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New Thought.

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"We are not of the earth, earthy, but gods from heaven, for we have always been in heaven and can never get out of heaven. . . . My democracy is the democracy of divinity, for I recognize each human being as a fellow-god. . . . And, my beloved gods and goddesses, we were all there before the earth and before matter, for we are the creators and the originators and operators of this mental universe."

This is New Thought speaking through one of its prophets in *The Nautilus* of December, 1917. (pp. 23—25.) New Thought does many things. It cures a baby of constipation when you say to it, for three days, "You are no longer constipated — you are a perfect being." (p. 37.) It overcomes appendicitis without recourse to the knife. (p. 38.) By speaking "helpful little phrases" before falling into slumber at night, one devotee has become successful in business. (p. 47.) New Thought is just the thing to help one become a successful poultry-raiser (p. 49), and by "investing in an annual subscription to this unparalleled monthly" (*The Nautilus*), the mind is renewed along the line of St. Paul's counsel to "be transformed by the renewing of mind." (p. 52.) But, above all, it assures its believers of their essential identity with the Godhead; not union, but identity. "We are not of the earth, earthy, but gods from heaven." Ralph Waldo Trine, one of its high priests, writes: "Man is god incarnate."

At present there are, if their statistics can be relied upon, about five million gods and goddesses in the world. Of these the greater number are said to live in what has been called the "pay-streak of our civilization," — the band of population stretching along the forty-first degree of latitude. From New York City the cult reports 700,000 adherents, from Pittsburgh 350,000, from

BOOK REVIEW.

Concordia Publishing House, St. Louis:—

1. **He Loved Me, and Gave Himself for Me.** For the Quiet Hour during Holy Week. *W. H. T. Dau.* 90 pages. 50 cts.

When the Rev. Charles A. Berry sat in his study in Bolton, Lancashire, England, late one night, a poor girl rang his door-bell. "Are you the minister?" she asked. "Yes." "Then I want you to come and get my mother in." Berry, thinking it was some drunken brawl, said, "You must get a policeman." "O no," said the girl, "my mother is dying, and I want you to get her into salvation." The girl lived about a mile and a half from Berry's residence. She was determined that he must come with her. He went. He found the place to be a house of ill fame. In the lower rooms people were drinking and telling lewd stories. Upstairs he found the poor woman dying. He sat down and talked to her about Jesus as the beautiful example and praised Him as a teacher and a leader. The woman looked at Berry out of her eyes of death and said, "Mister, that's no good for the likes of me. I don't want an example. I am a sinner." There Berry was face to face with a poor dying sinner and had no message of comfort and peace for her, no sweet Gospel of Him whose blood cleanses us from all sin. Berry then thought of what his mother had taught him, and he told the dying woman the old story of God's love in Christ, whether he himself believed it or not. "Now you are getting at it," said the woman. "That's what I want. That's the story for me." Berry later, in telling the story to a brother clergyman, said, "I got her in, and I got in myself."

This story, taken from life, brings to our attention anew how utterly helpless and comfortless those are who have "another gospel, which is not another," and a Jesus who exists only in the imagination and who is powerless to save from sin and death. "Let no man deceive you, friends," says Prof. Dau in his new Lenten booklet, "with sham exhibitions of a fictitious Jesus: the Jesus whom you really need is not the respectable gentleman to whom your honorable citizen would take off his hat, not the intellectual celebrity with whom your university man would spend an occasional hour, nor the pattern of moral perfection to whom your Pharisee would pay homage; nor the benevolent dispenser of rewards to whom the complacent churchgoer looks for the crown and the palms; nor the frenzied social worker who wants to save degraded men by soap and public baths and higher views of life. No; the Jesus whom you need is only He of whom you can say, 'He loved me, and gave Himself for me.' For Him let us raise again throughout the wide earth the call of the ancient seer, 'Look unto Him and be ye saved, all the ends of the earth.'" "It is the sacrifice which He offered in our place that makes Jesus what His name signifies: the Savior. This teaching of the vicarious living and dying of the Son of God for sinners is the Holy of Holies of the Christian religion. Jesus may be anything else, but He is no Savior to any person who does not accept Him as the divinely appointed proxy who effects the sinner's atonement with his offended God, that is, who makes God to be at one again with the sinner whom He had to curse." "This evangelical Jesus is the true Jesus of the Scriptures; every other Jesus that is pro-

claimed to men is a caricature, a Moses, or a Plato, or a moral reformer with a Christian cloak thrown around him. Such a Jesus will save no man, bring comfort to no human heart when the sorrow of all sorrows, the sorrow over one's sins, overwhelms it, but will only deepen its despondency and confirm it in despair." "The death of Jesus is embedded in the creeds of Christendom as a priceless jewel set in gold." "The offer of salvation by Jesus means simply that we accept Jesus Himself, not that we believe all manner of excellent things about Him."

