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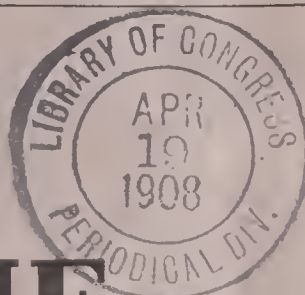
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## THE EMMANUEL MOVEMENT

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# THE EMMANUEL MOVEMENT

A Brief History of the New Cult, with Sermons from  
Prominent Ministers and Opinions of Laymen.



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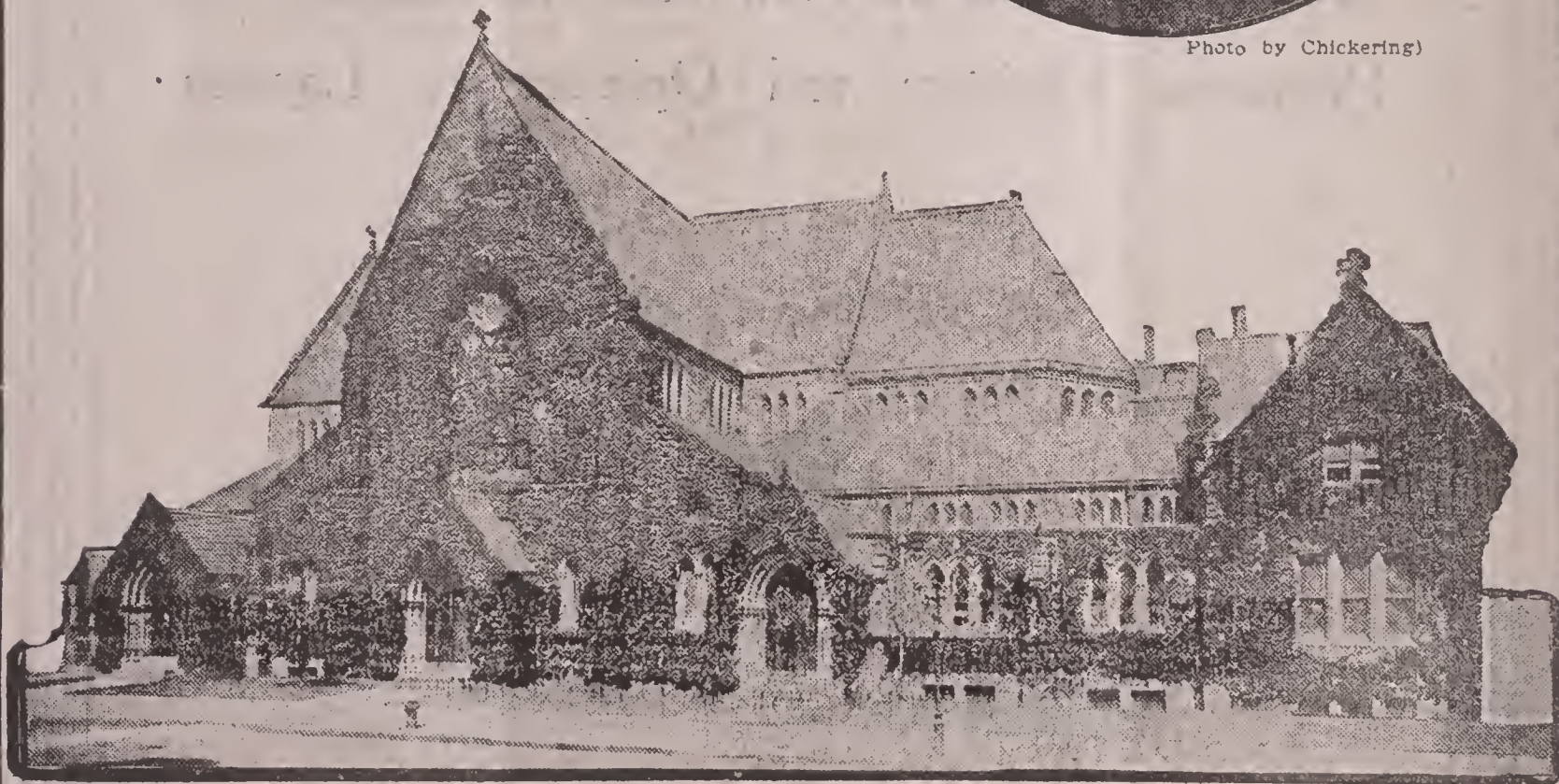




THE REV. ELWOOD WORCESTER,  
OF BOSTON,  
Rector of Emmanuel Church.



Photo by Chickering)



EMMANUEL CHURCH, BOSTON.

From which the Emmanuel Movement took its name.





# INTRODUCTION

## With Interviews From the Leaders of the Emmanuel Movement



NEW religious wave is overspreading the Eastern United States and is fast reaching out to the West. The Emmanuel Movement, so-called, is not new in theory, but has received such practical and stirring

expression for the past twelve-month in sedate old Boston that it is now branching out in every direction from "The Hub."

The Emmanuel Movement was started in November, 1906, in a series of Sunday night talks in Emmanuel Episcopal Church, Boston. Emmanuel Church is in Newbury street, near the Public Garden. It has never been known as a high church, like the Church of the Advent, nor as a low church, like famous old Trinity; but it has taken a position between these two and is known as "broad." It probably has the largest Episcopal parish in Boston. The rector is Dr. Elwood Worcester, the originator of the new movement. His first assistant is Dr. Samuel McComb. Dr. Worcester before going to Emmanuel Church was a rector for eight years in St. Stephen's Church, Philadelphia. Before entering the pastorate he was professor of psychology and the history of philosophy in Lehigh University. He was graduated from Columbia and the General Theological Seminary, and has degrees from the University of Leipsic, the University of Pennsylvania and Hobart College. Dr. McComb was graduated from Oxford University, and has taken courses at Trinity College, Dublin and Glasgow University. Dr. Worcester and Dr. McComb were theological counsel for Dr. Crapsey in his trial at Batavia.

The Emmanuel Movement is in substance this:

The power of mind over matter; the control of physical disabilities where such disabilities are influenced or caused by the mind; the easement of the mind itself, all superinduced by an abundance of faith. No new dog-

mas are imposed upon the believers in Emmanuel; their prayers and their faith are combined with the efforts of sound scientific help. Its basic principles are founded on three agencies:

First—Moral Re-education.

Second—Waking Suggestion.

Third—Spiritual Hypnosis.

The last named method is employed only in the treatment of certain

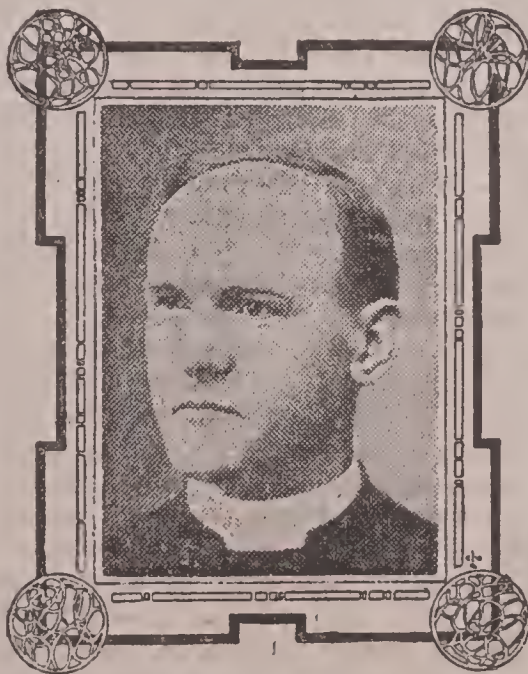


Photo by Chickering.)

The Rev. Samuel McComb of Boston.

groups of disorders, such as alcoholism, fixed ideas, etc., and then only under the direction of an expert neurologist.

The scientific and philosophic basis for this new school of religion and healing has been given from Boston, its birthplace, in an analysis of Jastrow's "Subconsciousness." The subconscious mind is stored with subtle powers, which, when highly excited sometimes bloom into genius and sometimes fade into visions, leaving the wreckage of disease in their wake. Cesare Lombroso says:

"The resemblance between insanity and genius, although it does not show that these two should be confounded, proves at all events that one does not

exclude the other in the same subject. In fact, without speaking of the numerous men of genius who at some period of their lives were subject to hallucinations or insanity, or of those who, like Vico, terminated a great career in dementia, how many great thinkers have shown themselves all their lives subject to monomania or hallucinations?"

The mental healing theory of the Emmanuel movement is simply releasing the stored-up powers of the mind by way of suggestion, for, it is held, the subconscious is in such close relation with the religious life that the uprush from it works so marvelously upon physical life that we look upon its performances in common affairs as miracles. It is maintained by the originators of the Emmanuel Movement that man is a very suggestible animal, and from the subconscious region a wealth of dynamic energy may be obtained. They say it is useless to deny the reality of the physical body and its pains through deranged functions, but, they add, the new psychology is saying that the mind has almost limitless power over the body. It is as difficult at times to pierce the sick man with this idea as it is to penetrate the moral despair of the sinner with the thought that there is salvation for his soul.

While in some respects the Emmanuel Movement resembles the general theory of Christian Science—that is, in regard to faith—in the methods of cure the lines of demarcation are closely drawn. Emmanuelism has no hostility to the medical profession, but works hand in hand with it. The basis of the whole system of Emmanuelism is diagnosis. Before coming under the treatment of Emmanuelism the patient must be examined by a regular practicing physician, and, if his trouble is organic, it is a case for medicine and surgery. It may be that the mind also has its influence in creating or augmenting his disorder, and in that event, the Emmanuel treatment is brought into co-operation with the medical. In a word, the new move-



ment is simply the revival in practical form of an old theory embodied in the statement of John Hunter, a famous English surgeon, who long ago wrote: "As the state of mind is capable of producing a disease, another state of it may effect a cure."

The most menacing disorders that the Emmanuel Movement undertakes to cure are melancholia, moral fatigue, hysteria, suicidal mania, psychopathia sexualis, kleptomania and psychoneurosis. The foundation of all these diseases may be expressed in this one idea: "Deadly poison lies in evil thoughts which the most searching drugs are powerless to reach."

The theory of the Emmanuel Movement is to co-operate with science, but this is an incident rather than the primordial object. This union of religion and science in church work is astonishing, but the dramatic feature of the movement is the conference with the pastor—what the Catholic Church designates as the confessional. It is at this conference that the patient bares his mind, and it is here the true relief comes to him. This conference, it is maintained, has nothing in it partaking of the character of the confessional, but is simply a confidence established between pastor and patient. The little things that prey upon one's mind are freely revealed; the petty jealousies, the little annoyances of life are discussed and with the discussion pass away, and thus appear data and causes that the regular practitioner could never discover. On this point Dr. Worcester said:

"I heard drunkards and others cured by us say that they were conscious of two things: of something that had died within them and of something that had been born within them. What had died was the old evil tendency; what had been born was the sense of power and of oneness with Christ and God, which they had never had before."

To the new movement all creeds are welcome, and to the new movement all creeds have come. Not only is the union of religion and science advocated, but also there is advocated the union of all faiths in the work of healing.

Dr. Robert MacDonald of Brooklyn, a number of whose sermons follow in this book, is the chief exponent of this movement in New York.

Within the last few weeks the attention of the people of Brooklyn has been brought to the Emmanuel Movement by the work of the Rev. Dr. Robert MacDonald of the Washington Avenue Baptist Church. In his sermons he has explained the object of the movement, and in his talks and personal interviews he has brought the matter home to, not only his own congregation, but to the great throngs of people who have attended his meetings. Dr. MacDonald is thoroughly imbued with the importance of his new work, and he has the abil-

ity and the temperament to carry it forward to success. Highly magnetic and sympathetic, he at once gets in touch with his listeners, and having gotten in touch with them, his fine oratorical powers and somewhat dramatic—but by no means sensational—methods win them to his arguments.

Dr. MacDonald defines the Emmanuel movement as follows:

"It is a movement to extend the church's usefulness unto the saving of the whole man. The older appeal was to the soul and the man's preparation for eternity. This movement takes hold of his mental and bodily life, and fits him for daily living right here and now. It claims that if he is prepared to live, he will be prepared to die. It is here where he has to fight his battles, bear his burdens and work out his destiny. As I said in one of my sermons, it is not best called a movement for the healing of the body, for there are many diseases, namely those of organic nature, that it does not attempt to cure. It is really for the uplifting of the soul, the individuality, the man unto his divine and infinite possibilities of power to live in a clean, newly furnished house with all modern improvements. Yes, and ancient improvements, too, and where he can enjoy all the comforts of home. It is a movement to help the church embrace a hitherto neglected field of usefulness, by assuring men that God is with us for the cure of the body as well as for the cure of the soul; to tell men that however hard their circumstances and evil their habits they can become absolute masters of their fate.

"The complaint is going up from everywhere that the church is losing its hold on practical, substantial men and women. The reason is not that the church is not faithful to its duty, but that the world has increased its facilities to satisfy man. Books, magazines and papers were never so plentiful, cheap and informing on all possible subjects. Lectures, musicals, libraries, clubs, entertainments, theaters, organizations and orders of all conceivable kind, and adjusted to every phase of his social, mental and moral life, make tremendous appeal and occupy his attention. The church must have a compelling motive to awaken his interest. A purely spiritual appeal does not arouse him. Many conservative, substantial churches are not friendly to the calling in of an evangelist to arouse interest in spiritual things. But here is a new opportunity to get at the man of the world. His modern way of living with all its hurry and scurry has gotten on to his nerves. He sleeps poorly, is depressed or melancholy, has nervous breakdown, is dyspeptic and sluggish and miserable. The same man who will not listen to a purely spiritual appeal wants help

and wants it badly. The church that can promise him health to do his work with, wins him. His bodily pain is very real to him, for it is so much nearer to him than a cramped and dormant spirit of which he is not conscious. He does not want to be a Christian Scientist. Yet he will if the church of his bringing up can't give the needed help. This new movement then offers present bodily help that wins his allegiance. Forever after the church stands in a new light to him, has a new and more positive content.

"Psychology with its experimentation, its theories and principles has heretofore been a consideration of college classroom and laboratory. Now, for the first time, it is set to work for practical ends. It reveals an immense subconscious realm in which are lodged all possibilities of good as well as the vantage of all evil habits. Of course these features of all our life and activity are automatic. We do this and that instinctively, we say. Did we pause to think how we should place our feet, we should walk slowly and painfully. Did we stop to think before we speak we should converse haltingly. Conscious action is weak action. It is the reserve element in life that we constantly draw on when we do things by habit, by instinct. Such also spells character, good or bad.

"Now this subconscious realm in every life is susceptible to impression and suggestion and influence. Consciousness under power of active will and reason is the stubborn element in life. We all know what a deterrent force is self-consciousness to all free activity. Knowledge of psychology enables us to put curative elements into the diseased life, that make for health and victory. This is the secret of spiritual hypnosis, or the influence of a strong mind over a weak one. Only in rarest, most difficult cases, is it necessary, and for the eradication of deepest rooted bad habits. Nine times out of every ten the person co-operates with the one doing him good by relaxing consciousness, unbending will and mind and body to the extent of allowing the physician of mind and soul to get at the subconscious parts. Sleep serves this purpose."

"The best time to correct the child of evils is when asleep. Then, sitting at its bedside, you can put into the unconscious child and into the subconscious depths the strong thought that is needed. Is your child afraid of the dark, as so many little ones are? Talk to him this way: 'There is no need of fearing the darkness, my son. There is nothing in it to harm you. It is your friend, not your enemy. It is given you to rest in and sleep in. It will not harm you.'

"Repeat some such words and thoughts for a few nights, and the child, not knowing how, will, in its



wakeful hour, come to believe it, and love instead of hate and fear the dark. You have planted new strong thoughts. They crowd out the weak thoughts that were there before. The child's conscious life acts on these, draws on them. They, in a mysterious manner, become its thought reserve. So also for the cure of any evil habit in the child. The parent can by this simple method drive out anger, bad temper, nervousness and all evil tendencies. He can put into the little life confidence, hope, faith, God, courage and peace. The power of a strong will and mind over a weaker one is marvelous. In this relaxed state, whether yielding by sleep, spiritual hypnosis or conscious yielding to the person of the one helping, positive reformation of character is realized.

"Then the subconscious parts are nearest under God's influence. The divine mind and the universal life are in close touch with the latent personality imbedded there. Bad dreams can be overcome by taking in just before going to sleep a thought of peace and rest and cheer. I have known a person to awaken in the morning in the actual experience of the peace or cheer which he or she took into the mind just before the unconsciousness of sleep."

