

upon these thy servants, and sanctify them. Praise Him with psaltery and harp. May the Holy Ghost, who rested upon the Apostles in the upper room, come and rest upon these thy servants, and sanctify them. Praise Him with the timbrel and dance. O thou Holy Ghost, who hast committed unto the Apostles power in heaven and earth, cause thy tranquillity and peace to dwell in the four quarters of the world. Praise Him upon the loud cymbals. May the Holy Ghost, who endured the Apostles with wisdom to understand all languages, come and rest upon these thy servants, and make them wise, and sanctify them. Praise Him with a loud voice. May the right hand which was stretched out upon the Apostles and blessed them, come and rest upon thy servants, bless and sanctify them.

Glory be to the Father, and to the Son, and to the Holy Ghost. Glory be to the Holy Father who sent His Holy Son, and sanctifieth the Saints by the Holy Ghost.

As it was in the beginning, &c. Let the Holy Ghost, who descended in the form of a dove, and rested upon the head of the Son, come and rest upon thy servants, and sanctify them.

Archdeacon. Sopiyaesh Waproskoo-mene.

Metran. I believe in one God;

People. The Father Almighty.

(Here the whole of the Nicene Creed is repeated.)

Other Priests. Lord, have mercy upon us.

Metran, inclining, shall repeat this prayer for himself.

O LORD God of Hosts, who hast appointed us to the office of this ministry, who knowest the thoughts of man, and searchest the hearts and reins, hear us according to the multitude of thy mercy. Purify us from all filthiness, both of flesh and spirit. Remove all our sins as a cloud, and our iniquities as the dew. Replenish us with thy power, with the grace of thy only Son, and with the operation of thy Holy Spirit, that we may be fit for the ministry of the New Testa-

ment; and that we may be able to stand before thee to minister at thy divine altar, and perform the priestly office in a manner worthy of thy holy name. Suffer us not to be partakers of other men's sins, and blot out our sins. Grant, O Lord, that we may do nothing by partiality, and give us wisdom to make choice of fit persons, and to draw near to thee. (*Raising his voice.*) Receive, O Lord God, these Deacons, thy servants, who stand here and wait for thy heavenly gift; for thou art gracious and plenteous in mercy to all those who call upon thee, and strong is thy power, and that of thy Son, and of thy most holy good Spirit.

People. Amen.

Metran. Peace be with you all.

People. And with thy spirit.

Archdeacon, holding the pastoral staff, shall stand at the south side of the entrance of the chancel with his face towards the north, and make 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 on these who are here present, and with fear, trembling, and true faith, stand before the altar bowing their necks, and inwardly looking unto thee who dwellest on high, and waiting for thy heavenly goodness.

Metran. Which calls some of the assembly of the brethren to the office of Deacon.

Archdeacon. N. is ordained Deacon for the holy and divine altar in the Church of such a Saint, and of Mary the Mother of God, and the twelve Apostles, and the forty victorious Martyrs, at such a place under the jurisdiction of the Apostolical seat of Antioch in Syria which loves Christ and is loved by him.

Archdeacon then says at the entrance to the chancel. Let us pray, for these who are here present, that the grace and influence of the Holy Ghost may rest upon them, from this time and for evermore, and say with a loud voice, Lord, have mercy upon us: Lord, have mercy upon us: Lord, have mercy upon us.

Metran, inclining, prays: O Lord, of



thine Almighty grace receive these our brethren who are here present, and wait to obtain light from thee, and pour upon them the gift of the Holy and Divine Spirit. Grant them to be one in the unity of thee who art good, and to know thee who art the true God, and who art desirous that all should be united and dwell together with thee. Make them worthy to minister unto thee, and serve thee with purity and knowledge, and offer thanksgiving and prayers unto thee for thy people, who pray that thy majesty may be reconciled to thy creation, and be gracious to it through their intercession. Receive the prayers of thy people offered unto thee for them at this time. Comfort them with thy gifts to them. Holy Father, keep in thy name, and in the name of thy Holy Son, and of thy Holy Ghost, through thy grace, which fills all in all, (*raising his voice*), that they may, through thy love to mankind, be worthy to serve thee and minister at thy holy altar in a manner worthy of thy name, and to obtain mercy before thee: for thou art a merciful and gracious God, and to thee, with thy good and Holy Spirit, glory, honour, and power are due.

People. Amen.

The other Priests present say what follows:

O our Saviour, may the Holy Ghost come and rest upon each of them according to thy promise. O Lord, deprive them not of the gift of the Holy Ghost. We beg this of thee who hearest prayers. We also pray to the Holy Ghost, saying, Thou art holy, O Spirit the comforter. Thou art holy, O Spirit the author of everlasting life. Thou art holy, O Spirit whom we have obtained. Glory be unto thee, O Lord of all, for the gift of the Holy Ghost, and for the great and unspeakable mystery, and the wonderful works to our race.

The Metran, having laid his hands upon the holy mysteries, and stretched them out twice over the body and once over the cup, shall bless them. In first blessing the body twice, he shall take as it were his hands full in a spiritual manner, as if putting them into the cup, and so every time

he blesses. Likewise, in blessing the cup the third time, as in a spiritual manner, he shall take as it were his hands full, and put them upon the body. Again, the Metran in spiritual similitude taking hands full from the plate, his hands being covered with the official gown by one of the Priests, and turning to the candidate, shall lay the official gown upon his head, and lifting his hands as high as possible, bless his head as (he does) the mystery. During the time of blessing the Deacons shall hold marabakatas (tinkling cymbals) on each side, and the Metran shall then put down his hands, shaking them upon the head of the candidate, and stroke gently his head, shoulders, and arms, as low down as his hands will reach. When the Metran lifts up his hands to bless the first time, one of the Deacons shall remove the covering or veil from the head of the Metran. The Metran shall then cover the candidate with the official gown, and lay his right hand upon his head, and with his left wipe on his neck and body backwards and forwards, and shedding tears sorrowfully, and without raising his voice, shall silently offer this prayer for him.

O Lord God, who dost edify and establish thy Church, and supply it with what is wanting through holy persons ordained for its preservation throughout all generations, look upon this thy servant, send to him the grace of thy Holy Spirit, and fill him with faith, love, power, and holiness. Grant this thy servant support from heaven, as thou gavest the grace of the ministry to thy servant Stephen, whom thou didst first call to the work of this ministry. For those who are worthy cannot obtain grace through the laying on of the hands of us sinners, but only through the operation of thy grace. Therefore, we pray and beseech thee, deliver us from participation of sins; for thou rewardest every man according to his deeds. Again, O Lord, grant that we may do nothing by partiality, but give us suitable knowledge to make choice of fit persons, and admit them to thy holy altar, that they may minister without blame for the salvation and increase of thy people, and that they

may not prove a stumbling-block to thy congregation, but be delivered from everlasting condemnation; and that we may be free from the fearful recompence of the sins which they may commit at thy holy altar.

Turning to the holy table, he shall say aloud,

O God, grant that we may stand with purity of mind before the holy altar, and obtain mercy with these thy servants at the day of recompence; for thou art gracious and merciful. Glory, honour, and power is due to thee, and the Son, and the Holy Ghost, now and for ever, world without end.

People. Amen.

Metran. Peace be with you all.

People. And with thy spirit.

Deacon. Let us bow our heads before the Lord.

People. And before thee.

Metran, inclining, O Lord, look upon us and our ministry, and cleanse us from all uncleanness. Grant these thy servants grace from heaven, that, through thy bounty, they may be made worthy to minister unto thee without blame, and to obtain mercy from thee, with all thy saints who have pleased thee from the beginning. (*Raising his voice,*) Because thou art the Lord God of all, from whom all good gifts do come, these thy servants look unto thee, that thy gifts may be continually preserved in their souls; that they may receive of thy grace, and be received; that they may be satisfied in their souls; and that their souls, which desire thy gifts, may be replenished and enlightened thereby: for thou delightest in mercy and love towards mankind. To thee, and to thy Son, and to the Holy Ghost, glory, honour, and worship is due now and for ever, world without end.

People. Amen.

Metran, turning westward to the person to be ordained Deacon, and laying his right hand upon his head, shall say,

Thou art ordained in the Holy Church of God.

Archdeacon. N. as a Deacon to the holy and divine altar at the place (Church)

dedicated to Mary the Mother of God, and the twelve holy Apostles, and the forty victorious Martyrs, and to such a Saint at such a place.

Metran. As a Deacon to the holy altar of the Holy Church erected at the place of the orthodox persons mentioned above.

Archdeacon. Bless, O Lord.

Then the Metran shall sign the sign of the Cross threetimes on the forehead of him who is ordained, saying as follows:

In the name of the Father. *People.* Amen. *Metran.* And of the Son. *People.* Amen. *Metran.* And of the Holy Ghost for everlasting life. *People.* Amen.

Whether there be one or more, the same must be done to all.

Then the Metran, turning to the altar, shall offer this prayer, inclining.

O LORD Almighty, we give thanks to thee for all and in all, and we praise and magnify thy holy name; for thou hast done great things for us, and poured thy gift upon these thy servants. O Lord, we pray and beseech thee, hear us according to the multitude of thy mercies, that thou wilt be well pleased with this ordination of Deacon which is conferred on these thy servants through the descent of thy Holy Spirit. Preserve also the calling of this election in holiness and purity. Choose us and them for good, that we may labour for thee with the evangelical talent which we have received, (*raising his voice,*) and that we may obtain, with all who have pleased thee from the beginning, the reward of faithful and wise ministers at the second coming from heaven of Jesus Christ our Lord God and Saviour, with whom and with thy Holy Ghost, who is good, worshipped, the author of everlasting life, and consubstantial with thee, glory, honour, and power is due to thee, now and for ever, &c.

Then the Metran, turning to the newly-ordained Deacon, and taking him by the right hand, shall raise him up. And he shall consecrate a white gown (surplice), a scarf, and a cap, elevating them thrice over the



mysteries in the form of a Cross, and saying as follows, the Priests repeating after him :

To the praise, honour, and glory of the holy and consubstantial Trinity, and to the peace and edification of the Holy Church of God.

Then, elevating them thrice over the head of the Deacon in the form of a Cross, he shall repeat the same words, and the rest of the Priests repeating after him. Then he shall put the white gown (surplice) on the Deacon, the scarf on his left shoulder, and the cap on his head. In the same manner he shall elevate the censer over the mysteries and over his head, saying the same words, and the rest repeating after him. He (Metran) shall then put in incense, and command the candidate to wave the censer according to custom. If there be many to be ordained, the same must be done to each of them.

Then the Metran shall give each a Cross, the Gospel, the seals and purse to carry, saying,

RECEIVE power to read the Gospel in the House of God for the quick and the

dead, in the name of the Father, and of the Son, and of the Holy Ghost.

He then directs them to salute the Altar and Metran. And all the Priests salute them with a holy kiss, and say this Psalm,

In the courts of the house of our God.

O our holy fathers, we having remembrance of you, are persuaded that ye will be called the Priests of the Lord, and that it will be said to you, ye are the ministers of God at the last day, in which ye shall appear and be known. But pray also, that when ye are worthy of such an honour, we may also be united to the sheep on the right hand, and be worthy to enter into the rest of perfect happiness, and obtain there the abundant mercy of Christ.

They shall say, In the great day of Christ the King.

The Metran shall then administer to them the mysteries. They then go to the entrance of the chancel, and all the people receive the blessing from them. He shall then exhort them, and complete the service.

THE FORM OF ORDAINING PRIESTS.

The Metran, on entering to perform the Mass Service, shall cause those persons who are come to be ordained Priests to stand in a row at the entrance of the chancel. At the end of the Mass Service, the Metran, holding the pastoral staff in his hand, shall come and sit down, and prescribe to them the Canon of the Apostles, and the obedience they owe to their superiors, and direct their Malpans respecting their diligence and care over them. Then he shall cut off some of their hair in the form of a cross, and give it to their Malpans. Then, taking them by their right hand, he shall conduct them into the chancel, saying, The Holy Ghost invites you to become Priests in the Church of such a Saint. The Deacon kneels on his right knee, by which he makes known that he is a purifier; but he who is to be ordained Priest kneels

on both knees, with his hands folded either behind or before. By kneeling on both knees before the altar and holy mysteries he shows that he has received the two talents (in representation) of a purifier and enlightener; and by wearing the scarf on the shoulder he shows that he has boldly traded with the one talent, and gained. He further seeks with the gain thereof to obtain trade from his Master, to enter the Priest's office, and to obtain the keys of the kingdom, without which no one can approach God.

The first Prayer.

GLORY be to the Father, and to the Son, and to the Holy Ghost: may His mercy and grace be poured on us, weak and sinful creatures, in both worlds for ever.

Metran. O Lord, support these thy servants, whom thou hast purchased with

thy precious blood, by thy powerful right hand and mighty arm. Put away from them all the works of the Devil, and grant that they may be satisfied with, and rejoice in, the salvation, and that they may approach thee as the sheep of Christ, and offer oblations.

People. Amen.

The 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. *(It is then changed to the seventh Chorus.)* Holy are Moses and Aaron among His Priests, and Samuel among them that call on His name: *Resp. Hallelujah, Hallelujah, Hallelujah, Hallelujah.* Let thy Priests be clothed with righteousness, and thy righteous ones with praise. Turn not away the face of thine anointed, for thy servant David's sake: *Resp. Hallelujah, Hallelujah, Hallelujah, Hallelujah.* Glory be to the Father, and to the Son, and to the Holy Ghost.

We ought to put oil in our vessels, and our souls be united to the holy Messiah, that we may receive assistance from Him at the last day. Let us raise our voice, and say, Bless the Lord God, O all ye works of the Lord.

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

Seventh. 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 the Father, through thy precious blood, which thou didst shed for the salvation of our race.

The Metran shall then begin.

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

Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me.

O God, holy Father, the giver of holiness, sanctify by thy grace these thy servants, who wait for thy gift to be sanctified thereby.

Against thee, thee only, have I sinned, and done this evil in thy sight; for thou shalt be justified in thy saying, and overcome when thou judgest: for I was shapen in iniquity, and in sin did my mother conceive me.

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.

But thou desirest truth, and hast made known to me the secrets of thy wisdom. Purge me with hyssop, and I shall be clean: wash me with it, and I shall be whiter than snow.

