the want of an endowment for the Bishopric, His Majesty undertook to make at once the munificent donation of fifteen thousand pounds towards that object, the annual interest of which, amounting to six hundred pounds, is to be paid yearly in advance, till the capital sum (together with that which is to be raised by subscription for the purpose of completing the Bishop's annual income of twelve hundred pounds), can be advantageously invested in land situate in Palestine.

The immediate objects for which this Bishopric has been founded will appear from the following statement. Its ultimate results cannot be with certainty predicted; but we may reasonably hope that, under the Divine blessing, it may lead the way to an essential unity of discipline, as well as of doctrine, between our own Church and the less perfectly constituted of the Protestant Churches of Europe, and that, too, not by the way of Rome; while it may be the means of establishing relations of amity between the United Church of England and Ireland and the ancient Churches of the East, strengthening them against the encroachments of the See of Rome, and 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. In the meantime, the spectacle of a Church,

ergeben würden, mit Beziehung auf die Befehrung der Juden; sondern auch auf die geistliche Beaufsichtigung und Pflege derjenigen von seinen Unterthanen, die geneigt seyn könnten, ihren Aufenthalt in Palästina zu nehmen, und sich mit der also gebildeten Kirche zu Jerusalem zu verbinden. Es läßt sich mit Grund erwarten, daß eine bedeutende Anzahl von deutschen sowohl als englischen Christen, durch den Einfluß mächtiger religiöser Gefühle sich nach dem heiligen Lande werden ziehen lassen.

Um der Schwierigkeit vorzubeugen, die aus Mangel eines Fundes für das Bisthum entstehen könnte, unternahm Sr. Majestät zugleich, ein großmüthiges Geschenk von fünfzehntausend Pfund Sterling zu diesem Zwecke zu machen, wovon die jährlichen Interessen, die sich auf sechshundert Pfund belaufen, jährlich im Voraus bezahlt werden sollen, bis die Capitalsumme (zusammen mit den Geldern, die durch Subscription für den Zweck aufgebracht werden sollen, des Bischofs jährliches Einkommen von eintaufend zweihundert Pfund voll zu machen) auf Ländereien in Palästina vortheilhaft angelegt werden kann.

Die unmittelbaren Zwecke, derentwegen dies Bisthum gegründet worden, werden sich aus der folgenden Darstellung ergeben. Seine endlichen Ergebnisse können zwar nicht mit Gewisheit vorausgesagt werden; allein wir können uns der begründeten Hoffnung hingeben, daß es unter Gottes Segen die wesentliche Einheit der Disciplin und Lehre zwischen unserer eigenen und den weniger vollkommen eingerichteten protestantischen Kirchen Europa's anbahnen werde und zwar nicht durch den Weg von Rom, während es das Mittel werden kann, zwischen der Vereinigten Kirche von England und Irland und den alten Kirchen des Orients Freundschaftsverbindungen anzuknüpfen, welche diese gegen die Annahmungen des päpstlichen Stuhles stärkt, und den Weg zu ihrer Reinigung vorbereitet, theils von bedenklichen Irrthümern, theils von jenen Unvollkommenheiten, welche jetzt ihre Wirksamkeit als Zeugen und Verbreiterinnen evangelischer Wahrheit und Gnade wesentlich hindern. Zu gleicher Zeit wird das Schauspiel einer von jenen Irrthümern und Unvollkommenheiten

freed from those errors and imperfections, planted in the Holy City, and holding a pure faith in the unity of the Spirit and in the bond of peace, will naturally attract the notice of the Jewish nation throughout the world; and will centralize, as it were, the desultory efforts which are making for their conversion. It is surely impossible not to recognise the hand of Providence in the remarkable events which have lately happened in the East, opening to Christians, and especially to our own nation, (so signal an instrument in bringing those events to pass), a door for the advancement of the Saviour's kingdom, and for the restoration of God's ancient people to their spiritual birthright.

While the Church of Rome is continually, and at this very moment, labouring to pervert the members of the Eastern Churches, and to bring them under the dominion of the Pope, sparing no arts nor intrigues, hesitating at no misrepresentations, sowing dissension and disorder amongst an ill-informed people, and asserting that jurisdiction over them which the ancient Churches of the East have always strenuously resisted, the two great Protestant Powers of Europe will have planted a Church in the midst of them, the Bishop of which is specially charged not to entrench upon the spiritual rights and liberties of those Churches; but to confine himself to the care of those over whom *they* cannot rightfully claim any jurisdiction; and to maintain with them a friendly intercourse of good offices; assisting them, so far as they may desire such assistance, in the work of Christian education; and presenting to their observation, but not forcing upon their acceptance, the pattern of a Church essentially scriptural in doctrine and apostolical in discipline.

The Bishop of the United Church of England and Ireland at Jerusalem is to be nominated alternately by the Crowns of England and Prussia, the Archbishop

befreiten, mitten in der heiligen Stadt errichteten, Kirche, die den reinen Glauben in der Einheit des Geistes und in dem Bande des Friedens aufrecht erhält, natürlich die Aufmerksamkeit der jüdischen Nation in der ganzen Welt auf sich ziehen und die vorübergehenden Anstrengungen, die zu ihrer Bekehrung gemacht werden, gleichsam centralisiren. Es ist fürwahr unmöglich, in den merkwürdigen Ereignissen die kürzlich im Orient statt gehabt, die Hand der Vorsehung zu verkennen, da sie Christen und besonders unserer eigenen Nation (die zur Herbeiführung jener Ereignisse auf so ausgezeichnete Weise mitwirkte) eine Thür öffnet zur Beförderung des Reiches unsers Heilandes und zur Wiedereinführung des alten Volkes Gottes in sein geistliches Geburtsrecht.

Während die römische Kirche beständig, und gerade in diesem Augenblicke, daran arbeitet, die Mitglieder der orientalischen Kirchen zu verführen und sie unter die Herrschaft des Papstes zu bringen, wozu sie keine Künste und Intriguen spart, von keinen falschen Darstellungen Anstand nimmt, Uneinigkeit und Unordnung unter ein übel berichtetes Volk ausstreut, und die Jurisdiction über sie anspricht, welche die alten Kirchen des Orients immer so tapfer abgewehrt haben;—gründen die zwei großen protestantischen Mächte Europas mitten unter ihnen eine Kirche, deren Bischof den speciellen Auftrag erhalten hat, den geistigen Rechten und Freiheiten jener Kirchen nicht zu nahe zu treten, sondern sich auf die geistliche Pflege derjenigen zu beschränken, über welche sie rechtlicher Weise keine Jurisdiction in Anspruch nehmen können; und mit ihnen einen freundschaftlichen, hülfreichen Verkehr zu unterhalten, ihnen in dem Werke der christlichen Erziehung beizustehen, soweit sie einen derartigen Beistand wünschen und ihrer Beachtung, das Muster einer Kirche darzustellen, die in ihrer Lehre wesentlich schristgemäh, in ihrer Disciplin apostolisch ist, — ohne sie jedoch zur Annahme derselben zu zwingen.

Der Bischof der Vereinigten Kirche von England und Irland in Jerusalem soll abwechselnd von den Kronen England und Preußen ernannt werden, jedoch so, daß der Erzbischof das

having the absolute right of veto, with respect to those nominated by the Prussian Crown.

The Bishop will be subject to the Archbishop of Canterbury as his Metropolitan, until the local circumstances of his Bishopric shall be such as to make it expedient, in the opinion of the Bishops of that United Church, to establish some other relation.

His spiritual jurisdiction will extend over the English clergy and congregations, and over those who may join his Church and place themselves under his Episcopal authority in Palestine, and, for the present, in the rest of Syria, in Chaldea, Egypt, and Abyssinia; such jurisdiction being exercised, as nearly as may be, according to the laws, canons, and customs of the Church of England; the Bishop having power to frame, with the consent of the Metropolitan, particular rules and orders for the peculiar wants of his people. His chief missionary care will be directed to the conversion of the Jews, to their protection, and to their useful employment.

He will establish and maintain, as far as in him lies, relations of Christian charity with other Churches represented at Jerusalem, and in particular with the orthodox Greek Church; taking special care to convince them, that the Church of England does not wish to disturb, or divide, or interfere with them; but that she is ready, in the spirit of Christian love, to render them such offices of friendship as they may be willing to receive.

A College is to be established at Jerusalem, under the Bishop, whose chaplain will be its first Principal. Its primary object will be, the education of Jewish converts: but the Bishop will be authorized to receive into it Druses and other Gentile converts: and if the funds of the College should be sufficient, Oriental Christians may be admitted: but clerical members of

absolute Recht des Veto hat in Beziehung auf die von der preussischen Krone ernannten.

Der Bischof wird unter dem Erzbischofe von Canterbury stehen, als seinem Metropolitan, bis die localen Verhältnisse seines Bisthums sich so gestaltet haben, daß es, in der Meinung der Bischöfe der Vereinigten Kirche, thunlich ist, ein anderwärtiges Verhältniß eintreten zu lassen.

Seine geistliche Jurisdiction wird sich über die anglicanische Geistlichkeit und englischen Congregationen erstrecken, und über Alle die sich mit seiner Kirche verbinden und sich unter seine bischöfliche Autorität in Palästina, und für jetzt, in Syrien, Chaldäa, Aegypten und Abyssinien stellen möchten; diese Jurisdiction geschieht gemäß den Gesetzen, Canones und Gebräuchen der Kirche von England; der Bischof hat jedoch die Macht, mit Zustimmung des Metropolitan, besondere Regeln und Anordnungen nach den eigenthümlichen Bedürfnissen seiner Untergebenen einzuführen. Seine Missionsthätigkeit wird vorzüglich auf die Bekehrung der Juden, auf ihre Beschützung und ihre nützliche Beschäftigung gerichtet seyn.

Er wird, so viel an ihm liegt, Verbindungen christlicher Liebe mit andern Kirchen anknüpfen und aufrecht erhalten, die in Jerusalem repräsentirt sind, besonders mit der orthodoxen griechischen Kirche, zugleich auch angelegentlich sich zu überzeugen suchen, daß die Kirche von England sie weder zu stören, noch zu trennen, oder zu verdrängen sucht, sondern, daß sie bereit ist, im Geiste christlicher Liebe ihr solche Freundschaftsdienste zu erweisen, wie sie anzunehmen willens seyn möchte.

Unter der bischöflichen Autorität wird ein Collegium in Jerusalem errichtet werden; der Kaplan des Bischofs wird der Vorsteher dieses Institutes seyn. Der Hauptzweck desselben ist die Erziehung jüdischer Convertiten; doch wird der Bischof ermächtigt seyn, Drusen und andere Proselyten aus den Heiden in dasselbe aufzunehmen; und, wenn die Mittel des Collegiums ausreichen, können auch orientalische Christen zugelassen werden; Mitglieder

the orthodox Greek Church will be received into the College, only with the express consent of their spiritual superiors, and for a subsidiary purpose. The religious instruction given in the College will be in strict conformity with the doctrines of the United Church of England and Ireland, and under the superintendence and direction of the Bishop.

Congregations, consisting of Protestants of the German tongue, residing within the limits of the Bishop's jurisdiction, and willing to submit to it, will be under the care of German clergymen ordained by him for that purpose; who will officiate in the German language, according to the forms of their national liturgy, compiled from the ancient liturgies, agreeing in all points of doctrine with the liturgy of the English Church, and sanctioned by the Bishop with consent of the Metropolitan, for the special use of those congregations: such liturgy to be used in the German language only. Germans, intended for the charge of such congregations, are to be ordained according to the ritual of the English Church, and to sign the Articles of that Church: and, in order that they may not be disqualified by the laws of Germany from officiating to German congregations, they are, before ordination, to exhibit to the Bishop a certificate of their having subscribed, before some competent authority, the Confession of Augsburg.

The rite of Confirmation will be administered by the Bishop to the catechumens of the German congregations, according to the form used in the English Church.

Subjoined are copies of the Commendatory Letter, addressed by the Archbishop of Canterbury to the Rulers of the Greek Church, and of the same translated into Greek, both of which the newly consecrated Bishop carries with him to the East.

London, Dec. 9, 1841.

des Klerus der orthodoxen griechischen Kirche werden jedoch nur mit der ausdrücklichen Zustimmung ihrer geistlichen Obern in das Collegium aufgenommen werden. Der Religionsunterricht, der in dem Collegium ertheilt wird, soll mit den Lehren der Vereinigten Kirche von England und Irland aufs strengste übereinstimmen, und unter der Oberaufsicht und Leitung des Bischofs stehen.

Congregationen, die aus Protestanten deutscher Zunge bestehen, die in den Grenzen der Jurisdiction des Bischofs wohnen und geneigt sind, sich ihr zu unterwerfen, werden unter der Seelsorge deutscher Geistlichen stehen, die er zu diesem Zwecke ordinirt. Sie werden in deutscher Sprache fungiren, gemäß der Formen ihrer nationalen Liturgie, die aus den alten Liturgien zusammengetragen ist und in allen Lehrpunkten mit der Liturgie der englischen Kirche übereinstimmt und von dem Bischofe, mit Zustimmung des Metropolitan, für den besondern Gebrauch jener Congregation sanctionirt worden ist. Um von dieser Liturgie in deutscher Sprache Gebrauch zu machen, sollen nur Deutsche, die zur Pflege solcher Congregationen bestimmt sind, nach dem Rituale der englischen Kirche ordinirt werden, und die Artikel dieser Kirche unterschreiben; und damit sie aber von den Gesetzen Deutschlands nicht als unfähig zum Functioniren in deutschen Congregationen erachtet werden, müssen sie, vor ihrer Ordination, dem Bischofe ein Certificat vorweisen, daß sie vor competenter Behörde die Augsburgische Confession unterschrieben haben.

Der Ritus der Confirmation soll von dem Bischofe an den Catechumenen der deutschen Congregation, nach der in der englischen Kirche üblichen Form vollzogen werden.

London, den 9. Dezember 1841.

EXPOSÉ DES DÉMARCHES RELATIVES À L'ÉTABLISSEMENT
D'UN EVÊCHÉ DE L'ÉGLISE-UNIE D'ANGLETERRE ET
D'IRLANDE À JÉRUSALEM.¹

Le document officiel publié par l'archevêque, qui porte la date du 9 décembre 1841. Nous allons en citer le passage le plus important.

“L'évêque reconnaîtra l'archevêque de Cantorbéry comme son métropolitain pour aussi longtemps que les évêques de l'église unie d'Angleterre et d'Irlande, ne jugeront pas que les circonstances exigent un changement sous ce rapport.

Sa juridiction spirituelle s'étendra sur les ecclésiastiques anglicans et les troupeaux anglicans comme sur tous les autres ministres et troupeaux qui consentiraient volontairement à s'attacher à son église et à reconnaître son autorité en Palestine, et pour le moment aussi dans le reste de la Syrie, en Chaldée, en Egypte et en Abyssinie. Il l'exercera autant que les circonstances le permettront, suivant les lois, canons et usages de l'église anglicane; cependant il sera autorisé, moyennant le consentement du métropolitain, à prendre des mesures particulières pour son diocèse. Son activité missionnaire aura surtout pour objet de convertir les Juifs, comme aussi de protéger et d'occuper utilement ceux qui sont déjà convertis.

¹ L'évêché évangélique à Jérusalem, p. 54.

Il cherchera à établir et à conserver autant que possible des relations d'affection fraternelle avec les autres églises qui existent déjà à Jérusalem, particulièrement avec l'église grecque orthodoxe; il prendra soin de bien montrer que l'église anglicane ne vient pas mettre le trouble et la désunion, et qu'elle n'entend nullement s'immiscer dans leurs affaires, mais qu'elle est prête à leur rendre dans un esprit de charité tous les bons offices qu'elles pourront réclamer.

On fondera à Jérusalem un établissement d'éducation sous la surveillance de l'évêque, et son chapelain en sera le premier recteur; il sera particulièrement destiné aux Juifs convertis, mais l'évêque aura aussi le droit d'y recevoir des Druses et des païens convertis. Si les moyens pécuniaires de l'établissement le permettent, on y pourra aussi admettre des chrétiens orientaux; mais des ecclésiastiques de l'église grecque orthodoxe ne pourront y être reçus qu'avec le consentement positif de leurs supérieurs ecclésiastiques, et dans le but de se préparer pour le service de leur propre église. L'instruction religieuse qui se donnera dans l'établissement sera strictement conforme à la doctrine de l'église unie d'Angleterre et d'Irlande et sous l'inspection de l'évêque."

THE ARCHBISHOP OF CANTERBURY'S LETTER TO HIS
MAJESTY THE KING OF PRUSSIA REFERRING TO THE
GERMAN CONGREGATIONS IN PALESTINE.¹

Lambeth, June 18, 1842.

SIRE,

Conceiving it to be desirable that your Majesty should be fully acquainted with the relations in which the German congregations in Palestine will stand towards the Bishop of the United Church of England and Ireland in Jerusalem, I most respectfully submit the following proposals, which I trust will be satisfactory to your Majesty.

The Bishop will consider it his duty to take under his pastoral care and protection all such congregations of the German Protestant confession within the limits of his diocese, as are disposed to submit to his jurisdiction, and he will render them all the assistance in his power.

In these congregations the German Liturgy, which has been taken from the Liturgies received by the Churches in your Majesty's dominions, and which I have carefully perused, will be used in the performance of divine service, by clergymen ordained under the following regulations.

Candidates for holy orders of the German tongue, having obtained your Majesty's permission, shall exhibit to the Bishop a certificate from such authority as your

¹ *Das evangelische Bisthum in Jerusalem. Urkunden p. 22.*

Schreiben des Erzbischofs von Canterbury
an Se. Maj. den König von Preußen, über
die Verhältnisse Deutscher Gemeinden
innerhalb des Bisthums.¹

Lambeth, den 18. Juni 1842.

Sire!

Da es mir wünschenswerth erscheint, daß Ew. Majestät von dem Verhältnisse, worin die deutschen Gemeinden in Palästina zu dem Bischofe der Vereinigten Kirche von England und Irland in Jerusalem stehen werden, eine vollständige Kenntniß erhalten, so lege ich ehrerbietigst folgende Vorschläge vor, welche, wie ich hoffe, Ew. Majestät genehm sein werden.

Der Bischof wird es für seine Pflicht erachten, alle die Gemeinden des deutschen protestantischen Bekenntnisses, welche sich innerhalb des Bereiches seines Sprengels

To face page [116].

*The reply of the King to this letter
and the Archbishop's second letter
are printed on pp. 114, 115.*

See Addenda, p. 113.

¹ Das evangelische Bisthum in Jerusalem. Berlin. S. 75, 76.
Allgemeine Preussische Staats-Zeitung. Berlin. Juli 12. 1842. S. 824.
[British Museum, PP. 9525.]

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Der Bischof wird es für seine Pflicht erachten, alle die Gemeinden des deutschen protestantischen Bekenntnisses, welche sich innerhalb des Bereiches seines Sprengels befinden und geneigt sind, sich seiner Gerichtsbarkeit zu unterwerfen, in seine oberhirtliche Fürsorge und seinen Schutz zu nehmen, und wird denselben allen in seiner Macht stehenden Beistand leisten.

In diesen Gemeinden wird die von mir sorgfältig durchgegangene deutsche Liturgie, welche aus den in Eurer Majestät Landen kirchlich rezipirten Liturgieen entnommen ist, bei der Feier des Gottesdienstes von Geistlichen angewendet werden, die nach folgenden Grundsätzen angestellt worden sind.

Kandidaten des heiligen Predigtamts von deutscher Zunge, welche dazu von Ew. Königl. Majestät Erlaubniß erhalten haben, werden dem Bischof das Zeugniß einer von

¹ Das evangelische Bisthum in Jerusalem. Berlin. S. 75, 76.
Allgemeine Preussische Staats-Zeitung. Berlin. Juli 12. 1842. S. 824.
[British Museum, PP. 9525.]

Majesty shall be pleased to appoint, of their good life and behaviour, and of their fitness in all respects for the ministry.

The Bishop will, of course, take measures to satisfy himself of the fitness of every candidate so presented to him for the peculiar duties of his office, as well as of the soundness of his faith, and his desire to receive ordination at the hands of the Bishop.

The Bishop being satisfied on these several points, will proceed to ordain the candidate on his subscribing the three Creeds: the Apostles' Creed, the Nicene, and the Athanasian, and will grant him his licence to officiate, upon his taking the oath of canonical obedience to the Bishop and his successors.

With respect to the confirmation of young persons of these German congregations in Palestine, the clergyman of their congregation will instruct them for that purpose, will cause them to undergo the requisite examination, and will receive from them the profession of their faith in the presence of the congregation, in the customary manner. They will then be presented to the Bishop, who will administer the rite of confirmation, according to the form prescribed by the Liturgy of the United Church of England and Ireland.

I have the honour to be,

Sire,

With the highest respect,

Your Majesty's most obliged,

And most faithful servant,

W. CANTUAR.

*To His Majesty Frederick William IV.,
King of Prussia.*

Ev. Majestät zu bestimmenden Behörde vorlegen, worin ihr guter Wandel und Aufführung, so wie ihre Befähigung für das geistliche Amt, in jeder Beziehung bezeugt wird. Der Bischof wird natürlich Vorforge treffen, bei jedem ihm also präsentirten Kandidaten von dessen Befähigung für die besonderen Pflichten seines Amtes, von der Lauterkeit seines Glaubens und von seinem Verlangen, die Ordination von den Händen des Bischofs zu empfangen, sich zu überzeugen.

So wie der Bischof die Ueberzeugung über diese Punkte gewonnen hat, wird er den Kandidaten auf die Unterschrift der drei Symbole, des apostolischen, nicänischen und athanasischen, ordiniren, und ihm auf die eidliche Zusicherung des kirchenordnungsmäßigen Gehorsams gegen den Bischof und seine Nachfolger die Erlaubniß zur Ausübung seines Amtes erteilen.

Was die Confirmation junger Personen in solchen Gemeinden in Palästina betrifft; so wird der Geistliche der Gemeinde in hergebrachter Weise dieselben zu diesem Zwecke unterrichten, die erforderliche Prüfung mit ihnen vornehmen, und von ihnen in Gegenwart der Gemeinde das Bekenntniß ihres Glaubens empfangen. Sie werden alsdann dem Bischof vorgestellt werden, welcher die Handlung der Confirmation nach der Form der Liturgie der Vereinigten Kirche von England und Irland vollziehen wird.

In tiefster Ehrfurcht habe ich die Ehre zu verharren

Sire

Ev. Majestät aufrichtigster und unterthänigster Diener

(gez.) W. Cantuar.

An

Se. Majestät Friedrich Wilhelm den Vierten,

König von Preußen.

LA LETTRE ADRESSÉE AU ROI DE PRUSSE PAR
L'ARCHEVÊQUE DE CANTORBÉRY.

Lambeth, 18 juin 1842.¹

“SIRE!

Comme il me paraît désirable que Votre Majesté connaisse exactement les rapports qui existeront entre les communautés allemandes en Palestine et l'évêque de l'église-unie d'Angleterre et d'Irlande à Jérusalem, j'ai l'honneur de lui soumettre les propositions suivantes, qui, je l'espère, auront l'approbation de Votre Majesté.

L'évêque se fera un devoir de recevoir sous son autorité patronale, de protéger et d'aider, par tous les moyens qui seront en son pouvoir, toutes les communautés appartenant à la *communion protestante allemande* qui se trouveront dans son diocèse, et qui seront *disposées* à se soumettre à sa juridiction.

Dans ces troupeaux, on fera usage, pour le culte public, de la *liturgie allemande*, qui a été tirée de celles qui sont en usage dans les états de Votre Majesté, et que j'ai examinée avec soin. Les ecclésiastiques qui s'en serviront dans le culte public seront établis d'après les principes suivants :

Les candidats au saint ministère, de langue allemande, qui auront reçu pour cela l'autorisation de Votre Majesté, présenteront à l'évêque un certificat de telle autorité qu'il plaira à Votre Majesté de désigner, constatant leurs bonnes mœurs et leur bonne conduite, comme aussi leur aptitude au saint ministère à tous égards.

¹ L'évêché évangélique à Jérusalem. p. 75.

L'évêque prendra naturellement soin de s'assurer si les candidats qui lui sont ainsi présentés sont propres à remplir les devoirs particuliers de leur charge, si leur foi est pure, et s'ils désirent recevoir la consécration de sa main.

Lorsque l'évêque trouvera les garanties suffisantes sur ces différents points, il procédera à la consécration du candidat, *après lui avoir fait signer les trois symboles, celui des apôtres, celui de Nicée et celui d'Athanase*, et lui accordera une licence pour l'exercice de ses fonctions, après qu'il aura prêté le serment d'obéissance canonique envers l'évêque et ses successeurs.