Dr. MacDonald has been flooded with letters from all parts of the country inquiring about the new movement. He has had many callers, most of them looking for cures. But Dr. MacDonald refrains from attending to the individual case, saying that he has not the time nor the facilities to practice the cult. In two or three cases, however, where the distress has been very marked, they have been helped. One case of a young lady suffering melancholia and hysteria is told by Dr. MacDonald thus:

"A young lady, thirty years of age, pulled my bell. She no sooner began to tell me of her ills than she broke down in uncontrollable hysteria. All attempt to console her was in vain. She could not talk. She could only sob. For two long hours this pitiful condition continued. I had another caller, and wondered what I could do with this young lady in such abject distress. To send her into the street was not Christian. Yet might she not be an impostor playing a part? It was evident that such unaccountable anguish could not be assumed for a purpose. Stranger though she was, I sent her to a room in my home, where she could be alone and rest. She needed above all else quiet.

"Two hours or more after this I went to her and with difficulty learned her sad story. She had come from Pennsylvania to New York ten days before to look for stenography. Being an orphan, her uncle, with whom she lived, was unsympathetic, as many strong men are with nervous people. He taunted her with her condition

and thought she could work if she would. This went on while she was teaching school and for seven years. At last desperate, she got together enough funds to reach New York and take a room, hoping for a situation, but looking each day in vain. Her funds ran out. She planned suicide. Friendless, moneyless, a nervous wreck, she sought me out. She did not want to be cured. She had tried mental healing and faith cure and medical help years before, but in vain. She wanted me to send her home again. I said, 'What for?' Her answer was 'To die, I suppose'; but she continued, it would be among friends. I refused her request. I said, 'It would be wiser to make you well.' 'Ah, sir,' she replied, 'if you could, but there is no cure for me.' I said, 'Will you take what I have to offer?' After much urging she yielded herself to my entreaties, but only after the promise that I would place her in a sanatorium where she could rest.

"I applied the principles of this method and prayed with her, leaving her quiet and calm. Some hours after I called her down to the evening meal, urged her to spend the night, rather than go back to her unattractive room. This invitation was at the request of a physician who wanted to watch the case and test the cure. She, to my surprise, preferred to go to her own room, promising to return to Brooklyn at 9 the next morning.

"Before going to New York I told her the doctor would try to secure a sanatorium for her to rest in. We secured a room in the King's Daughters Home, and she knew I was to be responsible for a fortnight's board. The next morning my suspicions were aroused as 9, 10, 11, 12 o'clock came around, but no young lady appeared. At 1 o'clock she came, and if ever I looked into a changed face and a calm, strong life it was then. She said, 'I slept soundly from 11 until 6, my first night's sleep for weeks. I rested until 9. I then felt so strong I went in search of a situation.' Thanking us for our help and hospitality, she returned to New York to bring her trunk to the new rest home. But, picking up a paper, she saw an ad. asking for a mother's helper in a city in Massachusetts. She sought out the lady in one of the New York hotels, secured the situation and went with the lady to Massachusetts.

"I have received a most appreciative letter within a day or two, telling me that with the new hope and courage and strength received she could not bear to think of sitting around in a rest home for two weeks. She also said, 'I have, when tired and inclined to become nervous, gone into the silence of my room, laid on my bed and applied the principles you gave me and found immediate relief and calm.'"

One of the first pastors to preach about and believe in the Emmanuel Movement was the Rev. Dr. L. Ward Brigham of All Souls Universalist Church of Flatbush.

Dr. Brigham was formerly a medical practitioner in Illinois, and he feels qualified to say that this new union of medicine and religion will be of the greatest of benefit to all suffering from functional disorders.

"I believed in the movement and talked about it before it had any definite name," said Dr. Brigham, the other day. "One cannot well believe in the Christian faith and not believe in the power of that faith to aid him. The theory of faith cure dates back to the advent of man upon earth. The savage has it, the civilized man has it. You can trace it back to the Indian medicine man; you can trace it to the nomads on the desert, and you can find it in the jungle tribes of Africa. There is something in you and in me that appeals to our souls: something that tells us if we call upon God for help that help will be given to us. It is this free unburdening of one's trouble to another that gives the great power to the confessional of the Catholic Church. It brings the great machinery of the religion of the church in close touch with the ego. You are one with God. It is the new theology and yet it was, after all, the great basis of all ancient religions, and was founded on the same theory.

"It is like this: You have some trouble on your mind. This trouble is wearing on your general health; you cannot sleep; you cannot eat; it is breaking you down. You alone know the trouble. At length you cannot bear it longer. You go to a friend. You tell him the whole story; he is sympathetic and he listens. He may not give one word of advice to you, but you feel as if a great load had been lifted from you. You are a new man, and your trouble that seemed so stupendous before, now is nothing. This is the theory of the Emmanuel Movement put in its simplest form—only that in the religious help you are brought face to face with God, and he is your close friend. So, you can see, this movement draws men closer to religion. It will surely help the church as it will help mankind, for it makes one feel that religion is something more to him than a mere name—that is a helper, a counselor, a comforter and a friend that never forsakes him.

"The division between functional and organic disease, while most of us believe it is there, is so faint that it is difficult to discover where it begins and where it ends. Medicine in the last twenty years or more has made few practical advances in comparison with other sciences. We have the theories, but we produce with the aid of drugs practically no better results



than we produced some years ago. Surgery has made rapid strides; the germ theory is opening the way for the treatment of many diseases, but we are only beginning to understand it. Now so many diseases are based on a disordered condition of the mind that this Emmanuel Movement comes as a blessing to humanity; not that it is anything new, but it brings the idea to a tangible and popular exposition.

"Some care, however, should be taken not to carry the idea too far—not to go beyond its real powers. For instance, I think that the auto-suggestion method of the Emmanuel Movement is apt to be carried too far. One is told to relax and to look at a certain object till his mind is centered there, and thus by concentration—he can control himself. There is the danger that one may become addicted to this habit of concentration—this one centralized idea of looking at some certain thing, and getting into this one state of mind. In such an event, instead of strengthening one's mind, one weakens it. Now, hypnotism is all right when conducted scientifically, but when employed in the hands of a charlatan it becomes a dangerous thing. Hypnotism simply means the control of one mind over another. Thus, a good father, with a good mind, can talk to his child and influence it in the right direction. So, by suggestion, good men and good women can influence others to be good, and influence their minds, so that, to a certain extent, their psycho-physiological system may be benefited, but in the case of a broken leg—why, to expect to mend that by psychic power, is simply defying the natural laws of the Supreme Being."

While Boston and Brooklyn are daily learning of this remarkable religio-scientific movement, the substance of the same belief is being expounded in Chicago by the conservative Bishop Samuel Fallows of the Reformed Episcopal Church of that city. He designates his new cult as Christian Psychology, and his cures are based on the simplicity of faith, with the aid of science, in organic diseases, in precisely the same manner that the cures of the Emmanuel Movement are made.

"This is no new nor sudden fancy of mine," said Bishop Fallows. "For twelve years I have been lecturing on physiological psychology at the Bennet Epileptic College, and for the last three years I have been making a special study of the relations between mentality and disease. I have arrived at the conclusion that mentality, when based upon a trust in religion, is a powerful aid toward the cure of all

functional nervous disorders. I do not go so far as to say that all diseases may be cured by mental suggestion. Organic diseases, like cancer and typhoid fever, demand the services of a skillful physician, but in every disease the mental attitude of the patient has much to do with his condition, and in all those affections of the mind which might be classed as functional nervous disorders the mental attitude of the patient is the greatest single influence."

Perhaps this thought of Sir Oliver Lodge, principal of the University of Birmingham, England, may be well applied in conclusion:

"The idea of Redemption or Regeneration, in its highest and most Christian form, is applicable to both soul and body. The life of Christ shows us that the whole man can be regenerated as he stands; that we have not to wait for a future state, that the Kingdom of Heaven is in our midst and may be assimilated by us here and now."

On March 18, 1908, Dr. Frederic van Eeden of Holland gave an intensely interesting lecture under the auspices of the League for Political Education, at the Hudson Theater, Manhattan, on the theme, "The Cure of Disease by Psychic Methods."

Dr. van Eeden studied under Drs. Liebean of Nancy, and Bernheim of Paris, who were the first to import hypnotism into orthodox medicine. As this is so closely related to the subject under discussion it deserves some space.

"I have treated hundreds of patients," said the doctor, "and I believe that something real goes from my hands to the body of the patient. I believe this because I have seen entirely untrained persons accomplish more than I by the application of the hands."

Dr. van Eeden applied the psychic method by putting the patient to sleep and making suggestions by audible words in that state, after which he tried to lead the patient to do the same for himself. Faith on the part of the patient he did not find essential.

"Do not confide your body," he said, "to any but a scientific and trustworthy person. This power should be exercised only by reputable physicians. It has dangers which cannot be ignored and of which I know only too much." He severely criticised Christian Scientists and faith healers.

"But a mother can use suggestion with her children with perfect safety. If a child is restless or in pain much good may be done by suggestion when it is asleep or partly asleep. She should put her hand on its head and say: 'Now you don't feel any pain. Be quiet and sleep.' On the other

hand, if she says to the child two or three times a day, 'I'm afraid you don't feel well,' it will in many cases begin to feel ill. Most children—from 80 to 90 per cent—are open to suggestion. You can make them anything you like by suggestion."

Dr. van Eeden gave numerous instances of disease cured as if by miracle. One was that of Edward Irving, the Scotch clergyman, who, going into a cholera stricken town, was apparently stricken at the door of the church with cholera. He felt and showed all the symptoms, but, being determined to preach, he entered the church and did so, and came out cured. Of the Lourdes miracles Dr. van Eeden said:

"I believe them. Not only nervous diseases, but real physical ones, have been cured there, even to open wounds, which healed over in a few hours."

"How this is brought about I do not know, but we can be absolutely sure that the body consists of many things that are not perceived by the senses. The body is not the only thing that forms the human entity. The things we call mind and soul far exceed the things we call body, and these things have influence on the body."

How this influence is brought to bear in the cure of disease Dr. van Eeden does not know. Mesmer believed that there was a fluid streaming from his hands. This view has been given up by most scientific men, but not by Dr. van Eeden. However, the doctor considers the medical profession to have been remiss in neglecting to investigate such phenomena simply because they looked incredible and leaving the exercise of this strange power to less educated men.

By the volley of questions which were asked Dr. van Eeden it was plain that there is widespread interest in the subject. The lecturer evidently believes that the power of suggestion has a great influence over physical as well as mental diseases. To the question: "Can organic diseases be treated," he answered, "without any doubt." Then followed the question: "Can valvular disease of the heart be treated?" and the answer of the doctor was: "Symptoms of it can."

The movement is in men's minds and everything pertaining to its being eagerly read. It seems to be the antidote for Christian Science and at the same time opens up a new field of every day usefulness to all churches; a field which when exploited, will doubtless attract many splendid young men to the ministry by showing them that at last religion and results will go together as never before.



# The EMMANUEL MOVEMENT

## A Descriptive Outline

First of a series of sermons by Rev. Dr. Robert MacDonald, at the Washington Avenue Baptist Church, Brooklyn, on the subject, "Has the Church a Mission for the Cure of the Body," preached February 16, 1908.

TEXT—Wilt thou be made whole.—John vi:6.

That is the inspiration of the Emmanuel movement—to make the man whole. It accomplishes this by bringing the whole man under the redeeming power of the Christian religion. An Episcopalian rector and his associate in office conceived the happy idea, a few years ago, of making Christian faith do service in the entire psychical and physiological realms. Their studies in psychology convinced them that there was an intimate and powerful relation between the psychic and physical parts in man, and that it was not wise to divide man up into compartments, and say this part is for the priest to prescribe for, as it is psychic, and that part is for the physician to prescribe for, as it is physical, but that man is a unit, an entity, that the kind of a mind he has accounts largely for the kind of body he has, and that a healthful spirit, if the man be willing to let the health of the spirit do further service, may become a curative force unto his entire system.

Perhaps they also had a conviction on the religious side of the question. They recognized that something had been lost out of Christianity since Jesus asked the infirm man at the pool of Bethesda if he would be made whole, and since Peter commanded the impotent man at the gate of the Temple Beautiful, in the name of Jesus of Nazareth, to rise up and walk. That lost something is that Christianity has a redeeming power for the cure of the body as truly as for the cure of the soul.

Then, further, may they not have felt that the church was not holding the devotion of men and women as strongly as



Photo by Thompson.)

THE REV. DR. ROBERT MAC DONALD  
OF BROOKLYN.

it should? Preparation for living as a disembodied spirit the other side of the grave is a weak, vague appeal to a man who cares only for living on this side. The proclamation of cure for a spiritual nature that he is not conscious of pos-



essing is wasted energy, compared with the cure of a body whose maladies hold him in painful bondage every hour of the day. We are all of us children still, swayed by the nearest motive rather than by one more remote. And the body looks so much bigger and more important to the majority of mortals, than does the spirit that spiritual appeal falls on deaf ears. The church must present a motive as strong and interesting as does the world, with its appeals of pleasure, of wealth, of sense gratification. Its opportunity is in the assurance of health, present, temporal, bodily health. That strikes hard. It awakens his interest and his response. Yes, but he must become whole in spirit before he can become whole in body. That matters not. He will pay the price, and submit to the spiritualizing treatment if it bear practical, tangible fruitage in the abolishing of pain and achieve his bodily health. Cannot the church, then, meet the need of the hour and possess a more substantial content and meaning for the man of the world?

Then possibly the inaugurators of this precious movement observed that Christian Science had drawn its constituency by tens of thousands largely from the very people the already established churches with their prescriptions for death and the life beyond it could not reach, and also from these churches' very membership, and that, too, on a single issue, and a temporal issue at that—the cure of the body. They must have noticed, as have we all, that people who for years thundered zealously against evil and its judgments, step complacently over into a communion that claims there is no evil nor judgment, that they are errors of mortal mind. And why this going back on all former convictions, all traditional teaching concerning the faith once delivered the saints? Because they or their friends have been healed of bodily infirmity. The question, therefore, must have arisen, cannot the churches of established reputation and high standing in public esteem, of Christian integrity and missionary aggressiveness, and acknowledged spiritual power incorporate this feature of applying the Gospel of the Son of God to the restoration of physical health?

Whether consciously actuated by these motives or not they made the announcement that they would be at the service of any in the parish on Wednesday evenings to talk over the possibility of making the whole man whole. They expected thirty or forty to respond. To their surprise two hundred and forty attended the first conference. They were soon crowded out of their vestry into the auditorium of the church and now from five hundred to a thousand people from everywhere gather to hear the simple story of the Gospel that can make over the entire man. In these conferences the causes of disease are expounded, arousement of the dormant psychic nature of the sick person is emphasized, the remedial forces of God's good universe are announced. Christ's cures of numberless bodily ills are proclaimed, His healing power for our present maladies invoked, a spiritual atmosphere created. The troubled, nervous listener experiences the rest and peace to which he was

before a stranger, and which he never dreamed of finding.

But such is only the outline of the movement in the large. It is in the individual work that the real test is made. These noble men give themselves untiringly to the individually demanding their help. The morning hours of each day, and the evening hours, too, are given up, a half hour to each person who would be made whole. Organic diseases are not treated; these are handed over to the skilled physician as lying outside of their field. The scientific methods of medical and surgical practitioner are respected. Only those having functional disorders of the nervous system are received. Only those whose maladies have sprung primarily from deranged mental, moral and spiritual conditions are treated. Only those, I say, and yet their name is indeed legion. Dr. McComb quotes a prominent nerve specialist as stating that a generation ago there were 50,000 cases of nervous weakness of one form or another in the United States, and then asserts that now the number has increased to 250,000, due to such prevailing causes as the breakdown of religious faith, the growing artificiality of our social system, the mad rush for wealth, mental idleness and frivolity, use of stimulants and narcotics, lack of self-control from overwork or culpable self-indulgence, all of which produce a neurotic and disordered system. Hence the formidable list of psychic ailments, Dr. McComb continues, to which our American humanity is prone. There is hysteria, which manifests itself in exaggerated emotional displays, such as intense craving for sympathy or admiration or in unconscious simulation of various diseases, the fruit of an ill-balanced though by no means organically diseased brain; hypochondria, or the fixed but groundless belief that a person is suffering from some particular disease; neurasthenia, which covers a vast variety of nerve weaknesses from mild depression to extreme prostration; psychasthenia, in which the patient has a sense of incompleteness, or of the strangeness of things in general, and is the subject of abnormal fears and all kinds of impracticalities; alcoholism, morphinism, cocaineism, and drug addictions which end in intellectual and moral degeneration; insomnia, one of the terrible curses of modern life, and an aggravating factor in many diseases; religious melancholy, in which the sufferer imagines himself to have committed the unpardonable sin and that God has abandoned him; fits of anger, of hate, of groundless suspicion which the subject is powerless to conquer, and finally suicidal impulses springing sometimes from deep depression, sometimes from utter disgust of life, sometimes from a sense of shame and despair.

