ARTICLE VIII.

NOTES.

INFLUENCE OF THE RUSSIAN LITURGY.

In a journey across Asia three years ago, occupying several months, I was deeply impressed by the many evidences of the leavening power of Christianity throughout the Russian Empire. In Japan, one of the most successful and influential Christian missions is that of the Russian Church, under the leadership of Bishop Nicolai, at Tokyo. My first attendance upon a Russian church service was at Port Arthur, where I found myself crowding for standing room with an indiscriminate company of Cossacks of the rank and officers of every grade, including Admiral Alexieff, and hearing, as ever afterwards in the Russian service, the crying of infants in arms, who are regularly brought by their parents to the church service, to receive the communion. Later, while journeying upon the construction train which penetrated Manchuria, I spent some days in the company of a benevolent-hearted inferior church official who was collecting money for alms to be administered by the church. Everywhere his reception was most cordial by all classes.

In all the villages and cities of Siberia and Turkestan, the priest, with his family, evidently occupied a position of great respect and influence, and was looked to with unfailing confidence by the poorer classes for sympathy and help. Repeatedly fairs of the Red Cross Society were encountered, engaged in raising money to provide nurses and assistance, not only for the hospitals in the army, but for those which are erected at the prominent points frequented by emigrants and exiles. In all the post-houses throughout a fourteen-hundred-mile drive through Turkestan, copies of the New Testament, furnished by the Imperial Bible Society at St. Petersburg, and

bearing the imprint of the British and Foreign Bible Society, were found in the waiting-rooms.

In the wilds of Transbaikalia, as well as in the deserts of Turkestan, penetrated by the railroad, cars were met, provided with priests, and singers, and all the paraphernalia necessary for a church service. At one place in Transbaikalia, where a church car was sidetracked for a few days to meet the wants of the locality, our train stopped long enough for such a service. The third and fourth-class passengers immediately surrounded it, and participated with the greatest reverence. In the larger churches in Irkutsk and Krasnoyarsk, we encountered beautiful young women of good estate, conducting classes of untrained boys to the services, and watching over them with all the interest displayed by those connected with the "settlements" in our own country. In fact, everywhere we were surrounded by that indefinable atmosphere which we characterize as Christian civilization, and which is in as striking contrast with heathen civilization as light is with darkness.

In broader lines, also, the influence of this leavening power of Christianity is seen everywhere throughout the Empire. It was the Tsar of Russia who summoned the peace congress through which the Tribunal of the Hague was established. It was the Tsar of Russia who initiated, and pushed to completion, the emancipation of the serfs,—a work far greater and far more successfully accomplished than that of the emancipation of the slaves of America. Russia, indeed, is full of philanthropists and those engaged in promoting social reforms, of whom Tolstoy is one of the most extreme and unpractical examples.

All this, and much more, can be said illustrating the leavening power of Christianity in the Empire, without abating our condemnation of the many great evils still inherent in the church polity and in the body politic. For, there can be no question that in some way the main facts of Christianity are held up before the Russian people of all classes, and that these facts have a most powerful, controlling force in the lives of the masses of the people.

The manner of the dissemination of this Christian truth is an interesting object of study. Preaching occupies but a small place in the Russian church services. Though the Bible is freely disseminated, the illiteracy of the people interferes with its general reading. But it is read extensively in the church service; while pictures of Bible scenes fairly cover the walls of the churches, and every one learns their meaning. Russian pilgrims to Palestine are far more numerous than from any other country, and are mostly from the peasant class. These make the rounds of the sacred places with apparent discrimination and intelligence. In the appropriate season of the year crowds of them may be found wending their way on foot from Jerusalem to the Jordan, to Bethlehem and Hebron, and to the well of Sychar. Dense crowds may be seen gathering about the sacred places, listening to addresses from well-informed guides with far more interest and with closer attention than is shown in a personally conducted Cook's tour of visitors. The information which these pilgrims, on their return, scatter throughout Russia, can hardly be overestimated.

But most prominent of all must be mentioned the liturgy of the Russian Church as it is artistically set to music by composers of the highest rank, and most effectively and beautifully rendered by trained choirs.

