



under serious impressions. In all these services the marked attention of Lord Molesworth greatly encouraged him, and tended to acquire for him that influence among the officers and troops, which was productive of considerable advantage to the interests of religion. His Lordship often appeared in company with the humble Missionary on public occasions, and was seldom absent from the cottage in which their religious meetings were held. The good effect produced on the European inhabitants was soon very apparent; and the military, especially, were sensible of the influence of their noble Commander's example.

14. These circumstances must have been sufficiently tempting to induce Mr. Clough to remain where he was; but he resisted the temptation. Though encouraged by the countenance he had received, and grateful to God to find himself made so useful, instead of feeling inclined to lay aside his Missionary character, he was dissatisfied with himself until at work among the Natives. The district of Galle is one of the principal Stations in Ceylon. Besides the numerous Europeans, and the inhabitants of Dutch and Portuguese extraction, in the fort, the Mahomedans resided there in great numbers, and had a mosque in the garrison, the only one in the whole island. There was a very large population of Cingalese in the adjacent country, whose docility and gentleness of disposition were not surpassed by the Natives of any other district in the British territories; but they were enveloped in the darkness of paganism, and avowed worshippers of evil spirits. To these, the more immediate objects of his Mission, Mr. Clough's attention was anxiously directed. As a residence in the fort would afford him but comparatively little influence over the native population, he wished to live entirely among them, to study their language, and to exert himself for their spiritual welfare.

The Missionary desires to dwell among the Natives.

CHAP.
VII.Facilities
unexpectedly
offered
him.Com-
mences
operations.

15. Before long an opportunity was afforded him to attain the object of his wishes in a way that he little anticipated. He received a visit, at the Government House, from Don Abraham Dias Abeyesinhe Amarasekara, the *Maha*, or great Moodeliar of Galle, a fine-looking man, of good understanding, and of a liberal mind, and who, from his rank, was possessed of unbounded influence throughout the district. After the usual compliments, he addressed Mr. Clough in English, stating that he was come to place his own children under his protection and instructions; that, having heard that he was desirous to establish a School for the sons of Native Headmen, he was glad to offer him a good house, ready furnished for the purpose, near his own residence, which, if it suited him, was much at his service; adding, that he should think it an honour to have such a reverend gentleman living near him, and that he would assist him in all things in his power.

16. Mr. Clough, after acknowledging this liberal offer of the Moodeliar, went to view the premises, which were about a mile from the fort, and only a stone's throw from the house of the proprietor. They were situated in a very retired and romantic spot; and appeared, in most respects, to be so eligible, that he did not hesitate to accept of the liberal proposal. He immediately had his luggage removed; and was thus, without any expense to the Mission Fund, placed at once in a situation of comfort and respectability, and in circumstances of all others the best calculated to promote his improvement in the language, and his usefulness among the Natives. His School was soon commenced, and attended by some of the most intelligent boys on the island.

The Moodeliar manifested great anxiety for his comfort, furnished him with a small horse, and afforded him assistance whenever he could render him any service. The patronage and friendship of



this person had great influence on the surrounding Natives. Curiosity was powerfully excited; and, in his new residence, Mr. Clough was visited by learned priests, and persons of various classes, who came to inquire respecting the religion he professed. With the help of an interpreter, he had frequent opportunities to converse with these visitors *concerning the faith that is in Christ*, and had the pleasure, in some instances, of seeing them depart apparently impressed with the result of their inquiries. By the Moodeliar's assistance, he obtained a competent Cingalese Teacher, under whose instructions he applied himself diligently to the study of that language.

17. He soon had reason to trace the providence of God in these arrangements, which were ordered so entirely in accordance with his design, and yet so independently of himself. He began immediately to hold intercourse with the Cingalese, and especially with the priests; and Providence cast him in the way of one of the most celebrated in the island, who was well known both in the Kandian and British dominions. This high-priest was everywhere extolled for his extensive knowledge, both of the religion and literature of Ceylon, as well as of the Oriental languages, and several marks of distinction had been conferred upon him. He had resided for a considerable time at the Court of Kandy; and at his inauguration as a priest he had the honour of riding on the king's own elephant. Mr. Clough, desirous of becoming acquainted with the native superstitions, that he might be the better prepared to expose their absurdity and impiety, took every opportunity to be present at their religious services, and endeavoured, on such occasions, to engage the priests in conversation, in the hearing of their followers. A celebrated festival, called *Banna maddua*, at which the priest was carried in great pomp on

Attention
of a Priest
to the
Gospel.

CHAP.
VII.

the shoulders of his disciples, furnished the first opportunity of discoursing with the high-priest just mentioned. The conversation which then took place seems powerfully to have affected him, and he visited Mr. Clough in private, for further information respecting the religion of Christ; while his deportment at every successive interview was such as to strengthen the hope that his inquiries were not dictated by vain curiosity, but by an increasing desire to arrive at the Truth. Mr. Clough gave him a copy of the Gospels at his own heathen temple, in presence of some of his pupils, educating for the Buddhist priesthood, who were not a little surprised at the joy which he expressed, and at the care with which he wrapped up the book, showing that he esteemed it more precious than gold. He read it with diligence, and it furnished him with topics for inquiry, which led to the gradual development of the whole system of human redemption by the atonement of the Cross.

His sincerity tested.

18. This intercourse went on about two months, when the priest avowed the entire revolution of sentiment which his mind had undergone; professed his firm conviction of the Divine origin of Christianity¹; and expressed a wish openly to

(¹) The discussions between Mr. Clough and this priest were very similar to those which other Missionaries have held with the Hindoos, of which several specimens have been given in these volumes. It will serve, however, to exhibit the character of his mind, to introduce here his question, and the Missionary's answer, on the RESPONSIBILITY OF THE HEATHEN;—a subject with which he seems to have been much perplexed:—

“ You say that the God of whom you speak is infinitely great in all His attributes; that He created the world and all its inhabitants, and governs the world by the same power; that He is present as much in one place as another, and views every action of man; and that He demands proper worship from all His creatures, and such as Christians pay Him; that such is His holiness that He hates sin, and such His justice, that He will punish sin,
and



renounce Buddhism, and to make a public profession of his faith in Christ.

Not long after, his sincerity was put to the test in a way which Mr. Clough thus describes :—

“About this time there was a meeting convened of several Buddhist priests, for some particular occasion, near Galle, and the meeting was to continue for some days. I was apprehensive that he might be shaken, or not sufficiently prepared to stand the attacks of such a number of his former acquaintance. I however paid him a visit at this meeting, when they were all present, and were not a little surprised to see me advance; but they were more surprised when they perceived my convert advance and join me. We then retired, and I began a very close conversation about the state of his mind, and found him unshaken. I asked him whether he did not feel reluctance at leaving his religion. He

and particularly the failure of proper worship;—how can a God of justice punish an Idolater, if that Idolater worship according to the light afforded him, and not according to the light of Christianity, of which Idolaters are ignorant? And, further,” he added, “this is applicable to the Cingalese in general: why, then, has not God instructed us better?”

“I answered,” says the Missionary, “that although God is a being of infinite justice, He is also a God of mercy, and that He could do nothing contrary to goodness and holiness; and hence, when it is said ‘He will judge every man according to his works,’ He will do it according to the light which each man possessed. I added, that his questions had not involved the smallest difficulty; because it could not be supposed that God had permitted the Cingalese and other idolatrous nations to remain in a state of mental darkness, for the purpose of judging them with a less rigorous judgment; but their ignorance might be considered as permitted by God to stick to them, a just retaliation for their forefathers’ abuse of the light which we now enjoy: and the difference in the Day of Judgment between a Christian and a Cingalese Idolater will appear according to their particular circumstances: the one will be judged by the Gospel, the other by the light with which he has been favoured.” With this answer he seems to have been satisfied.

CHAP.
VII.

answered, that the reluctance was easily overcome, because he was about to receive a better; and he added, that he felt no difficulty in casting his lot with mine, and should be very glad to have the same place with me in the next world; and that he should have little trouble in his mind, if he thought he should be in the same situation with me at the Day of Judgment.

"At this time a singular circumstance occurred, which seemed to give weight to all his past conduct. The aforementioned assembly of priests availed themselves of opportunities of receiving personal and public improvement, both by night and day, through the means of my faithful convert; and he, being the senior priest, was looked up to for instruction. One evening, when they were assembled, and were expecting to hear him preach on the religion of Budhoo he pulled out the Cingalese New Testament, and began to read the first chapter of St. Matthew, and proceeded to read other chapters, making his observations till morning, by which time he had finished the whole Gospel. He was heard with surprise and attention: they frequently interrupted him, while he proceeded, with questions, which he answered to the best of his ability."

He is
anxious for
baptism.

19. He now became anxious for baptism, declaring that he regarded it as the characteristic mark of those who were not worshippers of idols. But as this step would inevitably subject him to the privations of poverty, and perhaps to the attacks of the infuriated idolaters upon his life, Mr. Clough made the Governor acquainted with all the circumstances of the case, and received an immediate answer from his Excellency, that if the priest, from conviction, embraced the Christian religion, protection should be afforded him, and a small allowance made to preserve him from want. This letter conveyed encouragement both to the Missionary and



his disciple, for whose baptism at Galle preparations were immediately made.

20. Circumstances, however, soon arose to prevent the performance of the service on the spot. At this time Mr. Clough received a letter, requesting him immediately to visit Mr. Squance at Columbo, who was not expected to live. On taking leave of the priest, he desired him to remain quiet until he should receive further directions from him; but in his absence the convert was exposed to considerable perils, which Mr. Clough thus described:—

Perils of
his situa-
tion.

“I had not been absent a week before the matter was blazed abroad through the district, and came to the knowledge of the high priest, who was so alarmed by the intelligence, that he assembled fourteen of the head priests, and sent them to prevail upon him, if possible, to abandon the idea of embracing Christianity; stating, that if a priest of his rank and respectability in the religion of Budhoo forsook them, it would not only disgrace his own character, but injure the cause. He continued immoveable; and the matter spread so rapidly, that, before the fourteen left him, they were increased to fifty-seven, using every possible method to prevail upon him to continue as he was. Besides the priests, there were his family-connexions, some weeping, some scolding, and others threatening to put an end to their existence. Many Headmen of the district came to him with large presents, observing, ‘If you forsake the priesthood it will ruin our religion in this country.’ However, he broke through them all, and made his escape at the hazard of his life. He got from his temple in the country to the house of an European in the fort of Galle, where he met a letter from me, desiring him to go to Columbo without delay. On this occasion Lord Molesworth behaved, not only like a friend, but like a Christian who had the work of God at heart. He took him

CHAP.
VII.

His reception at
Columbo.

into his own house; and, when he came off to Columbo, gave him money sufficient to bear his own expenses, and those of the men who went with him as a guard."

21. The news of his abandonment of idolatry reached Columbo before him, and excited an interest among the Europeans of all ranks. On his arrival he met with the kindest reception from the friends of religion; and the appropriate instructions which Mr. Twistleton gave him, while they illustrated the excellence, also established the claims of the Christian religion on his approval and choice. The entreaties and remonstrances of his relatives followed him, in letters which deeply affected his feelings; but he showed no infirmity of purpose. While he loved his family with strong affection, his love to Christ enabled him to bear their reproaches, and to reject their persuasions.

"A day or two before his baptism," observes Mr. Clough, "I called upon him, and found him uncommonly cheerful and happy. 'I dreamed,' said he, 'last night, that my robes were covered with all kinds of filthy reptiles. I was so disgusted at the sight, that I thought I went to a river and cast them in, never to touch them again. When I awoke this morning I found myself naked, and all my robes folded up and thrown on the far side of the room. Now, thought I, God has sent this dream to show me the bad state I am in, and to confirm me in all my former resolutions; and I am only sorry that I am forced to put them on again.'" He still wore the yellow garments of the Buddhist priesthood, having no other raiment to put on.

His baptism.

22. On Christmas Day 1814 this once-distinguished priest of Budhoo was publicly admitted into the visible Church of Christ, in presence of a crowded congregation, by the ordinance of Baptism, receiving the name of Petrus Panditta Sekarras.



The service was performed in the Fort Church by the Rev. G. Bisset; Messrs. Clough and Armour were his sponsors; and the Hon. and Rev. T. J. Twistleton preached on the occasion. Thus did he give up rank, affluence, connexions, family, and all that the world holds dear, to embrace the religion of Jesus, in obedience to the dictates of conscience. From the natural influence of his character and abilities, such an example promised to be of signal use in the propagation of Christianity. The causes which led to his adoption of the Christian religion, and the probable consequences of his conversion, were noticed with much effect by Mr. Twistleton in his sermon; and they furnished a most appropriate conclusion to a discourse delivered on the anniversary of the nativity of Him who was destined to be a light to lighten the Gentiles.¹

23. This distinguished heathen possessed property to a considerable amount, the whole of which he lost by embracing Christianity; and his conversion would inevitably have reduced him to a state of destitution, had not his wants been supplied by his Christian friends. This, however, required great caution. To hold out pecuniary support to the Natives, as a bounty on their renouncing heathenism and embracing Christianity—the mistake which the Dutch had committed—would present a temptation to their proverbial cupidity, and give ground to suspect that their profession of the Gospel resulted, not from a conviction of its truth, but from an ambition of worldly advantages. Nevertheless, Indian converts have a fair claim to assistance, cut off as they commonly are from their former resources; and those Missionaries have acted with prudence and piety,

His subsequent employment.

(¹) Mr. Clough drew up an authentic statement of this interesting case at the request of the Governor, who ordered it to be inserted in the Government Gazette, Dec. 28, 1814.

CHAP.
VII.

who, as we have frequently seen, provided the native convert with the means of obtaining, by his own industry, "the bread which perisheth," while directing and encouraging him to seek that "which endureth to everlasting life." Thus was the present convert preserved from want and protected from danger, not in a state of indolence, but as the price of his own labour. Through the interposition of Sir Robert Brownrigg, he was placed in a situation to maintain himself. His literary qualifications obtained for him the office of Cingalese translator to Government, at a fixed salary; and, as his return to Galle would have placed him among those most incensed at his abandonment of their superstition, it was deemed advisable that he should remain at Columbo, under the care of Mr. Armour; and that his studies should be directed with a view to his becoming at a future period a preacher, among his own countrymen, of "the Gospel of the grace of God." With respect to the prospect of his usefulness in this way Mr. Clough observes—

"Humanly speaking, this man will be capable of doing as much good among the Natives as fifty European Missionaries. Many of the priests are so shaken by this conduct of their leader, that they, also, are wishful to embrace Christianity; but there is this difficulty in the way: when they cast off their robes, they lose all, even their freehold estates, if they have any, as our priest had to a considerable amount. But we hope soon to see the people coming over likewise, and then a way will be opened."

Arrival of
Mr. Har-
vard.

24. We left Mr. and Mrs. Harvard at Bombay, where their friends continued unremitting in their kindness; but as the Natives were very inquisitive to know why they remained behind their brethren, Mr. Harvard thought it behoved him to be very cautious in his conversations with them on religious



subjects; for he could not tell how far the permanent interests of the Mission might be involved in his present conduct. Family circumstances appear to have detained him till January the 15th, 1815, when he left Bombay, with his wife and infant, and after a long and perilous passage, owing to the ignorance and impetuosity of the commander of the vessel, reached Point de Galle. The pleasure of meeting their brethren Clough and Squance, and the kindness of Lord and Lady Molesworth and other friends, soon made them forget the privations and dangers through which they had been so graciously brought. The rest of the Brethren, with the exception of Mr. Ault, arrived not long after; when they conferred together on the state of the Mission, and it was agreed that Mr. Harvard should be stationed at Columbo. He soon set out for this place, where he was heartily welcomed by the friends of their brethren. Mr. Armour had hired a suitable residence for him and his family in the Pettah, to which, in due time, they removed.

25. Not long after their arrival they had to mourn the loss of one of their companions, Mr. Ault, who sank at last under a severe disease with which he had for some time been afflicted. He died at Batticaloa, and was interred with every mark of respect from all classes of inhabitants, the Burial Service being read by the Collector. His career was short, but not without effect. In the article which appeared in the Government Gazette announcing his death, after bearing testimony to his piety and zeal, it is added—"Possessing rare qualifications for the meritorious and useful work which he had undertaken, his success, in the short space of eight months, in raising among a numerous body of Natives, but nominally reformed Christians, at that place, a respect for, and a decent observance of, at least the external form of religion, was truly remarkable.

Death of
Mr. Ault.



And although he had not to boast of having made any converts from either the Heathen or Mahomedan Faith to that of Christianity; yet, by the establishment of eight Schools for the education of Hindoo children, and by his talents and address having so far overcome the scruples and prejudices of their parents, as to introduce the reading of the New Testament as the only school-book to the more advanced Scholars, he has laid the foundation for a most extensive propagation of our faith."¹

26. About this time it was proposed to establish a system of village preaching on the Lord's Day, in the vicinity of Columbo, by means of interpreters. For this purpose they were provided with Cingalese youths from the Government Seminary, who were deemed competent to interpret the Missionaries' discourses to their countrymen. Two or three of the Government interpreters were associated with them, and Sir A. Johnstone directed that the principal Cingalese interpreter of the Supreme Court should accompany Mr. Harvard whenever required. The persons so employed were previously instructed what to do; the native congregations were assembled in the Government Schools; the meetings were always opened and closed with prayer, and were said to be productive of considerable benefit to those who attended them. Thus, under the immediate superintendence of the Missionaries, from twelve to fifteen villages were regularly supplied with public religious instruction every Sabbath.

While, however, we admire the spirit which prompted these proceedings, we must not omit to record the personal inconvenience which they suffered from them, as a warning to others. Mr.

(¹) Ceylon Government Gazette, April 19, 1815. This article was written by an eminent Civilian, who honoured the deceased with his intimate friendship.



Harvard confesses, "zeal, undisciplined by prudence, impelled us to exertions, in these itinerant labours, which were too violent to be lasting. In company with my interpreter, I have frequently travelled, beneath the beams of an Eastern sun, twelve or fifteen miles in one day—addressed three congregations—and returned in the evening to preach in English in the Pettah. Mr. Clough was no less regardless of himself. The leading of the singing also devolved on us, which was even more laborious than preaching. The abundance of the harvest, and the paucity of labourers, is the only apology to be made for efforts which cannot be wholly justified; and which at length inflicted injuries on my constitution from which probably it will never wholly recover."

27. It may be questioned, also, whether the good produced on the hearers was equivalent to the danger incurred by the preachers. In India this is seldom an advisable mode of teaching religion. Very few Natives indeed are sufficiently acquainted with English to understand a familiar conversation upon religious subjects in that language, much less to interpret a set discourse to their countrymen. It is almost incredible, to any but those who have tried the experiment, how difficult it is to make them comprehend a short and simple sentence, if it contain an idiom not very familiar, or a word which has two or more significations. Theological terms increase the difficulty tenfold. Most preachers find it hard to make their discourses intelligible to the unlearned of their own countrymen: how much more so to foreigners, and especially when those foreigners are heathen, to whom all your ideas are new! Upon a little reflection, therefore, it cannot be satisfactory to a conscientious man to preach through the medium of another, without the certainty of his understanding you. But of this you cannot be certain while unac-

Inexpediency of preaching through an interpreter.

CHAP.
VII.

quainted with his language; and he might be, most unintentionally, teaching error without your being able to correct him. This method of preaching may be, also, a great temptation to a Missionary to neglect the study of the native language. Finding this labour very great, and, as he may be induced to think from the supposed success of his interpreter, unnecessary, he may easily be induced to decline it. Messrs. Clough and Harvard did not yield to this temptation. They studied the Cingalese with great success, and turned their knowledge of that language to good account. Others, however, have been less diligent; and there are instances of Missionaries, who, confining their exertions to their own language, have left the Heathen as they found them. On the whole, therefore, the author—and he writes from some experience—would decidedly dissuade every one from *preaching* to the people of any country through an interpreter. If he will wait till he can put only a few sentences together in the native tongue, and has learned to read them with tolerable accuracy, he will be much better understood, and improve both himself and his hearers more, than by any instructions conveyed through the medium of another. His progress may seem slower, but it will be more sure.¹

English
Service for
Natives.

28. The Missionaries opened another service at Columbo of better promise. Finding that the acquisition of English was regarded by the young Chiefs and other respectable Natives as very desirable, they commenced an English Service on Tuesday evenings, in the house in the Outer Pettah, with an immediate view to their advantage; and that every facility might be afforded to those but imperfectly acquainted with the language, the dis-

(¹) Missionary Vade Mecum, pp. 70 &c.



courses were invariably formed of familiar expressions. The place was usually crowded; and the attention and seriousness with which every part of the Service was regarded, encouraged the Missionaries to open a Prayer Meeting on Saturday evenings, in the same place, which was closed with a short familiar address. This Service was also well attended; and of many persons they thought that there was ground to hope that they had *believed their report*, and that *the arm of the Lord was revealed* in their emancipation from the bondage of idolatry. Besides these Services, they obtained the use of the Dutch Church in Columbo for the performance of an English Service on the evening of the Lord's Day.

29. The congregations assembling at the Mission House increased so considerably, that accommodation could no longer be afforded; and it became necessary to purchase the premises, for the purpose of altering and enlarging them. When the purchase was completed, it was determined to pull down the old building, and erect an entirely new Chapel, according to a plan which Dr. Coke had brought from England. To meet this expenditure, they applied to the Governor, the Chief Justice, the Members of Council, the Chaplains, and other parties of the first respectability; and their application was liberally responded to by them all. Many of the Natives, Portuguese and Cingalese, who attended the Missionaries' instructions, and had expressed their desire for regular Public Services, contributed to the fund, and the building was soon commenced under the happiest auspices.

They commence building a Chapel.

30. Their next work was the establishment of a Sunday School in Columbo. The publication of their plan was favourably received, both by the classes for whose benefit it was intended, and by those British residents who were interested in the intel-

Opening of a Sunday School.

CHAP.
VII.

lectual and moral improvement of the Natives. The birth-day of King George the Third falling on Sunday, this was considered an appropriate day for opening the School;—a compliment specially due to a monarch who was the friend and patron of every institution to promote the improvement of his subjects. The day for its commencement being announced, an anxious crowd surrounded the Mission House in the morning; some to apply for the admission of their children, and others to witness the opening of the School. Within a short time after, upwards of twenty Cingalese and Native-born Teachers were enlisted in the service, and more than two hundred and fifty children sat down together, without any distinction of caste. These included a number of females under Mrs. Harvard's peculiar care, and some girls belonging to Lady Johnstone's School at Colpetty. At the levee on the following day, which the Missionaries attended to pay their respects to their Sovereign's representative, the Governor took special notice of them, inquiring what success had marked the opening of their School on the preceding day, and expressing a hope that they would have health and encouragement to prosecute their important work. Such was the commencement of the first Sunday School in Ceylon; and this public reception of the Missionaries by the Governor, and his special notice of their undertaking, while gratifying to their feelings, produced an impression on the Europeans and Natives which could not but be favourable to the Mission.

The operations of the Press begun.

31. We have noticed that two of the Brethren, Harvard and Squance, were acquainted with the art of printing. They were provided with a press and types; and as soon as these arrived from Galle Mr. Harvard applied himself to the work of fixing and arranging them for use. He then printed off a Spelling-book, Hymn-book, and two religious



treatises. The typographical execution of these works being superior to any printing previously produced on the island, they received many applications to print for the inhabitants, and complied in every case consistent with the character of a "Missionary Press." Government made overtures to them for the purchase of their press; but as it was the property of their Missionary Committee, and they knew the vast utility of such an agent, when properly directed, for the dissemination of Christian knowledge, they declined the offer. Mr. Harvard was then requested to superintend the Government press at a fixed salary. This, being incompatible with his Missionary engagements, he also declined; but he readily offered to attempt a renovation of the printing-office, which had remained in the same state of disorder as it was in when the British received it from the Dutch on the surrender of the island. It was, consequently, placed under his controul, and the workmen received orders to follow his directions. He found the whole concern in a ruinous state; but by perseverance he succeeded in rendering the office efficient and respectable. He received the thanks of Government for his valuable services; but the pecuniary recompence offered him he declined, thankful to have been enabled to show his gratitude in so acceptable a way to those whose condescension and patronage had laid him and his brethren under such lasting obligations. Not long after, when the presses of the Columbo Bible Society were at a stand, they printed the Cingalese Scriptures at the Mission press, completing it in an improved style, and at a reduced expense.¹

(¹) History of the British and Foreign Bible Society. Vol. iii. p. 325. Harvard's Narrative, p. 276.