Quant à la *confirmation* des jeunes gens qui appartiennent à ces troupeaux allemands en Palestine, c'est *leur propre pasteur* qui les y préparera par ses instructions, et c'est encore lui qui les examinera et qui recevra leur profession de foi en présence du troupeau, selon l'usage accoutumé. Ensuite, ils seront présentés à l'évêque, qui leur administrera le rite de la confirmation, selon la forme prescrite par la liturgie de l'église-unie d'Angleterre et d'Irlande.

J'ai l'honneur d'être,

Sire,

Avec le plus profond respect.

De Votre Majesté le très-dévoué et obéissant serviteur.

Signé: W. CANTUAR."

ORDERS FROM THE KING OF PRUSSIA TO THE
MINISTER OF ECCLESIASTICAL AFFAIRS.

From the Prussian "State Gazette" of July 12, 1842.¹

His Majesty has been pleased to address to the Minister of Ecclesiastical Affairs the following orders, in respect to the relations of the Bishop of the United Church of England and Ireland in Jerusalem with the German congregation of the Evangelical Religion in Palestine:—

"Danzig, June 28, 1842.

"I send you herewith a letter from his Grace the Archbishop of Canterbury,² Primate of England, which contains the definite proposals respecting the relations of the Bishop of the United Church of England and Ireland in Jerusalem with the German congregations of the Evangelical religion in Palestine, which are inclined to place themselves under the jurisdiction of the latter. You will see from this letter, that the Prelate secures to the congregations of the German Protestant faith in Palestine, the protection and pastoral care of the English Bishop at Jerusalem without any other conditions than such as the exercise of the protection itself requires. The publication of these proposals will be the best means to dispel the misunderstanding of some well-meaning persons, and to render the misrepresentations and calumnies of the

¹ This translation is taken from the "Ecclesiastical Gazette." London, August 9th, 1842. p. 35.

See also Lambeth Library. 114. B. 12. 3. p. 7.

² See p. 116.

Befehl des Königs von Preußen an den Minister der geistlichen Angelegenheiten.¹

Se. Majestät der König haben in Betreff der Beziehung des Bischofs der Vereinigten Kirche von England und Irland in Jerusalem zu den deutschen Gemeinden evangelischer Konfession in Palästina nachstehenden Allerhöchsten Befehl an den Minister der geistlichen Angelegenheiten zu erlassen geruht:—

Danzig, den 28. Juni 1842.

„Ich übersende Ihnen hierbei ein Schreiben des Primas von England, Erzbischofs von Canterbury,² welches die bestimmten Vorschläge enthält über das Verhältniß des Bischofs der Vereinigten Kirche von England und Irland in Jerusalem zu den deutschen Gemeinden evangelischer Konfession in Palästina, welche sich der Jurisdiction des Letzteren zu unterwerfen geneigt sind. Sie werden daraus entnehmen, daß der genannte Prälat den Gemeinden des deutschen protestantischen Bekenntnisses in Palästina dem Schutz und die hirtliche Fürsorge des englischen Bischofs zu Jerusalem zusichert, ohne andere Bedingungen zu machen, als solche, welche die Ausübung dieses Schutzes selbst erfordert. Eine Veröffentlichung dieser Vorschläge wird am geeignetsten seyn, die Mißverständnisse Wehmeinender zu beseitigen und die Verdrehungen und Verläumdungen Böswilliger unschädlich

¹ Allgemeine Preussische Staats-Zeitung. Berlin. Juli 12. 1842. S. 824. [British Museum PP. 9525.]

Das evangelische Bisthum in Jerusalem. S. 101.

² Siehe Seite 116, 117.

evil-minded of no effect. Though there are at present no German Protestant congregations in Palestine,—and their formation is still to be looked for under the influence of favourable circumstances—yet young divines of the German Protestant Church, whom the increasing interest in the labours of the missions for the conversion of the Jews induces to go to Palestine, will certainly think it desirable to avail themselves of the offers contained in the letter of the Archbishop of Canterbury, to obtain a greater freedom of action, and a more successful result of their labours, by accepting the protection and care of the Bishop of the United Church of England and Ireland. I am very ready to support, in a suitable manner, young divines of this kind, when they have been examined, and found duly qualified, and especially proved themselves to be thoroughly grounded in the doctrines of the Protestant faith, according to the Augsburg Confession, and I invite you to point out to me any such persons.

FREDERICK WILLIAM.

To the Minister of State, Eichhorn."

zu machen. Wenn auch zur Zeit noch keine deutsch-evangelischen Gemeinden in Palästina sich befinden, sondern die Bildung derselben unter dem Einflusse der sie begünstigenden Umstände erst noch zu erwarten ist, so werden doch schon jetzt Kandidaten der deutsch-protestantischen Kirche, welche das wachsende Interesse an dem Werke der Missionen zur Bekehrung der Juden nach Palästina führt, es für sehr wünschenswerth halten, von den in dem Schreiben des Erzbischofs von Canterbury enthaltenen Anerbietungen Gebrauch zu machen, und mittelst des sich anzu-eignenden Schutzes und der Fürsorge des Bischofs der Vereinigten Kirche von England und Irland in Jerusalem ihrer Wirksamkeit eine freiere Bahn und einen segensreicheren Erfolg zu bereiten. Ich bin gern geneigt, Kandidaten dieser Art, wenn sie von der Behörde geprüft und qualifizirt erachtet worden sind, insbesondere ihre feste Begründung in dem evangelischen Glauben nach dem Lehrbegriff der Augsburgischen Konfession zuvor nachgewiesen haben, in angemessener Art zu unterstützen und trage Ihnen auf, Mir dergleichen zu bezeichnen.

Danzig, den 28. Juni 1842.

(gez.) Friedrich Wilhelm.

An den Staats-Minister Eichhorn.“

LE ROI DE PRUSSE AU MINISTRE D'ÉTAT.¹

“JE vous envoie ci-jointe une lettre du primat de l'Angleterre, archevêque de Cantorbéry,² qui contient des propositions positives sur les relations qui pourront exister entre l'évêque de l'église-unie d'Angleterre et d'Irlande à Jérusalem et les congrégations allemandes de la communion évangélique en Palestine, qui seront disposées à se soumettre à sa juridiction. Vous verrez, par cette pièce, que ce prélat promet aux congrégations de la commune protestante allemande la protection et les soins pastoraux de l'évêque de Jérusalem, sans leur imposer d'autres conditions que celles que suppose l'exercice même de cette protection. Livrer au public ces propositions sera le meilleur moyen de détruire les craintes mal fondées de ceux dont les intentions sont droites, et de combattre le mal que pourraient faire les mensonges et les calomnies des malveillants. Lors même que pour le moment il n'existe pas encore en Palestine de congrégations de l'église évangélique allemande, et que nous ne pouvons faire autre chose qu'attendre de voir s'il s'en formera sous l'influence des circonstances favorables, cependant les candidats de l'église protestante allemande, que l'intérêt croissant pour l'œuvre des missions attire en Palestine, profiteront, sans doute, dès maintenant avec empressement, des offres que contient la lettre de l'archevêque de Cantorbéry, afin de préparer à leurs travaux un champ plus large et des résultats plus satisfaisants, en les plaçant sous la protection et la surveillance de l'évêque de l'église-unie

¹ L'évêché évangélique à Jérusalem. 1843. p. 98.

² Page 116, 120.

d'Angleterre et d'Irlande à Jérusalem. S'il se trouvait des candidats qui eussent cette intention, et que l'autorité compétente eût, après examen, reconnus comme dûment qualifiés, et surtout bien fondés dans la foi évangélique, telle qu'elle est exposée dans la confession d'Augsbourg, je serais très-disposé à leur fournir les secours nécessaires, et je vous charge de me les faire connaître.

Danzig, 28 juin 1842.

Signé : FRÉDÉRIC-GUILLAUME.

Au Ministre d'Etat Eichorn."

IMPERIAL FIRMAN FOR BUILDING CHRIST CHURCH
ON MOUNT ZION, JERUSALEM.¹

*The Firman is addressed to the Vallee² of Saida (Sidon),
the Governor of Jerusalem, and others.*

“It has been represented, both now and before, on the part of the British Embassy residing at my Court, that British and Prussian Protestant subjects visiting Jerusalem, meet with difficulties and obstruction, owing to their not possessing a place of worship for the observance of Protestant rites, and it has been requested that permission should be given to erect for the first time a special Protestant place of worship, within the British Consular residence at Jerusalem.

“Whereas, it is in accordance with the perfect amity and cordial relations existing between the Government of Great Britain and my Sublime Porte, that the requests of that Government shall be complied with as far as possible ; and whereas, moreover, the aforesaid place of worship is to be within the Consular residence, my Royal permission is therefore granted for the erection of the aforesaid special place of worship, within the aforesaid Consular residence. And my Imperial order having been issued for that purpose, the present decree, containing permission, has been specially given from my Imperial Divan.

“When, therefore, it becomes known unto you, Vallee of Saida, Governor of Jerusalem, and others as aforesaid, that our Royal permission has been granted for the erection, in the manner above stated, of the aforesaid place of worship, you will be careful that no person do in

¹ The Protestant Bishopric in Jerusalem. p. 151.

² The old official title of the Governor General of Syria.

any manner whatever oppose the erection of the aforesaid place of worship in the manner stated. And you will not act in contravention hereof. For which purpose my Imperial Firman is issued.

“On its arrival you will act in accordance with my Imperial Firman, issued for this purpose in the manner aforesaid; be it thus known unto you, giving full faith to the Imperial cipher.

“Written on the first day of Ramazan, 1261
(10th of September, 1845).”

NOTE—A Memorial on the subject of the building of Christ Church on Mount Zion was presented to Lord Aberdeen, the Foreign Secretary, on March 18, 1845, signed by the Archbishop of Canterbury, the Bishop of London, and other prelates, by many of the nobility, and dignitaries of the Church of England, by upwards of 1400 parochial clergy, and nearly 15,000 laity.

His Lordship very kindly undertook to promote the wishes of the London Jews Society supported by the memorialists, and sent out instructions to Her Majesty's representative at Constantinople; here, through the vigour and decision of Sir Stratford Canning (the late Lord Radcliff), many and great difficulties were overcome, and the long wished-for *Firman* was at last obtained from the Ottoman Porte in September of the same year.

Miss Jane Cook endowed Christ Church with £8,500; and by a further munificent donation of £3,600, the Committee of the London Jews Society were soon enabled to press forward and complete the building of the Church, which was called *Christ Church*, as a memorial of the earnest desire of the promoters, that this Church should stand on Mount Zion dedicated to the *Messiah*, in testimony not only of their own love for the nation and city of the Jews, but also of the adherence of the Church of England to the simple and pure doctrine of the Church of the Apostles, Jesus Christ Himself being the Chief Corner Stone.

King Frederick William IV. proposed to call it “*Israel's Trost*,” “*The Consolation*” or “*Comfort of Israel*,” or “*Messiah's Church*,” see the King's letters.

LETTER FROM BARON BUNSEN TO THE REV. S. GOBAT,
 THEN VICE-PRINCIPAL OF MALTA COLLEGE, OFFERING
 HIM BY COMMAND OF THE KING OF PRUSSIA THE
 JERUSALEM BISHOPRIC.

THE following letter will be perused with the greatest interest, as showing the reasons why the King of Prussia appointed Bishop Gobat :¹—

London, March 7, 1846.

DEAR SIR,—His Majesty the King of Prussia, my royal master, has commanded me to make to you the following communication. The lamented death of Bishop Alexander has imposed upon His Majesty the duty of nominating a successor to that honoured prelate, as Bishop of the Anglican Church at Jerusalem. This nomination requires, according to the arrangements of 1841, the canonical sanction of his Grace the Archbishop of Canterbury, and the approbation of the British Government.

In conformity with the same arrangements, and in consequence of the nature of the case, the Bishop must have or receive English Orders; but it is not at all necessary that he should be a born or even a naturalized British Subject, which indeed even Bishop Alexander, nominated by Her Majesty the Queen of England, was not.

The nature of the Bishopric requires also that the Bishop, if no Englishman by birth, should be able to preach in English, and if an Englishman, should have a sufficient knowledge of German to be able personally to superintend the German community at Jerusalem, which already at present constitutes the majority of that congregation.

¹The Protestant Bishopric in Jerusalem, p. 162.

Further, it may be expected, that he should be known to the Christian public, and in particular to that of England and Germany. His Majesty has besides considered, that it would be highly desirable that the Bishop of the Anglican Church at Jerusalem should not be unacquainted with the language and manners of the country in which he is to reside.

Considering all these circumstances, the King has fixed upon you, dear Sir, because, not having in his choice anything in view but the honour of God, and the good of the Church of Christ, His Majesty finds the necessary or desirable circumstances eminently united in your person, in the success of your missionary labours, and in the course of events, which have finally led to the honourable and distinguished appointment you now hold.

You are no more a subject of the King of Prussia than of the Queen of England; your fatherland is neither Prussia nor England:¹ but His Majesty considers you as having, as a tried messenger of the Gospel, a citizenship in the whole Christian world, and as being, moreover, intimately connected with the Church of the Gospel among all German nations by the course of your theological studies, and by the truly Evangelical spirit in which you have taught the Word of God and announced the faith in Christ amongst different nations of Africa and of Asia.

His Majesty, therefore, commands me to say, that he hopes you will be enabled to consider his choice of your person as a providential call, and accept a place in the Christian Church, for which the Christian monarch, in whose hands Providence has placed this nomination, after mature and anxious deliberation, considers you the fittest person.

His Majesty entertains the hope, that this consideration will appear to you the more weighty from the circumstance that the King's choice has the full sanction of the Primate of the Church, in the service of which you have undertaken

¹ Bishop Gobat was a native of Switzerland.

to preach the Gospel. His Grace the Archbishop of Canterbury has authorized me to declare to you, that he is happy to give most cordially his canonical sanction to the King's presentation.

As soon as we have your consent, the Primate will take the necessary steps for the purpose of your nomination as a Bishop of the Anglican Church by letters patent of Her Majesty. I will only add, that also on the side of the British Government I have found the greatest readiness to co-operate with the King, whose choice has their unconditional approbation.

I am aware, dear Sir, that you are at present in a sphere of activity, and in a situation which, in every respect, are satisfactory to you. But I am sure, that you appreciate duly the importance of Jerusalem for the Christian world, and in particular in the present epoch of the Church of the Gospel.

I will only add, that I have good grounds to believe that no difficulty will be made as to your giving up without delay the situation you now hold; but that, on the contrary, every facility will be afforded for that object, as well by his Lordship the Bishop of Gibraltar, Principal of the College, as by the Committee in London.

The building of the Church has begun with the full and direct sanction of the Ottoman Porte: it will be accompanied by that of the College and the Hospice and of the residence of the Bishop.

These circumstances and many others render it absolutely necessary that the See should be filled as soon as possible.

I remain,

With the highest consideration,

Dear Sir,

Your faithful servant and friend,

(Signed)

BUNSEN.

The Rev. Samuel Gobat.

A PRAYER FOR HIS MAJESTY THE GERMAN EMPEROR.

Used in Christ Church, on Mount Zion, in Jerusalem,
in addition to the one "for the Queen's Majesty."

ALMIGHTY GOD, Who hast graciously inclined the heart of His Majesty WILLIAM, the German Emperor, Thy servant, to favour Thy Church and to protect Thy people in this land: Vouchsafe, we beseech Thee, to replenish him with the grace of Thy Holy Spirit, that he may always incline to Thy will and walk in Thy way: Protect him against all his enemies: Grant him in health and wealth long to live, and that finally after this life, he may obtain the crown of everlasting glory.

Bless Her Majesty the Empress, and all the Imperial Family with health, peace and godliness, and lead them by Thy Spirit to Thine everlasting kingdom.

We also beseech Thee to bless all kings, princes, and governors, especially the President of the United States of America and all Protestant rulers, giving them grace to administer justice, and to maintain the truth of the Gospel. Grant these our petitions through the merits and mediation of Jesus Christ our Lord. Amen.

THE
 AUTHORITATIVE DECLARATION OF
 THE METROPOLITANS OF
 THE UNITED CHURCH OF ENGLAND AND IRELAND,
 THE ARCHBISHOPS OF
 CANTERBURY, YORK, ARMAGH AND DUBLIN,
 AGAINST
 "IRREGULAR AND UNAUTHORIZED" ATTACKS
 UPON THE BISHOP OF JERUSALEM.¹

November 1, 1853.

“Whereas certain Clergymen have addressed a Memorial to the Oriental Patriarchs and Synods, in which the Anglican Bishop in Jerusalem is accused of having exceeded the proper objects of his mission, and of introducing schism into the Eastern Churches :

“And whereas some of the names affixed to the said document are the names of persons who hold official stations in the United Church of England and Ireland, and it might be supposed, at least in foreign parts, that a censure of the Bishop, as having acted without due authority from his Church, would not be made by persons, who were themselves acting without such authority :

“Therefore we, the Metropolitans of the United Church of England and Ireland, deem it expedient to make this public declaration, that the said Memorial does not in any manner emanate from the said Church, or from persons authorized by that Church to pronounce decisions.

¹ Cambridge University Library.

“We are induced to take this step, first, in order to guard against the danger which might arise to our own Church from the example of the irregular and unauthorized proceedings of the memorialists; and, further, because we sympathize with our brother, the Anglican Bishop in Jerusalem, in his arduous position, and feel assured that his conduct, under the circumstances in which he is placed, will be guided by sound judgment and discretion.

“J. B. CANTUAR.

[*J. B. Sumner, D.D.*

“T. EBOR.

T. Musgrave, D.D.

“JOHN G. ARMAGH.

Lord John Beresford, D.D.

“RICHARD DUBLIN.”

Richard Whateley, D.D.]

“November 1, 1853.”

LIST OF FIRST CONTRIBUTORS.

Extract from the *Times*, Nov. 17, 1841, and the *Record*, Nov. 18, 1841:—

BISHOPRIC OF THE UNITED CHURCH OF ENGLAND AND
IRELAND IN JERUSALEM.

HIS Majesty the King of Prussia having sent a special Envoy to seek the co-operation of Her Majesty's Government in endeavouring to obtain for Protestant Christians in the Turkish dominions privileges similar to those enjoyed by the Greek, Latin, and Armenian Churches, and by the Jews, and having also applied to His Grace the Primate of All England, whose attention had been for some time directed to that object, to consecrate a Bishop, who might reside in the city of Jerusalem, as the representative of the Reformed Church, and protector of its interests, it has been determined, after mature deliberation, and with Her Majesty's consent, to consecrate a Bishop of the United Church of England and Ireland in Jerusalem.

The duty of the Bishop will be to superintend the English clergy and congregations in Syria, Chaldea, Egypt and Abyssinia, and such other Protestant bodies as may hereafter place themselves under his Episcopal care, and be admitted into communion with his Church, to direct the efforts now making in those countries for the conversion of the Jews, and to enter into relations of amity with the Bishops of the ancient Churches of the East.

Towards the endowment of the Bishopric, His Majesty the King of Prussia has already devoted the sum of £15,000, yielding a clear interest of £600 per annum, as one-half of the income of the Bishop. The funds required in addition are to be raised in this country by voluntary contributions, and will be applied to the following purposes:—

1. To complete the endowment of the Bishopric; and
2. To endow the office of the Principal of the Episcopal College, to be filled by a duly qualified graduate of one of our Universities.

The fund so raised will be vested in the following Trustees:—The Right Hon. Lord Ashley, M.P.; The Right Hon. Sir G. H. Rose, M.P.; The Right Hon. W. E. Gladstone, M.P.; Sir R. H. Inglis, Bart., M.P.; Sir T. Baring, Bart.; John Labouchere Esq., and will be administered under the direction of the Archbishop of Canterbury, the Archbishop of York, and the Bishop of London.

The undersigned will act as a Committee for collecting and receiving contributions:—

The Bishop of London.	Sir R. H. Inglis, Bart.
Lord Ashley, M.P.	J. Labouchere, Esq.

Sums already subscribed:—

The Archbishop of Canterbury.....	200	0	0
London Society for Promoting Christianity amongst the Jews	3000	0	0
Bishop of London	200	0	0
Sir Thomas Baring, Bart.	200	0	0
Sir T. D. Acland, Bart.	100	0	0
N. Baxter, Esq.	100	0	0
J. Labouchere, Esq.	50	0	0
Sir C. S. Hunter, Bart.	25	0	0
Rev. T. S. Grimshawe	10	0	0
Captain Catesby Paget	5	5	0
O. Wilkinson, Esq.	5	0	0
Mrs. Hatchard.	5	0	0
A. Friend, by Mr. Beverley	5	0	0
Collected by the Rev. W. Sergison ..	3	0	0
Rev. G. Knight	1	0	0
Mrs. Morley.	1	0	0
Mrs. Bingham	1	0	0
Mrs. S. T. Herringham	1	0	0
John Woodrooffe, Esq.	1	0	0

Subscriptions will be received by any of the Committee, and at the following Bankers:—

Messrs. Williams, Deacon, Labouchere & Co., Birchin Lane; Messrs. Herries, Farquhar & Co., St. James' Street.

THE AUGSBURG CONFESSION.

THE Augsburg Confession was drawn up by Melancthon, assisted by Luther and other German Reformers, and is based upon the "Torgau Articles." It was prepared for the twofold purpose of refuting the attacks made against the German Reformers, and of publishing to Europe their doctrinal teaching. For this reason Melancthon was very careful to prove that they differed in no article of faith from the Catholic Church; whilst on the other hand he was equally careful in stating the errors and superstitions which they could not conscientiously agree to any longer.

1530. On the afternoon (3 p.m.) of the 25th of June, 1530, this memorable Confession was publicly read at the Diet of Augsburg, convened by the Emperor Charles V., in the presence of some two hundred princes and divines. The Emperor desired it to be read in Latin, but the Elector of Saxony remonstrated, alleging that as the Diet was assembled in Germany, it ought to use the German language. The Emperor having assented, Dr. Baier, the Chancellor of Saxony, read the German copy, and, it is said, pronounced it with such emphasis and so powerful a voice, that every syllable was heard, not only by all in the hall, but also by the vast multitudes, who had crowded around the doors and windows of the spacious edifice. And so great was the effect produced in favour of the German Reformers in the minds of the numerous princes and divines who had assembled from a distance on this memorable occasion, that it confirmed those who had embraced the principles of the German Reformers, whilst many, who had before this time little or no idea of their religious doctrines, were now convinced of their innocence, and delighted with the purity and simplicity of their teaching.

The following copy is taken from Bishop Burnet's "*Exposition of the Thirty-nine Articles*," with Notes by Rev. J. R. Page, 1843, there we read:—"This [Augsburg] Confession, which is justly styled the mother-symbol of the Reformation, has been adopted by the major part of all Protestant Europe."

1571. In 1571, the Thirty-nine Articles of the Church of England were put forth in their present form in Latin and English.

1538. Bishop Harold Browne, in his "*Exposition*," reminds us (p. 4), that "in 1538, in consequence of conferences between Cranmer and the German divines, a body of thirteen Articles was drawn up, in great measure agreeing with the Confession of Augsburg." (P. 6)

“It has been shown by Archbishop Laurence and others, that the Lutheran Confessions of Faith, especially the Confession of Augsburg, were the chief sources to which Cranmer was indebted for the Articles of 1552. He did not servilely follow, but yet made copious use of them.” (P. 9) Archbishop Parker “was guided, like Cranmer, in a great degree by Lutheran formularies.” (P. 451.) “The VII. Article of the Confession of Augsburg [Of the Church], is evidently the origin of the XIX. Article of our own Church.” 1552.

CONFESSIO AUGUSTANA.

THE AUGSBURG CONFESSION.

I. DE DEO.

ARTICLE I.

OF GOD.

ECCLESIE magno consensu apud nos docent, decretum Nicenæ synodi, de unitate essentiæ Divinæ, et de tribus personis, verum et sine ulla dubitatione credendum esse. Videlicet, quòd sit una essentia Divina, quæ et appellatur et est Deus, æternus, incorporeus, impartibilis, immensa potentia, sapientia, bonitate, Creator et Conservator omnium rerum visibilium et invisibilium, et tamen tres sint personæ, ejusdem essentiæ et potentiæ, et coeternæ, Pater, Filius, et Spiritus Sanctus. Et nomine personæ utuntur ea significatione, qua usi sunt in hac causa scriptores ecclesiastici, ut significet non partem aut qualitatem in alio, sed quod propriè subsistit.

OUR Churches with one accord teach, that the decree of the council of Nice, concerning the unity of the Divine essence, and concerning the three persons, is true, and ought to be confidently believed, viz. that there is one Divine essence, which is called and is God, eternal, incorporeal, indivisible, infinite in power, wisdom and goodness, the Creator and Preserver of all things visible and invisible: and yet that there are three persons, who are of the same essence and power, and are co-eternal, the Father, the Son, and the Holy Spirit. And the term person they use in the same sense, in which it is employed by ecclesiastical writers on this subject; to signify not a part or quality of something else, but that which exists of itself.