The favorite liturgy is that written by the "golden-mouthed" St. John Chrysostom, the most famous of the fathers of the Greek Church of the fourth century. This, like all the Russian church services, is translated into the language of the people. The dialect, indeed, is archaic, which has led many to suppose that it is unintelligible to the common people. The same might be said with some degree of truth concerning the English Prayer Book, though it is by no means so archaic as is the Russian liturgy. Still, in both cases, by reason of frequent repetition, the language evidently becomes comprehensible to all; so that it cannot be doubted that every peasant in the Empire becomes from his earliest years familiar with this noble embodiment of the great facts and doctrines of Christianity.

The mere reading of the words can but be a means of grace; while to have it given, as it is in all the Russian churches, by well-trained choirs in the effective setting of the music of the greatest masters, is impressive beyond expression, and is in striking contrast to the diluted sentimentalism characterizing so much of the popular Sunday-school music of America, and to the musical compositions which are current so largely in Protestant services, but which are adapted rather for the concert-hall than for worshiping congregations.

Tchaikovsky[1] (1840–1893) was the ranking genius among Russian musical composers of the last half century, and was scarcely inferior to any, except Wagner in Western Europe. His operas, symphonies, sonatas, and shorter pieces for the piano are everywhere popular among the highest class of musicians; but it is not generally known that he devoted a considerable portion of his strength and genius to the perfecting of the Russian sacred music. Several volumes of Bortniansky's compositions, which are most widely used in the Russian Church, have been harmonized by him in accordance with modern ideas. One of his own principal works, also, is an original composition adapted to the entire liturgy.

I have stood in the Russian churches, great and small, in Siberia and Turkestan, and in Moscow and St. Petersburg, and have been not only entranced myself by this service, but filled with wonder and delight while seeing horny-handed peasants, with careworn faces, listening with streaming eyes to these profound, inspiring, comforting, and most beautiful conceptions of Christian truth as they were wafted to our ears upon the dignified, appropriate, and tender strains of music of the great Russian composer. Who could help being moved to better things as he is led thus to adore "the Maker of all things, who for us sinful men, and our salvation, came down from heaven, and was incarnate of the Spirit and the Virgin Mary; and became like unto men, and was crucified under Pontius Pilate, and suffered, and was buried, but rose on

[1] The erroneous spelling of this name, "Tschaikowsky," arises from its transliteration into English through the German.

the third day according to the Word, and ascended into heaven most high, and now sitteth on the right hand of God, and who shall come again to judge the quick and dead"! To see, as I often did in these services, men and women, both of low and of high estate, advance to kneel and kiss the gilded feet of the painting of the Man of sorrows, was to witness something far more than a mere formality.

This liturgy I have translated into English, adjusting the words to the rhythm of the music, for use by the Oberlin choir. In order to introduce us to one of the secrets of the power of the Russian Church, and to justify the words of encomium just passed upon it, the translation is reproduced below.

We are far from contending that the so nearly exclusive dependence of the Russian Church upon the sacraments and liturgy and upon pictorial representation is altogether safe and wise. But, if the non-liturgical churches attain their object more successfully, their preaching and their Sunday-school and Bible-class instruction must continue to be animated by a well-grounded and fervent belief in the doctrines and objective facts of the Bible. Jesus Christ must be evidently set forth before the eyes of the people crucified among them as was done by Paul before the Galatians. Only a thoroughly prepared, perfectly sincere, and highly spiritual ministry, whose intellect and entire being is possessed by the reality of the Christian doctrines, can compete successfully with such an organization and liturgy as those of the Russian Church. The agnostic criticism which is rapidly throwing a haze of doubt over the historical facts of Christianity, if it succeeds, will lead to the decadence of preaching, and bring dearth upon our non-liturgical churches; for it obscures the lifegiving truth of the gospel, and turns the story of redemption into apples of Sodom, which crumble to dust with our handling.

LITURGY OF ST. JOHN CHRYSOSTOM.

SET TO FOUR-PART CHORAL HARMONY COMPOSED BY P. TCHAIKOVSKY, OP. 41.

1. *Response to the invocation, which closes with the proclamation, "Send thy blessing upon the people."* [KYRIE ELEISON.]