The question is if the church shall stand by dumb, disinterested and helpless in the midst of suffering as real and intense as that produced by physical causes while men and women are crying out for release from bondage.

How shall the church proceed? It first of all calls in a physician and thus establishes for the first time a sympathetic and working unity between science and religion. Only such cases are taken in hand as the physician diagnoses

have a mental and moral cause and can be cured by mental and spiritual methods. The first method of cure is "confession," wherein the patient unburdens himself of his worries, confesses his follies and indulgences that go back for years, perhaps, holding him in chains, and binding him to his present diseased condition. Dr. Worcester claims there is large benefit to the sufferer in this opportunity to free his mind to a sympathetic listener. It also opens avenues for insight into the nature of the person's malady, so that curative suggestion can be the easier applied. We all know the value of a heart to heart talk with some one who can enter into our grief sympathetically. It relaxes and rests us. The old restrictions become unloosed. We experience a sense of freedom and ease. And if the person to whom we confide the secret of our discontent has the ability to help us out of our misery, our very confidence in him has curative force.

Dr. Worcester also sees in this feature an improvement upon the former plan of pastoral visitation and parish work. Instead of the minister going the rounds of perfunctory visitation, often finding the parishioner not in, or engaged in other things, and if visible in no frame of mind to talk upon the deep things of life, the parishioner now calls on him, if there be a crying need to be satisfied. All ministers know how vast the difference between seeking a person and striving for an opening to get at his difficulty to apply a remedy, and the being sought for by that person that religious aid be had.

What may be termed a second method of remedy is the imparting of religious faith. To all persons whose personalities are submerged in immorality, unbelief or the cold empty realizations of the senses, and are therefore depressed and inert comes the message of hope and faith in God. He is proclaimed as a present, nearby strength, ready to put his infinite power under that life if the person will ask His help. Christ is represented as the giver of rest and peace. The afflicted soul receives the hopefulness offered and for the first time is able to rest and sleep in the new assurance that all is well.

Perhaps a third method of remedy is in remoralizing the life. The emotions have very apparent and violent influence upon the nervous system and the digestive organs, and the action of the heart. If the emotions of fear and worry fill the life, physical derangement results inevitably. If love and joy and peace pervade the soul the entire body responds to these health restorers and a normal state of our functional life results.

Then there is "suggestion" as another remedial agency. The patient is put into a quiescent state. The will relaxes its striving, mind and body sink down into rest. Complete surrender of the individual to the universal life is realized. The depths of the subconscious self are laid bare and into these depths where evil habit is rooted are put suggestions of health and strength and victory. The patient is made to feel this impartation of the stronger, purer self of the healer, even of the incoming of the Great Physician's help, and gradually the old evil habits are replaced



as consciousness draws upon these strong, true suggestions implanted in the depths below. No small factor in suggestion is the bringing into prominence the man's own latent dormant manhood

as a child of God. He is made to believe that his true self, heretofore too weak to assert itself, awaits its opportunity to show its ability to dominate the situation.

So much for the Emmanuel movement in descriptive outline. Next Sabbath evening we will look further into its psychology, its rationality, its Christian bearing upon the life.

# The Philosophy and Psychology of the Emmanuel Movement

**Second of a series of sermons by Rev. Dr. Robert MacDonald on the subject, "Has the Church a Mission for the Cure of the Body," preached February 23, in the Washington Avenue Baptist Church, Brooklyn.**

**TEXTS**—And they shall call his name Emmanuel, which being interpreted is God with us.—Mark xvi:17 and 18. And these signs shall follow them that believe. In my name they shall cast out devils; they shall speak with new tongues; they shall lay hands on the sick and they shall recover.—Matthew i:23.

How strangely this latter Scripture falls upon our ears! Obsolete sentences indeed to ring out from the modern pulpit! The mention of them is a long swing back into the past that we were content to leave buried beyond recall. In our culture, our science, our rationalizing of Scripture we thought of these signs, if we thought of them at all, as dim and distant signposts that could serve no nobler purpose than to indicate how far we have progressed in the march of truth. Since the days of the apostles they have had no representation except in some insignificant anemic Christian sect or other which, to be apostolic, has sacrificed forever the possibility of becoming popular. They are, however, the words of the world's Redeemer. And thrice blessed any movement that calls them from the tomb of human neglect to enthrone them once more midway, if not in the forefront, of our faith.

The new Christian movement under whose impulse we are congregated tonight dares strike hands with the Master of men, as St. Matthew and St. Mark represent Him, and believe that because God is with us we can cast out devils, speak with new tongues, heal the sick.

I regard it providential that this movement that is to restore to the church the curative powers Jesus assured His followers they should possess was born in a church called Emmanuel. It is strikingly significant, inasmuch as "God with us" is the inspiration of the undertaking. "Wilt thou be made whole?" as we said last Sabbath, is its inspiration upon its manward side; its incentive, its purpose, its field of expression and usefulness. "God with us" is its inspiration on its Godward side, its dynamic, its all-necessary encouragement. Friendly to such Christian ideals, it dares use all health restoring aids, the contributions of psychology, medicine, mental

suggestion, Christian Science, faith cure, new thought and old, appropriating their strength, discarding their weakness. They all have large modicums of truth as well as considerable mixtures of error. The Emmanuel Movement will extract the grain, discard the chaff, and under the leadership of Christ be strong enough to empower the church for the complete subjugation of the world.

This remarkable movement has no irrationality about it that has yet been detected, though scrutinized and tested by the keenest minds of the day. Such a famed psychologist as Professor James of Harvard gives his approval, stating it is time psychology did something. Dr. Barker, the eminent neurologist of Johns Hopkins University, journeyed to Boston to investigate and returned to Baltimore convinced of its worth, because in harmony with his methods. Dr. Putnam, than whom there is, perhaps, no more skilled specialist on nervous disorders, has sent numbers of patients to the Emmanuel clinic. Dr. Richard C. Cabot of the Massachusetts General Hospital goes on record as saying: "I have examined the complete records of every case handled by Dr. Worcester and his associates and can say they have accomplished a great deal of good and no harm whatever." I said to Dr. McComb, I came as a sympathetic investigator and not to criticize. His humble reply was, "We welcome criticism. We invite every possible scientific and religious test. We have no desire to carry on this work an hour longer than its legitimacy and worth will warrant." Both patients and critics have probed to the depths of the movement to find rational or moral or religious inconsistencies and failed to detect a single flaw. They have recognized the bronze head and iron loins of the giant, but thought that, like many another health Colossus, his feet might be of clay, but found his feet no weaker than loins and brow.

Their manuals of reference are the voluminous writings of all the great authors in psychology. I asked Dr. Worcester what medical writers he followed for authority and sanction. He put in my hand Dr. Paul Dubois' "Psychic Treatment of Nervous Disorders," professor of neuropathology in the University of Berne, and Dr. Schofield's illuminating work of the British Medical Society on "The Mental Factor in Medicine." These and the New Testament, without a key to the Scriptures on science and health, are some of their handbooks. No won-

der their work is distinctively scientific and assuredly Christian. It could be called "scientific Christianity"—and well named — were not Dr. Worcester more humble than presumptuous. With all its scholarly backing and scientific precision and religious consistency, it steps forth open-handed and loving-hearted to bless humanity, without charge or sensational craving for recognition, under the modest caption, "The Emmanuel Movement" — the "God-with-us" cure for human ills. And the reason it has made so strong an appeal upon Episcopalian and Baptist, Roman Catholic and Jew, is because there is nothing in it that antagonizes their denominational and religious convictions, or ravages their intellectual integrity. The simple, precious doctrine of God with us is a platform on which all men can unite, and it suggests a power that all men crave.

You remember the despairing sentence the dying infidel wrote with his emaciated hand upon the wall over his bed, "God is nowhere." And he fixed his glazed eyes upon it as if to sanction his hopelessness. But his little daughter, just back from Sunday school, ran in to kiss her dying father on that gloomy afternoon, and read aloud the poor, scrawled, run-together words, exclaiming as she read, "God is now here!" "O papa, God is now here!" It startled him, and his own hand had written it. "If you say so, Nellie, it may be true." That childish heart, filled with the consciousness of God's presence, could not read it otherwise.

Therein is the power of the Emmanuel Movement through which men are made whole. With all its correctness of definition, its scientific conception and expression, its splendid psychology, its consistent rationality, it is in both its first and last analysis Emmanuel, the name of Jesus, God with us, God now here.

Better still, it claims that God has been here all the while, for a few hundred centuries or more, and has always been a positive health-giving power, ready to impart His curative Almightiness to every poor depressed, abnormal mortal that would let the divine sunshine in to flood the chambers of the soul and to cleanse every sin-cursed, demon-ridden body into a temple pure and beautiful enough for Himself to dwell in.

Yes, it means back to Christ. But it also means to bring Christ forward into our feverish, fretful modern life. Emerson said, "Hitch your wagon to a star." Dr. Worcester, I presume, would say,



"Hitch the stars to your wagon." Let heaven help you drag your load. Compel your Christianity to walk on two feet; clip its wings. It came down to earth quite a long time ago; keep it down. Make it tread through the dirt and dust of your streets, and all the restricted, unattractive abodes of men, irradiating their experiences and leaving a trail of sunshine everywhere.

Tolstoi hit it right when he said the cause of all our ills is that men have lost their sense of God. That is why we rush at our brother's throat; that is why we struggle, and compete, and claw, and cheat, and lose our life more and more with every futile attempt to save it. Yes, and that is the cause of our sorrows, our sicknesses and our despair; we have refused to believe that God was with us and that we were spirits as infinite as is He; and that because spirit with spirit may meet, the very joy of heaven was at our door waiting to be brought up into our consciousness and made the working principle of existence. As Jesus said, "The kingdom of heaven is within you." The declaration is not weakened through the more accurate translation, "The kingdom of heaven is in your midst."

This movement is strikingly in accord with present-day scientific discovery and realization. Into what deep realms of subconsciousness have discoverer and inventor dug to bring up into their consciousness and ours electricity's wonderful displays. If their reliance upon material and mechanical agencies to send thoughts and words through telegraph and telephone were startling, the sending of thoughts and words through the wireless air are more so a hundredfold. Marconi will yet circle the globe with his thought propulsions. Edison assures us that a lone man will in the great Sahara or in the jungles soon be able to take a little instrument from his pocket and talk with his fellows everywhere. Why? Because God is with us. The world of spirit is more accurately and powerfully communicative than all the mechanical contrivances of earth.

So is this Emmanuel Movement vastly more significant than the patient, plodding, remedial work of two earnest churchmen in staid old Boston. Already it has more than the stamp of their genius upon it. The subconsciousness of the human realm is of much more infinite significance than they have probed. God is with us, and the movement may well be said to be in its infancy. No human eye is sufficiently prophetic to see the glorious end.

See, however, what it has done already. It bridges the gulf between the finite and the Infinite, between eternity and time. Yes, I know, Christ did it centuries ago, but we haven't lived as though we thought so. Our churches have been builded upon that bridge. But more to carry us over and up than to bring God over and down. That is why our faith is three parts theory and one part fact. That is why the world, the flesh and the devil have had more allurements for men than the truth of God. I have forty letters upon my desk, more than half of which offer as introduction to my sympathies the statement that the writer was brought up a Christian, but alas, not such now; that the applicant for cure of ills was once a church attendant, but alas, not that now. Neither church nor

ministry is blamed. They got all that was to be had; Christian ideals, splendid doctrines, the location of Jerusalem and the Dead Sea, abstractions on the "blessed Trinity," well worked over theology, old or new, what matter which, and some help doubtless more than they realize. They didn't expect much, and their expectations were met. But the pity of it, the world was stronger than the church, and there they are, battered, diseased hulks, knocking piteously at the doors of the church for help. In God's name give. For Christ's sake help. You are my last resort. Save me or I die.

Thank God the cry is not in vain. Had we not a positive present remedy to offer, the agony of that cry would break our hearts. Here is one:

I have an almost uncontrollable desire to commit suicide, and would have done so last Saturday night, only I had no means at hand of doing it. To-day I am feeling better, but do not know when the desire may return. I am a widower, 39 years old. One reason I write you is because I am supposed to be a Baptist but do not attend any church now. I am a Southerner. Please keep this letter confidential; it is intended for no other eye but yours.

Here is another:

Several years ago I had a severe sunstroke which so shattered my nervous system that I have never recovered my former health, though I have spent a fortune endeavoring to do so. I am in business, but unable to meet my expenses, and with creditors pressing me. With bankruptcy staring me in the face and a deplorable mental condition I have grave fears that I will lose my reason and do some desperate act. It appears to me that I haven't a friend on earth. O sir, help me to escape from this terrible bondage of melancholia and thus confer an everlasting favor upon me and God will surely bless you for doing so. Earnestly praying you will consider my unfortunate circumstances and heed my appeal, etc.

Here is a third, every word of which you must bear with me while I read:

Seeing an article describing your desire to treat certain diseases, alcoholism being one of them, with mental suggestion and by surrounding the patient with uplifting thoughts, I have taken the liberty of writing you regarding the drug habit, asking your help for myself and friend as a last resort. We are both young men, twenty-two years old, and are addicted to the use of morphine. If you could help us you would earn our everlasting gratitude and affection. It may seem forward and bold to have a total stranger write to you, but if you could only know the torture and suffering that one addicted to this debasing habit goes through you would not wonder at my boldness in writing you. It

is as a drowning man grasping at a straw. If you could see your way clear to help us we would never be able to repay the obligation, etc.

And what of him who writes his wife is in a sanitarium with religious dementia, brought on through the loss of "our little home through a building and loan association. And, oh sir, our little girl of three years cries so bitterly, and calls so loudly for her mother. Take pity on a sorrowing husband and father."

We call this a movement for the healing of the body. It could be more appropriately called a movement for the uplifting of the soul unto its divine and infinite possibilities of power to live in a clean, newly furnished house, with all modern improvements; yes, and ancient improvements, too, and where the man can enjoy all the comforts of home. It is simply a movement to help the church embrace a hitherto neglected field of usefulness; a divine call for the church to assure men that God is with us for the cure of the body, as well as for the cure of the soul. To tell men that, however hard their circumstances without and their evil habits within, they can become absolute masters of their fate.

Then how splendidly it makes for that Christian unity the Master had in mind when He said: "That they may all be one, Father, as I am in thee and thou in me." God with us, always makes for unity. No movement or church called Emmanuel has a right to be altogether and forever sectarian. Its field is in the open. Its sphere of usefulness is everywhere this side the stars. Ask the dear man who feels called to safeguard his creed and the precious dogmas of the denomination to yield a point upon a single doctrinal question, though that traditional statement for vital righteousness is straw and stubble, and he imagines himself a Luther, exclaiming: "I cannot; truly I cannot. Here I stand, God helping me, I can do no other." But put a new love into his heart for humanity, impart an enthusiasm for a great righteous cause, and in spite of himself he becomes, in sympathy at least, a member of the church universal, and God's angels pass in and out, perhaps for the first time, across the threshold of his life.

Then how needed is some such awakening to revitalize the church. It is becoming the popular thing to give up the midweek devotional meeting for testimony praise and prayer. Presbyterian, Congregationalist, Baptist are following each year more and more this popular trend. If the meeting be continued it is quite a formal thing. A few hymns sung, often at a poor, dying rate, a chapter of Scripture, a prayer or two and a ministerial address. Such is not universal. There are multitudinous exceptions to this Dead March in Saul procedure. But it is prevalent. But I notice the church in Boston where this movement was inaugurated has a devotional service for the first time in its history, and for a year or more each week ministers devotionally to between 500 and 800 souls. Then I have observed both in Boston and New York that the Christian Science churches congregate in a single church larger numbers still each Wednesday night to praise God and



Mother Eddy for their deliverance from the errors of mortal mind.

Saying all this is not meant to imply that the churches of our faith are not doing much splendid work for God and man. They are. Without them the kingdom could not have become the realistic fact it is. Only eternity will be opportunity enough to reveal the far-reaching extent of their faith and good works. They are the lights set on a hill, that have illumined the dark places of the earth, dissipated death's gloom, and guided countless multitudes into a joyful eternity. They are the salt that hath by no means lost its savor to make life pure, transform character, reorganize society. All we require further is that they send their illuminating, preserving power into the whole man to make him whole. All we demand is that they incorporate the "God with us" doctrine unto the casting out of

demons; the demons of deranged personality, of neurotic and disordered temperament, of miserable foreboding that drives out sleep and peace, tying up the man in a body with innumerable diseases and through which no health producing spirit flows.