O God the Holy Ghost, 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.

Satisfy me with thy joy and gladness, and my bones, which are broken, shall rejoice. Hide thy face from my sins, and blot out all mine iniquities.

May thy grace, O God, open the gate of heaven, and cause thy right hand to rest upon thy servants, who wait for it to be blessed thereby.

Create in me a clean heart, O God, and renew a right spirit within me.

Cast me not away from thy presence, and take not thy Holy Spirit from me.

O God, clothe with thy white garment the necks of those who are bowing before thee, and looking for thy gift to be adorned with the gift of the Holy Ghost.

Restore to me thy joy and thy salvation, and uphold me with thy free Spirit; that I may teach transgressors thy ways, and sinners be converted unto thee.

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.

Deliver me from bloodguiltiness, O God, thou God of my salvation, and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips, and my mouth shall show forth thy praise.



The seraphs also wonder, when God the Holy Spirit rends the heavens and comes down to bestow gifts by the hand of the Metran on them that ask him.

For thou desirest not sacrifice; thou delightest not in burnt-offering. The sacrifices of God are a broken spirit: a broken heart God will not despise.

O thou, who purgest away transgressions, purify, through the inspiration of the Spirit and thy blessing, these thy servants, who wait for thy fulness to be purified thereby.

Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness and with burnt offerings: then shall they offer bullocks upon thine altar.

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 be to the Father, and to the Son, and to the Holy Ghost. Glory be to the Trinity, the only true God, the Father, the Son, and the Holy Ghost.

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

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

Then the Metran repeating, Have mercy upon me, O God, shall offer the following prayer:

O LORD God, give thy divine grace to those who stand here waiting for thy gift; clothe them with the priestly garment; fill them with the inspiration of thy Holy Ghost; enrich them with thy divine power; cause holiness from thee to dwell in them, that they may with fear minister unto thy holy name; and grant that we and these may offer praise and thanksgiving to thee the Father, the Son, and the Holy Ghost.

Archdeacon. Let us stand decently.

People. Lord, have mercy upon us.

Metran, Promion. Glory, honour, and worship are due to the King of kings and

Lord of lords, who giveth heavenly gifts and distributes divine bounties, who filled the Apostles with His Holy Spirit, and taught His disciples wisdom, and to His Father and Holy Spirit during the time of this service. Let us ask grace and mercy on all holy days, at all times, and all the days of our life.

Sedra.

O LORD our Lord, the Lord God, full of compassion, and lover of men, the highest honour of whose glory cannot be comprehended even by the whole world, who art adored by angels, glorified by archangels, hallowed by the Seraphims, and reverentially praised by all the assemblies of spiritual beings, and who, of thy abundant grace, which is essentially found in thee willing to satisfy mankind with spiritual and heavenly glories, hast, by the holy Apostles, committed the heavenly office to men on earth; and who through thy beloved Son hast truly entrusted the types written by Moses the chief of the Prophets unto Simon the chief of the Apostles, and through him to all the Holy Church to the end of the world; accept, of thy abundant grace and mercy, these first fruits offered this day to thy majesty, through the mean intercession of our poor and weak race. Receive these thy servants, O God, whom thou hast now called with a holy and effectual calling, that they may become the ministers and stewards of thy divine mysteries, priests of thy right hand, good pastors and spiritual governors, who perform the duties of the Priests' office, filled with meekness, and diligently training up thy spiritual flock in all virtue. O Lord, keep from them unclean, impure, and corrupt desires that allure to sins and carnal lusts. Establish them in thy divine love and blessed hope. Clothe and adorn them with holiness and purity of soul and body, spiritual alacrity, and successful labours. Confirm them in the true faith, which will not be diminished through heretical intercourse and the assaults of corrupt manners, and make them worthy, by thy grace, to be admitted to this angelic service, and to the work of thy divine mysteries, which even the

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holy angels desire to look upon, with boldness in good and virtuous works, with all excellence of behaviour and with meekness of wisdom, and by them to obtain perfect assistance and the complete salvation of their own souls, and that all the members of thy rational and priestly flock entrusted to them may obtain remission of transgressions and forgiveness of sins, through the mercy and grace of thy only Son our Lord God and Saviour Jesus Christ; to whom with thee, and the Holy Ghost, glory, honour, and power are due now and for ever.

People. Amen.

Metran. Peace be with you.

People. And with thy spirit.

They then say, I am the true light. The Chief Shepherd says to Simon the chief of the Apostles, Simon, take care what thou doest with the treasure which I have committed to thee, and keep thy flock diligently from harm and contentions; for thou must give account before the righteous Judge, with whom there is no respect of person. 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, and adulterers; but those who are meek, humble, and who rule well their own houses.

Glory be to the Father, and to the Son, and to the Holy Ghost. May God who conversed with Moses in the bush at Mount Sinai, and commanded him to go down to Egypt, and lead forth the children of Israel, be a wall of peace, and a guard to the Holy Church; and may the Church sing praises unto the only true God, the Father, the Son, and the Holy Ghost.

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

O Priests, who have received this high and priestly office of binding and loosing according to the command of the Creator of all creatures, be mindful of what you have obtained. Behold, the keys of heaven and hell are placed between your brethren. Blessed will ye be if you perform the will of your Lord and Master, that ye may enter with Him into the bridechamber.

Incense.

ACCEPT joyfully, O Lord, this sweet perfume which we have offered before thee at this time. Send down thy Holy Ghost upon me, and upon these thy servants who kneel down here waiting for thy gift and bounty through my mean intercession. O Lord Jesus Christ, the true High Priest, may we offer praise on behalf of these and such persons, to thee, and to thy Father the fountain of all blessings, and to thy Holy Ghost the perfecter and giver of all free gifts, now and for ever, world without end.

They then say, A Priest ought to observe the word of Paul, who wrote and sent word to Timothy, that a Priest should be righteous, sober, meek, humble, and pure, not a drunkard, nor contentious, and one that defrauds not his brother.

Again, O Lord, holiness becometh thy house for ever. Bless, O Lord.

Wherefore, brethren, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, be ye as new-born babes, and desire the word as sincere and spiritual milk, that ye may grow thereby to eternal life; if so be ye have tasted that the Lord is gracious, to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, be ye also as lively stones built up, a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner-stone, tried and precious, and he that believeth on Him shall not be confounded. Unto you, therefore, which believe, this honour is given; but unto them which be disobedient, a stone of stumbling and a rock of offence, even to them which stumble at the Word of God, being disobedient; whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light, which in time past were not accounted a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy.



Psalm. For the Lord is our hope, and the Holy One of Israel our King. Then He spake unto His saints in visions. I have exalted Him that is chosen out of my people, and anointed Him with my holy oil. Therefore God, thy God, hath anointed thee with the oil of gladness and satisfaction above thy near fellows.

First Epistle of Paul the Apostle to Timothy. Bless, O Lord. This is a true saying, my son, If a man desire the office of a presbyter, he desireth a good work. A presbyter, then, must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house well, how shall he rule the Church of God?) not a novice in doctrine, lest, being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

Epistle to Titus. He must be a lover of good things, sober, just, holy, temperate; and holding the doctrine of the faithful Word, that he may be able, by sound doctrine, both to comfort and convince the gainsayers. But speak the things which become sound doctrine: teach that the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

First Epistle to Timothy. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

Psalm. Let thy Priests be clothed with righteousness, and thy righteous ones with glory.

St. John's Gospel. If ye love me, keep my commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide

with you for ever, even the Spirit of Truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. Then the same day 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 saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained.

The Metran then begins this Psalm, and the others repeat after him.

PRaise the Lord in His holiness: praise Him in the firmament of His power.

May the Holy One who dwelt on Mount Sinai, and sanctified it, descend upon His servants, and sanctify them.

Praise Him for His mighty acts: praise Him according to His excellent greatness.

The Most High descended on Mount Sinai, and laid His hands upon Moses: Moses laid his upon Aaron: and thus it was carried on till John.

Praise Him with sound of the trumpet.

May the Holy Spirit, which spake by the Prophets, and abode on the Apostles, come and abide upon these thy servants, and sanctify them.

Praise Him with the psalter and harp.

May the Holy Ghost, who rested upon the Apostles in the upper room, come and rest upon these thy servants, and sanctify them.

Praise Him with the timbrel and dance.

O thou Holy Ghost, who didst commit

unto the Apostles power in heaven and earth, cause thy tranquillity and peace to dwell in the four quarters of the world.

Praise Him upon the loud cymbals.

May the Holy Ghost, who endued the Apostles with wisdom to understand all languages, come and rest upon these thy servants, and make them wise, and sanctify them.

Praise Him with a loud voice.

May the right hand which was stretched out upon the Apostles, and blessed them, come and rest upon thy servants, and bless and sanctify them.

Glory be to the Father, and to the Son, and to the Holy Ghost. Glory be to the Holy Father, who sent his Holy Son, and sanctifies the saints by the Holy Ghost.

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

May the Holy Ghost, who descended in the form of a dove, and rested upon the head of the Son, come and rest upon thy servants, and sanctify them.

Archdeacon.—Amen. Sopiyaseh Waproskoomen.

Metran then begins, I believe in one God,

People, The Father Almighty, &c.

Then the whole of the Nicene Creed is repeated.

Priests. Lord, have mercy upon us.

Metran repeats this prayer for himself, privately, inclining.

O LORD God of Hosts, who hast appointed us to the office of this ministry, and who knowest the thoughts of men, and searchest the hearts and reins, hear us according to the multitude of thy mercies. Cleanse us from all filthiness both of flesh and spirit. Remove all our sins as a cloud, and our iniquities as the dew; replenish us with thy power, with the grace of thy only-begotten Son, and with the operation of thy Holy Spirit, that we may be fit for the ministry of thy New Testament; and that we may be able to stand before thee to minister at thy divine altar, and perform the priestly office in a manner worthy of thy holy name. Suffer us not to be partakers of other men's sins, and blot out our sins. Grant,

O Lord, that we may do nothing through partiality, and give us wisdom to make choice of fit persons, and to draw near to thee. (*Raising his voice,*) Receive as Priests these thy servants the Deacons who stand here, and who wait for thy heavenly gift; for thou art gracious and plenteous in mercy to all those who call upon thee, and strong is thy power, and that of thine only Son, and of thy Holy Ghost, who is most holy and good and worshipped, and the giver of eternal life, and equal to thee in substance, now and for ever, &c.

People. Amen.

Metran. Peace be with you.

People. And with thy spirit.

The Archdeacon, with the pastoral staff in his hand, shall stand at the south side of the entrance of the holy chancel, with his face toward the north, and say thus,

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 upon these who are here present, and with fear, trembling, and true faith, stand before the altar, bowing their necks and inwardly looking unto thee who dwellest on high, and waiting for thy heavenly goodness.

Metran. Which calls them from the office of Deacons to the Priesthood.

Archdeacon. N. is ordained Priest to the holy and divine altar at such a place, in the name of such a Saint, and Mary the Mother of God, and the twelve Apostles, and forty victorious Martyrs, under the jurisdiction of the Apostolical seat of Antioch in Syria which loves Christ and is loved by Him.

The Archdeacon shall make the declaration at the entrance of the chancel, saying,

LET us pray, for these that are here present, that the grace and influence of the Holy Ghost may rest upon them, from this time and for evermore, and say with a loud voice, Lord have mercy upon us: Lord have mercy upon us: Lord have mercy upon us.



Metran then, inclining, prays thus :

O LORD our God and Lord, make these persons worthy of the calling of the priesthood, that through thy love to mankind they may be worthy to serve thee, and minister at thy holy altar in a manner worthy of thy holy name, and obtain mercy in thy sight. (*Raising his voice*.) O Lord God, who art merciful, and gracious, and blessed in all, who dost govern all by thy authority from generation to generation, make them worthy of the calling of the priesthood, that they may minister at thy holy altar, and obtain mercy in thy sight: for thou art a good and merciful God; and to thee, with thy Holy Ghost, who is holy in all, good, worshipped, the giver of eternal life, and consubstantial with thee, glory, honour, and power are due, now and for ever.

People.—Amen.

The rest of the Priests sing what follows :

O OUR Saviour, may the Holy Ghost come and rest upon each of them according to thy promise. O Lord, deprive them not of the gift of the Holy Ghost. O Lord, who receivest prayers, we ask this of thee. We also pray to the Holy Ghost, saying, Thou art holy, O Spirit the Comforter; thou art holy, O Spirit the author of eternal life. Thou art holy, O Spirit whom we have obtained. Glory be unto thee, O Lord of all, for the gift of the Holy Ghost, and for the great and unspeakable mystery, and for thy wonderful works to our race.

Then the Metran, having laid his hands upon the holy mysteries, and stretched them out twice over the body and once over the cup, shall bless them. In first blessing the body twice, he shall take as it were his hands full in a spiritual manner, as if putting them into the cup, and so every time he blesses. Likewise in blessing the cup the third time, as in a spiritual manner, he shall take as it were his hands full, and put them upon the body. Again, the Metran, in a spiritual similitude, taking hands full from the plate, his hands being covered with the official gown by one of the Priests, and turning to the candidate, shall lay the official gown

upon his head, and lifting his hands as high as possible, bless his head as (he does) the mysteries. During the time of blessing the Deacons shall hold marabahas (tinkling cymbals) on each side, and the Metran shall then lower his hands, shaking¹ upon the head of the candidate, and stroke gently his head, shoulders, and arms, and as low down as his hands will reach. When the Metran lifts up his hands to bless the first time, one of the Deacons shall remove the covering or veil from the head of the Metran. The Metran shall then cover the candidate with his ceremonial gown, and lay his right hand upon his head, and with his left wipe on his neck and body backwards and forwards, and shedding tears sorrowfully, and without raising his voice, shall silently offer this prayer for him; that is, the invocation for the Holy Ghost.

