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REVIEW SECTION.

I.—BEAUTY AS A MIDDLE TERM.

(THE TRUE, THE BEAUTIFUL, THE GOOD.)

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IN our day there are two practical as well as philosophical theories which tend to dis sever the beautiful from the true and the good. The one may be styled atheistic negation ; the other, pantheistic indifference. The one is based upon the assumption of universal materialism ; the other is based upon the assumption of universal spiritism. The one denies the individual human soul and a personal God ; the other denies a personal God and the individual human soul. The one would locate beauty in the feeling of the brain, whether of man or beast, and make it objective and sensuous to consummate (logically) in sensuous indulgence ; the other would locate beauty in the æsthetic sense, and make it subjective and æsthetic to consummate in æsthetic indulgence. The one would begin and end in atheistic negation ; the other would begin and end in pantheistic indifference. Both would practically and logically dis sever the beautiful from the true and the good.

It were well to trace these fully and expose their evil tendencies and defects. But that is not our purpose in this article. It is rather to trace in rapid outline the third or medium view.

In the article on "Spiritual Truths Self-Verified" (HOMILETIC REVIEW, December, 1888), the writer states, incidentally, an important principle in regard to beauty : "Æsthetic truths on a level with a soul's æsthetic development are self-verified."

It may be difficult to define beauty. It may not be important to do so. Indeed, beauty may be simple as truth, and ultimate as the right, and undefinable as either ; yet it is none the less real, and is recognized and known by a correlated, sympathetic faculty of the human soul. Beauty might, does exist, in earth and air and sea and sky, but without the correspondent faculty (or spiritual sense) in the human soul, it would not be recognized or known. Yet evermore this spiritual faculty verifies for itself. It does not depend upon the judgment of others. It is not to be argued into an admission. It sees for itself, or there is no recognition of the beautiful. It feels for itself, or

Can we not bear these years of laboring breath?
 But if you would not this poor life fulfil,
 Lo, you are free to end it when you will,
 Without the fear of waking after death.

The poem ends fitly—as we should suppose it would end—with a picture of Melancholy :

“Fronting the dreadful mysteries of Time.”

In his poem, “To Our Ladies of Death,” the old cry of French Revolutionists, “Death is an eternal sleep,” is transmuted into modern poetry. The denial of immortality is utter. In fact, this poet’s utterances are the boldest and dreariest skepticism in all English poetry. Atheism, of course, means denial of immortality, but there have been atheists who have held no pessimistic notions such as horrify us in Thomson’s “City of Dreadful Night.” We have no heart to pursue into further detail this theme. Our readers can do this for themselves. But the study of this poetry of modern skepticism cannot wisely be ignored by the modern pulpit. It will serve for an illustration of more than one point in preaching. It will let the clergy know where and when to strike sometimes. The poetry will be read. We may be sure of that. As poetry, it has too high excellence to perish untimely. It chimes in with much of current tendency. Readers of “Robert Elsmere” and “John Ward” will be very apt to finish by a course in Matthew Arnold and James Thomson. Our preachers had better know what is sung in so choice poetic strain. The sirens would have lured no one to destruction if they had possessed only the voices of ravens.

III.—THE PATRIARCH OF JERUSALEM AND THE DIDACHE.

BY REV. D. SCHLEY SCHAFF, BERLIN.

It was my pleasure, on a recent visit in the Holy Land, to have an interview with the Patriarch of Jerusalem, and to hold in my hands the famous document, “The Teaching of the Twelve Apostles.”

The Patriarch of Jerusalem presides over one of the most venerable sees of Christendom. The Church of the Holy City was the mother of all the churches, and for the first forty years after the Resurrection was the chief center of Christian life and a court of appeal in matters of doctrine and practice. The siege and destruction of the city by Titus in the year 70 led to the dispersion of the congregation, which never afterwards asserted a position of primary importance. The political changes to which Jerusalem was subjected until its conquest by the Arabs prevented a steady growth, and the rapid extension of Christianity in other centers of greater population and superior wealth and political influence involved for it a relative loss of power in the counsels and operations of the churches of Christendom.