To His disciples Jesus says, "Ye shall be witnesses unto Me . . . unto the uttermost part of the earth." The Lenten booklet by Prof. Dau is a bold and clear testimony unto Jesus, the only Savior, in these days when the light of the pure Gospel of salvation is not only very much obscured by false teachings of various kinds, but when, even in so-called Christian denominations and from so-called Christian pulpits and by so-called Christian preachers, often a Jesus is preached who "would be pronounced counterfeit by Jesus Himself: the Jesus of the hero-worshiper, the Jesus of the ethical culturist, the Jesus of the philanthropist, the Jesus of the altruist, the Jesus of the socialist, and a score of other Jesuses that are being exhibited on the lecture platform, in newspaper articles, in magazines, in novels, even on the screen in photo-plays."

The accusation which has been made, especially by the Roman Catholic Church, against those who teach the Scriptural doctrine of salvation by grace alone, namely, that thereby the Christian is given a license to sin, and that a life of good works is not encouraged and not given its proper valuation, has also been very well taken care of in Prof. Dau's admirable booklet. He says: "Thus received by faith, this Christ for us becomes the source of our holy endeavors. As from the vine the branches draw the sap that makes them bear fruit, so Jesus is the impelling force for our pure thinking, clean speech, and honest and loving acts." Prof. Dau speaks of "the nine thousand nine hundred and ninety-nine different ways of Christian feet-washing," and adds: "In this way the disciples' loyalty is put to proof. It is easy to be a soldier on dress parade, but the supreme test that shows what stuff the soldier is made of comes in the mud of the trenches and the carnage of the battlefield. It is delightful and affords a pretty sight to sit in your Sunday clothes in a beautiful church and listen to a tuneful choir, a magnificent organ, and an eloquent preacher; but to go out into the highways and behind the hedges and plead with the castaways and reprobates of humanity: 'Why will ye die?' — that requires all the force of a strong conviction within." "The service which the Master demands is a copy of His own life. 'Do as I have done!' that is the Master's comprehensive order."

The first of the seven brief Lenten addresses given in the booklet was delivered at Zion Lutheran Church, St. Louis, on Palm Sunday, 1910, and the others at the Noonday Lenten services at Wood's Theater in Chicago on Maundy Thursday and Good Friday, 1919 and 1920. In these Lenten addresses we do not hear the learned theological professor lecturing to his students, but the Gospel-preacher speaking in plain, simple, forceful language to the common people, proclaiming to them during the season of Lent the simple and wonderful message of the Savior. It is therefore not

a book written for preachers only. Our pastors will do well to put it into the hands of their people and encourage them to read it, especially during the season of Lent. It will also make an excellent gift for catechumens, in remembrance of their Day of Confirmation. FRITZ.

2. **Hold Fast That Which Thou Hast!** Words of Encouragement, Warning, and Admonition to Our Confirmed Youth. Adapted from *W. Ziethe*. 74 pages. 25 cts.; gilt edge, 35 cts.

This English adaptation from an acknowledged German standard is an improvement upon the original. Its contents are genuine food for the soul, and as regards form, the booklet is a delight to the eye.

3. **Lutheran School Journal** (*Schulblatt*). An Educational Monthly. 56th year. January, 1921.

4. **Young Lutherans' Magazine**. Vol. XX, No. 1.

5. **Lutheran Guide**. Vol. XXIX, No. 1.

6. **Lutherisches Kinder- und Jugendblatt**. 49. Jahrg., No. 1.

7. **Fuer die Kleinen**. 26. Jahrg., No. 1.

The editorial work on these periodicals for our teachers, youths, and children continues to be good, helpful, and inspiring.

8. **Psalm 97**. Cantata: Mixed Choir and Soli. *Ernst I. Erbe*. 80 cts.

This musical rendition of the majestic Ninety-Seventh Psalm is full of splendid chorus parts and tuneful melodies for every voice. D.