O GREAT and wonderful God, who hast performed innumerable mighty and wonderful things, great in power, unsearchable by the understanding, wonderful in thought above the children of men, thou art our God, who knowest the secrets of the mind, and who observest the thoughts, and searchest the hearts; for there is nothing hid from the righteous eyes of thy judgments. O merciful God, who knowest the past, beholdest the present, and foreknowest the future, thou knowest the life of this thy servant, and choosest, from generation to generation, those who are pleasing to thee for the service of thy sanctuary. Choose this thy servant to the office of Priest, and grant that he may receive the great gift of thy Holy Ghost, with suitable, blameless, and spotless behaviour, and unshaken faith; and be worthy, through the office he now receives, to minister unto the Gospel of thy kingdom, to stand before thy holy altar, to offer spiritual gifts and perfect sacrifices, to renew thy people by the washing of regeneration, to show forth to all the torch of the light of thy only and co-eternal Son, and to adorn and beautify thy Holy Church, and to perform those things which are good: so

(¹) Qu. ? With a quivering motion.

that the word of thy Gospel may have free course, and thy name be glorified in the Church entrusted to this thy servant, as in all the world. (*Turning to the altar, and raising his voice.*) That this person may stand forth at the second coming from heaven of our Lord Jesus Christ, the great God and our Saviour, and receive the reward of good works with the priests made perfect; through the abundance of the mercy of thy only Son, by whom, and with whom, and with thy Holy Ghost, who is holy in all, good, worshipped, the author of eternal life, and consubstantial with thee, glory, honour, and power is due to thee, now and for ever, world without end.

Metran. Peace be with you.

People. And with thy spirit.

Archdeacon. Let us bow down our heads before the Lord.

People. Before thee.

Metran, inclining. O Lord, look upon us and upon our ministry: cleanse us from all uncleanness. Grant these thy servants grace from heaven, that through thy bounty they may be made worthy to minister unto thee without blame, and to obtain mercy from thee, with all thy saints who have pleased thee from the beginning. (*Raising his voice.*) Because thou art the Lord God of all, from whom all good gifts do come, these thy servants look unto thee, that thy gifts may be continually preserved in their souls, that they may receive of thy grace and be received, that they may be satisfied in their souls, and that their souls, which desire thy gifts, may be replenished and enlightened thereby; for thou delightest in mercy and love towards mankind. To thee and to thy Son, and to the Holy Ghost, who is holy in all, good, worshipped, the author of eternal life, and consubstantial with thee, glory, honour, and worship is due, now and for ever, world without end.

Metran, turning westward to him who is to be ordained, and laying his right hand upon his head, shall say thus,

Thou art ordained in the Holy Church of God.

Archdeacon. N. (is ordained) as Priest to the holy and divine altar at such a

place, dedicated to Mary the Mother of God, the twelve holy Apostles, forty victorious Martyrs, and to such a Saint.

Metran. As a Priest to the holy altar of the Holy Church, erected at the place of the orthodox Christians mentioned above.

Archdeacon. Bless, O Lord.

Metran shall sign the sign of the Cross three times on the forehead of him who is ordained, saying as follows:

N. is signed with the Cross, in the name of the Father.

People. Amen.

Metran. And of the Son.

People. Amen.

Metran. And of the Holy Ghost for eternal life.

People. Amen.

If there be many ordained at the same time, it must be thus done to every one of them in succession.

Then the Metran, turning to the east, shall offer this prayer, inclining.

O LORD Almighty, we give thanks to thee for all and in all, and we praise and magnify thy holy name; for thou hast done great things for us, and poured thy gift on these thy servants. O Lord, we pray and beseech thee, hear us according to the multitude of thy mercies, that thou wilt be well pleased with this ordination of the priesthood, which is conferred on these thy servants through the descent of thy Holy Spirit. Preserve the calling of this election in holiness and purity. Choose us and them for good, that we may labour for thee with the evangelical talent which we have received, (*raising his voice.*) and that we may obtain, with all those who have pleased thee from the beginning, the reward of faithful and wise stewards at the second coming from heaven of Jesus Christ our Lord God and Saviour, with whom, and with thy most Holy Ghost, who is good, worshipped, the author of everlasting life, and consubstantial with thee, glory, honour, and power is due to thee, now and for ever, world without end.

The Metran, turning to the person who is ordained, shall raise him up by his right hand, and the honourable Metran shall kiss his hand.



Then the Metran shall elevate an official gown, white garment, scarf, string, and a cup, thrice over the mysteries, in the form of a Cross, and say,

To the praise, honour, and glory of the holy and consubstantial Trinity, and to the peace and edification of the Holy Church of God.

The rest of the Priests shall repeat the same.

Again the Metran shall elevate them thrice over the head of him who is ordained, in the form of a Cross, saying the same words, and the rest of the Priests repeating after him. Then he shall put on him the white gown, and, going forward, put the scarf round his neck in the form of a Cross, and cause him to tie the string around his waist, and put on the official gown.

The Metran then giving into his hand the cup with wine mixed with water, and plate with bread on it, shall say thus,

RECEIVE power to offer oblations unto God, and to perform Christian sacrifice for the quick and the dead, in the name of the Father, and of the Son, and of the Holy Ghost.

People. Amen.

Again the Metran, laying his hand on his head, shall breathe in the form of a Cross, saying as follows :

RECEIVE the Holy Ghost, Whosoever sins thou remittest, they are remitted to him; and whosoever sins thou retainest, they are retained.

Metran. Such a Priest, wilt thou observe due obedience to the holy Catholic Church ?

Priest. I will.

The Metran shall repeat these words again, the other Priests repeating with him. The Metran, elevating the censer thrice in the form of a Cross over the mysteries and the head of the person ordained, shall likewise repeat the same words. the other Priests repeating with him. Then he shall, according to custom, put incense into a censer, and deliver it to him to bless it. If many are ordained, this must be done to every one of them in succession. If there be only one, prayer

shall be offered for one; if many, for all generally. If there are many, thus :

RECEIVE and perfect these Priests (if one only, Receive and perfect this Priest thy servant, &c.) thy servants, who stand here and wait for thy heavenly gift: for thou art gracious and plenteous in mercy to all those who call upon thee; and strong is thy power, and that of thy only Son, and of thy Holy Spirit, who is holy in all good, worshipped, the author of eternal life, and consubstantial with thee, now, always, and for evermore.

Likewise the prayer of invocation, blessing, and sealing in the form of a Cross, must be repeated separately, with the laying one of the hands on each of them.

Then the Metran shall give them the holy Cross, the Gospel, the seals and purses to carry, and direct those who are ordained to salute the table of life (altar). They shall kiss the right hand of the Metran, and the Metran, with the rest of the Priests, shall salute them with a kiss, saying as follows :

In the courts of the house of our God.

Our holy Fathers, we, having remembrance of you, are persuaded that ye will be called the Priests of the Lord, and that it will be said unto you, ye are the Ministers of God, at the last day, in which ye shall appear and be known. But pray also, that, when ye are worthy of such an honour, we may also be united to the sheep on the right hand, and be worthy to enter into the rest of perfect happiness, and obtain there the abundant mercy of Christ.

Deacons. May we obtain pardon in the great day of Christ the King.

The Metran shall then administer to them the mysteries, and conduct them to the entrance of the chancel. They shall stand at the north side in a row, and all the people receiving blessing from them. Then, after the omologia, he shall read to them the written exhortation. They are perfected in the Lord who strengthens and assists them that trusts in Him.

Here endeth the order of ordaining Priests.

EPISCOPAL CHARGE DELIVERED TO THE CANDIDATES AT THE TIME OF THEIR ORDINATION, AND THEIR SUBSCRIPTION TO THE REQUIREMENTS CONTAINED IN IT.

In the name of the Father, and of the Son, and of the Holy Ghost, we write the Homology, which Mar Jacob, the Metropolitan of Meparkat, the city of Martyrs, approved, appointed to be used at the time of ordaining Deacons and Priests, that they may attend to, and observe the commands therein contained.

In the name of the Father, and of the Son, and of the Holy Ghost, the only true God, to whom be glory, and His mercy upon us for ever and ever. Amen.

The Metran's exhortation to the Candidates.

BRETHREN in Christ, beloved in the right faith, spiritual children and members of the right hand, know this: you are now desirous to take upon you the ministry of the High God, and an office which cannot be estimated nor compared. When you receive this great, invaluable, and incomparable gift at my hands, who am myself weak, and feeble, and unworthy of such a high office, you must take heed to the quickening mysteries of Christ.

Now, first of all I make known to you, my sons, how you ought to accept this very high office, and conduct yourselves without offence and without blame, agreeable to the vocation to which you are called, and as becomes those who receive the mysteries of our Lord Jesus Christ. It becomes you, my sons, first of all to keep, without any mixture of error, the true faith, which is, to believe in the Father, and the Son, and the Holy Ghost, three persons and one God, according as our Lord Jesus Christ, in His holy Gospel, has commanded His pure disciples, and as they, by the holy Apostles, delivered to the Holy Church, and according as all the Fathers and orthodox teachers, unitedly appointed, preached and taught. This, your faith, must be in your mouths and words, and heart, in public and private. Ye must acknowledge and confess aloud, that one of the persons of the Trinity, the eternal Word of God the Father, descended

from heaven, of His own will and that of his Father and of the Holy Ghost; that He abode in the Virgin Mary the Mother of God; that of His love to mankind He took a body from her; that He sat on his throne at the time He abode in the womb of the Virgin; and that He is perfect God and perfect man, for whose mercies be glory.

Again, you must acknowledge and believe in the right faith. Ye must adhere to St. Peter the chief of the Apostles, and his companions, the seventy-two preachers, the fire-like Mar Ignatius, Julius, Dionysius, Athanasius, Basil, Gregory¹, Dioscorus, and Severus², called the key of the mouth of the Fathers and teachers. You must submit to Mar Ignatius, Patriarch, our present ruler and father, and to me also, who, though weak, walk in their paths. Ye must abjure the Heathens, Astrologers, Jews, Nestorius, and his company, Leo³, the synod of Chalcedon, Paul of Samosatus, Yehebah of Uraha, Bardaisan, Julian the Apostate, Barsiole of Nicebene, Arius, Eunomius, Eutycus, Marcion, and all those who adhere to their doctrine, and every heretical departure from the true faith. Ye must abjure all whom we abjure. You must renounce all whom we renounce.

The Candidates shall answer, We do abjure and renounce.

The Metran. Ye must receive all whom we receive.

Answer. We receive all whom you receive.

The Metran. Ye must believe as we believe, and confess what we confess.

Answer. We believe and confess.

Then the Metran commands them, saying, Now I exhort you, my sons, not to

(1) Bishop of Alexandria: he was condemned and deposed by the General Council of Chalcedon.

(2) Severus, as well as Dioscorus, supported the Eutychian heresy.

(3) Bishop of Rome, who presided at the Council of Chalcedon, in which the Eutychian heresy was condemned.



be slothful nor weary, but to be diligent in the divine service of the High God, as is meet, and to keep your souls from concupiscence, drunkenness, adultery, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, malice, strifes, seditions, schisms, envy, murder, covetousness, perdition, and from all such things. (The blessed Paul has said.) Of which I now tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. These are the things which keep men from the door of God.

As the Apostle Paul has said, a Priest of God should be faultless, not contentious nor passionate, but blameless, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, and whose hand is not quick to strike. Again, he must be meek, not covetous, one who ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule well his own house how shall he be able to govern the Church of God?) not a novice in doctrine, lest, being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them who are without, lest he fall into reproach and the snare of the devil. He must not open his mouth to reviling, cursing, and swearing, nor cherish in his mind revenge to his adversaries. He must refrain himself from usury and gain, which consume worldly possession; for these things are abominable in the sight of the High God. Be ye diligent in fasting, in prayer, in supplication, and intercession without ceasing before our Lord Jesus Christ, for yourselves and all the people connected with you. Ye must be kind to strangers and the needy; and live in unity, love, peace, long-suffering, gentleness, goodness, faith, meekness, and patience toward all men; for these are the fruits of the Spirit, that you may be worthy to minister before God, that you may obtain comfort to your souls, and that you may stand with boldness before our Lord Jesus Christ at His second coming to judge both the quick and the dead. I shall be free from your offences. Let us unitedly ascribe glory

to the Father, and to the Son, and to the Holy Ghost for ever.

Here the Metran commands the candidate to make the sign of the Cross, thus +, and says, Now, my sons, mark on this paper the sign of the Cross +, as a witness to yourselves before God and His Angels, and before the throne of the Lord, and these elders now present, that I and you may stand with boldness before the throne of our Lord Christ at His second coming. You must keep inviolate the faith which I have delivered to you, and not alter any of the things which I have commanded you. If you do alter my commands, and disobey my word, let God judge between me and you in the day of judgment. For I being the intercessor, by this command do now stand and lift up my hands toward heaven, that the Holy Ghost may descend upon you. I now admit you to this high and important office, to be obedient to God in all humility. Be not proud, nor rebellious, lest God be in any way angry with you. Behold, now we stand before God and His Angels, before the Martyrs, Saints, and this present congregation. Let these be a witness unto you, that you will not alter any of these things which I have delivered to you: if you should alter them, ye will be deprived of and dismissed from the office entrusted to you, and removed from this excellent gift which you have received. Should you oppose me, a poor weak person, or any of the Metropolitans, my brethren, ye shall be excommunicated, removed, and rejected from the Holy Church, and deprived of these mysteries which I have entrusted to you: and every one who shall assist you in wickedness, subtilty, and fraud, shall, in like manner, be excommunicated, &c. Moreover, the Most High God also will be witness to you, that you will keep the regulations of the Apostles and true faith delivered to you.

Be it known unto you, that the sign of the exalted Cross will prove a witness between me and you, that ye shall be deprived of the free gift which I have bestowed on you, on the day in which you resist my weakness, and transgress my orders.



I now supplicate and pray to our Lord Jesus Christ to deliver me and you from all deceit and sins, and to make you worthy to stand before Him with joy, having improved the talent entrusted to you this day, through the prayers of the Virgin Mary, the Mother of the Light, St. John the Apostle, all the Prophets, Apostles, Preachers, Martyrs, Saints, and Confessors.

