

JERUSALEM AND THE EAST.

On Sunday, July 20, Bishop Blyth and his chaplain, the Rev. Theodore E. Dowling, were present at a very interesting service in the Cathedral Church of the Armenian Patriarch in Jerusalem. This church is dedicated to St. James, to whom there is a chapel of commemoration and a tomb. It is of singular beauty, and is decorated with ancient blue tiles which would turn the head of a fancier of such ware. They are very old and very exquisite. There are some pictures of patriarchs and kings, and some of saints and martyrs, on the walls of the church. There is no image. The altar is prominent, not screened; the decorations are simple and in good taste, though rich and beautiful. There is a great deal in the Armenian Church which is common to the Anglican Church also, and very much in their Liturgy.

Perhaps a few remarks by way of *prologomena*, may be interesting in illustration of the intercourse between the Armenian Church and the Church of England. The Armenian Church has been said to be tainted with heresy, but this has been constantly denied by them, and with probable truth. It is likely that the misapprehension of a single theological term led to this charge, which unkindness maintained, and that it is an unfounded charge. In the admirable and most touching reply of the Catholics of the Armenian Church to the Pastoral of Pope Leo XIII. in 1889, published by the S.P.C.K., it is claimed that the Armenian Church has existed 1854 years in independence, which it will ever maintain.

There have been several instances of friendly dealing between ourselves and this Church. When calling on the Vicar General of the Patriarch before the arrival of the present Patriarch at Jerusalem, Bishop Blyth spoke of the kindly feeling which had been lately produced in India by the visit of an Armenian Bishop to Calcutta, who had been present at the services of the English Church on several occasions, and had given the Benediction at the close of the service. He also gave a beautiful and costly vestment at one church where vestments were in use. One of the Bishops present replied that they had earlier records than that of the friendliness of the English Church in Calcutta. In their library there was the printed record of the visit of an Armenian priest to Calcutta, who was present at the dedication service in the great church there (apparently referring to the dedication of St. John's Church, before the arrival of Bishop Middleton), and that he was placed amongst the English clergy in the sanctuary. It is a long memory of a small kindness. There has been much personal friendliness between the Armenians at Jerusalem and Bishop Blyth, which the arrival of the present Patriarch, who is a diligent and enlightened advocate of education, and who speaks English, acquired during residence in America, has greatly furthered. At the Bishop's ordination on Trinity Sunday, 1889 (when representatives of all the Eastern Churches in Jerusalem were present), the Armenian Patriarch, and three of his Bishops and one or two priests were prominent. The Bishop made a farewell call before leaving for England last year, and in the course of some conversation about the English Liturgy the Patriarch said he knew the English Liturgy well, and had a Prayer Book which was now becoming dilapidated. The Bishop asked leave to replace it with a better, a proposal which was very kindly received. When in England the Bishop was mentioning this to the Rev. H. R. Bramley, Fellow of Magdalen, Oxford, who said, "Let me take that charge." And he sent out to the Patriarch a copy of a very beautiful black letter edition, of which only fifty copies were printed originally, and also, a copy of the well-known small

quarto edition of the S.P.C.K. Both were bound as perhaps only Oxford can bind! The Patriarch and his clergy were greatly pleased with this present, which the Bishop presented to him in Mr. Bramley's behalf. Last week the Patriarch called on the Bishop, and brought with him two copies of a quarto edition of the Armenian Liturgy, printed and bound in his own convent. One copy was for Mr. Bramley, the other for the Bishop. The edition is one that would do credit to an English house; but the Armenians can show printing, bookbinding, and a museum and a college that evidence very great advance over anything that we can show in Jerusalem. The Patriarch invited the Bishop to be present at one of their high services, and said that on Sunday they observed the Feast of the Transfiguration with great solemnity; the Bishop's old friend, the Vicar-General, would celebrate, as a Bishop usually did on that occasion. They named 7 a.m. for the time of the Bishop's visit, but said that there was an earlier service going on from 5 a.m.