CHAP.
VII.Proposition for a
Boarding
and Day
School.

32. The Missionaries, in consequence of numerous applications from civilians and military officers at Columbo, who were desirous of placing their children under their care, contemplated the establishment of a Boarding and Day School, in connexion with the Mission, and in aid of its expenses. But the Boarding School they relinquished in consequence of the decision of the Missionary Committee in England, which was unfavourable to the prosecution of the plan, lest they should be too much involved in secular concerns. This apprehension was, doubtless, well founded, unless the Missionaries had been sufficiently numerous for one or two of them to give their attention to this department, without interfering with the more appropriate work of the rest. In that case, such an establishment, while a great accommodation to the British residents, would have relieved the Mission funds, and extended the public interest in its favour. Under present circumstances, however, no pecuniary advantage could have compensated for the diversion of the Brethren's attention from the great design of their undertaking.

Inter-
course
with an
Ava Priest.

33. The Mission House being situated on the main road from the country to the fort, the Missionaries had frequent opportunities to converse with Natives on their way to and from the town. The result of these interviews was often encouraging; and in one instance they were productive of the happiest consequences. A Buddhist Priest, known by the title of the AVA PRIEST, was introduced to them by a note from the Rev. G. Bisset. This man possessed much acuteness of intellect, enriched by scientific and literary research; he was highly respected by his disciples; and had attained the honourable distinction of *Maha Nāiaka*. His motive in desiring the Missionaries' acquaintance does not appear. He avowed himself an Atheist in principle, and asserted his



ability to disprove the existence of God. For several weeks he daily held a controversy with one or both of the Brethren; and the *enmity of the carnal mind* against the being and perfections of Jehovah were, perhaps, never more awfully displayed than in his impious expressions and spirit. Earnestly did they supplicate the Source of Wisdom to confer on them ability to confute his specious reasonings. Several of his arguments were new to them; but they were enabled to meet them, at the moment they were advanced, in a manner which satisfied their own minds, and evidently shook the priest's confidence in his opinions.

34. In the intervals of these conversations he occasionally discussed the same subject with Messrs. Twistleton and Bisset; and ere long the strongholds of error, in which he had entrenched himself with the full persuasion that they were impregnable, yielded to the force of truth; when this victim of delusion, astounded at his past impiety, and awakened to a sense of his real danger, solicited the Missionaries' prayers that God would assist him in his search for true wisdom. In proof of his sincerity, he consented to Mr. Harvard's preaching in the temple of which he was the chief priest, though the distance was too great for the proposal to be immediately accepted. This, however, was not the only evidence he gave of the renovation of his heart. His pride was renounced, and he became an humble inquirer—a docile scholar, receiving with meekness instruction in the first principles of the doctrine of Christ, with a view to his admission into the Church by baptism, which he earnestly desired.

His mind
changed.

During the progress of this transformation of his sentiments he addressed a letter of condolence to Mr. Harvard, upon his loss of a child, in which he who had so lately denied the being of a God, now endeavoured to encourage his teacher with consi-

CHAP.
VII.

derations deduced from the doctrines of *Divine Providence*. Encouraged by this fresh proof of his sincerity, Mr. Harvard again proposed to visit his temple, and, with the priest's hearty concurrence, he preached there, by an interpreter, in front of the great image, to a large congregation of priests and people, from 1 Cor. viii. 4. "We know that an idol is nothing in the world, and that there is none other God but one."

His baptism.

35. He next visited the Government Schools, in company with Mr. Clough, in the Galle and Matura districts; and while on these journeys they preached to large and attentive audiences, and baptized and married considerable numbers. On their return to Columbo, the Ava Priest publicly renounced his former notions, and was baptized, in the Fort Church, into the faith of Christ, by the name of GEORGE NADORIS DE SILVA, Messrs. Bisset and Harvard being his sponsors.

Prejudice against women's attendance at Church overcome.

36. In their visits to the Native Christians in the villages, the Missionaries were occasionally met or accompanied by Sir A. Johnstone, Mr. Twistleton, and even the Governor, with his lady and suite, who attended Divine Service, with the Cingalese Christians, in Churches of the humblest structure. This countenance of the highest official authorities in the island tended to obviate difficulties which they would otherwise have found it hard to remove. There was one prejudice, however, which they could not immediately overcome. The Christians had a strong objection to their women appearing in a Place of Worship, except at the administration of baptism and the celebration of marriage. This privation was so prejudicial to the domestic character, not only of the women themselves, but also of the entire Christian community, that the Missionaries resolved to persevere, until they should see the mothers and daughters of the Christians taking



their proper place in Church. Encouraged by the success of Mr. Armour among a small colony of washermen, which he had taken under his instruction, in shaking this injurious prejudice, they employed every prudent effort which the sense of duty could suggest, and had at last the satisfaction of prevailing over the men's objections. Whether convinced by their arguments, or overcome by the women's importunity, it is of little moment to inquire; the Missionaries were gratified to see the women at length begin to appear at Church. When once begun, the numbers gradually increased, until their attendance at public worship ceased to be considered a strange sight.

37. Their labours among the nominal Christians frequently led to intercourse with the Heathen, many of whom attended their public services; while others visited them at their dwellings, for the purpose of more private conversation. Among these were several of the Buddhist priesthood. An aged *Naiaka* came, with great pomp, and attended by a train of followers, bringing with him a nephew, whom he desired should be made a Christian. In answer to the question, why he did not himself embrace the religion in which he wished his nephew to be instructed, he replied, that he felt he was too old to encounter the difficulties of so important a change: and upon the Missionaries leading him into argument, he attempted to defend his paganism, and departed as confirmed an Atheist as he came. The lad, however, remained with them, and was subsequently baptized. They employed him in the Mission printing-office, where he was taught to earn his maintenance; and his conduct was such as to give hope of his becoming a pious and useful man.

Baptism
of a Native
Youth.

38. A short time before this visit a young Kandian Priest had attached himself to the Missionaries,

Conversion
of a
Kandian
Priest.

CHAP.
VII.Conver-
sion of
another
Priest.

and, at his earnest request, was received as a servant into their family. He proved an engaging and affectionate youth; and when he was sufficiently instructed, and they were satisfied of his sincerity, he was baptized by the name of Joseph. He afterwards accompanied a Missionary to Matura, where, after a few months, he died, affording a pleasing hope that his end was peace.

39. The converted Ava Priest, George Nadoris, manifested a strong desire for the conversion of his idolatrous countrymen. It appeared that half the priests and temples in the island had been under his controul. He accompanied the Missionaries in their preaching excursions round the country, when he addressed large companies of people, from eight hundred to a thousand at a time, in the most lively and eloquent manner; and his character as a priest was so well known before his conversion, that wherever he went the people recognised him, and the effects produced by his public discourses were remarkable. The priests came from almost every part of the country, even from the interior, to contend with him. Great numbers of the superior order of priests avowed themselves convinced of the truth of Christianity; but they were not willing, like George Nadoris, to deny themselves, and to take up the Cross.

To these there was one exception. Nadoris had a friend among them, who possessed considerable property, good natural abilities, and an extensive acquaintance with foreign languages. His disposition was meek, and his manners prepossessing. When introduced to the Missionaries by his friend and instructor, he professed to be dissatisfied with the pagan superstition; offered himself for baptism into the Christian faith; and begged to be instructed in the principles of Christianity. The knowledge



which the Brethren had by this time acquired of the deceptive character of the Natives made them cautious in the admission of candidates. In the present instance their examination of the man's motives was more than usually severe; but they could detect no sinister design. His replies to their questions were given with the greatest apparent sincerity; and, after putting him off for a considerable time, they felt so satisfied with him, that they could no longer resist his importunity to be received into the Christian Church. He was baptized in the Government Church by the name of *Benjamin Parks*. "It was most gratifying," observed Sir Alexander Johnstone on the occasion, "to see the very men who have been devoted to a Heathen Priesthood surmounting every prejudice of education and profession, and convinced of the delusion of that idolatry which they had been taught to preach." What added to the value of this fact was, the assurance given, on the same authority, "that it was one of the *many* proofs which occurred of the effects produced among the Natives by the circulation of the Scriptures."¹

40. In the month of June 1815, a Missionary, the Rev. John M'Kenny, arrived from the Cape of Good Hope, and was followed, early in 1816, by four more, Messrs. Callaway, Carver, Broadbent, and Jackson, who were stationed where they were most required.

Arrival of
five Mis-
sionaries.

41. They also admitted a young man, named Lalmon, as an Assistant Missionary—the first preacher obtained for their assistance from among the inhabitants of the island. His acquaintance with several languages rendered him a valuable acquisition

Two local
Preachers
received.

(¹) History of the British and Foreign Bible Society. Vol. iii. pp. 225, 226.

CHAP.
VII.Conver-
sion of a
Priest at
Galle.Station
formed at
Colpetty.

as an interpreter, and he was received on trial, and appointed to the Matura Station with Mr. Callaway, to whom he proved a useful colleague. Not long after, a second young man, also born in the country, was raised up for them at Galle. His name was John Anthoniez; and the Missionaries were encouraged, by his apparent sincerity and his good abilities, to employ him as a local preacher.

42. The Galle Station was now of such importance, that it became desirable to procure premises for a Missionary residence; and a large house in the fort being vacant, and more eligible than any place to be procured in the suburbs, it was purchased, and a part of the building converted into a Place of Worship. The labours of the Missionaries among the Cingalese were attended with an encouraging measure of success. For a considerable time they regularly preached in the house adjoining the Buddhist temple at Dadalla, the priests of which generally prepared it for Christian worship. They did not, indeed, realize all their anticipations; but there was a priest among those who seemed to be favourably impressed towards Christianity, who became a decided convert, and was baptized.

43. Mr. Harvard's health being too much impaired to attend to his varied duties at Columbo, in the autumn of this year, at the earnest recommendation of Sir A. Johnstone, he removed to a cottage at Colpetty, in the immediate vicinage of that gentleman's country residence. When his health was sufficiently restored to attend to the Natives around him, he made himself acquainted with the religious dearth of this populous village. A military School-house was the only Place of Worship for the accommodation of the few Christians in the neighbourhood. Lady Johnstone, on her departure for England, was desirous of placing her School, mentioned



in a former Chapter, under the Missionary's care. On the whole, therefore, the circumstances of the Station presented a field of promise which Mr. Harvard deemed it right to occupy. An eligible estate on the spot was for sale, which afforded him an opportunity immediately to execute his design. A subscription was commenced for the purpose in the month of November: it was headed by the Chief Justice and his lady, whose example was liberally followed by the other European inhabitants. The property was soon purchased on advantageous terms, and the building was opened for Missionary purposes in the following March.

44. In the course of 1815, one of the Brethren being invited by some friends to their Society at Madras to go and reside among them, the Home Committee directed Mr. Harvard to proceed thither; but as his services at Columbo, especially in the printing department, were too important to be relinquished for a station which almost any other Missionary might occupy, it was the unanimous opinion of the Missionaries and their friends at Columbo that he should not be removed. They therefore resolved that Mr. Lynch, the Senior Missionary, should proceed to Madras, instead of Mr. Harvard. He sailed for that station in the autumn of 1816, taking with him letters of introduction from persons of the highest consideration at Columbo to their friends at that Presidency, which insured for him a kind reception. His piety and zeal soon endeared him to all who were interested in the progress of Christianity, and Madras became to him, in a short time, a scene of considerable usefulness.¹

Mission
com-
menced at
Madras.

(¹) At first he found some difficulty in obtaining ground for a station; but, after a time, two Chapels were erected; several Natives and others embraced the Truth under his instructions; and in a few years the Madras Mission had three other stations—Negapatam, Bangalore, and Mysore.

CHAP.
VII.Opening
of the
Chapel at
Columbo.

45. To return to Columbo.—We have seen the commencement of their building in the Pettah of the town, the completion of which had, from various causes, been much retarded. It was at length finished, and opened for Public Worship on Sunday, December 23, 1816, at seven o'clock in the morning. The Service was begun with the prayers of the Church of England; after which an appropriate discourse was preached by Mr. Clough from Psalm cxxii. 6. An organ, which was purchased at Galle, rendered them the assistance which they had so much needed in conducting the singing, and attracted much attention. A numerous congregation attended, among whom were many of the subscribers. In the evening they had a second service, which also was crowded, and the Governor and his lady, together with almost all the civilians and military officers, and a number of respectable Natives, were present. On this occasion Mr. Harvard preached from Luke ii. 14. Many persons expressed their approbation of the building and services; and, a few days after, a friendly communication was received from the Governor, enclosing a further donation, and renewing his promise of patronage and support.

It was now agreed to have service in English every Sabbath at seven in the morning, and at the same hour in the evening; also a Cingalese service at half past ten in the forenoon. At this latter service an abridgement of the Liturgy, translated by Mr. Clough, was invariably used.

Thus closed the second year of this prosperous Mission. Few instances have occurred in the history of Christian Missions of so much good being effected in so short a time. It commenced and was carried on thus far under the most favourable auspices; and it will remain a standing evidence of



what may be done among a most unpromising people by able and zealous Missionaries, sanctioned, encouraged, and assisted by the ruling powers.²

(²) In 1817 the Mission was strengthened by the arrival of three more Missionaries, Messrs. W. B. Fox, Thomas Osborne, and Robert Newstead.

The Missionaries now began Annual Conferences for the regulation of the concerns of the Mission. It was said of them, in the Society's Report—"By preaching, catechizing, conducting Native Schools, and printing the Scriptures and useful books, they are laying the foundations of a work, which, if zealously supported, promises, under the blessing of God, to re-erect the temples of Christ, now in ruins through the neglect of Christians; to arrest the devastating progress of Paganism and Mahomedanism, now almost triumphant over the feeble remains of Christianity; to re-assert the honour and victories of the Cross; and convey the knowledge of God and salvation through an island, the essential principle of whose religion is, to deny God, and the almost universal practice to worship devils."

The Mission possesses in Columbo a compact establishment, in an excellent situation; consisting of a dwelling-house, printing-office, chapel, type-foundry, &c., in one inclosure, detached from other premises. There was a Sunday School in the fort, and another large one in the Pettah.

An establishment somewhat similar was contemplated for Jaffnaputnam.

In May 1817 Mr. Fox wrote—

"Through many difficulties, with prudence and disinterestedness, the Missionaries have conducted their infant Mission forward to strength and vigour. Schools are everywhere an object of prime consideration. The press is a powerful auxiliary. From two presses belonging to the Bible Society, one to Government, and two to the Mission, books are issued by them in English, Portuguese, Tamul, and Cingalese. In four months from twenty thousand to thirty thousand Tracts were printed in the last two languages. Most of the Missionaries preach in the low or country Portuguese.

"The concerns of the Mission daily gather strength. The Missionaries hope to occupy Caltura this year, and ask for four additional Missionaries, to enable them to occupy all the coast to Galle; and wish also for two to go northward. They are attempting to gain an entrance into Kandy."



CHAPTER VIII.

ARMENIANS AND GREEKS.

Origin and
character
of the Ar-
menians.

1. THE Armenian Church is of great antiquity.¹ Its history may be traced up to the middle of the fourth century, since which period it is said to have undergone no change.² The Armenians sometimes call themselves Haïcs, and sons of Haïc, after the name of the founder of the Armenian monarchy.³ Their proper country is Armenia. In the year of our Lord 1472 Ussan Cassanes, King of Armenia, succeeding to the crown of Persia, made Armenia a province of that empire; in which state it continued till the year 1522, when the greater part of it was subdued by Selim the Second, and added to the Turkish dominions. The eastern division, however, still remained

(¹) The author is disappointed to find that he cannot introduce the Chapter on the episcopate of Bishop Middleton, without increasing this volume to an inconvenient size. The present chapter would have come more appropriately at an earlier period; but the author had postponed it, in the hope of meeting with an account of the Armenians which, he has reason to believe, was drawn up for Bishop Middleton by an Armenian gentleman at Madras. But all his inquiries for it among the Bishop's friends have proved unsuccessful; and it is feared that it was consumed, by his own desire, with his other papers, after his decease.

(²) Life of Bishop Middleton. Vol. i. p. 239.

(³) Society for Propagating the Gospel in Foreign Parts. Report, 1827, p. 136. In the document here referred to, the Rev. Principal Mill refers to the publications of Schroöder and Whistons. See also Johannes Avdall's Account of the Armenian Population in Calcutta, p. 10.



under the Government of Persia. In the following century, Shah Abbas the First, after the conquest of Persia, redeemed the Armenians from the Turks, who are said to have held them in a state of slavery; and by address, and the success of his arms, he gradually drew them from Ararat, or Old Julfa, to the suburbs of Ispahan, where he bestowed on them the site of that city, which is still known to the Armenians by the name of New Julfa. Shah Abbas died in 1629, after a reign of fifty years over Khorasan, and above forty-two over all Persia. Before his decease, he had the satisfaction of seeing that the Armenians, by their mercantile industry, had increased the glory of his reign and the splendour of his capital.⁴ After his death they continued to be scattered over the empire of Persia, whose commerce was chiefly carried on by their means. They are found, also, in every principal city of Asia; for many years they were the general merchants of the East; and to this day they carry on an active commerce from Canton to Constantinople, and are everywhere respected as an honest, industrious, enterprising people.

2. We have already given the history of Thomas Cana, an Armenian merchant, who settled in Malabar towards the close of the eighth century, where his commercial pursuits were very great; and he was so highly respected by the native princes, both for his wealth and character, that he was able to procure for the Syrian Christians on that coast the protection which they had long sought in vain, together with some immunities of great importance.⁵

Their settlement in India.

(⁴) Asiaticus, p. 54.

(⁵) Book i. c. 4. s. 6. The reader will remember, also, the story of an Armenian merchant from Mocha, in the seventh century; which, though the greater part of it is unworthy of credit, serves to show that the Armenians of Arabia, at that early period, carried on traffic with India. Book vi. c. 2. s. 3.

CHAP.
VIII.

Their-
Ecclesiastical
History.

In the prosperity of the Mogul empire they carried on an extensive trade with India by land, proceeding from the two Julfas, by way of Khorasan, to Candahar and Cabul, and thence to Delhi; and when the English became settled in the upper provinces, they went forward from Delhi, by Lucknow, to Benares, Patna, and Bengal. Under the encouragement received from the English, they soon obtained a settlement in every principal place in India¹: there are some wealthy individuals among them, and the people generally occupy a respectable position in society.

3. But our province is with their ecclesiastical history in India. The original conversion of the Armenians to Christianity is attributed to the Apostles Bartholomew and Thaddeus.² Their clergy consist of Patriarchs, Archbishops, Doctors, secular Priests, and Monks. Their chief Patriarch resides at Echmiatzin. Of all denominations of Christians in Central Asia, they have preserved themselves

(¹) The first conspicuous Armenian who conferred with the English on political subjects was COJA PHANOOS KALENDER, an eminent merchant of Ispahan, who obtained from them considerable encouragement and privileges for himself and his community. Towards the close of the seventeenth century the English agreed, that "Whenever forty or more of the Armenian nation shall become inhabitants in any of the garrisons, cities, or towns belonging to the Company in the East Indies, the said Armenians shall not only have and enjoy the free use and exercise of their religion, but there shall be also allotted to them a parcel of ground, to erect a Church thereon for the worship and service of God in their own way. And that we will also, at our own charge, cause a convenient Church to be built of timber, which afterwards the said Armenians may alter and build with stone, or other solid materials, to their own good liking. And the said Governor and Company will also allow fifty pounds per annum, during the space of seven years, for the maintenance of such priest or minister as they shall choose to officiate therein.

"Given under the Company's larger seal, &c. &c., June 22d, 1688."—*Asiaticus*, Part 1st, p. 53.

(²) Niecamp. Hist. Miss. cap. v. p. 29.



most free from Mahomedan and Papal corruption. The Pope assailed them for some time with great violence, but with little effect. Their Churches in Lesser Armenia, indeed, consented to an union with Rome, which did not continue long; but those in Persia and Armenia Proper maintained their independence; and they retain their ancient Scripture doctrines and worship to this day. "It is marvellous," said an intelligent traveller, who was much among them, "how the Armenian Christians have preserved their faith equally against the vexatious oppression of the Mahomedans, their sovereigns, and against the persuasions of the Romish Church, which, for more than two centuries, has endeavoured, by Missionaries, Priests, and Monks, to attach them to her communion. It is impossible to describe the artifices and expenses of the Court of Rome to effect this object; but all in vain."³ They themselves maintain that their Church has undergone no change since the middle of the fourth century.⁴

4. They assert that their language is the most ancient in the world, being the original tongue of Adam, and of Noah and his family at the dispersion of Babel. One proof of this antiquity which they give is, the name of *Eve*, which signifies in Armenian, and, they say, in Armenian *only*, the *mother of all*.⁵ Without stopping to discuss this question, we may remark, that their language is undoubtedly very ancient, and deserving of research, as probably retaining, in a great degree of purity, much of that spoken by the immediate descendants from the family of Noah, and being rich in traditionary and historical notices. It is, moreover, a language of great beauty in itself, surpassing, as the Armenians

Antiquity
of their
language.

(³) Sir John Chardin's Travels, &c. Vol. ii. p. 232. Rev. Dr. Buchanan's Christian Researches, pp. 260, 261.

(⁴) Life of Bishop Middleton. Vol. i. p. 239.

(⁵) Ibid. pp. 194, 240.

CHAP.
VIII.Their li-
terature.

represent, the sweetness of the Persian, of which they esteem it to be the parent.¹ Some writers², on the contrary, have spoken of it as a poor language, not having a word properly to express the term Sacrament; but this is an erroneous assertion, the language being rich enough to describe all the doctrines and mysteries of the Church.³

5. Little is known of the Armenian literature. The Bishop of Echmiatzin informed Bishop Middleton, when at Bombay in 1816, that there were extant a multitude of manuscripts in this language, relating chiefly to history, and the lives of saints, not wholly excluding poetical compositions.⁴ In consequence, the Archdeacon of Bombay, at the Bishop's request, applied to the British Resident at Bagdad, Mr. Rich, to ascertain whether any of these manuscripts were to be procured in that Pashalic, or anywhere in Persia. Mr. Rich replied, that there were none procurable in that quarter; that during the whole period of his residence in the East he had only been able to obtain one, which was neither ancient nor valuable; that there were libraries in the monasteries of Akhtamar, on the lake of Van, and Echmiatzin, the seat of the *Catholics*, which were not allowed to be dispersed; but that there was no reason to believe that they contained any thing of value.⁵

(¹) Memorial Sketches of Rev. D. Brown, p. 87. Mr. Brown gained his information on this subject from the Armenian Yuseph Emin, who visited England about fifty years ago, and was introduced in the higher circles of society by the celebrated Edmund Burke, who continued to correspond with him after his return to Calcutta. This Armenian gentleman was highly respected both in England and India, and he is mentioned by several writers of celebrity. A brief account of him, written by himself, was edited by Sir William Jones.

(²) Ricaut, Thevenot, and Chardin.

(³) La Croze. Hist. du Chr. des Indes. Liv. iii. p. 207.

(⁴) Life of Bishop Middleton. Vol. i. p. 239.

(⁵) Ibid. pp. 363. 366. In 1822 Bishop Middleton received from
England



6. But if poor in human literature, they have a valuable translation of the BIBLE, which was made in the fifth century, under very auspicious circumstances. It has been allowed by competent judges to be a faithful translation; La Croze calls it the "Queen of Versions;" and the first Danish Missionaries at Tranquebar speak of it in terms of commendation, as agreeing well with the original.⁶ This Bible has ever remained in the possession of the Armenian people, and many illustrious instances of genuine and enlightened piety occur in their history. Like other eastern versions of the Scriptures, it was in manuscript till the year 1662, when, the copies not being sufficient for the demand, a council of Armenian Bishops assembled, and resolved to call to their aid the art of printing, of which they had heard in Europe. For this purpose they applied first to France; but the Romish Church refused to print their Bible. They then had recourse to the press at Amsterdam, where it was printed in 1666, and afterwards two other editions, in 1668 and 1698. Other editions were subsequently printed at Venice, which are esteemed the most correct copies of this Bible.⁷

Their version of the Bible.