Damnant omnes hæreses, contra hunc articulum exortas, ut Manichæos, qui duo principia ponebant, bonum et malum. Item Valentianos, Arianos, Eunomianos, Mahometistas, et omnes horum similes. Damnant et Samosatenos, veteres et

They condemn all heresies which have sprung up against this Article, such as that of the Manichæans, who maintained two principles, a bad and a good one. Likewise the Valentinians, Arians, Eunomians, Mahometans, and all such like.

neotericos, qui, cum tantum unam personam esse contendant, de Verbo et de Spiritu Sancto astute et impie rhetoricantur, quod non sint personae distinctae, sed quod Verbum significet verbum vocale et Spiritus motum in rebus creatum.

They condemn also the followers of Samosatenus, the older and later ones, who, when they contend that there is only one Person, subtly and impiously discourse of the Word and Holy Spirit, that they are not distinct persons, but that the Word signifies the vocal word, and the Spirit the motion created in things.

II. DE PECCATO ORIGINIS.

Item docent, quod, post lapsum Adae, omnes homines secundum naturam propagati nascantur, cum peccato, hoc est, sine metu Dei, sine fiducia, erga Deum, et cum concupiscentia, quodque hic morbus, seu vitium originis verè sit peccatum, damnans et afferens nunc quoque aeternam mortem his, qui non renascantur per baptismum et Spiritum Sanctum.

Damnans Pelagianos, et alios, qui vitium originis negant esse peccatum, et ut extenuent gloriam meriti et beneficiorum Christi, disputant hominem propriis viribus rationis coram Deo justificari posse.

III. DE FILIO DEI.

Item docent, quod Verbum, hoc est, Filius Dei, assumerit humanam naturam in utero beatae Mariae Virginis, ut sint duae naturae, divinae et humanae, in unitate personae inseparabiliter conjunctae, unus Christus, vere Deus, et vere homo,

ARTICLE II.

OF NATURAL DEPRAVITY.

Our Churches likewise teach, that since the fall of Adam, all men who are naturally engendered, are born with a depraved nature, that is, without the fear of God or confidence towards him, but with sinful propensities: and that this disease, or natural depravity, is really sin, and still condemns and causes eternal death to those, who are not born again by Baptism and the Holy Spirit.

They condemn the Pelagians and others who deny that original corruption is sin, and who, that they may diminish the glory of the merits and benefits of Christ, allege that man may, by the proper operation of reason, be justified before God.

ARTICLE III.

OF THE SON OF GOD AND HIS MEDIATORIAL WORK.

They likewise teach, that the Word, that is, the Son of God, assumed human nature, in the womb of the blessed Virgin Mary, so that the two natures, human and divine, inseparably united in one person, constitute one Christ, who is

natus ex virgine Mariâ, vere passus, crucifixus, mortuus et sepultus, ut reconciliaret nobis Patrem, et hostia esset non tantùm pro culpa originis, sed etiam pro omnibus actualibus hominum peccatis. Idem descendit ad inferos, et verè resurrexit tertia die, deinde ascendit ad cœlos, ut sedeat ad dexteram Patris, et perpetuò regnet et dominetur omnibus creaturis, sanctificet credentes in ipsum, misso in corda eorum Spiritu Sancto, qui regat, consoletur ac vivificet eos, ac defendat adversus diabolum, et vim peccati. Idem Christus palam est rediturus, ut judicet vivos et mortuos, etc., juxta Symbolum Apostolorum.

IV. DE JUSTIFICATIONE.

Idem docent, quod homines non possint justificari coram Deo propriis viribus, meritis aut operibus, sed gratis justificentur propter Christum per fidem, cùm credunt se in gratiam recipi, et peccata remitti propter Christum, qui sua morte pro nostris peccatis satisfecit. Hanc fidem imputat Deus pro justitia coram ipso, Rom. 3. et 4.

V. DE MINISTERIO ECCLES.

Ut hanc fidem consequamur, institutum est ministerium docendi

true God and man, born of the Virgin Mary; who truly suffered, was crucified, died and was buried, that he might reconcile the Father to us, and be a sacrifice not only for original sin, but also for all the actual sins of men. He likewise descended into hell, and truly arose on the third day; and then ascended to heaven, that he might sit at the right hand of the Father, might perpetually reign over all creatures, and might sanctify those who believe in him, by sending into their hearts the Holy Spirit, who governs, consoles, quickens, and defends them against the devil and the power of sin. The same Christ will return again openly, that he may judge the living and the dead, &c., according to the Apostolic Creed.

ARTICLE IV.

OF JUSTIFICATION.

They in like manner teach, that men cannot be justified before God by their own strength, merits, or works; but that they are justified gratuitously for Christ's sake, through faith; when they believe, that they are received into favour, and that their sins are remitted on account of Christ, who made satisfaction for our transgressions by his death. This [faith God imputes to us as righteousness.

ARTICLE V.

OF THE MINISTERIAL OFFICE (AND MEANS OF GRACE).

In order that we may obtain this faith, the ministerial office has been

Evangelii et porrigendi sacramenta. Nam per verbum et sacramenta, tanquam per instrumenta donatur Spiritus Sanctus, qui fidem efficit, ubi et quando visum est Deo, in iis, qui audiunt Evangelium, scilicet, quòd Deus non propter nostra merita, sed propter Christum justificet hos, qui credunt, se propter Christum in gratiam recipi. Damnant Anabaptistas, et alios, qui sentiunt Spiritum Sanctum contingere sine verbo externo hominibus per ipsorum præparationes et opera.

instituted, whose members are to preach the gospel, and administer the Sacraments. For through the instrumentality of the Word and Sacraments, as means of grace, the Holy Spirit is given, who, in his own time and place, produces faith in those who hearken to the gospel message, namely, that God, for Christ's sake, and not on account of any merit in us, justifies those who believe in Christ.

They condemn the Anabaptists and others, who think that the Holy Spirit comes upon men by their own preparations and works, without the external word.

VI. DE NOVA OBEDIENTIA.

Item docent, quod fides illa debeat bonos fructus parere, et quòd oporteat bona opera, mandata à Deo, facere, propter voluntatem Dei, non ut confidamus per ea opera justificationem coram Deo mereri. Nam remissio peccatorum et justificatio fide apprehenditur, sicut testatur et vox Christi. Cùm feceritis hæc omnia, dicite, servi inutiles sumus. Idem docent et veteres scriptores ecclesiastici; Ambrosius enim inquit: Hoc constitutum est a Deo, ut qui credit in Christum, salvus sit, sine opere, solà fide gratis accipiens remissionem peccatorum.

ARTICLE VI.

CONCERNING NEW OBEDIENCE (OR A CHRISTIAN LIFE).

They likewise teach, that this faith must bring forth good fruits; and that it is our duty to perform those good works which God has commanded, because he has enjoined them, and not in the expectation of thereby meriting justification before him. For, remission of sins and justification are secured by faith; as the declaration of Christ himself implies: 'When ye shall have done all those things, say, we are unprofitable servants.'

The same thing is taught by the ancient ecclesiastical writers: for Ambrose says, 'this has been ordained by God, that he who believes in Christ is saved without works, receiving remission of sins freely through faith alone.'

VII. DE ECCLESIA.

Item docent, quod una sancta ecclesia perpetuò mansura sit: Est autem ecclesia congregatio sanctorum, in qua evangelium rectè docetur, et rectè administrantur sacramenta. Et ad veram unitatem ecclesiæ, satis est consentire de doctrinâ evangelii et administratione sacramentorum. Nec necesse est ubique esse similes traditiones humanas, seu ritus aut ceremonias, ab hominibus institutas. Sicut inquit Paulus: Una fides, unum baptisma, unus Deus et Pater omnium, &c.

ARTICLE VII.

OF THE CHURCH.

They likewise teach, that there will always be one holy Church. The Church is the congregation of the saints, in which the Gospel is correctly taught, and the Sacraments are properly administered. And for the true unity of the Church nothing more is required, than agreement concerning the doctrines of the Gospel, and the administration of the Sacraments. Nor is it necessary, that the same human traditions, that is, rites and ceremonies instituted by men, should be every where observed. As Paul says: 'One faith, one baptism, one God and Father of all,' &c.

VIII. QUID SIT ECCLESIA.

Quanquam ecclesia propriè sit congregatio sanctorum, et verè credentium; tamen, cùm in hac vita multi hypocritæ et mali admixti sint, licet uti sacramentis, quæ per malos administrantur, juxta vocem Christi. Sedent scribæ et pharisæi in cathedra Moysis, &c. Et sacramenta et verbum propter ordinationem et mandatum Christi sunt efficacia, etiamsi per malos exhibeantur. Damnant Donatistas et similes, qui negabant licere uti ministerio malorum in ecclesia, et sentiebant, ministerium malorum inutile et inefficax esse.

ARTICLE VIII.

WHAT THE CHURCH IS.

Although the Church is properly a congregation of saints and true believers; yet as, in the present life, many hypocrites and wicked men are mingled with them, it is lawful for us also to receive the Sacraments, when administered by unconverted men, agreeably to the declaration of our Saviour, 'that the Scribes and Pharisees sit in Moses' seat,' &c.

They condemn the Donatists and such like who denied that it is lawful to make use of the ministry of wicked men in the Church, and who thought the ministry of such useless and without efficacy.

IX. DE BAPTISMO.

De baptismo docent, quòd sit necessarius ad salutem, quodque per baptismum offeratur gratia Dei. Et quòd pueri sint baptizandi, qui per baptismum oblato Deo, recipiantur in gratiam Dei. Damnant Anabaptistas, qui improbant baptismum puerorum et affirmant pueros sine baptismo salvos fieri.

X. DE CÆNA DOMINI.

De cœna Domini docent, quòd corpus et sanguis Christi verè adsint, et distribuantur vescentibus in cœnâ Domini et improbant secus docentes.

XI. DE CONFESSIONE.

De confessione docent quòd absolutio privata in ecclesiis retinenda sit quanquam in confessione non sit necessaria omnium delictorum enumeratio. Est enim impossibilis juxta Psalmum xix. 12. 'Delicta quis intelligit?'

XII. DE PŒNITENTIA.

De pœnitentia docent, quòd lapsus post baptismum contingere possit remissio peccatorum quocunque tempore, cum convertuntur. Et quòd ecclesia talibus redeuntibus ad pœnitentiam absolutionem impertiri debeat. Constat autem pœnitentia propriè his duabus partibus: altera

ARTICLE IX.

OF BAPTISM.

Concerning Baptism our churches teach, that it is a necessary ordinance, that it is a means of grace, and ought to be administered also to children, who are thereby dedicated to God, and received into his favour.

They condemn the Anabaptists who reject the Baptism of children; and who affirm that infants may be saved without Baptism.

ARTICLE X.

OF THE LORD'S SUPPER.

In regard to the Lord's Supper they teach, that the Body and Blood of Christ are actually present under the emblems of Bread and Wine; and are dispensed to the communicants.

ARTICLE XI.

OF CONFSSION.

In regard to confession they teach that private absolution ought to be retained in the churches; but that an enumeration of all our transgressions is not requisite in confession. For this is an impossibility, according to the declaration of the Psalmist: 'Who can understand his errors?'

ARTICLE XII.

OF REPENTANCE.

Concerning repentance they teach, that those who have relapsed into sin after Baptism, may at any time obtain pardon, when they repent: and that the Church ought to grant absolution (restore to church-privileges) to such as manifest repentance. But repentance properly

est, contritio seu terrores incussi conscientie agnito peccato. Altera est, fides, quæ concipitur ex evangelio, seu absolutione, et credit propter Christum remitti peccata, et consolatur conscientiam, et ex terroribus liberat. Deinde sequi debent bona opera, quæ sunt fructus pœnitentiæ. Damnant Anabaptistas, qui negant semel justificados posse amittere Spiritum Sanctum. Item, qui contendunt, quibusdam tantam perfectionem in hac vita contingere, ut peccare non possint. Damnantur et Novatiani, qui noblebant absolvere lapsos post baptismum redeuntes ad pœnitentiam. Rejiciuntur et isti, qui non docent remissionem peccatorum per fidem contingere, sed jubent nos mereri gratiam per satisfactiones nostras.

consists of two parts. The one is contrition or dread on account of acknowledged sin. The other is faith, which is produced by the Gospel, or by means of absolution: which believes that pardon for sin is bestowed for Christ's sake; which tranquillizes the conscience, and liberates it from fear. Such repentance must be succeeded by good works as its fruits. They condemn the doctrine of such as deny, that those who have once been justified, may lose the Holy Spirit. In like manner those who contend, that some persons attain so high a degree of perfection in this life, that they cannot sin. They reject also those, who are unwilling to absolve (restore to church-privileges) such as have backslidden after Baptism, even if they repent: as also those who teach, that remission of sins is not obtained through faith; but require us to merit grace by our good works.

XIII. DE USU SACRAMENTORUM.

De usu sacramentorum docent, quòd sacramenta instituta sint, non modò ut sint notæ professionis inter homines, sed magis ut sint signa et testimonia voluntatis Dei erga nos, ad excitandam et confirmandam fidem in his, qui utuntur, proposita. Itaque utendum est sacramentis, ita ut fides accedat, quæ credat promissionibus, quæ per sacramenta exhibentur et ostenduntur. Damnant igitur illos, qui docent, quod sacramenta ex opere operatoificent, nec docent fidem requiri in usu

ARTICLE XIII.

OF THE USE OF THE SACRAMENTS.

Concerning the use of the Sacraments our Churches teach, that they were instituted not only as marks of a Christian profession amongst men; but rather as signs and evidences of the Divine disposition towards us, tendered for the purpose of exciting and confirming the faith of those who use them. Hence the Sacraments ought to be received with faith in the promises which are exhibited and proposed by them. They therefore condemn those who maintain, that the Sacraments produce justifica-

sacramentorum, quæ credat remitti peccata.

XIV. DE ORDINE ECCLESIASTICO.

De ordine ecclesiastico docent, quòd nemo debeat in ecclesia publicè docere, aut sacramenta administrare, nisi ritè vocatus.

XV. DE RITIBUS ECCLESIASTICIS.

De ritibus ecclesiasticis docent, quòd ritus illi servandi sint, qui sine sine peccato servari possunt, et prosunt ad tranquillitatem et bonum ordinem in ecclesia, sicut certæ feriæ, festa et similia. De talibus rebus tamen admonentur homines, ne conscientiæ onerentur, tanquam talis cultus ad salutem necessarius sit. Admonentur etiam, quod traditiones humanæ institutæ ad placandum Deum, ad promerendam gratiam, et satisfaciendum pro peccatis, adversentur evangelio et doctrinæ fidei. Quare vota et traditiones de cibis et diebus, &c., institutæ ad promerendam gratiam, et satisfaciendum pro peccatis, inutiles sint et contra evangelium.

XVI. DE REBUS CIVILIBUS.

De rebus civilibus docent, quòd

tion in their recipients as a matter of course (*ex opere operato*), and who do not teach that faith is necessary, in the reception of the Sacraments, to the remission of sins.

ARTICLE XIV.

OF CHURCH ORDERS.

Concerning Church Orders they teach, that no person ought publicly to teach in the Church, or to administer the Sacraments, without a regular call.

ARTICLE XV.

OF RELIGIOUS CEREMONIES.

Concerning ecclesiastical ceremonies they teach, that those ceremonies ought to be observed, which can be attended to without sin, and which promote peace and good order in the Church, such as certain holy-days, festivals, &c. Concerning matters of this kind, however, caution should be observed, lest the consciences of men be burdened, as though such observances were necessary to salvation. Men should also be apprised, that human traditionary observances, instituted with a view to appease God, to merit his favour, and make satisfaction for sins, are contrary to the Gospel and the doctrine of faith. Wherefore vows and traditionary observances concerning meats, days, &c., instituted to merit grace and make satisfaction for sins, are useless, and contrary to the Gospel.

ARTICLE XVI.

OF POLITICAL AFFAIRS.

In regard to political affairs our

legitimæ ordinationes civiles sint bona opera Dei, quòd Christianis liceat gerere magistratus, exercere judicia, judicare res ex Imperatoriis et aliis præsentibus legibus, supplicia jure constituare, jure bellare, militare, lege contrahere, tenere proprium, jusjurandum postulanti- bus magistratibus dare, ducere ex- orum, nubere. Damnant Anabap- tistas, qui interdicunt hæc civilia officia Christianis. Damnant et illos, qui evangelicam perfectionem non collocant in timore Dei et fidei, sed in deserendis civilibus officiis, quia evangelium tradit justitiam æternam cordis. Interim non dissipat Politiani aut œconomiam, sed maximè postulat conservare tanquam ordinationes Dei, et in talibus ordinationibus exercere caritatem. Itaque neces- sariò debent Christiani obedire ma- gistratibus suis et legibus. Nisi cum jubent peccare, tunc enim magis debent obedire Deo, quam hominibus, Actor. 5. v. 29.

Churches teach, that legitimate political enactments are good works of God; that it is lawful for Chris- tians to hold civil offices, to pro- nounce judgment and decide cases according to the imperial and other existing laws; to inflict just punish- ment, wage just wars, and serve in them; to make lawful contracts; hold property; to make oath when required by the magistrate, to marry and be married. They condemn the Anabaptists, who interdict to Chris- tians the performance of these civil duties. They also condemn those who make evangelical perfection consist not in the fear of God and in faith, but in the abandonment of all civil duties: because the Gospel teaches the necessity of ceaseless righteousness of heart, whilst it does not reject the duties of civil and domestic life, but directs them to be observed as of divine appointment, and performed in the spirit of Chris- tian benevolence. Hence Christians ought necessarily to yield obedience to the civil officers and laws of the land; unless they should command something sinful; in which case it is a duty to obey God rather than man. Acts v. 29.

XVII. DE CHRISTI REDITU AD JUDICUM.

Item docent, quòd Christus ap- parebit in consummatione mundi adjudicandum, et mortuos omnes resuscitabit, piis et electis dabit vitam æternam et perpetua gaudia, impios autem homines ac diabolos condemnabit, ut sine fine erucientur.

ARTICLE XVII.

OF CHRIST'S RETURN TO JUDGMENT.

Our Churches also teach, that at the end of the world, Christ will appear for judgment; that he will raise all the dead; that he will give to the pious and elect eternal life and endless joys, but will condemn wicked men and devils to be punished

Damnant Anabaptistas, qui sentiunt, hominibus damnatis ac diabolis finem poenarum futurum esse. Damnant et alios, qui nunc spargunt Judaeas opiniones, quòd ante resurrectionem mortuorum, pii regnum mundi occupaturi sint, ubique oppressis impiis.

without end. They reject the opinions of the Anabaptists, who maintain, that the punishment of devils and condemned men will have an end: in like manner they condemn those, who circulate the Judaizing notion, that, prior to the resurrection of the dead, the pious will engross the government of the world, and the wicked be every where oppressed.

German: The pious will establish a separate temporal government, and all the wicked be exterminated.

ARTICLE XVIII.

XVIII. DE LIBERO ARBITRIO.

OF FREE WILL.

De libero arbitrio docent, quòd humana voluntas habeat aliquam libertatem ad efficiendam civilem justitiam, et diligendas res ratione subjectas. Sed non habet vim sine Spiritu Sancto efficiendæ justitiæ Dei, seu justitiæ spiritualis, quia animalis homo non percipit ea, quæ sunt Spiritus Dei; sed hæc fit in cordibus, cum per verbum Spiritus Sanctus concipitur. Hæc totidem verbis dicit Augustinus lib. 3. Hypognosticon. Esse fatemur liberum arbitrium omnibus hominibus, habens quidem iudicium rationis, non per quod sit idoneum in iis, quæ ad Deum pertinent, sine Deo aut inchoare aut certè peragere, sed tantum in operibus vitæ præsentis tam bonis, quam etiam malis; Bonis dico, quæ de bono naturæ oriuntur, i.e. velle laborare in agro, velle manducare et bibere, velle habere amicum, velle habere indumenta, velle fabricare domum, uxorem velle ducere, pecora

Concerning Free Will our Churches teach, that the human will possesses some liberty for the performance of civil duties, and for the choice of those things lying within the control of reason. But it does not possess the power, without the influence of the Holy Spirit, of being just before God, or yielding spiritual obedience: for the natural man receiveth not the things which are of the Spirit of God: but this is accomplished in the heart, when the Holy Spirit is received through the word.

The same is declared by Augustin in similar words: 'We confess that the will of man is free, having indeed the judgment of reason, not by which it may, in those things that pertain to God, be able, without Him, either to begin or accomplish any thing; but only in actions, good as well as evil, of this present life. By good, I mean those which arise from the good of nature; for instance, the

nutrire, artem discere diversarum rerum bonarum, velle quicquid bonum ad præsentem pertinet vitam. Quæ omnia non sine divino gubernaculo subsistunt, imò ex ipso et per ipsum sunt et esse cœperant. Malis verò dico, ut est : velle idolum colere, velle homicidium, etc. Damnant Pelagianos, et alios, qui docent, quòd sine Spiritu Sancto, solis naturæ viribus, possimus Deum super omnia diligere, item præcepta Dei facere, quoad substantiam actuum. Quamquam enim externa opera aliquo modo efficere natura possit : potest enim continere manus a furto, a cæde ; tamen interiores motus non potest efficere, ut timorem Dei, fiduciam erga Deum, castitatem, patientiam, etc.

desire to labour, to eat and drink, to have a friend, have clothing, build a house, marry a wife, feed cattle, learn the arts of all useful things, to choose any thing which concerns this present life ; all which, however, do not subsist independently of the Divine government ; nay, rather, they are of, and owe their being to, Him. But by evil, I mean, the desire to worship an idol, conceive murder,' &c. &c. They condemn the Pelagians, and others, who teach that it is possible, by the sole power of reason, without the aid of the Holy Spirit, to love God above all things, and to do his commands. For, although nature may be able to do, after a certain manner, external actions, as to keep one's hands from theft, from murder, &c. ; yet it cannot perform the inner motions, such as, the fear of God, faith in God, chastity, patience, &c.

XIX. DE CAUSA PECCATI.

De causa peccati docent, quòd tamen si Deus creat et conservat naturam, tamen causa peccati est voluntas malorum, videlicet, diaboli et impiorum, quæ non adjuvante Deo, avertit se a Deo, sicut Christus ait Joh. 8. Cùm loquitur mendacium, ex seipso loquitur.

OF THE AUTHOR OF SIN.

On this subject they teach, that although God is the Creator and Preserver of universal nature ; the cause of sin must be sought in the depraved will of the devil and wicked men, which, when destitute of divine aid, turns itself away from God : agreeably to the declaration of Christ, ' When he speaketh a lie, he speaketh of his own.' John viii. 44.

XX. DE BONIS OPERIBUS.

Falso accusantur nostri, quòd bona opera prohibeant. Nam scripta eo-

ARTICLE XX.

OF GOOD WORKS.