And how shall these diseases be cured? By laying hands on the sick is the scriptural advice, hands of faith, of prayer, of health-producing thought, of spiritual power. Physical contact is but one of the many mediums of approach and helpless if there be no spiritual power behind. The world was a very small, contracted, hand to hand place in those old apostolic days. The enlargements of God have come in. Expansions incredible until they appeared have arrived. Neither remedial thought nor healing spirit need fleshly touch to conduct them to their desired end. God is with us in

greater power than in the Galilean days. Mechanicalism, naturalism recede as the flood tides of spirit rise, as did John the Baptist in the presence of the Christ. Repentance is good; but grace and truth are better. Wires and hands useful, at certain stages of development indispensable; but the wireless atmosphere and the spirit's touch are more intelligent and more universal means of communication.

To say all this is to affirm that creation waits upon recreation; the first birth upon the second: sense perception upon faith, sight upon insight, nature upon spirit. Life's best day is when we realize God's near power for many more of our human ills than the established creeds enumerate. As the Scriptures put it: "My God shall supply all your needs according to His riches in glory by Christ Jesus."

## The Emmanuel Movement and Christian Science—A Contrast

Third of a series of sermons by Rev. Dr. Robert MacDonald on the subject, "Has the Church a Mission for the Cure of the Body," preached March 1, in the Washington Avenue Baptist Church, Brooklyn.

TEXT—They that wait on the Lord shall renew their strength: they shall mount up with wings as of eagles. They shall run and not be weary. They shall walk and not faint.—Isaiah xl:3

In this discussion of Christian Science in contrast with the Emmanuel Movement, I will impose upon myself two limitations. First, I will not speak upon its metaphysical, its theoretical side. I presume the reason critics give it such inhospitable treatment is because its metaphysics seems preposterously wrong according to all rational, psychological and theological standards, as to the nature of God, man, nature, and the world. It is its practical side that interests me most, altogether, in fact, so far as our meditation to-night is concerned.

The second limitation is that I approach Christian Science as an investigator. I cannot be as sympathetic, therefore, as the disciples of Christian Science present to-night would desire, for mine is an outside view, rather than an inside revelation. Were I on the inside of the supposed charmed sphere, my approach would not be a questioning one. But being an outsider, you must expect this questioning attitude, and be prepared for all it implies. You may be disappointed then, but you will not be grieved, for you have no right to expect compliance with your teachings, or support of your organization.

The other class of persons present will also be disappointed because I am not more critical in scrutiny, and do not

make sweeping denunciation. It is a native trait to be intolerant. Tolerance is an acquired virtue, fruitage of a balanced mind, a just disposition, a loving heart, or a genial spirit. Sometimes the more tenaciously we hold a doctrine the more distinctively critical are we of all outside of it. Such persons cannot bear to hear a seemingly contrary truth mentioned except to denounce it. All such need to learn a fundamental fact, namely, that there are more things in heaven and earth than those dreamed of in their philosophy. Truth is such a big thing, while all approaches to it are such little introductory avenues. I, for one, cannot approach so serious a question in the spirit of destructive criticism. It is always easier to destroy than to create. More damage can be done in an hour by a tearer-down than can be repaired in a year by one who would build up. Then, again, you are disarmed in getting at facts. I cannot wield such a sledge hammer weapon. I am too anxious to get at the other fellow's viewpoint. Believe me, therefore, to be an impartial investigator, and though you do not agree with my conclusions, you will respect my fairness.

A body of people who pick up a truth the Christian church drops, and push it fearlessly and helpfully, have a right to receive both fairness and tolerance of treatment. That truth is that there is divine power in the universe that can be applied to diseased bodies with remedial and curative effect. I thank Christian Science for that truth. And I thank all others who have in less prominent ways wielded it. It is not original with Christian Science, except in the form under which it is presented. Both Roman Catholics and Protestant churches have

applied that remedial truth through the centuries. And there was once a Galilean who was quite an adept at that sort of thing. But it had not before been made a separate issue, and raised to supreme place, and builded into an institution.

But you exclaim, how can God bless with curative power lives whose standards are irrational, definitions incorrect, methods unscientific and absurd? Why not, pray? Out of the heart are the issues of life. It is not what sloughs off from the top of a man's head that counts. With God the primary thing is human need, not what the needy one thinks cosmologically, astronomically or theologically. It is not that God blesses erroneous mentality, but in spite of it. I suspect that by and by we will be quite shaken up to find out how little God cares about viewpoints and intellectual attitudes and scientific approaches, and theological treatises, and catechisms, and creeds. The truth of the matter is that God is so much more interested in us than we are in Him, even than we are in ourselves; and that He is so exceedingly anxious to put His abundant eternal life into us that He is quick to take advantage of any little opening to send into the human spirit His exceeding largeness and uplift. I think Christ's comparison of faith to a grain of mustard seed has some such significance. Seeing all this is to realize that men are blessed of God, not because of what they know, but of what they need. And that does not mean that the Omniscient One puts a premium on ignorance either. Nor is it to affirm that Christian Science is right or wrong upon its intellectual side. It's a question whether rightness or wrongness applies to intellectuality anyway. Be that as it may,



Christian Science has gotten hold of a truth about Divine healing that is backed by numberless trustworthy testimonies. And it not only spells health for the body but exhilaration of spirit also, and happiness of heart, and reliance on the Bible and devotion to God.

I would designate Christian Science as a branching off from Christianity on a single line unto an important work, and carrying some of Christianity's charm with it. While I would designate the Emmanuel movement as a broadening out of Christianity to take in a new and long-neglected field, casting out its rocks and stumps and cultivating it with good seed.

To change the figure. It has always seemed to me that Christian Science was trying to play a symphony on one string, and succeeding. It's amazing how much music you can get out of one string. But I prefer at least four to my violin. And as for symphonies, an entire orchestra doesn't come in amiss. They get a good deal of melody out of the unique situation, however—beautiful, soul-soothing melody—in which never a discord. But to me continuous melody gets monotonous after a while. I must say I prefer harmony, with its varied tones, its multiple chord formations, in which many a discord is but all blended, both evenly and symmetrically, with the many compounded parts. That comes nearer imitating the music of the spheres.

But there is this one point in common between Christian Science and the Emmanuel movement, that both desire to remedy bodily ills. But they no sooner join issue, than they disagree, and like some uncongenial husband and wife, separate. The point of separation is the nature of curable and incurable malady. The Emmanuel Movement exclaims only "functional disorders of the nervous system" can enter our clinic. Christian Science exclaims "functional and organic diseases, too," can have our cure. Here is where Christian Science shows splendid, though not commendable daring. No disease under heaven feases it. Its daring is admirable. Its consciousness of power superb. Its presumption almost contagious, if not quite. I should say its consciousness of limitless power was its weak point. But wouldn't its consciousness of weakness be a weaker? It seems so, surely, even to its undoing. Therefore it pushes ahead with all assurance, even though it, at times, fails to make good. It, however, works successfully enough times—and they claim in the most hopeless kinds of organic diseases—to justify existence. This only point of similarity then becomes the first point of difference.

A second point of contrast is in their

attitudes toward the powers that be. The Emmanuel Movement claims that the powers that be are ordained of God, with especial reference to medical and surgical powers. Christian Science claims that the powers that be are no powers at all. I admit to being old-fashioned enough to claim that physicians are among the greatest benefactors of humanity. President Eliot of Harvard goes me one better, exclaiming, "the very greatest." Christian Science would not even be polite enough to call them necessary nuisances in its firm belief, against the intelligence of the ages, that they are both nuisances and unnecessary. But of what account is the intelligence of the ages, save to emphasize admirably the existence of the errors of mortal mind?

Then Christian Science denies nature. The Emmanuel Movement doesn't need to. Christian Science possibly is afraid that if it admits nature's existence, it may fall under its charm. The Emmanuel Movement does not have to deny nature either to get away from its charm or to dominate it. I presume, however, the Christian Scientist, like many other idealists, enjoys idealization. I plead guilty to being something of an idealist myself. I have said more than once that time was nothing, that eternity was all; that time was only the one little segment of the infinite circle, revealed and adapted to us, while the other ninety-nine parts were hidden. Therefore an adaptation of eternity had no reality as other than eternal. But, alas, to us little-time mortals unto whom and for whom it has been adapted, it has reality! The changing seasons, the flying years emphasize it; while from an eternal standpoint it has none.

You see it is the old philosophic conception that started way back in the Vedas and Upanishads of India; then passed over into Plato, then forward to Kant—namely that the nominal world is all and the phenomenal world nothing. But the phenomenal world has to be reckoned with. It does not evaporate readily enough to suit the practical man. So the practical man grapples with it instead of denying its existence. The Christian Scientist constructs for himself rather a narrow world, and ethereal at that, where ascetic tendencies prevail. The Emmanuel Movement has not yet found the world too big to enlist its sympathies and be benefited by its power. A big, rich world all alive with possibilities for enlisting our human interest, and packed full of opportunities for human achievement and worth.

Just another contrast: Christian Science claims the Scriptures to be a sealed book,

a locked treasure house until it applies the key. The Emmanuel Movement claims the Scriptures are so open and simple and illuminating for all devotional purposes that human keys are more likely to turn the wrong way, and lock instead of open. Then there is that precious Lord's Prayer. We thought it sufficiently self-revealing as it fell from Jesus' lips. But it seems its language needs to be improved; its clear, crisp, simple thought interpreted in other style and speech.

And yet this text from Isaiah, one of the most beautiful, is very appropriate to the Christian Science faith. It waits upon the Lord and renews its strength, mounts as on wings of eagles. Its aspirational side is to me delightful to contemplate. It soars clear up into the sunlit realm of the Divine Mind, as does the eagle into the eye of the sun. It basks in the light of God's face. No small achievement. Would that the staid old conservative churches of Christendom had such superb aspirational powers.

Christian Science also runs and is not weary, walks and is not faint. It is in constant touch with its source of strength. But while the Emmanuel Movement is also aspirational, it may be said to be strongest upon its extensional side. This illustration may serve to show what I mean. A few months ago the founder of Christian Science was heralded as giving a million dollars to the poor. "Splendid!" cried the world. "It is at last making a disinterested contribution to humanity. Mrs. Eddy is at last going to yield up a million of her psychic gains to found a charity for the poor. Mrs. Eddy's name will become linked with such public benefactors as Rockefeller, Carnegie and Mrs. Sage." But alas! for the poor indeed, but only of such of them as would study Christian Science. That is what I mean by saying it is more aspirational than extensional. It runs out into the world to bend the world to itself. On the other hand, the Emmanuel Movement, which is the church at work, runs forth into the world to cure its ills with higher incentive than to bend it to itself, whatever denominational name that self be known by.

Christian Science may be likened to a tree—a tall, graceful palm, if you choose—springing up out of the arid, sandy plain of our social and commercial life. It is strikingly branchless, but has luxuriant foliage at the top, and under its kindly shade the wearied and sick find refreshment and rest. The Emmanuel Movement, on the other hand, has no independence to boast of. It is simply a new shoot, carefully grafted into the grand old fruit-bearing denominational trees, to help them bear fruit so luscious and tempting that the world is eager to pluck and eat for its daily nourishment and life.



# Emmanuel Movement and Jesus Christ

**Fourth of a series of sermons by Rev. Dr. Robert MacDonald, on the subject, "Has the Church a Mission for the Cure of the Body," preached March 8, in the Washington Avenue Baptist Church, Brooklyn.**

**TEXT**—The prayer of faith shall save the sick, and the Lord shall raise him up, and, if he have committed sins, they shall be forgiven. Confess your faults one to another, and pray one for another that ye may be healed. The efficient, fervent prayer of a righteous man availeth much.—James v:15 and 16.

It is astonishing how much the Scriptures say of the cure of the body, all of which is hidden to the reader until he looks for it, else has his attention called thereto. These cures are like nuggets of gold and silver lying upon the surface, but unobserved to all passing that way with gaze fixed upon the sky. The synoptic Gospels contain a revelation along this line, marvelous to behold. I ran through one of these, the Gospel of St. Matthew, and found hundreds of cases, all flashing intelligence into the mind in behalf of Christ's eagerness to make sick people well, like diamond points scintillating light.

The features of this revelation were more astonishing than the revelation itself. In few cases is the cure of the soul included by any statement made, existing therefore only in inference, the cure of the body being the primary and often the sole concern. Many are healed on another's faith, as in the case of the Centurion's servant the daughter of the Canaanitish woman, the man whose son was a lunatic and the man sick of the palsy. In only one case of these hundreds does the Master forgive sins first. When he sends out his twelve disciples His charge to them reads thus: He gave them power over unclean spirits to cast them out, to heal all manner of sicknesses and all manner of diseases. And when He bids them preach that the kingdom of heaven is at hand He continues: Heal the sick, cleanse the lepers, cast out devils. When John sends his messengers from the prison to determine if he were the Messiah, He exclaims: Tell John what ye see and hear; the blind receive their sight, the lame walk, lepers are cleansed, the deaf hear, the poor have the Gospel preached to them. He thus puts the healing of the body in the very forefront of His ministry, and He bids His disciples put it in the very forefront of theirs, making it their first concern. He, moreover, shows such anxiety to banish disease that He does not pause to require faith on the sufferer's part. Nor does He seem to transmit His healing power through a healthy mind and a cleansed soul. In many cases there is no

way of telling how many He heals involuntarily. In the case of the diseased woman the hem of His garment is touched. On another occasion we read, they brought all that were diseased that they might touch the hem of His garment, and as many as touched were made whole.

What is the summing up of it all, if not that the tides of spiritual power were always coursing through Jesus, charging with healing force even His garments.

After Christ's departure from the earth the cure of the body becomes incidental to the cure of souls. The disciples are so intent upon spreading the kingdom that they have more important things to attend to, in proclaiming Him the Son of God, His resurrection from the dead, the forgiveness of sins in His name, the establishing of the Christian church. But the divine power for the cure of disease is still present. Peter heals the lame man at the gate of the temple. Later they bring their sick and lay them by the roadside that His shadow fall upon them. Then comes James into prominence, with his gospel of works. Of all men the practical one, simple, concise, epigrammatic, broad, humanitarian. "Be ye a doer of the word," "Faith without works is dead"; "Guard your tongue, it is a fire, a world of iniquity"; "Pure and undefiled religion is this, to visit the widows and the fatherless in their affliction and to keep himself unspotted from the world." And yet he cannot close his epistle without exclaiming: "Is there any sick among you, call in the elders of the church, the prayer of faith shall save the sick, confess your faults, pray one for another, that ye may be healed. It looks as though this advice were given at the close of his epistle just because he is so broad and humanitarian.

There can be no question but that our Lord intended the ministry of healing to continue and that it was a matter of grave importance to Him that it should.

Why, then, has this ministry become a lost art? Because we are still hampered by medieval thought regarding the body. That thought is that the body is the chief hindrance to the soul's progress. We know what the dark ages meant to the church. They came near killing it out. The corruptions of the age came in. The world and the sensuous realizations of the body overthrew spiritual zeal. The church's ideals fell. Her standards trailed in the dust. Her priesthood became licentious. Her bishops and archbishops, debauched. A righteous remnant came out and founded monastic orders. The monastery saved the church from dissolution, and kept religion pure from worldly and sensuous taint. But at great cost. Asceticism ruled. Their concern

was to save the soul. The body is the great curse. In it all evil dwells. It possesses no good. Therefore, crucify it. Beat it with stripes. Deny its demands. Starve out its strength. Fast and pray. Through poverty, starvation, scourging and all conceivable denial it must be kept under. It and the world were wholly bad. Get away from both and save the soul. It was a strenuous attempt to live the simple life.

Their inspiration was taken, possibly, from Christ's words: "If thy hand offend thee, cut it off; if thine eye offend thee, pluck it out." For, said Jesus, it were better to enter into the eternal life maimed physically than to retain your physical completion and lose it. True. "For what is a man profited to gain the world and lose himself."

Then we know how perilous is reliance upon the gratification of the senses. Of course, life is restricted sadly when even one of these avenues of expression is blocked. The blind man, the deaf man are pitiful to behold. We thank God we have five unimpeded ways of approaching the world, five precious ways of receiving the beauty, the melody, the fragrance, the sweetness and the substance of nature. But poor, indeed, is he who has no soul faculty for seeing the sights on the other side the horizon. To be pitied, he who hears no music of the spheres. Of all men, miserable, if he has no susceptibility for God.

So thought those medievals who through asceticism led ascetic lives in monastic cells. Therefore, it was a choice between bodily vigor and spirituality.

Then there was another line—a philosophic, along which the necessity for asceticism came in. Epicureanism is as prevalent to-day as it was 200 years before Christ. Nothing is worth while but pleasure is its cry. "Let us eat, drink and be merry: for to-day we live and to-morrow we die," is its inspiration. We, like all the followers of Epicurus have degenerated into desire for quantity and intensity of pleasure. Let life run riot. Let luxury, extravagance, sensuous enjoyment dissipation fill out the day. That is and was Epicureanism at its worst. Then sprang up Stoicism, and Zeno Seneca and Marcus Aurelius became the saviours of their day. Man must have no passions at all." "Emotion is a disease and not to be tolerated for a moment." Health of soul recognizes neither passion nor emotion. Pleasure is transitory, tiresome, sickly; it hardly outlives the tasting of it. Seneca exclaims: "I am seeking what is good for man, not for his body." Rigor, austerity, a stolid smile just light up the face. No sorrow must thrust its gloom into the heart. Perpetual calm became its feast,



Pity is weakness. Compassion and sympathy are death. Such is stoicism. A violent rebound from all body gratifications. And there is a deal of religious stoicism in existence now.