How far these editions went to supply the Churches in Persia is uncertain; but at the com-

England an Armenian translation of the long-lost chronological work of Eusebius, which a friend procured for him at Venice. It was made about a century after the death of Eusebius. The manuscript was found in an Armenian convent at Jerusalem, and the work was printed with a Latin version, and fragments of the Greek wherever they could be found, at the Armenian convent of St. Lazarus at Venice. Upon this literary curiosity the Bishop remarked: "It seems well edited, though done by an Armenian. I did not, indeed, suspect that the whole nation had so much learning among them." Ibid. Vol. ii. p. 296.

(⁶) Niecamp. p. 29.

(⁷) Dr. Claudius Buchanan, who saw one of these editions, says that it was not inferior, in beauty of typography, to the English Bible.—Christian Researches, pp. 262, 263.

CHAP.
VIII.

mencement of the nineteenth century the Armenian Scriptures were very rare in that country. In India, also, at the same period, they were even more scarce, a copy being hardly to be purchased at any price. Mr. Johannes Lassar, the learned Armenian at Calcutta mentioned above, who assisted in translating the Scriptures into the Chinese language, gave this account of the Armenian Version in 1814, which he chiefly used in his Chinese translation :—
“At Calcutta an Armenian Bible cannot be purchased under sixty or seventy rupees; and so great is the scarcity, that it is not procurable even at that price, except on the decease of a gentleman, and the sale of his books. The copy which I possess could not be purchased under one hundred and twenty rupees. If in a city like Calcutta, where the Armenians are so opulent, the want of the Bible is so great, what must it be in other places?”¹

Dr. C. Buchanan had already made this scarcity known to the Christian public, and pleaded hard for a reprint of the Armenian Bible.² It was also brought under the consideration of the Calcutta Bible Society, by an Armenian gentleman, Mr. Johannes Sarkies, who tendered five thousand rupees³, on behalf of himself and his countrymen, to induce the Society to publish an edition of their Bible. It was estimated that another five thousand would be required, exclusive of paper, and the Committee resolved to undertake the work; but owing to the difficulty of printing in a language which, critically, was so little known, nearly five years elapsed before it was completed. The demand, however, was not so great in India as had been anticipated⁴, the

(¹) History of British and Foreign Bible Society. Vol. iii. p. 111.

(²) Christian Researches, p. 263.

(³) About 500*l.* sterling.

(⁴) History of the British and Foreign Bible Society. Vol. iii. pp. 110—112. Third Report of the Calcutta Auxiliary Bible Society, p. 15. Lushington's Hist. of Calcutta Institutions, pp. 11, 12.



Armenians, though highly respectable, being not very numerous.

But it was also much wanted for the Armenians in the south of Russia; and within three months of the period when the Calcutta Committee had agreed to publish it, the Bible Society at St. Petersburg resolved to print five thousand copies of the Armenian New Testament. The Theodosian Bible Society next undertook an edition of five thousand copies of the entire Bible, and five thousand of the New Testament, in the same language. Thus was the great scarcity of the Scriptures in this ancient tongue effectually removed. By these simultaneous efforts, which were wholly independent of each other, provision was made for the supply of the Armenian Christians, both in Asia and in Europe, with that holy book, their need of which, though great, does not appear to have been greater than their desire to possess it.⁵

(⁵) History of British and Foreign Bible Society. Vol. ii. pp. 424. 589. Vol. iii. p. 112. In the Third Vol. (pp. 399—401) may be seen the acknowledgment of this boon by the Patriarch of all the Armenians, in a letter dated Echmiatzin, March 9th, 1817, to the President of the Russian Bible Society. With his letter he sent a contribution of two thousand rubles towards the accomplishment of the work.

It may not be thought out of place to notice here, that the Foreign Translation Committee of the Society for Promoting Christian Knowledge have recently undertaken to translate the English Liturgy into this language, for the information of the Armenian Churches in the East; and the following extracts from their correspondence will show the importance attached to this work by competent judges. In their Report for 1842 the Committee state—

“The translation of the Liturgy into Armenian, which was noticed in the last Report, has made considerable progress. Portions of it, consisting of the morning and evening prayers, the collects, epistles, gospels, &c., have been sent to Constantinople, and have been received back again, with observations and corrections from competent persons in that city. The result of these observations has been, to give the Committee great encouragement, as regards both

CHAP.
VIII.

Their
Churches
in India.

7. Wherever the Armenians colonize, it is one of their earliest objects to erect a temple for the worship of God. Their first Church in Bengal was built at Chinsurah, under the auspices of the Dutch, in 1695, by Markar Johannes, of a respectable family from

both the style and the accuracy of the work, and also the prospect of its usefulness among the Armenians. In confirmation of their views, the Committee think it right to subjoin the following extracts from letters addressed to the Secretary by the Rev. H. Southgate, delegate of the American Episcopal Church at Constantinople:—

“I notice in the *Ecclesiastical Gazette* the Resolution of your Foreign Translation Committee to prepare a translation of the Liturgy in Modern Armenian, and am glad to see it. Such a translation is needed here at this moment. You have chosen, too, the right language, Modern Armenian, in preference to Ancient Armenian, or Armeno-Turkish. It will be a most useful work. If there is any aid which we can render in it, our services are at your command . . . I speak in Dr. Robertson’s name as well as my own. I should consider any time or labour that I could devote to so useful an undertaking most profitably spent.

“In explaining the character of our Churches I made great use of your Arabic translation of the Liturgy, and presented copies to the Patriarch and to the Metropolitan of Mosul. I put it also into the hands of others of the clergy, and was rejoiced to find it a most effectual means of correcting numerous misapprehensions received from the Papists, and imparting readily the very information which it was my object to convey.

“In another letter, of a subsequent date, Mr. Southgate says:— ‘When shall we have your Armenian translation of the Liturgy? I have no doubt it will be an instrument of great good. I know, by trial, that there is no way of introducing our western Churches to our eastern brethren like the translation of the Liturgy. I remember, among many others, an incident at Mosul. I put a copy of your Arabic translation into the hands of a Syrian deacon, one of the best informed and most influential men in the city. He glanced at it for a few minutes, and then said, “It is not true, then, as we have heard, that in England they have the Communion only once in thirty years, and that then every body present rushes forward, and seizes a portion of the sacred elements for himself?” There are hundreds of such stories afloat. The Papists circulate them everywhere with the greatest diligence. The Liturgy, wherever it goes, contradicts them: it is a witness which cannot be gainsaid.’

“On the utility of translations of our Liturgy in our intercourse with



Shosh. This Church was called St. John's. In the year 1724 they laid the foundation of a Church in Calcutta, which was erected by the contributions of their nation; a magnificent steeple was added in 1734; and it was subsequently enlarged and beautified, from time to time, by different benefactors. It was called St. Nazareth, in honour of the founder, the AGA NAZAR, an opulent Armenian merchant.¹ Besides these, they have Churches at Madras, Bombay, Dacca, Sydabad, and two or three other places where they are settled in the interior. Some of them are substantial edifices, with handsome steeples. They receive their religious teachers from the Archbishop of Persia, and are frequently visited by Bishops, accompanied by their Archdeacons, sent from the Patriarch of Echmiatzin. One object of these visits is to collect alms for the support of the Mother Church, which is perpetually suffering from the oppression of their Mahomedan rulers.²

8. In their Creed and mode of worship they differ materially from the Greek and Latin Churches, and observe several Jewish customs. They are of the Eutychian sect, and acknowledge seven sacraments, though not all the same as those of the

Their
Creed and
ritual.

with members of foreign Churches, especially in the East, the Committee have just received the following testimony: it is contained in an extract from a letter from a clergyman of the Church of England, dated Jerusalem, May 1, 1842. Speaking of members of the Greek Church and others, he says:—"They have most erroneous ideas of the teaching of our Church, on this (the Eucharist) and other subjects, which I trust to our Greek Prayer Book to rectify, as it has already done in this quarter.

"This reminds me to ask whether the Christian-Knowledge Society will send us out some more Prayer Books in Modern Greek? They are of untold value here, and my stock is almost exhausted. I also want some in Italian, but am uncertain whether the Society has published it. Pray remember this."—Society for Promoting Christian Knowledge Report, 1842. Ecclesiastical Gazette, July 12, 1842.

(¹) Asiaticus, p. 5.

(²) Ibid. pp. 44. 53.

CHAP.
VIII.

Roman Church; for instead of *ordination* they reckon funeral rites¹ among the sacraments; and instead of *penance* they have the blessing of the Myron.² The earlier Danish Missionaries in India, who lived in habits of friendly intercourse with this people, described their doctrine as approximating much more to the faith of Protestants than to that of Rome. Their public worship, however, which consisted of a great number and variety of ceremonies, differs materially from that of the Reformed Church. At the festival of our Lord's Nativity they consecrate holy water, of which every one buys a potfull and carries it home. This custom brings in a considerable revenue to their Church. They are much more strict in their observance of fasts than the Romanists. Though they do not tolerate the worship of images, either graven or cast; yet they pay adoration to the pictures of departed saints: and herein they resemble the Church of Abyssinia. They bury their dead with ceremonies similar to those used by Protestants.³ It is worthy of remark, that the Syrian Christians from the coast of Malabar who visited the Missionary Schultze at Madras, held communion with the Armenians whom

(¹) *Les ceremonies des funerailles.*

(²) *La benediction du Myron.* This is an oil used in baptism in most Eastern Churches, as an emblem of the anointing of the Holy Ghost. (Galanus, tom. ii. pars. 2. p. 440.) Vardanes, an Armenian Doctor of the fourteenth century, quoted by Galanus in the same volume, p. 451, says—"As with the bodily eyes we see the bread and wine, and with the eyes of faith and of the mind we conceive the body and blood of Christ; so in the Myron we behold the oil, but by faith we perceive the Spirit of God." Gregory of Nareka, whose works are written in High Armenian, composed a Homily, the XCIV., on the *Myron*, which he extols as highly as the Eucharist. He lived in the tenth century. La Croze. *Hist. du Christianisme d'Arménie.* Also, *Hist. du Chr. des Indes.* Liv. iii. pp. 205—207.

(³) Niecamp. pp. 29, 30. 170. *Missions-Berichten.* Contin. 34th. p. 1146.



they found in his neighbourhood.⁴ Indeed, so great is the resemblance between the Creed and Ritual of the Syrians and Armenians, that some have thought them precisely the same⁵; but a closer comparison would have shown them to be not quite identical.⁶ In India, however, they bear a greater resemblance to each other than elsewhere, which may be accounted for by the frequent intercourse kept up, as we have seen, between Armenian merchants from Persia and other parts, and the Syrians of Malabar; and especially by the circumstance of the early amalgamation of the Syrians with the two families of Mar Thomas, the Armenian merchant referred to above, whom, in process of time, the entire Christian community in Malabar came to regard as their common ancestor.⁷

9. The Armenians at Calcutta, in 1815, amounted to four hundred and eighty⁸; and there was besides about the same number of a class of Christians belonging to the Armenian Church, but not included in the roll of their community. They are generally known by the appellation of ERKRĀKĀNK, which literally signifies *Natives*; but, more properly speaking, they are *Indo-Armenians*, or *Haico-Indians*, tracing their origin to the *Haics*. Their complexion is much darker than that of the Armenians, and they differ in their mode of living.

Their
population
in India.

These people are less numerous at their other

(⁴) Ibid. Also Society for Promoting Christian Knowledge Report, 1811, p. 157. Abstract of Reports, p. 597.

(⁵) Gospel-Propagation Society Report, 1827, p. 125.

(⁶) Palmer's English Ritual. Vol. i. pp. 16—20. 191—197.

(⁷) Book I. c. 4. s. 6.

(⁸) Males, 272; females, 208. The census was taken again in 1836, when the ratio of increase amounted, in twenty-one years, to no more than twenty-five individuals. This slow progress of population is attributed to the paucity of their marriages, which upon an average, in Calcutta, are only four in the year.—Census of Armenian Population of Calcutta, by J. Avdall.

CHAP.
VIII.Their
alms-
house and
School.

stations in India; and their united congregations are reckoned at about two thousand, exclusive of the Haico-Indians. Their character in India, as peaceable and loyal subjects, corresponds with that which they have uniformly maintained in other parts of the world. Everywhere they keep clear of political intrigues, and acknowledge the British Government in India, as they do that of the Sophi in Persia. From their first establishment at Calcutta in 1689, by the invitation of Governor Charnock, they have never forfeited the regard to which they are justly said to be entitled¹; and it is declared, with equal truth, that their connexion with the English redounds to the national honour of both parties.²

10. In 1820 they erected an alms-house at Calcutta, for the reception of their people who might seek refuge there when driven from their native countries by poverty or persecution. In 1821 they established a scholastic institution, entitled, THE ARMENIAN PHILANTHROPIC ACADEMY, where their children, of both sexes, are instructed in the classical Armenian, in English, and Latin. The course of education comprises Grammar, Sacred and Profane History, Natural and Moral Philosophy, Geography, Mathematics, and other branches of useful study generally adopted in similar Schools. The children of the rich pay for their education, but

(¹) Buchanan's *Christian Researches*, p. 262.

(²) *Asiaticus*, p. 54. It is recorded of the Aga Cacheck Arrakell (sometimes spelt Chackich Arakel—*Asiaticus*, p. 54), an Armenian merchant in Calcutta, that when he heard of the recovery of King George III. in 1789, he liberated all the prisoners for debt in the gaol of Calcutta. His Majesty, hearing of this instance of loyalty in an Armenian subject, sent him his picture in miniature. He wore the royal present suspended at his breast during his life; and it was afterwards worn by his son, when he appeared at the levee of the Governor-General.—*Buchanan's Christian Researches*, pp. 262, 263.



those of the poor are instructed gratuitously. Youths of various ages are sent to this seat of Haican learning from various parts of India, and not unfrequently from Ispahan and the Persian Gulf. This establishment is well supported by the Armenian community, from a conviction that its permanence and efficiency are calculated to elevate their children to the scale of the civilized and enlightened portion of the numerous and various Christians residing in British India. These are not the only tokens of the public spirit and respectability of these people at their different Indian settlements.³

11. The Armenians in India, in accordance with their general quiet, unpretending habits, are not a proselyting people. But though they do not appear to have attended to the religious instruction of the Natives, they were very favourable to the Protestant Missions on the Coromandel coast from their commencement. Ziegenbalg found them of great service to him during his visits to Madras, where, at that early period, their congregation amounted to about one hundred and fifty persons.⁴ And subsequently, when Grundler was sojourning there for a short time, an Armenian gentleman suggested to him, carefully to educate some of his select pupils at Tranquebar, with a view to their future employment in the propagation of Christianity in Persia. In 1712 some Armenian merchants proposed that one of the Danish Missionaries should proceed to Pegu, for the purpose of converting the Heathen there, and he engaged to assist in defraying his expenses. The Missionaries could not at that time spare one of their number from Tranquebar, so that the proposition fell to the ground⁵; yet to have made it, as well as the suggestion relating to Persia,

Favour-
able to
Protestant
Missions.

(³) J. Avdall's Census of Armenian Population of Calcutta.

(⁴) Niecamp, p. 29.

(⁵) Ibid. p. 170.

CHAP.
VIII.

is sufficient to show that they were not devoid of interest in the Missionary work. They have been thought to have many qualifications, and seem to be placed in circumstances, which very much favour their engaging in it themselves. A learned author has remarked, that "the Armenian Christians will be eminently qualified for the office of extending the knowledge of Christianity throughout the nations of Asia."¹ "Next to the Jews," remarks another writer conversant with the subject, "the Armenians will form the most generally useful body of Christian Missionaries."² We have already spoken of the Missionary labours of one, Carapeit Chator Aratoon³, who, in 1808, was preaching the Gospel in Jessore, in connexion with the Baptist Mission in Bengal; and of another, John Peter, employed in the same Mission at Balasore in 1810.⁴ These are not solitary instances; and when a goodly number of this people shall become sufficiently enlightened and zealous to proclaim the Gospel to the heathen world, their wide dispersion through the eastern hemisphere will prepare them for this great enterprise. Hitherto their attention

(¹) Fabricius. *Lux Evangelii*, p. 651.

(²) Buchanan's *Christian Researches*, p. 259.

(³) This worthy Missionary is still (1844) spared to the Church in India; and the Baptist Missionary Society have recently published the following account of him, in "a Summary View" of their Calcutta Mission:—

"There is another devoted servant of our Lord in Calcutta, Aratoon, the first of Carey's ministry, and a Missionary indeed. In the language of the Bengalees, Hindoostanees, and Armenians, he is at home, and few have had more power and success. Now he is grey-headed and advanced in years; but in the work of our beloved Lord he is younger and more vigorous than many. Few men know the Natives of India better; and very few indeed can preach the Word of Christ more effectively. Often does he visit me," says one of the Missionaries, "and as often am I reproved and refreshed."

(⁴) Baptist Mission. Book XI. c. 2. ss. 16 and 18.



in all countries has been given almost exclusively to mercantile pursuits; but we trust that the day is not very remote, when they will be as active in advancing the interests of Christianity as those of commerce in the world.

GREEKS.

12. At Calcutta there is a small community of Greek Christians, who, like the Armenians, were led thither by the commercial prospects opened under the auspices of the English. The first eminent Greek who settled there was *Hadjee*⁵ Alexios Argyree, a native of Philippopolis, who went to Bengal in 1750. In 1770 he undertook for the English a mission to Caïro, where he procured from the Beys a firmân for the English to trade to Suez. Overtaken by a severe gale on the voyage, he made a solemn vow to heaven, that if he and his companions survived the perils that threatened them he would found a Church at Calcutta for the congregation of his people. God heard his prayer; and soon after his return, at the commencement of the government of Warren Hastings, he received a favourable answer to a petition he presented for permission to establish a Greek Church in Calcutta.

Settlement
of the
Greeks in
Calcutta.

13. Divine Service had occasionally been performed by the few Greeks in the settlement since the year 1769; but hitherto they had no place appropriated to this sacred purpose, nor any regular minister to officiate. Argyree, with the sanction of the Patriarch of Constantinople, had now brought a priest of his Church from Alexandria, and, with

Founda-
tion of
their
Church in
Calcutta.

(⁵) *Hadjee* is a title given to the Greeks who have made a pilgrimage to Jerusalem, as well as to the Mahomedans who have been to Mecca. It is a Turkish word, and consequently not to be found in the Greek Lexicon. The Armenians term these pilgrims *Mukdassee*.

CHAP.
VIII.

the assistance of his countrymen, and a munificent contribution from the Governor-General, in the year 1772 he purchased a house in Calcutta, and fitted it up in a suitable manner as a temporary Place of Worship. On the 5th of August 1777 death terminated his exertions for the religious instruction of his people.

Three years after, in June 1780, the foundation of the present Greek Church was laid in Calcutta. The building was completed in a twelvemonth, and consecrated to the Lord on the 6th of August 1781, being dedicated to THE TRANSFIGURATION OF OUR BLESSED REDEEMER ON MOUNT TABOR. The purchase of the ground and erection of the building cost together about thirty thousand rupees¹, the greater portion of which was contributed by the English, the few poor Greeks who traded to Bengal adding each his mite to the aggregate. Hitherto the Greeks, who were introduced into Calcutta by the Armenians, had paid to the Armenian Church, in consideration of their patronage, one Arcot rupee for every bale of merchandize which they received from Dacca, Sylhet, Bandana, Patna, and Moorshedabad, whether sold in Calcutta or exported for the Turkish market; but in 1781, when they had a Church of their own to support, they discontinued this tribute. The revenues of the Greek Church in 1802 amounted to nearly eighteen hundred rupees per annum², arising partly from a tax on the congregation, who were in general very poor, and partly from the rent of the house formerly used as a Church, and three other houses bequeathed for the purpose by Greeks on their demise. They received their ministers from whatever part of Greece they chose, always, however, with the sanction of the Patriarch of Constantinople.

(¹) About 3000*l.* sterling.

(²) About 180*l.* sterling.



14. The Greek community in Calcutta call themselves *The Orthodox Brotherhood of the Greeks in Calcutta*.³ They declare the Sovereign of England to be the protector of their temple, and daily implore the Almighty for her prosperity at the foot of their altar. They are generally from Turkey, very few from the Greek islands having at any time visited Bengal. There are, besides, some Greek Christians at Dacca, where they began to settle about the year 1772. At the beginning of this century they consisted chiefly of poor pedlars; but latterly they have improved both in numbers and respectability.⁴

Their
Commu-
nity in
India.

15. The Greeks in Bengal would encourage proselytes but for their apprehension of vagrant Indians throwing themselves on the charity of their community, which is too small for the adequate relief of their own indigent members. They, however, admit proselytes in the following cases: if a Greek wishes to marry a native woman, she is first baptized, and their children are educated according to the rites of the Greek Church. They have also baptized and educated, at the expense of their masters, several native orphans of both sexes serving in Grecian families. Some of this class have become acquainted with the Ancient Greek, and been taught to read and write the modern language with facility.⁵

Their
proselytes.

(³) Ἀδελφάτων των ὀρθοδόξων Γραικῶν τῆς ἐν Καλκὰτα ἐκκλησίας.

(⁴) Journal of Bishop Heber. Vol. i. p. 141. This prelate thus described them at Dacca:—"Of Greeks the number is considerable, and they are described as an industrious and intelligent people, mixing more with the English than the rest (Armenians and Portuguese), and filling many of the subaltern situations under Government. The clerk of the English Church, it happens singularly enough, is a Greek; and the Greek Priest has sent to request permission to call on me."

(⁵) Asiaticus, pp. 54—58.

CHAP.
VIII.Their inter-
course
with
Bishop
Middleton.

16. Bishop Middleton was much interested in these people, who looked up to him as their ecclesiastical protector, in the civil and religious liberty which they enjoyed under the British Government. In 1818 he was visited by one from Mount Sinai, who brought a letter of recommendation from the British Consul-General in Egypt. Another, about to proceed to Cairo and Constantinople, called on the Bishop, who gave him a letter of recommendation, in Greek, to the Patriarch of his Church.¹ These little attentions, and his thorough knowledge of their ancient language, of which they were very proud, made him a great favourite with them; and they not only visited him at Calcutta, but occasionally wrote to him from other stations.²

Such is the present state of this little, but, especially to the Christian scholar, interesting Greek Church in India.

(¹) In this epistle the Bishop complimented the Patriarch on his sitting in the chair of Chrysostom; but, alas! the poor man was driven from the chair but a few days before the letter reached him, and was obliged to content himself with a verbal message in reply, being too afflicted to write.—Life of Bishop Middleton. Vol. i. p. 462.

(²) Speaking, in 1820, of a Greek letter received from Benares, the Bishop remarks, "The writer commends 'τὸ πρᾶον, τὸ ἱλαρὸν, τὸ καλοκἀγαθόν, καὶ Χριστομίμητον ἦθος ὑμῶν,' as classically as if he had been to Cambridge."—Ibid. Vol. ii. pp. 129, 130.

Bishop Heber also took an equal interest in the Greeks, and held similar communications with them.—Life. Vol. ii. p. 216. Journal. Vol. i. p. 141.



APPENDIX.

ECCLESIASTICAL DOCUMENTS OF THE SYRIAN CHURCH.

TRANSLATION OF THE SYRIAN LITURGY.

THE Liturgies of the Syrian Church in Malabar are numerous. The following is compiled from two of them. One was procured from the Syrians by the late Bishop Middleton, of Calcutta, in his visit to the Syrian Metrân in Malabar, and translated by the Rev. Dr. Mill, late Principal of Bishop's College, Calcutta. The other was translated by the Rev. Joseph Peet, Missionary of the Church Missionary Society in Malabar, with the assistance of competent Syriac scholars of the Syrian Church. Dr. Mill has obligingly revised the whole for the author of this History.

The greater part of Mr. Peet's translation has been published in the Madras Church Missionary Record for 1835 and 1836, prefaced by the Editor with the following remarks:—

1. As to the correctness of the translation, we can undertake to say that no ordinary care has been taken by those who were engaged in executing and superintending the work, that the English translation should be a literal and faithful version of the Syriac original. Different manuscript copies were made use of; persons of different sentiments were employed or consulted; where any doubt existed as to the meaning of a word, reference was made to other competent persons; and, from time to time, parts were selected, especially those that appeared most objectionable, and inquiries were made in an indirect manner, of different Syrian Catanars, in order to ascertain whether such was indeed the substance and meaning of their services.

