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THE ECONOMIC MAN AND THE CLERGY.

BY REV. J. MACBRIDE STERRETT, D.D., PROFESSOR ELECT OF PSYCHOLOGY AND ETHICS
IN COLUMBIAN UNIVERSITY, WASHINGTON, D.C.

THE clergy are to-day between the cross-fires of two contending armies of economists. The new historical, ethical, Christian school upbraids them for not studying, teaching, and applying the social aspects of Christianity. They fault them for busying themselves with the dead abstractions of scholastic theology, for their devotion to the ring politics of ecclesiasticism, and to the mint, anise and cummin of ritual. Our seminaries are likewise criticised for not rising above such unreal sort of training of men to be real ministers of Christ's Gospel. The stock in trade furnished the young clergymen is barely sufficient, they say, to enable them to perform a polished form of the medicine dance, instead of furnishing them with an intelligent view of the actual, sinful condition of their fellow-men, and also with an intelligent view of how they are to be helped to lead the higher life. They tell us that social science is the Christian science of the commonweal—the science of human welfare, to the knowledge and application of which we should naturally be impelled by the Christian love of our fellow-men. This, they tell us, is the simple Gospel, which we are prone to overlay with a mountain of human traditions. They call our attention to the large part of time and effort of Christ which was spent in this secular work of doing good to men. They show us that the standard of criticism, which the Son of man will apply to men in the separation at the judgment seat, is just this one of doing temporal, secular good to their fellows—the hungry, naked, stranger, prisoner, and the sick, whom He identifies with Himself. Inasmuch as we have done or left undone this service to them, we have done or left undone our true service to Christ. Nothing is said by Him as to what doctrines, what polity, or what ritual we may have busied ourselves in press-

ing upon our fellow-men. They show us that we can prepare to stand this test only by making an honest endeavor to find out the temporal ills of our fellow-men, their causes and remedies, and then making a practical application of these remedies. They say that sociology is the essential complement of a true theology, the science of loving man that of the science of loving God; and more than this, they repeat St. John's exclamation: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen"? (1 John iv. 20.) In fact, they turn the tables upon us, and preach the simple Gospel to artificial preachers. They preach so as to make our hearts condemn us and cause us to agree with them that half the time of theological students should be devoted to sociology or the Christian science of human well-being, the causes of its scantiness, and the best methods for promoting its increase.

But these new preachers are in turn preached to by the representatives of the old, non Christian, not to say unchristian school of economists, and the clergy catch the fiery invectives hurled at the new school. The most recent notable tirade of this kind is that of Mr. E. L. Godkin, in an article on "The Economic Mau."* He affirms that all the present confusion in the science of economics is due to the new school trying to make it a *moral* science, to their emphasizing the "what ought to be," rather than confining their work to the mere analysis of the "what is" in the social world. Hence his taunt, "Their clothes are economic, but their talk is ethical." Again, he flings at them for daring to meddle with politics, for their attempt to make legislation a means of changing the economic conditions, for their paternalism in

* q.v. in *The North Am. Rev.*, Oct., 1891.

service of practical Christianity; and 4. Church Government.

Each branch is studied historically and under all its aspects. The author's method may be shown by a partial survey of his treatment of liturgics. Opening with an introduction on the name and definition of the discipline as prevalent, first, before the Reformation, then during the Reformation, he proceeds to describe the place of worship (Kultusraum): the place before the age of Constantine; the ancient basilica; the Byzantine style; the Roman style; the Gothic style; the Renaissance; the style of church building of the evangelical churches. From the general he passes to the particular: the font (atrium); church spires and church clocks; hours for devotion; the pulpit and pews; the sanctuary or altar space. This description is followed by the consideration of times of worship: Sunday; Sunday observance during the first five centuries; legal observance of Sunday of the Roman Catholic Church since the sixth century; the evangelical conception of Sunday. From the observance of Sunday the author passes to the Christian year, inquires into its origin, studies the festivals of Easter, Whitsuntide, Epiphany, and Christmas. Afterward he takes up the parts of the Christian year: from Advent to Easter; the Easter season; and the period from Easter to Advent. Pursuing the same exhaustive method, he discusses the principles on which liturgical offices were constructed; the use of formularies; and the administration of ordinances: baptism, the Lord's Supper, the Roman mass, the Lutheran office, and the office of the Reformed Church for the Lord's Supper. Then he contemplates the person of the liturgist: his manner; speech and action; vestments; the connection of art with worship; sculpture; the crucifix, and music.

