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## “JERUSALEM, ROME, AND WASHINGTON.”

An Italian gentleman of pleasing address, his clean-shaven face beaming happiness and his piercing eyes kindling with the enthusiasm of hope and bright prospects, stood “before a highly distinguished audience” on the 30th of January, 1893. From the windows of the room in which he had come to speak the suave gentleman could have looked out, had he cared to do so, upon many an object dear to the hearts of citizens of the North American Republic. He might have been said to be standing in the shadow of the dome of the Capitol of the United States, and almost within harking distance of the Presidential Mansion. All around him could be observed the material evidences of the activities of a great government. The gentleman was fully conscious of his surroundings. He was pleased to know that he was exactly where he was. He loved and admired the beautiful American city on the Potomac. But his love was hardly that of the patriot, and his admiration differed from that of the tourist. He loved and admired the city, and the country which had made the city the seat of its government, not so much for what they were at the time of his address, but for what they would be, and what he ardently hoped to be instrumental in making them, within a measurable space of time.

The gentleman was a person of authority, but he was not independent. At the moment of which we are speaking he was representing a higher authority far away, and his remarks were inspired by that higher authority. In fact, he had been careful

## BOOK REVIEW.

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THE NEW LIFE THEOLOGY. By *John Fair*. Philadelphia. The Fair Publication House. 545 pp. Price, \$5.00.

The author tells us that when a youth he made a great discovery: he discovered the identity of man. Here it is: Man is God manifest in the flesh. "The best manifestation we have of this is Jesus, but The New Life Theology would not restrict the incarnation of the Son of God and His manifestation to Jesus alone by any means. It would extend in a lesser degree to every living human being, yea, to all humanity for all time." "God came into the world in the person of Jesus to show us who and what we are potentially." "The New Life Theology has in the course of years sought out and discovered the Ideal Man who is a 'Being of one substance with the Father.' Man is an integral part of the Being of God. He is an eternal spiritual Being like unto the eternal Christ, the best example of which is Jesus." Man "is the incarnation of an integral portion of the eternal Christ, the Self of whom is One with God, the Father." This "discovery" is intended to benefit mankind in a very practical way: The New Life Theology serves notice that it is going to heal our bodies and souls. It "annihilates evil and teaches faith in the right and disbelief in the wrong. Sin, evil, disease, and death are not lessened, but increased by thinking, writing, reading, and talking about them; if disease runs riot, it soon becomes a pestilence. The New Life, the real life, the perfect life, the divine life, is not a

matter of blood, bone, flesh, brain, and nerves, but is made in the image and likeness of God. The New Life is the reflection of God, and, therefore, is spiritual, perfect, and immortal. It is the New Life, not mortal, yet it may be lived in the flesh. The New Life has no qualities, except those derived from the Deity, and reflects spiritually the same spirit which belongs to its Maker." It is not difficult to determine the author's kinship. If imitation is the highest form of praise, his labored insanity is the greatest eulogy that has yet been pronounced on Mrs. Mary Baker-Eddy. For he is simply a clumsy copyist of the New England woman who is duping suffering Americans and mulcting them heavily besides. These "healing" religions have been proved to be lucrative business enterprises. The fake Dowie made a fortune out of his; the syndicate which is conducting the Baker-Eddy fool's carnival has a veritable gold-mine. John Fair, Editor, believes that the world will bear one more healer. He has blessed mankind with three volumes, of 500 to 550 pages each, which he offers to send "prepaid to any part of the world, single or in sets, on receipt of price, as fast as they come from the press." The price is \$5.00 per volume. There is also a New Life Hymnal of 130 pages, which costs 25 cents. If ordered at one time, the entire New Life set will be sent for \$15.00, which generous reduction enables the purchaser to sing the New Life songs with greater cheer, inasmuch as he can imagine that they did not cost him anything. Judging from the material and workmanship of these volumes, the manufacture of one of the larger ones must have cost about 50 cents, perhaps less, if, as is likely, they are printed in very large editions. And The New Life movement is projected on a broad basis: it is "a great system of religion, medicine, education, and politics;" it represents "the theology, the religion, the health, the medicine, the culture, the politics, the civilization, the life, and the church of the future." John Fair, Editor, anticipates that "millions of all nations will own" his books. He has them "for sale at all bookstores." Thus business arrangements have been perfected under which it will not be easy for any representative of that genus of men, of whom the proverb says that they and their money are soon parted, can escape John Fair.

It is startling to observe the boldness and aggressiveness of modern error. Heresy used to step forth in the garb of reason and ply its arts with arguments of logical precision. The modern errorist does not take the trouble of arguing: he demands that men sacrifice all empirical knowledge, that they reject the testimony of their own senses, that they believe matter to be an illusion, pain a hallucination, disease a dream. Persuade yourself that these things are not,