Our writers are falsely accused of prohibiting good works. Their publi-

rum, quæ extant de decem præceptis, et alia simili argumento testantur, quòd utiliter docuerint de omnibus vitæ generibus et officiis, quæ genera vitæ, quæ opera in qualibet vocatione Deo placeant. De quibus rebus olim parum docebant Concionatores, tantum puerilia et non necessaria opera urgebant, ut certas ferias, certa jejunia, fraternitates, peregrinationes, cultus sanctorum, rosaria, monachatum et similia. Hæc adversarii nostri admoniti non dediscunt, nec perinde prædicant hæc inutilia opera, ut olim. Præterea incipiunt fidei mentionem facere, de qua olim mirum erat silentium. Docent, nos non tantum operibus justificari, sed conjungunt fidem et opera, et dicunt, nos fide et operibus justificari. Quæ doctrina tolerabilior est priore, et plus affere potest consolationis, quam vetus ipsorum doctrina. Cum igitur doctrina de fide, quam oportet in ecclesia præcipuam esse, tam diu jacuerit ignota, quemadmodum fateri omnes necesse est, de fidei justitia altissimum silentium fuisse in concionibus, tantum, doctrinam operum versatam esse in Ecclesiis, nostri de fide sic admonuerunt Ecclesias. Principio, quod opera nostra non possint reconciliare Deum, aut mereri remissionem peccatorum, et gratiam, et justificationem, sed hanc tantum fide consequimur, credentes quòd propter Christum recipiamur in gratiam, qui solus positus, est mediator et propitiatorum, per quam reconcilietur pater. Itaque qui confidit, operibus se mereri gratiam, is aspernatur Christi

cations on the ten commandments, and other similar subjects, shew, that they gave good instructions concerning all the different stations and duties of life, and explained what course of conduct, in any particular calling, is pleasing to God. Concerning these things preachers formerly said very little, but urged the necessity of puerile and useless works, such as certain holy-days, fasts, brotherhoods, pilgrimages, worship of saints, rosaries, monastic vows, &c. These useless things, our adversaries, having been admonished, no longer teach as formerly. Moreover, they now begin to make mention of faith, about which they formerly observed a marvellous silence. They now teach, that we are not justified by works alone, but join faith to works, and maintain that we are justified by faith and works. This doctrine is more tolerable than their former belief, and is calculated to impart more consolation to the mind. Inasmuch, then, as the doctrine concerning faith, which should be regarded as a principal one by the Church, had so long been unknown; for all must confess, that concerning the righteousness of faith, the most profound silence reigned in their sermons, and the doctrine concerning works alone was discussed in the Churches; our divines have admonished the Churches as follows:—First, that our works cannot reconcile us to God, or merit the remission of sins, or grace, or justification: but this we can attain only by faith, when we

meritum et gratium, et quærit sine Christo humanis viribus viam ad Deum, cum Christus de se dixerit: Ego sum via, veritas et vita. Hæc doctrina de fide ubique in Paulo tractatur, (Eph. 2.) 'Gratia salvi facti estis per fidem, et hoc non ex vobis. Dei donum est non ex operibus,' etc. Et ne quis cavilletur, a nobis novam Pauli interpretationem excogitari, tota hæc causa habet testimonia Patrum. Nam Augustinus multis voluminibus defendit gratiam et justitiam fidei contra merita operum. Et similia docet Ambrosius de vocatione Gentium, et alibi. Sic enim inquit de vocatione gentium: Vilesceret redemptio sanguinis Christi, nec misericordiæ Dei humanorum operum prærogativa succumberet, si justificatio quæ fit per gratiam, merites præcedentibus deberetur, ut non munus largientis, sed merces esset operantis. Quanquam autem hæc doctrina contemnitur ab imperitis, tamen experiuntur piæ ac pavidæ conscientiæ, plurimum eam consolationis afferre, quia conscientiæ non possunt reddi tranquillæ per ulla opera, sed tantùm fide, eùm certo statuunt, quòd propter Christum habent placatum Deum. Quemadmodum Paulus docet, (Rom. v.) 'Justificati per fidem, pacem habemus apud Deum.' Tota hæc doctrina ad illud certamen perterrefactæ conscientiæ referenda est, nec sine illo certamine intelligi potest. Quare malè judicant de ea re homines imperiti et prophani, qui Christianam justitiam nihil esse somniant, nisi civilem et philosophicam justitiam. Olim vexabantur

believe that we are accepted by grace, for Christ's sake, who alone is appointed our mediator and propitiatory sacrifice, by which the Father is reconciled. He, therefore, who expects to merit grace by his works, casts contempt on the merits of Christ, and is seeking the way to God, in his own strength, without the Saviour; who nevertheless has told us, 'I am the way, the truth, and the life.' This doctrine concerning faith, is incessantly inculcated by the Apostle Paul, (Ephes. ii.) 'Ye are saved by grace, through faith, and that not of yourselves, it is the gift of God,' &c. And lest any one should cavil at our interpretation, and charge it with novelty, we state that this whole matter is supported by the testimony of the fathers. For Augustin devotes several volumes to the defence of grace, and the righteousness of faith, in opposition to the merit of good works. And Ambrosius, on the calling of the Gentiles, &c., inculcates the same doctrine. But although this doctrine is despised by the ignorant; the consciences of the pious and timid find it a source of much consolation, for they cannot attain tranquillity in any works, but in faith alone, when they entertain the confident belief that, for Christ's sake, God is reconciled to them. Thus Paul teaches us, Rom. v. 'Being justified by faith, we have peace with God.' This whole doctrine must be referred to the conflict in the conscience of the alarmed sinner, nor can it be otherwise under-

conscientiæ doctrina operum non audiebant ex evangelio consolationem. Quosdam conscientia expulit in desertum, in monasteria, sperantes ibi se gratiam meritorios esse per vitam monasticam. Alii alia excogitaverunt opera, ad promerendam gratiam et satisfaciendum pro peccatis. Ideo magnoperè fuit opus, hanc doctrinam de fide in Christum tradere, et renovare, ne deesset consolatio pavidis conscientis, sed scienter, fide in Christum apprehendi gratiam et remissionem peccatorum et justificationem. Admonentur etiam homines, quòd hic nomen fidei non significet tantum historiæ notitiam, qualis est in impiis et diabolo, sed significet fidem, quæ credit non tantum historiam, sed etiam effectum historiæ, videlicet hunc articulum, Remissionem peccatorum, quòd videlicet per Christum habeamus gratiam, justitiam et remissionem peccatorum.

Jam qui scit, se per Christum habere propitium Patrem, is verè novit Deum, scit se ei curæ esse, invocat eum; Denique non est sine Deo sicut gentis. Nam diaboli et impii non possunt hunc articulum credere, Remissionem peccatorum. Ideo Deum tanquam hostem oderunt, non invocant eum, nihil boni ab eo ex-

stood. Hence the ignorant and worldly-minded are much mistaken, who vainly imagine that the righteousness of the Christian is nothing else than what in common life and in the language of philosophy is termed morality. Formerly the consciences of men were harassed by the doctrine of works, nor did they receive any consolation from the gospel. Some followed the dictates of conscience into deserts, and into monasteries; hoping there to merit the divine favour by a monastic life. Others invented different kinds of works, to merit grace, and make satisfaction for their sins. There was therefore the utmost necessity, that this doctrine concerning faith in Christ should be inculcated anew; in order that timid minds might find consolation, and know that justification and the remission of sins are obtained by faith in the Saviour. The people are also now instructed, that faith does not signify a mere historical belief, such as wicked men and devils have; but that in addition to a historical belief it includes an acquaintance with the consequences of the history, such as remission of sins, by grace through Christ, righteousness, &c. &c. Now he who knows that the Father is reconciled to him through the Son, possesses a true acquaintance with God, confides in his providence, and calls upon his name: and is therefore not without God as are the Gentiles. For the devil and wicked men cannot believe the article concerning the remission of sins. But

pectant. Augustinus etiam de fidei nomine hoc modo admonet lectorem et docet, in scripturis nomen fidei accipi, non pro notitia, qualis est in impiis, sed pro fiducia, quæ consolatur et erigit perterrefactas mentes. Præterea docent nostri, quòd necesse sit bona opera facere, non ut confidamus per ea gratiam mereri, sed propter voluntatem Dei. Tantùm fide apprehenditur remissio peccatorum ac gratia. Et quia perfidem accipitur Spiritus Sanctus, jam corda renovantur, et induunt novus affectus, ut parere bona opera possint. Sic enim ait Ambrosius: Fides bonæ voluntatis, et justæ actionis genetrix est. Nam humanæ vires, sine Spiritu Sancto, plenæ sunt impiis affectibus, et sunt imbecilliores, quàm ut bona opera possint efficere coram Deo. Adhæc, sunt in potestate diaboli, qui impellit hominis ad varia peccata, ad impias opiniones, ad manifesta scelera. Quemadmodum est videre in philosophis qui et ipsi conati honestè vivere, tamen id non potuerunt efficere, sed contaminati sunt multis manifestis sceleribus. Talis est imbecilitas hominis, cum est sine fide et sine Spiritu Sancto, et tantum humanis viribus se gubernat. Hinc facilè apparet, hanc doctrinam non esse accusandam, quòd bona opera prohibeat, sed multò magis laudandam, quòd ostendit quomodo bona opera facere possimus. Nam sine fide nullo modo potest humana natura primi aut secundi præcepti opera facere. Sine fide non invocat Deum, à Deo nihil expectat, non

they hate God as an enemy, do not call upon his name, nor expect any thing good at his hands. Augustin, in speaking of the word faith, admonishes the reader that in scripture this word does not signify mere knowledge, such as wicked men possess, but that confidence or trust by which alarmed sinners are comforted and lifted up. We moreover teach, that the performance of good works is necessary, because it is commanded of God, and not because we expect to merit grace by them. Pardon of sins and grace are obtained only by faith. And because the Holy Spirit is received by faith, the heart of man is renovated, and new affections produced, that he may be able to perform good works. Accordingly Ambrosius states, faith is the source of holy volitions and an upright life. For the faculties of man, unaided by the Holy Spirit, are replete with sinful propensities, and too feeble to perform works that are good in the sight of God. They are moreover under the influence of Satan, who urges men to various crimes, and impious opinions, and manifest offences; as may be seen in the examples of the philosophers who, though they endeavoured to lead perfectly moral lives, failed to accomplish their design, and were guilty of many notorious crimes. Such is the imbecility of man, when he undertakes to govern himself by his own strength without faith and the Holy Spirit. From all this it is manifest, that our doctrine, instead of deserving censure for the prohibi-

tolerat crucem, sed quærit humana præsidia, confidit humanis præsidis. Ita regnant in corde omnes cupiditates, et humana concilia, cum abest fides et fiducia erga Deum. Quare et Christus dixit: Sine me nihil potestis facere, Joh. 15. Et Ecclesia canit: Sine tuo numine, nihil est in homine, nihil est innoxium.

tion of good works, ought much rather to be applauded, for teaching the manner in which truly good works can be performed. For without faith, human nature is incapable of performing the duties either of the first or second table. Without it, man does not call upon God, nor expect any thing from him, but seeks refuge amongst men, and reposes on human aid. Hence when faith and confidence in God are wanting, all evil desires and human schemes reign in the heart; as Christ says, 'without me ye can do nothing,' John xv.; and the Church responds, Without thy favour there is nothing good in man.

XXI. DE CULTU SANCTORUM.

De cultu sanctorum docent, quòd memoria sanctorum proponi potest, ut imitemur fidem eorum, et bona opera juxta vocationem; Ut Cæsar imitari potest exemplum Davidis in bello gerendo ad depellendos Turcas à patria. Nam uterque rex est. Sed scriptura non docet invocare sanctos, seu petere auxilium à sanctis. Quia unum Christum nobis proponit mediatorem, propitiatorium, Pontificem et intercessorem. Hic invocandus est, et promisit, se exauditurum esse preces nostras, et hunc cultum maximè probat videlicet ut invocetur in omnibus afflictionibus, 1 Joh. ii. Si quis peccat, habemus advocatum apud Deum, etc. Hæc ferè summa est doctrinæ apud nos, in qua cerni potest, nihil inesse, quod discrepit à scripturis,

ARTICLE XXI.

OF THE INVOCATION OF SAINTS.

Concerning the invocation of saints our Churches teach, that the saints ought to be held in remembrance, in order that we may, each in his own calling, imitate their faith and good works; that the emperor may imitate the example of David, in carrying on war to expel the Turks from our country; for both are kings. But the sacred volume does not teach us to invoke saints or to seek aid from them. For it proposes Christ to us as our only mediator, propitiation, high priest, and intercessor. On his name we are to call, and he promises, that he will hear our prayers, and highly approves of this worship, viz.: that he should be called upon in every affliction, 1 John ii.: 'If any one sin, we have an advocate with the Father,' &c.

vel ab Ecclesia Catholica, vel ab Ecclesia Romana quatenus ex scriptoribus nota est. Quod cum ita sit, inclementer judicant isti, qui nostras pro hæreticis haberi postulant, sed dissensio est de quibusdam abusibus, qui sine certa auctoritate in Ecclesiis irrepserunt, in quibus etiam, si qua esset dissimilitudo, tamen decebat hæc lenitas Episcopos, ut propter confessionem, quam modò recensuimus, tolerarent nostros, quia ne canones quidem tam duri sunt, ut eisdem ritus ubique esse postulent, neque similes unquam omnium Ecclesiarum ritus fuerunt. Quamquam apud nos magna ex parte veteres ritus diligenter servantur. Falsa enim calumnia est, quòd omnes ceremoniæ, omnia vetera instituta in Ecclesiis nostris aboleantur. Verùm publica querela fuit, abusus quosdam, in vulgaribus ritibus hæreret. Hi quia non poterant bona conscientia probari, aliqua ex parte correcti sunt.

This is the substance of our doctrines, from which it is evident, that they contain nothing inconsistent with the Scriptures, or opposed either to the Catholic (universal) or to the Roman church, so far as they accord with Scripture. Under these circumstances, those certainly judge harshly, who would have us regarded as heretics. But the difference of opinion between us relates to certain abuses, which have crept into the Churches without any good authority; in regard to which, if we do differ, the bishops ought to treat with lenity and tolerate us, on account of the confession, which we have just made. For, even the canons of the church are not so rigid, as to require every where a uniformity of rites; nor have the rites of all the Churches ever been the same. Nevertheless, the ancient rites of the Church we have in general carefully retained. For it is a slanderous charge, that all the ancient customs and institutions are abolished in our Churches. But there was a general complaint, that some abuses had crept into the customary rites; and these, because we could not with a good conscience retain them, we have in part corrected.

THE CORRUPTIONS IN THE ROMAN CATHOLIC CHURCH
WHICH THE GERMAN REFORMERS CORRECTED.

IN addition to the preceding confession of their faith, the confessors also submitted to the Diet a list of the corruptions which had crept into the Roman church, and which had been corrected by them. As this list of abuses corrected, is seldom found annexed to the modern editions of the confessions, and will moreover not be entirely superfluous at the present day, we here present them to the reader, from the authentic German edition of Dr. Baumgarten.

ARTICLE XXII.

OF COMMUNION IN BOTH KINDS.

As there is nothing contained in the doctrines of our Churches, inconsistent with Scripture, or with the Catholic Church; and as we have merely rejected certain abuses, some of which had in the course of time crept into the Church, whilst others were forcibly introduced into it; necessity demands that we should give some account of them, and assign the reasons which induced us to admit the alterations, in order that your Imperial Majesty may perceive that nothing was done in this matter in an unchristian or presumptuous manner, but that we were compelled to admit these alterations by the Word of God, which is justly to be held in higher regard than any customs of the Church. In our Churches, Communion is administered to the laity in both kinds, because we regard this as a manifest command and precept of Christ, Matt. xxvi. 27. 'Drink ye all of it.' In this passage Christ teaches, in the plainest terms, that they should all drink out of the cup. And in order that no one may be able to cavil at these words, and explain them as referring to the clergy alone, Paul informs us, that the entire Church at Corinth received the Sacrament in both kinds, 1 Cor. xi. 26. And this custom was retained in the Church, as is proved by history and the writings of the Fathers. Cyprian frequently mentions the fact that in his day, the cup was given to the laity. St. Jerome also says, the priests who administer the Sacrament, dispense the Blood of Christ to the people. And Pope Gelasius himself commanded, that the Sacrament should not be divided. (*Distinct. 2. de Consecrat. cap. Comperimus.*) There is no canon extant which commands that one kind alone should be received. Nor can it be ascertained when, or by whom, the custom of receiving bread alone was introduced, although

Cardinal Cusanus mentions the time when it was approved. Now it is evident, that such a custom, introduced contrary to the Divine command, and also in opposition to the ancient canons, is wrong. It was therefore improper to coerce and oppress the conscience of those who wished to receive the sacrament, agreeably to the appointment of Christ, and compel them to violate the institution of our Lord. And inasmuch as the dividing of the Sacrament is contrary to its institution by Christ, the host is not carried about in procession amongst us.

ARTICLE XXIII.

THE CELIBACY OF THE PRIESTS.

There has been general complaint among persons of every rank on account of the scandalous licentiousness and lawless lives of the priests; who were guilty of lewdness, and whose excesses had risen to the highest pitch. In order to put an end to such odious conduct, to adultery, and other lewd practices, several of our ministers have entered the matrimonial state. They themselves declare, that in taking this step they were influenced by the dictates of conscience, and a sacred regard for the holy volume, which expressly informs us, that marriage was appointed of God to prevent licentiousness: as Paul says, (1 Cor. vii. 2.) 'To avoid fornication, let every man have his own wife.' Again, 'It is better to marry than to burn;' (1 Cor. vii. 9.) and according to the declaration of Christ, that not all men can receive this word, (Matt. xix. 12.) In this passage Christ himself, who well knew what was in man, declares that few persons are qualified to live in celibacy: for 'God created us male and female,' (Gen. i. 27.) And experience has abundantly proved how vain is the attempt to alter the nature or meliorate the character of God's creatures by mere human purposes or vows, without a peculiar gift or grace of God. It is notorious that the effort has been prejudicial to purity of morals; and in how many cases it has occasioned distress of mind, and the most terrific apprehensions of conscience, is known by the confessions of numerous individuals. Since then the word and law of God cannot be altered by human vows or enactments, the priests for this and other reasons have entered into the conjugal state. It is moreover evident from the testimony of history and the writings of the Fathers, that it was customary in former ages for priests and deacons to be married. Hence the injunction of Paul to Timothy, (1 Tim. iii. 2.) 'A bishop then must be blameless, *the husband of one wife.*' It is but four hundred years since the clergy in Germany were compelled by force to abandon the matrimonial life, and submit to a vow of celibacy; and so generally and resolutely did they resist this tyranny, that the Archbishop of Mayence, who published this papal edict,

was well nigh losing his life in a commotion excited by the measure. And in so precipitate and arbitrary a manner was that decree executed, that the pope not only prohibited all future marriage of the priests, but even cruelly rent asunder the social ties of those who had long been living in the bonds of lawful wedlock, thus violating alike not only the laws of God, and the natural and civil rights of the citizen, but even the canons which the popes themselves made, and the decrees of the most celebrated councils! It is the deliberate and well-known opinion of many distinguished, pious, and judicious men, that this compulsory celibacy and prohibition of matrimony (which God himself instituted and left optional), has been productive of no good, but is the prolific source of numerous and abominable vices. Yea, even one of the popes, Pius II., himself declared, as history informs us, that though there may be several reasons why the marriage of priests should be prohibited, there are many more and weightier ones why it should not. And doubtless this was the deliberate declaration of Pius, who was a sensible and wise man. We would therefore confidently trust, that your Majesty, as a Christian Emperor, will graciously reflect, that in these latter days, to which reference is made in the sacred volume, the world has become still more degenerate, and mankind more frail and liable to temptation. It will be well to beware, lest, by the prohibition of marriage, licentiousness and vice be promoted in the German States. For on this subject no man can devise better or more salutary laws than those enacted by God, who himself instituted marriage for the promotion of virtue amongst men. The ancient canons also enjoin that the rigour of human enactments must on some subjects be accommodated to the infirmities of human nature, in order to avoid greater evils. Such a course would in this case be necessary and Christian: for what injury could result to the Church, from the marriage of the clergy, and others who are to serve in the Church? yea, it is probable that the Church will be but imperfectly supplied with ministers, should this rigorous prohibition of marriage be continued. If therefore it is evident from the Divine word and command, that matrimony is lawful in ministers, and history teaches that their practice formerly was conformed to this precept; if it is evident that the vow of celibacy has been productive of the most scandalous and unchristian conduct, of adultery, unheard-of licentiousness, and other abominable crimes, among the clergy, as some of the dignitaries at Rome have themselves often confessed and lamented, it is a lamentable thing that the Christian estate of matrimony has not only been presumptuously forbidden, but in some places speedy punishment been inflicted as though it were a heinous crime! Matrimony is moreover declared a lawful and honourable estate, by the laws of your Imperial Majesty, and by the code of every empire in which justice and law prevailed. Of late, however, innocent

subjects, and especially ministers, are cruelly tormented on account of their marriage. Nor is such conduct a violation of the Divine laws alone; it is equally opposed to the canons of the church. The Apostle Paul denominates that a doctrine of devils which forbids marriage, (1 Tim. iv. 1, 3.) And Christ says, (John viii. 44.) 'The devil is a murderer from the beginning.' For that may well be regarded as a doctrine of devils which forbids marriage and enforces the prohibition by the shedding of blood. But as no human law can abrogate or change a command of God, neither can any vows produce this effect. Therefore Cyprian also admonishes, that if any woman do not observe the vow of chastity, it is better for her to be married: (Lib. i.) and all the canons observe more lenity and justice toward those who assumed the vow of celibacy in youth, as is generally the case with priests and monks.

ARTICLE XXIV.

OF THE MASS.

Our Churches are falsely accused that they abolish the mass; for the mass is retained by us, and is celebrated with high reverence. Also almost all the usual ceremonies are observed, except that in some places German are mixed with the Latin songs, which are added for the purpose of teaching the people; for ceremonies serve to teach the inexperienced. And not only Paul commandeth to use in the Church a tongue which the people understand; but also it is constituted and ordained by the law of man.

The people are accustomed to use the Sacrament together, if any be prepared for it; and that also doth increase the reverence and the religion of public ceremonies; for none are admitted and allowed to receive the Sacrament, but such as are first examined. They are also admonished of the dignity and use of the Sacrament, how great comfort it brings to fearful and trembling consciences, to the intent that they may learn to believe God, and ask and look for all good things from him.

This honour delights God; such use of the Sacraments nourishes piety towards God. Therefore it does not appear that the mass is celebrated with more reverence among our adversaries than with us. It is undoubtedly and evidently known also that this hath been a common and very grievous complaint of all good men of a long season, that the masses have been shamefully abused and applied to lucre; and every man sees how wide this abuse doth appear in all temples, and by what sort of men masses are said, only for reward or stipend; how many celebrate contrary to the injunctions of the canons. But Paul grievously threatens those who treat the Sacrament unworthily, when he says, 'whoso eateth this bread and drinketh this cup of the Lord unworthily, shall be guilty of the body and

blood of the Lord.' Therefore when our priests were admonished of that sin, private masses ceased with us, because almost all private masses were done for lucre and advantage. And the bishops knew of these abuses well, and if they had corrected them in time, there would have been less dissension than there now is. Before, by reason of their dissimulation and unwillingness to hear and see what was amiss, they suffered many vices to creep into the Church. Now they begin, when too late, to complain of the calamities and miseries of the Church, when indeed all this tumult has arisen from no other source than these abuses, which were so manifest that they could be endured no longer. There are now great dissensions touching the mass and Sacrament; and peradventure the world is punished for so long profaning and abusing masses, which the bishops have suffered for so many ages in the Churches, when they both could and ought to have amended them: for it is written in the decalogue, that he that abuseth the name of God shall not be unpunished. But since the world began, nothing that God ever ordained hath been so abused and turned to filthy lucre as the mass has been. An opinion came in which increased private masses above measure: viz. that Christ by his passion did satisfy for original sin, but did institute and ordain the mass that it should be an oblation for daily sins, both mortal and venial. From this sprung a common opinion that the mass is a work that taketh away the sins of the quick and dead, by reason of the work wrought. Then arose the dispute whether one mass for many were as much worth as if for each individual a separate mass had been said. This disputation brought forth an infinite multitude of masses. Of these opinions our preachers and learned men gave warning that they dissented from Holy Scripture, and tarnished the glory of the Passion of Christ. For the Passion of Christ was an oblation and satisfaction not only for original sin, but also for all other sins; as it is written in the Hebrews, 'We are sanctified by the offering of the body of Jesus Christ once for all;' also 'by one oblation he hath perfected for ever them that are sanctified.' Also the Scripture teaches, that we are justified before God by faith in Christ, when we believe that our sins are forgiven us for Christ's sake. Now if the mass takes away the sins of the quick and dead even by its own proper virtue, their justification is the work of masses and not of faith; which thing Scripture denies. But Christ commands to do it in remembrance of him. Wherefore the mass was instituted, that faith in them that use the Sacrament should remember what benefits it receives by Christ, and so should raise up and comfort the trembling and fearful conscience. For to remember Christ is to remember the benefits of Christ, and to think that, truly and in very deed, they are exhibited to us. Neither is it enough for us to remember the history; for this wicked men and Jews may remember. Wherefore the mass is to be

celebrated that the Sacrament may be administered to those who have need of comfort. Ambrose said, 'because I always sin, I ought always to take medicine.' Now forasmuch as the mass is such a communication of the Sacrament, one common mass is kept by us every holy day; and also on other days, if any desire the Sacrament, it is given to them that ask it. And this manner is not new in the Church. For the old fathers before Gregory speak nothing of the private, but very much of the common, mass. Chrysostom says, 'That the priest standeth daily at the altar, and some he calls to Communion, and others he keeps away.' And it appears by the old canons that some one priest did celebrate the mass, and from him all the other priests and deacons received the Body of the Lord; for so are the words of the canon of Nice, Let deacons in order after the priests receive Communion from the bishop or priests. And Paul, speaking of the Communion, commands, that one should tarry for another that there may be a common participation. Forasmuch then as the mass, according to us, has the example of the Church taken out of the Holy Scriptures and fathers, we trust that it cannot be improved; especially since the common and public ceremonies are, for the most part, kept in the usual way, only the number of masses is unlike; which, for great and manifest abuses, it were profitable at least to moderate. For in times past mass was not celebrated every day, not even in great congregations, and where most people assembled together, as the Tripartite history, lib. ix. cap. 38, testifies. Again, in Alexandria Scriptures are read on Wednesdays and Fridays, and doctors expound them, and all things are done without the solemn custom of the oblation.

ARTICLE XXV.

OF CONFESSION.