It may further be added, in reference to the explanatory Introduction, and the different Rubrics, that the Editor of the Madras Church Missionary Record is able to bear witness to their general accuracy. He was himself present in the College Chapel at the celebration of the Mass according to this Liturgy, in the Syriac language, and attended the whole time with this English Translation in his hand, and compared the various and multiplied movements of the officiating Catanar and Deacons with the directions

given in the Rubric; and though altogether ignorant of the Syriac language, the comparative length of the different prayers; the prostrations and secret devotions of the officiating Catamar; the parts of the service assigned to the Deacons; the repetitions of the Lord's Prayer and the Nicene Creed; and Kyrie Eleison; and the names of the departed Saints remembered in the prayers; served to him as guides, and assured him of the general harmony existing between the written translation and the service actually performed.

Moreover, he has since had opportunity of comparing the work with the different Syriac Liturgies translated into Latin, and published by Renaudot, in the second volume of his *Liturgiarum Orientalium Collectio*; and he can confidently affirm, that all those passages in this translation which are of importance, as exhibiting some doctrine, or discovering some error of the Syrian Church, singularly agree with the corresponding parts in Renaudot. The principal differences appear to be these:—the arrangement is not always the same; the Rubrics in Renaudot are very brief; some of the prayers and addresses towards the end of this Liturgy, and which appear to be of a later date, are not found in any of those in Renaudot, and in some single expressions, a few of which will be noticed in the notes, there is reason to think that the following translation may require to be amended. The object which the Editor has in view, is to present the truths as well as the errors held by the Syrian Church in their true light; to point out the precise points in which they have turned aside from the Word of God; to show that their errors in doctrine and practice were not derived from Rome, but are of an earlier date; and to enable the reader to judge of the correctness of Dr. Buchanan's assertion¹, that the Liturgy of the Syrians is Scriptural, like ours. He hopes that the result may be, that an increased interest, and deeper feelings of pity, may be excited on behalf of this fallen Church, and that prayer may be made for her, that she may arise and return to the Lord with weeping and supplication, putting away her abominations, so as that she may no longer keep her people in superstitious ignorance, to be a reproach through the land; but reunite with us in "telling it out among the heathen, that the Lord is King."

It is worthy of notice, how plainly and fully she maintains the great fundamental doctrines of the Trinity in Unity, and the Atonement, and recognises the fallen and corrupt state of mankind. At the same time, nothing has yet, it is believed, been brought to light, to show that in her services she unreservedly professes the doctrine of Justification by Faith alone; whilst there is very much in them that tends to confound the truth, if not to destroy it;—so truly is this "wholesome doctrine," *articulus stantis vel cadentis Ecclesiæ*.

The principal errors of the Syrian Church may, it is conceived, be enumerated under the following heads:—

1. Transubstantiation.
2. The Sacrifice of the Mass, in which it is said that the Priest offers Christ for the quick and dead to have remission of pain or guilt.
3. Prayers for the dead.

(¹) See Buchanan's *Christian Researches*, pp. 122—125.



4. Purgatory, or the possibility of transition from an unpardoned to a pardoned state, between the periods of death and judgment.

5. Worship of the Virgin Mary, supplicating her intercessions, and observing a fast in her honour.

6. Worship of Saints.

7. Prayers in an unknown tongue.

8. Extreme Unction.

9. Attributing to the Clergy the power to curse and destroy men's bodies and souls.

10. The having pictures in their Churches representing God the Father.

11. Prayers to the altar and chancel.

Connected with these, are the elevation of the Host, burning incense, ringing of bells at the time of elevation, the priest receiving the Mass alone, &c.

The following are the introductory remarks of the Rev. Joseph Peet:—

In order that the Mass service in use among the Malabar Syrians may be fully understood, I have thought it best to give a brief description of their Churches, and the various things considered by them as necessary to the due performance of their religious rites.

The chancel is always placed at the east end of the Church, and, as far as my observation has gone, it is always elevated. At the western end of the chancel a curtain or veil is hung, so as at pleasure to exclude the view of it from those standing in the body of the Church. The bell or bells are suspended within or near the chancel, for the express purpose of doing honour to the Host, and not, as Dr. Buchanan has affirmed, through fear of the Heathen.

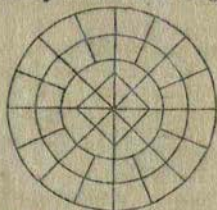
The next thing I shall notice is, what in England would be termed the altar, but among the Syrians it is always called the throne. Of these there are three in every Church—a large one placed at the eastern end of the chancel, and two smaller ones on either side of it, or just without the chancel; one on the north side, and the other on the south: these are variously constructed, and made with different materials; often of cemented stones; sometimes nothing more than large oblong tables about four feet high. At the time of service, the top, and north, east, and southern sides are decently covered with a white cloth, and the western front with a cloth usually marked with the sign of the cross.

The next thing to be noted is the step of the altar or throne: this, in point of size, is made suitable to the former, and situated just under the middle part of the western side of the throne. In time of Mass the priest stands upon this to officiate, or, as it is here termed, to "sit upon the throne."

The third thing is the Crucifix, which differs in point of size or material according to the condition or superstition of the different Churches: some are plain, others adorned, and many have the image of the Saviour and other ornaments painted on them. This, in time of service, is always placed on the throne, and before it the priest celebrates his service.

The next thing deserving attention is the altar, which is a small board about eighteen inches by twelve: this is consecrated at Easter; and may not be touched by unconsecrated hands. Its use is, to form a table in time of service, on which their most holy rites are performed: for that purpose it is placed on the middle part of the western front of the top of the throne. This altar is neatly covered in time of service with a white cloth, and upon it are placed the sacramental bread, the cup on the eastern side of the altar, the dish on the western, and two covers belonging to them by the side of the dish, together with the sponge and spoon, and over all is placed a decent cloth.

Among the abovementioned articles we shall first notice the bread. This is made with wheaten flour, in the form of a little pie, usually of the following size, and always of the same pattern: the top is marked with a wooden stamp smeared with olive oil, which gives the bread a very brown appearance. According to the pattern it will be seen that the top of the cake is divided into four parts; this is to resemble the cross; that the border is also marked with twelve other lines, signifying (as is supposed) the twelve Apostles; and that in each compartment there is a perfect cross.



The cup and dish must be made of silver. In dimensions or pattern the former has nothing remarkable in it, except that the edges of some are hung round with little bells; but the latter is of a circular figure, about four inches in diameter, and nearly flat: each of them has a square cover usually made with ornamented cloth or silk.

The spoon need not be noted; but the sponge, or rather sponges, for there are always two, are rather singular from their make, which is precisely like a small pincushion usually made of fancy silk, and used to wipe the dish, cup, and priest's fingers after the celebration of Mass.

On the throne, beside the altar, frankincense is laid, and usually a number of candlesticks are placed there also; but it is not considered necessary that these latter should be on the throne till the service requires their use.

The sacramental wine is kept in a phial, and placed in any part of the chancel, or on the throne at the commencement of the service.

The other things used in the service, besides the censer, brass vessels filled with water, and lighted lamps, are a number of hand-bells, cymbals, &c., whose designation is to do honour to the Host.

The above list comprises all the articles considered necessary to the due performance of every full Mass: in some Churches there may be found a few additional articles; but as such are neither common nor essential to the service, I shall pass them over, and proceed to consider the Sacerdotal Vestments.

The first things are the sandals, or shoes: these are put on at the commencement of the service.

The next thing is a black gown; but it is to be observed that this latter is not reckoned as part of the officiating dress, but worn in compliance with the former, and perhaps present custom, of the Syrian Priests, whose common costume appears to have been a black gown, with a small cap of the same colour, over which a turban was worn; and in this common dress the Rubric of Antioch directs its clergy to commence their service: but as the common dress of the Malabar Syrian Priest is white, they put on the black gown in imitation of their spiritual progenitors.

The second part of the officiating dress is a white gown, similar to that worn by the Roman Catholics, *i.e.* a long white cotton dress reaching to the feet, with a small embroidered collar, long narrow sleeves, and fastened about the waist with a cord made from the same material.

The third part consists of a crimson scarf and long white cotton cord. The Rubric directs that it should be placed round the shoulders, and fastened about the breast with the cord in the form of a cross; but the present custom is to have a long strip of silk, about eight inches wide, and usually bordered with a stripe of yellow. In one end of this silk there is a hole made sufficiently large to admit the head, over which it is passed, so as to allow of its being suspended about the neck and to hang down in front.

The fourth part consists of a pair of sleeves made from various materials, usually silk, of a brown or rather drab colour, and made to fit rather close, and to extend from the hand to a little above the elbow.



The last part of the dress is made of silk, of different sorts and colours according to the taste, or ability of its owner: its shape is nearly semicircular, or that of the segment of a circle; on either side of the centre of whose right line a string is attached, by which it is fastened round the neck so as to lie smooth over the back, and hang in folds in front.

The above contains a description of the dress of a Catanar; but when a Metrān does duty, besides the aforementioned dress, he wears a scarf behind, similar to the one worn in front by the Priest; and a white scarf over his head.

When these different dresses are put on will be seen in reading over their Mass service.

In addition to the above introductory remarks, it will be only necessary to observe, that, in compliance with the Rubric, I have noted the places where the people are directed to respond; but that in point of fact this is not done. Some few, indeed, have parts of the answers written in Malayalim, and others have learned to repeat some few of the Syriac responses; but that to the great majority of the people the whole service is totally unintelligible, and to many, I fear, of the priests also.

Further, that, besides to the people, the Rubric assigns different parts to the Deacons; but that in nine cases out of ten this duty is performed by a layman.

FORM OF CELEBRATING (MASS) THE HOLY COMMUNION, ACCORDING TO THE RITUAL OF THE JACOBITE SYRIAN CHURCH, IN MALABAR.

TRANSLATED FROM A SYRIAN COPY, WRITTEN BY A LEARNED CATANAR FOR BISHOP
MIDDLETON OF CALCUTTA.

First the Priest repeats the Doxology.

GLORY be to the Father, and to the Son, and to the Holy Ghost: and upon us, weak and sinful, may mercies and loving-kindnesses be poured forth in both worlds, for ever and ever. Amen.

Introductory Collect.

LORD God, who showest mercy and love to men, make us worthy that we may, with knowledge and fear, and the beauty of spiritual order, stand before Thee in purity and holiness; and minister to thee as to the Lord and Creator, to whom adoration is due from all,—the Father, the Son, and the Holy Ghost.

Then he recites with a clear voice the 50th Psalm (i.e. 51st in Heb.) entire.

"HAVE mercy upon me, O God, &c.,
&c. — — — upon Thine altar."

(Dox.) To thee becometh praise, O God.

When he ascends to the Altar he says
(Ps. xliii. 4.)

I WILL go unto the altar of God; unto God that gladdeneth my youth.

Then he bows down and says,

To thy house, O God, have I ascended, and bowed before thy throne, O Heavenly King: forgive me all that I have sinned against thee.

He kisses the horns of the Altar, and says,
(Ps. cxviii. 27, 28.)

BIND, O Lord, our festivities with chains, even to the horns of the altar. Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

And when a wax-candle is lighted on the right side of the Altar he says,

O JESUS, who art full of light, [and who art the true light that enlighteneth all creatures,] in thy light shall we see light. [O beam of the Heavenly Father, illuminate us by thy splendid light.]²

(1) The expression in use among the Syrians for attending Divine Worship is, "going to see Mass."

(2) The sentences in brackets are taken from the Rev. J. Peet's translation, which do not occur in Bishop Middleton's copy.

And when the left side of the Altar is lighted, he says,

GRACIOUS and Holy One, that dwellest in the mansions of light, keep us from evil affections and hateful thoughts, and grant to us that with purity of heart we may work the works of uprightness.

When he pours the mixed libation into the cup he says,

OUR Lord Jesus Christ was crucified between two thieves on the tree in Jerusalem, and was pierced in his side with a spear, and there came thereout blood and water, a propitiation for all creation: and he that saw it bare testimony, and we know that his testimony is true. What shall I render to the Lord for all His retributions to me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord in the presence of all the people. (*John xix. 34, 35. Ps. cxvi. 12, 13.*)

While mixing the water he (had) said,

UNITE, O Lord God, that water with this wine, as thy divinity admitted union to our humanity.

And if the plate is large he disposes the head on its four sides, cross-wise: but if it is small then over two particles let him dispose (the rest) one above another, an even number; or, if he would add one, an odd. Then he determines the libation half wine and half water; and taking the seal (i. e. the main portion of the head) with both his hands, and putting it into the plate, he says, (Is. liii. 7.)

HE was led as a sheep to the slaughter, and like a lamb dumb before his shearers so he opened not his mouth in his humiliation. Thou hast made firm, O Lord, thy seat, thy sanctuary: Lord confirm it with thy hands. The Lord shall reign for ever and ever. Amen.

And when he puts in the first-fruits (i. e. the offered head) he says,

O FIRST-BORN of the Heavenly Father, receive these first-fruits from the hands of thy weak and sinful servant.

Then he places the sponge and the spoon on the south side of the holy table, and

the (Gemoratha or) principal part of the offered head, with the Anaphora (or covering) on the north side, until he breaks the body the first time. And he takes up the main portion of the head, and having wiped his hands, kisses it, and places it on the south side with the spoon; and then he commences the

Order of Penitence;

First saying,

LET US all pray and ask mercy and grace from the Lord. O Lord, merciful and loving, arise and help us. May we be worthy to offer up praise, and thanksgiving, and honour, and glorification, and exaltation well, without ceasing, faithfully at all times and at all seasons.

Proemium (to the Penitential Order.)

PRaise be to the Merciful Father, who answereth sinners that call on him, and blesseth them; to the one gracious Son, who receiveth the penitents that knock at His gate; to the one living and Holy Spirit, who is propitious to the guilty that seek Him [and who is equal to the Father and the Son in praise, honour, and worship];—to whom belong praise, and honour, and worship, at the present time of this divine and perfect Eucharist, and at all festivals, and seasons, and hours, and times, and in all the days of our life, now and evermore, to ages and ages.

Sedra (or Order) of Penitence.

O God, who art gentle, and benignant, and clement, and loving to men; who wouldest have mercy and not sacrifice; who lovest a contrite heart more than burnt-offerings, and acceptest an humble spirit more than the blood and fat of bulls and goodly lambs; accept our spiritual sacrifice at this time on thy reasonable altar; and make us worthy to present unto thee ourselves, a living sacrifice, acceptable, well-pleasing in thy sight, according to thy will, in a reasonable service: that we may sacrifice to thee reasonable and spiritual sacrifices with a contrite heart and humble spirit, on thy altar which is above; and be to thee an excellent and spotless flock: so that when the change of life shall come we may be



changed, and dismissed new [creatures] to the new world, and with souls made reasonable and wise by the bright lamps of faith, may be all found worthy in thy temple, to say, Glory be to the Father, and to the Son, and to the Holy Ghost, now and for evermore.

Voice (or Chant).

At thy gate, O Lord, I knock.

From thy treasury I, a sinner, ask for mercy.

I, who for years have gone astray from thy ways,

Grant to me that I may confess my sins,

And pass away from them, and live by thy goodness.

To whose gate should we go and knock, but to thy gate, gracious Lord?

And whom have we to intercede for our offences if thy mercies intercede not?

O King, before whose glory kings bow down.

Glory be to the Father, and to the Son, and to the Holy Ghost.

[O Father, Son, and Holy Ghost, be to us a high wall and house of defence from the wicked one and his host, who fight against us; and shelter us under the wings of thy mercy when the good are separated from the wicked.]

As it was in the beginning, is now, and ever shall be, world without end. Amen.

May the voice of our ministration be a key that openeth the gate of Heaven. And may the Archangels say from their ranks, How sweet are the voices of them that are made of dust: may the Lord turn speedily to their petitions.

Prayer of Incense.

MAY the odour of our prayers, O Lord, be sweet before thee at all times; and may the smoke of our incense be for thy reconciliation with us. Be thou by it reconciled to thy creatures, for thy mercies' sake, now and for evermore.

Vestige or (Supplementary Collect). (1.).

I HAVE sinned against thee, O thou that art gracious to sinners. Accept my supplications, and pardon me my offences, O Lord, Lord of all, and have mercy upon me.

(2.) Another.

O CHRIST, who didst accept the oblations of the pure priest Melchisedek, even so accept, O Lord, the prayer of thy servant, and forgive the trespasses of thy flock.

Seal or Conclusion [of the Penitential Order or Office].

MAY we be worthy to offer to thee, O Lord, sacrifices of praise for a sweet-smelling savour. May all our thoughts and words and deeds be holocausts without spot and well-pleasing to thy divinity; and thus may we appear before thee all the days of our life, Father, Son, and Holy Ghost, now and for evermore.

Then the Priest repeats the Sanctus Deus (the following sentences) three times.

[O God, thou art holy; O Mighty One, thou art holy; O Mortal One, thou art holy; O thou who didst hang upon the cross for us, have mercy upon us.

Our Father, &c.

Hail Mary, full of peace: blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death.]

Thus concludes the First Part [of the Communion Office, viz. the Introduction and the Penitential Approach. Then begins the proper Eucharistic Service, commencing with the robing of the Priest for that purpose.]

The Priest (having finished the Introductory Offices) while putting off his ordinary garments, says,

PUT off from me, O Lord God, the filthy garments in which Satan had clothed me through the laxity of wicked works, and clothe me with the choice garments that befit the ministration of thy honour and the praise of thy holy name, our Lord and our God for evermore.

Then he begins the Service of the Communion, saying,

GRANT to us, O Lord God, that having our hearts sprinkled and cleansed from all evil conscience, we may be worthy to ascend to thy high and reasonable holy of holies, and purely and holily to stand before thy holy altar, and offer to thee

reasonable and spiritual sacrifices in true faith, Father, Son, and Holy Ghost, one God.

Then he makes the sign of the Cross three times on the Χετρωιον (cassock or tunic) and says,

CLOTHE me, O Lord God, with the robe of incorruption, by the might of the Holy Spirit; and grant to us that I may conduct myself in pure and upright conversation all the days of my life, in true faith, Father, Son, and Holy Ghost, now and for evermore.

Then he makes the sign of the Cross three times on the Orarium (the stole or scarf) and places it on his neck; and when it comes down [over his heart] in front in the form of a Cross, he says (Ps. xviii. 39.),

THOU shalt gird me with strength to the battle: thou shalt cause those that rise up against me to kneel beneath me.

Then he binds the zone (zonera) upon him, saying (Ps. xlv. 3.),

GIRD thy sword upon thy thigh, O most Mighty, with thy glory and great majesty.

Then he takes a zenda, that is to say, a sleeve (jedithā) [to be attached to one shoulder of the tunic,] and signs it with the sign of the Cross three times, saying,

MAKE my members, O Lord, instruments of righteousness, and prepared for every good and right work: since thou shewest us a pure temple and choice garments, which befit the ministration of thy honour, and the praise of thy holy name, Father, Son, and Holy Ghost, one God.

Then he puts the sleeve on his left arm, saying (Ps. xviii. 34.),

TEACH my hands to fight, and strengthen my arm as a bow of brass.

Then he makes the sign of the Cross, but once only, on another zenda (or sleeve using the same words, viz.)

MAKE my members, &c. &c. — — — one God.

And putting this sleeve on his right arm, he says (Ps. xviii. 35.),

LET thy right hand support me, and thy correction train me.

When he puts on the Φαιρωλιον (i.e. the chasuble or outer vestment) he makes the sign of the Cross over it three times, saying (Ps. cxxxii. 9, 10.),

LET thy Priests be clothed with righteousness, and thy just ones with praise. For thy servant David's sake, turn not away the face of thine anointed.

[After dressing, the Priest ascends the step of the altar, and taking the bread in both hands, says,

HE was led as a lamb to the slaughter; and as a sheep before her shearers is dumb, so in his humiliation he opened not his mouth.

O Lord thou hast made thy sanctuary ready for thy seat: O Lord establish it by thy holy hands. The Lord shall reign for ever.

Here, putting the bread in the plate, and raising the plate with both hands, he says,

O FIRST-BORN of the Heavenly Father, receive this bread from me, thy weak and sinful servant.

Here, putting the plate upon the altar, and pouring wine into the cup, he says,

OUR Lord Jesus Christ was hanged upon the tree between two thieves at Jerusalem, and his holy side was pierced by a spear, from which gushed forth blood and water, for the remission of the sins of all creation: he that saw it bare witness, and we know that his testimony is true. What shall I render to the Lord for all His benefits towards me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows to the Lord in the presence of all the people.

Here the Priest pours water upon the wine, and mixing them, says,

O LORD God, join this water to this wine, like as thy Godhead was united to our manhood.]

Then kneeling with his head to the ground before the Table of Life, he says this prayer for himself.

LORD God Almighty, who pardonest human iniquity, who wouldest not the



death of a sinner; to thee, O Lord, I stretch forth the hands of my heart, and from thee I ask forgiveness for all my transgressions. Though unworthy, yet I pray that thou wouldest preserve my mind from all the operations of the adversary; mine eyes, that they look not wantonly; mine ears, that they hear not vanity; my hands from deeds of hatefulness; and my reins that they may be moved by thee: that so I may be wholly thine, and from thee the gift of thy Divine mysteries may be imparted to me, now and for ever.

Then he ascends the steps, and uncovering the Shoshepha (or veils of the holy mysteries) severally, he places that of the plate on the south side, and that of the cup on the north, saying on the former (Ps. xciii.),

THE Lord reigneth, and hath clothed himself with majesty: the Lord hath clothed himself with strength, and is endued therewith. He hath established the world that it cannot be moved, &c.

On uncovering the cup, he says,

LAMB, pure and without spot, who didst offer thyself to the Father an acceptable oblation for the forgiveness and salvation of the whole world; make us worthy to offer to thee our own persons, a living sacrifice, well-pleasing to thee, and resembling thy sacrifice for us, O Christ our God, for ever and ever. Amen.

Being now able to put the plate on the north side and the cup on the south (of the altar) he stretches out his hands in the form of a Cross, the right hand over the left—holding the plate with his right hand and the cup with his left—on that part where the table is laid, and does not take them off till he has said the Universal Prayer, viz.

WE make solemn remembrances of our Lord and God and Saviour Jesus Christ, and all His dispensation of salvation undertaken on our behalf; commemorating His Annunciation by the Watcher (i.e. Gabriel to the B. V. M.), His glorious Conception and Nativity after the flesh, His Baptism in Jordan, His quadragesimal Fast, His saving Passion and Crucifixion, His life-giving Death and honourable Burial, His glorious Resurrection, His Ascen-

sion to Heaven, His session at the right hand of God the Father, even as our Lord commanded us [to commemorate him], at this time, on this Eucharist which is set before us. We also commemorate specially our father Adam and our mother Eve, the holy mother of God, Mary; the Prophets and Apostles, the Preachers and Evangelists, the Martyrs and Confessors, the Priests and Holy Fathers, the true Pastors, the orthodox and praiseworthy Doctors, the Solitaries and Monks; those that now stand and pray with us, together with all who in past ages have pleased thee, from our father Adam even to the present day. Again we commemorate our fathers and brethren and masters that have taught us the word of truth; our own and all the faithful departed; especially, and by name, those of our own blood (A. B. C.); those who participated in the erection of this Church (D. E. F.); those who have participated, or who yet participate, in the maintenance of this place (G. H. I.); and those who have fellowship with us whether by word or deed, whether in little or in much (K. L. M.): but most especially him for whom and on whose behalf this Mass is celebrated (naming him N.). O God, grant a good remembrance to N., and forgive his debts and sins, of thy mercy. *But if it is for a Saint, then he says,* O God, grant a good remembrance to the holy lord S., whose memory we this day celebrate. *But if the oblation is made in memory of Mary, mother of God, he says,* But most especially [do we commemorate] the holy mother of God, Mary, in honour of whom, and for whom, this oblation is offered, peculiarly and singularly, that she may be to thee, O Lord, an intercessor for all those who have recourse to the aid of her prayers. O good and merciful God, through her prayers, which are heard and accepted with thee, turn, in thy goodness, to the prayer of him who has singularly honoured her memory. Cause to pass from him temptations and chastisements and the rod of wrath, and forgive his debts and sins, of thy mercy, through the prayers of thy mother, and of all thy Saints. Amen.

Again.

THOU, O God, wast made an oblation,

and to thee oblations are offered. Accept this oblation at my hands, who am weak and sinful, for the soul of *N.* (*repeating the name three times.*)

Again.