Here the Motran will clip the candidate's hair of the head in the form of a Cross, behind and before, on the right side and left, in order, saying, Now, my sons, first of all I exhort you, that when you enter the house of God ye do so with fear and trembling as becomes you, not with pride, passion, envy, deceit, enmity, and reproach. Take care that ye provoke not God to wrath, but rather enter the house of God with cleanliness, purity, humility, purity of mind and heart, and peace, having the head uncovered, and having on a scarf, as it becometh the Priests and Ministers of God. Do not admit any unlawful thing with you into the chancel, nor eat any thing in it but the holy mysteries. Avoid pride, drunkenness, and every thing which is unbecoming the Priests of God. Do not appoint or inflict fines upon any of the believers through ignorance; but pass judgment without respect of persons. Make use of such bread as is proper, and mix wine and water in the cup as is meet. Perform the service of the Lord with fear and trembling. Do not leave here and there the linen, towels, covering cloths, or any of the ornaments belonging to the altar table; for to do so shows carelessness in this service. You must know that Christ is always watching over you, to accuse or reward you as you deserve. You must also know that no one has authority to leave the altar at which he is accustomed to minister, and go to minister at another altar, without the permission of the Bishop of the place. When you shake the vessels of the altar, you must take care that none of the consecrated crumbs fall on them or on the ground. Beware of the blessing in your mind. If you do not perform all accord-

ing as I have commanded you, you yourselves will have to give account before our Lord Christ. I am innocent of your transgressions. If you keep my words, I shall acknowledge you as the ministers of God.

Let us now pray to our God to deliver you from deceit and contention, to cause you to walk righteously in his sight with humility and purity, to make you worthy to present to him on the great day of account, with boldness, with joy, and with much profit, the talent entrusted to you, and to deliver you from all offences, through the prayers of the Virgin Mary, the Mother of the true Light, and our Mother, all the Prophets, Apostles, Martyrs, and Saints. Amen.

O believers, let us now beseech our Lord and Creator Jesus Christ to make these Priests and Ministers newly-ordained for you this day worthy to be blessed for you, and that through their prayers he may shower down His blessings and goodness upon you; bring you joyful seasons and fruitful years, and grant you abundant gifts; that He may bless you with His right hand full of imperishable blessings, defend you from all anxiety, deliver you from all afflictions, and make you worthy to perform good works; that we may all arrive at that good end promised to all the Saints and holy men who do His will; that He may grant you His grace to be dutiful and obedient, bestow His grace upon you, shower down His mercies upon you all, and put away from you contentions, and the hosts of the cursed enemy; that He may protect your children, and raise up from among them sincere, righteous, and holy Ministers and Priests; that He may deliver you from temptations, comfort and bless your dead, and make them stand at His right hand with the Martyrs and Saints; that He may put you in possession of the delights of Paradise, cause you to hear the joyful words, Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world, through the prayers of the Mother of God, the Prophets, Apostles, Martyrs, and Saints. Amen.



THE MARRIAGE SERVICE OF THE SYRIANS.

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

O Lord God, make us worthy of thy everlasting felicity, that we may enjoy with thee and through thee the beginning of our joy and the perfection of happiness; that by thee our souls and spirits may be cheered; that by thy mercy our griefs may be removed; that by thy grace goodness may abound towards us, blessings be poured upon us, and our desires fulfilled; and that our brides and bridegrooms may be perfected. Grant that we may be happy with thee, and with all thy Saints who have pleased thee from the beginning, in eternal blessedness, and may offer in the congregation of thy Saints, and in the assembly of thy beloved, praise and thanksgiving to thee the Father, Son, and Holy Ghost, now and for ever, world without end.

Have mercy upon me, O God.

Then follows. Blessed is he who causeth the inhabitants of heaven to rejoice, and satisfieth those who are on earth. O Christ, who art full of grace, make the assembly of those who worship thee to rejoice. O our Saviour, stretch forth thy right hand, and bless by thy grace the ring which the ministers give in thy holy name. The Holy Church was betrothed to Christ by a ring, which is the taking upon him his holy flesh and blood. By a ring Tamar was saved from being put to death. May our trespasses and sins be pardoned through the ring. Adored be the Father, Son, and Holy Ghost, the mysterious Trinity, who is worshipped and praised by the inhabitants of heaven and earth.

Prayer.

O LORD God, Father, Son, and Holy Ghost, now and for ever, may thy peace which reconciled heaven and earth, height and depth, reconcile these our brethren who have agreed together, and grant that they may be of one mind to love each other, and cheerfully bear with one another, all the days of their life.

Kukilion Psalm. Let my heart produce good works. Hallelujah. I will speak of my works to the King. Graces are poured upon thy lips. Hallelujah. Because God hath blessed thee for ever.

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

As it was in the beginning, &c.

O thou fair one, Solomon spake by a proverb thus of thy uncle by whom thou art greatly enriched: My uncle was the choicest among ten thousand, for his garden is Israel.—Jacob is whiter than the vine, more ruddy than the ointment of spikenard, and more excellent than the cedars of Lebanon; and because he is glorious, he resembles God whom we glorify.

Promion.

GLORY be to the heavenly bridegroom, who has chosen the children of the Gentiles for His Church, and sanctified it with His pure blood from all stain and guilt, and who has betrothed the Church on earth, and become its husband, and redeemed it from the bondage of unclean devils. Glory, honour, and thanksgiving are due to Him at this time of the consecration of the ring of His servants, as well as on holy days, during our life time, and for evermore. Amen.

Sedra.

O GOD, who art exalted above all the wisdom of men, and plenteously bestowest thy goodness continually, and who art free from all wickedness, and art the foundation of all heavenly blessings and goodness; thou art the pure unction which is imperishable, and art eternally free from all suffering and death. Thou art He who hast adorned thy Church, and assisted it with thy grace, and caused it to triumph; and hast firmly established the faith that is in thee according to its ability. Thou art He who hast given thy Holy Church perpetual blessings, and replenished it with sweet ointment, and hast enriched it with thy divine and inexhaustible riches. Thou art He who hast clothed the Church with a glorious white garment, and betrothed it with



water and the Spirit, and made it to be thy bride; who hast bruised the head of thy enemy; who hast given her thy holy body and conquering blood as a ring; who hast enlightened her with thy glorious light, and caused her to rejoice with praise; and who hast united her unto thyself by means of the ring which thou hast presented unto her through thy Godhead, and hast regularly perfected her through thy holy Apostles. Thou art He who perfectest the joy of men and women by the ring, and completest the satisfaction of those who are betrothed in marriage by the same. O Lord God, may this ring, which thy feeble servants do now joyfully consecrate, be blessed by thee also. Grant sincerity to be in it without curse. O Lord, bless this ring also with thy divine blessing, as thou didst consecrate the ring of thy Holy Church. O Lord God, replenish this bridegroom, our son, and this bride, our daughter, with wisdom. O Lord, graciously cause the marriage of these persons to be free from defilement and uncleanness. O Lord God, make them happy in this world, and in the world to come, in immortality. Make them joyful together all the days of their life through this banquet, which is temporal, and graciously conduct them to the heavenly banquet, where the angels incessantly rejoice. In like manner, O Lord, graciously preserve this assembly now present before thee from sin and defilement, from uncleanness and error. Bless them and enable them to glorify thee, and stand continually before thee, and praise thee, and the Father, and the Holy Ghost, now and always, without ceasing. Amen.

Then the Deacon shall say, When the heavenly bridegroom espoused the faithful and holy Church, He called Peter and John, and appointed Peter as a householder and John as a preacher, and commanded them to watch over the Church which He purchased with His precious blood.

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

As it was in the beginning, &c. Amen.

Deacon. O fruitful Church be not troubled, nor let thy thoughts be confused,

for I will in no wise cast thee off, because thou hast not cast me off. Although heaven and earth pass away at the last day, thou shalt not be moved. Moreover, behold there is a throne prepared for thee before the Father, the Son, and the Holy Ghost.

The Priest shall then say the Prayer of Incense.

O RIGHTEOUS and true bridegroom, to whom the holy virgins' souls were espoused, grant that sweet perfume of sacred rites may proceed from these thy servants, who by us of little esteem before thy majesty have been betrothed, and who have chosen thee as a mediator of their matrimony; and that they may enjoy unfeigned love, unity, peace, and mutual concord; and enable them to keep themselves pure in spirit and body, and to praise and glorify thee, and the Father, and the Holy Ghost, now and for ever. Amen.

The Deacon then takes hold of the rings, and the Priest consecrating the rings, shall say,

GLORY be to the Father, and to the Son, and to the Holy Ghost, who of His plenteous grace and mercy blesses these rings.

The Priest laying his hand on the rings, and blessing them, shall say,

I BLESS these rings in the name of the Father, and of the Son, and of the Holy Ghost, the source of eternal life, for the perfect happiness of the children of the Holy Church. Amen.

Having delivered the ring to the bridegroom, he shall say,

MAY the right hand of our Lord Jesus Christ be graciously stretched out upon thee, and mayest thou obtain from it the blessing of His goodness and grace with this marriage ring; and may His right hand, full of goodness and blessing, remain with thee all the days of thy life.

Having delivered the ring to the bride, the Priest shall say,

MAY the right hand of our Lord Jesus Christ be secretly stretched out upon thee; and mayest thou receive thy mar-



riage ring from the hand of the Priest as from the holy Apostles; and mayest thou, with comfort of soul and body, and with cheerfulness of mind, offer praise to Him, and His Father, and the Holy Ghost, now and for ever. Amen.

Prayer for the bridegroom and bride.

MAY the Lord our God, who has perfected the joy of His Holy Church by Christ, replenish these our children, now betrothed in marriage, with truth and righteousness, and give them heavenly blessings with the rings they have received; clothe them with humility; perfect their matrimony through the rings of righteousness, as the matrimony of Isaac and Rebecca was confirmed through golden ornaments; cause this bridegroom to rejoice in his salvation; and adorn this bride with a beautiful garment which waxes not old and is imperishable. May God direct their whole mind in humility, which is more fragrant than beautiful flowers; rescue them from malicious and wicked people who hate mankind; defend them from evil spirits which destroy the holy rites of wedlock; and may the Lord grant them a favourable season, and fruitful year from himself. O Lord God, hear the supplications of us thy weak and sinful servants who stand before thy majesty, and grant them a blessed offspring and joyful seasons. Enrich them with the riches of good works; establish in them the true faith which is in thee; and cause them to continue in it, and their children also to profess the same. Multiply thy goodness and blessing on those who are come to this wedding. Defend this bridegroom and bride with thy victorious Cross. O Father, Son, and Holy Ghost, pour out thy blessings upon us all, now and for ever. Amen.

Sogheseah. I am the Church and bride of the Most High, and am blessed, saith the Holy Church, because He hath married me. I worship the bridegroom that came and espoused me. I am blessed to have such dignity, that all creatures should rejoice in a poor woman who was suddenly enriched in the day that I was espoused to Him, and to have a bride-chamber prepared for me on high to rejoice

with my friends, into which I can enter and abide. It is happiness to me to glorify Him who took me from among idols, taught me the hidden mysteries, and promised to be with me to the end of the world. I worship the King's Son, because He has given me all the blessings which He brought from His Father's house. Woe to the wicked one who deceived me, and drew me into idolatry. Glory be to Jesus who redeemed me. I am blessed because He armed me with spiritual armour from the water of Baptism, and made me worthy to wear on my finger the ring of His holy body and blood. The Holy Church declares that the bridegroom resembles the sun, the bride the day, and those who are bidden, a fragrant tree.

Hoothamah. O believers, who are come to the witnessing of this ceremony justified (appointed) by God, may the Lord always recompense you with His goodness for your labour, thirty, sixty, and an hundred-fold. The Cross of our Lord will remain with you day and night, and defend you from the evil spirit and His army, now and for ever. Amen.

Then having said, O God thou art holy, the Lord's Prayer should be repeated by all.

Here endeth the consecration of the ring.

THE ORDER OF CROWNING.

The bridegroom shall stand before the table with the bride on his right, and his companion on the left, and her companion on her right.

The Priest shall then say, Glory be to the Father, and to the Son, and to the Holy Ghost. May His mercy and grace ever rest on us, who are weak and sinful, in both worlds. Amen. O Lord God, fit us for the endless marriage-banquet, and for the everlasting bride-chamber; and invite us also to thy eternal happiness; that we, together with the marriage companions bidden to the marriage feast, may offer praise and glory to Thee, and thy Father, and the Holy Ghost. Amen.

Have mercy upon me, O God.

Then making the sign of the Cross towards the bridegroom and bride, the Priest shall say, May God, who blessed the

righteous of old, bless these His servants with His abundant grace.

Deacon. God have mercy on us.

Priest. May God, who blessed Adam and Eve, bless these His servants with His abundant grace.

Deacon. God have mercy upon us.

Priest. May God, who blessed Abraham and Sarah, bless these His servants with His abundant grace.

Deacon. God have mercy upon us.

Priest. May God, who blessed Isaac and Rebecca, bless these His servants with His abundant grace.

Deacon. God have mercy upon us.

Priest. May God, who blessed Jacob and Rachel, bless these His servants with His abundant grace.

Deacon. God have mercy upon us.

Priest. Glory be to the Father, and to the Son, and to the Holy Ghost. May God, who blessed Joseph in Egypt, bless these His servants with His abundant grace.

Deacon. God have mercy upon us.

Prayer.

O MY Lord, nourish with the riches of thy grace these thy servants who are united together, and make them joyful with thy gifts. Satisfy them with the perfection of thy divine commandments, that they may sing praises unto thee with exceeding joy, and be happy before thee the Father, the Son, and the Holy Ghost, now and for ever.

7. *Kukilon.* O Lord, the king shall joy in thy strength. Hallelujah, Hallelujah. In thy salvation how greatly shall he rejoice. For thou preventest him with the blessings of goodness. Hallelujah, Hallelujah. Thou hast set a glorious crown on his head.

Deacon. O Church, behold the bridegroom hath prepared a bride-chamber for thee in the heavens above, and exalted thee far above archangels, principalities, and powers, according to His promise.

Promion.

LET us all pray, and ask mercy and grace from the Lord. O gracious Lord, have mercy on us and help us. Glory be to the divine essence which was, and

is, and shall be, from generation to generation; and to the eternal Word who is worshipped on His throne above by His angels; and to the highest who hath, of His abundant grace, had mercy upon us all, and toward our race to himself. Glory be to the majesty of Him who is worthy to be praised, honoured, and worshipped at this time of the consecration of the crown, and at all other times. Amen.

Sedra.