Confession is not done away in our Churches; for the Body of the Lord is not delivered to any except they are first examined and absolved. And the people are most diligently instructed in the faith of absolution: of which before this time there was little mention. The people are taught to hold the absolution in great esteem; because it is the voice of God, and pronounced by His command. The power of the keys is highly extolled, by shewing how much comfort it brings to troubled consciences; and that God requires faith that we should give credence to that absolution as to a voice sounding from heaven; and that faith in Christ truly obtains and receives remission of sins.

Before this, satisfactions were too much magnified, but there was no mention of faith and the merits of Christ, and of the righteousness of faith; wherefore in this our Churches are not to be blamed. For even our

adversaries are compelled to admit, that the doctrine of penance is most diligently treated and opened by our divines. But concerning confession they teach that the enumeration of sins is not necessary; and that consciences are not to be charged with the care of reckoning up all faults, for it is impossible to rehearse all sins, as the prophet records, saying, 'Who can understand his errors?' Jeremiah also says, 'The heart of man is deceitful above all things, and desperately wicked.' Wherefore if no sins should be forgiven but those which can be rehearsed, consciences could never be quieted; for many sins they neither see nor remember. Also, old writers witness that the numbering of sins is not necessary, for, in the decrees, Chrysostom is cited speaking thus: 'I say not to thee that thou shew thyself openly, nor accuse thyself before others, but I wish thee to obey the prophet, saying, 'declare thy way before God;' therefore confess thy sins, with prayer, unto God the true judge. Lay open the sins not with the tongue, but with the memory of thy conscience,' &c. &c. And the gloss concerning penance acknowledges that confession is of human authority.

ARTICLE XXVI.

OF DIVERSITY OF MEATS.

The doctrine was formerly inculcated, that the diversity of meats and other human traditions were useful in order to merit grace and make satisfaction for sin. Hence new fasts, new ceremonies, and new orders, were daily invented, and strenuously insisted on as necessary parts of worship, the neglect of which was attended with heinous guilt. Thus occasion was given to many scandalous corruptions in the Church. In the first place, the grace of Christ and the doctrine concerning faith are thereby obscured. Yet these doctrines are inculcated in the Gospel with great solemnity, the merits of Christ are represented as of the utmost importance, and faith in the Redeemer is placed far above all human merits. Hence the apostle Paul inveighs bitterly against the observance of the Mosaic ritual and human traditions, in order to teach us that we acquire righteousness and grace not by our own works, but by faith in Christ. This doctrine was however entirely obscured by the notion that grace must be merited by legal observances, fasts, diversities of meats, habits, &c. *Secondly*, such traditions were calculated to obscure the Divine law; for these traditions were elevated far above the Word of God. No one was regarded as leading a Christian life, who did not observe these holy days, and pray, and fast, and dress, in this peculiar manner. Truly good works were regarded as mere worldly matter, such as fulfilling the duties of our calling, the labours of a father to support his family and educate them in

the fear of the Lord, that mothers should take charge of their children, that the government should rule the country, &c. Such works which God has commanded, were pronounced worldly and imperfect, but these traditions had the credit of being the only holy and perfect works. For these reasons, to the making of such traditions there was no end. *Thirdly*, these traditions became extremely burdensome to the consciences of men. For it was not possible to observe them all, and yet the people were taught to regard them as necessary parts of worship. Gerson asserts that many were thus driven to despair, and some put an end to their own existence, because they heard of no consolation in the grace of Christ. How much the consciences of men were perplexed on these subjects, is evident from the writings of those divines (summistis) who undertook to compile these traditions, and point out what was just and proper. So complicated an undertaking did they find it, that in the mean time the salutary doctrines of the gospel on more important subjects, such as faith and consolation in affliction, and others of like import, were totally neglected. Accordingly many pious men of those times complained that these traditions served only to excite contention and prevent devout souls from attaining the true knowledge of Christ. Gerson and several others uttered bitter complaints on this subject. And Augustin also complains, that the consciences of men ought not to be burdened with these numerous and useless traditions. Our divines were therefore compelled by necessity, and not by contempt of their spiritual superiors, to correct the erroneous views which had grown out of the misapprehension of these traditions. For the Gospel absolutely requires that the doctrine of faith be steadily inculcated in the churches; but this doctrine cannot be rightly understood by those who expect to merit grace by works of their own appointment. We therefore teach that the observance of these human traditions cannot merit grace, or atone for sins, or reconcile us unto God; and ought therefore not to be represented as a necessary part of Christian duty. The proofs of this position are derived from Scripture. Christ excuses his apostles for not observing the traditions, saying, 'In vain do they worship me, teaching for doctrines the commandments of men.' As He calls this a vain service, it cannot be a necessary one. And again, 'Not that which goeth into the mouth defileth a man.' (Matt. xv. 3, 9, 11.) Again, Paul says, 'The kingdom of God is not meat and drink.' (Rom. xiv. 17.) 'Let no man therefore judge you in meat or in drink.' (Col. ii. 16.) Peter says, 'Why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear? But we believe that through the grace of our Lord Jesus Christ we shall be saved.' (Acts xv. 10, 11.) Here Peter expressly forbids that the consciences of men should be burdened with mere external ceremonies, either those of the Mosaic ritual or others. And Paul calls those prohibi-

tions which forbid meats and to be married, 'doctrines of devils.' (1 Tim. iv. 1, 3.) For it is diametrically contrary to the Gospel either to institute or perform such works with a view to merit pardon of sin, or under the impression that no one can be a Christian who does not observe them. The charge, however, that we forbid the mortification of our sinful propensities, as Jovian asserts, is groundless. For our writers have always given instruction concerning the cross which it is the duty of Christians to bear. We moreover teach, that it is the duty of every one, by fasting and other exercises, to avoid giving any occasion to sin, but not to merit grace by such works. But this watchfulness over our body is to be observed always, not on particular days only. On this subject Christ says, 'Take heed to yourselves lest at any time your hearts be overcharged with surfeiting.' (Luke xxi. 34.) Again, 'The devils are not cast out but by fasting and prayer.' (Matt. xvii. 21.) And Paul says, 'I keep under my body, and bring it into subjection.' (1 Cor. ix. 27.) By which he wishes to estimate, that this bodily discipline is not designed to merit grace, but to keep the body in a suitable condition for the several duties of our calling. We do not therefore object to fasting itself, but to the fact that it is represented as a necessary duty, and that specific days have been fixed for its performance.

ARTICLE XXVII.

OF MONASTIC VOWS.

In speaking of Monasticism it will be requisite to consider the light in which it has been viewed, the disorders which have occurred in monasteries, and the fact that many things are yet daily done in them contrary both to the word of God and the papal directions. In the time of St. Augustin the monastic life was optional; subsequently, when the doctrine and the discipline of monasteries were corrupted, vows were invented, in order that the evil might be remedied as it were by a species of incarceration. In addition to these monastic vows, other burdens were invented, by which persons were oppressed even during their minority. Many adopted this mode of life through ignorance, who, though of riper years, were fully acquainted with their infirmity. All these, in whatever way they may have been enticed or coerced into these vows, are compelled to remain, although even the papal regulations would liberate many of them. This severity has frequently been censured by many pious persons in former times; for they well knew that both boys and girls were often thrust into these monasteries merely for the purpose of being supported. They saw also the deplorable consequences of this course, and many have complained that the canons have been so grossly violated. Monastic vows were also represented in a

very improper light. They were represented as equal to baptism, and as a method of deserving pardon and justification before God, yea as being not only a meritorious righteousness, but also the fulfilment of the commands and counsels of the Gospel. They also taught that the monastic life was more meritorious than all the professions which God appointed: such as that of minister, civil officers, &c., as their own books will prove, and they cannot deny. In short, he that has been enticed into a monastery, will learn but little of Christ. Formerly schools were kept in monasteries, in which the scriptures and other things were taught, so that ministers and bishops could be selected from them. Now they pretend that the monastic life is so meritorious in the sight of God, as to be a state of perfection far superior to those modes of life which God himself has commanded. In opposition to all this we teach, that all who do not feel inclined to a life of celibacy, have the power and right to marry. Their vows to the contrary cannot annul the command of God: nevertheless, to avoid fornication, 'let every man have his own wife, and let every woman have her own husband.' (1 Cor. vii. 2.) To this course we are urged and compelled, both by the divine precepts, and the general nature of man, agreeably to the declaration of God himself; 'It is not good for man to be alone, I will make him an help meet for him.' (Gen. ii. 18.) Although the divine precept concerning marriage already absolves many from their monastic vows, our writers assign many other reasons to demonstrate that they are not binding. Every species of worship invented by men, without a divine precept, in order to merit justification and grace, is contrary to the Gospel and the will of God. As Christ himself says, 'But in vain do they worship me, teaching for doctrines the commandments of men.' (Matt. xv. 9.) Coincident with this is the doctrine of Paul, that we should not seek our righteousness in our own services, invented by men; that true righteousness in the sight of God must be sought in faith, and in our confidence in the mercy of God through Christ, his only Son. But it is notorious, that the monks represent their fictitious righteousness as amply sufficient to merit the pardon of sin and divine grace. But what is this else than to rob the merits of Christ of their glory, and to deny the righteousness of faith? Hence it follows, that these vows were unjust and a false worship, and of course not binding. For a vow to do any thing contrary to the divine command, that is an 'oath improper in itself is not obligatory, as even the canons declare; for an oath cannot bind us to sin.' St. Paul says to the Galatians, 'Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.' (Gal. v. 4.) Those therefore who would be justified by their vows, have abandoned the grace of God through Christ; for they rob Christ of his glory, who alone can justify us, and transfer this glory to their vows and monastic life. It is

moreover a corruption of the divine law and of true worship, to hold up the monastic life to the people as the only perfect one. For Christian perfection consists in this, that we love and fear God with all our heart, and yet combine with it sincere reliance and faith in him through Christ: that it is our privilege and duty to supplicate the throne of grace for such things as we need in all our trials, and in our respective callings; and to give diligence in the performance of good works. It is in this that true perfection consists, and the true worship of God, but not in begging, or in a black or a white cap. This extravagant praise of celibacy, is calculated to disseminate among the people erroneous views on the sanctity of the married life. Examples are on record, of persons who abandoned their wives and children, and business, and shut themselves up in a monastery, under the vain impression that thus they came out from the world, and led a holier life. They forgot that we ought to serve God according to his own directions, and not the inventions of men.

ARTICLE XXVIII.

OF THE POWER OF THE CHURCH.

There have been great disputes respecting the power of bishops, in which many men have injuriously mingled together the power of the Church and the power of the sword. From this confusion the greatest wars and commotions have proceeded; while the pontiffs, relying upon the power of the keys, have not only instituted new modes of worship—have not only, with reservation of cases, and with violent communications, burdened consciences; but have also attempted to transfer the kingdoms of the world, and to take away the empire from emperors. Well disposed and learned men have long since reprovèd these vices in the Church. Therefore our preachers, for the comforting of consciences, have been compelled to shew the difference between the ecclesiastical power, and the power of the sword; and have taught that both of them are, because of God's commandment, to be had in great reverence and honour as the highest benefits of God upon earth. And thus our learned men think that the power of the keys, or the power of the bishop, is, according to the Gospel, a power to preach the Gospel, to remit and retain sins, and to minister the Sacraments. For with this commandment Christ sent forth his Apostles, saying, 'As my Father hath sent me, even so I send you.' 'Receive ye the Holy Ghost; whose sins ye remit, they are remitted unto them, and whose sins ye retain, they are retained.' (John xx.) Also, in the Gospel according to Mark, he says, 'Go, preach the gospel to every creature,' &c. (Mark xvi.)

This power is to be exercised only in teaching or preaching the word, and by administering the Sacraments either to many or few, as the case may be; for here are granted, not corporal things but eternal things, as eternal righteousness, the Holy Ghost, eternal life. These things cannot come but by the ministration of the Word and Sacraments. As Paul saith, 'The gospel is the power of God unto salvation, to every one that believeth,' (Rom. i.) Therefore, since the power of the Church granteth eternal things, and is exercised only by the ministration of the Word, it does not interfere with civil administration, just as the art of singing hinders not civil or political administration; for political administration is occupied about other things than the Gospel. For the magistrate does not defend minds, but bodies and corporal things, against manifest injuries, and restrains men with the sword and corporal punishment, for the maintenance of justice and peace. Therefore the power of the Church and the civil power should not be mixed and confounded together: the ecclesiastical has its own commandments to teach the Gospel and to administer the Sacraments. Let it not therefore break into another's office—let it not transfer the kingdoms of the world—let it not abrogate the laws of princes—let it not take away lawful obedience—let it not interrupt judgments in any civil ordinances or contracts—let it not prescribe laws to governors concerning the form of the commonwealth; since Christ said, 'My kingdom is not of this world,' (John xviii.) Also, in another place, he saith, 'Who made me a judge or a divider over you?' (Luke xii.) And Paul saith to the Philippians, 'Our conversation is in heaven,' (Phil. iii.) And to the Corinthians, 'The weapons of our warfare are not carnal, but mighty through God to the pulling down of thoughts,' &c. (2 Cor. x.) In like manner, our teachers distinguish the offices of both these powers, and teach to honour them both, and to acknowledge that each of them is a gift and benefit of God.

If bishops have any power of the sword, that power they have not as bishops by the commandment of the Gospel, but by the law of man, bestowed upon them by kings and emperors, for the civil administration of their own goods. So that this is different from that of the administration of the Gospel. Therefore, whensoever any question is made of the jurisdiction of bishops, the temporal power ought to be separated from the ecclesiastical jurisdiction. Undoubtedly, according to the Gospel, and as they say, *de jure divino*, no power belongs to the bishops as bishops, that is, to those to whom is committed the ministration of the Word and Sacraments, save only this power to remit sins, also to judge of doctrines, and to reject a doctrine contrary to the Gospel, and to exclude from the Communion of the Church wicked men whose wickedness is known, and this by the word, without the secular arm. In this the Churches are bound by

the law of God to render obedience, according to that, 'He that heareth you, heareth me,' (Luke x.)

But when they teach any thing against the Gospel, then the Churches have a commandment of God prohibiting obedience, as this, 'Beware of false prophets;' (Matt. vii.) and Paul to the Galatians, 'If an angel from heaven preach any other Gospel, let him be accursed,' (Gal. i.) Also to the Corinthians, 'We can do nothing against the truth, but for the truth,' (2 Cor. xiii.) Also, in another place he saith, 'Power is given to us for edification, and not for destruction.' So also do the canon laws command, 2 q. 7 cap. *Sacerdotes, et cap. ores.* And St. Austin, in reply to the epistle of Petilia, says, 'If catholic bishops be deceived any where by chance, and think any thing against the canonical Scriptures of God, we ought not to consent to them.' If bishops have any other power, or jurisdiction, in determining of certain causes, as of matrimony or of tithes, they have it by man's law; where, when the ordinaries fail in the discharge of their duties, because of their subjects, for the continuance of peace among them, princes are bound, whether they will or not, to see the law administered. Moreover, it is disputed, whether bishops or pastors have the right to ordain ceremonies in the Churches, and to make laws of meats, of holy days, and degrees of ministers or orders, &c. Those that suppose that power is vested in bishops, allege this testimony: 'I have yet many things to say unto you, but ye cannot bear them now, but when the Spirit of truth is come, he shall teach you all truth,' (John xvi.) They allege also the example of the apostles, who made a prohibition that the people should abstain from blood and things strangled; (Acts xv.) They allege the Sabbath changed into Sunday, the Lord's day, contrary to the Decalogue, as it appears; neither is there any example more boasted of than the changing of the Sabbath-day. Great, say they, is the power and authority of the Church, since it dispensed with one of the ten commandments.

But as touching this question our divines thus teach, that bishops have no power to decree and ordain any thing against the Gospel, as is shewed above. The canon laws teach the same thing, (ix. dist.) Moreover, it is contrary to Scripture to make traditions, or to exact obedience to them, that by that observance we may satisfy for sin, or deserve grace or righteousness. For thus the glory of the merit of Christ is injured, when by such observances we go about to deserve justification. Now it is evident, that because of this persuasion, traditions have grown almost to an infinite number in the Church; and the doctrine of faith, and righteousness of faith, in the mean while, hath been oppressed. For still more holy days were made, and fasting days commanded; new ceremonies, and new honourings of saints, were instituted. For the devisers and actors of such

things thought to get remission of sins and justification by these works. So formerly penitential canons increased, of which we still see some remains in these satisfactions. Likewise the authors of traditions act contrary to the command of God, when they place sin in meats, days, and such like things; and burden the church with the bondage of the law, as if there ought to be among Christians, for the meriting of righteousness, a worship of God like unto that of which we read in Leviticus, the ordering whereof God committed, as they say, to the apostles and bishops. And the pontiffs appear to be deceived by the example of Moses's law: hence those burdens, that certain meats defile and pollute the conscience, and that it is deadly sin to omit and leave unsaid canonical hours; that fastings deserve remission of sins, and that they are necessary to the righteousness of the New Testament; that sin, in a case reserved, cannot be forgiven without the authority of the reserver, where, indeed, the canons themselves speak only of the reservation of the canonical penalty, and not of the reservation of sin. From whence and of whom have the bishops the power and authority to impose these traditions upon the Church, to wound consciences? For there are clear testimonies which prohibit the making of such traditions either to deserve remission of sins, or as necessary to the righteousness of the New Testament, or to salvation. For Paul to the Colossians saith, 'Let no man therefore judge you in meat, or in drink, or in respect of any holy day,' &c. Also, 'if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not, taste not, &c.) after the commandments and doctrines of men?' Also to Titus he openly prohibited traditions, warning, 'that they should not give heed to Jewish fables, and commandments of men, that turn from the truth;' and Christ, speaking of them that enforce traditions, says in this wise, 'Let them alone, they are blind, leaders of the blind,' and he reproves such modes of worship, saying, 'Every plant which my heavenly Father hath not planted, shall be rooted up.'

If bishops have the power of lading Churches with infinite traditions, and grieving consciences, why doth Scripture so often prohibit the making and following traditions?—and why doth it call them doctrines of devils?—did the Holy Ghost forewarn us of these things in vain? Wherefore it must needs follow, that since ordinances, instituted as things necessary, or with an opinion to deserve remission of sin, are contrary to the Gospel: that it is not lawful for any bishop to institute such. For it is necessary that the doctrine of Christian liberty be kept still in the Churches, which is, that the bondage of the law is not necessary to justification, as it is written in the Epistle to the Galatians, 'Be not entangled again with the yoke of bondage.' The pre-eminence of the Gospel must still be retained,

which declares, that we obtain remission of sins and justification freely by faith in Christ, and not for certain observations or rites devised by men. What shall we think then of the Lord's day, and the like rites of the temples? To this our learned men respond, that it is lawful for bishops or pastors to make ordinances, that things be done orderly in the Church; not that we should purchase by them remission of sins, or that we can satisfy for sins, or that consciences are bound to judge them necessary, or to think that they sin, who, without offending others, break them. So Paul ordains that in the congregation women should cover their heads, and that interpreters and teachers be heard in order in the Church. It is convenient that the churches should keep such ordinances for the sake of charity and tranquillity, that so one should not offend another, that all things may be done in the Churches in order, and without tumult, but yet so that the conscience be not charged, as to think that they are necessary to salvation, or to judge that they sin, who, without hurting others, break them. As that no one should say that a woman sins, who goeth abroad bareheaded, offending none. Even such is the observation of the Lord's day, of Easter, of Pentecost, and the like holy days and rites. For they that judge that by the authority of the Church the observing of Sunday, instead of the Sabbath-day, was ordained as a thing necessary, do greatly err. The scripture permits and grants that the keeping of the Sabbath-day is now free, for it teaches that the ceremonies of Moses's law, since the revelation of the Gospel, are not necessary. And yet because it was needful to ordain a certain day, that the people might know when they ought to come together, it appears that the Church did appoint Sunday, which day, as it appears, pleased them rather than the Sabbath-day, even for this cause, that man might have an example of Christian liberty, and might know that the keeping and observance of either Saturday, or of any other day, is not necessary. There are wonderful disputations concerning the changing of the law—the ceremonies of the new law—the changing of the Sabbath-day,—which all have sprung from a false persuasion and belief of men, who thought that there must needs be in the Church an honouring of God, like the Levitical law, and that Christ committed to the apostles, and bishops, authority to invent and find out ceremonies necessary to salvation. These errors crept into the Church when the righteousness of faith was not clearly taught. Some dispute that the keeping of the Sunday is not fully, but only in a certain manner, the ordinance of God. They prescribe of holy days, how far it is lawful to work. Such manner of disputations, whatever else they be, are but snares of consciences. For although they busy themselves to modify and qualify their traditions, tempering the rigour of them with favourable declarations; yet notwithstanding as long as the opinion that they are necessary doth remain (which must needs remain where

righteousness of faith and Christian liberty are not known), this equity and favour can never be perceived nor known. The apostles commanded to abstain from blood; who doth now observe and keep it? And yet they that do not keep it, sin not; for undoubtedly the apostles would not burden the conscience with such bondage, but they prohibited it for a time, for avoiding of slander; for the perpetual will and mind of the Gospel is to be considered in a decree. Scarcely any canons are diligently kept, and many daily go out of use, even with those who defend traditions. Neither can consciences be assisted or consulted, unless this equity is observed, that is, that we know that canons and decrees are to be kept without the opinion of necessity, and that consciences are not hurt, though traditions be forgotten and be utterly set aside. Certainly bishops might easily preserve lawful obedience, if they would not compel men to keep traditions, which cannot be kept with a good conscience. They command priests to live unmarried; they receive none, unless they swear in effect that they will not teach the pure doctrine of the Gospel. Our Churches do not require that bishops should repair and re-establish concord at the expense of their honour (and yet it would become good pastors so to do), but they only require that they would release unjust burdens which are novelties, being received contrary to the custom of the Catholic Church. We will not deny, but that in the beginning some constitutions were grounded upon reasonable and probable causes, which yet are not now agreeable nor suited to later times. It appears, also, that some were wrongfully received; wherefore it might please the gentleness of the pontificate now to mitigate and release them, since such change would not break the Unity of the Church. For many traditions have, in process of time, been changed, as the canons themselves testify. But it cannot be obtained that those observations should be released which cannot, without sin, be complied with; we must needs follow the rule of the Apostles, which commands rather to obey God than men. Peter forbids bishops to be lords and emperors over the Church. Now, it is not intended by us to take away jurisdiction from the bishops, but this one thing we require of them, that they would suffer the Gospel to be purely taught, and that they would release a few certain ordinances, which cannot be observed without sin. But if they will not remit or release any thing, let them look to their charge how they shall render their accounts to God, in that they, by reason of their obstinacy, are the cause of this schism.

CONCLUSION.

The foregoing are the principal subjects of dispute between us. It were indeed easy to enumerate many other abuses and errors, but for the sake of

brevity we have omitted them. Much complaint, for example, has existed concerning indulgences, pilgrimages, and the abuse of excommunication. The clergy have also had endless disputes with the monks about confession and numberless other subjects. These things we have omitted, in order that those of greater importance may be the more carefully weighed.

(Signed) JOHN, the Elector of Saxony.
 GEORGE, Margrave of Brandenburg.
 ERNEST, Duke of Lueneburg.
 PHILIPP, Landgrave of Hesse.
 JOHN FREDERICK, Duke of Saxony.
 FRANCIS, Duke of Lueneburg.
 WOLFFGANG, Prince of Anhalt.
 THE SENATE and MAGISTRACY of NUERNBERG.
 THE SENATE of REUTLINGEN.

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EXTRACTS FROM LETTERS OF FREDERICK WILLIAM IV.,
 THE KING OF PRUSSIA, TO BARON BUNSEN,
 REFERRING TO THE JERUSALEM BISHOPRIC.

Sansfouci, 12. August 1841.

Indem ich Ihnen auf das Allerinnigste für Ihren unsäglich merkwürdigen und erfreulichen Brief danke, mein lieber Bunsen, umarme ich Sie wie Einen, dessen Worte und Aufträge Gott seegnet.