and they vanish. Realities turn to shadows, and fancies become facts. The universe is become a phantasmagoria and the earth a camp of somnambulists. Hypnotized, drunk, mad men follow a magician: they walk on material feet and consume material food and say: Matter is not; they support themselves on crutches and writhe in agony, and say: Pain is not; their lusts are raging in their hearts and deeds of unrighteousness are rioting, and they say: Sin is not. These are the "strong delusions" of which we were told. The shades of the awful night are beginning to fall fast. Satan knows he has but a little time.—"Science" is the name which these delusions generally assume, and "life," "new life," is what they commonly promise. It is a double lie. Science is the knowledge of facts, but these modern isms are all wild speculations. Every department of human research is coming to be dominated by some undemonstrable hypothesis. The philosophers are dreamers, the astronomers, biologists, geologists, psychologists, all are chasing phantoms and crying: Eureka!—Life is the application of the powers of mind and body for useful ends. Monism, evolutionism, spiritism, pantheism, every ism that reduces life to a mechanical process subject to the rulings of chance, destroys life because it takes away every useful end for which men live.—And withal, these speculations are not new. Ancient theories of emanation are merely being repristinated. What J. Wm. Dawson has said of the theories of Darwin and Haeckel may be applied to Dowie, Baker-Eddy, and the faith-healers in general. Dawson says: "It (Darwinism) has more affinity with those philosophical systems which prevailed before the rise of experimental and inductive science, and its affinity in this respect is greatest with the least complete of these ancient systems. It has a nearer relationship to the atomism of Democritus than to the loftier idealism of Plato, while it seeks to string the whole of the precious gems of modern science on the tender and brittle thread of a specious but baseless speculation." And we can imagine one of the ancient thaumaturges meeting a modern "healer," saying: "Hail, brother!" and passing on with a grin.—Out of all these modern errors, however, there is heard one common cry, shocking, blasphemous, devilish: they all tell man, in some form or other, that he himself is God. Thus there comes to us, in these delusive theories, a plain echo of the serpent's first recorded hiss in paradise: "Ye shall be as gods."—The rise and spread of these pestilential errors should stimulate the Church to extraordinary activity. In pulpit and press the voice of Zion's watchmen should be heard with clarion distinctness, and the speakers and writers should not spare the enemy. It is a mistake to believe that the foolishness of these errors will prevent their spread. Facts

testify to the contrary. And the Word of Him who alone can heal those who believe should be made still more easily accessible to those who walk in darkness. The lands should now swarm with Christian missionaries, the true teachers of knowledge and life. Such attempts as Dowie, Baker-Eddy, and their kith and kin have made are a challenge to the Church. We know that the devil must do his worst before the end; but we know also that the Gospel must be preached to all nations, and then shall the end come.

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CHASTITY AND HEALTH. An Address Delivered to Young Men at Asheville December 16, 1906, by *Martin L. Stevens*, M. D. American Lutheran Publication Board, Pittsburg, Pa. Price per copy, 10 cts.; per dozen, 8 cts.; per hundred, 7 cts.

When Paul wrote regarding certain practices of his age: "It is a shame even to speak of those things," Eph. 5, 12, did he discountenance *every* discussion of "those things"? We believe not; for throughout the chapter from which the words cited are taken the apostle himself discusses, with striking clearness and even with some detail, the things which he pronounces shameful for utterance, and in the verse immediately preceding our quotation he makes it the duty of his readers to *reprove* those things. And throughout the Epistles of the New Testament we find the early teachers of Christianity using plain language regarding those things. Fact is, while seeming to consign these unutterable matters to the silence of abhorrence and to mute contempt, the apostle had spoken about them in the most impressive way. The rule laid down in *αἰσχρόν ἐστιν καὶ λέγειν* is best obeyed by adopting the apostle's method. There are various modes for discussing "those things," legitimate modes and illegitimate. In his history of Rome Livy through twelve nauseating, shocking chapters (Book 39, ch. 8—19) removes the veil of secrecy and darkness from the hideous morals of consular Rome in its declining days. *Nox pudorem adimit*, said Tacitus later regarding imperial Rome. In like manner the historians of every age have regarded it as a part of their task to describe the state of society, the moral status of the nation or the age whose history they were writing. Recent antiquarian research has shown that historical accounts of this sort date back to the earliest ages. Is it proper for the historian to speak of those things? If history is to continue discharging its venerable function of teacher to the rising and the future generations, if the world is to learn, from the fate of past

generations, what is proper, we certainly shall expect the historian to tell us also about the morals of our forbears. The historian thus becomes the accusing witness and a sort of recording angel against the doers of wrong, but he renders a distinct service to his contemporaries and to posterity. — When legislators lay down laws, and the judiciary proceeds to apply those laws in given instances, it is very often necessary “to speak of those things,” and in order that strict justice may be done, a wealth of detail must occasionally be brought forward to establish the exact species facti. This, too, is a legitimate procedure, be it ever so tedious and disgusting. — Teachers of medicine are compelled to speak to their students, and even to exhibit to them the form of “those things,” in order to render them efficient to counteract their physical effects. — And when the theologian studies the meaning of such terms as *πορνεία*, *ἀκαθαρσία*, *σεῦς*, etc., and seeks to obtain information on them, he is no trespasser on forbidden ground. — But “those things” may be spoken of also in a guilty and reprehensible manner, not to warn men against them, but to incite to their commission. Ovid and Martial thus treated the same matters as Livy, but with an utterly different aim and effect. And they have had a host of followers. So soon as this particular aim makes its appearance, — and it may even creep into an historical account, a legal investigation, a medical lecture, a theological excursus, — the apostle’s *ἀισχρόν ἐσσι* should flare up in letters of lightning to strike terror into the heart of the speaker or writer. So the wrong of “speaking of those things” is not in the speaking, but in the manner and the aim of the speaking. — There is a consensus of opinion amounting practically to unanimity in our day on the questions: “What should a young man know?” and: “Ought he to be told?” Parents, teachers, doctors, pastors, agree that the young man ought to know and that — somebody ought to tell him. But the nature of the task is such that out of a hundred ninety-nine tremble at performing the task, and the hundredth who attempts it may spoil it all by the telling of it. It is like removing a poisonous plant that has grown to maturity in a place where it ought not to be: by ruthless handling you may scatter the vicious seeds from the pod and do more damage than good, or by attacking the plant too gingerly you may not hurt it at all. — This little brochure of a Lutheran layman, a member of our Church at Asheville, we consider a most excellent talk on chastity and health. Though brief, it covers the subject. When you have read it you feel: “Enough said!” And it has been well said, pointedly stated, and chastely expressed. The brochure deserves wide circulation.