O God, of thy grace cause rest and good remembrance to my father and my mother, to my brothers and sisters, to my kinsmen and my teachers. (*If it be for a sick person*), Merciful God, have pity upon *P.*, and grant him health of soul and of body. (*If it be a vow Mass*), O God, give comfort and remembrance to *B.*, and in thy mercy forgive his trespasses and sins. (*If for a deceased person*), O God cause to him rest and good consent, in thy habitations of light, with all the doers of thy will. Cause rest and good remembrance to my father and mother, and all who have any fellowship with me, and all who have asked of our weakness that we should remember them in this oblation to thee, offered by us sinners whose names are known to thee; (*and they are never repeated when the parties are living*).

Στομεν καλως. Κυριε ελεησον. (*Greek words for, "Let us stand in comely order. Lord have mercy upon us."*)

Here he deposits the sacred mysteries on the table, placing the cup towards the east and the plate towards the west: then he spreads the Anaphora or covering over them and says (Heb. iii. 3.),

The heavens were covered with his glorious splendour, and the whole creation was filled with his praise.

Here he places incense (in the censer) and says,

LET us all pray, and ask mercy and grace from the Lord.

O Lord, merciful and loving, arise and help us. May we be worthy to offer up praise and thanksgiving and honour and glorification and exaltation, well, without ceasing, faithfully, at all times and at all seasons.

Here he begins the general Sedra (or Order) Proomium.

PRaise be to that desirable fruit which budded forth from the Virgin's bosom, and magnified and exalted the memory of her that bore it; to that adorable Lord,

whose is the praise of His Saints' joyful festivals, and of their choirs in all creation; to Him, the living and life-giving, who, with His sweet voice awakes the dead, and causes them with Him to enjoy delights in glory: to whom belong praise and honour and worship, at the present time of this Divine and perfect Eucharist, and at all festivals and seasons and hours and times, and in all the days of our life, now and evermore, to ages of ages.

General Sedra (or Order.)

WE worship thee, we thank thee, we praise thee, O Creator of the world, and sole possessor of creation. (We praise) the blessed root that sprung and came up from the thirsty ground, even Mary; and the whole earth was filled with its glorious sweetness, which expelled the putrid odour of Gentilism on every side by a glorious doctrine. We offer before thee this incense, after the similitude of Aaron the priest, who offered to thee pure incense in the temporary tabernacle, and by it averted mortality from the people of Israel. Thus we ask of thee, O Lord God, to accept this incense of perfume which our meanness, by reason of our sins and offences, offers unto thee, for our father Adam and our mother Eve, for the Prophets and Apostles, for the just and righteous men, for the Martyrs and Confessors, for the Holy Fathers and true Pastors, and orthodox and laudable Doctors, for the Solitaries and Monks, for the holy mother of God, Mary, for the Orphans and Widows, for the Straitened and Oppressed, for the Sick and Afflicted, for all that have told and charged us to remember them in prayer to thee, O Christ our God, for the Living and the Dead, and the rest of our souls in the heavenly Jerusalem. Thus we offer up praise and honour and worship to thee O Lord, Father, Son, and Holy Ghost, now and evermore.

Then he puts perfume (into the censer) and says,

To the praise and honour of the holy and glorious Trinity we place perfumes, by my hands, who am weak and sinful. Let us all pray and ask mercy and grace from the Lord. Merciful Lord, have mercy on us, and help us.

He takes the incense, and after adoring, incenses three times the centre of the Table of Life, in token of the Father, saying, Adoration to the gracious Father. Then he incenses three times the north horn of the altar, in token of the Son, saying, Adoration to the merciful Son. And he incenses three times the south horn, in sign of the Holy Ghost, saying, Adoration to the Living and Holy Spirit. Then he ascends the steps, and lifts the incense over the sacred mysteries towards the east, and after the verse, "Praise the Lord, ye righteous," says, With incense of perfume be the commemoration of the Virgin Mary, mother of God. And towards the west, with the verse, "Praise the Lord, all ye nations," he says, With incense of perfume be the commemoration of the holy Prophets and Apostles and Martyrs. And towards the north, with, "Glory be to the Father, and to the Son, and to the Holy Ghost," he says, With incense of perfume be the commemoration of the Doctors, and Priests, and just, and righteous. And towards the south, with, "As it was in the beginning," &c., he says, With incense of perfume be the commemoration of the Holy Church and all her children.

Then he bears the incense round over the sacred mysteries three times, and comes down the steps, and says this

Incense Prayer.

ACCEPT, O Lord, of thy grace, the incense of thy servants, and be pleased with the smoke of thy priests, and favourably regard the ministration of thy worshippers; and magnify by it the memory of thy Mother, and of thy saints, and of all the faithful departed, O Christ, the Son, who art worshipped and glorified with the Father and the Holy Ghost now and for evermore.

Obsignation.

¹May the just and righteous, the Prophets, and Apostles, and Martyrs, and Confessors, and the holy Mother of God,

Mary, and all the Saints that have pleased thee, O Lord, in every generation, be deprecators and intercessors to thee for the souls of us all. By their prayers and intercessions cause wrath to cease from thy people, and be merciful to the sheep of thy pasture, and cause thy peace and thy salvation to dwell in the four quarters of the world; and be propitious to the departed, of thy goodness, O our Lord and our God, for evermore.

He then, placing the incense, repeats (the Niceno-Constantinopolitan Creed, viz.)

We believe in one God, &c. &c. &c.

And then this Vestige or Supplement.

MAY Mary that bore thee, and John that baptized thee, be deprecators to thee for us: and do thou have mercy upon us.

Then he begins the Responsory of the Offertory composed by Mar Severus, Patriarch.

I WILL extol thee, O Lord my King, through the prayers of Mary who brought thee forth, and of John who baptized thee. Thou art the only Son and Word of the Heavenly Father. Thou art immortal in thy nature, but dost pity us, and in pity came down from Heaven for the life and salvation of all mankind. Thou didst take a body from a holy, blessed, and pure virgin, even from Mary, who brought forth God, and didst become very man. [Thou wast hanged on the cross for us; by thy death thou didst trample under foot and destroy our death.] Thou art one of the Holy Trinity. Our Lord Christ, who art equally worshipped and praised with thy Father and with thy Living and Holy Ghost, have mercy upon us all.

Then he repeats the ancient triple Invocation.

HOLY God, Holy Mighty One, Holy Immortal, thou that wast crucified for us, have mercy upon us three times. Christ have mercy upon us. Holy, holy, holy.

Then the Prayer before the Apostolical reading, viz.

ACCEPT, O Lord God, our prayers and supplications which we at this time present before Thee, and grant to us that with purity and holiness we may keep

(¹) In Mr. Peet's translation this is given in continuation of the *Incense Prayer*.

thy holy commandments, and those of thy divine Apostles, and (especially) of Paul the architect and builder of Thy Holy Church. O our Lord and our God for evermore.

Deacon. I have heard Paul, the blessed Apostle, say (Gal. i. 8.), If we or an angel from Heaven preach another Gospel to you than that which we have preached, let him be anathema of the Church, [because there will arise different doctrines in all parts. Blessed is he who beginneth and endeth with divine instructions.

Then he says, such a Chapter; and adds,

BLESS, O Lord, praise be to the chief of the Apostles, and his prayers be with us. Amen.]

Prayer before the Gospel.

IMPART to us, O Lord God, the knowledge of thy divine will, and perfect in us the understanding of thy Holy Gospel: and grant to us that with joy we may keep entirely thy commandments and fulfil thy will, and may be made worthy of blessing and mercy from thee now and for ever.

The Deacon reads the Epistle from St. Paul's first Epistle to the Corinthians [ch. xv. 20—28.]

BUT now is Christ risen from the dead, &c. &c. — — — that God may be all in all.¹

Then he says twice,

OFFER to him sacrifices and bless the Lord.

Priest. Peace be with you all.

The Gospel of our Lord Jesus Christ, according to the life-giving preaching of

St. John or St. Matthew the Apostle who preached life and salvation to the world.

But if it be not Matthew or John, but Mark or Luke, he says,

THE Gospel of our Lord Jesus Christ, according to the life-giving evangelization of Mark or Luke who announced life and salvation to the world.

Thus it is for every day in the year, except the first of the Annunciation to Zacharias, when (instead of the above passages from Ps. xcvi. 8.) the Deacon says (from Ps. cxviii. 26.)

BLESSED is He that cometh, &c. &c.

Priest. In the time of the dispensation of our Lord and God and Saviour Jesus Christ, the Word of Life, God who was incarnate of the holy Virgin Mary, these things occurred thus.

Deacon. We believe and confess it.

The Priest then reads the Gospel from John (v. 24—29.)

VERILY verily I say unto you, he that heareth, &c. &c. — — — to the resurrection of damnation.

And then, Peace be with you all.

[*Deacon.* And with thy spirit. May the Lord accept your ministry, and assist us through your prayers.]

To Him, even our Lord Jesus Christ, be praise and thanksgiving and blessing for His words of life to us, and to His Father that sent Him for our salvation, and to His Spirit, the living and holy, who quickeneth us, now and evermore.

[*Here the Priest putting more incense into the censers, the Deacon says,*

BLESS, O Lord. The incense is put in by the hands of the reverend Priest, in the presence of the merciful God; before his Holy altar; before these holy and Divine mysteries; and before this awful and holy sacrifice.]

Let us all pray, and ask mercy and grace from the Lord. Merciful Lord, have mercy upon us, and help us. May we be worthy to offer up praise and thanksgiving, and honour and glory, and exaltation without ceasing, faithfully at all times and in all seasons.

To Him who is the pardoner of trans-

(1) In Mr. Peet's translation the reading of the Deacon here comes first. The following remark is made:—The Rubric appoints proper lessons, which should be read from a Syriac book; but the invariable custom is, for the Deacon or attendant to repeat, from memory, from the twenty-third to the twenty-sixth verse of the eleventh chapter of the First Epistle to the Corinthians. At the conclusion he says,

Bless, O Lord, hallelujah, hallelujah, hallelujah. Offer to the Lord sacrifices of praise: bring an offering, and come into His courts. O worship the Lord before the altar of His holiness. Hallelujah.



gressions and the remitter of sins; to Him who is the sanctifier of the polluted, and the acceptor of the penitent; who willeth the conversion of sinners, and desireth the salvation of offenders; to Him that hath said, Call, and I will answer; knock, and I will open, and I will give my hand to you, and remit your sins and offences; to Him belongeth praise and honour and adoration at this time of celebrating the Divine and perfect Eucharist, and at all feasts and seasons, and hours and times, even all the days of our life. On this smoke of incense (may our praise ascend) now and alway for evermore.

Deacon. Amen.

(After the incensing, the Priest resumes the prayer thus.)

Thou therefore that pardonest and cleanses, thou that dost remit, cover, and blot out, and dost not remember our wickedness, blot out, O my Lord, by thy loving mercy, my sins which are many, great, and not to be numbered, and the sins of all thy faithful people. Spare, good (Lord), and have mercy upon us. Remember me, O Lord God, of thy mercy, and remember the souls of our fathers and brethren, our masters and doctors deceased, and all that are deceased faithful children of thy holy and glorious Church: give rest, O Lord God, to their spirits and souls and bodies, and sprinkle the dew of mercy and grace upon their bones. Be sparing and propitious to us and to them, O Christ our King, the Lord, our Lord and the Lord of glory. Answer us, O Lord; come to our aid; succour us and deliver us; and accept our prayers and supplications. Cause to pass away and to cease from us hard chastisement and the rod of wrath: of thy mercy, O Lord, forbid them and take them away; and make us all meet for that good end which is for the men of peace; and vouchsafe to us this Christian consummation which is lovely and fair and well pleasing to thy Divinity. Make us all meet for a good end: and to Thee we offer up praise and thanksgiving, now and for evermore.

Sedra.

O LORD God, mighty, strong in battle

and glorious, arise, help and deliver us from evil and its power by thy prowess and uplifted arm. Thou, O my Lord, of thy goodness and manifold mercy, wast incarnate of the Holy Virgin Mary, and of thy mercy to mankind didst clothe thyself with a body. O Lord, our Lord by that throne of heaven which is raised to thy majesty, by the four-faced beasts that are yoked beneath thy chariot, by the company of angels and archangels who praise thy Divinity, by the ranks of cherubim that bless and glorify and extol thy might, by the seraphs of fiery wings, that shout and cry and say, Holy, holy, holy Lord, in thy holiness, by all the force, and order, and array of those who stand and minister to thy worship, with the essence of thy self-existent Divinity even in the womb that bare thee, cast us not away, O our Lord, from thy presence, but show us the path of life and salvation, that we may be led by it to the mansion of thy kingdom: and grant to us that we may thankfully confess thy goodness, and pray, and supplicate, O Lord, to thy benignity.

O our Lord Jesus Christ, have mercy upon us.

O our Lord Jesus Christ, help us.

O our Lord Jesus Christ, look on us with the eyes of thy mercy.

O our Lord Jesus Christ, deliver us from our enemies.

O our Lord Jesus Christ, hide us under the wings of thy Cross.

O our Lord Jesus Christ, rescue us from every craft of the devil.

O our Lord Jesus Christ, raise us from the depth of sin.

O our Lord Jesus Christ, lift us up from the pit and whirlpool of tribulation.

O our Lord Jesus Christ, deliver us from every evil thought.

O our Lord Jesus Christ, deliver us from uncleanness and blasphemy.

O our Lord Jesus Christ, wash us from the filth and pollution of what is hateful.

O our Lord Jesus Christ, wipe us clean from improbity and baseness.

O our Lord Jesus Christ, replenish us with thy goodness and blessing.

O our Lord Jesus Christ, furnish us

from thy treasury, which is full of mercy and grace.

O our Lord Jesus Christ, make us rejoice in thy bride-chamber, full of gladness.

O our Lord Jesus Christ, make us merry with the choice companions and guests, the children of thy kingdom.

O our Lord Jesus Christ, prepare us there a place with the just and righteous that have been well-pleasing to Thee.

O our Lord Jesus Christ, range us with the sheep, the children of thy right hand (in judgment).

O our Lord Jesus Christ, cause us to shine with the elect and holy, in the day of appearing of thy majesty.

O our Lord Jesus Christ, at thy spiritual banquet make us sit at thy right hand, that we, our deceased (friends), and all the faithful departed, may offer up praise and thanksgiving to thee, our Lord, and to thy Father, and to thy Holy Spirit, now and evermore.

Deacon. Amen.

Priest. May we receive the pardon of offences and the remission of sins in both worlds for ever and ever. Amen.

[Peace be with you.

Deacon. And with thy spirit. May the Lord accept your ministry, and assist us through your prayers.

During the repetition of the above, the bells, cymbals, &c. are sounded, and the Priest turning his face towards the south, says privately,

MAY our souls, the souls of our Fathers, Brothers, Rambans, Doctors, our dead, and all the faithful dead, who are the children of thy holy Church, be clothed with the holiness of the Son of God in both worlds for ever. Amen.

Here the Priest, continuing in the same posture, the Deacon goes and stands before him holding the censer in his hand, into which the Priest puts incense, and marking the censer thrice with the sign of the Cross, says,

We must answer. *Here he touches the top of the hook by which the censer is suspended, with his right hand, and with his left takes one chain that is attached to the censer, and the chain which belongs to the cover of the censer, saying,*

The Holy Father is holy.

Then, removing his right hand from the censer, he with it marks himself with the sign of the Cross.

The Deacon then says, Amen. The Priest then takes the third chain in his left hand, and touching the top of the hook and the middle of the chains with his right fingers, says, Holy. Then, marking himself with the sign of the Cross, he says, The Son is Holy. The Deacon adds, Amen.

The Priest then takes the last chain in his left hand, and with his right finger touches the top of the hook, the middle of the chain, and top of the censer, saying, Holy. Then again marking himself with the sign of the Cross, says, The living and Holy Ghost is holy. The Deacon adds, Amen.]

He places incense in the censer, and upon it makes the sign of the Cross three times, and says,

LET us answer and say,

Holy is the Father, holy. Holy is the Son, holy. Holy is the Living and Holy Spirit, who sanctifieth the incense of his sinful servant, having been propitious and merciful to our souls, and the souls of our fathers and brethren, our masters and doctors, and other friends deceased, and on all that are deceased faithful children of the holy Church in both worlds, for ever and ever. Amen.

Deacon. Σοφία προαγορευ. Let us all stand with wisdom.

Then the Priest begins at the head of the people [repeating after him,] the Nicæno - Constantinopolitan Creed, viz.

We believe in One God, &c. &c.

He then washes the tips of his fingers with water, and says,

WASH away, O Lord God, the filth and stains of my soul, and cleanse me by thy sprinkling of life; that so I may be worthy to ascend purely and holily to thy holy of holies, which is both sacred and sanctifying, and may without spot handle thy adorable and divine mysteries, and with a pure conscience may offer to thee a living sacrifice, well pleasing to thy divinity, and resembling thy glorious sacrifice, O our Lord and our God for evermore.



Then he asks remission for himself, and says,

My brethren and masters, pray for me, that my offering may be accepted.

He bows before the table of life, and prays privately (or inaudibly) saying,

HOLY and adorable Trinity, have mercy on me.

Holy and adorable Trinity, pardon my sins.

Holy and adorable Trinity, accept this offering from my weak and sinful hands.

O God, of thy merciful goodness cause rest and a good memorial on thy holy and heavenly altar, to thy Mother, thy saints, and all the faithful departed. O God, pardon and remit at this time the sins of me thy sinful servant, and assist my weakness, who call upon thee at all times. And by the prayers of thy Mother and of all thy saints, O God, of thy mercifulness pardon and remit the sins of those who are of our blood, of our father, and brethren, and masters, and (especially) of him for whom this sacrifice is offered.

Here he makes a memorial of whomsoever he wishes: then he kisses the step (of the altar) and ascends.

The prayer that is said on the Thursday of the Institution of the Sacrament, and on the Sabbath of Annunciation, instead of the first prayer (in St. James's Liturgy following) viz. that of Peace, is the Prayer of the Supper, and runs thus—

[*Prayer of the Last Supper, to be used at its anniversary on Maundy-Thursday, and on one other eve only of the year, instead of the prayer "God of all" &c. that precedes the kiss of peace.*]

O CHRIST our God, who in that thy mysterious Supper didst fulfil the ancient and typical ministration, and didst fulfil also to us the new mystery (or sacrament) of grace, we ask of thee, O Lord, that thou wouldest effect for us a communion and participation of thy holy and mysterious Supper. Make us worthy to enjoy the same holily and unblameably, and to be by it delivered from all thoughts of sin, and may be well-pleasing to thee in secret and openly, here and in our whole

life, without ceasing. Make us to enjoy the bounties of thy kingdom, and thy heavenly bridal chambers. And for all thy goodness towards us, and glory and worship and feast of goodness, may we offer up to thee praise and thanksgiving, and to thy Father, and to thy Holy Spirit, now and evermore.

By the aid of the Living God, who giveth life to all, we now write the ANAPHORA of St. James, brother of our Lord, which is the first Liturgy, and which he is said to have taken from the mouth of our Lord, and learnt, without adding the least to it, even a single word. By this office the Communion must be celebrated on a day of imposition of hands, i. e. conferring of Orders. Also a new Priest ought to perform his first Communion by this, and also to offer by this on the Lord's Days.

First prayer before (the kiss of) peace (except on Maundy-Thursday or the Sabbath of Annunciation, when they substitute the one above.)

God of all, and Lord of all, make us, though unworthy, worthy (participators) of this salvation: that, being without guile, and united in the bond of charity, we may greet each other with a holy and divine kiss, and offer up to thee praise and thanksgiving, and to thy Father, and to thy Holy Spirit, now and evermore.

People. Amen.

Priest. Peace be with you.

People. And with thy spirit.

Deacon. Let us give (peace.)

People. It is meet.

Deacon. After (this kiss of peace, let us bow down our heads.)

People. Before thee.

Priest. Thou, who art alone the merciful Lord, who dwellest in the highest, but hast respect unto the lowly, send down blessings upon those who have bowed their necks before thee. Bless them through the grace of thy only-begotten Son, with whom to thee is justly ascribed praise and honour and power, with thy Holy Spirit, who is in all good and adorable, the giver of life, and equal to thee in essence, now and evermore.

People. Amen.

Priest. O God the Father, who of thy great love to mankind, didst send thy Son into the world to bring back the straying sheep; reject not, O Lord, the service of this bloodless sacrifice; for we trust in thy mercies, and not in our own righteousness. Let not this mystery, which was instituted for our salvation, be to us for condemnation, but for the blotting out of sins, and grateful acceptance of thy goodness, and of thy only-begotten Son, and of thy Holy Spirit, now and evermore.

People. Amen.

[*Deacon.* Bless, O Lord. We must stand in proper order, we must stand with awe, we must stand with silence, we must stand with purity, we must stand in holiness. Again, brethren, we must all stand with love, true faith, piety, and godly reverence: we must regard the holy mass, placed before us by the hands of the honourable priest, as a living sacrifice, that he may lift up blessings, peace, sacrifices, and thanksgivings, to the Father, who is the owner of all, for us all.

People. For mercy (from God.)]

The Priest lifts off the Anaphora, or covering (from the sacred mysteries) and says, (apostrophizing it.)

Thou art the strong rock that sent forth twelve streams of water to the twelve tribes of Israel: thou art the strong rock that was laid over the tomb of our Saviour.

Then the Priest makes the sign of the Cross six times: once on his own face; once turning from the Altar towards the north; once towards the south; and three times over the people. He then says,

THE love of God the Father, and the grace of the only-begotten Son, and the fellowship and overshadowing of the Holy Ghost, be with you all, brethren, for evermore.

[*Deacon.* Amen.

People. And with thy spirit.]

The Priest stretches forth his hands equally towards heaven, and says,

Upwards, where Christ sitteth at the right hand of God the Father, be the

minds, and thoughts, and hearts of us all at this hour.

People. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

People. It is meet and right.

Priest [*bowing his head, says privately*]. It is truly meet and right that we should thank, adore, and praise the Maker of all creatures.

Here, elevating his voice,

HIM whom the heavenly powers, corporeal and incorporeal, praise, the sun and moon, and all the stars, the first-born marked in the heavenly Jerusalem, Angels and Archangels, principalities, powers, thrones, dominions, the armies of many-eyed Cherubim and six-winged Seraphim, who (with four wings severally) covering their heads and their feet, (with two) fly one to the other, hallowing thy name, and crying and saying,

People. Holy, holy, holy, Lord God of Sabaoth, Heaven and earth are full of thy glory. Hosanna in the highest: blessed is He that cometh in the name of the Lord: Hosanna in the highest.

Priest bowing (says privately while the people are repeating the above.)

Thou art truly holy and the sanctifier, O King of the World. Holy also is thy Son, our Lord Jesus Christ. Holy also is thy Holy Spirit, who searcheth out thy mysteries. (1 Cor. ii. 10.) From earth didst thou create man and place him in Paradise; and when he transgressed thy commandments, thou didst not leave him to his wanderings, but guidedst him by means of Prophets, and at last sentest thy only-begotten Son into the world, who, when He was incarnate by the Holy Ghost of the Virgin Mary, renewed thy image that was decayed, and,

Elevating his voice, When He was prepared to assume death voluntarily for us sinners, Himself without sin, He took bread into His holy hands, and when He had given thanks, He blessed, + sanctified + [*here he marks the bread with the sign of the Cross*], and brake + [*here the Priest breaks the crust of the cake across*



without separating the parts], and gave it to His holy Apostles, and said, Take and eat of it: this is my body, which for you and for many [*here the Priest breaks the crust of the cake in the opposite direction, so as to form a cross*] was broken, and given for remission of sins, and for life, for ever and ever.

People. Amen.

Priest. Likewise also He took the cup; and when He had given thanks, [*marking the top of the cup with the sign of the cross*] He blessed, sanctified, and gave it to His holy Apostles, and said, Take and drink of it all of you: this is my blood, which for you [*here the Priest putting the fore-finger of his right hand on the top of the cup, and shaking it, adds*] and for many was shed, and given for remission of sins, and for life for ever and ever.

People. Amen.

Priest. This do in remembrance of me. When ye communicate in this mystery, commemorate my death and resurrection till I come.

People. Thy death, Lord, we commemorate: we confess thy resurrection, and look for thy second coming. We ask of thee mercy and grace, and the remission of our sins: let thy mercies be upon us all.