There was one element of power which the mother church possessed, and which secured for it a position of influence out of all proportion to

its wealth, its numbers, and its usefulness. Jerusalem was the seat of the crucifixion and the resurrection of the Lord,—the city of David, the city of the temple, the city of the most sacred events. This reflection has its weight still. In the early Christian centuries (as during the period of the Crusades) it had more weight. In the latter part of the third and the early part of the fourth centuries, the holy places became centers of attraction. The mother of an emperor made a pilgrimage, and Constantine himself built a church over the supposed spot of the holy sepulchre, while the greatest Christian scholar of his age, Jerome, showed his reverence by emigrating to Bethlehem and dying there. The influence the church had lost by its depletion, and the relative and absolute loss of wealth and vital energy, it regained in part by its location. Among the list of the bishops which Eusebius gives, no name is of importance after that of James until we reach Cyril, who held the Episcopal office from 350–386. He has a place in the conflict with Arianism. To his supposed or real sympathies with that error, he is said to have owed his election. After deposing the Arian bishop of Cæsarea, Acacius, he was himself subjected to a decree of deposition by a council in Constantinople (360). He asserted his right to his see, sought for it a larger jurisdiction, and took part in the second council of Constantinople (381). Before Cyril, at the Council of Nice, the Bishop of Jerusalem was granted a place after the Bishops of Rome, Alexandria, and Antioch, but instructed to acknowledge the metropolitan rights of the Bishop of Cæsarea. Under Theodosius II., the patriarchal dignity for which the bishop had so long striven was accorded, and the Council of Chalcedon (451) decided between the claims of the patriarchs of Antioch and Jerusalem, by assigning to the latter Palestine as the limits of his diocese. Jerusalem thus became one of the four great patriarchal sees, the others being Constantinople, Alexandria, and Antioch. The Moslem power has been dominant in Palestine ever since the latter part of the seventh century, except for a few years during the Crusades, and the church has done little more than keep alive. In doing that, it has done much. In the sixteenth century, as at earlier periods, the patriarchate was vacant. The only event of general interest that occurred in the history of ten centuries was the synod of 1672, convened by the Patriarch Dositheus, which condemned the Evangelical or Calvinistic doctrines attributed to Cyril Lukar, Patriarch of Constantinople, who approached nearer the spirit of our Western Christianity than any of his successors in the Greek Church have done. The doctrinal statement of the synod (the *Aspis Orthodoxias*) is the most recent doctrinal utterance of importance of the Oriental Church. During the early part of the century the patriarch lived for the most part in Constantinople. Since 1845, he has resided in his see. The patriarchate includes within its jurisdiction a number of sees with historic

names of great interest (Cæsarea, Ptolemais, Bethlehem, Nazareth, Gaza, Lydda, etc.), but less than 25,000 souls.

The present incumbent of the patriarchate of Jerusalem, Nicodemus, was elevated to the dignity in August, 1883. He resides in the *patriarcheion*, a complex of buildings, including a monastery and five churches. The entrance is had through an archway in which, as I passed through, a half-dozen monks, in the usual long black gown, the black hat, and the full beard of the Greek Church, were sitting. I was most impressed with their physical development and their apparent freedom from pressing cares and duties. Among them may have been some of the bishops of the sees under the care of the patriarch, whose dignity is titular and who dwell in the monastery. I was ushered into a small chamber or cell, where I was met by Father Stephanus, a most affable gentleman, who spent a number of years in the United States as school-teacher, and for a while filled the chair of Greek in the University of Louisiana. Accompanied by him, and passing through a number of monks and priests in the corridor, I was admitted to the patriarchal reception-chamber. It is a large room with high ceiling, richly furnished with upholstered chairs and sofas, tables, pictures, and carpet entirely covering the floor. In the most conspicuous position on a handsome table were three cabinet photographs in brass frames, bearing the signatures of the Grand Duke Alexius and his consort, and the Grand Duke Paul, who had recently visited Jerusalem to attend the consecration of the beautiful Russian church in full Muscovite style at the base of the Mount of Olives and overlooking the Kedron valley. On the wall I noticed three cabinet photographs (without frames) of the late good Bishop Lee of Delaware, the present Archbishop of Canterbury, and the Bishop of Aberdeen and Orkney.

The patriarch appeared promptly, and welcomed me with a cordial greeting. He is tall, and of imposing presence. He has a clear, searching eye, and wears the expression of a man of strong powers of determination. He makes the impression of being a vigorous administrator, and this, I afterwards learned, is justified by his official conduct. His dress was simple, the long, capacious black gown and black hat (which he did not remove) of the Greek Church. He held in his hands a chain of olive-wood beads, with which he played during the conversation, as the custom often is in the East, even among Mohammedans. He is a man, I should say, of 60. During the conversation, which lasted a full hour, a fruit confection was brought in, and afterwards a small cup of Turkish coffee, the patriarch himself not partaking.

The conversation, carried on through Father Stephanus as interpreter, was unconstrained, the patriarch replying to all questions without any of the ecclesiastical reserve which one might naturally expect. Parts of the conversation, at least, are of interest as showing the opin-

ion of an exalted prelate of the East on the union of the churches of Christendom and the religious activity of the Western churches.