Then there is Kantianism. We can never repay our indebtedness to the German, Emmanuel Kant for his rigorous ideals of duty. But his splendid "Categorical Imperative" spells out only half the truth. It is not life. It is only theory about life at its severest, rather than at its best. Not duty for duty sake altogether. Life is broader and richer than duty can spell out. Pleasure must be reckoned with. Happiness must have representation. Morality, cold, commanding and unyielding must not bend humanity wholly to itself. Rather must it bend itself to humanity. Life is bigger than all else. Value is the only reality that shall dominate it. And value takes in duty, morality, pleasure and happiness, and all else that it can use to demonstrate its worth.

And where do we find ourselves standing to-day? If epicureanism be not allowed to give us the cue to living, neither shall stoicism. If Hedonism, the call of pleasure must not enslave us, neither shall intuitionism, the call of conscience and duty. If worldliness and sensuousness be not permitted to claim the throne, neither shall the asceticism of medieval or modern times. Man, because he is God's best creation, must be a child of freedom. He shall know the truth and the truth shall make him free. So the place of emphasis has shifted. It is not to live as though there were no world to enlist your sympathy. But to be in the world molding it, purifying it, using it for your good. Nor is it to live as though you were a disembodied soul. But to make the body fit habitation for the soul. It is not that either world or body are so bad that you, to be spiritual, ignore them. But it is that both exist that you may master them. Use them freely, honorably; but don't let them use you. Go down into the world hourly, if you choose, but down because you live above the world. Live in the body joyously, because you live in the spirit and cannot, therefore, inhabit the body on other terms.

The Emmanuel Movement is a very timely help to this desired end. It recognizes life in the body and the world, as did Jesus of Nazareth centuries ago, and grapples with the situation to make the man master of his fate. It sees the world to be a beautiful rather than a dreadful place to dwell in. It views the body as comely and plastic, with possibilities to become a veritable temple beautiful when that skilled artist, the spirit, hath chisled all its graces into it; even made

it a temple fitted to be the abiding place of the Holy Ghost.

Do I seem to be introducing into life a new and unfamiliar force? Rather an old accredited power, a power as old as Nazareth. That stood the test of Calvary. That rose triumphant from the tomb. And ours, by virtue of our faith and the Son of God.

I asked one of my church officials what he thought of this new movement. His answer rebuked me, as he exclaimed "What is there new about it." "Nothing new," said I. "Only the old Gospel under a new name, stepping forth to inhabit a new sphere of usefulness, and to make conquests there."

Just a further question: Does the Emmanuel Movement restrict or enlarge the purpose of the church? Well, that depends upon what the purpose of your church may be. If the church exists only to prepare men for eternity, it restricts its purpose; for it turns the church's attention to the earth and the concerns of time. It does not help men to be carried to the skies on flowery beds of ease, but it does help them to fight their battles here upon the earth and live nobly, and win out even before the end of the strife. It has no interest in enabling a man to read his title clear to mansions there, but it does show him how his title can be searched and found valid here in the homes of men, the haunts of vice, the dust-filled avenues of earth.

Then again, if your church exists to perpetuate ecclesiastical formality, denominational regularity, creedal and doctrinal substantiality, the Emmanuel Movement calls a sorry halt upon your dry-as-dust endeavors; for it has no higher ambition than to make some poor human creature whole.

You remember the story of the two boys who, upon a sultry summer Sunday afternoon, were learning their catechism. One said to the other, "How far have you got?" "I'm beyond redemption," was the facetious answer. "You are?" exclaimed the questioner, "My! I'm in the middle of original sin." The Emmanuel Movement knows nothing about and cares less for either original sin or any such theoretical redemption. It does, however, occupy itself with the ravages of sin. It does carry to the lowliest, most outcast, most despairing soul upon the earth a full, rich, every-day redemption.

So it depends upon what the purpose of the church may be. To the church that regards itself a light set to shine in the darkness, the Emmanuel Movement is a messenger to carry that light into all the gloomy corners of existence, that men may see the truth. To the church that regards itself as salt that hath not lost its savor, it reveals vast human tracts

that are to be kept from spoiling. To the church that has a Christ inspired missionary zeal it brings the despondent, the despairing, the sick, to its doors for healing and helps the church pour in the oil of gladness and bind up their wounds. Such is surely enlarging the purpose of the church.

And, O the need of such ministry as that! Hear Dr. Jefferson of the Broadway Tabernacle exclaim: "While the church has been filled with doubts and fears, there has been an ever-deepening estrangement between the church and large classes of our population. It is a world-wide phenomenon." And hear Dr. Parkhurst of the Madison Square Presbyterian Church exclaim, "It is undoubtedly the fact that there is misunderstanding between the church and the rank and file of the working classes. The church in times past has been excessively addicted to the work of preparing people to live in heaven, instead of fitting them to be comfortable, decent and righteous citizens of the world that now is. The step that is obligatory upon the church is to enter more appreciatively and sympathetically into the material, intellectual and spiritual necessities of the people in this present life. We can depend upon it that people will love the church as much as the church loves the people. The solution of the present problem is one which involves a more thorough forgetfulness of our own spiritual perquisites and a holy ambition to reproduce in ourselves the mind which Christ cherished all the interests of all people."

The Emmanuel Movement would go far to bridge Dr. Jefferson's ever-deepening estrangement between the church and the people at large. It would, as no other adaptation of the Gospel ever has, help achieve Dr. Parkhurst's desire that the church make men comfortable, decent, righteous citizens of the world that now is.

Saying all this is not to affirm for an instant that the church should change front upon the religious problem. It is not to cease its endeavors to save the soul. Rather to increase them, the body being a very temporary concern in comparison. It is not to replace its vision of the delectable hills with one of an earth full of human woe. It is simply called upon to consider extension, as well as altitude, that all down along the shining line connecting the highest point of altitude with the farthest point of base petitions for help, health and life may ascend, and the angels of peace and joy and all heavenly ministration may come down to bless the earth. In short, it is to realize that the field is the world; the place, the only place, where Our Lord gave us any authority to scatter the good seed of His word.



# Substitute Thought

Sermon by Rev. A. W. Hodder in his series on "Present Fads and Fancies of Mortal Mind," preached March 16, in the Baptist Church of the Redeemer, Cortelyou road and East Eighteenth street.

TEXT—Let this mind be in you, which was also in Christ Jesus.—Philippians 2:5.

The imitation of the Lord Jesus Christ should be the one rule of every life, both in the outward or material world and in the inner life of thought and feeling. In the outward world Jesus pleased not Himself; sought no high place and did not choose the life of pleasure, comfort or ease. His errand to this world was, as declared in His own words, as follows: "The spirit of the Lord is upon me, because He hath appointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." By others it was declared "He went about doing good" added to three manifold objects. He gave a cure for sin-sick souls, in the invitation, "Come unto Me, all ye that labor and are heavy laden and I will give you rest." His message to the inner life was to bring all of our faculties into harmony with the law and will of God, and by obedience to these we should know of the doctrine.

The standard is high, and by some it is said to be out of our reach, beyond our possibilities, above us, impractical. Others are contending that we are only in the infancy of our possibilities, that we may attain to divine thought, which controls both the outward world and inner life, and we, possessing the thought which was in Jesus Christ, Our Lord, may control all things in all realms. In these days there have come to us schools of varied thought of many shades and coloring. These lay claim to the discovery of a "new thought" as a remedy to the ills to which we fall. This may be possible in so far as all thought is new thought, no matter how old it may be, until it becomes a part of personal experience; but it can never be new thought as long as it emanates from God, for new thought is God thought, and God thought is "the same yesterday, to-day and forever." "He changes not." Rather would we call it "substitute thought"; that is to say, the substitution of the divine for the human, the immortal for the mortal. Accepting this fact, we must go back to Jesus Christ, our Lord and Master, as the exemplifier, both in the outward and inward life, of divine thought. It is back to Christ we should lead men for the healing of all manner of diseases.

This cannot be accomplished by a denial of facts, and the calling of things illusions of mortal mind. Our Lord did not establish a religion of denial, but recognized facts, as recorded in multiplied instances, and the great act of salvation is the act of Jesus Christ in approaching the facts of sin, sickness and death, and by divine power controlling those facts. Because if there be no fact, there can be no reason for action, and we make him a liar who dealt with facts only.

Thought is the foundation for all action, though it may be without a proper



The Rev. A. W. Hodder

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aim or a positive ideal. It may be unstable in all its ways and make our lives of an indefinite character. It may reach out to the broad horizon which was in the mind of Jesus when he said: "Whosoever." It may be limited to a Pharisaical narrowness in denominational or political or social lines. Whatever the direction of our action, it must be preceded by thought. The question now arises, from what source shall our thought spring? Shall it be from within with all the limitations of human selfishness, or shall it be from above, as it was in Jesus Christ, with unlimited boundary and power? The text is "Let this mind be in you, which was also in Christ Jesus." Human will must give consent to accepting or rejecting the text. Let us consider a few essentials. First essential:

A knowledge of the life of Jesus Christ in all its phases, The relationship of Almighty God to Jesus Christ and the relationship of Jesus Christ to Almighty God. The relationship of Jesus to Himself and His mission on earth and in heaven. The relationship of Jesus to every individual man the world over. It is to be said with regret that few people have given the biography of Jesus a careful study, from either the divine or human side. We read much about, which is always an indefinite term, rather than come to a direct, definite answer by personal study and investigation, and the giving of a personal positive statement to the question of Jesus, "What think ye of the Christ?" Not what men say, but "what think ye?" Men have taken the opinions of books read, and statements from pulpits under which they regularly sit for their sole rule and practice. We read the key to the door rather than enter the door for ourselves. We read and hear about experiences instead of entering into those experiences which make an impregnable wall when we are able to say "I know." We make our dogmas from a hearsay, rather than a vital issue of our lives. We incline to accept suggested thought, rather than go to the fountain head and substitute divine thought and will for the human thought and will. We say it is to be regretted because it robs one of the direct touch with the life and mission of Jesus; for no one can come into the full thought and will and truth as it is in Jesus, without entering into a study of all those relationships which Jesus sustains both to God and man. Furthermore, we should cease the isolation of divine statements from their surroundings and use them to create our own working hypothesis for the building of false foundations. When there is no other foundation than that which is already laid. Putting things in their right places and right relationships and following them as our rule and practice, we shall not only have authority, but shall be able to more readily distinguish between facts and illusions. We will not deny sin, and call it an illusion of mortal mind, but recognize it as a fact manifested in its manifold hold on human life. This study will bring us into touch with Jesus, His methods and teachings. We shall not only see the effect of His life on the outer world, but realize it for ourselves upon our inner life. Men do not need suggested thought half so much as substitute thought and that divine. This can be obtained only by going backward to the truth as it is in Jesus, who said of Himself, "I am the truth, the life and the way."

Acquaint thyself with Him by every possible means. Every contribution of



history, or philosophy, or biography should be followed as far as possible. No man is bound by any ecclesiastical body to refrain from treading this most holy ground. We must be honest, open-minded and open-hearted, free from every prejudice of tradition, of denominationalism and ecclesiastical authority. Every phase of the life of Jesus is an open book for every man. The very mind of Christ is laid bare, so that he who runs may read.

Second essential: It has been well said by Frederick W. Robertson, "Obedience is the organ of spiritual knowledge." In considering the life of Jesus, we find this the source of His power. Obedience is the best preparation for service. "We cannot rule until we obey," are the words of Napoleon. Certainly a fine philosophical expression in a brief term. Obedience prepares the mind for revelation, and opens the human soul to receive wider and larger demonstrations of the sovereignty and grace of God. The submission of our thought and will may be overpowered and become a slave by the surrender to and the gratification of animal appetites, and so become a minor quantity. This yielding may become self-satisfying, and place itself at enmity against our own best interests. We must go back to Jesus and learn from His life of obedience how to bring our lives into harmony with God's law and thought. No man need ever go away from Jesus hoping to find some better example of a surrendered heart to the will of God. Jesus states plainly, "My meat is to do the will of Him that sent me." This is the pivot around which His whole life revolves. It is the power which draws all things to its center and holds them in the perfect harmony of God. It is the Jesus heart out of which are the issues of life.

Paul not only tells us to focus the mind on Jesus, but also to renew our mind, to make it vital in eternal things; to have it in the knowledge of Jesus Christ; to place it in harmony with God's law and love; to teach it to discern what is the will of God. For illustration, we must return to the oldest and best and only reasonable argument to be produced for perfect correspondence to either spiritual or natural life. "All life is ruled by law." In heaven above and earth beneath, in the material and moral realms, in the spiritual and human life. Herbert Spencer has well said, "Perfect correspondence would be perfect life." In our weakness we fail in this correspondence. "Lord, to whom shall we go? Thou hast the words of eternal life." Everything is governed by law; by submission we make them our

own. If we desire perfect physical conditions we must rigidly follow in the path of that law which produces only of its kind. If violation of that law produces of its kind, as it certainly will, we shall only find a false comfort in our endeavor to prove it non-existent by calling it an illusion of mortal mind, but shall also call that law a lie. "By their fruits ye shall know them." This argument has no end in its application, for it governs every rule and practice in the whole realm of all life, spiritual and material. We must then come back to Jesus; substitute His eternal law for human will; possess His mind for human actions; be controlled by divine plans and purposes; be in harmony with Him. For "perfect correspondence brings perfect life."

Third essential: The guide to this desire. No greater folly can be perpetrated than to eliminate the working of the Holy Spirit in the affairs of human life in this present day. Jesus distinctly tells us that "When He is come, He will reprove the world of sin and of righteousness and of judgment." "How be it when He, the spirit of truth, is come He will guide you into all truth." When Jesus was present on earth, He planted the seed of truth. Others also of His disciples scattered that same seed broadcast, but only God gives the increase, only the Holy Spirit unfolds the flower. God's revelation is a continuous revelation through the Holy Spirit. We find it written in the gospels and epistles, on the pages of history and nature and science and truth and personal experience, and the Spirit of God will continue to reveal the truth to whomsoever will. This revelation is measured and given according to our relationship to Jesus Christ and according to capacities and ability both in the moral and spiritual life as the first simple proposition in algebra is given the young student, to lead to the second proposition and then the third, and so on to the end. As just one ray of light is let into the eye of a patient recovering from a disease of the vision, until it can bear more and more, unto the fullness of light; as the cord carries the first strand of the wire, to bear the weight of the second, and so on until the cable is finished and stretches from pier to pier across dangerous water flowing beneath—so, God's holy spirit leads and reveals line on line, precept on precept, truth on truth. And "to him that hath shall be given even more than he hath and to him that hath not shall be taken away even that which he hath." We go from the gospels and the teachings of Jesus, to their practical workings in the epistles. We go from the epistles to

the history of the church of our blessed Lord. Added to these are the personal experiences of every believer brought out by the workings and the leadings and teachings of the Holy Spirit upon the human heart. Thus we come to personal and final authority; for we are able to speak that which we do know and "If we receive the witness of men, the witness of God is greater." He, the Holy Spirit, will guide you into all truth. He will reveal the thought and mind of Jesus unto your soul. And if you will let Him, the Holy Spirit will substitute the mind of Jesus for any suggested or new thought, and in that mind your soul will rest in God. Finally, the need of prayer.

There is no life so surrounded, so high, so holy, so full of habitual communion with God, so full of pure, and holy thought, that it can afford to do without the hour of prayer, the secret place, the uttered word. If in our substituted thought for new thought, or suggested thought, we include "pray without ceasing," by constant communion with God, by the constant conversion of work in worship, we shall have, we shall desire and crave for special moments when the daily sacrifice for divine thought will pass into uttered prayer of both heart and lips. For whatever the mind of Jesus may be to us, in its influence and inspiration and power, it must be first concentrated and evolved in our prayer time and place. The life of Jesus that was one long prayer needed secret place on the mountain top, and the nightly converse with God. Jesus could say, "The Father hath not left me alone, for I do always the things that please Him," yet He felt He must have the communion of spoken prayer. What Christ needed we cannot afford to neglect. It is our Lord and Master who blends thought and will and contemplation and service, the life of inward communion and the life of practical obedience. In this day of activity, there is great danger, not of doing too much, but of praying too little, for our desires. We must not only pray, "Lord, teach us to think; Lord, teach us to work," but also, "Lord, teach us to pray."