Amen. Lord our God, have mercy. Hear thou our petition. Unto thee we cry, Lord. Hear thou our petition. Unto thee we cry, Lord. Hearken to our prayer, Lord. Bow thine ear, and hear us. Hearken to our prayer, Lord. Show us, Lord, thy mercy. Grant us our petition. Bow thine ear, and hear us. Merciful and gracious. Merciful and gracious. O Lord, hear our prayer. Amen.

2. *After the first antiphon.* [GLORIA.]

Lord, our Lord, have mercy. O Lord, hear our prayer. Amen. Glory to God most high, to Father, Son, and Spirit, both now, and forever, and forever, and evermore. The only Son of God, the everlasting Word of God, he who deigned for our salvation to become incarnate; he who deigned to humble himself, and to become incarnate through the Virgin Mary; he, the Lord of all might, became incarnate. Christ our Lord was crucified. Death and the grave were vanquished. O blessed and triune Person, we beseech thee, hear our cry. May the Holy Spirit hear. Hear, oh, hear, our cry. Lord our God have mercy. Hear thou our petition. Lord, most merciful. Amen.

3. *After the second invocation.*

Let us worship and adore him, bow down before Christ the Lord. Bless ye the Lord our God, for he hath risen; risen. The Lord will forgive. Alleluia, Alleluia, Alleluia. God of love, most merciful and gracious, listen unto our prayer. Amen. Glorious Father, God Almighty, the Everlasting, have mercy, Lord. Glorious Father, God Almighty, the Everlasting, have mercy, Lord. Glorious Father, God Almighty, the Everlasting, have mercy, Lord. Glory to God, and to the Son, and Holy Spirit, forever and ever, and forevermore. Amen. O Lord, have mercy, have mercy on us. God most holy, Mighty Father, Almighty God, have mercy upon us.

4. *After the reading of the* APOSTLES' CREED.

Alleluia, Alleluia, Alleluia. Grant thy blessing, Holy Ghost. Glory be to thee. Glory be unto thee.

5. *After the reading of the* GOSPELS.

Glory be to thee, O Lord, glory to thee. Gracious Saviour, hear us. Hear us, gracious Saviour. Hear us, gracious Saviour. Gracious Saviour, hear us. Amen. Gracious Saviour, hear us. Unto thee we cry. Amen. Gracious Saviour, hear us. Amen. Gracious Saviour, hear us. Amen.

6. CHERUBIM SONG.

What are these cherubic forms, cherubic, heav'nly forms, bending low, bending low the knee? To the life-bestowing Trinity do we raise our song, do we raise our song, loud, triumphant song, loud, triumphant song; sweetest song of praise; sweetest song of praise. Now do we drive every care, every care far away to-day; every earthly care now we drive, far away, far away, far away, to-day. Amen. As the Lord most holy, we hail thee. As the Lord most holy, we hail thee, now most holy. We hail thy consecration; now do we hail thy consecration; we hail thy consecration. Alleluia, Alleluia, Alleluia [etc.].

7. *After the* CHERUBIM SONG.

Lord our God, have mercy. Come near, gracious Lord. Oh, hear thou our prayer. Amen. Oh, hear thou now our cry, Lord. The Father, Son, and Holy Ghost, adore we. Blessed, triune God, the Father, Son, and Spirit, we adore.

8. *The* CREDO.

I believe in one God, in the Father in heav'n, God Omnipotent, the Maker of heav'n and earth, all things visible and invisible.

And in the only-begotten Son, Jesus Christ, Jesus Christ, Jesus Christ, the only-begotten Son; in the only Son begotten before worlds begun. Light of Light is he; and is truly God; from the true God most high begotten; the uncreated; one substance with the Father; Maker of all things. Who for us sinful men, and for our salvation, came down from heav'n, came down from heav'n, and was incarnate, incarnate, of the Spirit and the Virgin Mary; and became like unto men. And he then was crucified under Pontius Pilate, and he suffered, and he was buried. But he rose on the third day, according to the Word, and ascended into heav'n most high, and now sitteth on the right hand of God. And he shall come, come again, to judge the quick and dead, judge the quick and dead. To his kingdom there is no end, there is no end.

And in the life-giving Holy Ghost, proceeding from the Father; who with the Father and Son is worshiped and glorified, who with the Father and the Son is glorified, as it was spoken by holy prophets. I believe in the Holy, the Catholic Church, in the Apostolic Church. And freely confess the cleansing of one baptism for the remission of our sins; and look for the resurrection of the dead, and for the everlasting life. Amen.