Priest. We, commemorating thy death, O Lord, and burial, and rising again the third day; thy ascension to Heaven, and session at the right hand of God the Father; and again thy second advent in which thou wilt judge the world in righteousness, and render to every man according to his works; do therefore offer this bloodless sacrifice to thee, that thou mayest not deal with us according to our sins, neither reward us according to our iniquities; but according to thy manifold mercies blot out the sins of us thy servants: for we thy people, thy heritage, supplicate thee, and thy Father through thee, saying,

People. Have mercy upon us, O God the Father Almighty: have mercy upon us.

Priest. We also, O Lord, thy weak and sinful servants, having received thy goodness, give thanks to thy loving-kindness for all, and on account of all.

People. We praise thee, we bless thee, we worship thee, we give thanks to thee, we ask pardon of thee: O Lord God, have mercy on us, and hear us.

Deacon. How terrible is this hour, how dreadful this time, my beloved, when the living and Holy Spirit comes from the heights of heaven, descends and lights on this Eucharist, and sanctifies it. Stand we with awe and dread, &c.

The Priest, bowing (meanwhile) repeats the Invocation of the Holy Ghost, viz.

HAVE mercy upon us, O God the Father, and send down upon us and upon these oblations thy Holy Spirit, the Lord equal to thee and to the Son, in throne and kingdom and co-eternal essence; who spake in the Old Testament, and thy New also; who descended as a dove upon our Lord Jesus Christ in the river Jordan, and as tongues of fire upon the Apostles in the upper chamber (of Zion). *Elevating his voice,* Answer me, O Lord: answer me, O Lord: answer me, O Lord: answer me, O Lord: answer me, O Lord: and spare, and have mercy upon us.

People. Lord have mercy upon us. Lord have mercy upon us. Lord have mercy upon us.

Priest. That by overshadowing He may make this bread the life-giving body +, the saving body +, the body of Christ our God +.

People. Amen.

Priest. And may perfectly make this cup the blood of the New Testament +, the saving blood +, the blood of Christ our God +.

People. Amen.

During the whole of the above the bells are rung.

Priest. That so they may sanctify the souls and spirits and bodies of those that communicate in them, to the yielding the fruit of good works, to the confirmation of the Holy Church which is founded upon the rock of faith, and against which the gates of hell shall not prevail. Deliver it from heretical scandals, even to the consummation (of all things), that it may offer up to thee praise and thanksgiving, and to thy only-begotten Son, and to thy Holy

(1) The Crosses are placed where the Priest marks the bread &c. with a Cross.

Spirit, who is in all good and adorable, the giver of life, and equal to thee in essence, now and evermore.

People. Amen.

Deacon. Let us pray.

Priest, bowing. We offer unto thee, O Lord, this bloodless sacrifice for the holy Sion the mother of all Churches, and for thy Holy Church throughout the whole world, that thou wouldest bestow upon it the gifts of thy Holy Spirit. Remember, O Lord, our just and upright Fathers, our Patriarch Mar Ignatius *N.*, our Lord *N.*, our Bishop Mar *N.*, also the Priests and Deacons, and all ecclesiastical orders, together with my vileness. Remember not against me the sins of my youth, but pity me according to thy mercies. Remember also our brethren who are captives, who are sick, infirm, diseased, or vexed by evil spirits. Bless also the air, and the crown of the year. For thou art full of bountiful goodwill to every thing that liveth.

Then elevating his voice, Deliver us, O Lord God, from every opposition and insurrection of evil men, from the assaults and malice of the devil, and from all the plagues which for our sins might come upon us; and keep us in the observance of thy holy commandments: for thou art the merciful God, and to thee we offer up praise and thanksgiving, and to thy only-begotten Son, and to thy Holy Spirit, now and ever.

People. Amen.

Priest, bowing. Remember, O Lord, the fathers and brethren that stand and pray with us, and those also that are removed from us: also those that have wished to offer and have not been able: and grant to each one his good petition.

Then elevating his voice, Remember, O Lord, all those whom we remember, and those whom we remember not; and accept their sacrifice, even to the extent of thy heavens. Reward them with the joy of salvation, and make them worthy of the aid which is from thee: fortify them with thy might, and arm them with thy strength: for thou art the merciful God, and to thee we offer up praise and thanksgiving, and to thy only-begotten Son, and to thy Holy Spirit, who is in all

good and adorable, the giver of life, and equal to thee in essence, now and ever.

Then bowing, Remember, O Lord, all kings and queens of the true religion, and with the arms of the Spirit succour them, and subdue under them all their enemies, that we may live a life of quietness.

And elevating his voice, For thou art our Saviour and helper, and givest victory to all that hope in thee, O Lord. To thee we offer up praise and thanksgiving, and to thy only-begotten Son, and to thy Holy Spirit, who is in all good and adorable, the giver of life, and equal to thee in essence, now and evermore.

[*Deacon.* Bless, O Lord. Again we remember the holy Virgin Mary, that brought forth God: she is worthy to be blessed and praised by all the generations of the earth: she is holy, glorious, favoured with mercy, and ever a Virgin.]

And again bowing, Since thou hast power over life and death, O Lord, remember the holy Fathers, the Prophets and Apostles, St. John the Baptist, St. Stephen the Martyr, who was holy, exalted, chief [of Ministers, and the first Martyr, St. Peter, and Paul, who were chiefs among the Apostles, and all the faithful and holy dead. Let us pray to the Lord that it may be well with them. Lord have mercy upon us.]

Then elevating his voice, We beseech thee, O Lord, whose might prevails over impossibilities, join us in the congregation of the first-born written in heaven. We therefore remember them, that they may also remember us before thee, and communicate with us in this spiritual sacrifice, for the protection of the living, and the consolation of us who are weak, and the repose of the faithful who are asleep, our fathers and brethren and masters, through the goodness and mercy of thy only-begotten Son, (to whom with thee be glory,) and to thy Holy Spirit, [who is most holy, good, glorious, the giver of life, and consubstantial with thyself, now, always, and for ever.]

Bowing, Remember, O Lord, the true prelates, who from St. James the first Bishop until this day have confirmed laudable orthodoxy in thy Church.

And elevating his voice, The doctrine



of the lights and doctors who bore thy holy name before nations and kings and the children of Israel, confirm them in our souls: abolish the heresies that are noxious to us, and make us meet to stand blameless before thy dreadful tribunal. For thou art holy and the sanctifier of the holy: and to thee we offer up praise and thanksgiving, and to thy only-begotten Son, and to thy Holy Spirit, now and evermore.

People. Amen.

Priest bowing. Remember, O Lord, all ecclesiastical orders, who in laudable orthodoxy have preceded us, and fallen asleep, and are at rest: also all in behalf of whom they have offered and those who are now named.¹

Then elevating his voice, O Lord, Lord of the spirits of all flesh, remember all those who in the true faith have been removed from us: cause their spirits, souls and bodies to rest: deliver them from everlasting damnation, and give them joy in the region which is visited with the light of thy countenance: blot out there their transgressions and enter not into judgment with them: for there is none guiltless before thee, save thy only-begotten Son; through whom we also hope to obtain mercy, even the remission of sins for His sake, both for us and for them.

People. Give them rest, O God, spare and forgive, pardon, and cleanse away our and their sins, which have been committed against thee, whether willingly or unwillingly, with knowledge or in ignorance.

Priest bowing. Give them rest O God: spare our transgressions of thought, word, and deed, both open and secret; (but all alike) open to thee.

Then elevating his voice, But reserve to us, O Lord, an end without sin, and gather us under the feet of thy elect, where, when, and how thou wilt, only be it without the confusion of our transgressions: so that in this, as in all things, thy name, all honourable and blessed, may be praised and glorified, with that of our

Lord Jesus Christ, and of thy Holy Spirit, now and evermore.

People. As it was in the beginning, is now, and ever shall be, for ever and ever, Amen.

Priest. Peace be with you.

People. And with thy spirit.

Priest. May the mercies of our God, Lord, and Saviour Jesus Christ be with you all, brethren, for evermore.

The Deacon repeats the Catholicon.

The Priest breaks the bread, repeating the prayer (of St. Jacob Bar Salobi.)

Thus truly did the Word, who was God, suffer in the flesh and was sacrificed, and was broken upon the Cross, and His soul was separated from His body, although His divinity was in no wise separated either from His soul or from His body +. And He was pierced in His side with a spear +, and there flowed out therefrom blood and water, a propitiation for the whole world +, and His body was bedewed with them +. And for the sins of the orb of the world +, the Son died on the Cross +. And His soul came, and was united to His body; and He turned as from the left side to the right, and made peace by the blood of His Cross, and united and joined heavenly things with earthly, and the (peculiar) people with the Gentiles, and the soul with the body. And He rose the third day from the grave, being but one Emmanuel, and not divided, after the inseparable union into two natures. Thus we believe, thus we confess, and thus we affirm, that this is the body of this blood, and this is the blood of this body.

He then repeats this Prayer of (the same) St. James.²

FATHER of truth, behold thy Son, the sacrifice that is well-pleasing to thee.

(2) The following Note from Renaudot (Vol. ii. p. 112) will throw some light on these ceremonies.

De fractione Eucharistiae hæc habet Barsalibi. Accipit Oblatam Sacerdos eamque frangit in duas partes, quò significet verbum verò passum esse in carne immolatumque et fractam fuisse in cruce. Accipit deinde partem ex corpore, eamque intingit in sanguine et cum eâ signat

(1) Here follows, in Mr. Peet's Manuscript, a catalogue of names of former Patriarchs and Prelates.

Receive him who died for me, and be propitiated through him. Accept thy oblation at my hands and be favourable to me; and remember not against me the sins which I have committed before thy Majesty. Behold the blood which was shed on Golgotha by wicked men, and pleads for me: for its sake receive my supplication. Great as are my offences, so great are thy mercies: if thou wouldst weigh them together, thy loving kindness outweigh the mountains which are weighed in the balance with thee. Look at the sins, but look also at the victim offered for them: for greater is that offering and sacrifice than the guilt. For sin did thy beloved one endure the nails and the spear: let his sufferings suffice to propitiate thee, that by them I may live. Praise be to the Father who delivered up the Son for our salvation; and adoration to the Son who died on the Cross and made us live; and thanksgiving to the

Spirit who began and who completed the mystery of our salvation. O Trinity exalted above all, spare us all.

Another prayer, on breaking the bread.

Thou art Christ, (our) God, who for our sakes was pierced with a spear in the side at Golgotha in Jerusalem. Thou art the Lamb of God, that bore the sin of the world. Do thou spare our offences, and remit our sins, and cause us to stand at thy right hand.

[During the repetition of the above, if there be any Cattanars among the congregation, they repeat the following prayers alternately, the senior Clergyman commencing; or they are said by the Attendant.]

First. Amen. Bless, O Lord. Let us pray to the Lord for the Angel of love, peace, mercy, and blessings.

Second. Bless, O Lord. My brethren, let us pray to the Lord always to grant union to the Churches, peace to the monasteries, and protection to its priests and children, until the end.

Third. Bless, O Lord. My brethren, let us pray to the Lord always that we may be like the true Christians, in whom God delights by good works, and by pure and abounding labours of righteousness.

Fourth. O our Lord, make us worthy. My brethren, may we be delivered from the unquenchable fire, from the worm that never dieth, from severe punishments, from bitter weeping, and from endless gnashing of teeth.

Fifth. O Lord, save us by thy Cross. Amen. Bless, O Lord, O our Lord God, in thy mercy, grace, and great blessings, grant us the following requests.

Sixth. Perfect recovery to the sick; comfort to the afflicted; liberty to the bound; safe return to those who are far off; and good preservation to them that are near.

Seventh. Concord and unity to the divided; gathering to the scattered; finding to the lost; refreshment to the mourner; rest to the oppressed; consolation to the distressed; stability and support to the widow; sustenance and satisfaction to the poor; and a perfect pardon to sinners.

signat super corpus, etiamsi, cum parte quæ est in manu ejus, prius leviter tetigerit, sive pupugerit eam partem quæ est in disco. Ita significat transpossum lanceâ fuisse Christum in latere suo. Deinde cum totum corpus sive omnes quæ in disco sunt particulas, signat, significat ipsum esse qui occisus, sanguine suo aspersus est: ipsum qui dixit in cenaculo, *Hic est sanguis meus*, et in cruce cum latus ejus lanceâ apertum est, exivit ex eo sanguis et aqua, quibus resperus est. Quando ex sanguine corpus signat in formam crucis, unionem facit animæ cum corpore, significans quod postquam separata est anima Verbi à corpore ejus, reversa est, eidemque rursus unita: quamvis nullatenus divinitas ejus separata fuerit à corpore ejus aut animâ. Panis est corpus Verbi Dei: vinum autem ejus anima: quia sanguis est typus animæ, sicut scriptum est, quod omnis carnis anima sanguis ejus est. Iterum postquam signum fecit ex sanguine super corpus, unit et conjungit ad invicem duas illas partes Oblatæ: atque ita significat, Emmanuelem unum esse, neque divisum post unionem in duas naturas: significat etiam, quod postquam in cruce immolatus est, pacificavit per sanguinem crucis suæ, univit et conjunxit celestia cum terrenis, populum cum populis, et animam cum corpore. Oblatam quoque dum in circulum circumfert, significat quod pro peccato totius orbis immolatus est in cruce. Primo circumfert illam ad dexteram, secundo a sinistrâ refert ad dexteram, ut significet quod Dominus a sinistrâ, sive ab errore ad dexteram nos reduxerit.



Eighth. Good rejoicing to Priests, and illumination to Deacons. O our Lord, let thy peace reign over the kingdoms of the earth; let war cease; let the dead have happiness; and us the pardon of transgressions and sins.

Ninth. Again, my brethren, let us pray always to the Lord to give good remembrance to holy Mary, who brought forth God; to the Saints, and to all the faithful dead: and let their prayers be a wall to us. Amen.

Tenth. Let us ask of our Christ good, mercy, and grace; and again let us beseech Him to comfort the souls of our fathers, brethren, Rambans, Doctors, and all the dead: let us give thanks to God the Father and Author of all things: let us praise His only Son, and living and Holy Ghost. O merciful Lord, may our souls be recommended into thy hands to obtain mercy. Pity and have mercy upon us.

Then, elevating his voice, the Priest repeats the Lord's Prayer — Our Father, &c. in the manner following],

O God, the Father of our Lord Jesus Christ, who art blessed by the Cherubim and hallowed by the Seraphim, and magnified by thousands of thousands and myriads of myriads of reasonable hosts; who dost sanctify and perfect the offerings and compliments of fruits which for a sweet savour are offered unto Thee; sanctify also our bodies and souls and spirits, that with a pure heart and a face without shame we may call upon Thee, saying,

Our Father, which art in heaven.

People. Hallowed be Thy name, &c. &c.

(to the end of the Prayer.)

Priest. Even so, O Lord our God, lead us not into temptations which we cannot abide, but deliver us from evil: for it is thou who makest an exit and escape for the temptation (1 Cor. x. 13), that so we may offer up to thee praise and thanksgiving, and to thy only-begotten Son, and to thy Holy Spirit, who is in all good and adorable, the giver of life, and equal to thee in essence, now and ever.

People. Amen.

Priest. Peace be with you.

People. And with thy spirit.

Deacon. Before thee let us bow our heads.

Priest. To thee the poor servants bow their heads, for thy mercies are rich. Send blessings, O Lord, and sanctify the bodies, souls and spirits of us all, and make us worthy to participate in the life-giving mysteries of Christ our Saviour, that we may offer up to thee praise and thanksgiving, and to thy only-begotten Son, and to thy Holy Spirit, who is in all good and adorable, the giver of life and equal to thee in essence, now and ever.

People. Amen.

Priest. Peace be with you.

People. And with thy spirit.

Priest. The goodness and mercy of the holy and glorious Trinity, the undivided, eternal, adorable, and co-essential, be with you all, brethren, for evermore.

Deacon. With fear and trembling let each attend and ask mercy of the Lord.

Priest. Spare, O Lord, and have mercy upon us.

Priest. Holy things are given to the holy and the pure.

People. Holy is the one Father: holy is the one Son: holy is the one Spirit. Glory be to the Father, and to the Son, and to the living and Holy Spirit, who are one, for ever and ever. Amen.

Priest. The one Holy Father is with us, who formed the world by His goodness.

People. Amen.

Priest. The one Holy Son is with us, who saved us by the precious suffering of His person.

People. Amen.

Priest. The one Holy Spirit is with us, who is the finisher and perfecter of all things that are and exist. Blessed be the Name of the Lord from ages to ages of ages. Amen.

Deacon. With us even so, Amen, in the offertory and in the prayers and the rest (of the service.)

The Priest covers the sacred mysteries, takes the spoon and puts it on the plate, then descends to the front of the altar. He then performs (κυκλον) or circuit to the Mother of God,

and puts incense in the censer. And when he has performed the cycle or circuit for the departed, or for penitence, for any one on whose behalf the offering is made, he bows down before the table of life, and utters the prayers following:

To that Eternal Light which beamed forth from Eternal Light, which from the maternal womb and the virginal bosom budded forth as the fruit of life, to that Child of wonder who hath extended and exalted in heaven and earth the memory of her who bore him, to Him is praise and honour justly due.

Sedra.

WHAT tongue is sufficient to speak thy glories, O Virgin filled with all graces, the Mother of Christ our Saviour, who by His salutary manifestation dissipated from us the darkness of sin, and the seduction of corruption. Therefore we recognise thee as the spring of life, the fountain of salvation, the fruitful field blessed of the Lord, the ladder which ascends to heaven. And for this we admiring say, Blessed art thou the fleshly vehicle in which the Lord of angels dwelt: blessed art thou the true flaming bush from which the ark of the Highest was perceived. And now, O thou filled with graces, entreat with us the Son that sprung from thee, that He may by His grace blot out our sins, and by His mercy cover our transgressions, and make us and the departed meet for the mansions of the heavenly Jerusalem, and the bosom of Abraham: so that from the mouths of us all may be offered up praise and honour to thee, O Lord (Jesus Christ), and to thy Father, and to thy Holy Spirit, now and evermore.

Another Prayer.

MAKE me, O Lord, meet to feed on thee in holiness; that by the eating of thy sacred body my lusts may be destroyed, and by the drinking of thy life-giving cup my ill passions may be extinguished; and that by this I may be fitted for the propitiation of offences and the remission of sins, O our Lord and our God, for evermore.

Another Prayer.

VOUCHSAFE to us, O Lord our God, that our bodies may be sanctified by thy

holy body, and our souls enlightened by thy propitiatory blood: and that this may be for the propitiation of our offences, and the remission of our sins, O our Lord and our God for evermore.

Another.

VOUCHSAFE to us, O Lord God, that we may eat thy holy body, and drink thy propitiatory blood: and may we be heirs of thy heavenly kingdom, with all that have been agreeable to thy blessed will, O our Lord and our God, for evermore.

The Priest then ascends the steps of the altar, and with the spoon takes out of the cup the reserved particle, called the Coal¹, that has been dipped therein, saying,

²THEE I hold, who holdest the extremities of the universe; thee I grasp, who rulest the depths; thee who art God I put into my mouth: by thee may I be delivered from the unquenchable fire, and be made meet for the remission of sins, like the sinful woman and the thief, O our Lord and our God for evermore.

When he communicates, he says,

THE propitiatory particle of the body and blood of Christ our God is given to His sinful servant for the propitiation of offences and the remission of sins, in both worlds, for ever and ever.

And when he drinks of the cup, he says,

By thy living and life-giving blood, which was shed on the Cross, may my offences be expiated and my sins remitted, O Jesus, the Word of God, who camest into the world for our salvation, for ever and ever. Amen.

When he administers the Communion to a Priest or other ecclesiastical person, he says,

(1) Literally "coal," in allusion to the vision described by the Prophet Isaiah, ch. vi.

(2) "Teneo ego te, qui continens fines orbis; te in manibus habeo, qui regis profundo; te Deus pono in os meum: per te liberer ab igne inextinguibili, dignusque efficiar remissione peccatorum et delictorum, sicut peccatrix et latro, Domine Deus noster in Secula."—Ordo communis Liturgiae secundum Ritus Syrorum Jacobitarum; taken from Rhenandot. Vol. ii. p. 24.



THE propitiatory particle of the body and blood of Christ our God is given

to { the reverend Priest,
or the modest Deacon,
or the Monk of the order of } for
Antony,

the propitiation of his offences and the remission of his sins. May his prayers be with us. Amen.

Then he takes the plate in his right hand and the cup in his left, and comes from the north, i.e. the right side of the altar [to the south or left], and when he turns he raises his right hand. And when the mysteries come forth, he says,

FROM thy propitiatory altar may pardon descend to thy servants, O Son of God, who didst once come for our salvation, and art about to come for our resurrection and the renovation of our race, for evermore.

Coming forth from the altar, he says,

STRETCH forth, O Lord God, thy right hand, which is unseen, and bless this congregation of thy worshippers, who receive thy precious body and blood. May it be to thee truly for the propitiation of offences and the remission of sins, and for confidence of face before thee, our Lord and our God, for evermore.

And when he has descended from the step, he says,

MAY the mercies of our Lord God and Saviour Jesus Christ be on the bearers of these holy things, both on the dispensers and receivers of them, and on all those who have laboured and communicated in them. May the mercies of God be upon them in both worlds, for ever and ever.

When he returns after the administration, he says,

GLORY to thee, glory to thee, glory to thee, our Lord and our God for evermore. O Lord Jesus Christ, may thy holy body which we have eaten, and thy propitiatory blood which we have drunk, not be to us for judgment, or exaction of vengeance, but for the life and salvation of us all. Amen.

Deacon. Let us stand. [O Lord, have

mercy upon us; O our Lord, pity thou, and have mercy upon us; our Lord, answer thou, and have mercy upon us; O our Lord, praise be to thee; O our Trust for ever, praise be to thee; bless, O Lord, praise be to God in the highest, and honour be to her who brought him forth: let the crown of honour be upon the martyrs, and let grace and mercy be to the dead. Hallelujah. Let the earth bow down, and worship thee: let every tongue give thanks to thy name, because thou art the raised of the dead, and the sure trust of those who are buried.

People. O Lord God, we give great thanks to thee for all thy mercies.]

The Priest pronounces the Acceptance of Grace (or Thanksgiving). viz.

WE give thanks to thee, O Lord, for the greatness of thy mercies, by which thou hast made us meet to communicate at thy celestial table. O Lord, let us not be condemned for our participation of thy sacred mysteries; but having been made worthy of communion with thy Holy Spirit, may we obtain a portion and inheritance with all the just of ages past, and offer up praise and thanksgiving to thee, and to thy only-begotten Son, and to thy Holy Spirit, who is in all good and adorable, the giver of life, and equal to thee in essence, now and ever.

People. Amen.

Priest. Peace be with you.

People. And with thy spirit.

Deacon. After [participation let us give thanks.]

People. Before thee.

Priest. O God, great and admirable, who for the salvation of the human race didst bow the heavens and come down, pity us and have mercy upon us, that we may faithfully praise thee, and God the Father that begat thee, and thy Holy Spirit, now and ever.

People. Amen.³

Deacon. Bless, O Lord [this congregation].⁴

(3) This is supposed to be the conclusion of St. James's Mass.

(4) The above Prayer is directed to be chanted like the prayers of St. James.



Then the Priest repeats the Obligation of Mar Jacob.

+ + +

After this the Priest makes the sign of the cross three times over the people, and says,

Go in peace, my beloved brethren, when we commend you to the goodness and mercy of the holy and glorious Trinity, with the Viaticum and blessings which ye have received from the propitiatory altar of the Lord, the remote and the near, the living with the dead, redeemed by the victorious cross of the Lord, and signed with the mark of holy baptism. That (altar) will expiate your offences and remit your delinquencies, and give rest to the souls of your departed (friends). And I, a weak and sinful servant, shall procure pity and help through your prayers. Go in peace, rejoicing and exulting, and pray for me.

[Deacon. O our Lord, make us and our dead happy, through the prayers of her who brought thee forth, and of all thy saints.

Here endeth the Public Service, and the veil is drawn.]

Then the Priest, bowing, says this prayer privately,

By the oblation which we have offered this day, may the Lord God and His elect and holy angels be well pleased; and by it may He cause rest and a good remembrance to His mother and His saints and all the faithful departed, and him especially for whom and in behalf of whom this offering is made.

Another.