Thus may we enter into possession of our text, "Let this mind be in you, which was also in Christ Jesus." By a clear and comprehensive knowledge of the life and mission of Jesus Christ; by a humble and submissive spirit of loyal obedience to God's law and supreme will; but a clear vision of the leading of God's Holy Spirit, and by earnest, sincere devotion in prayer, that the mind which was in Christ Jesus may be in us, for His own name's sake. Amen.



# Ought the Christian Church to Cure Physical Diseases?

Sermon by the Rev. Dr. Edwin C. Sweetser, pastor Universalist Church of the Messiah, Philadelphia.

TEXT—Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.—Matt. vi:33.

For bodily exercise is profitable for a little, but godliness is profitable for all things, having promise of the life which now is and of that which is to come—I Tim. iv:8 (R. V.)

Never, since the Christian Church was organized, has it been entirely free from criticism. For nearly nineteen hundred years it has been running the gauntlet of criticism, of which some has been for doctrinal and some for practical reasons; some for what it has done and some for what it has not done. That it has not only survived, but grown steadily stronger, is an evidence of its divine origin and a prophecy of its final victory over all opposing forces.

Just at present it is being criticised not so much for what it is doing as for what it is not doing; and the assumption of a majority of its critics seems to be that it should do not merely more work of the kind which it is now doing, but a great deal of certain other kinds in which they are especially interested. Some of them criticise it because it does not enter the political field and champion the cause of socialism, or free trade, or the single tax, or of political reform in one way or another, and so produce a condition of political righteousness throughout the length and breadth of the civilized world. Some criticise it for not reforming industrial conditions, preventing collisions between capital and labor, and removing the various causes of poverty; while others find fault with it for not purging society of the numerous vices which infest certain parts of it, drunkenness, the prostitution, the licentiousness, the extravagance, the riotous living. They would have the church openly enter such fields as the aggressive antagonist of whatever is evil, and take direct measures of a hand-to-hand nature, political, legal, industrial or otherwise, to overcome and do away with it.

And now, latest of all the criticisms to which the church has been subjected, is the assertion that it does not heal the sick and cure diseases as Christ Himself did. We are told that it ought to do so, and that, because it does not, many people are leaving it or refusing to come to it, and are going in crowds to other organizations which make a specialty of curing bodily ailments—the Faith Curists, the Divine Healers, the Ecteric Vibrationalists, the advocates of the so-called New Thought, and, notably,

the Christian Scientists. We are told that the rapid growth of such organizations and cults and societies shows that they meet a great need of our common humanity which the church is not meeting, but which it certainly ought to meet, and that it should therefore bestir itself in regard to that matter and begin to save people from their physical diseases as well as from the things that imperil their souls.

Some would have the church establish regular medical clinics for the treatment of certain kinds of sickness and train its ministers to be physicians as well as preachers of the gospel. In short, they would have it undertake what the Christian Scientists are undertaking without accepting the peculiar doctrines of that organization. They would have it combine the methods of regular physicians with those of the mental healers, whatever their name, utilizing not only the best medical science, but also the best psychological methods which recent studies have revealed.

I have nothing to say at present, either for or against such a method of healing, excepting that, so far as I can see, it is an excellent method for some one to use, and that, unless I have been misinformed, it is already being used to a considerable extent by many of the best physicians, especially for the cure of nervous diseases. The question which I am now considering is not whether such a method of healing is a good one, but whether the Christian Church should make regular use of it, or of any other method which directly aims at the same result. Ought the church itself, as an organization, to go directly into the business of healing bodily ailments, and is it to blame for not doing so? That is the question now before us.

And with reference to that matter, let me say, in the first place, that the argument which I have mentioned, based on the growth of the Christian Scientists and the multiplication of similar cults and societies, is altogether fallacious. The fact that such organizations have sprung into existence and have gained many followers no more proves that the church is derelict and ought to cure diseases, than does the fact that a still greater number of people are constantly buying patent medicines, and that some of the patentees and manufacturers of those medicines are doing an enormous business and have become very wealthy. The one fact proves exactly what is proved by the other—that many people are seeking for physical healing, and that,

in their anxiety to obtain it, not a few of them are very easily persuaded to try anything which promises to give it to them, whether or not they know the nature of it, and whether or not its claims are reasonable. One buys a bottle of patent medicine, and another, for the same reason, buys a copyrighted book which professes to contain the key to the science of health. And perhaps each of them is cured, for it seems to be true that a great many people have really been cured by patent medicine, on the one hand, and by what is called Christian Science on the other. But that is no sufficient reason why the church should make medicines or go into the business of healing bodily diseases by metaphysical means. The argument is no better and no worse for the one thing than for the other.

And as for the rapidity with which some of the mental healing organizations have grown, that also proves nothing in regard to the church. Rapidity of growth is no evidence of truth. Some bad things grow rapidly as well as some good things. Weeds grow as rapidly as wheat, oats, or corn. If the rapid growth of the Christian Scientists proves the correctness of their methods and theories, what shall we say of the Salvation Army, which has had a vastly larger and more rapid growth, with directly contrary methods and contrary theories? Can both be true? Let us not be misled by a show of success, nor jump at any false conclusions. Growth proves nothing, numbers prove nothing, so far as truth is concerned. Simon Magus had a great following, greater than that of Simon Peter, but Peter did not imitate him nor change his methods in any respect, in order to capture that class of people. Any person can very easily get great numbers to follow him if he is able to provide them temporal benefits, or to make them believe that he will do so. That is what the majority of mankind chiefly seek after, as Jesus told His disciples; but He also told them that that is what they should not chiefly seek after. Multitudes followed Him as long as He cured their bodily ailments and provided loaves and fishes for them, but when He plainly told them that their motive was not in accord with His mission, and tried to get them to follow His spiritual leadership, the most of them quickly fell away. He could easily have made Himself a king, and have brought the nations to his feet, without suffering the agony of Gethsemane and Golgotha, if He would have used to the full extent His miraculous power of healing diseases and pro-



viding for the temporal wants of mankind. But He did not desire such a following. He had come to establish a different sort of a kingdom, a spiritual kingdom of righteousness and peace and joy in the Holy Ghost, and He wished His followers to seek for that kingdom supremely, subordinating all of their temporal interests to the acquisition of spiritual and permanent things.

If it be asked, Why, then, did He cure so many diseases and why did He instruct His disciples to cure them? the answer is that His principal reason was to attract public attention to Himself and his ministry, so as to prepare the way for the preaching of the gospel, and for its reception by those who listened to it. It was necessary for Him to get a hearing for His message, and, if possible, a sympathetic hearing, as it is necessary for one who would raise a harvest to have the ground duly prepared for the seed. The soil must be loosened by the plowshare before the seed can strike root and grow. The miracles of Jesus and His early disciples broke up the soil in the minds and hearts of many people for the planting of the gospel seed. They led a great many to believe, with Nicodemus, that God must be with Him and to accept His Messiahship. We are told that on a certain occasion many of the people said: "When the Christ cometh will He do more miracles (or signs) than these which this man doeth?" That is what His miracles were chiefly intended for—to cause just such a frame of mind, and so to predispose mankind to hear and accept the precious truths of the gospel. His healing of diseases was not the principal feature of His work among men; it was merely incidental to the success of His great mission in saving people from their sins.

That is one of the differences between Him and the leaders of the Christian Science propaganda. With them, the healing of diseases is the principal thing. Theoretically denying the existence of sickness, they direct the greater part of their teaching and their energy to the destruction of sickness. That is the one thing which they especially emphasize. Their metaphysics and their religion are entirely subordinated to their treatment of diseases. They exist for the sake of it, and would never have been adopted except as a means to that end. Their great text-book, which they put upon a par with the Bible, is in reality a metaphysical medical treatise, the main object of which is to teach people how to have physical health. The spiritual is distinctly subordinated to the physical, at the same time that the physical is theoretically denied. But with Jesus the matter was exactly reversed. He never denied the reality of sickness, nor did He ever make its cure the principal thing. Acknowledging its reality, He cured it in many instances for the sake of a higher end to be gained thereby. His principal concern was for the souls of mankind, and His principal occupation was preaching the gospel.

So it was with the apostles. He sent them forth, we are told, soon after the beginning of His ministry, to preach the kingdom of God, and to heal the sick. The preaching was mentioned first, and was of primary importance. The healing was a secondary and subordinate matter.

The final commandment to them, just before His ascension, was simply to go into all the world and preach the gospel to every creature. That was thenceforth the great business to which they devoted their lives; and while they continued, to some extent, to heal bodily ailments, they seem to have done but little of it in comparison with what Christ himself had done. What they did in that respect served the same purpose which His miracles had served. It called attention to them and their preaching, and made it easier for them to make converts to Christianity. But gradually, as Christianity became firmly established and was able to make its way without the assistance of such healings, they ceased, as the miracles of Moses ceased when the Israelites were able to take care of themselves; and there is no more reason for supposing that God intended the Christian Church to continue to heal the physical diseases of men than that He intended the Jewish Church always to live upon manna, and drink water that was miraculously drawn from a rock.

The argument of those who say that because Jesus and the apostles cured physical diseases, the church as a whole ought to continue to heal them, will hardly bear examination. If it proves anything at all, it proves a good deal more than they are prepared to admit; for it proves not only that the church should cure bodily diseases, but it should cure all manner of diseases, and even raise the dead to life, since nothing less than that is what Jesus himself did, and what He commanded the apostles to do. He gave them power, the Bible says, "to heal all manner of sickness and all manner of disease," and when He sent them forth on their first missionary journey, He told them to "heal the sick, cleanse the lepers, raise the dead, and cast out devils." How can the church, or the Christian Scientists, or any one else, fulfill that command, by simply curing some diseases, chiefly of a nervous character. Let us be consistent, and either acknowledge that the commandment was not intended to be perpetual, or that the whole of it was meant to be so, and that the church is now derelict for not healing every sort of ailment, and even raising the dead, by miraculous means.

And if we insist that the early church was in all respects a model for the church of to-day, let us admit the claim of a handful of people who are called the Holy Ghost Society, who say they have the gift of tongues which was exercised on the day of Pentecost, and to which the apostle Paul refers in one of his letters to the Corinthian Christians. The Holy Ghost Society claims that the gift of tongues was intended to be perpetual in the church, and that Christians ought to have it now no less than those of ancient times. Their position in that respect seems to be as well taken as that of those who contend that the church of to-day should imitate the early church in regard to the cure of physical ailments. Neither of the two positions can be successfully defended.

Do I, then, mean to say that the Christian religion has nothing to do with our physical welfare, and that the church should do nothing either to hinder or to cure the diseases of mankind? Oh, no; not at all. Such an assumption would be as far from the truth as that which I

have controverted. I have only maintained that there is no sufficient reason, either Biblical or otherwise, why the church or the Christian ministry should directly devote itself to the business of curing men's physical ailments, any more than to that of satisfying their physical hunger, or providing them with clothing, and houses to live in, and clean streets, and good sewerage, and good laws, and good government. The Christian religion is promotive of all of those things, and of everything else which contributes to the general good of mankind. They are among the fruits which it bears in the lives of mankind, and of which Jesus said that they shall be added unto us if we seek first for the Kingdom of God and His righteousness. But they are not themselves a part of the Christian religion and it is not the business of the church to give them to us excepting indirectly, by giving us first, last, and all the time, the religion out of which they grow, or whose natural product and adjuncts they are. Godliness is profitable unto all things, having promise of the life which now is as well as of the life to come; and the special business of the Christian Church is to cultivate godliness, leaving it, when cultivated, to produce its own beneficent results in the physical, political and social domains.

As a matter of fact, it is producing them more and more as time goes on. No other people in all the world are so well, or so well off, as a general rule, as those who accept and practice the religion of Christ. Generally speaking, Christian people live longer and have better health than the rest of mankind, together with more worldly goods and material comforts of every description, owing to the fact that the Christian religion produces the sort of character—the intellectual and moral qualities, the alertness of mind, the readiness to welcome truth and the disposition to seek for it, the progressiveness, the self-control, the practical wisdom and the philanthropy—of which health and long life and the highest civilization are the natural outcome and concomitants. Our modern civilization, with its multitudinous methods of promoting the physical welfare of men—its scientific institutions, its medical schools, its sanitary regulations, its hospitals and its charitable organizations—is due to the influence of the Christian religion, of which the Christian Church, since the time of its Founder, has been the teacher and promulgator. So that, while it is not directly engaged in the business of healing the physical diseases of men, or of providing for any of their temporal wants, the church is doing indirectly a wonderful work in that respect, the greatest by far that has ever been done, and is thereby fulfilling the Saviour's prophecy, "He that believeth on me the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." The church is now doing those greater works, of which His own works were suggestive and typical. It is doing them not directly, but indirectly, by obeying His injunction to seek first for the Kingdom of God and His righteousness, believing that temporal benefits will be added thereto. Where one man was cured of a physical ailment by Christ and the apostles, thousands are now cured by Christian physicians who are indebted for their medical knowledge



to the Christian religion, and tens of thousands are assisted to get over their ailments, or to keep themselves from having ailments, by obeying His commandments as to trusting in God, and not worrying about the future, and laying up their treasure in heavenly things. Where one man spoke with tongues on the day of Pentecost, so that visitors from different parts of the world heard, each in his own language, the message of God, hundreds of thousands in every country now read it and hear it, translated into

their native language by Christian scholars and missionaries. And so the wonderful work goes on. The day of miracles as wrought by the Saviour is past, but the day of Christianity and its greater works is not yet past. The supernatural method has given place to the natural, as the Saviour intended.

Let the church, then, devote itself to teaching Christianity and persuading men to be Christians, trusting them, as Christians, to apply their Christianity in all of the various relations of life. Let it

keep its church buildings for strictly religious and ethical purposes; and let it not make the mistake of Martha, who, in her anxiety about a multitude of temporal things, neglected to give attention to the one thing which was needful. Let it teach men to find the Kingdom of God and His righteousness. Let it cultivate godliness; and by as much as it succeeds in doing so, it will promote not only the spiritual, but the temporal welfare of the multitudes to whom it ministers.

## Casting Out Evil Spirits

**Sermon preached in the Church of the New Jerusalem (Swedenborgian), Brooklyn, on March 23, 1908, by the pastor, the Rev. John C. Ager.**

**TEXT**—"And he called unto him his twelve disciples and gave them authority over unclean spirits to cast them out.—Matthew x:7.

The Lord's twelve disciples were exceptional disciples only in the sense that they were types or representatives of discipleship. That is, the outward duties and powers and privileges which the Lord conferred upon these twelve men were divine types or symbols of the spiritual duties and powers and privileges that are conferred upon all true disciples of the Lord. So this power or authority over unclean spirits to cast them out every true disciple of the Lord possesses in the measure of his discipleship, that is, in the measure in which he has come into the true order of his life.

This great truth lies at the foundation of certain lines of thought that are attracting much attention at the present time. These concern themselves mainly with man's deliverance from physical evils, or diseases, with only an obscure recognition of the fact that physical evils are mainly the effects or results of spiritual evils. But the next step, that the spiritual evils that beset us are caused by our affiliation with evil spirits as these words plainly imply, is regarded as an absurd superstition.

For modern Christian thought gives the least possible space and consideration to the supernatural. It has never found any place in its thinking for an actual spiritual world, which is the endless abode of all who have passed out of this world through the gate of death. It has even less respect for the idea that those who have passed out of this world, wherever they may be, have any vital connection with our experiences here.

This attitude of mind is most plainly out of harmony with the apparent teaching of the gospels, which everywhere take for granted the existence of spiritual beings, good and evil, who hold most intimate relations to men on the earth. So this aspect of the Gospel teaching is something that needs to be explained away, and the attempts to do this are numerous and various.

To the new church, on the other hand, this is a vital truth, both as a funda-

mental philosophical principle and as a practical doctrine.

A century and a half ago Swedenborg set forth with great fullness a truth that recent philosophy has been making a good deal of, the truth of the solidarity of the human race. Protestant theology rested on pure individualism. But the truth that humanity as a whole is a one, a vital and organic entity, has now come to be clearly seen, and its significance recognized. Most thinkers, however, confine this truth to the present population of this earth, while Swedenborg makes it include all humanity, the population of all worlds, including the spiritual world. He teaches, furthermore, that this universal organism is in the human form, that is, is a human organism, as all its parts and constituents are. In this organism each individual soul has its place and function, like the cells and fibers of the human body, each one vitally related to every other. But while it is true that no individual soul or spirit could exist if cut off from every other soul or spirit, yet every human soul is a separate individual, with complete capability of determining the character of its own life for itself.

Another doctrine to which Swedenborg gives a unique importance is the doctrine of influx.