Aber lassen Sie uns jetzt behutsam gehen und vermeiden wir sorgfältig Alles, was einen Staub von Mißgunst und des Mißverständnisses aufrühren könnte. In Ihrer Note an Lord Palmerston hätte ich gern die vielleicht einst zu stiftende Kirche von Betlehem unerwähnt gesehen. Sie ist eher unwahrscheinlich, um menschlich zu reden. Sie kann nur dann zu Stande kommen, wenn eine Masse von deutschen Protestanten sich in jener Gegend sammelt, oder eine christliche Judengemeinde auch dort entstehen sollte. Verhindern Sie um Gottes Willen jede Veröffentlichung dieses so vagen Projectes, welches sonst ein Haken werden wird, an welchem der böse Wille (und der wird mächtig arbeiten) die heilige Sache selbst angreift, um sie vor dem entkirchlichten deutschen Publicum als eine Narrenspöße im Dreck herumzuziehen. Sprechen Sie sich so gegen die Bischöfe und Lord Palmerston aus.—Ein zweites großes Bedenken habe ich gegen die Bekanntmachung und Aufforderung zu Beyträgen für die Kirche zu Jerusalem, ehe der günstige Ausgang Englands und meiner Verhandlungen zu Constantinepel bekannt ist. Wägen Sie das recht.—Ist aber Alles geglückt und die Aufforderung kann erfolgen, dann darf die Kirche von Jerusalem nicht als Vereinigung der englischen

Aus dem Briefwechsel Friedrich Wilhelms IV. mit Bunsen. Leopold von Ranke. Leipzig. 1874. S. 57.

und preußischen Kirche im heiligen Lande bezeichnet werden. Wir müssen in der Wahrheit bleiben. Die englische Kirche stiftet wirklich; denn sie tritt in Person auf. Die preußische Kirche weiß aber kein Wort davon und verhält sich ganz neutral. Nur meine Wenigkeit trägt zu den Spesen bey und nimmt dankbar an, daß dieselbe deshalb in Ernennung des Bischofs alternirt mit England. Dies ist allein Wahrheit und Weiteres darf nicht gesagt werden. Ueberhaupt, bester Bunsen, effaciren wir uns so viel als es geht in dieser Sache. Ich will ganz und gar bescheiden auftreten und auch vor der Welt nur so weit dabey genannt werden, als es unumgänglich nothwendig ist. Unser Magen erträgt noch nicht starke Speise. Um Gottes Willen, um des Heyles der heiligen Schrift Willen: gently!

Gott segne Ihre Schritte und Ihre Worte, wie er segnet mit dem Segen des Gelingens für die Gegenwart und für die Zukunft. Amen.

Friedrich Wilhelm.

Sanssouci, 26. August 1841.

Doch nun noch ein Wort über die Denkschrift. Aus den ersten Worten der Denkschrift könnte man schließen, ich bezwecke durch die vorgeschlagene Gründung der Kirche auf Zion 1) die Wiederherstellung des jüdischen Volkes, 2) die Vereinigung der Kirche im katholischen Apostolicat. Gott im Himmel weiß, daß solche Hoffnungen in tiefinnerster Seele mir vorschwebten; nachdem ich mich aber gewissenhaft geprüft und mich vor Gott gefragt: „Hast du wirklich die Zwecke gehabt, die Bunsen von dir schreibt“? hab' ich „Nein“ antworten müssen. Das ist nicht Bescheidenheit, das ist Drang, die Wahrheit zu sagen. Wenigstens verbietet mir mein Gewissen, das so auszusprechen.

Meine Absicht war die: 1) durch Errichtung des Bisthums Jerusalem die diplomatisch-politischen Bemühungen (um den Evangelischen im Orient eine anerkannte Existenz zu schaffen) zu krönen, indem der neu anerkannten Kirche das für die Türken unumgänglich sichtbare Oberhaupt derselben innerhalb der Reichs-Grenzen gegeben wird und sie so in den Augen der

Türken gleichberechtigt unter die alten Schwestern des Orients gestellt werden könne; 2) durch Agglomeration einer teutsch-evangelischen Zunge, so viel an mir war, das gräßliche Aergerniß von Türken, Juden und Christen des Orients zu vermeiden, welches das gleichzeitige Auftreten vieler getrennten protestantischen Kirchen oder Sekten den genannten geben mußte; 3) aber und gewiß hauptsächlich, um mir sagen zu können, ich hätte nichts versäumt, zur Stiftung einer Kirche beizutragen, die so liegen wird, daß sie wohl einst das Centrum der Juden=Christen und einer größeren Vereinigung der evangelischen Bekenntnisse werden dürfte, wenn das im Willen des HERRN liegen sollte, das aber in Geduld und Demuth abzuwarten. Die Absicht muß Gottes seyn, nicht der Menschen. Die Könige müssen aber trachten, die rechte Zeit zu treffen für die Einrichtungen, die sie dann vor dem HERRN hinstellen und warten, ob er sich dazu bekennen wolle und sie brauchen, wie es uns ahndet. Was mir nur dunkel vorschwebte, haben Sie und die erleuchteten Prälaten mit Meisterschaft aufgefaßt und Letztere legen die Hand an's Werk, um dem lieben Gott das Werkzeug so gut als menschenmöglich zu übergeben. In seeligem Erstaunen hab' ich ja erst gesehen, wie der Gedanke für Israel aufgefaßt und in dem Plan als Grund und Zweck verwebt ist. Ja, ich sage Ihnen, manchmal beim Lesen Ihrer Briefe war ich versucht, mich in den Staub zu werfen vor Gott, so providenziell und ungeahndet schien mir sich alles zu fügen. Das giebt große Freude und Zerknirschung zugleich und aus beyden entsteht mir unaufhörlich der Ruf: Stille! keine Worte!—Es ist schlechte Zeit in Deutschland. Die Feinde aller Ordnung haben ein Schibolet in Zeughaus, um Vornehme und Pöbel gegen das heilige, herrliche Werk aufzuheben, nämlich die Lüge; Sie intriguirten für mich in England, um die englische Kirchen=Verfassung in Preußen einzuführen!!!—Die Gefahr ist groß, denn die Lüge trachtet danach, mein Ansehen im Lande zu untergraben; und wir haben grausam viel Narren, die eine jede Lüge, wenn sie auch dreist und schamlos ist, anbeißen.—

Auf das Vorhaben mit Alexander glaub' ich nicht eingehen zu können. Solche Stiftung muß (um nicht verderblich auf das Vaterland zurückzuwirken) von der Kirche gekannt seyn und an=

erkannt werden. Wo ist aber die Kirche? Mit Bethlehem, wenn das ja zu Stande kommen sollte, steht es ganz anders. Das ist im weiten Felde und ist je daran zu denken, so ist es gewiß nicht vor sieben Jahren. Bis dahin wächst hoffentlich das Verständniß der Landeskirche und soll nun einmal Hand an's Werk gelegt werden, so convocire ich eine Generalsynode, lege ihr den Plan vor, lasse ihn prüfen und bestätigen und führe ihn so aus. Denn da wird die Rückwirkung wahrscheinlich eine sehr segensreiche seyn.

Schloß Demanze bei Schweidnitz, 7. September 1841.

... Ich denke, daß die Urkunde wegen der Hälfte der Ausstattung der Zion-Kirche alle Formalität enthält, die noch erwartet wird. Ich habe angeordnet, daß darin die neue Kirche als von der Krone und Kirche von England gegründet genannt wird. Darin ist doch nichts Bedenkliches?

Ich meine, es entspricht ganz der Wahrheit. Eine officiële Zustimmung halte ich nicht für räthlich von meiner Seite, zu dem Unausprechlichen, was sich von Old England aus bereitet. Mein ganzes Wesen jauchzt dem Beyfall. Dankt dem Herren! — —! Drücken Sie diese Zustimmung zu Allem da aus, wo es von Nöthen seyn sollte.

Friedrich Wilhelm.

Sanssouci, 29. November 1841.

Ich habe sehr wenig Zeit und fasse Alles, was ich zu sagen habe, in die Form eines Auftrages, den ich, wär' ich Lord Aberdeen, an Lord Stratford Canning geben würde. Dieser Diplomat würde also damit anfangen, der Pforte recht schön und blumenreich zu danken, daß sie uns die gewisse Aussicht gegeben, die evangelische Confession in ihren Ländern wie die andern behandelt zu sehen. Bei den Unterhandlungen Lord Ponsonby's habe ein Mißverständniß obgewaltet, dessen Lösung leicht und nothwendig sei. Es solle und könne für die evangelische Kirche von keiner neuen Concession die Rede seyn. Nur völlige Gleichstellung mit der lateinischen Kirche sey die die Forderung und selbstredend eine Forderung, welche die

Pforte ohne Ungerechtigkeit und ohne Intention, England und Preußen beleidigen zu wollen, nicht werde abschlagen können, die das englische Cabinet also im Voraus als genehmigt ansehe. — Diese Gleichstellung besteht aber in Folgendem: 1) Ein geistliches Haupt der Confession wird der brittischen Ambassade attachirt. In Parenthese ist das vorläufig der Bischof Alexander, der sich unterwegs als solches Haupt in Byzanz zu zeigen hat, alle 15—24 Monate einmal wieder hingehen kann, sonst aber seinen Sitz auf dem Zion nicht verläßt. — 2) wird die Pforte ersucht, ein weltliches Haupt der Confession, wie sie es mit den Lateinern thut, auch für die Evangelischen zu ernennen, vollkommen in demselben Verhältniß, wie jenes. — 3) sagt die Pforte dem schon erstandenen und seit Jahren mit einem kleinen Bethaus besetzten Raum auf Zion ganz dieselben Privilegien zu, oder spricht ihm denselben Schutz zu, wie dem Raum der Franciscaner zu Jerusalem. — Wenn diese drei Punkte geschieht und warm und als Lohn für die Dienste von 1840 verlangt werden, können sie nicht abgeschlagen werden. Wer künftig von den evangelischen Franken ist, bleibt es; wer Radja ist, bleibt es. Das muß deutlich articulirt werden. Sagen Sie nun selbst, ist da ein Bedenken dabei oder nicht. In letzterem Falle bringen Sie die Sache geschickt bei Lord Aberdeen vor.“

Sehr lebhaft beschäftigte den König die Absicht, als Sitz des Bisthums eine Basilika zu errichten. Denn die von England an ihn gelangenden Vorschläge hatten seinen Beifall mit Nichten. Selbst mit dem Namen Jacobus war er nicht zufrieden; er hätte Messias oder Trost Israels gewünscht. Der englische Bauplan erschien ihm zu klein und doch zu anspruchsvoll; der seinige sollte Bescheidenheit und Alterthümlichkeit vereinigen.

Ein undatirtes Schreiben, vom Jahre 1842, enthält folgende Stelle:—

„Mein Plan durch Stüler, der sehr modificationsfähig ist, trägt nach meinem Gefühl das Gepräge christlich evangelischer Demuth und hat die Form der urchristlichen, ich möchte

sagen, der fast apostolischen Baue; will nichts verstecken, zeigt nichts in die Landschaft hinaus, gewährt aber herrlichen Raum im Vergleich zum englischen Plan“

Ein ander Mal (Oct. 24. 1843.) wird nachgetragen:—

„Der Hof kann, ja muß, so wie ich das Klima kenne, enger und schattiger seyn, mit tiefen Hallen. So wird viel Platz für Gegenwart und Zukunft gewonnen. Ist es nicht möglich, aus der gotbischen Kirche eine einfache Basilika (mit Apsis, sonst von gleicher Länge, nur breiter, die Säulen auf dem jetzigen Wandfundament) zu machen, so empfehle ich dringend, doch eine gothische Apsis zu machen.....

... Klären Sie mir doch auf, wo das Hospital anbringbar ist? Wie herrlich wär's, wenn die alte koptische Kirche auch in den Kreis des evangelischen Quartiers (denn das muß es werden) aufgenommen werden könnte. Lord Canning muß nur die Stimme so laut erheben, als der Franzos.“

EXTRACT FROM "ALLGEMEINE ZEITUNG,"

Nov. 13, 1841, p. 2534.

Halle, den 6. November, 1841.

Am Ende des letztverflossenen Jahres ließ eine anfangs so einsame Stimme sich in der Allgemeinen Zeitung vernehmen, welche die Klage der Christenheit aussprach, daß die günstige Gelegenheit den Christen des heiligen Landes größere Sicherheit zu gewinnen, noch nicht benutzt scheine. Vor einem Jahr noch schien uns das Beste, Jerusalem oder ganz Palästina in irgend einer Weise freier zu stellen entweder unter einem eigenen, von der Pforte abhängigen Fürsten oder als der Hoheit der Pforte zwar noch untergebenes, übrigens aber freies Gemeinwesen. Solches schien uns das Beste, wo nicht das Einzige, wodurch der Christenheit Palästina's geholfen werden könnte. Es ist unausführbar gewesen schon dadurch, daß mehrere europäische Hauptstaaten ihre Theilnahme für Aenderung der Verhältnisse Palästina's zu Gunsten der christlichen Bevölkerungen verweigert haben. Aber wir wollen es jetzt uns offen gestehen, es hätte unmöglich etwas Besseres, Keines herauskommen können, wenn eine Reihe europäischer Staaten im Verein versucht hätten Palästina politisch zu regeneriren. Nicht bloß wäre durch solche Vereinigung der Regierungen nie und nimmer die natürliche Eifersucht und Widerwärtigkeit der einzelnen concurrirenden Nationen beseitigt, sondern sie wäre vielmehr nur auf das lebhafteste erweckt worden. Wir würden bald Franzosen, Deutsche, Engländer, Griechen, Armenier in härterem Conflict ihrer Interessen in Jerusalem gesehen haben, als jemals zur Zeit der Kreuzzüge, und zu dem Widerstreit der nationalen Interessen wäre nun auch noch die Begegnung der einander feindlichen Kirchen gekommen. Gott hat das Flehen der Christenheit, daß etwas Weiteres geschähe zum Gedeihen der Heerde seines Sohnes im heiligen Lande erhört; aber er hat es hinausgeführt in seiner Weise, d. h. in einer Weise, die zugleich die beste und zugleich eine solche ist, auf welche die Menschen nicht einmal und nicht durch

ihre eigene Klugheit, sondern durch die Umstände und durch seine Führung hingekommen sind. Nicht ein Schwarm neuer europäischer Colonisten, von deren Begleitung sich schwerlich ein Theil der Hefe der europäischen Völker hätte abhalten lassen, begründet im heiligen Lande neue Verhältnisse, sondern aus seinem Israel will der Herr die Steine zur Grundlegung nehmen. Durch die Thätigkeit der evangelischen Missionäre sind eine Anzahl Jerusalemischer Juden, unter ihnen ausgezeichnete jüdische Gelehrte, zur christlichen Lehre bekehrt, ist eine kleine evangelische Gemeinde aus Juden=Christen in Jerusalem gesammelt worden. Da kann sich weder die katholische noch die griechische Kirche beklagen, daß ihnen etwas entzogen worden wäre, denn diese evangelischen Christen waren als Juden nicht die Ihren. Fürchten sie aber durch eine größere Ausbreitung der evangelischen Kirche in Palästina überflügelt zu werden, so mögen sie die geistigen and geistlichen Kräfte, die der Herr ihnen gegeben hat, brauchen, um die Ueberzeugung zu erwecken, daß bei ihnen die christliche Lehre und christliches Leben reiner sich darstelle—dieser edle Weltstreit ist ihnen nirgends verschlossen, denn nicht um politische, begrenzte Macht, sondern um das Höchste und Reinste handelt es sich hier—und an der Stelle der widrigen Uneinigkeit, der selbstfüchtigen Eifersucht der europäischen Nationen im heiligen Lande zur Zeit der Kreuzzüge mag nun der edelste Welteifer beginnen, den die Welt kennt. Doch nicht bloß dies ist ein zwar unscheinbarer und kleinerer als man erwartet hatte, aber mit wirklicher Lebenskraft ausgestatteter Keim und Anfang christlicher Umbildung und künftiger großer Dinge, daß in Jerusalem eine evangelische Gemeinde (größtentheils aus bekehrten Juden hervorgegangen) gestiftet, mit kirchlichen Dotationen ausgestattet und durch den Schuß Preußens und Englands unter der Hoheit der Pforte vor den Bedrückungen, denen zeither evangelische Christen im Orient ausgesetzt waren, geschützt worden ist, sondern wie zu allen Zeiten eine wahrhaft christliche Thätigkeit nach außen nur dazu gedient hat zugleich innere Früchte des Glaubens zu erziehen, so hat diese Gründung in Jerusalem eine der bedeutungsvollsten Erscheinungen in Europa ins Leben gerufen. Wie Vater und Mutter in der Liebe zu einem Kinde eine höhere Einheit, und nun erst ein wahrhaft einiges Leben finden, so haben die beiden zeither so geschiedenen evangelischen

Kirchen Englands und Preußens in dieser neuen Tochterkirche von Jerusalem sich die Hand zu einer wahrhaften Union gereicht. Nicht darum handelt es sich, daß etwa England seine Kirchenfassung für die preussische, oder Preußen die seinige für die englische aufzugeben hätte, sondern beide Kirchen haben erkannt, daß für ihr gegenseitiges Verhältniß die Verfassungsformen das Unwesentliche, die vorhandene Einheit im Geiste das Wesentliche sei, und haben diese Ueberzeugung von einer vorhandenen wahrhaften Union zugleich praktisch bewährt in Einrichtung einer Tochterkirche, in welcher die Nomination der Geistlichen abwechselnd Preußen und England zustehen wird; in welcher die Augsburgische Confession und die neun und dreißig Artikel als in innerster Glaubensgemeinschaft begründet zugleich anerkannt werden; in welcher die Riten der englischen und der preussischen Kirche neben einander als Ausdruck eines und desselben evangelischen Christenthums gelten sollen. — Allerdings nimmt sich eine Eroberung von Constantine, eine Befestigung von Paris, die Vertreibung einer Königin von Spanien und hundert Anderes, was unsere Zeit gesehen hat, pompöser, für den ersten Anblick wichtiger aus, als dieser kleine Anfang einer unirten evangelischen Gemeinde zu Jerusalem; wer aber die Verhältnisse der Levante kennt, wie sie wirklich sind, wird in diesem unscheinbaren Anfange das Samenkorn einer unberechenbar großen Entwicklung erkennen. Man wird über Nacht das Senfkorn zum Baume werden sehen; und Großartigeres als dies innerste Wiedererkennen and Sichwiederfinden zweier Brüder, die so lange ihren eigenen Weg gegangen sind—der englischen Nation und des bedeutendsten Stammes Norddeutschlands—Großartigeres als dies Sichvereinigen der beiden Brüder im Höchsten, was der Mensch kennt und hat, ist in unserer Zeit nicht aufzuweisen, England und Preußen haben hier einen Punkt der Begegnung gefunden, über welchem der Segen Gottes schwebt.

NOTE.—Owing to the immediate publication of this book (which has been called for), the Compiler has not been able to give the following figures a final revision, and compare them with the latest returns. He must, therefore, beg for the kind indulgence of the reader. Only those, who have attempted such a compilation, know how impossible it is to make the first issue of such statistics anything like complete.

It is therefore earnestly requested that any improvements which may suggest themselves to readers, and any inaccuracies which may have crept in, be kindly pointed out, and sent in as soon as possible to the Publishers, who purpose issuing these tables annually, with the latest returns, if demanded by the public.

JEWISH POPULATION OF THE WORLD

IN THE YEARS

A.D. 1066, 1845, 1871.

(From various Authors.)

It has been impossible to acquire accurate information on this subject, some of the figures in this table are therefore only approximately correct; but they will be useful by way of comparison.

The figures under 1066 are given by Rabbi Benjamin of Tudela, in Spain, who undertook a journey through Europe and the East, not long after the *Norman Conquest*, and at the time of the Crusades. The names of some of the places he mentions have not been identified; they are, however, all quoted with the Jewish population as the best information we have of that date. The figures under 1845 and 1871 are taken from published government statistics, travels and reports of various persons and societies, printed between the years 1840—1850, and 1865—1877.

Names of Places.	Total Population.	JEWS.			
		Norman Conquest.	Percentage.		
		1066.	1845.	1871.	1871.
Aachen	74,238 ..	..	6,000 ..	3,769 ..	0·77
Aargau	198,873 ..	..	..	1,541 ..	0·8
Abyssinia	5,000,000 ..	..	..	..	..
„ (Falashas)	..	..	..	250,000 ..	..
Acco .....	..	200 ..	..	..	..
Achilon .....	..	10 ..	..	..	..
Acre	13,000 ..	200 ..	..	..	..
Aden	29,730 ..	many ..	..	..	..
Adrianople.....	2,471,906 ..	..	30,000 ..	..	1·85
„ (Vilajet)	797,093 ..	..	..	8,216 ..	..
Africa (together) ..	120,000,000 ..	..	..	402,996 ..	..
Agram	19,857 ..	..	..	861 ..	4·35
Aichahow .....	..	..	3,000 ..	..	..
Aix la Chapelle....	74,238 ..	..	6,000 ..	3,769 ..	0·77
Akbara .....	..	10,000 ..	..	..	..
Alchabor .....	..	200 ..	..	..	..
Aleppo	75,000 ..	1,500 ..	5,000 ..	..	..

Names of Places.	Total Population.	JEWS.			
		Norman Conquest.		Per-centage.	
		1871.	1066.	1845.	1871. 1871.
Alexandria	279,370 ..	3,000 ..	1,000 ..	..	..
Algeria	3,000,000 ..	..	..	32,980 ..	..
Algiers	48,908 ..	..	10,000 ..	10,929 ..	..
Alma .....	..	50 ..	..	..	..
Alsace-Lorraine....	1,549,587 ..	..	..	40,928 ..	2·64
Alsace (Upper)	458,873 ..	..	..	12,103 ..	2·64
Alsace (Lower)	600,406 ..	..	..	20,179 ..	3·36
Amalfi .....	..	20 ..	..	..	..
Amaria (in India)..	..	25,000 ..	..	..	..
America .....	..	..	..	307,863 ..	..
„ (North) ..	50,000,000 ..	..	..	25,000 ..	..
„ (South) ..	12,000,000 ..	..	..	..	..
Amsterdam	282,000 ..	..	35,000 ..	..	..
Anhalt.....	203,437 ..	..	..	1,896 ..	0·93
Appenzell-on-Rhine	48,726 ..	..	..	22 ..	0·0
Arabia	11,000,000 ..	..	50,000 ..	..	..
Arbil	6,000 ..	..	500 ..	..	..
Archangel	275,779 ..	..	..	200 ..	0·07
Aria.....	..	25,000 ..	..	..	..
Arles .....	..	200 ..	..	..	..
Armillo .....	..	400 ..	..	..	..
Arnheim.....	35,192 ..	..	500 ..	..	..
Arnsberg.....	865,815 ..	..	..	7,893 ..	0·91
Ascalon .....	..	200 ..	..	..	..
„ .....	..	40 Karaites	..	..	..
„ .....	..	300 Samaritans	..	..	..
Aschat .....	..	20 ..	..	..	..
Asia.....	798,906,311 ..	..	..	128,847 ..	..
Astrachan(Province)	555,408 ..	..	..	646 ..	0·11
Atlas — mountains and vallies .....	..	..	100,000 ..	..	..
Aurich	189,424 ..	..	..	2,511 ..	1·33
Australia.....	2,002,477 ..	..	..	20,000 ..	..
Austria	20,217,531 ..	..	660,000 ..	820,200 ..	4·05
Austria(unterd.Enns)	1,954,251 ..	..	..	51,880 ..	2·65
„ (oberderEnns)	731,579 ..	..	..	690 ..	0·09
„ (Coast District)	..	..	4,939 ..	..	..
Austro-Hungary ..	35,634,858 ..	..	..	1,372,333 ..	3·85
Azamer (in Morocco)	3,000 ..	..	1,200 ..	..	..
Aziba .....	..	..	250 ..	..	..

Names of Places.	Total Population.	JEWS.			Per-centage. 1871.
		Norman Conquest. 1066.	1845.	1871.	
Babel (= Hillah) ..	10,000 ..	20,000 ..	..	..	..
Baden (Grand Duchy)	1,461,562 ..	10,000 ..	21,000 ..	25,703 ..	1.76
Bagdad	150,000 ..	1,000 ..	6,000 ..	9,325 ..	..
Barbadoes	162,042 ..	..	100 ..	..	..
Basaada .....	..	..	120 ..	..	..
Basel (City)	47,760 ..	..	..	506 ..	1.1
„ (Country) ..	54,127 ..	..	..	131 ..	0.3
Bassorah	40,000 ..	2,000	decreasing ..	..	..
Bautzen	330,133 ..	..	..	83 ..	0.02
Bavaria	4,852,026 ..	..	65,000 ..	50,648 ..	1.04
„ (Upper) ..	841,707 ..	..	..	3,033 ..	0.36
„ (Lower) ..	603,789 ..	..	..	111 ..	0.01
Bayonne	27,173 ..	..	5,000 ..	..	..
Beaucaire .....	..	40 ..	..	..	..
Behera (Egypt)....	214,293 ..	..	..	..	..
Behrea .....	..	..	1,500 ..	..	..
Beira (Portugal) ..	1,294,282 ..	..	..	..	..
Belbeis	5,000 ..	3,000 ..	..	..	..
Belgium	5,476,668 ..	..	10,000 ..	3,000 ..	0.05
Benevent .....	..	200 ..	..	..	..
Berlin	826,341 ..	..	..	36,015 ..	4.36
Bern (Town)	54,127 ..	..	..	131 ..	0.3
„ (Canton)....	506,465 ..	..	..	1,400 ..	0.3
Beeroth .....	..	50 ..	..	..	..
Bessarabia	1,052,013 ..	..	..	79,688 ..	7.57
Bethlehem .....	..	12 ..	..	..	..
Bethzabren .....	..	3 ..	..	..	..
Beyrout	80,000 ..	..	200 ..	..	..
Birkenfeld	36,128 ..	..	..	640 ..	1.77
Biscara (Algeria) ..	7,367 ..	..	750 ..	..	..
Bissina .....	..	100 ..	..	..	..
Blackforest District	448,160 ..	..	..	1,328 ..	0.29
Blidah (Algeria) ..	8,113 ..	..	200 ..	..	..
Bohemia	5,106,069 ..	..	64,780 ..	89,539 ..	1.75
Bokhara (Town) ..	70,000 ..	decreasing ..	10,000 ..	4,000 ..	..
Bokhara and Khiva	2,986,000 ..	..	..	10,000 ..	..
Bombay	644,405 ..	..	6,000 ..	..	..