Thy pure and holy mouth, O Lord, hath pronounced and spoken thus: Whosoever eateth my body and drinketh my blood, and believeth in me, he abideth in me and I in him, and I will raise him up at the last day. To us, therefore, O Lord, who have eaten thy sacred body and drunk thy propitiatory blood, let it not be for judgment, nor for vengeance, nor for inculpation, nor for accusation to me or to thy faithful people, but for the expiation of offences, and the remission of sins, for a blessed resurrection from the abodes of the dead, and for confidence before thy

dreadful tribunal, O our Lord and our God for evermore.

Having ministered the entire body, he repeats the Psalm,

THE Lord is my Shepherd, &c. &c. (Ps. xxiii. to the end.)

He then drinks (what remains) in the cup, and says,

By thy living and life-giving blood, which was shed on the cross, may my offences be expiated and my sins remitted, O Jesus, Word of God, who camest hither for our salvation, for ever and ever. Amen.

When he wipes the plate that contained the consecrated particle, he says,

If there is a member remaining, it remains to thy knowledge which created the world. If there is a member remaining, may the Lord be a keeper to it, and forgiving and propitiating to me.

Having ministered the whole of the cup, he says,

WHAT shall I render to the Lord for all His retributions to me? I will take the cup of salvation, and call on the name of the Lord. I will pay my vows to the Lord. (Ps. cxvi.)

[If there be any to communicate, the Priest here gives the bread, which had been dipped in the wine, saying,

It is given to the faithful believer for the atonement of his transgressions and the remission of his sins.

Communicant. Amen.

During the repetition of the whole of the above, the Deacon says,

He appointed High Priests, venerable Priests, and Deacons in the earth, by whose praises He adorns the Church. The Priest offers the fruits of the earth as the mysteries of his Master: he calls upon the Holy Ghost, who, immediately descending with joy, rests upon the bread and sanctifies it, and it becomes a body, and brooding over the mixed wine, converts it into blood. We who are faithful should exclaim, Lord have mercy upon us.

I saw Him upon the table, whom the fiery hosts fear to look upon: those who are clothed with the lightnings are consumed by the brightness of His presence;



but when despicable dust eats him His countenance is joyful. The mysteries of the Son are fire among those who are above: Isaiah, who saw it, bears witness to us. Behold! the mysteries, which were in that bosom of the Godhead, are divided among the descendants of Adam: the building of the chancel is like the chariots of the cherubim; the heavenly hosts are surrounding it. Behold the body of the Son of God is placed upon the table, and the children of Adam receive it into their hands rejoicing.¹

Again the Deacon, sometimes only,

You who are sinners, rise at this time of the mysteries, ask pardon, and having received it, depart in peace. When you come into the presence of God at the time of offering, you must not forget the man who performs it, nor make excuses, nor stand idle, when another begs mercy from thee.

Again. God has given to men two dominions, one to the King, the other to the Priest. God has given the chief place on earth to the King, and the secret dominions over the living in the judgment to the Priest. The Lord has not given power to the King to take the censor; the Priest has no power to use the sword against the King: the King is the ruler to govern in civil affairs; the Priest is the ruler to sanctify souls: the King has only power to kill the body; but the Priest has power, by his curses, to destroy both body and soul: the prayer of him who is cursed is not received upon earth, and his supplications will not be accepted before God: he who is cursed is like a vine-branch, which being smitten by hail, and stripped of its beauty, is only fit to be consumed: he who is cursed is like an ear of corn blasted by a hot wind, which lies stripped of its splendour amidst the standing corn: he who is cursed is like the day which the Lord cursed, and which cannot be reckoned among the number of the days of the year: he who is cursed is like a dried river, that is the sport of

rivers and seas. O ye cursed! go and pray to the Priest who cursed you. If he will, he can easily loose, as he bound you: when he bids you go in peace, the Lord will cleanse you, and the angels will spread their wings to receive you.

Again. Isaiah saw in the sanctuary six-winged fiery and spiritual seraphim: each of them, O God, minister to thy majesty. With two wings they cover their faces that they may not behold thy greatness; with two they cover their feet, that they may not be consumed by burning fire; with two they do fly, exclaiming, O thou Son of God, thou art holy, holy, holy: let thy majesty be magnified in thy kingdom.

Again. I was a lost sheep: the Shepherd came and found me. He brake His body to feed me, and pierced His side to give me drink. Behold, thy children exclaim, Thou art holy, holy, holy, O Son of God, thou art holy; let thy majesty be magnified in thy kingdom. Praise be to God at all times: may His blessings be upon you in the day of judgment. O righteous judge, have mercy upon me; O thou great one, have mercy upon me who am unworthy, and upon the minister who offered this sacrifice to thee.]

Another Collect of Mar Jacob.

Son of God, who by the sacrifice of thyself hast saved the guilty, by thy living sacrifice dispel my evil passions, and heal my infirmities. Good is he that cometh.

When he drinks the remains of the mixed wine, he says,

THEY shall be moistened abundantly with the fatness of thy house, and thou shalt make them drink of thy delightful river. For with thee is the fountain of life, &c. &c. (Ps. xxxvi.) [from the eighth to the last verse.]

And while washing his hands, he says,

MAY the living fire of the body and blood of Christ our God extinguish the flames of fire and the fearful vehement torment from my members, and from the souls and bodies of all the faithful departed, who have put thee on (in regeneration) of water and of the Spirit. And

(¹) Here follows another long sentence of the above description; but as it is often omitted, and as some doubt exists as to the meaning of some of the words, it is at present left out.



do thou call and place them in the last day, as thou hast promised, on thy right hand, O our Lord and our God for evermore.

And as he washes his fingers, beginning with the right, three times, he says,

LET my fingers modulate thy praise and my mouth thy thanks. By the nails in thy hands and thy feet, by the spear that pierced thy side, forgive me my offences and my sins.

Then washing the left, he says,

KEEP me, O Lord God, from all deceits: let thy right hand help me and preserve me from all sinister works for ever.

Then wiping the plate with a sponge, he repeats this prayer of Mar Ephraim,

WITH the sponge of thy mercy, O Lord, wipe away all my offences and sins which I have committed before thee. Of thy mercies, O Christ, King and Author of life, pardon me who have now administered thy holy mysteries. Make me worthy that with the just who have loved thee, even with the righteous who have been attached to thee, I may serve thee in thy heavenly kingdom for ever. Even so, Lord, Amen, now and at all times for evermore.

Continual praise be to the Lord, whose mercies be on you in the day of judgment; and as to me, poor and wretched, O just Judge pardon me. Pardon, O Lord; pardon, O merciful one; pardon me, slothful as I am, and the Priests and Deacons who have celebrated this offertory.

Then washing his hands in water, he says,

JUDGE me, O Lord, for I have walked in integrity. I have hoped, &c. &c. (Ps. xliii.)

And wiping his hands, he repeats Psalm xxix. (ut sup.)

BRING unto the Lord the children of rams; bring unto the Lord praise and honour. Bring to the Lord the honour due to His name: worship the Lord in the courts of His sanctuary. The voice of the Lord is upon the waters, the glorious God has thundered. The voice of the Lord, &c. &c.

He then proceeds to the Sedra for the departed, beginning with this Preface,

HIM who by His death has destroyed

our death, and by His sacrifice for us has made propitiation for all the children of Adam, that good one should we remember; and Him should we praise at this time.

Sedra. Thou who wakest the dead and raisest up those who are buried, receive thou, O Lord, the souls of these thy servants whose commemoration we perform this day. Make them to dwell, O Lord, in the blessed mansions of thy Father's house, with Abraham, Isaac, and Jacob, thy friends, and with all the faithful and holy who have rested in faithful expectancy of thee. Raise them up, O Lord, and cause them to stand at thy right hand; and may thy mercies be poured forth upon us all, that we may offer up praise and thanksgiving to the holy Trinity, now and for ever.

Versé. O our Lord Jesus Christ, let not thy body and blood, which we have received, be to us for judgment or for vengeance; but for the propitiation of offences, for our remission and resurrection and standing with confidence at thy right hand.

"Thou shalt make them drink of thy delightful river." (Ps. xxxvi. ut sup.)

MAY thy body, O Lord, which we have received, and thy living blood which we have drunk in faith, be to us a bridge and transit (over the flaming flood), whereby we may be rescued from the fire of Gehenna, and attain to life eternal.

Let not the hands which have extended their palms, and received from thee the pledges of new life, be delivered over to the house of judgment in the last day through the vehemence of the burning flame: for they are stretched forth to hold thee.

Our Saviour heard all the groaning of the departed from the head of the tree in Golgotha, and he was vehemently affected, and descended and broke the yoke of death from the necks of them that slept, and consoled them.

Incense. Let the oblation which we have this day offered for them be to thy servants and handmaids, O Lord, an odour of sweetness. May thy will, O Lord, be therewith content, and of thy mercy cause them to rest.

Vestige (or Supplement.) If Moses



gave life to Reuben who had sinned, through the blood of beasts, how much more shall the faithful departed obtain propitiation through the living sacrifice which is sacrificed for them.

Then he says thrice, Lord have mercy upon us: Lord spare and have mercy upon us: Lord answer us, and have mercy. Glory to thee, O God: Glory to thee, O Creator: Glory to thee, O Christ our King, who didst pity thy sinful servant. Bless, O Lord. Our Father which art in heaven, &c. &c.

Being blessed from the Throne (i.e. the Altar or Seat of the Divine Mysteries, which the Priest here kisses with much affection), he says,

ABIDE¹ in peace, O holy and divine

Altar of the Lord: I know not now whether I shall return to thee, or not. May the Lord make me worthy to see thee in the Church of the first-born in heaven: on this covenant (of mercy) I rely. Abide in peace, O holy and propitiatory Altar; that the sacred body and atoning blood which I have received from thee may be to me for the expiation of offences and remission of sins, and for confidence before thy awful tribunal, O our Lord and our God, for evermore. Abide in peace, O holy Altar and Table of Life, and entreat for me our Lord Jesus Christ that we may never cease to remember thee, now and evermore.²

Here comes the Anaphora of St. James, the brother of our Lord.

³THE FORM OF BAPTISM OF THE SYRIANS.

GLORY be to the Father, and to the Son, and to the Holy Ghost. May His mercy and grace richly abound towards us, who are weak and sinful, in both worlds for ever.

O Lord God, fit us for the spiritual service which thou didst deliver to thy holy Apostles, that they might baptize with fire and the Spirit. O Lord, grant that the souls of those who are now come to the washing of regeneration may obtain salvation through the instrumentality of us sinners, and that we may find mercy and grace, now and for ever.

If it be a male child,

Psalms of David. Bring young rams unto the Lord, Hallelujah. Ascribe unto the Lord glory and honour. Bring unto the Lord the honour due unto his name, Hallelujah. Worship the Lord in the

Court of his holiness. The voice of the Lord is upon the waters, Hallelujah. The glorious God thundered. The Lord is upon great waters, Hallelujah. The voice of the Lord is with power, the voice of the Lord is with majesty.

If a female,

The king's daughter stood with praise, Hallelujah, and the Queen at thy right hand in a vesture of gold of Ophir, Hallelujah. Hearken, O daughter, and consider and incline thine ear; forget thine own people also and thy father's house, Hallelujah. So shall the king greatly desire thy beauty, for he is thy Lord, worship thou him, Hallelujah. The daughter of Tyre shall worship him.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Let David stand here in spirit by

(1) Osculatur mensam vitæ, dicitque suspirabundus et cum affectu;

(2) Mane in pace, altare sanctum et divinum Domini: nescio utrum revertar ad te, necne. Præstat Dominus mihi, ut te videam in Ecclesia primogenitorum celesti, et super hoc testamentum fiduciam habeo: Mane in pace, altare sanctum et propitiatorium; corpusque sanctum et sanguis propitiatorius, quæ ex te suscepti, sint mihi ad expiationem delictorum et remissionem, et ad fiduciam coram throno terribili Domini et Dei nostri in sæcula. Mane in pace, altare sanctum et mensa vitæ, et depre-

care pro me misericordiam a Domino nostro Jesus Christo, ut nunquam cessem memoriam tui servare, ex hoc, nunc, et usque in sæcula sæculorum. Amen.—Renaudot, Vol. ii. pp. 28, 29.

(3) Here, though sometimes before this, the Priest coming out of the chancel, and putting the sleeve a little over his hand, gives it to the people to kiss, who then depart, and the whole of the ceremonies are concluded. The service usually occupies about two hours.

(4) The following Services of the Syrian Church are published in the Madras Church Missionary Record for 1837, 1838.

those who receive baptism, and hear what he saith : O all ye that are thirsty, come ye to the Lord God ; be strong, and of good courage. When this poor fallen Adam called on the Lord God in sorrow, He answered him when he came to the stream of the river Jordan, and renewed him who was formerly ruined.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Let the seal of grace be a protection to us who believe. As the Hebrews were delivered from their destroyer through the blood that was sprinkled on the door-posts, thus may we have the grace of the washing of regeneration, which giveth life to those who take refuge in it, and is divine, and may thereby behold the Trinity in immortal light.

Prayers (for Adults).

O LORD God of the heavenly host, bless thy servants who are come for religious instructions, enlighten the eyes of their minds, that they may distinguish the vanities of this world ; may put away from them every deadly work ; and may offer praise and worship to Thee, and thy Son, and the Holy Ghost.

Psalm of David. The Lord shall feed me, so that I shall want nothing ; and He shall make me to dwell in strong pastures.

Canon. John was confounded, and the river Jordan troubled, and the Seraphim cried out, Holy, Holy, Holy, is the Lord who came to be baptized.

Psalm. He shall lead me by the still waters. He shall convert my soul, and lead me into the paths of righteousness.

Canon. The Sanctifier of the Seraphim came to baptism, to sanctify water, that he might regenerate with water and the Holy Ghost the offspring of the old Adam.

Glory be to the Father, and to the only Son, and to the Holy Ghost, who by His divine influence renews with water and the Spirit the children of Adam ruined through sin.

As it was in the beginning, is now, and ever shall be, &c. Amen.

Behold, the Holy Ghost at the river

Jordan makes spiritual armour for the children of Adam, and clothes them with a glorious bright garment by water and the Spirit.

Promission.

GLORY be to Him who is the true and inexpressible light, who in His glorious providence hath separated and sanctified His spiritual flock by the sacrament of baptism. He is worthy to be praised and honoured, now and for ever. Amen.

Sedra.

O LORD God our Christ, who hast collected us together from wandering in sin ; who hast called us to keep thy holy Commandments ; who hast brought us into thy spiritual fold, and, conducting us to the streams of salvation and to the fountain of life, hast proclaimed by thy quickening voice, saying, Wash and be clean, and wash away evil from your hearts ; bless these thy servants who are now come to receive the sign of everlasting life, that they may keep them (thy Commandments). Cause them to enter into thy fold, number them with thy sheep, cause thy face to shine upon them, and make them the children of thy Father, and worthy of regeneration. Put off from them the old man, and clothe them with an incorruptible garment. Nourish them well, and cause them to grow up to a perfect stature ; that after a comfortable and humble life they may be worthy of a good and Christian end, and that both we and they may offer praise and glory to thee, with thy Father, and the Holy Ghost. Amen.

Defend, O Lord, with thy Cross the children who are come to baptism. The son of Zecharias declared respecting this baptism, I baptize with water ; but He that cometh will baptize with the Holy Ghost. John, the son of Zecharias, stood by the river side ; (He who is) the Power which is hidden even from the angels, came to be baptized of him. Our Lord came to be baptized, and John was for a witness ; and the Father proclaimed from on high, This is my beloved Son.

Prayer of Incense.

O LORD, we offer this sweet incense to thine abundant mercies for these thy



servants who are come prepared for holy baptism, that they may be sealed by thee to everlasting life, may draw near to thy house, adhere to thy holy Commandments, and may offer praise and glory to thee, with the Father, and the Holy Ghost.

Psalm. As the hart panteth after the water brooks, so panteth my soul after thee, O God. Moreover the law entered that the offence might abound. But where sin abounded, grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we believe that we shall be also in the likeness of His resurrection.

Psalm. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

The holy Gospel of St. John. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire. Jesus answered, and said unto him, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Manesah. Wash me thoroughly from mine iniquity. Hyssop cannot purge away the sin which I have committed, nor can water which is used as a symbol; but the sprinkling and purification of the heavenly washing and the riches of His abundant grace can.

The Priest, turning the face of the infant towards the east, shall mark the sign of the Cross on its forehead with his thumb, without oil, saying,

N. is signed in the name of the Father, and of the Son, and of the Holy Ghost, for everlasting life. Amen.

Prayer of Inclination.

O LORD God, I call upon thee to cast out all opposing and evil spirits. Do thou appear, O God, and confirm the word of faith through Jesus Christ our Lord. (*Raising his voice.*) O Lord, we offer praise and thanksgiving to thee, and thy Son, and thy Holy Spirit, now and for ever, for thou art a merciful and gracious God.

Then the Priest, turning toward the west, and marking the sign of the Cross three times on the face of the infant, with its face towards the east, shall say,

O LORD God, I seal in thy name. I drive out all wicked and unclean spirits from the creature, the work of thy hand. Rebuke the deceiver and adversary, and cleanse thy servants from the spirit of error. O thou wicked spirit, be afraid of the judgment to come. Approach not the creature of God, for it is not the abode of evil spirits, but the temple of God. I adjure thee, by the Father, and the Son, and the Holy Ghost, be thou plucked up, destroyed, and depart immediately. O wicked spirit, resist not.

The sponsor, turning the infant's face toward the west, and taking hold of its left hand, shall say,

I (N.) who receive baptism, renounce thee, Satan, and all thy works, and all thy emissaries and hosts, and all thy service and errors.

Then the sponsor, turning the infant's face to the east, and taking hold of its right hand with his (or her) right hand, shall say,

I (N.) who receive baptism, consent to thee, believe in thee, and in the doctrine which was divinely delivered by thee, through the Prophets and Apostles, and holy Fathers.

Then the whole of the Creed shall be repeated.

Then the Priest taking off the child's clothes, and entering the Baptistry, shall say,

O LORD, who hast sent down thy Spirit and created and brought into existence these children out of nothing, and through thy love to mankind hast fitted them for holy baptism; build them upon the foundation of the holy Apostles of the Lord, and make them true plants in the holy Catholic Church. Send thy Holy Spirit upon them, that they may be worthy of the mystical washing. Replenish them with thy divine gifts, and cause thy light to shine in the hearts of those who worship thee, that they may be delivered from the bondage of sin.

Then the Priest shall dip his thumb in the anointing oil, and mark the sign of the Cross on the forehead of the infant, saying,

I SIGN N. in the name of the Father, and of the Son, and of the Holy Ghost, for eternal life, with the ointment of gladness, that he (or she) may be worthy of adoption through regeneration. Amen.

The Priest entering the Baptistry, and taking warm water in his right hand and cold water in the left, and mixing them together, shall say,

O LORD God, mix these waters through our poor prayers, that they may become the spiritual womb which bringeth forth children of immortality, through the grace, mercy, and love towards mankind of our Lord Jesus Christ, with whom and with the Holy Ghost glory, honour, and power are due to thee, now and for ever. Amen.

Tune. O all ye Gentiles, hear this: John mixed water for Baptism. Christ sanctified it, went down into it, and was baptized. And when He went up from the water, the heaven and the earth gave Him honour, and the sun, moon, stars, and clouds praised Him, who sanctified rivers and fountains. Hallelujah, Hallelujah. Come ye and hear, and I will declare unto you. Hallelujah. Who hath seen two sisters so beautiful as Baptism and the Holy Church? There is a secret mystery between them: one bringeth forth and the

other nourisheth. For that which Baptism brings forth of water, the Holy Church receives, and presents it to the Lord as a spiritual offspring. Hallelujah.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, &c. When the Priest stretcheth out his right hand and baptizeth, the angels above greatly wonder; and man who is standing over the flaming fire invokes the Holy Spirit, and He immediately descending from heaven answers him, performs his will, and sanctifies Baptism for the remission of the sins of the world. Hallelujah, Hallelujah. (*Inclining.*) O Lord, thou hast given us a fountain of true purity which cleanses from all stain and defilement of sin. Grant even now, through us sinners, the breath which thy only Son breathed upon His holy disciples. (*Raising his voice.*) We offer to thee, and thy only Son, and the Holy Ghost, praise and thanksgiving now and for ever; for thou art the Saviour, and Sanctifier, and the giver of all gifts. Amen.

The Priest blowing thrice upon the water from West to East, and from South to North, shall say,

On blessing the first time: May the head of the famous great serpent which destroys mankind be bruised. On the second: May the shadows which appear, fly away from these waters. On the third: O Lord God, I beseech thee that the wicked and unclean spirit may not descend along with these who are to receive Baptism, that they may be worthy to receive thy Divine gifts. (*Elevating his voice.*) Turn unto the water, O Lord, and of thy abundant grace and mercy sanctify it; and grant that we may offer praise and thanksgiving to thee and thy only Son, and thy Holy Ghost, now and for ever. Amen.

The Deacon shall say, My friends, how dreadful is this hour, and how tremendous this season; for the living and Holy Spirit descending from the height above the heavens, rests and dwells upon this water that is placed here, and sanctifies it. Pray, therefore, with humility and reverence, that we may all have unity and peace.



The Priest inclining invokes the Holy Ghost.

O LORD, appear on this water and sanctify by the influence of thy Holy Spirit, and grant that these persons to be baptized therein may be transformed, and may put off the old man ruined through the lust of error, and put on the new man which is renewed after the image of Him that created him. (*Raising his voice.*) O Lord God Almighty, make this water the water of comfort, joy, and satisfaction; water which represents the death and resurrection of thy only Son for the cleansing from filth, the loosing of bands, the remission of sins, the expiation of crimes, and the gift of adoption, and the garment of immortality, and the renewing of thy Holy Spirit.

Then the Priest taking the vessel of ointment, and elevating it thrice in the form of a Cross, shall say,

HALLELUJAH. The waters saw thee, O Lord. The waters saw thee and were afraid.

Psalm. The voice of the Lord is on the waters. The glorious God thundered, the Lord is upon the great waters. Hallelujah. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, &c. Amen.

Then pouring ointment upon the water in the form of a Cross, he shall say,

We pour the holy ointment upon this water that the old man may be renewed thereby. Amen.

The Priest, inclining, O Lord God, who didst send down thy Holy Spirit in the form of a dove, and sanctify the water of Jordan, perfect these thy servants who are now to be baptized. Purify them by thy washing of salvation, and make them heirs of Christ. (Raising his voice.) Grant that they, being renewed by thy grace, and being perfect conquerors, may preserve thy Divine treasures and gifts, and with us offer praise and thanksgiving to thee, and thy only Son, and the Holy Ghost. Amen.

Here the Priest shall bless the water, saying,

This water is blessed and sanctified for the Divine washing of regeneration,

VOL. IV.

in the name of the living Father for eternal life +, and in the name of the living Son for eternal life +, and in the name of the living and Holy Ghost for everlasting life +. Amen.

Then the Priest, putting the infant into the baptismal font with its face turned to the east, and himself turning to the west, and laying his right hand upon the head of the infant, shall immerse it three times, saying,

N. is baptized for the remission of sins and the hope of everlasting life, in the name of the Father, Amen, and of the Son, Amen, and of the Holy Ghost, Amen.

Instead of immersing (the child), the Priest, taking two handfuls of water from before and behind, and one handful from both sides of the person who is to be baptized, and pouring them upon the infant's head, shall wash the whole body.

Then shall he say, Be strong and of good courage. Appear as lights in the world through the washing of grace. Be strengthened with the power from on high by the Holy Ghost. Put away the old man ruined through evil desires, and turn away your face from him. Laying hold on the word of everlasting life, and conversing about it with unbelievers, know that you are hastening to that new life which is to come, and which is promised to believers; and so shall ye be meet to reign with Christ, through the riches of His abundant mercy.

Anointing the infant with the ointment from head to foot, the Priest shall say,

N. is sealed with the holy and sweet ointment, which is the seal of the true faith and of the perfection of the gift of the Holy Ghost, in the name of the Father, and of the Son, and of the Holy Ghost, for everlasting life.

Conclusion.

Go in peace, as I have commended you unto the grace of the Holy Trinity. May it preserve your life and ours for ever, without pain, from all the perditions of sin. Amen.