Every individual soul in its true order is a finite image of the infinite, and is therefore made up of numberless functions and powers and parts, from highest to lowest. Into this complex organism the divine life flows in an unceasing stream. Modern psychology teaches that our consciousness covers only a part of this mental organism, the part that lies next to our bodily sensations, and, therefore the lowest or outermost part. And as consciousness is an essential element of all choices and determinations, and it is by choices and determinations that character is determined, so it is only this lower or outer conscious region of our life into which spiritual disorder or evil can enter.

All these regions of the human soul, from highest to lowest, are merely organic vessels or receptivities, and are living only by virtue of the unceasing inflow of life into them. Into the highest or inmost region of the soul the divine life flows directly from the Lord. This region lies above or within all human and angelic consciousness, and forms

the eternal connection between the infinite and eternal life and the finite life, insuring to the human soul its endless existence. Into all the regions of the soul below this highest or inmost, two streams of life flow, one inwardly from the Lord, one outwardly from other finite souls. And it is this latter interflow of life from soul to soul that binds all finite souls into a single organism, the universal man.

Thus the life of man is in no sense and in no respect self-derived. The human soul is nothing but an organic vessel, and it is made alive solely by what flows into it. And this inflowing life enters the soul in two ways, one directly from the Lord, the other mediately, through other souls. And this is true of all the activities of life, and especially of its two chief activities, thought and feeling.

The capacities of the human soul may be grouped under two heads, namely, intellectual and emotional. Life flowing into the intellectual capacities produces thought; flowing into the emotional capacities it produces feeling and willing, and all thought and feeling and willing in man are so produced. Thus our thought and feeling are not, as they appear to be, self-derived. They are the product of these two streams of life that flow into us unceasingly, one directly from the Lord, the other mediately through other souls. We know how thought and feeling are communicated to us by means of what enters the mind through the senses—that is, by means of language and visible and tangible objects, and we acknowledge that such thought and feeling are communicated, and not self-derived. So there is no movement of the human mind that is not a product of an inflow of thought or feeling from other minds. This impartation and reception of thought and feeling we are wholly unconscious of; but it is the only explanation of many mental phenomena.

All this may sound like mere speculation; but it is, in fact only a somewhat elaborated way of saying that everything good and true in human life is from the Lord, and everything evil and false is of the devil and from the devil. This truth the Christian Church has always recognized as a matter of doctrine. But to hold it merely as a doctrine is not sufficient. It is a primary and fundamental principle of right living, and we can never make much progress in right living until the mind has gained so clear and firm a recognition of this truth as will



enable it to shape and determine all our thinking and feeling about all our experiences with evil and falsity and with good and truth. For so long as we regard the right thoughts and feelings that are stirred in us as our own, as purely self-derived, we simply make of them valued possessions of our self-life and so long as we regard the wrong thoughts and feelings that are stirred in us as our own, we can never rid ourselves of them.

Therefore, what we need above all things and first of all is to see clearly that everything good and true that we discover in our feeling and thinking flows into us from the Lord, brought down and adopted to our capacities by flowing through the thought and feeling of other minds; also that everything false or evil either their good and truth as it becomes our good and truth by flowing into our minds; also that everything false or evil that we discover in our thinking and feeling is a product of the inflow into us of perverted thoughts and feelings from other perverted human lives.

When we have come to recognize this truth as clearly as we ought we shall be able on the one hand to repudiate any feeling of ownership in any goodness or truth we may find active in our life, and to confess immediately and instinctively that it is from the Lord, and is the presence and activity of His life flowing into us, which is the life we desire above all things to live, and is not therefore a product of our own life or self life. We shall also be able to repudiate quickly and easily any evil or falsity we may find active in our life, for we shall know that it is a product of the inflow into us of wrong thinking and feeling from some evil soul or spirit. Thus the issue before us will not be, how we shall get rid of something evil that is inherent in our life as a vital part of it, but whether we will receive and adopt as our own this evil spirit that is flowing into us from other lives or shall utterly repudiate it as infernal.

Thus what we find ourselves dealing with in all our experience with wrong thoughts and feelings is other personalities. Whether they are living in this world or the spiritual world we do not know, and it makes no difference. They are unclean spirits, incarnate or discarnate, trying to impose their life upon us. So far as we permit them to work their will in us they will go on stirring up in us all sorts of false thinking and evil feeling. But so far as we are striving to become disciples of the Lord He gives us authority over them to cast them out.

Let us note the exact meaning of these words, "He called unto Him His twelve disciples and gave them authority over unclean spirits to cast them out."

From these words we may be assured in the first place that this authority over unclean spirits to cast them out is bestowed by the Lord only upon His disciples. Therefore, if we wish to possess this power over the infernal influences that are stirring up wrong thoughts and feelings in us we must be disciples of the Lord. A disciple is a learner, and a disciple of the Lord is one who wishes to

learn from the Lord. A wish to learn from the Lord is a wish to know what the actual truth is in respect to all matters of life, for this is what the Lord is unceasingly trying to teach us. It is a controlling desire to think always and about everything just as the Lord would have us think, and to feel just as He would have us feel, and to speak and act just as He would have us speak and act. This attitude of mind is true discipleship, and only so far as this is our ruling purpose and endeavor can power over unclean spirits be conferred upon us.

Calling His disciples unto Him, the Lord gave them this power. The Lord calls to us in every truth about right living that we give heed to; and we listen to His call whenever we accept any truth as His truth, and therefore as the true wisdom of life. This desire for the true wisdom of life and willingness to accept it in place of our own wisdom is what opens the mind for the true wisdom of life to flow in; and in this wisdom is all power or authority over evil spirits. For no evil or falsity can exist in the presence of Divine wisdom. Just as effectually as light dissipates darkness does truth dissipate falsity, the falsity is evil's sole defense. The hold that anything has upon our life is determined solely by the way we think about it and feel about it. The truths we profess to believe are so ineffective in ridding us of our evils simply because of our obscure and indefinite conception of them and our loose and feeble hold upon them. Our prime need, therefore, is clearer conceptions of the truth; that is, clearer conceptions of the right way of looking at all the issues and experiences of life and of the right way to feel about them. The power or authority over unclean spirits that the Lord bestows upon us in the authority of law over disorder, of right over wrong, of truth over falsity, of light over darkness. All this is the power of right thought and right purpose. This authority no evil spirit or evil influence can withstand. With it we can effectually cast out even the most insidious invasions of evil upon our life.

Such is the authority over unclean spirits that the Lord bestows upon all disciples. The only condition necessary to receiving it is to be a disciple of the Lord. The twelve disciples did not ask for this authority. It was a token, and the chief token of discipleship. So if we do not possess this power it is because we are not disciples and the only way to get it is to become a disciple. And becoming a disciple is simply learning how to think in the right way and to feel in the right way about all the experiences of life, even the most trivial, and compelling ourselves to think and to feel always in that way and to bring all our words and all our acts into harmony with that thinking and feeling. This is the disciple state of mind and way of life. All that is necessary to gain it is to see that this is the chief business of our life in this world and to give to it the daily study and thought and effort it deserves. And, doing this, we shall very soon come to see that the

authority over unclean spirits to cast them out is a pure gift from the Lord and that His yoke is indeed easy and His burden light.

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## BISHOP POTTER ON THE MOVEMENT.

Bishop Potter spoke in the Church of the Holy Trinity, Clinton and Montague streets, Brooklyn, March 25. There was a decided indication of the Emmanuel Movement's growing influence in his talk, and we clip the following paragraph.—Editor.

"A woman came to me the other day to talk about her daughter, who, she said, had got into a morbid (that is a detestable word when applied to any physical condition) state with regard to helping less favored ones than herself, and she wanted to go into the hospitals and personally give aid to suffering ones. 'Should I allow her to go?' she asked, 'for there are contagious diseases in the hospital.' 'Should she not be content with the institution itself to relieve her and all of us of our obligation to men?'"

"'No, my dear madam,' I answered. 'I hope and pray that you will let her go and that God by His holy spirit will put it into her heart to reach out to the less favored ones.' Society will not be redeemed by hospitals and infirmaries and homes for the aged, admirable as they are, admirable, I say, only as they are touched by the divine power to help. The peril of the day is just at this point, that duty to others is delegated to others. To rely for the cure of disease simply upon a competent physician and a good nurse is a menace to the very sources of religious life. Jesus went into the house of the ruler of the synagogue, went into the room of the dead daughter, took her by the hand and raised her up by the divine, healing touch. The miracle He wrought you can work if you will."



# The Religious Background of Psycho-Therapeutics

Preached at All Souls Church, Ocean and Ditmas Avenues, Brooklyn, by the Minister, L. Ward Brigham, March 8, 1908.

We stand in the midday of science. Her light reveals to us the correlation of mind and brain. The great service to human comfort and progress of such a vital fact lies chiefly, however, in the prolific inductions and possibilities of evolution that at once confront the inquirer. The phenomena are vastly significant to personality, and they give an availability to the locked treasures of selfhood. We must not be deterred from entrance because of our comparative ignorance of them, nor because of the evils invoked by designing charlatans nor because of the injury done by mystery-loving, credulous persons. Co-operation spells life. Its severance means death. Its interference causes disease. Its guidance in true lines results in the education of man in God-like living. Whatever be the ultimate relations of the two, we may not fear to disregard while in the realm of action. Here they are concomitant. The physical conditions, the mental, and the mental enervates and inhibits the physical. With this interaction we are vitally concerned.

The line of evolutionary approach will bring us to the fact of the ultimate superior value of the mind. For the mind, the organism has been steadily refined and specialized. Physiology reveals the gap where attention and consciousness reside. Common consciousness declares for its responsibility. In the breadth and depth of our mentality we are aware of an incalculable resource of strength and harmony. We see this governance in the gross, in the voluntary movements. This power of the mind in its more subtle phases science traces, but we seldom utilize it in life. Its power of redemption is the basis of the new psycho-therapeutics. Health, salvation, perfection are from within. The liver may cast its blue spell upon ministerial Monday. The lassitude of brain from a too active market through the week, may paralyze good intentions of the pews on Sunday morning; but science now assures us that the mind which stays itself upon ethical and spiritual ideas may fear no satanic personification of its nervous system, but may go on confident in its victorious and happy idealism.

Now with this mental action goes an emotional state, antecedent or succedent. This reinforces the impression of pain or pleasure, and so prepares a persuasion for future action, whether by repetition, in-



Photo by Gardner.

THE REV. L. WARD BRIGHAM, FLATBUSH

hibition or alternative. In practice it will be found that these conditions of health-forwarding ideas and feelings have, in every age and may be in the present age also, been most favorably presented in religion. Religion is the thought and feeling of man concerning God and man. Whether through sympathetic magic, or mysticism, or mind power, in every time religion has held the greatest curative help for the man of that time. But in the "New Theology" of the present Renaissance period—an awakening in science, philosophy and self-consciousness—there is presented the most powerful grouping of ideas and emotions that any age has witnessed. In the new faith lies the power of the historic and divine Christ. In it also lies the potency of a modern-day salvation from sin, sickness and sorrow; such as even Jesus did not witness. For with the enlightened faith

now possible, the power and love of God may be made effective through our co-operating selves.

It would be interesting, profitable, and a work of justice to relate the various lines of approach to this at first disconcerting fact. But that is history. To-day we want dynamics and prophecy.

What then are the elements in our religious faith from which curative action arises and upon which confidence rests?

We will examine the curative force as it works its cure and trace its inspiration to its religious background.

The first principle in psycho-therapy may be stated—the efficiency of personal power.

Patients are not cured, they cure themselves. Medicine does not drive out disease, as though a substitute for the mystic formulas for exorcising demons. It



stirs the vis a tergo in the individual and that personal power suffices or not, as the case may be, to overcome the rebellion in the organism. The wise physician often says in effect, "I shall need your help in this case." So he enlists the patient and the friends in the cause of his tablets, reinforcing their suggestive influence with the personal power of those concerned. This employment of self accords also with our consciousness of personal power.

We command the intangible ego within and get response proportionate to our insistence. We place our ideal before the mind's sight and obtain character of the quality we determine. The ability to direct thought makes us the arbiters of our destiny. There is no fate. All her web, intricate though it appear, may be unraveled by the determined spirit and point by point re woven to the pattern we seek. Whether the stream of consciousness be the flow of automatic response to the impressions received, the power to retain and emphasize ideas and emotions gives what cadence we select to the murmuring current. Whether consciousness be by some association of states, the choice of diverging sequences leads us to the north or south, to the west or east, as the self shall judge. Do we turn to inspect the earth? Or take flight to cosmic orbs? Or silently enter the land of creative imagination? Our course moves forward ever sensitive to the pulse beat of our intent. And of course action follows, though limping in the footsteps of thought. "For as he thinketh in his heart so he is," is both the wisest of proverbs and the most urgent of admonitions. In its realization man becomes ethical in his career.

We need not hesitate before this vision of the possible. No chilling voice of experience or deduction calls a halt. No boundary lines have as yet been found to warn us back from endeavor. Entering into the unknown but seemingly boundless realm of personal power we need to advance with the utmost caution, it is true, lest desire outrun our knowledge. Each step must be inspected and each effort find a preparation sufficient to give it stability and effectiveness. But with this caution in mind we may turn to the self within, confident that resource will prove equal to demand. Within those limits set by the great Creator we feel we have power of fulfillment. To awaken a desire that is incapable of satisfaction is to upset nature. To create an ability impossible to develop dethrones reason. The secret of recuperation lies solely in the training of the power. In the endowment of the ego is to be found the dynamics of regeneration.

It is true that no such principle of regeneration could have been possible to faith in those former days, "when man was altogether evil and incapable of any good." But now that science and religion unitedly proclaim man's divine endowment we are set at liberty. So we turn unashamed by all present weaknesses and failures and depravities of character and call to the dormant manhood within to come forth into light and joy and love. It shall henceforth live as becometh a child of God. How true it is that the first thought of childhood is of its weakness, of its inexperience,

of its mistakes. Only of our own do we whisper loving words of the unseen possibilities of the future that lie in the tottering steps and lisping voice. These are but the incidental in a divine career. We are children ourselves, born with divine breath in our nostril and the throb of divine energy in the spirit. Call again into the depths of humanity, the resource of the eternal shall answer.

In this principle of Christian religion that "Man is Child of God," we see the background of Psychic Cure.

A second principle of healing may be stated, "Inspiration comes from Social Service."

I presume words need not be multiplied to carry conviction of this fact. Present day activities seem to revolve very largely about this fact. The very existence of our highly organized society is evidence of the cohesive and helpful influence of social obligation. Born with an instinct for fellowship, man finds the presence of men to act like some entirely beneficent stimulant to his latent or indolent powers. In their company he arouses himself and would make response. It would seem as if the competitive system so long wrought into mind and brain would have overwhelmed altruism. But these need not be enemies. The one may be the method of application, while the other is the animus of the working spirit. Together they may reach a higher good than either could separately. Of this I am confident that altruism is the normal passion of the soul. It calls out the noble and the heroic in us.

We may take our lesson from pedagogy. We are told therein that truth can best be acquired by teaching. In helping another into the light we find our own way more bright. Was there not an ulterior purpose in the preaching tour of the disciples? They did at least return full of joy and enthusiasm. They received His unique words in a plowed soil, and perceived His true spirit with quickened sight. Is it not ordained that the mind that keeps its strength and service for self ends, though these ends be in themselves right, is blighting at the top? How much of social and individual heatification depends upon the exercise of humanitarian qualities, I cannot say. But he who is willing to lose self shall find himself made strong.

In any event we shall claim that such altruistic action is most in sympathy with the best that we know in ourselves. Sympathy, justice, kindness, love—all are impossible except through a certain quality of relation with others. And these are the qualities we cherish in the loved ones of the home. These are the virtues we see in the crowns of our saints. These are the elements of that personal character we long for as an attainment. The new attack against our foes is made by exercising these functions. Linked to other lives by the lines of love and active service, the buoyant spirit will not be overwhelmed by the waves of hysteria. So armed and equipped, one need fear no "brain storms" that assail the evil-minded and the selfish. Soul in the service of mankind finds a safe outlet for nerve energy and feels the approbation of its own idealism. Jesus pronounced no

esoteric doctrine in the words, "Love thy neighbor as thyself." It had sounded as precept through the centuries, and had failed to remove man's hardness of heart and habit of mind. Jesus made it a living reality and it has become the clarion call to action for every generation. Upon it every enduring society must be built. Upon it every healthy and happy life must rest.

Now we must go one step farther. This attitude of spirit is a consequent of the religious thought of to-day that mankind is a solidarity. Social service is bereft of its large authority if it depends alone upon utility. For somewhat within us cries out to be noble. So when religion proclaims a brotherhood and psychology reveals a solidarity of organization and nature, brotherly love becomes the manner of a reorganization of all things human. In this endeavor, if we be fully enlisted, the old complaints disappear and bodily rejuvenation following upon spiritual inspiration, leads to accurate fulfillment of the text, "Put off the old man, put on the new man."

In this principle of the Christian religion that all men are brothers we find a second element in the background of psychic cure.

