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THE GREEK CHURCH AND PROTESTANT MISSIONS; OR, MISSIONS TO THE ORIENTAL CHURCHES.

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THE Oriental churches may be divided into six great classes, comprising fourteen different sects :

I. The Monophysite, Eutychian, or anti-Chalcedonian sects, who reject the decrees of the Council of Chalcedon held in 451. These are four : the Armenians, Jacobites (or Syrians), Copts, and Abyssinians. They all have their own distinct ritual and calendar, are hostile to each other and to all other Christian sects, have a married parish clergy, and reject the primacy of the Pope.

II. The anti-Ephesian, who reject the Council of Ephesus in 431. These are the Nestorians or Chaldeans. They have a married clergy, a high reverence for the Scriptures, and but little picture worship.

III. The Orthodox Greek, who accept the seven General Councils. The Greek Church is Rome decapitated—a priestly system without a pontifex, an exclusive traditional Church, which yet allows the Bible to the people. In the Turkish Empire its patriarchs and the most of its bishops are foreigners, speaking only Greek and ignorant of the customs and wants of the people, though of late the Syrians of the Greek Church demand bishops of the Arab race. The parish clergy are married and generally most illiterate. The present Anglican bishop of Jerusalem remarked to a traveller recently that “no one but those who lived in the East could be aware of the gross ignorance and immorality of the Greek priests.” Ordinarily the practice in appointing priests is that of Jeroboam, who “made priests of the lowest of the people.”

IV. The Maronite, a papal sect, the ancient Monothelites, who accepted the papacy in 1182 A.D. They are chiefly peasants in Northern Lebanon, an ignorant people, and an educated priesthood sworn to allegiance to Rome, and yet like all the above in hav-

ing a married parish clergy. The Maronite patriarch is regarded by his people as hardly inferior to the Pope.

V. The six Oriental papal sects, who are converts from six of the above sects to the Church of Rome. They are the Papal Greek, Papal Armenian, Papal Syrian, Papal Nestorian, Papal Coptic, and Papal Abyssinian. They maintain their own calendars and saint days, the marriage of the clergy, and various ancient prerogatives which the papal legates are now striving most assiduously to abolish.

VI. The Latins, a small community composed chiefly of attachés of the French and Italian monasteries, who have conformed in all respects to the Church of Rome.

These sects all agree sufficiently both in the common truth and the common error which they hold, to be classed as one—one in their need of reformation, one in being an obstacle to the Christianization of the Mohammedan world.

They all hold the doctrine of transubstantiation, of baptismal regeneration, priestly absolution, Mariolatry and saint worship, image and picture worship, auricular confession, and prayers for the dead. Their patriarchs and bishops are celibate, but the parish clergy are generally allowed to marry once. Instruction in the Scriptures is virtually unknown.

The numbers of these sects, not including Russia and Greece, are as follows : Greece, 1,000,000 ; Maronites, 230,000 ; Nestorian Catholics, 20,000 ; Greek Catholics, 50,000 ; Jacobite Syrians, 30,000 ; other papal sects, 300,000 ; Nestorians, 140,000 ; Nestorians in India, 116,000 ; Armenians, 3,000,000 ; Copts, 200,000 ; Abyssinians, 4,500,000 ; total, 9,586,000.

Thus we have about ten millions of nominal Christians scattered throughout the

come to be almost the war cry of the hosts of Christian Endeavor, and at their monster conventions no word provokes such hearty applause, and no idea appears more constantly than just this interdenominationalism.

The modest volume before us condenses into the brief limit of less than two hundred pages a short history of the first decade of Christian Endeavor, and a statement of its underlying principles and controlling purpose. The author is the successor of Dr. Clark in the Williston church in Portland, and writes as an enthusiast thoroughly in love with his subject. The book is a careful, accurate, and, so far as may be, an authoritative statement of the aims, spirit, and achievements of one of the most significant religious movements of modern times. Those who are in sympathy with Christian Endeavor will be glad to read it because of its accurate setting forth of the principles of their work; those who are not in sympathy with Christian Endeavor should read the book, that they may become informed as to the magnificent progress of a society which is doing more to vitalize the faith of the young and to break down the barriers of a narrow sectarianism than any organization now in existence.