After referring to the antiquity of the Church of Jerusalem, I remarked that we Americans in coming to the East were interested in studying the present ritual and practice of the Greek Church, and that, so far as I knew, the Eastern Church was represented in the United States only by a former Russian service in New York City, and some chapels in Alaska. The patriarch replied that there were two reasons why the effort was not made to plant the church on the Western Continent and in western Europe. They had as much as they could do at home in resisting the assumption of the Pope and the oppressions of the Moslems (the former seeming to concern him more than the latter). Then, they had no means. The Americans were rich; the Church of Jerusalem was exceedingly poor. To my suggestion that Father Stephanus, who spoke English so well and was so interested in the affairs of the United States, would be an excellent man to plant the Church in America, he replied, with a smile, that if the newly-elected President, Mr. Harrison (of whom he had heard), would give him a tract of land, he would at once send a delegation of monks over and start a mission. I spoke of our missions in Syria and Palestine. He replied, "You are rich, and can plant missions in foreign lands. But your missionaries will give up their work if ever the money at home gives out, and the mission churches will become extinct. Our churches are persecuted and impoverished, but never die. Our missionaries work, not for money and this world's goods, but from a different principle. The monks practice self-denial and are obliged to live very meagerly.

In referring to the *Didache* or *Teaching of the Twelve Apostles*, he spoke with commendation of the Johns Hopkins University, which through the American Consul, Mr. Henry Gillman, had secured photographs of the pages of this precious document. He said that Bryennios had received all too much credit and praise for his services in connection with the manuscript. A certain Dorotheos Evelpides (now dead) had discovered it in the conventual library in Constantinople long before Bryennios knew about it. He made annotations which the latter used. The effort seemed to be made to disparage the services of Bryennios. I remarked that the report was current that the editor had been banished from Constantinople for his publication of the work. He replied that this was not at all the case. It was the custom for some of the bishops of Asia Minor to stop in Constantinople in succession, and that the time for his sojourn was up soon after the publication, and so he returned to his see, Nicomedia. I also mentioned that there was a rumor that another document of great importance had been discovered in Constantinople by Bryennios. He replied that the rumor was unfounded. No new document had been discovered. I ventured the

remark that the manuscript of the *Didache* would be considered a great treasure by an American library. He good-naturedly replied, "Yes, I suppose you would give me a number of tracts of land for it for churches, and build the churches, too."

The conversation then turned upon the relations of the Greek Church to the Western communions. His Blessedness was anxious to hear about the recent Lambeth council, and referred to the visits of Canon Liddon and other dignitaries of the English Church. Speaking of the union of the church, he said: "So far as America is concerned, we were all divided up into sects." I referred to a higher unity of the heart and purpose which was consistent with denominational distinctions, such as existed between different regiments which constituted one army under one leader. He quickly and laughingly replied: "Yes; but the illustration does not hold for ecclesiastical matters. There must be one church, one faith, one hope, one baptism. Our Western churches must first be united, and then a union with the Eastern churches might properly form subject of discussion and negotiation." I remarked that we used our Lord's prayer constantly, "that they all may be one." "We also do the same, and pray in public and in private every morning and evening for the union of the church."

With reference to the Church of England, he said: "The bishops are very friendly, and talk much about union. But how can there be union when the recent practices of the Bishop of Lincoln are subject of adverse comment within the church itself. The Eastern Church is rigorous about doctrine. She insists upon orthodoxy, but in matters of ceremonial and vestments she does not demand uniformity, as the practice in the Russian and Greek churches shows. But when an outcry is made, because pictures are introduced into a church, and sacred articles are placed upon the altar, how can there be any serious talk of union?"

The tone and manner of the patriarch, which had been most genial and cordial up to this time, now changed as we began to speak about the Latin Church. The Procession of the Holy Ghost from the Son, he characterized as an invention of the Latin Church. The third person of the Trinity cannot proceed from the Father *and* the Son, for then, as Phocius said, there would be two Holy Ghosts. The Greek Church believed that He proceeded from the Father *through* the Son, and would accept such a statement. The Western Church had never sufficiently made the distinction between the eternal procession and the temporal mission of the Holy Ghost. He grew forceful and emphatic in speaking of the Pope.

He had heard that the "Roman" Church had increased very greatly in the Western world, and was fast gaining the preponderance of influence. On giving it as my opinion that the increase, while it was very large, was due almost exclusively to immigration from Catholic coun-

tries, he said : "The Latin Church looks to the Pope as a temporal ruler, above the kings of the earth. The Roman Catholics deify him. Over the whole world they bow the knee to him, and listen to him as God, and put him in the place of God."