The Gorham Press:—

Creation Ex Nihilo. The Physical Universe a Finite and Temporal Entity. By *L. Franklin Gruber*. 316 pp., 5×7½.

This, if we mistake not, is one of the most notable contributions made by American Lutheranism to general apologetics. Dr. Gruber, who is a member of the United Lutheran Church, sets out to prove from premises of reason the creation of the world out of nothing. His argument may be summed up as follows: Materialistic science, and this includes the theory of Evolution, proceeds on the assumption that the universe has had no beginning, is eternal, and will endure forever. As a necessary corollary of this thesis, science assumes the infiniteness of the universe. In other words, the material universe is presumed to be infinite both in duration and in extent. Hence, in order to establish from scientific premises the creation of the world *ex nihilo*, it will be necessary to prove only that the universe is limited in space. Also, if it is proven that matter has only transitory existence, the scientific proof has been furnished that it has had an origin. The cogency of this is evident when it is understood that a created universe is necessarily limited in space, even as an eternal universe would necessarily be limitless. This, in outline, is the substratum of Dr. Gruber's argument.

In his book, Dr. Gruber first discusses the various speculative theories as to the origin of the universe, and these are contrasted with the Scriptural ideas of creation *ex nihilo*. In chapter 2 it is pointed out that even from the standpoint of science or of philosophy, the materialistic explanation is inadequate, since the materialistic scientist must continually assume as working hypotheses unproven theories that are at least as much matters

of faith as the Christian's God. The various naturalistic theories regarding the origin of life are examined and found untenable. In chapter 3 it is shown by a process of elimination that the universe must necessarily have been God-created. This section, in which the author sets forth the relations of matter and spirit, is in itself a very fine, though compressed, dialectic argument against materialism. In chapters 4 and 5 the finiteness of the universe is proven on the basis of generally accepted theories of astronomy. The reasoning especially from the aggregate light of the stars is very beautiful. (The reviewer must admit that he has not been able to check up on the mathematical illustrations pp. 129 to 144.) The temporal nature of the universe is treated in chapter 6 on the basis of what we know about energy and the laws of nature. This argument is continued in chapter 7, which contains many interesting and fascinating paragraphs in which the very latest researches of British, German, French, and American physicists are laid under contribution. Chapter 8 presents the argument from design. In this section one is somewhat disappointed with the limited space devoted to evidences of design in organic nature. The concluding chapter treats the testimony of Scripture and points out the absence of any real conflict between empirical science and revelation.

This, in general, suggests to the reader the line of argument contained in Dr. Gruber's thorough and learned discussion of the scientific argument for a finite, a created universe. The complete mastery of the latest theories in physical science, the beautiful articulation of the various lines of proof, the objective spirit in which the book is written, these qualities, in their conjunction, mark Dr. Gruber's book as a valuable contribution to general apologetics.

GRAEBNER.

A. Deichert'sche Verlagsbuchhandlung Werner Scholl, Leipzig, Germany:—

Die Echtheit des Johannesevangeliums mit besonderer Beruecksichtigung der neuesten kritischen Forschungen. Ein Vortrag von Lic. theol. Heinrich Appel, Pastor in Kastorf, Mecklenburg-Schwerin.

In this publication of 37 pages Pastor Appel investigates the charges of modern higher critics (Bretschneider, Baur, Harnack, Juelicher, Bousset, Wellhausen, Heitmueller, Spitta, etc.) preferred against the authenticity of the Johannean gospel. Clearly, compactly, and convincingly the author states the proofs for the authorship of John, and strikingly demolishes the *Quellenhypothesen* of Wendt, Spitta, Schwartz, and other destructive critics. While we heartily recommend this lecture to the earnest perusal of such as are interested in this vital subject, we wish to call attention to several assertions with which every believer in the verbal inspiration of the Bible must find fault. Statements such as these: "Das zeigt sich auch dort, wo er die Synoptiker *korrigiert*," p. 30; "Und die ewigen Missverstaendnisse? Ging es bei diesen wichtigen Eroerterungen ohne solche ab? Dabei moegen sie von dem Evangelisten immerhin des oeffteren ungeschickt zum Ausdruck gebracht sein," p. 33, really deny both the trustworthiness as well as the inspired character of the words of which the apostles themselves declare that they are the divine words of the divine Savior.

MUELLER.