Names of Places.	Total Population.	JEWS.			
		Norman Conquest.	1845.	Per-centage.	
				1871.	1871.
Bonn	26,030 ..	..	500 ..	..	..
Bosnia&Herzegovina	1,142,147 ..	..	..	3,426 ..	0·29
Botza .....	..	2,000 ..	..	..	..
Braunschweig	311,764 ..	..	..	1,171 ..	0·38
Bremen	122,402 ..	..	..	465 ..	0·38
Breslau (Province)..	1,414,584 ..	..	..	19,189 ..	1·35
„ (City).....	237,398 ..	..	6,000 ..	..	..
Brindisi	13,755 ..	10 ..	..	..	..
Brit. North America	4,000,000 ..	..	..	1,115 ..	..
Brit. Poss. in S. Africa	718,059 ..	..	..	1,500 ..	..
Brody	18,890 ..	..	13,000 ..	..	..
Bromberg	566,649 ..	..	..	21,758 ..	3·84
Brünn	73,771 ..	..	..	4,505 ..	6·10
Brussels	365,404 ..	..	4,000 ..	..	..
Bubiag .....	..	200 ..	..	..	..
Bucharest	221,150 ..	..	8,000 ..	20,749 ..	..
Bukovina	511,964 ..	..	..	47,754 ..	9·32
Bulgaria	1,196,248 ..	..	..	8,959 ..	0·95
Cairo	353,851 ..	many ..	5,000 ..	..	..
Cals .....	..	50 ..	..	..	..
Candy	17,406 ..	23,000 ..	..	..	..
Canistoli .....	..	20 ..	..	..	..
Capua .....	..	300 ..	..	..	..
Carinthia	337,694 ..	..	8 ..	22 ..	0·00
Carniola .....	..	..	..	5,130 ..	..
Cassel	767,362 ..	..	..	18,030 ..	2·35
Caucasus	4,893,332 ..	..	..	23,247 ..	..
Cesarea .....	..	10 ..	..	..	..
„ .....	..	200 Samaritans ..	..	..	..
Chabor R. ....	..	200 ..	..	..	..
Channel Islands ..	90,546 ..	..	..	..	..
Charan .....	..	20 ..	..	..	..
Charkow	1,681,486 ..	..	..	1,471 ..	0·08
Chelwan .....	..	300 ..	..	..	..

Names of Places.	Total Population.	JEWS.			
		1871.	Norman Conquest.	1845.	Per-centage. 1871.
			1066.			1871.
Damas.....	..	3,000	..	..	..
„ .....	..	200 Karaites	..	..	..
„ .....	..	400 Samaritans	..	..	..
Damietta	37,100	200	..	..	..
Damira (Egypt) ..	..	700	..	..	..
Damascus	150,000	3,000	7,000	..	..
Danish States	1,753,787	..	15,000	4,290	0.24
Danzig	525,012	..	2,500	6,782	1.29
Danube District ..	436,915	..	..	2,666	0.61
Darma .....	..	140	..	..	..
Dasel Baida .....	..	..	350	..	..
Deutsch Emlau ....	..	..	80	..	..
Dobrzyce .....	..	..	150	..	..
Don Territory	1,010,135	..	..	66	0.00
Dresden	677,671	..	..	1,319	0.19
Dublin	405,262	..	120	..	..
Düsseldorf	1,328,324	..	..	11,418	0.86
Dzialoszyce.....	..	..	2,500	..	..
Egriphen .....	..	200	..	..	..
Egypt	4,306,691	..	..	8,000	..
Elaraiche .....	..	..	1,200	..	..
El Khalif .....	..	5,000	..	..	..
England	22,712,266	..	77,000	40,000	..
Ens .....	..	..	1	..	..
Ens (Austria).....	..	..	3,526	..	..
Epirus.....	..	..	..	2,300	..
Erfurt	369,353	..	..	1,537	0.41
Erzeroum .....	..	..	..	1,200	..
Estland (Russia) ..	322,668	..	..	285	0.08
Europe	293,000,000	..	..	5,225,956	1.58

Names of Places.	JEWS.				
	Total Population.	Norman Conquest.	Per-centage.		
	1871.	1066.	1845.	1871.	1871.
Fayuhu (Pithom) ..	..	20 ..	..	..	..
Fez .....	..	..	12,000 ..	..	..
Finnland	1,767,191 ..	..	..	404 ..	0·02
Fiume	17,884 ..	..	..	71 ..	0·39
Forkishany	884 ..	..	500 ..	..	..
France	36,197,200 ..	..	60,000 ..	49,439 ..	0·14
Franken (Upper) ..	541,063 ..	..	..	4,045 ..	0·75
„ (Middle) ..	583,666 ..	..	..	10,830 ..	1·86
„ (Lower) ..	586,132 ..	..	..	14,573 ..	2·49
Frankfurt (Maine) ..	1,034,520 ..	..	8,000 ..	6,921 ..	0·67
„ (Oder) ..	39,523 ..	..	1,000 ..	..	..
Freiburg(Switzerland) ..	110,832 ..	..	..	47 ..	0·04
Furth	21,054 ..	..	3,000 ..	..	..
Galaad .....	..	60 ..	..	..	..
Galicia	5,418,016 ..	..	283,345 ..	575,433 ..	10·62
Gallipoli	10,000 ..	200 ..	..	..	..
Gardija .....	..	400 ..	500 ..	..	..
Gebal .....	..	200 ..	..	..	..
Gehiagan .....	..	5,000 ..	..	..	..
Genes .....	..	2 ..	..	..	..
Genf=Geneva	93,239 ..	..	..	961 ..	1·0
Germany	42,727,360 ..	..	..	520,575 ..	1·22
Gesze .....	..	4,000 ..	..	..	..
Gibraltar	14,764 ..	..	1,200 ..	..	..
Gilles, St. ....	..	100 ..	..	..	..
Gina .....	..	8,000 ..	..	..	..
Gingleh .....	..	1000 ..	..	..	..
Giurgevo	20,868 ..	..	300 ..	..	..
Glarus(Switzerland) ..	35,150 ..	..	..	17 ..	0·1
Gnesen	10,000 ..	..	1,400 ..	..	..
Gorz and Gradisca ..	204,076 ..	..	..	279 ..	0·13
Gosen .....	..	300 ..	..	..	..
Graubunden (Switz.) ..	91,782 ..	..	..	17 ..	..

Names of Places.	Total Population. 1871.	JEWS.			
		Norman Conquest. 1066.	1845.	Per-centage.	
				1871.	1871.
Great Britain and Ireland	33,800,000 ..	..	..	68,300 ..	0·20
Greece.....	1,457,894 ..	..	..	2,582 ..	0·10
Grisons	91,782 ..	..	..	17 ..	..
Grodno	958,852 ..	..	..	127,589 ..	13·30
Gumbinnen	742,724 ..	..	..	3837 ..	0·52
Hadrah .....	..	15,000 ..	..	..	..
Halab .....	..	1,500 ..	..	..	..
Hama .....	..	70 ..	..	..	..
Hamadan (Metrop. of Media, ancient Ecbatana)	50,000 ..	50,000 ..	1,500 ..	..	..
Hamath	45,000 ..	15,000 ..	..	..	..
destroyed by an earthquake, leaving 70 in 1157 A.D.					
Hamburg	338,974 ..	..	..	13,796 ..	4·07
Hannover	404,968 ..	..	..	4,221 ..	1·04
Harada .....	..	15,000 ..	..	..	..
Haran.....	..	20 ..	..	..	..
Harlingen	10,341 ..	..	100 ..	..	..
Hatten .....	..	..	190 ..	..	..
Hauran .....	..	..	..	..	..
Heed .....	..	..	50 ..	..	..
Hela .....	..	10,000 ..	..	..	..
Hems(ancient Emesa near Damascus)..	25,000 ..	..	2,700 ..	..	..
Heraut	429,878 ..	..	1,200 ..	..	..
Hesse(GrandDuchy)	852,894 ..	..	25,000 ..	25,373 ..	2·97
Hesse (Upper)	253,646 ..	..	..	7,028 ..	2·77
„ (Rhine)	249,951 ..	..	..	9,138 ..	3·66
Hildesheim	406,895 ..	..	..	2,765 ..	0·68
Hillah (Babel)	10,000 ..	10,000 ..	..	..	..
Holland	3,579,529 ..	..	80,000 ..	68,003 ..	1·06
Holwan on R. ....	..	4,000 ..	..	..	..
Hrubisow .....	..	..	4,500 ..	..	..

Names of Places.	JEWS.				
	Total	Norman	Percentage.		
	Population.	Conquest.	1845.	1871.	1871.
	1871.	1066.			
Hungary & Transylvania (Siebenburgen)	13,561,245 ..	..	..	542,186 ..	3.99
Hungary (chiefly agricultural)	15,417,327 ..	..	262,000 ..	552,233 ..	3.58
India (rapidly increasing from emigration)	200,000,000 ..	..	100,000 ..	15,000 ..	
Inowraclaw	7,500 ..	..	..	3,750 ..	
Inscznow . . . . .	..	..	2,000 ..	3,750 ..	
Ireland	5,412,377 ..	..	500 ..	258 ..	
Ispahan	125,000 ..	15,000 ..	..	..
Istria	254,905 ..	..	..	29 ..	0.0
Italy	26,807,154 ..	..	50,000 ..	33,356 ..	0.12
Jabusteriza . . . . .	..	100 ..	..	..
Jade	4,379 ..	..	..	3 ..	0.6
Jaffa . . . . .	..	1 ..	..	..
Jagstkreis (Wurtbg.)	384,714 ..	..	..	2,024 ..	1.04
Janina (Turkey) ..	766,471 ..	..	..	4,085 ..	0.53
Jaroslaw	999,383 ..	..	..	519 ..	0.05
Jassy	30,000 ..	..	25,000 ..	..
Jekaterinoslaw (Prov.)	1,279,478 ..	..	..	31,363 ..	2.45
Jerusalem (increasing annually, 1847)	24,000 ..	200 ..	10,000 ..	13,500 ..	
Jezireh (Bezebde) ..	..	4,000 ..	..	..
Juba . . . . .	..	2,000 ..	..	..
Jusezonow . . . . .	..	..	2,000 ..	..
Jutland . . . . .	..	..	1,000 ..	..

Names of Places.	Total Population. 1871.	JEWS.			
		Norman Conquest. 1066.	1845.	Per-centage.	
				1871.	1871.
Kala-Jiaber (Ahgaber)	..	2,000 ..	..	..	..
Kalish.....	601,029 ..	..	..	55,076 ..	9·16
Kaluga	984,255 ..	..	..	600 ..	0·06
Karkisia (Charcha- nish) .....	..	500 ..	..	..	..
Karnthen	336,400 ..	..	..	22 ..	0·00
Kasan	1,670,337 ..	..	..	451 ..	0·02
Katipha .....	..	5,000 ..	..	..	..
Kempen .....	..	..	4,000 ..	..	..
Kerkuk	13,000 ..	..	1,250 ..	..	..
Khatef-El .....	..	5,000 ..	..	..	..
Khersistan or Elam (Shushan)	19,341 ..	7,000 ..	..	..	..
Khiva	15,000 ..	8,000 ..	..	..	..
Khokand	50,000 ..	..	4,000 ..	..	..
Khordistan	1,000,000 ..	..	..	..	..
Kielce.....	470,300 ..	..	..	50,684 ..	10·77
Kiew	2,144,276 ..	..	..	251,628 ..	11·73
Kiriathin .....	..	1 ..	..	..	..
Kish (Mouth of Tigris)	..	500 ..	..	..	..
Konigsberg	1,080,210 ..	..	1,600 ..	10,588 ..	0·98
Kornah (Pers. front.)	..	1,500 ..	..	..	..
Koslin.....	552,263 ..	..	..	6,188 ..	1·12
Kosmin .....	..	..	100 ..	..	..
Kossowo (Turkey)	631,354 ..	..	..	1,323 ..	0·21
Kostroma	1,101,099 ..	..	..	203 ..	0·01
Kotzonar .....	..	300 ..	..	..	..
Koufa .....	..	7,000 ..	..	..	..
Kowno	1,070,819 ..	..	..	109,339 ..	10·21
Krain	463,273 ..	..	..	22 ..	0·0
Krakau	49,835 ..	..	..	17,670 ..	35·45
Kromolow .....	..	..	300 ..	..	..
Krotoschin.....	..	..	2,500 ..	..	..
Kufa .....	..	70,000 ..	..	..	..
Kurland.....	578,042 ..	..	..	33,716 ..	5·83
Kursk.....	1,866,859 ..	..	..	608 ..	0·03
Kuts (Egypt. front.)	..	30,000 ..	..	..	..

Names of Places.	Total Population. 1871.	JEWS.			Per-centage.	
		Norman Conquest. 1066.	1845.	1871.	1871.	1871.
Laodecea .....	..	200 ..	..	..	..	..
Lauenburg	49,545 ..	..	..	..	14 ..	0·02
Lebow .....	..	..	250 ..	..	..	..
Leeuwardin	29,894 ..	..	1,200 ..	..	..	..
Leipzig	589,377 ..	..	..	..	1,793 ..	0·30
Lemachla .....	..	500 ..	..	..	..	..
Lemberg	87,109 ..	..	..	..	26,694 ..	30·64
Lepanke .....	..	100 ..	..	..	..	..
Levatto .....	..	100 ..	..	..	..	..
Liefland	941,962 ..	..	..	..	6,810 ..	0·72
Liegnitz	983,020 ..	..	..	..	4,664 ..	0·47
Limburg (Province in Belgium)	198,727 ..	..	15,000 ..	..	..	..
Lippe	111,135 ..	..	..	..	1,035 ..	0·93
Lissa (Prussia)	10,600 ..	..	4,000 ..	..	..	..
Liverpool	493,346 ..	..	750 ..	..	..	..
Lombardy	3,553,000 ..	..	2,916 ..	..	..	..
Lomza	456,429 ..	..	..	..	66,145 ..	14·49
London	3,885,641 ..	..	40,000 ..	..	..	..
Lorrain	490,308 ..	..	..	..	8,646 ..	1·76
Lubeck (Duchy) ..	52,158 ..	..	..	..	565 ..	1·08
Lubeck (Oldenburg)	34,353 ..	..	..	..	11 ..	0·03
Lublin	659,488 ..	..	..	..	92,661 ..	14·05
Lucqes .....	..	40 ..	..	..	..	..
Lud .....	..	1 ..	..	..	..	..
Luneburg	384,205 ..	..	..	..	1,965 ..	0·28
Lunel .....	..	300 ..	..	..	..	..
Luxemburg	205,158 ..	..	..	..	661 ..	0·32
Luz .....	..	1 ..	..	..	..	..
Luzern	132,338 ..	..	..	..	98 ..	0·1
Magdeburg	854,591 ..	..	..	..	3,372 ..	0·39
Mahaleh .....	..	500 ..	..	..	..	..

Names of Places.	JEWS.				
	Total	Norman			Per-centage
	Population.	Conquest.	1845.	1871.	1871.
Makow .....	..	..	5000 ..	..	..
Malchi .....	..	200 ..	..	..	..
Mansiphta .....	..	200 ..	..	..	..
Marienwerder	789,599 ..	..	..	19,850 ..	2.51
Marseille .....	..	300 ..	..	..	..
Mascara	10,000 ..	..	780 ..	..	..
Mayence.....	36,741 ..	..	2,530 ..	..	..
Mazagen.....	..	..	1,000 ..	..	..
Mecklenburg-Schwerin	557,897 ..	..	..	2,945 ..	0.53
Mecklenburg-Strelitz	96,982 ..	..	..	485 ..	0.05
Medea.....	..	..	587 ..	..	..
Mequinez	50,000 ..	..	12,000 ..	..	..
Merseburg	879,230 ..	..	..	1,008 ..	0.11
Meshed	70,000 ..	..	1,150 ..	..	..
Messina	72,000 ..	200 ..	..	..	..
Metresi .....	..	20 ..	..	..	..
Milianah .....	..	..	365 ..	..	..
Miloslar .....	..	..	600 ..	..	..
Minden	473,555 ..	..	..	5,549 ..	1.26
Minsk	1,135,588 ..	..	..	105,813 ..	9.31
Mitzraim .....	..	2,000 ..	..	..	..
Mogadore	18,000 ..	..	5,000 ..	..	..
Mohilew	908,858 ..	..	..	145,142 ..	15.96
Monastir.....	665,373 ..	..	..	2,566 ..	0.39
Moravia (Mahren)	1,997,897 ..	..	37,316 ..	42,644 ..	2.13
Morocco (Empire) ..	6,000,000 ..	..	500,000 ..	200,000 ..	..
„ (Capital) ..	50,000 ..	..	15,000 ..	..	..
Moskow	1,687,560 ..	..	..	2,144 ..	0.12
Mostaganem .....	..	..	530 ..	..	..
Mosul	75,000 ..	7,000 ..	..	..	..
Munster	435,805 ..	..	..	3,403 ..	0.78
Nablous	10,000 ..	100 ..	..	150 ..	..
Naphea .....	..	200 ..	..	..	..
Naples	437,219 ..	500 ..	..	..	..
Narbonne .....	..	300 ..	..	..	..

Names of Places.	JEWS.				
	Total Population.	Norman Conquest.	Percentage.		
	1871.	1066.	1845.	1871.	1871.
Naset .....	..	10,000 ..	..	..	..
Naszelsk .....	..	..	4,000 ..	..	..
Neckar District....	548,750 ..	..	..	4,227 ..	0·77
Nekrokis .....	..	500 ..	..	..	..
Neuenburg(Helvetia)	97,284 ..	..	..	674 ..	0·7
Neustadt (Austria)	19,173 ..	..	150 ..	..	..
„ (Bavaria) ..	10,231 ..	..	..	..	..
„ (Brandenbg.)	10,069 ..	..	..	..	..
„ (Prussia) ..	12,515 ..	..	..	..	..
Nisibis .....	..	1,000 ..	..	..	..
Nishni-Novgorod ..	1,262,913 ..	..	..	567 ..	0·04
Norway	1,806,900 ..	..	..	21 ..	0·0
Novomiash.....	..	..	2,500 ..	..	..
Novgorod(Province)	1,016,414 ..	..	..	1,139 ..	0·11
Nowydwor.....	..	..	1,500 ..	..	..
Oberhessen.....	253,646 ..	..	..	7,028 ..	2·64
Odessa	150,000 ..	..	5,000 ..	70,000 ..	..
Okbera .....	..	10,000 ..	..	..	..
Oldenburg	314,777 ..	..	..	1,482 ..	0·47
„ (Duchy)	244,296 ..	..	..	831 ..	0·34
Olonez	302,490 ..	..	..	514 ..	0·16
Oppeln	1,309,563 ..	..	..	22,776 ..	1·74
Orel.....	1,578,693 ..	..	..	783 ..	0·04
Orenburg	956,006 ..	..	..	626 ..	0·06
Osnabruck	268,665 ..	..	..	1,060 ..	0·39
Otrante .....	..	500 ..	..	..	..
Oulam.....	..	100 ..	..	..	..

Names of Places.	Total Population.	JEWS.			
		Norman Conquest.		Per-centage.	
		1871.	1066.	1845.	1871.
Palatinate	615,035 ..	..	..	12,466 ..	2·03
„ (Upper) ..	497,861 ..	..	..	1,221 ..	0·25
Palermo .....	..	1,500 ..	..	..	..
Paris	1,851,792 ..	..	10,000 ..	23,434 ..	..
Pasewalk	8,049 ..	..	300 ..	..	..
Patras .....	..	50 ..	..	..	..
Pensa	1,197,390 ..	..	..	153 ..	0·01
Perm	2,173,502 ..	..	..	341 ..	0·01
Persia	4,000,000 ..	..	250,000 ..	16,000 ..	..
Peru	3,197,000 ..	..	..	498 ..	..
Pesth	200,476 ..	..	..	33,413 ..	..
Peyesht .....	..	..	500 ..	..	..
Phinm .....	..	20 ..	..	..	..
Philippopolis	45,000 ..	..	1,000 ..	..	..
Pinne	2,283 ..	..	700 ..	..	..
Piotrkow	653,473 ..	..	..	73,109 ..	11·50
Pise .....	..	20 ..	..	..	..
Plevna	15,300 ..	..	120 ..	..	..
Pleschen	6,106 ..	..	1,300 ..	..	..
Plock	442,626 ..	..	..	50,010 ..	11·29
Podolia	1,946,761 ..	..	..	240,472 ..	12·35
Pokow	717,816 ..	..	..	1,364 ..	0·19
Poland (kingdom) ..	5,705,607 ..	..	400,000 ..	733,027 ..	..
Polish Jews .....	..	..	2,000,000 ..	..	..
Poltawa	2,002,118 ..	..	..	43,181 ..	2·15
Pomerania	1,431,633 ..	..	10,000 ..	..	..
Pompeditha (on Euphrates) ..	..	3,000 ..	..	..	..
Portugal	4,348,500 ..	..	..	1,000 ..	..
Posen (Province of Prussia)	1,583,843 ..	..	..	200,000 ..	..
„ (Duchy)	1,017,194 ..	..	80,000 ..	40,224 ..	3·95
„ (capital)	56,374 ..	..	7,000 ..	..	..
Potsdam	1,002,368 ..	..	..	4,548 ..	0·45
Prag	157,713 ..	..	..	13,056 ..	8·28
Prentzlow	14,442 ..	..	500 ..	..	..
Presburg	46,540 ..	..	8,000 ..	..	..
Prussia (Kingdom)	24,604,351 ..	..	205,000 ..	325,393 ..	1·32

Names of Places.	JEWS.				
	Total	Norman			Percentage.
	Population.	Conquest.	1845.	1871.	1871.
	1871.	1066.			
Prussia, East (in 47 towns and villages)	3,137,545 ..	..	3,836 ..	..	..
Prussia, West . . . .	..	..	20,000 ..	..	..
Prussian Rhine Provinces	3,579,347 ..	..	30,000 ..	..	..
Pskow	717,816 ..	..	..	..	..
Pumbedita . . . . .	..	2,000 ..	..	..	..
Racca (Calneh)	8,000 ..	700 ..	..	..	..
Radom	498,852 ..	..	..	72,185 ..	14.47
Raheba (Rehoboth) . .	..	2,000 ..	..	..	..
Rama . . . . .	..	3 ..	..	..	..
Ras-al-ain (Resen) . .	..	5,000 ..	..	..	..
Ratibor	15,322 ..	..	600 ..	..	..
Rawa (Russia)	5,500 ..	..	2,000 ..	..	..
Remira . . . . .	..	700 ..	..	..	..
Reuss (old)	45,094 ..	..	..	19 ..	0.04
„ (new)	89,032 ..	..	..	20 ..	0.02
Rheden (Prussia) . .	1,780 ..	..	80 ..	..	..
Rheinhessen	249,951 ..	..	..	9,138 ..	3.66
Rhenish Westphalia . .	..	..	14,405 ..	..	..
Rhodes	15,000 ..	400 ..	1,000 ..	3,000 ..	..
Ribnik	3,664 ..	..	200 ..	..	..
Rjasan	1,438,292 ..	..	..	406 ..	0.02
Robadbar . . . . .	..	20,000 ..	..	..	..
Robenica . . . . .	..	100 ..	..	..	..
Rodosto	25,000 ..	100 ..	..	..	..
Rome	229,357 ..	200 ..	6,000 ..	7,000 ..	..
Rotterdam	113,734 ..	..	2,000 ..	..	..
Roumania	5,376,000 ..	..	..	400,000 ..	7.44
Roumelia (East) . .	903,179 ..	..	..	3,969 ..	0.48
Rudbar (Shushan) . .	..	20,000 ..	..	..	..
Ruminik . . . . .	..	..	400 ..	..	..
Russia in Europe . .	71,194,420 ..	..	2,200,000	2,552,549 ..	3.57
Rustchuck	23,000 ..	..	600 ..	..	..