This brief sketch of topics will illustrate the method of Dr. Achelis—a method which he follows in the treatment of every branch of practical theology, and every subordinate part of each branch. All topics are developed historically, and the historical view embraces in compact form the entire field, from the first centuries onward down into the modern age. The work thus becomes as well a handbook for the study of the history of all branches of practical theology, as an able, independent treatise on all departments of ministerial service.

The judgment and counsels of the author are throughout evangelical and spiritual. In the second as in the first volume there are no traces of German scepticism. Dr. Achelis shows himself a true and faithful servant of the Lutheran churches; but he is not blind either to the faults of his own denomination or to the excellences of the Reformed churches. The office for the baptism of infants prevalent in Germany is severely criticised, especially the practice of exorcism. "Is there any one in Christendom," he asks, "who is of the opinion that his unbaptized child is possessed of the devil? If not, then exorcism is a lie (eine Luege), and a sin against Mark x. 13-16 and 1 Cor. vii. 14" (p. 174). He gives precedence to the principles and practice of the Reformed churches regarding the relief of the poor and ministries to the sick. The doctrine of the Heidelberg Catechism on "good works" is quoted and commended. In answer to Question 86, Why must we do good works? the Catechism gives as a reason, among others, "that we ourselves may be assured of our faith by the fruits thereof." Maintaining that this idea is undoubtedly scriptural, Dr. Achelis adds: "But the appropriation of this scriptural principle and the

assigning of it so prominent a place in the life of faith is distinctively Reformed" (p. 296).

The learned and masterful production of Dr. Achelis is a truly valuable contribution to theological literature, and is deserving of a translation into English.

EMANUEL V. GERHART.

THEOLOGICAL SEMINARY, REFORMED CHURCH, LANCASTER, PA.

NOT ON CALVARY. A Layman's Plea for Mediation in the Temptation in the Wilderness. New York: Dillingham, 1892. Pp. 46, 12mo, leatherette, 35 cents.

We have learned from the immense circulation and wide influence for good which Professor Drummond's little books have reached not to despise a book because it is small. By some of the pamphlets issued of late years themes were so presented as to stir thought far more deeply than more pretentious treatises. The anonymous booklet before us is likely to take its place among these. Within its forty-six pages are suggested such modifications of the accepted Christology, Soteriology, and Anthropology as, carried out, would come little short of revolutionizing those departments of Systematic Theology. The principal thesis maintained is that redemption was secured "Not on Calvary," not by the crucifixion of our Lord, but by His complete subjection while in the flesh to the dominion of Satan. The crucifixion was only "the last exercise of malignant power by the . . . fallen one." The "mediation" of Christ is found "in the temptation in the wilderness," and in the constant submission to Satan's assaults and power while Jesus was on earth. The doctrine of atonement by blood sacrifice is definitely rejected.

The author does not go outside of the sayings of Christ for his scriptural basis, but he appeals constantly to reason and to our conception of the character of God.

A further conclusion drawn is that the origin of evil and of suffering is to be sought not in man, nor in God, but in Satan.

The author's aim is apologetic. He desires to answer the objection "How could the Divinity, if it is a unity, sacrifice a part of itself to itself, and was this sacrifice a sacrifice to itself as a whole or only to a part of itself? and if to a part, to what part?" Certainly the theory of the writer relieves the subject of grave difficulties. The exegesis of passages given is admissible, and not improbable.

The study is independent, and suggests that we have not heard the last word on the atonement. We should like to have a more exhaustive study of the subject from the same hand, and meanwhile heartily commend what we have here to the impartial judgment of the reader. The book will bear careful study and much thought.

BROOKLYN, N. Y. GEORGE W. GILMORE.

FUTURE RETRIBUTION. By Rev. GEORGE W. KING, Pastor of the Broadway M. E. Church, Providence, R. I. New York: Hunt & Eaton; Cincinnati: Cranston & Stowe, 1891. 12mo, pp. 267, \$1.

The author of this treatise is a Methodist pastor, whose mind has been thoroughly stirred with a sense of the importance of his theme, and whose studies and experience have led him to discuss it in a very practical and effective way. Avoiding largely the *a priori* method of argument so current, and seeking simply to ascertain the facts as these are brought out in the Scriptures, he has succeeded in making a really valuable contribution to