O LORD God, who art worshipped by the heavenly hosts with fear and trembling; at whose majesty the assembly of the Seraphims on high tremble and are astounded; who of the abundance of thy unspeakable mercy and inestimable grace rejoicest at the praise offered by such mean creatures as we are, and delightest in the ministry of us who are weak and earthly; bless thy servants that travel in every land, and dwell under the power of thy majesty, and especially those who are here present, and take refuge under the shadow of thy mercy and under the wings of thy grace: heal and save them; cause them to rejoice in discharging their sacred duties; keep and enable them to run in the right way that leadeth unto heaven. Make them diligent in the improvement of spiritual gifts and divine occupation, which yields great advantage to the bodies and souls of those who are engaged in it. O Lord, make them to love eternal life, and to depart from those who practice deadly sin. Incline their hearts to forsake the slavery of cursed Satan, and to draw near to thy holy portion. Make us and these true and zealous workmen in thy spiritual vineyard; and, fearing thee, to be diligent in keeping thy commandments. O Lord, grant us to be conformed to thy holy assembly, to love one another, to hate evil, and to be obedient to thy Godhead. O Lord, console our faithful dead, and make them to rejoice in thy heavenly kingdom; for thou art good and the lover of mankind. We offer praise and thanksgiving to thee and to thy Father, and to the Holy Ghost, now and for ever. Amen.

Kookayah. O Holy Church, thou daughter of the Gentiles, thou art exceed-



ingly fair. Solomon did sing of thee, that thy lips drop as the honey-comb, and the smell of thy garments is like the smell of Lebanon. O Church, thou art all fair; there is no spot in thee. Christ, the King, defendeth thee, because thou adorest His Cross. Hallelujah, Hallelujah. Glory be to the Father, and to the Son, and to the Holy Ghost. O daughter of the Gentiles, how fair art thou, how fair art thou! Thou art likened unto the sun that enlightens the whole world. Thou hast the sign of the Cross on the forehead. Thou dost sing praise with thy holy mouth. Thy lips are stained with the blood of the Son of God. Day and night thy seed praise Him. Hallelujah, Hallelujah.

The Prayer of Incense.

O LORD, who wast bidden to a marriage in Cana of Galilee, and didst turn water into wine, and who art the bridegroom of truth and righteousness, and lover of men, graciously receive now the perfumes of incense; bless these servants who stand with their heads bowing before thy holy altar; spread upon them thy right hand full of mercy and grace; make them rejoice in thy spiritual bride-chamber; and make us and these worthy of (to be admitted to) that marriage feast promised to thy saints who loved thee, and kept thy commandments; that we and these may stand at thy right hand, and obtain thy favour to offer praise and glory to thee, and thy Father, and the Holy Ghost, now, and for ever. Amen.

Then the Priest shall cause the bridegroom to take hold of the right hand of the bride with his right hand and read thus,

Ephesians. Brethren, give thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. Wives, submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and He is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that He

might sanctify and cleanse it with the washing of water by the Word, that He might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

Psalm. O Lord, the King shall rejoice in thy strength; and in thy salvation how greatly shall he rejoice.

St. Matthew's Gospel. And it came to pass, that when Jesus had finished these sayings, He departed from Galilee, and came into the coasts of Judaea beyond Jordan; and great multitudes followed Him; and He healed them there. The Pharisees also came unto Him, tempting Him, and saying unto Him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder.

Then the Priest shall say, O Lord of all, the Holy Church exclaimed with humility, "Glory to the majesty of thy Godhead," when she saw thee, the great Sun of righteousness, hang upon the honourable tree of the Cross, and stood orderly as the moon.

The Priest then laying his hands on the crowns shall bless them, saying, In the name of the Father +, and of the Son +, and of the life-giving Spirit +, I bless the crowns which are to be placed on the heads of these persons. Amen.

The Priest, elevating the crowns thrice over the heads of the bridegroom and bride, shall say, A crown is coming down from heaven elevated by the hands of our Lord; which crown is worthy to be placed upon the head of the bridegroom (or the bride) by the Priest.

Deacon. O our Lord, of thy mercy make the Priests, and the Deacons, and the bridegroom with his crown, and bride in her chamber, joyful. O my Lord,

stretch out thy right hand full of all blessings, and bless this bridegroom and bride, and the crowns placed on their heads. May this bridegroom and bride, with their companions, be blessed with the blessings with which thou didst bless Abraham, Isaac, and Jacob. O Lord, bless this bridegroom and bride and their companions with thy heavenly blessings. Beautiful is the crown which Christ the King plaited by the hands of holy Priests, for the heads of the bridegroom and bride. O bridegroom of truth, who art ever exalted, come to us quickly, that we may ever rejoice with thee. Eve was released from the curse, because our Lord was crowned with the crown of thorns. Pardon the sins of thy servants, through the crown which we bless. The Priests have plaited a crown and placed on the heads of the bridegroom and bride, as Moses did on the head of Aaron. The crown of the bridegroom is like our Lord's crown of thorns, and the crown of the bride like meekness of spirit. The bridegroom resembles our Lord, and his companion St. John. The bride resembles the Church, and her companion Anna the prophetess. Our Saviour will plait for you a crown of righteousness better than the flowers of the garden. The Lord will bless the humble bed of your union, that righteous men, saints, and lords may be born of you. Our Lord and Saviour will grant you the crown of righteousness. Praise ye the Father, the Son, and the Holy Ghost, now and for ever. Amen.

Laying the crown¹ on the head of the bridegroom, the Priest shall say,

MAY the Lord crown thee with the crown of righteousness, adorn thee with incorruptible ornaments, and arm thee with the victorious armour with which thou shalt overcome all the powers of the enemy warring against thee. Amen.

Then laying it² on the head of the bride, he shall say,

MAY the Lord crown thee with the crown of righteousness, adorn thee with

(¹) Instead of a crown, a wreath, to which is appended a Cross, is put round the neck of the bridegroom.

(²) And a wreath of gold beads round that of the bride.

incorruptible and beautiful ornaments. Mayest thou rejoice all the days of thy life, glorifying the Father, the Son, and the Holy Ghost, now and for ever. Amen.

The blessing pronounced upon the bridegroom and bride.

MAY the Lord, who has pleasure in the life of men, take delight in your life also and bless your union. May Christ, the heavenly bridegroom, seal your marriage with His own true seal. May you be happy in each other, as Christ delights in His Church. May the right hand of mercy come upon you, remain with you, and defend you from all affliction. May the angel of peace accompany you and deliver you from the devices of the deceiver. May God redeem you from malice which causeth slaughter, and cause you to please each other. May the Lord remove sorrow from you, and grant you righteous generations, in order that ye may rejoice as Abraham did in Isaac, and Isaac in Jacob, and Jacob in Joseph. May the blessing of God, who blessed Noah and his seed, saying, "Increase, multiply, replenish the earth and subdue it," be upon you also. May you obtain the blessing with which God blessed Abraham, Isaac, and Jacob. May God grant you the dew of heaven and all good things which earth produceth. May the blessing with which Jacob blessed his son Joseph, saying, "The God of thy Father will help thee," be upon you. May you attain the blessing of those who believed in God, and were counted worthy to hope in Him. May all nations rejoice at the crown placed this day on your heads by the Priests, and sing praise, because the name of the Lord is called on you. May God enrich you with great riches and all happiness, and pardon your transgressions and sins, as He forgave the sins of that sinful woman. May you also be heirs of the heavenly kingdom, as the thief on the right hand, and also all our dead. May the Most High, who descended on Mount Sinai to make a covenant with the bride which was brought out of Egypt, bless you, and all our congregation.

Let us offer thanks to the Lord of heaven and earth, now and for ever. Amen.



O Gardiner of Eden, cause the pleasant wind, which consoles me, to blow upon me from thy garden; for thou art the young man who married me. O our Lord, I am the bride, thy wife, betrothed in thy name. O bridegroom of righteousness and truth, have mercy on me, for I take my refuge in thee alone. Thou hast sealed my heritage with thy cross. Moreover, thou hast made me free by thy suffering, and prepared for me a bride-chamber on high. Thou hast called me to be thine. Thieves attacked me, and sought to spoil me of my beauty. By thy love have I overcome them, and am liberated from their slavery.

A Prayer of Mar Jacob.

O Son of God, stretch out thy right hand, and bless the bridegroom and bride and the crown on their heads. O Lord, bless them severally by name. Bless likewise the years of their life in the world of light. May this congregation be ever blessed through the prayers of the blessed Virgin and Saints. O Lord, bless thy servants, that they may magnify thee with their mouths. They shall worthily praise thee on their harp.

Conclusion.

Exhortation. Dearly beloved brethren, it becomes us once more to exhort these persons, standing before us, to be active and diligent in truth, righteousness, and in good works; for we have a custom which hath been taught us by our holy fathers, and committed to us by our honourable elders, to exhort the believers when we all assemble in the temple of God. Consider, my children, that you

are now standing before the living table, the throne of God and our Lord Jesus Christ, before the cross and the holy Testament, and before this congregation, and that you stand not before one who is ignorant of the thoughts of the heart, but before Him who knows them well. Behold, from this time we have united you to each other. I am innocent from all the deeds you may commit contrary to your religion; for God is the Mediator between me and you. The mercy and grace of God remain and rest upon the Priest, and Deacons, and believing people, the bridegroom and bride, and their companions, and them that are bidden to the marriage feast. May the right hand of our Lord Jesus Christ remain on you always, through the prayers of Mary the blessed mother and holy Virgin, who brought forth God, and through the prayers of all the saints who have loved our Lord, and kept His commandments. Amen.

Moreover understand, O ye believers, that this command is given to you all. Let every one of you consider in himself, how it becometh him to be connected with his wife. He should have delight in her, and treat her with kindness: for she hath left her relations, and is joined to her husband. Though he himself should be naked, he must clothe her. And she must regard him as her own life. He must feed her, though he himself be hungry; and give her to drink, though he be thirsty. And in like manner it is her duty to serve him and obey him in love and constancy in all circumstances. The grace of our Lord Jesus Christ be with us and you. Amen.

FORM OF PRAYER TO BE USED ON THE HOLY FESTIVAL OF THE
BIRTH OF OUR LORD IN THE FLESH.

The Psalm commencing with "Be merciful unto me, O Lord" shall be said; and then follows—

O THOU, who art merciful unto sinners, I have sinned against thee.

O Lord, the Lord of all, and the Messiah who was born of flesh of the daughter of David, and preservedst the creatures, have mercy upon us. The wise men who came from Persia kneeled down

and worshipped the child that was born. O Lord, the Lord of all, have mercy upon us. Blessed is He, who caused the inhabitants of heaven and earth to rejoice on the day of His birth. O Lord, the Lord of all, have mercy upon us. O Lord, the Lord of all, on the day of whose birth the archangels, angels, and the children of men rejoice, have mercy upon us. O Holy Church, sing

praises unto Him, who by His death freed thee from error. O Lord, the Lord of all, have mercy upon us. Blessed is He who reconciled heaven and earth, and all creatures on the day of His birth; O Lord, the Lord of all, have mercy upon us.

Here shall be said the Psalm, "I have called on thee, O Lord; answer me," &c. Then follows,

CHRIST was born in Bethlehem. There came wise men from the East, inquiring where is the King born, whom we are come to worship; and saying, O come let us fall down and worship Him. Our Saviour Christ, the King, was born in Bethlehem, a city of the Jews. Wise men who came from the eastern country, fell down before Him, and offered unto Him gifts with their thanksgiving. Behold the wise men knew by a bright star that the King who was born dwelt in Bethlehem; that He was the child; that He was the light; and that He is Lord and God of all. They went to the cave in Bethlehem, and there found the child with Mary His mother. The assembly of angels cried aloud, saying, Holy, holy, holy, is the Lord that was born. He dwells in a cave, is wrapped in swaddling clothes, and sucks. He who is higher than all the world cries as a child, and is older than all nations. O come let us fall down and worship Him. How excellent was the hymn sung by angels and men in the cave at Bethlehem. Mary was troubled, Joseph was amazed, and the Son was praised by the mouths of the heavenly host. The wise men came before him with presents, worshipped, opened their treasures, and began to say, Glory and praise be to the Son, who is co-eternal with the Father; O come let us fall down and worship Him. Wonderful hymns were sung by angels on this day of the birth of the Son of God; Glory to God in the highest, and on earth peace, good-will towards men.

Evening voice. O Christ, preserve thy Church. Joseph takes Him up and sings, and Mary who brought Him forth rejoices; the terrific cherubim and seraphim came down to the inhabitants of

the earth; for they saw on earth the birth of thee, the Lord of angels, who had never seen thee. They exalted and adored thy honour, and sung psalms of thee, with praises; for they saw the greatness of thee who wast laid in a manger; and they conferred happiness on the successors of Adam, who were made worthy to see thy infinite greatness.

Glory be to the Father, &c.

All nations who knew the precious treasure of life longed to see it, but the blessing was given to our nation; for we have possessed in fact, the riches which they had sought after as a dream. As an imperishable treasure, it hath passed over all, and caused them to wonder. Righteous men, prophets, and kings waited to see at what time this treasure would be opened, and all the righteous have possessed it. If there be no resurrection, then what profit have the martyrs in their slaughter? If there be not another world, then what did the righteous labour for? If it be not true that there is a resurrection, then Christ is not risen from the dead. O ye that are dead, look for the Son; the promise which He hath made in His Gospel is true: "The same hour in which the dead hear the voice of God, their graves shall be opened, and they come out to meet Him at His coming."

Blessed art thou, O Church. It is a wonder that He to whom heaven is as a little thing, and before whom angels tremble, and who, while He is God by nature, should come down and assume a body from Mary, become a child in her womb, be born of flesh, and wrapped in swaddling clothes. Glory be to Him, who magnified His Church on the day of His birth. He who was in the beginning is born with the bright beams of holiness, and is hidden with the Father, to-day He is born in the cave, and is wrapped in swaddling clothes; heaven is full of His glory. Glory be to Him who humbled himself to a very low degree for the salvation of Adam, and through His love became subject to the necessities of the daughter of David.

The dew of life sent from the Father comforted the children in the fiery fur-



nace of the Babylonians. Let it remain on the dead in the miserable abodes of hell; let it sanctify the wants of His servants who died in His favour; and let it cause them to obtain the imperishable and endless kingdom.

"As a Father pitieth his children," &c.

The prayer of Mar Jacob.