When the Bishop and his chaplain arrived they found that careful arrangements had been made for them, and the Principal of the Patriarch's College in the convent, Mr. Isaac, who was educated in part at Dorchester and Cowley, came forward to help the Bishop to understand the service, of which he had an English translation. The Patriarch was preaching with great force and distinctness when they were brought in. After a short interval, during which a hymn was sung, the procession of clergy came in, with the Bishop, who was to celebrate, wearing his mitre; a chaplain carried his pastoral staff, which was of the English shape, and of silver jewelled; his mitre was large of the Latin pattern, of cloth of gold jewelled. The vestments were much like those worn formerly in England, and extremely rich and handsome. There was a large choir of men and boys, all richly vested who sang the responses and an occasional hymn or anthem. They stood (the boys in front, the men behind, about thirty-five of each), forming three sides of a square, in the centre of the church. The Patriarch's throne is a double one, with two chairs; the inner of these is the throne of the Patriarch, but it is once only occupied by him at his installation; the theory being that St. James, who is claimed to have been beheaded where the beautiful little chapel of commemoration stands, retains the throne, which is occupied once only by the Patriarch; his chair is on the right within the same dais. On the south side of the church is a corresponding dais, on which Bishop Blyth and his chaplain were placed. The Bishop, who officiated, was assisted by two priests (who wore the stole crossed) and by four deacons (who wore it over the left shoulder), and by several other attendants; all wore vestments very tasteful and of great value. The chalice, tall and large, was of gold, or silver gilt; the paten fitted the top of it. The Armenians use unleavened bread, and not a mixed chalice; the Greeks use unleavened bread, but made for the purpose with great care, and they use a mixed chalice. The Liturgy of the Armenian Church is very ancient, and is extremely beautiful, and it contains many points in harmony with our own. There are one or two expressions in the English translation which would catch an English eye; for instance, when the great saints of the Church are commemorated, the Blessed Virgin is mentioned as worthy of "worship"; but the explanation gives the sense in which, in 1 Chron. xxix. 20, "They worshipped God, and the King"; the term is an Oriental one. The whole service was rendered with extreme devotion, and was truly a magnificent service of praise and thanksgiving, most heartily and earnestly responded throughout on the part of the choir and people. The altar was on a raised dais; there were lighted candles on it, and incense was used during the service, which was a festival service of high importance. The

altar was approached by steps on either side, but not in front. When the congregation were communicated (the choir first, then the people,) the Bishop came to the front holding the chalice in which were the bread and the wine together; he knelt down, supported by two of the clergy, and so communicated the people, who came forward with great reverence of manner. There were several children amongst the communicants—one little one was lifted up by her mother towards the Bishop. Had they been conscious that they would join again in no service on earth, there could not have been a more thorough earnestness of manner throughout the entire service, both on the part of those who ministered and of the congregation. The humility with which the Patriarch joined in the service was touching, especially to those who know his character.

The service was that exactly of 500 years ago; and when we consider the many generations of oppression through which this Church has borne the witness of Christ, and the general purity of their Liturgy, and its magnificent and devout rendering, it is impossible to say that it is a dead Church and its light extinguished. It may be later than we have been to obey the summons to trim the lamp of faith, and to prepare for the coming of the Bridegroom; but we may feel thankful that its lamp is not gone out, and that it has yet a destiny to witness in its independence, and with a renovated purity amongst the sisters of the Church Catholic of Christ.—*The Church Review, London.*

RELIGIOUS TRAINING.

"That our sons may grow up as the young plants; and that our daughters may be as the polished corners of the Temple."—Psalm cxliv. 12.

These words of the Psalmist are doubtless prophetic of the condition of Israel after the flesh, when the Lord shall bring them back to their own land, and make them the chief of all nations on the earth. But the Church, the spiritual Israel, may read these words in the light of the New Testament, and learn what "the Spirit saith unto the Churches" concerning the young whom Christ has specially committed to her care. In writing to the Corinthians (1 Cor. iii. 9), St. Paul uses the same figures, and says, "Ye are God's husbandry (i.e., tillage or cultivated field), ye are God's building," and then he goes on to speak more particularly about this building, of its foundation, and of the materials which may be found in it, and he closes his argument with the words, "Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?" Thus the baptized are both trees of the Lord's planting, and also stones in His spiritual Temple, and our sons are to "grow up as the young plants," and our daughters are to be as polished corners of this Temple. Both these figures imply special care and labor; young trees require dressing and pruning; marbles and precious stones must undergo cutting and rubbing to bring out all their brilliancy. In other words, in the training of our young there must be discipline and correction, having regard not merely to their advance in this world, but also to the fact that they have a spiritual standing and relation towards God. All this is clearly set forth in the Catechism, but there is reason to fear it is too little found in practice, and especially in the upper classes. Our poorer brethren have the Sunday school, where, week by week, the children are taught that there is a great hereafter, for which this present time is the preparation and the training. But the classes above them have not this advantage, and unless their parents (who, after all, are the proper persons to do it) take the matter in hand, the seed time is allowed to pass by, and children are left to grow up as best they can, as far as