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MECHANISM AND PERSONALITY. An Outline of Philosophy in the Light of the Latest Scientific Research. By FRANCIS A. SHOUP, D.D., Professor of Analytic Physics, University of the South. Boston: Ginn & Company. Pp. 334. 12mo. \$1.30.

In his preface Professor Shoup gives us the genesis of this work in the words: "The need of something to meet the growing inquiry as to what becomes of metaphysics in the glare of the scientific thought of the day impressed itself upon the author, and he conceived the idea of trying what he could do in the way of outlining an answer. These pages are the result of this effort." As his guiding principle in the execution of this work, he quotes the statement of Professor Huxley: "The reconciliation of physics and metaphysics lies . . . in the confession by physics that all the phenomena of nature are, in their ultimate analysis, known to us only as facts of consciousness; in the admission by metaphysics, that the facts of consciousness are, practically, interpretable only by the methods and formulæ of physics."

Such a plan necessarily calls for a pretty full statement of the established facts of science, especially in the department of what the author calls Psycho-mechanism. This he gives us in the first eight chapters of his book. With the execution of this part of his work we have been especially pleased. In terms readily understood by the non-professional reader, Professor Shoup states with great fairness the latest results of modern scientific investigation, carefully distinguishing between established facts and mere speculation and conjecture.

In the execution of his work the author is led to treat of matters which have engaged the attention of the ablest thinkers of ancient as well as modern times. Many of these he has carefully studied, and having arrived at definite conclusions satisfactory to himself, he gives the reader the benefit of his study in terms positive and easily understood. As specimens of this we quote his conclusions respecting

1. *Personality, as applied to man.* "What are we to understand by the *ego*, the *me*, the *self*? First, negatively (speaking for myself), I do not

mean the body, nor the brain, nor any special organ of the body—I do not mean the memory, nor imagination, understanding, will, or consciousness, nor even what is commonly called mind or soul. I do mean all these—the whole self—all that goes to make up what we know as *person*—in one sense compounded of parts, in another and higher sense, absolutely partless—a unit, not susceptible of any sort of fraction or division. We see in it a living exemplification of the problem about which philosophy, ancient and modern, has ever busied itself—the co-existence of the 'one and the many.' As 'many,' it is composed of two chief factors—a marvellous mechanism and an incomprehensible and dominant psychical energy; as 'one,' it is a living and ineffable personality. The nature and existence of the mechanism and the psychic factor are known only through the personality which for each and every one of us is the one primordial and necessary fact of the universe" (pp. 9, 10).

2. *Of Personality as predicated of God*, the author writes: "So long as men know that 'good' is, so long they must know that God is. Good, in its only right sense, presupposes, and is inconceivable apart from Personality; and Personality, in its highest term, is God. The only indisputable fact of the universe for every man, we repeat for the last time, is Personality. In the moment of direct scepticism, the consciousness of doubt carries with it the farther and higher consciousness of self, as a necessary and precedent fact; and unless one can arrive at such a stupendous egoism as to hold one's self to be the sole and only reality, subsisting in a sublime isolation of circumambient nothingness, one must know that there are other personalities out of and beyond our own; and that the universe is meaningless and inconsequent, except under the postulate of an Infinite and Absolute Personality—God over all" (p. 333).

3. One other of the author's conclusions, briefly stated, is all that space permits us on the present occasion: "The religious element is not educated into man, though it may be developed and informed; but when it is absent—if that can ever be—it has been educated out of him. This is abundantly shown by the history of races and individuals."

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BRIEF REVIEWS, BY THE EDITOR.

The volume which has gone to its one hundred and fortieth thousand in order to get into its second edition does not need any further commendation from any one. Now and then a critic may complain, but the popular judgment has been pronounced and from that there is no appeal. Such a book is *Our Country; its Possible Future and its Present Crisis*, by the Rev. Josiah Strong, D.D., General Secretary of the Evangelical Alliance for the United States. Having been first published in 1886 for the American Home Missionary Society, it is now issued in a new, enlarged, and largely rewritten form for the same society by the Baker & Taylor Co., New York (1891, 12mo, pp. 275, paper, 30cents; cloth, 60cents). In this edition the material of the census of 1890 has been used as far as it was available. For renewed usefulness this was obviously essential. A book so widely read has also had the benefit of varied criticism, and the author has profited thereby in some places. He has also attempted to meet the objections of his Romish readers, and to give his citations of papal documents, for instance, in authentic form. Explanatory notes have been added where needed; a new