O MAGNIFY ye, magnify ye, magnify Him, and say, Hallelujah, as the shepherds magnified Him at Bethlehem. O look at Him who sitteth in the chariot of the heavenly hosts, and whom the virgin bears on her wings. Lo! it is He, before whom those who are where Gabriel is, fall down, and whom those who are where Joseph is, glorify in their excellence. Glory be to the Father who of His own will sent His only-begotten; thanks to the Son who is born this day at Bethlehem; and praise to the Holy Ghost, who hath moved the multitude of heavenly hosts to cry and say, Glory, peace, and reconciliation be unto all the Gentiles. O sing, sing, sing, and say, Hallelujah, as the shepherds sung unto Him at Bethlehem.

THE ORDER OF THE BIRTH OF OUR LORD.

This shall be said when going out of the Church. ("Pure mother.")

O God, who wast born of the virgin mother, and who didst not open the seal of thy mother at thy birth, have mercy upon us. O God, whom the wise men honoured with their presents, and the shepherds worshipped, have mercy upon us. O God, who of thy mercy didst become a child for us, and dwelt amongst us in the city of David, have mercy upon us. O God, who of thy grace wast born, laid in a (manger,) dwelling and wrapped in swaddling clothes, have mercy upon us. O God, who wast begotten of the eternal Father, and who at the end of time didst spring from the daughter of David, have mercy upon us. O God, who didst bring the wise men of Persia to worship thy honour, have mercy upon us. Blessed is He who has caused the heavenly hosts to rejoice at the day of His birth, and satisfied those who are on earth. O God, have mercy upon us. Let us worship

and bow to the Son, who by His birth hath delivered our race from idolatry. O God, have mercy upon us.

Then going to the place dug for the fire, and standing towards the east, they shall say,

CHRIST was born in Bethlehem. There came wise men from the East inquiring where is the King born whom we are come to worship, and saying, O come, let us fall down and worship Him. Behold it was revealed unto the wise men by the bright star, that the King who is born dwelt in Bethlehem; that He was the child; that He was the light; and that He was the Lord and God of all. They went to the cave in Bethlehem, and there found the child with Mary His mother, and the assembly of angels, who cry aloud, and say, Holy, holy, holy, is the Lord that is born. He lodges in the cave, is wrapped in swaddling clothes, and sucks. He is higher than all worlds, cries like a child, and is older than all nations: O come, all ye Gentiles, let us fall down and worship Him. How excellent was the hymn sung by the angels and men in the cave at Bethlehem. Mary was troubled, Joseph was amazed, and the Son was praised; O come, let us fall down and worship Him. Wonderful hymns were sung by the angels on this day of the birth of the Son of God. They cried aloud, and said, Glory to God in the highest, and on earth peace, goodwill towards men. Archangels, angels, and the shepherds sang praises unto the Son who was born in the cave. O let us, who are made worthy to observe (the feast) of His birth, fall down and worship Him who hath delivered us from error. O Christ, preserve thy Church. Blessed is the child of wonder who appeared as a child, and was found in the likeness of man, when He came to save Adam. He at whose back the creatures flee, plays as a little child; He who taught men the word, is silent as an infant. Glory be to the humility of Him who humbled His greatness, who left His supremacy over the cherubim, and whom Mary who brought Him forth wrapped in swaddling clothes: Joseph

having taken Him up sings, and Mary who brought Him forth rejoices. The terrific cherubim and seraphim found on earth the birth of thee the Lord of Angels, who had never seen thee, and they descended to the inhabitants of the earth. They exalted and adored thy honour, sung psalms unto thee with their praises, and conferred blessings on the inhabitants of earth, who were made worthy to see thy infinite greatness; for they saw thy greatness, who wast laid in a manger.

Blessed art thou, O Church. Who can repeat the wonder that took place at Bethlehem as on this day? The wise men saw it and were amazed; and the child wrapped in swaddling clothes was laid in a manger of animals. His appearance as the son of man is mean. The fire-like (angels) tremble at Him. He is the Son of God, who assumed flesh in righteousness and truth. The report of the Son was spread in Bethlehem, which drew the wise men and prepared the way before them. They, taking presents in their hands and faith in their hearts, entered into the cave and worshipped Christ, who arose from beyond the borders of the earth, as a light on creation, and who forgiveth sins.

At the end of the Creed.

MARY brought forth a wonder, i.e. a Mediator between God and men and the Son of God. It is a wonder that He who was clothed with burning fire clothed himself with a body and came to be born as a man. It is also a wonder that He, of His own will, was in the womb (of His mother) nine months, but did not open her seal at the time of His birth. It is also a wonder that He, of His own will, was thirty years in the world, and came to sufferings and death for us all. It is also a wonder that He was three days in the grave, rose again (from the dead,) Hallelujah, and ascended into heaven. The pure Virgin, the daughter of David, brought forth Christ the Son at the end of time, according to His own will; the Son who is born of the Father in the beauties of holiness without beginning and without end, as David sang in the Psalms. The

only Son, really is one nature and one person. The Lord Christ, who came for our salvation, became Son to the Father and to Mary; He is the first and last, and never more to be divided. He who imputes to Him two persons and two natures, is cursed. Hallelujah, let him inherit hell.

The children were slain. Who is there among mortals who can declare the generation of Him who quickens all, who left the height of His greatness, and humbled himself to lowliness?

O thou, who by thy birth perfected all, replenish my thoughts who am weak to speak of the circumstances of thy birth, not that I may search out thy greatness, but declare thy mercy. Blessed is he who in his circumstances is both private and public.

It is a great wonder that a body should be sufficient for the Son, who dissolveth all, wholly to dwell in. Who is able to tell how He, whose bounds cannot be fixed, abode in it? how His whole mind was in it, but was not himself wholly in it? and how He was everywhere present even when He was in the body? Blessed is He who can by no means be limited. Glory be to Him who was made low when He was by nature in heaven above. Praised is thy will and nature who, when thou wast the first-born of God, through thy love didst become the first-born of Mary; who, when thou wast the Son of God, didst become the child of Joseph by name; and who, when thou wast thyself God by nature, didst become of thy own will the son of man. Blessed is thy birth which took place for us. O Father, Son, and Holy Ghost, glory be to thee in the beginning. Through thee I began; give me power to draw nigh to the end. O Lord, should my erroneous words fail, through the voice which destroyeth all beauties, of thy grace be merciful unto me, and deliver me from hell. Who art thou? and whose son art thou? Behold! the Virgin, the daughter of David, stands in the midst of the assembly and bears a little child. The Doctors sit around Him; one examines Him, another disputes with Him, and another confesseth that He is God. The Virgin, the daughter of David,



has invited me this day to her feast with unspeakable love. O come let us rejoice at her feast, and cry aloud with her, saying, that the fruit which is born is God. Who is there among women who has brought forth a child in her virginity? Hath any one ever seen a child, or a son, without cohabitation? Oh amazing! oh wonderful! let him who contradicts shut his mouth. Behold, the Church, the daughter of the Gentiles, praiseth the revelation: she boasts in thy name because thou art God with thy Father. Grant her peace; show love unto her: blessed is the Father who delivered thee to her. The glorious Isaiah called Christ the Mighty One; he also called Him Wonderful, on account of His wondrous birth; He is the Mighty One and Wonderful, as Isaiah has said. The chief of the angels called Christ "his Lord." There is no son of man who is the chief of the angels. He is with God, He is the Son of God, and He is the Lord of Gabriel. The Word came out of the ear, abode in a damsel, and descended from her as a creature with a body, a child of age and great wonder. Who shall not be moved to speak? Who is He that is born of Mary? Whose son is He? He is God of very God; He is God above, and the Son of Man below. He who examines Him is cursed.

Prayer of Mar Jacob.

O MAGNIFY ye, magnify ye, magnify and say Hallelujah, as the shepherds magnified Him at Bethlehem. Behold, while the damsel was giving Him milk as to an infant, He had given rain and dew for the seed of the earth. If thou hast a spirit full of belief, consider in thy mind, and observe that He is wholly above and likewise below. O thou who speakest the words of life, speak, speak; whether they hear thee or hear not, be not silent. O thou woman, who art full of grace and humility, peace be with thee. O thou ship, laden with the treasure of the Father, peace be with thee. O thou spotless gem, peace be with thee. Peace be with thee, from whom the Son of God is born for us. O sing, sing, sing, and say, Hallelujah, as the shepherds sang unto Him at Bethlehem

After this, going to the east side of the hole, and standing towards the west, the Epistle shall be read.

The Epistle of Paul to the Hebrews.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art my Son, this day have I begotten thee? And again, I will be to Him a Father, and He shall be to me a Son? And again, When He bringeth in the first-begotten into the world, He saith, And let all the angels of God worship Him. And of the angels He saith, Who maketh His angels spirits, and His Ministers a flame of fire. But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore, God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

The holy Gospel of St. Luke.

AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which



is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men.

Then coming again to the (west side of the) hole, and turning to the east, they shall say,

We praise, as do the angels of heaven in the heights above, saying, "Glory to God in the heights, and on earth peace and unity, good-will towards men" always, and at all times, &c.

After completing this, the fire shall be lighted, saying three times, "O God, thou art holy, &c."

And this shall be said at the time of walking round the fire.

I ENTERED into Bethlehem of Judea, and a damsel met one bearing milk, her virginity, and a child; she is a mother and a virgin, and she is full of grace. She is a great wonder, she stood and en-

couraged me, and said, Stop a little and hear the sound of gracious and lovely songs from Mary the daughter of David, who causeth her friend to rejoice. Behold, there is slaughter in Egypt. Blessed is thy Father for His gift through thee, who gave thee to us when not asked. O lover of mankind, thy day on which all the nations are reconciled is like unto thee. O my Lord, blessed is thy gracious and first birth, which is this day of thy nativity. If thy day visit us and return, it will mercifully come again and visit us. O thou who knowest what mankind needeth, when it shall come and visit us, it will be wholly like unto thee. An endless day arose on us in the month of December, which has long nights. In the year in which all creatures were distressed, there came forth a beauty which caused all creatures to rejoice. None but the shepherds have ever before seen the goats of Assyria: behold the goat of righteousness; tidings of it quickly went to the shepherds at the time of its birth; for the kings with their reigns passed away; and the feasts and their memorials perished. The reign of thy day, which extended to the past and future generations, is like thine. Behold thy day on which grace arose on the sinner, forgave us the multitude of our sins. O my Lord, great is thy day; let it not become short to us; let Him blot out transgressions by His birth. Mary carried the little child, who was calm, when all languages were hid in Him. Joseph carried Him, in whom was hid the power by which all creatures exist. All days are from the treasury of thy victorious day; and all feasts obtained good from the treasures of this festival, and received beauty and decoration. This day on which the merciful one descended to sinners, is greater than all days. This day, in which the cup of salvation was hid, is the first cluster. The ear of life sprung up from the womb on the month of December, in which seed is hid in the earth.



Note.—The following remarks are by the Editor of the Madras Missionary Register, 1838, p. 81.

The following Service is performed by the Syrians on the night of the Epiphany. It is, like the others that have been already printed, translated from the Syriac, and will, with the rest, serve to show that the idea entertained by Dr. Buchanan respecting the purity of this Church, and the Scriptural character of her Liturgy, was not correct. We think, also, it will now be evident, that the corruptions and errors of the Syrian Church are not derived from Rome, but are of Eastern origin. In fact, they are the errors maintained by the whole body of the Jacobite Christians, subject to the Patriarch of Antioch. The author of the following Service is stated to have been Jacob of Uraha. He was consecrated as Bishop of Uraha, A. D. 656, and died A. D. 710. He is held in great repute amongst the Jacobite Christians, both on account of his numerous writings, and as the restorer of the Syriac language to its primitive purity. Uraha is better known by the name of Edessa and Callirhoe: it was the metropolis of the province of Osrhoene, near the Euphrates. Its modern name is Ourfa.¹

In what we have hitherto called the Canons of the Syrian Church (Vol. III. p. 81. &c.), is the following sentence from Jacob of Uraha: "The method of blessing the water was not at all thought of in any Church of God sometime ago, as it is not now in Alexandria or in Egypt. But when this custom was first introduced, the Priest repeated only one prayer over the water." It would appear to follow, from this passage, that, though this superstitious practice was fully established in the seventh century it was not of very early origin.

THE ORDER OF BLESSING THE WATER, ACCORDING TO THE DIRECTION OF MAR JACOB OF URAHA.

O lover of benefits, you ought to know how to bless the water; you should study two or three days beforehand, and observe the meaning, and ascertain what the above saint has directed, and then use what is written according to your judgment.

The water shall not be blessed upon a tablet; nor upon an anointed and consecrated altar; nor upon anything else on which either the bones of the Saints have been washed, or any other service performed. But I teach also as the Doctors of the Church have taught, that it shall be blessed at the door of the baptistery, either upon a common board, or common stone. It shall not be honoured as if it were consecrated; nor shall that board or stone be taken care of. It may be applied to any use as before: for the waters are not consecrated, but blessed.

The water should be blessed after the second Service in the morning is performed; but some bless it after the Morning Prayer is concluded.

The Priests and Deacons having entered the chancel, and put on their official dress, and taken the vessel of water, with the New Testament, Cross, censor, marabahatas, and wax candles, shall first cover the place with a white cloth, then the censor, then the New Testament, and then the Cross. Then going to the north side of the chancel, they shall begin,

SHE is as the bridegroom coming out of his bride-chamber, and as the bride out of her closet. Hallelujah.

Then they shall say this,

THE voice of the praises of John shouted in Jordan, saying, Behold the Lamb of God, in whom the Father is well pleased, and on whom the Holy Ghost appeared in the form of a dove. O ye Gentiles,

(1) See Assemani Bibliotheca Orientalis. Vol. i. p. 486.

nations, and languages, praise and worship Him, and exalt and magnify Him for ever.

His voice, which was a great voice, exclaimed from the east, Give thanks unto God. *Resp. Hallelujah.*

The voice of the praises of John, &c.

God came from the south, and the holy one from the mountain of Paran. *Resp. Hallelujah.*

The voice of the praises of John, &c.

O God, the waters saw thee; O Lord, the waters saw thee, and were afraid. *Resp. Hallelujah.*

The voice of the praises of John, &c.

This is performed on the four sides of the Church, in the form of a Cross.