Laying the girdle on the infant, the Priest shall say Soghisa. Brethren, sing

X X



praise to the Son of the Lord of all, who has prepared for you the crown which was desired by kings. Brethren, make your garments white as snow, and purify your lustre in the river Jordan. Dearly beloved, you are come up like angels from the river Jordan by the power of the Holy Ghost. You have entered the everlasting bride-chamber: you are this day decorated with glory in the place of Adam. Your garments are glistening, and the crown which you have to-day first received at the hands of the Priest is comely. Adam suffered infamy in Paradise, but you have obtained glory from the water. Dearly beloved, ye put on the armour of victory when the Priest invoked the Holy Ghost. Brethren, the angels rejoice, and they that are spiritual are satisfied with your incorruptible banquet. My brethren, ye have partaken of heavenly blessedness. Take heed, lest the wicked one deceive you. Praise the King of heaven, who has made you the sheep of His flock. An imperishable crown is placed on your heads. Sing aloud with a voice of praise. The fruit which Adam tasted not in Paradise is this day put into your mouths. O ye children of baptism, go in peace, and worship the Cross which defends you.

Here the Priest, laying the sponge to the

mouth of the infant, and putting a crown on its head, shall say,

O LORD God, decorate thy servants with the shining crown of the glory of thy holy name. May their life be unto thy joy and the praise of thy majesty; that they, being adorned with the grace of adoption, and decorated with the shining crown of glory, may be numbered with the spiritual flock, and be worthy to offer praise and thanksgiving to thee, and thy only Son, and the Holy Ghost, now and for ever. Amen.

A Prayer to be said on removing the crown on the seventh day.

O LORD, guide these thy servants by thy enlivening wisdom into thy delightful and evangelical work. Make them thy children of a spiritual mother, and brethren to thy only Son. Increase in them good thoughts. May they receive this crown in the kingdom of heaven. May they not be deprived of the assistance of thy right hand by the removal of this crown; but may they receive the crown of glory above, that they may grow and be strengthened by it, and may praise thee and thy only Son and most Holy Ghost, who is good, worshipped, the giver of life, and consubstantial with thee, now and for ever, world without end. Amen.

THE ORDER OF GIVING ALL THE ORDINATIONS IN THE CHURCH.¹

Know that no Ordination is given on a day when there is no performance of the Mass Service. First shall be said,

"Holy art thou, O God, &c." and
"Our Father which art in heaven, &c."

Then the Bishop begins the first Order, which is that of Reader.

Prayer. Glory be to the Father, and to the Son, and to the Holy Ghost: may His mercy and grace be poured upon us, who are weak and sinful, in this world and the world to come for ever. Amen.

O Lord God the Father, the Son, and the Holy Ghost, Lord of all and giver of

spiritual gifts, may thy strength be perfected in our weakness, and may we perform, through our unworthy intercession, the spiritual service of Ordination with which we are entrusted by thy sovereign grace.

Here he shall begin the 105th Psalm, second Chorus.

O GIVE thanks unto the Lord, call upon His name: *Resp.* Hallelujah, Hallelujah, make known His deeds among the Heathen. Sing unto Him, sing psalms unto Him: *Resp.* Hallelujah, Hallelujah; talk ye of all His wondrous works. Praise ye His holy name: *Resp.* Hallelujah, Hallelujah; let the heart of them rejoice that seek the Lord. Seek the Lord, and be

(¹) See Bingham's Antiquities. Book iii.



encouraged: *Resp.* Hallelujah, Hallelujah; seek His face evermore. Remember His marvellous works that He hath done: *Resp.* Hallelujah, Hallelujah; His wonders, and the judgments of His mouth. O ye seed of Abraham His servant: *Resp.* Hallelujah, Hallelujah; ye children of Jacob His chosen. He is the Lord our God: *Resp.* Hallelujah, Hallelujah; His judgments are in all the earth.

Glory be to the Father, and to the Son, and to the Holy Ghost.

O God of abundant mercy, be thou only my propitiation: receive me, and have mercy on me, as thou didst on the prodigal son.

As it was in the beginning, &c.

O God the Son, who by thy gift didst endue the apostles with wisdom, by thy gift endue with wisdom these thy servants, who wait for thy Spirit to be sanctified by Him.

He who ordains offers praise, and gives them books to read, saying as follows,

O LORD the Father, Son, and Holy Ghost, replenish these thy servants, bidden to the vocation of thy ministry, with the goodness of thy grace through my hands; and may it increasingly abide in these who receive it, all the days of their life, in meekness and pure works which are agreeable to thy sovereign will, now and for ever, world without end.

The Metran approaching the steps of the altar, says,

PEACE be with you.

People. And with thy spirit.

The Metran then delivers the pastoral staff to the Archdeacon; and the Archdeacon, holding the pastoral staff in his hand, and standing at the south side of the entrance to the chancel, with his face towards the north, makes this declaration,

MAY the grace of our Lord Jesus Christ, which always supplies what is wanting, with the good pleasure of God, and the power of the Holy Ghost, be with us evermore; and may this dreadful and divine service be performed by thee for the salvation of our souls, now and for ever.

Having finished this, the Archdeacon takes the books from their hands, and says,

PRAY for these who receive the ordination of Readers.

The Metran shall then lay his hand upon their heads, saying as follows:

O LORD God Almighty, of thine abundant grace choose these thy servants as a peculiar election; and of thy mercy make them worthy to be entrusted to read the Holy Scriptures and the words of God before thy chosen people in thy holy Church, and preserve them from blame, through the grace and mercy of thine only Son, to whom, with thee and the Holy Ghost, be glory, honour, praise, and thanksgiving, now, always, and for ever.

People. Amen.

Archdeacon. Bless, O Lord.

Then the Metran shall make the sign of the Cross three times on their foreheads, saying as follows:

N. is signed with the Cross, to be a Reader of the word of everlasting life in the Holy Church, in the name of the Father +, Amen, and of the Son +, Amen, and of the Holy Ghost +, Amen.

Conclusion. O Lord God, may we depart from wicked ways, even from all the deeds of the workers of iniquity, and make us worthy to meditate day and night on thy law of eternal life; and being like a tree planted by a brook of waters, to rejoice in its good fruits, both here and in rest hereafter, and to offer praise and worship to thee, now and for ever, world without end.

Here endeth the Order of Readers.

THE FORM OF GIVING THE OTHER LOWER ORDERS.

Exorcists are not appointed by the laying on of the hand, but by the command of the Metropolitan. Those who receive the following four orders, viz. Singers, Sub-deacons, Readers, and Exorcists, who exorcise evil spirits from those who are baptized, or catechumens, do not wear the scarf; but the Deacons do. The office of a Sub-deacon is to watch the door, and to kneel down near the lamp during the Mass Service.

At the beginning of giving these Orders the Metran shall say,

GLORY be to the Father, and to the Son, and to the Holy Ghost, &c.; and the prayer, "Thy power, our Lord," &c.

Then follows the 15th Psalm for the Subdeacons, second Chorus.

LORD, who shall abide in thy tabernacle? *Resp.* Hallelujah, Hallelujah. Who shall dwell in thy holy hill? He that walketh blamelessly, and worketh righteousness: *Resp.* Hallelujah, Hallelujah; and speaketh the truth in his heart. He that useth not deceit with his tongue, nor doeth evil to his companion: *Resp.* Hallelujah, Hallelujah; nor taketh a reward against his neighbour. In whose eyes a person who provoketh to anger is contemned: *Resp.* Hallelujah, Hallelujah; he who honoureth them that fear the Lord. He that sweareth to his friend, and lieth not: *Resp.* Hallelujah, Hallelujah. He that putteth not out his money to usury, nor taketh reward against the innocent: *Resp.* Hallelujah, Hallelujah. He that doeth these things is upright, and he shall never be moved: *Resp.* Hallelujah, Hallelujah. Glory is due unto Thee, O God.

Glory be to the Father, &c.

O God of abundant grace, be thou only my propitiation: receive me, and have mercy on me, as thou didst on the prodigal son. Glory be to the name of the only true God and holy Trinity, the Father, the Son, and the Holy Ghost.

As it was in the beginning, &c.

O God, the inhabitants of heaven rejoice at the perfection of thy servants, and sing praises unto Him who hath united them to their company.

Then follows the 61st Psalm appointed for the Singers, second Chorus.

HEAR my prayer, O God; attend unto my supplication: *Resp.* Hallelujah, Hallelujah. From the end of the earth will I cry unto thee alone, when my heart is overwhelmed: thou hast raised me upon a rock, and comforted me: *Resp.* Hallelujah, Hallelujah. For thou hast been a shelter for me, and a lofty tower from mine enemies: *Resp.* Hallelujah, Hallelujah. That I may abide in thy tabernacle

for ever, and be sheltered in the covert of thy wings: *Resp.* Hallelujah, Hallelujah. For thou, O God, hast heard my vows: thou hast given the heritage to those that fear thy name: *Resp.* Hallelujah, Hallelujah. Thou hast prolonged the King's days, and his years as many generations: *Resp.* Hallelujah, Hallelujah; that he may stand before God for ever. Who shall preserve mercy and truth? *Resp.* Hallelujah, Hallelujah. So daily performing thy vows, will I sing praise unto thy name for ever: *Resp.* Hallelujah, Hallelujah.

Glory is due to thee, O God.

Glory be to the Father, the Son, and the Holy Ghost.

The inhabitants of heaven sing praises, and men on earth offer thanksgiving to Him who is the one infinite and eternal God, the Creator of the whole world.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Adored be the Father, the Son, and the Holy Ghost, the mysterious Trinity, whom the inhabitants of heaven and earth worship and praise with reverence.

Prayer.

O God, who art holy, who lovest those who are holy, and takest pleasure in those who are holy, and who art holy in all things, receive this thy servant who is chosen to approach unto thee. Grant that he may please thee all his days with a pure and blameless life, and in good works, and serve thee with a right mind, and that thy adorable and holy name may be magnified through him, now and for ever.

Then the Metran shall deliver the readings (Epistles, &c.) and the book of everlasting life (the Gospel).

The Archdeacon, holding the Metran's staff in his hand, and standing at the entrance of the chancel, shall read thus,

THE grace of our Lord Jesus Christ, which always supplies what is wanting, with the good pleasure of God, and the power of the Holy Ghost, be with us evermore. And may this dreadful and divine service be performed by thee for



the salvation of our souls, now and for ever, &c.

Then he shall say. Pray ye for these who receive the ordination of Sub-deacons.

Then the Metran offers this Prayer:

O LORD God Almighty, look upon these thy servants, and of thine abundant grace choose them as good and holy vessels, and by thy mercy make them worthy to perform what is required in thy Holy Church. Grant them by thy grace to serve before thee with a pure heart and willing mind without blame, and replenish them with thy precious knowledge, through the mercy and grace of thy only Son; to whom, with thee and the Holy Ghost, glory, honour, praise, and thanksgiving are due, now and for ever, world without end.

People. Amen.

The Metran, taking the book from their hands, and putting the scarf round their necks, shall take them by their hands, and raise them up. He shall then say,

Prayer.

O LORD, who art pure, and lovest those who are pure, cause thy pure light to shine upon these thy servants. O thou Giver of spiritual gifts and Sovereign of all, let thy power and aid accompany them, that they may enter into thy holy chancel and perform thy holy mysteries with purity, and keep thy commandments, and that thy will may be fulfilled in them.

The Metran then, standing on the carpet (he who is to be ordained standing below the lamp), shall repeat this Prayer:

O THOU, whose perfect Godhead needeth not the service of those who are on earth, we pray to thee for these thy servants, and entreat thee to make them peculiar and pure vessels for the honour of thy service. Remove and root out all idleness, barrenness, and unprofitableness from their ministry, and sow in their hearts the seed of spiritual diligence, which brings forth the fruit of everlasting life, through thy mercy and grace, O Sovereign of all.

The Metran shall then make the sign of the Cross on their foreheads, saying,

N. is signed with the sign of the Cross, to be Sub-deacon (or Singer) in the Holy Church, in the name of the Father +, Amen, and of the Son +, Amen, and of the Holy Ghost for eternal life +, Amen.

He who ordains, delivering the book of the Apostolic Epistles into the hands of him who is ordained Sub-deacon, says,

TAKE the book of the Epistles, and receive authority to read them in the Holy Church of God for the living and the dead, in the name of the Father +, Amen, and of the Son +, Amen, and of the Holy Ghost +, Amen.

Then the Metran, giving the cup and plate into the hands of the Sub-deacon, says,

RECEIVE thou authority to take and prepare the holy cup and plate, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The concluding Prayer.

O LORD, exalt him who worships thee from power to power, and satisfy him with thy gift. May he be adorned with thy crown. May thy grace abide in his mind as in a casket, and replenish him with thy assistance. May he be diligent in good works, and be a pure vessel unto thee; and may his soul be as glass, and his body shine as light, before thee who art to be feared.

Another concluding Prayer for the person who receives the first ordination of Reader.

WE thank thee, O merciful, gracious, and blessed Lord, who hast bestowed upon our earthly race this high and blessed office. We acknowledge thy adorable grace through which thou hast redeemed us who were lost, and made us thy disciples, and delivered unto us the keys of thy treasury, and replenished us with thy gifts. We acknowledge thy grace which has increased thy care for us. Who among the dust can recompense thee for increasing thy gifts to us, and uniting us to those who are spiritual? We give thanks unto thee for thy gifts

in bestowing on us high offices to serve thee in purity. O Lord, increase wisdom to this thy servant, who is come to be appointed a Reader, that he may become a sweet sounding voice, as he is called by thy grace to be raised to this high office. Remove evil from him; exalt him to higher ministries, and enable him to become as the sun in the morning and evening prayers. Enlighten him in the five senses, that he may become a Minister in thy Church. O Father, make him wise; O Son, preserve him from the

ways of error; O Holy Ghost, unite him to the company of the Holy Church, through the prayers of thy mother and thy saints. By thy Cross, and by all thy sufferings, preserve thy Priests, and thy Saints, the Readers, and Deacons. O Lord, preserve this person with thy right hand, and may he glorify thee. Amen. Be thou unto him a strong tower now and for ever. Amen.

Here endeth the Order of giving the lower ordination of Sub-deacon and Reader.

THE ORDER OF ORDINATION OF DEACONS.

First the person who is going to be ordained Deacon shall kneel upon his right knee.

Then the Metran says,

GLORY be to the Father, and to the Son, and to the Holy Ghost. May his mercies, &c.

Metran.—O Lord, adorn these thy servants with the riches of thy Divine gifts, that they may with joy and delight, and with purity of soul and body, stand and minister before thee all the days of their life, and offer unto thee, the Father, Son, and Holy Ghost, praise and thanksgiving.

This Kukilion is played on the second Chorus (harp).

LORD, who shall abide in thy tabernacle? *Resp.* Hallelujah, Hallelujah; who shall dwell in thy holy hill? He that walketh blamelessly and worketh righteousness: *Resp.* Hallelujah, Hallelujah; and speaketh the truth in his heart. He that useth not deceit with his tongue. *(It is changed to the seventh Chorus.)* I will sing of the mercies of the Lord for ever: with my mouth will I make known His faithfulness to all generations: *Resp.* Hallelujah, Hallelujah, Hallelujah, Hallelujah. For thou hast said the world shall be built in mercy. He shall receive the blessing from the Lord, and righteousness from God our Saviour: *Resp.* Hallelujah, Hallelujah, Hallelujah, Hallelujah.

Glory be to the Father, and to the Son, and to the Holy Ghost.

All ye who have, through the grace of the Holy Ghost and the assistance of Christ the giver, received the talents from God, improve them, saying, "Bless ye the Lord God, O all ye works of the Lord."

As it was in the beginning, is now, &c.

O God, the Messiah, we acknowledge that it is through thee we have obtained the grace with which Isaiah the Prophet was replenished from the God of peace; for thou alone didst come down on earth, and change the enmity into reconciliation with God, through thy precious blood, which thou didst shed for the salvation of our race.

Metran shall then begin. Have mercy upon me, O God. O God of abundant grace, be thou only my propitiation, and receive me, and have mercy on me, as thou didst on the prodigal son. O God, holy Father, the giver of holiness, sanctify by thy grace these thy servants, who wait for thy gift to be sanctified thereby. O God the Son, who by thy gift didst endue the Apostles with wisdom, by thy gift endue with wisdom these thy servants, who wait for thy Holy Spirit to be sanctified thereby. O God the Spirit, who by the tongues of fire didst endue the Apostles with wisdom, sanctify by thy grace these thy servants, who wait for thy inspiration to be sanctified thereby. Let thy grace, O God, open the gates of heaven before us, and cause thy right hand to rest upon thy servants, who wait



for it to be blessed thereby. O God, clothe with thy white garment the necks of those who are bowing before thee, and looking for thy bounty to be purified by the gifts of the Holy Ghost. O God, the inhabitants of heaven rejoice at the perfection of these thy servants, and sing praises unto Him who has united them to their company. The seraphs also wonder, when God the Holy Spirit rends the heavens and comes down to bestow gifts by the hands of the Metran on them that ask him. O thou, who purgest away transgressions, purify, through the inspiration of God the Spirit and thy blessing, these thy servants, who wait for thy fulness to be purified thereby. It is an infinite wonder that God should be held with pure hands, and come down to bestow gifts on the Metran, as on Aaron.

Glory and praise be unto the name of the only true God and Holy Trinity, the Father, the Son, and the Holy Ghost.

As it was in the beginning, is now, &c.

O ye children, glorify with reverence Him who is over all, and whom the angelic hosts continually serve. Ye Priests praise Him at all times; and ye Gentiles give thanks to Him, and bless His name for ever.

Metran, having said, Have mercy upon me, O God, pray,

O Lord, send the abundance of thy divine and heavenly gifts to these thy servants, who sing praises and magnify thee, standing in the courts of the Priests, that they may praise thee, O Lord, with angelic songs.

Archdeacon. Let us stand decently. Lord, have mercy upon us.

People. Amen.

Premion.

Metran. O thou, who of thy unfeigned grace hast appointed seraphic and spiritual ministers as an exalted assembly in heaven, and enlightened them with the glory of the first victory, and made them triumph; and who, of thy love to mankind, hast, in resemblance of those who acknowledge thy authority and serve thee, the glory of whose majesty is infinite, appointed and established Priests and Ministers in thy holy Church to serve thee

with purity; I pray and entreat thee to cause the grace of thy Holy Spirit to rest upon me and upon these Priests and Ministers thy servants, that these thy servants may serve before the majesty of thee the Father, the Son, and the Holy Ghost, in a manner worthy of thy authority, all the days of their life, as well as at this time of their ordination.

Sedra.

O Lord Christ, who art our God; who makest spiritual service successful; who dost adorn and exalt the congregation of the Church; and who, by declaring that, "where I am, there shall also my servant be," hast invited to the kingdom of heaven those who reverence thy sanctuary, and serve thee in purity and holiness; and who didst manifest thyself to Stephen the chief of the Deacons and first of Martyrs, and who walked according to thy commandment; we supplicate thy grace to make these thy servants, who are called by the grace of thy Holy Ghost to be admitted to the office of Deacon, Ministers who rightly obey thy commandments, according to thy will; Ministers who meditate in thy law day and night; Ministers who continually increase in themselves spiritual boldness and purity in soul and body; Ministers of the spiritual Churches who make known thy Divine glory; Ministers who righteously finish their evangelical course; Ministers clothed with purity and holiness in soul and body; steadfast Ministers in whom true and perfect love is manifested; Ministers who always sing of the grace of the Lord; Ministers who diligently study the doctrines of the Gospel; Ministers who rightly and evangelically improve the spiritual talent committed to them; Ministers who adorn the holy altar with great humility; Ministers who show themselves a good example agreeable to the commands of the Apostles; good Ministers who keep their tongues from evil and all deceit; good Ministers who have perfect hatred to all destructive heresies; good and faithful Ministers in whom are manifest manifold good works as good servants; good Ministers who offer the incense of reconciliation in the chancel of the Priests; good

APPENDIX.

Ministers who are constant in the observance of fasting and prayer; good Ministers who sing divine songs with spiritual and sweet melody; good Ministers by whom is shown love towards God, to strangers, and to the Brethren; good Ministers who duly perform those things which are right and pleasing to thy Godhead; and good Ministers who show forth the praises of thee the Lord. Cause me and these to do these things which please thee, and to stand together at thy right hand, to offer praise and glory to thee, and to thy bountiful and blessed Father, who sent thee for our salvation, and to thy Holy Ghost.

People. Amen.

Metran. Peace be with you all.

People. And with thy spirit.

Then shall be sung aloud,

"I am the true light." Hear this, all ye Gentiles. The blessed Paul wrote to his disciple Timothy, Beware, my brother, what thou doest in the Churches of Christ. Take care that thou ordain none who are proud, brawlers, covetous, or adulterous; but those who are meek, humble, and who rule well their own house. Thy lightnings have enlightened the world. He appointed seraphic and spiritual Ministers to minister to the power of His Godhead day and night without ceasing. The Son, who is the incarnate Word, was pleased of His grace and mercy to appoint men clothed with flesh for His service in the Church of men on earth.

Glory be to the Father, &c. O Lord, the seraphic and spiritual Ministers, whom thou hast appointed to serve thee in the Church of the first-born in heaven, minister unto thee. Thou hast appointed, in the likeness of the ministering Angels, Ministers on earth also for thy honour. Behold, they on earth minister unto thy Godhead in the Church with purity and holiness.

As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

When the heavenly Bridegroom espoused the faithful Church, he called Peter and John. He appointed Simon to be a steward, and John a preacher; and com-

manded them also carefully to watch over His Church, which was bought with His precious blood.

Incense.

O Lord, we offer unto the multitude of thy mercy this sweet incense for these thy servants who are candidates for Holy Orders, that they may be sanctified by thee in the house of thy Divine mysteries, and obtain the gift of the heavenly calling with the faithful and wise stewards, and may praise and glorify thee world without end.

They then sing the following hymn:

I SAW the Deacons serve, standing in a row as Angels, and was astonished at the voice of their pleasant songs. And fire went forth from their censers and consumed them, because the fire of the holy place was extinguished through their negligence.

Sing. Unto thee, O Lord, I lift up my soul: *Resp.* Hallelujah, Hallelujah, Hallelujah. I will sing praises unto thee before kings, and give thanks unto thy name: *Resp.* Hallelujah, Hallelujah, Hallelujah.

The Acts of the Apostles.

BELOVED, this is that which was spoken by the Prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my handmaidens I shall pour out in those days of my Spirit; and they shall prophesy; and I will show wonders in heaven above, and signs in the earth beneath: and it shall come to pass that whosoever shall call on the name of the Lord shall be saved. Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, that he may receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as God shall call. Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. While Peter yet spake



these words, the Holy Ghost fell on all them which heard the word; and the brethren of the circumcision were astonished as many as came with him, because that on the Gentiles also was poured out the gift of the Holy Ghost; for they heard them speak with tongues, and magnify God.

1st Epistle of the Apostle Paul to Timothy.

LIKEWISE, my son, must the Deacons be pure, not doubled-tongued, not given to much wine, not greedy of filthy lucre; but holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a Deacon, being found blameless. Let the Deacon be the husband of one wife, ruling his children and his own house well. For he that has used the office of a Deacon well, purchaseth to himself a good degree, and great boldness in the faith which is in Christ Jesus. These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth. If thou put the brethren in remembrance of these things, thou shalt be a good Minister of Jesus Christ, nourished up in the words of true faith. But refuse profane and old wives' fables, and exercise thyself rather unto true godliness. Bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptation; for therefore we both labour and suffer reproach, because our hope is in the living God, who is the Saviour of all men, specially of those that believe.

O Lord, I have loved the service of thy house and the place of the habitations of thy glory. I have walked in mine integrity: save me, and be merciful unto me.

Melran then reads the Gospel of John.

VERILY, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth

his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him adhere unto me; and where I am there shall also my servant be: if any man serve me, him will my Father honour. Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself. A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. If ye, then, know how to give good gifts unto your children, how much more shall your Heavenly Father give His Holy Spirit to them that ask him?

Then at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, he showed unto them His hands and His side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when He had said this, He breathed on them, and said unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

Melran then begins this Psalm.

PRaise the Lord in His holiness: may the Holy One, who dwelt on Mount Sinai and sanctified it, come and dwell in these His servants, and sanctify them. Praise Him in the firmament of His power. The Most High descended on Mount Sinai, and laid His hand upon Moses; and Moses laid his upon Aaron; and thus it was carried on till John. Praise Him with the sound of the trumpet. May the Holy Spirit, who spake by the Prophets, and abode on the Apostles, come and abide