9. *After the* CREDO. [AGNUS DEI.]

Gracious, lamb-like Victim, we praise thy name. Ne'er was sorrow like thine, merciful and gracious Lord. Worthy is the Lamb that was slain to be worshiped with the heav'nly Father and the Holy Spirit; consubstantial with the Father, though yet invisible. Holy, Holy, Holy, Lord God of Sabaoth. The heav'n and earth are full of thy glory. Thy glory fills the sky. Hosanna, Hosanna in the highest, Hosanna in the highest, in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest. Amen.

10. *After the reading of Psalm xcv., followed by the proclamation, "We are the sheep of thy flock."*

O thou from whom all blessings come, thanks to thee o'erflow, thanks to thee o'erflow. Gracious God, we cry unto thee, we cry unto thee. Forgive our sins, O Lord our God. Forgive our sins, O Lord. Hear us, Lord. Lord, hear thou our cry. Have mercy on us, O Lord. We cry unto thee. Hear us, Lord. Hear us, Lord. Hear us, Lord.

11. *After ascriptions by the priest to the most holy God. [This in the original involves such ascriptions of praise to the Virgin Mary as would be offensive to Protestant ears. Liberty, therefore, has been taken to transfer it all to Christ, which can be easily done.]*

Forever worthy is the Lamb, for he is truth and light. Beautiful, beautiful, are his ways. Forever blessed is he. His is glory without end. Beloved of God is he, is he. Cherubic angels sound his praise, sound his praise on high. Seraphic notes beyond compare, sound his praise above. Incorruptible, incorruptible, Jesus Christ our Lord was born. My soul longeth to be like thee. Glory to thee, glory be to thee, O Lord most high. Glory to thee, thou all in all.

12. *Response to the priest's exhortation, "Permit us to praise thee with our lips."*

Amen. Send thy spirit, O Lord. Lord our God, have mercy. Help us now, O Lord. Glory be to thee.

13. *The* LORD'S PRAYER.

Hear our prayer. Our Father who art in heav'n, hallowed be thy name. Thy kingdom come. Thy will be done, as in heav'n, so on earth; as in heav'n, so on earth. Give us this day our daily bread. And forgive us our transgressions as we have forgiven, those indebted to us. And lead us not into temptation, but deliver us from the Evil One. Amen. Thine the kingdom is, O Lord. Glory be to thee. Amen. Light of all, thou only Lord, Jesus Christ our Lord. We praise our Father in heav'n. Amen.

14. *Rejoicing over sins forgiven.* [*After the* COMMUNION.]

Sing praises to God most high, to God most high. Sing praise unto the Lord. Sing ye praise to the Lord. Sing ye praise to the Lord in the highest. Sing praises to the God above. Sing praise in the highest. Sing praises to the God above. Sing praise in the highest. Alleluia, Alleluia, Alleluia [etc.].

15. *The benediction, following the exhortation to fear God, closing with prayer for the ruling authorities of the Empire.*

Oh, give us, Lord thy benediction and blessing. God of mercy, oh, show thy face. Show to us thy truth, O Lord, most gracious. O Holy Ghost reveal unto us thy truth. I believe in one true and invisible Creator. Hallowed be his name. Save us, Lord, from evil. Amen. Let our lips sound forth his praises, praises unto God, our loving, gracious God; for the heav'ns o'erflow with his great glory. For he alone did condescend to our estate, the holy Son of God, immortal Son of God, life-giving Son of God most high. Sanctify to us thy holy passion. Daily draw us nearer to thee through thy truth. Alleluia, Alleluia, Alleluia. Lord our God, have mercy. Glory be to thee. Amen. O blessed Lord and Master, blessed Lord, have mercy. Amen. Sing ye praises to God henceforth, and forever, and ever, and forever. Sing ye praises to God henceforth, and forever, and ever, and forever. Sing ye praises to God henceforth, and forever, and ever, and forever. Amen. Glory to Father, Son, and to the Holy Spirit, both now and forever, and forevermore. Amen. Hear us, blessed Saviour. Hear us, blessed Saviour. Blessed Saviour, hear us. Bless us, O Lord.