Then the Priest, who has put on his official dress, coming forward to the entrance to the chancel, shall begin to bless the water.

GLORY be to the Father, and to the Son, and to the Holy Ghost. O Lord God, make us always worthy of the joy and of the happiness which is, at all times, in the presence of thy honour. Prepare us for that great and renowned feast of divers kinds of pleasures, and for that spiritual satisfaction replenished with all goodness. May we hold an endless feast unto thee, in the glorious Church of the assemblies of heaven, and in the blessed companies of the Church of the saints; and may we incessantly praise thee and worship thee without wavering.

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

O God, favourably have mercy upon me. The Father cried out on high at the river Jordan, and said, This is my beloved Son, in whom I am well pleased. Blessed is He who came down, was baptized in Jordan, and sanctified the whole Church by His holy baptism. Rejoice thou at the baptism of the Lord of all, and adorn thy children with singers and Priests. Jordan was glad, and the water thereof rejoiced, because Christ the Saviour of all was baptized in it. O ye children of light, there hath arisen a light which enlightens you; wait on Him that ye may rejoice in His light. Blessed is thy rising, O light, which proceeded from the Father, and

came to Jordan to sanctify all. These three persons, viz. the Father, the Son, and the Holy Ghost, the sanctifier of all, were manifested at (the river) Jordan.

Promion.

GLORY be to the one eternal Godhead, which was manifested at the river Jordan; even the glorious Trinity in Unity who was revealed unto men, thy holy Father by voice, the victorious Son by a body, and thy Holy Ghost by appearance. Glory, honour, and praise are due to the Holy Trinity, the one true God, viz. the Father who is the light of wonder, the Son who is the brightness of glory, and the Spirit who is the dawn of majesty; the Father who is of unfailing wisdom, the Son who is the eternal word, and the Spirit who is never failing knowledge; the infinite Father who willeth, the coequal Son who doeth, and the eternal Spirit who sealeth (or perfecteth). O God, who art praised in thy glory, secret in the riches of thy mercy; who art made known in the multitude of thy wonders; who art terrible in the power of thy works, the lofty one who didst utter thy voice in the heaven of heavens, and send thy Son, and the exalted one who didst utter thy gracious voice from on high, and make known the natural stewardship of thy beloved; O Almighty God, gracious and merciful Father, who art the Almighty, who hast proclaimed and made known to the world the holy persons of thy Godhead, by the Holy Ghost, the finger of thy nature; who art the eternal sun, the glorious rays of whose brightness shine wherever it pleaseth; who art the perfect light, who didst send thy light to Jordan, in order to communicate holiness to the water by His baptism; the holy one who art of blessed nature, who didst make earthly men partakers of the blessing of thy grace, who didst cause the flame of burning fire to remain in the river, and whose majesty is higher than the heights above; who art the mighty one who stretchedst forth thy hand, from the heights above, and didst draw us out of many waters; who art the glorious name that didst answer thy creature, from the heaven of thy holiness, with the power of thy right hand, and



with salvation, when it called on thee; and who art the holy one, holy by nature, and who sanctifiest those who are above, and those who are beneath, with the holiness of thy blessing; we offer unto thee the smoke of frankincense with our prayers, supplications, and entreaties, on this festival of the baptism of thy only Son, by whom thou hast called us, and united us to thee, and who hast made us heavenly instead of being earthly, those who are above instead of being below, spiritual instead of being carnal, near instead of being afar off, those of the household instead of being strangers, friends and beloved instead of being enemies and foreigners, honourable instead of being disgraceful, lights instead of being darkness, holy instead of being unholy, obedient instead of being opponents, believers instead of being Gentiles, and those who fear God, and Christians, instead of being those who fear devils, and serve idols. We praise thy exalted Godhead, because thou hast made us the children of thy grace; we adore thy blessed Fatherhood, because we have been made the beloved brothers of thy only Son; we exalt thy glorious essence which renewed our old man by the baptism of thy beloved; we honour thine infinite mercy, which cleansed our uncleanness by the descent of the Holy Ghost; and we adore thine unspeakable love towards mankind. May the seal of thine image by which we were sealed from the beginning of the creation, abide on us for ever; may we be continually preserved in holiness, the glorious garment which we put on at the holy baptism; may our sins be purged away by thy grace, and our iniquities be blotted out by thy mercy; may our bodies be cleansed from all pollution of sin through thy love towards mankind; may our spots be purged with hyssop; may our hatred be blotted out through the multitude of thy mercies; may our diseases be healed by thy remedy; may our uncleanness be cleansed by thine example; may our dead be comforted in thy kingdom; may our souls rejoice in thy bride-chamber, and they be joyful at the table of the blessings of thy kingdom; may their voices be strengthened for thy praise,

their tongues sing thy praises, and their hearts rejoice in thy salvation; and may they be filled with the joy of thy countenance, and with the pleasures of the victory of thy right hand; for thou art merciful. We render glory and praise to thee, and to thy only Son, and to thy Holy Spirit, now, &c.

Kukaya.—John troubled the water of baptism, Christ sanctified it, and went down into it, and was baptized; as soon as He came up from the waters heaven and earth gave Him honour; the sun reflected his rays on Him who sanctified the rivers and all fountains: and the stars worshipped Him. *Resp.* Hallelujah, Hallelujah. When the Son of God came to be baptized in Jordan, the water grew warm without fire and firewood: John went near unto Him as a blessed Priest, and laid his right hand on the head of his master: the Father said with a loud voice from on high, "This is my beloved Son:" and the Holy Ghost came down flying, and rested on His head. *Resp.* Hallelujah, Hallelujah.

Glory be to the Father, &c.

It is a great wonder that the Priest should stretch forth his right hand and open the baptistery; that the angels above should wonder; that the earthly one should stand on burning fire; that he should invoke the Spirit; that it should descend from on high and answer him speedily; and that it should do his will and sanctify baptism for the cleansing away of sins.

As it was, &c.

Who has ever seen the two beautiful sisters, as pure baptism and the holy Church? and there is a private mystery hid between these two; the one brings forth, and the other cherisheth. When the baptism brings forth in water, the holy Church admits and unites it to the Chancel. *Resp.* Hallelujah, Hallelujah.

Receiving the censor, he says,

O LORD, the sanctifier of all, who didst come to be baptized, for our sanctification, and the purifier of all; who didst come to be washed for our cleansing; sanctify thy whole Church by the smoke of the sweet incense, which we offer before thee; purify the sheep of thy



pasture; and preserve all those who are baptized, that they may, with joy and gladness, render glory and praise to thee, and to thy Father, and to thy Holy Ghost, now and for ever. Amen.

Here follows the Psalm.—What ailed thee, O thou sea, that thou fleddest; thou Jordan, that thou wast driven back? The earth trembled at the presence of the Lord, and at the presence of the God of Jacob.

Then the Lessons are read. Exodus, the Second Book of the Pentateuch.

Moses brought Israel from the Red Sea, and they went into the wilderness of Shur; they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And Moses prayed unto the Lord; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet: there he taught them statutes and ordinances.

The Book of the Prophet Isaiah.—And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fight upon the shoulders of the Philistines in the sea; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He shake His hand over the river, and shall smite it in the seven streams, and make men go over dryshod.

And there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel.

The Prophecy of Balaam. And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the Spirit of God came upon him. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: he hath said, which heard the voice of God, which saw the vision of God, falling, but having his eyes open: How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the brooks that flow as Paradise by the river side, as the tent which the Lord hath planted, and as cedar trees beside the waters. A man shall spring from his children, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought them forth out of Egypt, with strength and His uplifted hand: He shall eat up the nations His enemies, and shall break their bones, and cut their backs. He couched, He lay down and slept as a lion, and as a young lion: who shall stir him up? Blessed are they that bless thee, and cursed are they that curse thee.

O Friends, the Acts of the Apostles. And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and he met a man of Ethiopia, a eunuch, a man of great authority under Candace Queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, and was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb



and before his shearer, so opened he not his mouth: in His humiliation he was taken from prison and from judgment; and who shall declare His generation, for His life is taken from the earth. And the eunuch said to Philip, I pray thee of whom speaketh the Prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same Scripture, and preached unto him our Lord Jesus. And as they went on their way they came unto a place where there was water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still; and they went down both into the water, and Philip baptized the eunuch. And when they were come up out of the water the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing. But Philip was found at Azotus; and passing thence, he preached in all the cities, till he came to Caesarea.

The Epistle of Paul to the Hebrews. Brethren, the Holy Ghost also is witness unto us, who said, This is my covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, through the veil, that is to say, His flesh; and having an High Priest over the House of God; let us draw near with a true heart and in full assurance of faith, having our hearts sprinkled from all evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering, for He is faithful that promised to us; and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching.

The Gospel of St. John, iv. 4—30.

VOL. IV.

Deacon. Let us stand decently. Lord have mercy upon us.

Priest. Proemion. May we be worthy to offer glorious praise, thankful worship, and continual thanksgivings, now, always, and for ever, to Him who is God and Lord of all; to Him who is the true and first light; to Him who is the only light which is inaccessible and imperishable; to Him who is the light which is not made; to that bright and unspeakable light; to that light which cannot be contained in the mind, which cannot be uttered by words, nor described by lips, and which is incomprehensible by the thoughts; to that fire which consumes, and which is without form; to that incomparable and unmeasurable sun; to that great, infinite, and eternal day; to Him who shines on all, and is victorious over all; to Him who is blessed in all, as Trinity in Unity, and shines continually; and to Him who is confessed as the Trinity by the mouths of all those who are wise, learned, and have bodies, and who is worshipped, glorified, honoured, and exalted as the Unity.

O thou who didst begin creation from the light, in order to perfect all by thy light, through thy great and unspeakable majesty; who hast condescended to establish the second and material world; who hast spread the heaven as a curtain, and adorned it with the beauty of the stars; who hast established thy firmaments upon the waters, as the Prophets have prophesied, and placed thy chariot upon the clouds; who hast carefully founded the earth upon the waters, and embellished it with all kinds of flowers; who nourishest every herb bearing fruit with the waters from the firmament, waterest always the face of it with the running and overflowing of waters of the fountains and rivers, and providest for the maintenance of thy creature all kinds of food which preserves life; who hast made man, who was created in thine own image, king over all, and by thy coming in the flesh restoredst him unto freedom, after he had fallen from his former glory through his negligence, and had erred through the woman by the advice of the serpent, and unto divine

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inheritance after having washed away, by regeneration, the filth which was on him; and who art the maker of worlds, the creator of all visible and invisible creatures, and who wast born the first and immaterial light;—O Lord, who hast caused us now to come to this service, remove from us the darkness of ignorance, and be with us and amongst us. Direct us without error unto the light of the Trinity, which is high and above thoughts, and which is perfected in all, and fill us with thy light, which is above the world. Make us the children of light, being enlightened by the victorious lights of thy Godhead. Change the nature of this water into the fountain of perfect remedy by the descent of thy most Holy Spirit; replenish those who pour out of it with heavenly gifts for their aid, that it may be as water springing up into everlasting life; and free us all from bodily and gross miseries. Make us clean and worthy of light; blot out all uncleanness and spot, that we may stand with hope at thy judgment, which is without respect of persons, and that we may be worthy of the remission of sins, of grace, of thy love towards mankind, and of the station at thy right hand, and make the rest of our sins whiter than snow. May we, excelling in divine thoughts, and becoming like God, be worthy of the blessings which are promised to thy saints; for thou art the distributor of all heavenly and perfect gifts. Glory, honour, and power are due to thee from all creatures of heaven and earth, and to thy blessed and happy Father, and to thy Holy Ghost, now and for ever.

People. Amen.

Priest. Peace be with you.

People. And with thy spirit.

Deacon. *Litania.* Let us stand decently.

O our Lord Christ, who art gloriously worshipped and glorified as God with the Father and with the Holy Ghost, who hast consecrated the waters this day by thy holy baptism, with which thou wast baptized by the hands of John for our salvation, and who hast cleansed and sanctified our race from sin, we pray unto thee. O thou, at whose glory the Se-

raphs above in the highest tremble with reverence and with astonishment, who didst on this day receive baptism in the river Jordan for our cleansing, and who hast, as God, sanctified all fountains, we pray unto thee. O thou who hast, by thy holy baptism, revealed and made known to us the secret mystery of the Holy Trinity, and of whom we have learned that thou art one of the Holy Trinity in nature and in substance, by the voice of the Father, who cried and said, This is my beloved Son, and by the resting of the Holy Ghost, we pray unto thee. O thou, who by thy holy baptism hast caused the Holy Ghost, who had formerly departed from the human race, to rest upon thee as upon the head of our race, and restored unto us thy blessed and divine gifts, we pray unto thee to bless this water by His coming down, that all they who receive of it now may have spiritual and bodily health. O thou who didst formerly drown Pharaoh in the Red Sea, and who hast now by thy baptism in Jordan overthrown Satan the adversary, and rescued our race from his bitter bondage, we pray thee to rescue us now from the miseries of sin, by receiving of this water. O Christ our Saviour, we pray thee to grant us the cleansing from all miseries of the bondage of sin, by the water that is now blessed, that we may go forth to meet thee with all thy Saints at thy second coming. We pray thee for the unity, peace, and concord of the whole world; for the establishment and confirmation of the churches and convents in all countries; for the preservation of our Patriarch, *N. D.*, our holy and blessed Fathers, and of our holy Metran *N.*, with the rest of all the orthodox Metrans; for their ecclesiastical Sees, and their preservation from all persecutions; for the victory of the faithful kings over the Gentiles who are Barbarians; for the good remembrance of our fathers, brothers, Rambans, and all the faithful dead; and for this orthodox congregation that stands with us.

Let us cry aloud, and say three times, Lord have mercy upon us; Lord have mercy upon us; Lord have mercy upon us. O Christ our Lord, make us worthy



of the bounties of the gifts which appeared this day in Jordan, and the riches of thy divine benefits, that we, and the water which is placed before us, may be blessed by them. Let us cry aloud, and say three times, Lord have mercy upon us, for thy mercies towards us.

Deacon. Let us stand decently.

Priest, stretching forth his hand as in the Eucharist, shall say, Bless, O Lord.