On rising from our seats the patriarch took me to some shelves filled with the volumes of the Oxford Library, beautifully bound in morocco. They had been sent as a gift, and he suggested that books might be donated by authors or publishers in America to the library, which was too poor to purchase. He drew forth from a drawer a cabinet photograph of himself, which he very kindly gave me, together with his autograph on a special sheet of paper, in old Byzantine characters. The patriarch then gave me full access to the patriarchal library, and sent a priest or monk to call the librarian. The interview was then over. As I have before hinted, the patriarch was very cordial and friendly, and converses without reserve or the display of hierarchical presumption. I should not take him for a scholar, but as a prelate of exceptional administrative ability.

The library of the monastery is on the same floor with the reception-chamber. The librarian, Dr. A. Papadopoulos Kerameos, who speaks German, carries the key. The volumes occupy the shelves in two rooms joined by an archway, and perhaps 11 feet by 9 feet each. The light descends through windows in the ceiling. One room is filled with the library of the convent of Mar Saba, which is under the jurisdiction of the See of Jerusalem. It is the purpose to transfer the libraries of the other convents under its jurisdiction hither. The librarian showed me manuscripts of Chrysostom's Matthew and Gregory Nazianzen, of the thirteenth and ninth centuries, as well as an elaborately illustrated commentary on Job. He has thoroughly catalogued the library in 1850 numbers, and is persuaded there is nothing of value in it that is not already known.

The library contains one volume which is sufficiently valuable to make any library rich. The *Didache* or *Teaching of the Twelve Apostles*, says a competent authority, is "one of the rarest treasures of ancient Christian literature." The circumstances attending its publication by Bp. Bryennios in 1883, and its contents, have been amply given in the work published by Funk & Wagnalls ("The Oldest Church Manual"), as well as in other editions, and are so well known that I need not repeat them here. In 1887 the document was transferred from the "Jerusalem Monastery of the Most Holy Sepulchre" in Constantinople (where it was discovered) to the mother institution in Jerusalem. The volume in which it is preserved is bound in board covers, covered with a dark-brown leather. The other documents bound up with it, and in pages of the same size, are a synopsis of the Old and New Testaments, by St. Chrysostom; the Epistle of Barnabas; the two Epistles of Clement to the Corinthians; a letter from Mary to Ignatius,

and Twelve Ignatian Epistles. The Clementine Epistles, extending respectively from pages 51b-70a and from 70a-76a, are followed by a list of the books of the Old Testament. Then begins the *Didache*, which occupies eight pages and a half, and extends from page 76a to 80b. The leaves are numbered and the pages designated by the exponents. The size of the parchment leaf is seven and a half by six inches; of the written page, six by four and a half. There are twenty-three lines on each page. The writing is in small, cursive hand, and is neatly and carefully done, although the abbreviations are hard to read. The ruled lines above the written characters are still distinct in some places. The writing is faultlessly regular. The first word of the document (as is also the case with the other documents) is written in red ink, the rest in black. The writing and the parchment are perfectly preserved, and I failed to find a torn or marred leaf in the whole volume. The photographs taken for the Johns Hopkins University and published by Dr. J. Rendel Harris in 1887 are excellent. Photographs of all the pages of the Clementine Epistles have been made and sent (just before my visit in November) to Bishop Lightfoot, who, I was told, would use them in a new edition of Clement. The Patriarch of Jerusalem deserves the thanks of scholars and of the church for allowing photographs to be made of the precious pages, and thus contributing to the preservation of the text from loss through any possible calamity that may befall the original parchment. The room in which the document is kept is guarded only by a common wooden door, and is not fire-proof. The volume is placed on the shelf between other volumes. As I was sitting at the table in the middle of the room with it open before me, drops of rain fell through the window down upon the table. The little post-apostolic document deserves a safer resting-place, which created such a genuine sensation among Christian scholars to the ends of the earth, and whose initial words express the solemn conviction of the early church: "There are two Ways; one of Life and one of Death."

IV.—CITY EVANGELIZATION IN BERLIN.

By PROFESSOR GEORGE H. SCHODDE, PH.D., COLUMBUS, OHIO.

ONE thing has been definitely fixed and settled by recent discussion and conventions, namely, that no present duty in the whole sphere of Christian activity more imperatively demands the Church's attention, prayer, and exertion than the gospel work in the great cities. It can now be only a question of method and manner. The question as to whether or not is now no longer an open one. The terrible facts and figures in the problem admit of only one answer—work.

In view of this condition of affairs, it is of deeper interest than mere curiosity to learn of the ways and manner in which Christian workers elsewhere have sought a solution of the great and burning problem of