Names of Places.	Total Population.	JEWS.			
		Norman Conquest.		Per-centage.	
		1871.	1066.	1845.	1871. 1871.
Sachs-Altenburg ..	142,122 ..	..	..	10 ..	
„ Koburg-Gotha	174,339 ..	..	..	210 ..	0·12
„ Meiningen ..	187,957 ..	..	..	1,625 ..	0·86
„ Weimar	286,183 ..	..	..	1,120 ..	0·39
Safet (Sefita).....	6,000 ..	200 ..	3,000 ..	..
Saffi	3,000 ..	..	3,000 ..	..
Salerne .....	..	600 ..	..	..
Salonichi	70,000 ..	500 ..	50,000 ..	35,000 ..	
Salzburg.....	151,410 ..	..	..	44 ..	0·02
Samarcand.....	25,000 ..	50,000 ..	..	..
Šamara	1,743,422 ..	..	..	480 ..	0·02
Samaria .....	..	100 ..	..	..
Samos	31,141 ..	300 ..	..	..
Samoszin	2,122 ..	..	400 ..	..
Samowia.....	..	1,500 ..	..	..
Santa Cruz.....	14,416 ..	..	400 ..	..
Saratow	1,725,478 ..	..	..	64 ..	0·0
Saxony	2,556,244 ..	..	..	3,357 ..	0·13
Schaffhausen.....	37,721 ..	..	..	24 ..	0·0
Schaumburg - Lippe	32,059 ..	..	..	351 ..	1·09
Schiphaz .....	..	10,000 ..	..	..
Schleswig	995,873 ..	..	..	3,729 ..	0·37
Schwarzburg - Rudolphstadt ..	75,523 ..	..	..	119 ..	0·16
Schwarzburg - Sondershausen ..	67,191 ..	..	..	186 ..	0·28
Schwerin .....	..	..	2,000 ..	..
Schwyz	47,705 ..	..	..	7 ..	0·0
Scotland	3,360,018 ..	..	..	..
SeineDistrict(France)	..	..	..	24,319 ..	
Sems	3,360,018 ..	..	1,000 ..	..
Servia	1,300,000 ..	..	..	2,000 ..	0·15
Shamaz .....	..	..	1,500 ..	..
Shiraz, or Fars	30,000 ..	10,000 ..	..	..
Siberia	3,428,867 ..	..	..	11,400 ..	
Sidon .....	..	20 ..	..	..
Siedlee	504,606 ..	..	..	76,643 ..	15·18
Sigmaringen	65,558 ..	..	..	711 ..	1·08
Silesia (Schlesien)	511,581 ..	..	28,608 ..	6,123 ..	1·19

Names of Places.	-Total Population. 1871.	JEWS.			
		Norman Conquest. 1066.	1845.	Per-centage.	
				1871.	1871.
Simbirsk.....	1,193,509 ..	..	..	674 ..	0·05
Sinon Patmo .....	..	50 ..	..	..	..
Skutari	168,004 ..	..	..	..	..
Smolensk	1,163,594 ..	..	..	1,027 ..	0·08
Smyrna	160,000 ..	..	15,000 ..	..	..
Sohar (Arab)	20,000 ..	..	..	..	..
Sohrau (Prussia) ..	12,905 ..	..	400 ..	..	..
Solothurn	74,713 ..	..	..	92 ..	0·1
Sophia	24,000 ..	..	3,000 ..	..	..
Spain and Portugal	16,342,996 ..	..	50,000 ..	6,000 ..	..
Sta and Rabat	30,000 ..	..	7,000 ..	..	..
Stade	302,801 ..	..	..	1,165 ..	0·38
Starkenburg	349,297 ..	..	..	9,207 ..	2·64
Steiermark.....	1,131,309 ..	..	..	734 ..	0·06
Stettin	671,029 ..	..	1,000 ..	6,501 ..	0·96
St. Gallen	191,015 ..	..	..	192 ..	0·1
Stobnice	2,317 ..	..	1,200 ..	..	..
St. Petersburg	1,246,499 ..	..	..	3,731 ..	0·29
Stralsund	208,341 ..	..	..	347 ..	0·17
Strassburg	85,654 ..	..	30,000 ..	..	..
St. Thomas (W. Indies)	14,007 ..	..	..	450 ..	..
Styria	1,131,309 ..	..	..	734 ..	0·06
Sunem .....	..	30 ..	..	..	..
Suwalki.....	511,170 ..	..	10,900 ..	87,067 ..	17·03
Swabia	582,773 ..	..	..	4,369 ..	0·75
Sweden	4,168,525 ..	..	1,700 ..	1,836 ..	0·04
Switzerland	2,669,147 ..	..	..	6,996 ..	0·30
Syria	2,750,000 ..	..	70,000 ..	175,000 ..	..
Szabin .....	..	..	450 ..	..	..
Tadmor .....	..	2,000 ..	..	..	..
Tamboly.....	..	..	300 ..	..	..
Tambow.....	2,055,778 ..	..	..	374 ..	0·01
Tangier	20,000 ..	..	2,000 ..	..	..
Tarante .....	..	300 ..	..	..	..
Taurien	659,041 ..	..	..	17,800 ..	2·70

Names of Places.	Total Population.	JEWS.			
		Norman Conquest.	Per-centage.		
			1871.	1871.	1871.
Tehama, or Thema (Rechab. Arabia)	..	100,000 ..	..	..	..
Teheran.....	100,000 ..	..	2,000 ..	..	..
Tennis .....	..	40 ..	..	..	..
Tessin.....	119,619 ..	..	..	36 ..	0·0
Tetuan	20,000 ..	..	4,200 ..	4,500 ..	..
Thanaim .....	..	300,000 ..	..	..	..
Thebes .....	..	2,000 ..	..	..	..
Thurgau.....	93,300 ..	..	..	84 ..	0·1
Tiberias.....	1,500 ..	50 ..	2,000 ..	800 ..	..
Tomaszow	6,161 ..	..	400 ..	..	..
Trani	24,388 ..	200 ..	..	..	..
Transylvania	2,115,024 ..	..	3,879 ..	..	..
Trier	591,562 ..	..	..	5,985 ..	1·01
Triest & surroundgs.	123,098 ..	..	..	4,421 ..	3·59
Tripoli	30,000 ..	..	100 ..	100,000 ..	..
Tshernigow	1,560,378 ..	..	..	51,092 ..	3·27
Tshran .....	..	..	500 ..	..	..
Tula (Province) ..	1,154,292 ..	..	..	780 ..	0·06
Tunis (Province) ..	2,000,000 ..	..	170,000 ..	60,000 ..	..
Turkestan (Russo)	..	..	1,000 ..	..	..
Turkey	4,422,646 ..	..	..	55,018 ..	1·02
„ in Asia.....	16,463,000 ..	..	200,000 ..	106,000 ..	..
„ in Europe, with East Roumelia, Bulgaria & Bosnia	7,684,220 ..	..	500,000 ..	71,372 ..	0·95
Twer (Province) ..	1,521,577 ..	..	..	1,423 ..	0·09
Tyre, or New Sur..	29,896 ..	400 ..	..	..	..
Tyrol	776,283 ..	..	960 ..	107 ..	0·01
Tzebinia .....	..	..	400 ..	..	..
United States of A.	38,696,984 ..	..	75,000 ..	300,000 ..	..
Unterwalden, o. d. W.	14,415 ..	..	..	2 ..	—
„ n. d. W.	11,701 ..	..	..	3 ..	—
Uri	16 107 ..	..	..	8 ..	—

Names of Places.	Total Population.	JEWS.			
		Norman Conquest.	Per-centage.		
			1066.	1845.	1871.
Van Dieman's Land	104,176 ..	..	500 ..	..	..
Vanth .....	..	4,000 ..	..	..	..
Venice	128,901 ..	..	4,389 ..	..	..
Vienna	607,514 ..	..	7,000 ..	40,230 ..	6·62
Vilna	973,574 ..	..	45,000 ..	105,890 ..	10·87
Vira .....	..	3,000 ..	..	..	..
Voralberg	102,624 ..	..	..	246 ..	0·24
Waldeck	56,224 ..	..	..	834 ..	1·48
Wallis	96,887 ..	..	..	4 ..	—
Wandt	231,700 ..	..	..	610 ..	0·2
Warsaw	925,639 ..	..	30,000 ..	143,719 ..	15·52
Wasit Cybate .....	..	10,000 ..	..	..	..
Westphalia	1,775,175 ..	..	14,000 ..	17,254 ..	..
Wiesbaden	633,008 ..	..	500 ..	18,360 ..	2·90
Wislice	2,520 ..	..	1,500 ..	..	..
Witebsk	838,046 ..	..	..	79,063 ..	9·42
Witkowo	1,718 ..	..	1,500 ..	..	..
Wjatka	2,347,796 ..	..	..	570 ..	0·02
Wladimir	1,239,051 ..	..	..	383 ..	0·03
Wolbrom .....	..	..	1,500 ..	..	..
Wolhynia	1,643,270 ..	..	..	204,734 ..	12·45
Wologda	974,585 ..	..	..	238 ..	0·02
Worms	14,484 ..	..	500 ..	..	..
Woronesch	2,068,998 ..	..	..	654 ..	0·03
Wreschen	4,190 ..	..	2,000 ..	..	..
Wurtemberg.....	1,818,539 ..	..	14,000 ..	12,245 ..	0·67
Yeniseni	72,862 ..	..	1,500 ..	..	..
Zarki	1,980 ..	..	1,200 ..	..	..
Zarnowice	1,638 ..	..	500 ..	..	..
Zerkow .....	..	..	400 ..	..	..
Zug	20,993 ..	..	..	16 ..	0·0
Zurich	284,786 ..	..	..	504 ..	0·2
Zwickau	959,063 ..	..	..	162 ..	0·1

The following statistics of Berlin are worthy of notice.

Date of Census.	Population.	Jews.	Increase or Decrease.
1811 ..	169,763 ..	3,292	
13 ..	166,711 ..	2,825 ..	— 457
16 ..	197,745 ..	3,373 ..	+ 548
19 ..	201,138 ..	3,610 ..	+ 637
22 ..	206,309 ..	3,795 ..	+ 185
25 ..	219,968 ..	4,079 ..	+ 284
28 ..	236,494 ..	4,427 ..	+ 348
31 ..	248,682 ..	4,959 ..	+ 532
34 ..	265,122 ..	5,428 ..	+ 469
37 ..	283,722 ..	5,648 ..	+ 220
40 ..	328,692 ..	6,456 ..	+ 808
1843 ..	349,808 ..	8,351 ..	+1,995
1846 ..	397,767 ..	8,243 ..	— 107
49 ..	410,726 ..	9,595 ..	+1,252
52 ..	421,175 ..	11,840 ..	+2,245
55 ..	432,685 ..	12,675 ..	+ 835
58 ..	458,637 ..	15,491 ..	+2,816
61 ..	547,571 ..	18,953 ..	+3,462
64 ..	632,789 ..	24,280 ..	+5,327
67 ..	702,041 ..	27,607 ..	+3,317
71 ..	824,580 ..	36,015 ..	+8,408
1875 ..	964,240 ..	45,464 ..	+9,449

Supposed Population of Jews in the World.

1871.

EUROPE.

Names of States.	Population.	Jews.	Per cent.
Austro-Hungary (1869)	35,634,858 ..	1,372,333 ..	3.85
Belgium (1878)	5,476,688 ..	3,000 ..	0.05
Denmark (1870)	1,784,741 ..	4,290 ..	0.24
France (1872)	36,102,921 ..	49,439 ..	0.14
Germany (1875)	42,727,360 ..	520,575 ..	1.22
Great Britain and Ireland (1878)	33,800,000 ..	68,800 ..	0.20
Greece (1870)	1,457,894 ..	2,582 ..	0.10
Italy (1871)	26,807,151 ..	35,356 ..	0.12
Netherlands (1869)	3,579,529 ..	68,003 ..	1.06
Norway (1875).....	1,806,900 ..	34 ..	—
Luxemburg (1875)	205,158 ..	661 ..	0.32
Portugal	4,348,500 ..	1,000 ..	—
Roumania	5,376,000 ..	400,000 ..	7.44
Russia (European)	71,194,420 ..	2,552,549 ..	3.57
Servia.....	1,300,000 ..	2,000 ..	0.15
Spain.....	16,342,996 ..	6,000 ..	—
Sweden (1870)	4,168,525 ..	1,836 ..	0.04
Switzerland (1870)	2,669,147 ..	6,996 ..	0.30
Turkey (in Europe), Bulgaria, and Bosnia	7,684,220 ..	71,372 ..	0.95

Total number of Jews in Europe, 5,225,956.

AFRICA.

States.	Jews.
Algiers	33,496
British Possessions in South Africa	1,500
Egypt	8,000
Morocco	200,000
Tripoli	100,000
Tunis	50,000
Total.....	402,996

ASIA.

States.	Jews.
Bukhara and Khiva	10,000
Caucassus.....	23,247
China	200
India.....	15,000
Persia	16,000
Siberia	11,400
Turkestan	1,000
Turkey in Asia	106,000
	<hr/>
Total.....	182,847

AUSTRALIA.

New Zealand (1874).....	1,215
Queensland (1876)	427
South Australia (1871)	435
Tasmania (1870)	232
Victoria (1871)	3,571
West Australia (1870).....	62
	<hr/>
Total	5,942

N.B.—Whole of Australasia is supposed to contain 20,000 Jews.

AMERICA.

British North America	1,115
Curacas	900
Peru	498
St. Thomas	450
United States	300,000
Rest of America	5,000
	<hr/>
Total.....	307,863

THE WHOLE WORLD.

Europe	5,225,956
Africa	402,996
Asia	182,847
Australia	20,000
America	307,863
	<hr/>
Total.....	6,139,662

N.B.—These Statistics do not include 200,000 Falashas in Abyssinia.

LIST OF PUBLICATIONS
BEARING MORE OR LESS UPON
THE JERUSALEM BISHOPRIC.

- 1.—Das Evangelische Bisthum in Jerusalem. Geschichtliche Darlegung mit Urkunden, Berlin, 1842, published in Germany by Baron Bunsen and Rev. H. Abeken. (See Baron Bunsen, *Memoirs and Kirche der Zukunft.*) According to No. 2, the documents were published by command of the King of Prussia.

A copy of this is in the British Museum Library, 1354, g. e.

- 2.—The Protestant Bishopric in Jerusalem, its Origin and Progress. From the official documents *published by command of His Majesty the King of Prussia*, and from other authentic sources. With Notes by Henry Smith, and Introduction by the Rev. A. McCaul, D.D. London, 1847.

This is a translation of No. 1, with some additions, and a portrait of Bishop Gobat.

- 3.—L'Eveché Evangelique à Jerusalem. Exposé historique avec documents. Traduit de l'Allemand par A. de Mestral, ministre de l'église du canton de Vaud. Onnens, Mai, 1843. Paris. Librairie de L. R. Delay, 2, Rue Tronchet, près la Madeleine. 1843.

This is also a translation of No. 1.

British Museum Library, 1354. d. 40, and another copy, 4193. b.

- 4.—A Sermon, preached in the Chapel of Lambeth Palace, at the Consecration of the Lord Bishop of the United Church of England and Ireland in Jerusalem, on Sunday, November 7, 1840, by the Rev. A. McCaul, D.D., of Trinity College, Dublin, Professor of Hebrew and Rabbinical Literature in King's College, London. Published at the request of His Grace the Archbishop of Canterbury. London: B. Wertheim, Aldine Chambers, 13, Paternoster Row. 1841.

- 5.--Statement of Proceedings Relating to the Establishment of a Bishopric of the United Church of England and Ireland in Jerusalem. Published by Authority, December 9. London: Rivington, St. Paul's Churchyard; Hatchards, Piccadilly; and Seeleys, Fleet Street. 1841.

The Appendix contains Act of Parliament, Queen's Licence, and Letter Commendatory.

Lambeth Library, 114. B. 11. 8. *British Museum*, 1114. i. 44.

- 6.—State Papers published at Berlin, in the Prussian State Gazette (*Preussischer Staats Anzeiger*), November 14, 1841, by Herr Eichhorn, the Prussian Minister of Ecclesiastical Affairs.

- 7.—Advertisements published apparently by Authority in the Times and Record newspapers of November 17 and 18, 1841, headed, "Bishopric of the United Church of England and Ireland in Jerusalem."

- 8.—The Bishopric of the United Church of England and Ireland at Jerusalem considered in a Letter to a Friend. By James R. Hope, B.C.L., Scholar of Merton, Chancellor of the Diocese of Salisbury. London: C. J. Stewart, 11, King William Street, Strand. 1841.

Second edition, revised, with a postscript. 1842.

Lambeth Library, 114. B. 12. 2.

- 9.—Postscript to the Second Edition of No. 8. 1842.
N.B. The Postscript may be had separately.

- 10.—Aids to Reflection on the Seemingly Double Character of the Established Church, with reference to the foundation of a "Protestant Bishopric" at Jerusalem, recently announced in the Prussian State Gazette. By William Palmer, M.A., Fellow and Tutor of St. Mary Magdalene College, Oxford, and Deacon in the Church of England. Oxford: J. H. Parker; J. G. F. and J. Rivington, London. 1841.

British Museum, 1114. i. 22. 4.

- 11.—A Letter to a Protestant-Catholic. By the same Author. 1842.

- 12.—Three Letters to the Rev. W. Palmer, Fellow and Tutor of Magdalene College, Oxford, on the name “Protestant,” on the Seemingly Double Character of the English Church; and on the Bishopric at Jerusalem: with an Appendix, containing some remarks on a Pamphlet of J. R. Hope, Esq., entitled, “The Bishopric of the United Church of England and Ireland at Jerusalem, considered in a Letter to a Friend.” By F. D. Maurice, M.A., Chaplain of Guy’s Hospital, and Professor of English Literature at King’s College, London. London: J. G. F. and J. Rivington; and Darton and Clark, Holborn Hill. January 22, 1842.

Lambeth Library, 114. B. 11. 10. *British Museum*, 1114. i. 27. 5.

“The second edition, to which are added some further remarks on German Protestantism, and a notice of the postscript to the second edition of Mr. Hope’s letter,” was published subsequently. London: J. W. Parker, West Strand. 1842.

Lambeth Library, 114. B. 12. 1.

- 13.—“The Light of the World.” A Sermon preached on Sunday, January 30, 1842, when His Majesty the King of Prussia attended Divine Service in the Cathedral Church of St. Paul, London. By Dr. Blomfield, Bishop of London. Published in obedience to His Majesty’s desire. Fourth edition. London: B. Fellowes, Ludgate Street. 1842.

- 14.—Reasons for Contributing towards the Support of an English Bishop at Jerusalem, stated in a Letter to a Friend. By Walter Farquhar Hook, D.D., Vicar of Leeds, Chaplain in Ordinary to the Queen, Prebendary of Lincoln. Second edition. London: Rivingtons, January 17. 1842.

Lambeth Library, 114. B. 12. 8.

- 15.—By the same Author, “The Moderation of the Church of England.” A Sermon.

- 16.—Tract 42. Published under the Superintendence of the Catholic Institute of Great Britain. Protestantism and the Churches in the East. A Tract for the Times. London: sold by all Catholic Booksellers, price three-pence, or fifteen shillings per hundred for gratuitous distribution,

- 17.—Mystic Rationalism in Germany. The Life of Christ in its Historical Connection and its Historical Development portrayed. By Dr. August Neander. Third and corrected edition, Hamburg, 1839, by Frederick Perthes; reviewed, with slight notices of his History of Christianity, and some of his other works, by the Rev. Dr. Wolfe, Curate of High Hoyland, near Wakefield, as a Warning to the Church of England. London: J. Hatchard and Son, 187, Piccadilly. 1842.
- 18.—A Letter to His Grace the Archbishop of Canterbury, on some Circumstances connected with the present Crisis in the English Church. By the Rev. E. B. Pusey, D.D., Regius Professor of Hebrew, Canon of Christ Church, and late Fellow of Oriel College, Oxford. J. H. Parker. J. G. F. and J. Rivington, London. 1842.
- 19.—The Second and Third Editions of No. 18, which contain a Note or Postscript in answer to the above.
- 20.—A Letter to the Rev. E. B. Pusey, D.D., in Reference to certain Charges against the German Church, contained in his Letter to His Grace the Archbishop of Canterbury, by the Rev. H. Abeken, Theol. Lic., Chaplain to His Prussian Majesty's Legation at Rome. London: J. W. Parker, West Strand. 1842.
- 21.—Three Sermons on the Church, preached in the Parish Church of St. James, Westminster, during Lent, 1842, by Dr. Blomfield, Bishop of London. London: B. Fellowes, Ludgate Street. 1842.
- 22.—The Apostolical Succession, a Sermon preached in the Chapel of Lambeth Palace, on Sunday, February 27, 1842, at the Consecration of the Right Rev. Ashhurst Turner, Lord Bishop of Chichester, by Edward Hawkins, D.D., Provost of Oriel College. Printed at the command of His Grace the Archbishop of Canterbury.
- 23.—The Dublin Review, No. XXIV., May 1842, Article x., p. 525, "On the Protestantism of the Anglican Church."
- 24.—Rose's "State of Protestantism in Germany Described." Second Edition. Rivingtons, London; and Deightons, Cambridge. 1829.

- 25.—Pusey's Historical Enquiry, in two Volumes, upon the same subject.
- 26.—Laming's Notes of a Traveller, on the Social and Political State of France, Prussia, Switzerland, Italy, and other parts of Europe, in the present Century. London: Printed for Longman, Brown, Green, and Longman, Paternoster Row. 1842.
- 27.—Examination of an announcement made in the Prussian State Gazette concerning "The Relations of the Bishop of the United Church of England and Ireland in Jerusalem," with "The German Congregation of the Evangelical Religion in Palestine." By a Member of the Church of England. Oxford: John Henry Parker; Rivingtons, London. 1842. Dedicated to His Majesty Frederick William IV., King of Prussia, who has done us no wrong, but, on the contrary, deserves the respect and esteem of all members of our Church for the zeal which he has shown, according to his knowledge, for the spread of Christianity, and for the healing of those divisions which are a disgrace to the Christian name, these pages are offered, by the Author, with the humble but earnest entreaty, that, &c.

Lambeth Library, 114. B. 12. 3.

- 28.—Lettre au Redacteur des Archives du Christianisme (Journal Protestant), en Réponse à un Article relatif a l'évêque de Jérusalem. Paris: Chez Treuttel et Würtz, Libraires, rue de Lille, 17; et W. Galignani et Cie., Libraires, rue Vivienne, 18. 1842.

Lambeth Library, 114. B. 12. 5.

- 29.—The General Epistles of St. James and St. Peter to the Tribes of Israel. Second Edition. With a note to St. James. London: Duncan and Malcom, Paternoster Row; and Hatchard and Son, Piccadilly. 1842.

Dedicated to The Right Reverend M. S. Alexander, Bishop of the United Church of England and Ireland in Jerusalem.

Lambeth Library, 114. B. 12. 6.

- 30.—The Duty and Method of Bearing good tidings to Zion. A Sermon preached before the President and Committee of the London Society for Promoting Christianity amongst the Jews, on Wednesday Evening, April 21, 1841; on the occasion of the departure of the Rev. J. Nicolayson and other members of the Jerusalem Mission. By the Rev. A. McCaul, D.D., of Trinity College, Dublin. Published at the request of the Committee. London: Hatchard and Son, 187, Piccadilly, and at 16, Exeter Hall. 1841. See Appendix.

Lambeth Library, 114. B. 12. 7.

- 31.—Christ's Gifts to Men. An Ordination Sermon, preached in the Chapel of St. James', on Mount Zion in Jerusalem, on the tenth Sunday after Trinity, July 31, 1842. By the Rev. George Williams, M.A., Fellow of King's College, Cambridge, and Examining Chaplain to the Right Reverend the Anglican Bishop in Jerusalem. Published by his Lordship's desire. St. John xx. 21. Preached on the occasion of the Admission to Priest's Orders of the Rev. J. Mühleisen, Missionary of the Church Missionary Society to Abyssinia. London: Published by B. Wertheim, Aldine Chambers, Paternoster Row. 1842.

Lambeth Librari, 114. B. 12. 9.

- 32.—God's "Ancient People not Cast Away." A Sermon, preached at the Episcopal Jews' Chapel, Cambridge Heath, on Thursday, May 4, 1843. Before the London Society for Promoting Christianity amongst the Jews. By the Right Honourable and Right Reverend Charles James, Lord Bishop of London. (Dr. Blomfield.) London: B. Fellowes, Ludgate Street. 1843.

Lambeth Library, 114. B. 12. 14.

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- 35.—Farewell Sermon, Preached at the Episcopal Jews' Chapel, Palestine Place, Bethnal Green, by special request, on Monday Evening, November 8, 1841. The day after his Consecration. By the Right Rev. M. S. Alexander, D.D., Bishop of the United Church of England and Ireland in Jerusalem. Published by request. London: B. Wertheim, Aldine Chambers, 13, Paternoster Row. 1841.

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