O GREAT and glorious Lord God, who art exalted above glory, who sittest upon the Cherubim, who art praised by the Seraphim, and hast done great, wondrous, glorious, unsearchable, and innumerable things; who didst make bitter water sweet by the hand of Moses, in signification of the wood of the Cross, and cause Israel thy people to drink, who were thirsty; who didst make at Jericho impure, tasteless, and unproductive water sweet with visible salt by the hand of the Prophet Elisha; and who didst grant thy people to increase and multiply, in resemblance of thee our Lord Christ, the heavenly salt; who didst, as the maker of all, turn water into wine by thy unspeakable wisdom in Cana of Galilee; and who didst sanctify the waters of Jordan through thy baptism by John the Baptist; bless this water which is placed before us, by the blessing of heavenly and known salt, by thy invisible power, by thy great and unspeakable love towards mankind, and by the coming down of the Holy Ghost. Send down on it the grace and power of thy Holy Ghost, by the presbyterial ministration, that it may be for the cure and health of the soul, body, and spirit of all those who receive or partake of it: for all glory, honour, and power are due to thee, with thy blessed and happy Father, and with thy Holy Ghost, now, always, and for ever.

People. Amen.

Priest, stretching forth his hand, says,

O LORD, thou art great, thy works are wonderful: there is no word which can declare the glory of thy wonders; for by thy power thou hast made all things out of nothing. Thou reignest over thy creatures by thine authority, and thou preservest the world by thy providence: thou hast formed creation of the four ele-

ments, and thou hast completed the resolution of hours by four watches. Therefore the heavenly and known hosts tremble at thee; the assembly of angels worship thee; the six-winged Seraphim, flying and crying aloud, exalt thee; the many-eyed Cherubim exalt thee with inaccessible praises; the sun praiseth thee; the moon glorifieth thee; the stars honour thee; the light obeys thee; the depths tremble at thee; and the wells and fountains minister unto thee. Thou hast spread the heavens as curtains; thou hast made the earth as a firmament upon the waters; thou hast chained the sea with sand; thou hast poured out the air as * * * *; thou hast sent the rivers among the hills as continual streams, which thou hast appointed for them; thou hast divided the waters which are above the heaven, and hast afforded it secret strength; thou hast fixed waters on the clouds; and thou sendest lightnings with rain, and they go to all places. Thou didst appear on earth, who art God without beginning and end, incomprehensible; thou hast conversed with men; thou didst take upon thee the form of a servant, and became like man. O our Lord, on account of the goodness of thy mercy, thou didst not bear to see the human race perverted by the devil, but thou didst come down and deliver them. We acknowledge thy grace, we make known thy mercies: we do not hide the excellency of thy care towards us: we do not diminish thy wonders, but we rather esteem thy regard for us. Thou hast blessed the natural birth; thou hast sanctified the womb of the Virgin by thy birth. All creatures glorified thee when thou wast manifested; for thou, our God, didst appear on earth; thou didst converse with men; thou didst sanctify the fountains of Jordan by sending thy Holy Spirit upon them from heaven, and didst bruise the head of the Dragon that crept there. Therefore, O Lord, the lover of mankind, bless this water now by the coming down of the Holy Ghost +, grant unto it the benefits of Jordan +, make it the fountain of blessings +, make it the gift of holiness +, the loosing of sins +, the help of the weak +, terrible to the



devils +, inaccessible to rebellious hosts +, and full of divine power. May it be for the cleansing of the souls and bodies of those who receive or partake of it, for the healing of miseries, and for the sanctity of houses; ready for all assistance and the expelling of all persecutions: for thou art He who hast renewed by water and spirit our nature which was grown old through sin: thou art He who didst destroy sin by water in the days of Noah: thou art He who didst deliver the children of Israel from the bondage of Pharaoh, and cause them to pass through the water: thou art He who didst redeem Israel by water and fire, by the hands of the prophet Elijah, from the defilements of Baal. Now, O Lord, our Lord, bless this water by thy Holy Ghost; and grant unto all who touch or partake of it, or use it with true faith, holiness, blessing, cleansing, cure, healing, comfort, courage, help, and deliverance from all spiritual and bodily miseries. May thy holy name, and that of thy Father, and that of thy Holy Ghost, be praised visibly and invisibly by the four elements, by men, and by the angels, now, always, and for ever.

People. Amen.

Priest, stretching forth his hand, O thou Creator of the worlds, and Lord of all, who governest all things by the authority of thy majesty; who didst speak, and it was done, and who didst command, and heaven and earth, and all things that are in them, were created; by whose will and powerful command all things came into existence, and firmness out of nothing; who art the true director of every thing that exists, and who makest every thing good, change this water by the power of thy Holy Ghost. Confirm and establish it by thy gift against all heretical work which is incited by the crafts and attempts of the devil, i.e. by witchcrafts, by persecution, and by the Chaldean and astrological customs. Grant unto all who receive of it with true faith, for drink or any other use, joy, satisfaction, purity of heart, spiritual and bodily cure, comfort and strength, through thy free gifts, and through the grace, mercies, and love of thine only Son to-

wards mankind, with whom, and with thy Holy Ghost, glory and honour is due to thee, now, always, and for ever.

People. Amen.

Priest, stretching forth his hand, O thou, who art the maker and remover of all, the Creator of waters, and the doer of all things, bless this water by the influence of thy Holy Ghost. Cause it to obtain grace and power to withstand all heretical work; make it a spiritual and bodily cure to all those who partake of it by drinking, washing, sprinkling, or in any other way; and a means of thy free grace. Make it effectual for our departing from evil, for the salvation of our souls, for peace, and for joy at thy presence through Jesus Christ our Lord, with whom, and with thy Holy Ghost, glory, honour, and power is due to thee, now, always, and for ever.

People. Amen.

Priest, stretching forth his hand, O Lord, our Lord, the Lord of all creatures, and Creator of all creation, who performest and procurest all for the salvation and preservation of mankind; who didst, by the prophet Isaiah, foretell the life and salvation which should be to the world; and who didst command, With joy shall ye all draw waters out of the wells of salvation; bless this water, and grant that it may be effectual for the refreshing of praise and salvation to all those who partake of it; for their escape from all spiritual and bodily persecutions, and from all wicked actions; for the keeping of thy adorable commandments; for their ready performance of good works; for the earnest joy. For thou art the fountain of life and joy: glory, honour, and power is due to thee, now, always, and for ever.

People. Amen.

Priest. Peace be with you.

People. And with thy spirit.

Priest. In the name of the Living Father unto eternal life. Amen. In the name of the living Son unto eternal life. Amen. In the name of the living Holy Ghost unto eternal life. Amen.

Deacon pronounceeth, Catholice. Again let us pray unto the Lord for this water, which is now very carefully blessed, and



perfected, which is clean, blessed, and perfect, and which gives life. Let us pray unto the Lord, who is gracious and merciful, and the lover of mankind, that He will give unto it power which causeth to perform and complete good things with the keeping of His holy commandments, courage to oppose the rebellious devils, and ability to destroy the adversary. Again let us pray unto the Lord, for all those who draw nigh unto it, and receive of it with orthodox faith and true hope, that just works may be excited through it, and that through it they may obtain the springing of life, abundant assistances, and complete health, according to the will of God. Let us pray unto the Lord for the comfort of those who take refuge in it with the fervency of the love of good works, troubled, distressed, and tormented, that they may obtain through it special comfort, perfection of good works, speedy relief, double joy, and seeking of salvation with heavenly gifts. Again let us pray unto the Lord for him who is honourable and holy, who governs us now, by whom this was perfected and blessed, and for his godly stability and his continuance in the laws of God and the Apostolical commands. Again let us pray unto the Lord for the Catholic and Apostolic Church in the borders of the earth and in the whole world, that the Lord may keep it as long as the world shall exist, in good works and true doctrine, with the Apostolical and Orthodox confession. Again let us pray unto the Lord for all our brethren who have approached to this mysterious water, which was very carefully blessed, and is perfected by the Holy Ghost, and who are worthy to receive of it. The angel of peace, &c.

Let us pray unto the Lord always, that this honoured and blessed water, which was now blessed by mysterious blessing, may be for our present health and speedy deliverance. Let us pray unto the Lord always for our satisfaction from guilt, pardon of sins, steadfastness of faith, and the stability of the Holy Church. Let us pray unto the Lord always that this (water) may appear fit and ready for the expelling of all diseases, and for the relief of all pains. Let

us pray unto the Lord always, for the preservation of the Metran, for the fellowship of the Priests, for the unity of the Deacons, for the edification of the people, for the cure of the diseased, for the comfort of the oppressed, and for the memory of all the faithful dead.

The Prayer of the Priest. O God, who hast by thy great and unspeakable gift blessed this water; who art good, and the lover of mankind; who art holy, and the Lord of Saints; bless and sanctify our souls and bodies together, through thy fellowship with it, that we may with unity, hope, and boldness, render glory and praise to thee, and to thine only Son, and to thy Holy Ghost, now, always, and for ever.

People. Amen.

Priest. O King of kings, and Lord of lords, thy servants, waiting for thy bountiful grace, have bowed down the necks of their souls before thee. O, my Lord, bless them by thy mercy; seal them in thy truth; guard them by thy Cross; govern them in the paths of thy holy and godly commandments; lead them in the ways of thy saving and quickening commandments; grant them cleanliness and purity from all miseries of spiritual and bodily sin; make them a holy people, a saved flock, and angelic assembly; cleanse and sanctify them by thy Holy Ghost, and call them to thy kingdom in heaven, and to the mansions of bliss with thy chosen and victorious ones, who are happy before thy presence. For thou art gracious and plenteous in mercy. We offer glory and praise to thee, and to thy Holy Ghost, now, always, and for ever.

People. Amen.

Priest. Peace be with you.

People. And with thy spirit.

Then taking up the vessel, he blesses it three times in the form of a Cross, repeating three times, O God, thou art holy, &c. Then all pour and receive of it as a blessing. The water sufficient for the chancel is poured out and preserved to the next year.

Then Manesa is repeated. Bless the Lord, O ye Gentiles. When the Word



was born flesh of her who brought forth God, the angels said unto the shepherds, Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. Then, That Saviour in human nature at the river Jordan, &c.; or, In thy light we see light with mysterious

eye. *Prayer.* Glory be to God, in the highest, &c. The gate of thy mercies, &c. O God, thou art holy, &c. Our Father, which art in heaven, &c.

Here endeth the blessing of water as Mar Jacob of Uraha has directed.

FORM OF ANOINTING WITH OIL ON THE FIRST WEDNESDAY IN LENT.

It shall be olive oil from olive branches, which has been blessed in the same year.

HEAR us, O Lord, for thy loving-kindness is good; and look upon us according to the multitude of thy tender mercies.

Psaln 69.

SAVE me, O God, for the waters are come in, &c.

Priest. The Lord be with you.

Answer. And with thee and with thy spirit.

Priest. Let us pray.

O ETERNAL and Almighty God, have mercy upon those who repent; be reconciled to those who pray unto thee; and of thy grace send down from heaven thine angel to bless and sanctify this oil. May it become a saving unction to all those who call upon thy holy name in humility, who chastise themselves on account of their guilty hearts, who lament on their wickedness before thy divine grace, and pray to thy tender mercies in sorrow and humility. O, my Lord, may every one upon whose body this oil is shed for the remission of his sins, calling on thy most holy name, receive health of the body, and the salvation of the soul, through Jesus Christ our Lord. Amen.

Prayer.

O God, who hast no pleasure in the death (of a sinner), but in his repentance for sins, look upon the infirmities of mankind, and by thy grace bless this oil. We put it on our head in humility, that we may be worthy of forgiveness. May we who know ourselves to be ashes, and that on account of our wickedness we shall be turned unto dust, by thy free grace be worthy of the forgiveness of all our sins, and of the reward promised to

those who repent through Jesus Christ our Lord. Amen.

Prayer.

O God, who art united to us through humility, and who pitiest our ruin on account of the reward of our sins; incline thy merciful ears to our prayers; pour down the blessing of thy grace upon the heads of thy servants who are anointed with this oil. Grant them, in fact, what they ask of thee in righteousness: may the spirit of grace replenish them, and add thy gifts to eternal truth. O, my Lord, establish them, that they remain without afflictions, through Jesus Christ our Lord. Amen.

Prayer.

ALMIGHTY and Eternal God, who didst give the people of Nineveh, who repented in ashes and sackcloth, the anointing of thy forgiveness; likewise grant us the blessing of thy grace to imitate them, that we may obtain remission and forgiveness of sins through Christ thy Son, who liveth and reigneth with thee for ever in the unity of the Holy Ghost. Amen.

After the oil is blessed, it shall be put upon the head of the officiating Priest by another Priest; but if there be not another Priest present, the officiating Priest himself, kneeling down before the altar, shall put ashes (oil) on his own head, and the rest immediately sing,

O COME let us put away the appearance of gladness; let us now pray, repent, and fast with sorrow; let us cry before the Lord in ashes and sackcloth; for He is plenteous in mercy, and full of compassion.



TRANSLATION OF THE SYRIAN LITURGY.

695

CSL

The Holy Priests, standing within the arch of the chancel, shall weep and say,

O our Lord God, the Saviour of all, O Lord have mercy, have mercy upon the people who are offenders. O, my Lord, shut not the mouth of those who praise thee, though they, having become weak, through error have sinned. Let not the bitterness of death prevail against us, for it will suddenly come, and we shall desire to repent, but shall by no means be able. O my Lord, carefully look upon us: have mercy upon us, for we have sinned, and often provoked thee to anger. O Lord, help us who wait for thy tender mercies; cause thy countenance to shine upon us for the honour of thy name. Thanks be to the Father, praise be to the Son, and glory be to the Holy Ghost, for ever and ever.

Then they (the Priest first, then the Deacons, and lastly the laity), kneel-

ing down, the ashes shall be put on their heads in the form of a Cross, the Priest saying,

O MAN, remember that thou art dust, and unto dust shalt thou return.

If a woman, O woman, &c.

Priest. The Lord be with you.

Answer. And with thee and with thy spirit.

Priest. Let us pray.

Prayer.

O LORD, may we begin by such holy fasting the exercises of Christian warfare; that we, fighting against the hosts of men and adversaries, may be armed with the help of moderation, through Jesus Christ our Lord. Amen.

THE END.

N.B.—The above Service is adopted from the Roman Catholics, the word oil being substituted for ashes.

THE END.

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