A third principle of cure we state as "God is a final and efficient help."

However strong an individual may feel he awakens some time to a consciousness of the need of an outward help. An external standard gives him stability, and this stability is the source of confidence and joy. The craving for such discovery and appropriation of deity attends the steps of advancing man. It is every whit as earnest, though perhaps spiritualized and clarified, in our present enlightenment, as ever it has been. This is true, because civilization has not lessened the strain on the individual. The stress has increased. So that God is more necessary and communion correspondingly more helpful in maintenance of our poise and conduct.

There may be difficulty in conceiving how this God reality is to have effective presentation in consciousness. I presume it can come no other way than have the other elements of our knowledge. It will be through such a training in spiritual thinking and feeling that our ego shall thrill responsively with divine being. This is possible because one spiritual substance is in both God and man. When man shall have brought his divine nature into divine character, communion will be perfect, and not till then. Till that time our knowledge must be relative and imperfect. Slowly through the eons of time our bodies have been differentiating until man was possible. Through the continuance of this process, perhaps in other directions or with other material, we will come to the final happy result. By increasing our activities in Godward direction can alone lie possibility of beholding Him at last face to face. And this Godward direction is not so difficult to discover in practice as it might seem. No finite can know the infinite. Yet the finite is a part of that infinite, and knows that particular part of the infinite; and in so far as that part qualitatively reveals the nature of the whole, it knows the whole. So may a divine interpretation of our impressions become reinforced by an inward illumina-



nation. This process of complementation continues until the perfect vision occurs. I need not remind you that this process is one of training and discipline.

In the light of this understanding the last barrier to our confidence disappears. What can keep us from this love of God? With his help we win. One with God is majority. But one with a heavenly Father is unanimity. And this is what divine love means. No other sort of affection means anything for us. As fatherhood is the biggest of our human ideals so it becomes the final name we give to the Eternal. It is time that the birch-rod idea of God's discipline should pass, and we understand that unalloyed love may be as exacting and compelling through persuasion, as fear can ever be. Fear paralyzes into docile obedience, but love quickens into a like expression. The appeal of the stricken in body to this love is not in vain. It may not be in every case the cessation of the pain or the disease, but it does mean transfiguration—

the empowering of the human with the divine. Here is a regenerating force which is little availed of now. But as we thus pray and struggle to "have the mind of Jesus in us" we shall be aware that the divine is not quiescent. There is lacking on his part no expenditure of himself, except such as might lessen the glory, and joy of the achievement in our minds. The cross was its revelation and told of love's willingness even to its own immolation. To recall then in the midst of sorrow and suffering that "our Redeemer liveth" and that with Him there is plentiful redemption is to face in the right direction. To trust His strength and promises is to have won already. To know the magnitude and tenderness of God's love is to feel the pulse of the Eternal in helpful sympathy with us.

In this strictly modern interpretation of Christian religion "The Fatherhood of God," is the final element in the background of psychic-cure.

In conclusion, multitudes are being

deeply stirred by the Emmanuel Church Movement, and are wondering if it is real gain to Christian life. It is useless to deny that there are real and grave dangers present, and that many people will be lost in vagaries of mental terms and practices. But it represents to me a sane, logical and practical application of spiritual power. This curative force has been blunderingly used for a long time. Put it into the hands of capable, honest, and earnest persons and it will do a vast deal for the world. When we see that its power really lies in a fresh and complete realization of Christianity, we shall advance with confidence, albeit with caution, because we see how it is connected vitally with the past experience and life of man. The divine nature of man, the brotherhood of man, the universal Fatherhood of God, constitute the religious background through which the grace of God and the spirit of man shall co-operate unto the bringing in of peace, health, righteousness, joy.

## Confession, Restitution

Sermon preached by Rev. A. W. H. Hodder, on March 29, in the Baptist Church of the Redeemer, Flatbush, Brooklyn.

TEXT—Bear ye one another's burdens and so fulfill the law of Christ; every man shall bear his own burden.—Galatians vi:2 and 5.

It is with timidity we enter into the teaching of holy Scripture in connection with the modern movement of that which is called the "Emmanuel School" of Boston, taken up by Bishop Fellows of Chicago and Dr. MacDonald of Brooklyn with followers in many cities. We have spoken on "Christ's approach to sin and his recognition of it, rather than a denial of the fact." We have called your attention to "the possessing of the mind which was in Christ Jesus." To-day we shall endeavor to seek more light on the question by consideration of confession and restitution as a means to improve physical and mental conditions. We make bold to say part of the teaching is too superficial, and that it does not penetrate to the core, and that some of it is too philosophical to reach the common people, who heard Jesus gladly. We also make bold to say divine things are looked for from moral sources and not divine laws. There are some things which are absolutely essential before we can make any progress whatever. They are in the teaching of Jesus and in the eternal law of how to make things right. It is not our desire to raise any ecclesiastical controversy or to defend any sacramental institution of a few. We shall merely look into the face of an accepted essential fact and leave men to decide the issue of the question. "Is confession necessary to relief of body?" If so, to whom? Has the law of restitution, or making good, anything to do with my health of spirit, soul and body? We give no verdict, as it is too sacred

a thing for any man to decide. We only try to get at facts and by God's help to assist another man to carry his burden and advise how he shall be able to rid himself of his burden. We admit the superficial treatment in so short a time, but leave the thought for the quiet hour of deeper thinking and working.

The sum of human happiness in this world is indebted to the feeling of sympathy. The power to make glad the heart of others, to extend effectual relief, to give vigor, gladness, inspiration and endurance, is in the possibility of every man. A warm hand which has touched yours in the hour of your defeat, or desolation or bereavement, has given a thrill of living response to your emotion. This is the voice of common experience. Sympathy is a key word for the proper treatment of weak natures and distressed souls. It partakes of the spirit of Christ and fulfills the law. The apostle urges us to place our shoulders under another man's load and help him carry it, to put our heart against his heart and feel another's woe.

Before we go any further it is necessary for us to recognize the emphasis being placed upon physical healing by mental and spiritual processes. Of the making of many books there is no end, and cults are becoming almost as numerous as denominations. However, it is here, and valid testimony proves its worth. It is enlisting the best thought of science and combining the teaching of Jesus. It is in harmony with spiritual moral and physical law. We should not be afraid of it or attack it, or call it names. We should be honest, open-hearted, sincere and earnest in the search for truth; for it is the truth which sets us free. Mention has been made of obstructions which lie in the way. These obstacles have been classified as mental, physical, environment,

ignorance and lack of faith. The endeavor is to remove these by a knowledge of law, bringing the soul into harmony with the laws of nature and God. But in the treatment of all cases which properly come under the control of physical, mental or spiritual laws there must be a willingness on the part of the patient to lay bare the secret of their heart to either God or man, before another can get under the burden and assist in its carrying or destruction. This may seem a radical measure, but it is an axiom as clear as two and two make four. The lack of confession to Almighty God; the lack of restitution to wronged men; and the lack of confidence in Christian brotherhood have caused and are causing spiritual poverty, mental distress and physical suffering more than we at first give thought to. Absolute surrender of secret sin, full restitution and sincere confidence are essentials in burden bearing, for full relief to soul, mind and body.

We are to be understood as treating the subject of confession to God, sincere confidence in men and restitution to the wronged man, in their relation to mental and physical conditions, and not in any ecclesiastical teaching whatever. Just downright practical common sense. Can our steps be made lighter? Can we put sunshine into our countenance? Can we enjoy better health in every way by the means of an open, clean-breasted confession? In the thought of to-day we place to one side all the various suggestions of the many named schools, and come directly face to face with God and man. Although at times we act very much as Naaman, the leper, who spurned the prophet's instruction and was told by his servant: "If the prophet had bid thee do some great thing, wouldst thou not have done it?" Why seek some mysterious way, when God has made it so easy to



get at the cause? Why carry a burden when relief can be had by throwing off the albatross which hangs about our necks?

We wish to raise no controversy as to the establishment of a confessional in this modern movement for improved health. However, aside from the sincere confession to Almighty God, there must exist a confidence between spiritual leaders and their people—the same trust as between the physician and patient; also as between lawyer and client. Men must not only make themselves right with God, but they must also make themselves right with men, especially when they have wronged not only God, but men; and more strictly is this true when there exists the possibility of restitution. One of the fundamental secrets to both a contented mind—and thus an improved physical state—is the unburdening of the heart, and thus have the aid of a burden bearer.

We acknowledge the ease with which we can come to God and the eternal silence which covers our transgression. We know the search of our sin is never opened to the world. We have often heard the Spirit whisper, "Thy sins are forgiven thee," "Go and sin no more"; yet, somehow, we come away still carrying our burden. Oh, if there could only be some blotting out from memory; if we could only put an eternal blank in some places of our lives! Oh, if we could only whisper in some ear, confide in some heart, have someone help and not betray us, then would our burden be lighter and our spirit and nature transformed!

In 1857 Lady Georgiana Fullerton of England published her book called "Ellen Middleton." At the time of writing she was a member of the Tractarian party of the Anglican Church, led by Newman, Manning and Pusey. In her story she endeavors to show the absolute necessity of the establishment of the confessional, for the unburdening of the soul. Ellen Middleton believed she was partly the cause of the death of her cousin Julia. In endeavoring to restrain the foolish child Julia from climbing an old moss-covered, slippery staircase of Elmsley Priory, she became angry and struck her cousin a blow which caused the loss of her foothold, and falling down the staircase, she rolled into the river and was drowned. Ellen Middleton, believing there was no eye witness to the tragic ending of the life of her cousin Julia, and knowing in her heart there never was the slightest intent to destroy life, took up the duties of life, but was never free from the crushing burden of that awful hour. After some years Ellen Middleton was wooed and won in marriage, and apparently lived in peace and happiness, but never the natural woman she should have been, owing to the carrying of her secret alone. A few more

years pass by, and an old acquaintance returns, demands her desertion of her husband; if not, he would disclose the secret of her life, for he was eye-witness to the tragedy. Her husband discovers her on her knees pleading for mercy and to be let alone. This act is misinterpreted, in ignorance of the facts, and separation follows, her life destroyed by the carrying of her secret alone.

Shortly after publication "Gladstone" reviewed the book, and, while not indorsing the claim for a confessional, he advocated the need of an establishment of confidence between spiritual leaders and advisers for mutual burden bearing. Are we not safe in declaring the very root of much physical and mental trouble and sorrow lies in the fact of a secret, which our pride or shame will not disclose? We are willing to make our confession to Almighty God, for we know of His eternal silence; but we fear men lest there be a disclosure and we come into living disgrace. Human hearts are ready to leave their sin with God and forget its past and press toward the mark of its high calling. But are human hearts ready to forget the past of others? Are we eager to stand at the jail door and put our arms about the jail bird, not necessarily a prison with iron bars but to deliver them out of an eternal dungeon and help them in a fresh start of life and keep eternal silence? How shall we relieve the conscience in its troubles with some weighty matter? The heaviness of guilt and deep anguish is on its soul. Perhaps that soul has been more sinned against than sinning. It suffers alone, fear is in its eye, dread of man in its countenance. Its step is slow and it moves with bowed head. Is there any possible way by which we can bear one another's burdens, by a mutual confidence?

Our text is more than a counsel to "support the weak," "to be patient toward all men." Our personal gratification is not to be the rule for the exercise of our Christian liberty. We must thoroughly fulfill the law of Christ, "That ye love one another." There could be no burden-bearing except from a principle of love, and the fulfillment of duty implies a fulfillment of Christ's law. We must remove our hard and unsympathetic sense that we may know the need of others, for who can tell the hour when we may be overtaken in a fault and shall need all a brother's sympathy?

But the apostle tells us every man shall bear his own burden and the teaching of Jesus tells us we may lift this, too. Every man must have a personal initiative; his own will must be first aid to relief. Hundreds of cases of melancholia, nervous breakdown, self-reproach, etc., have baffled every sane remedy suggested by competent counsel. They are chronic, for they will not will to be cured. And

as long as we remain free will agents we must not only consent, but aid willingly and open freely every channel which will bring us relief. However, many are ready to follow this line of treatment providing it costs nothing, that it will not demand some surrender of pride; that it will not cause any humiliation, that it will not compel me to sacrifice social position or ill-gotten gain, that it will not cause me to drive the skeleton out of the closet of my life. And we must be understood in the question of restitution or making good, not in a financial sense only, but to make good in everything we have made wrong. You say, this is too revolutionary. This may be to some, but a sharp knife is necessary to dig deep for the cutting of the roots of cancer. How in God's name can new thought, or substituted thought, or faith cure, or knowledge of any law, or suggestion of any principle bring desired relief, when we will not pay the price? It's not always unbelief or lack of faith that is the hindering rock; it's because it's going to cost something. You say it's too radical, it's against common sense, it will upset society. Why, men will be revealed in their true character; some will be found to be thieves who always posed as honest; some will be revealed as hypocrites who wore halos; some will be discovered to have used any means for the end, so the end was all right. The price of virtue, of honor, of blood has been paid for my ends. What! Shall I make it known, to have heart's ease and a new health? We admit some physical conditions are caused by mental and moral diseases. We admit some physical conditions are not caused by mental or moral diseases, and are willing to submit in the most heroic way to any measure of suffering if we can only be saved to this life. What is the reason of our positive refusal to submit to the same principle as applied to mental and moral diseases?

It is at this point the question of confession comes in. We feel we are safe with God. His eternal quiet holds the secret of our hearts, but his eternal command is also to make good. What shall be our attitude toward those whom we have wronged? Many instances have passed where restitution is impossible, but we may not have passed the point of confession for forgiveness. God grant that in these fearfully serious times we may be led by the eternal light of His holy spirit to do that which is right both to God and man.

"Wherefore if thy hand or thy foot offend thee, cut them off and cast them from thee: it is better for thee to enter into life halt or maimed rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out and cast it from thee: it is better for thee to enter into life with one eye rather than having two eyes to be cast into hell fire."



# Suggestive Therapeutics

**Sermon preached by Rev. Lewis T. Reed, on March 29, at the Flatbush Congregational Church, Brooklyn.**

TEXT—And Jesus said to the centurion, go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.—Matthew viii:13.

In continuing this theme of the Theory and Practice of Suggestive Therapeutics, it is not my purpose to expound novelties or to satisfy curiosity, but to assist all of you who worship here to lay hold of some of the great principles within this movement by which it will be possible for you to live confidently and joyfully. I should be glad to make all of you practitioners of the art of suggestive therapeutics. There are a few great principles which it is essential you should honor and obey. First—the power of suggestion. In previous discourses I have spoken to you of the theory of the subconsciousness; and therefore I need not expound it here again. But no consideration of the moral life of man can ever afford to ignore for a moment the determinative character of those actions that take place in the subconsciousness under the influence of suggestion. We have been wont to be optimistic about everything that takes place in our lives, provided nothing evil appears at once on the surface. We have proceeded on the faith that the psychical system could take up and dispose successfully of every suggestion made to it. Evil thoughts, envy, anger, greed, concupiscence, gluttony—all the vices abhorred by St. Paul might present their vile pictures to the mind, and as long as we did not act on their suggestion, we still preserved our character. We deluded ourselves with a hope that we were what we appeared to be. And now we have had to learn afresh the truth of that scripture: "As a man thinketh in his heart, so is he." I know of no process in man's life more calculated to give him serious thought than this function of the subconsciousness of storing up and storing up the suggestions that the outer life brings. Day by day as we touch the world, and get our own reactions of courage or cowardice, of self-control or self-defeat, of purity or selfishness, of love or hate, we are continually dropping, dropping these suggestions into the reservoir of this subconscious self, to come forth some day to bless or curse. Abraham Lincoln lives day by day the sacrificial life of the burden-bearer of this people. Day by day, hour by hour, he gives himself the suggestions of devotion, sacrifice and faith; and then, when the hour for utterance has come, takes up his pen and writes on a few scattered sheets the supreme English masterpiece of half a

century. Benedict Arnold was always passionate and revengeful. Day after day, year after year, the reaction of life on him resulted in suggesting to his deeper self hate, envy, pride, and self-will. When his hour for expression came, he took up his pen to sign his name to the betrayal of his trust. There is nothing in the process of the soul that needs to cause us more of joy and more of fear than this amenability of the soul to suggestion.

Secondly, you must come to a new realization of the supreme place of the will. Heredity must have some place in the formation of character, although that place is not yet very clearly determined—but the most weighty discovery of the present day seems to me this rediscovery of the regal power of the will to do right! These psychologists, and hypnotists, in their investigations into the unexplored tracts of personality have come across not only a God-like aspiration after virtue in every soul, but also an unlimited power for the attainment of that aspiration. Just as the Master of Life stooped over the cripple, saying, "Arise and walk"; and knew that within that stricken form there was the ability to rise and walk; so modern psychology stoops over every sinful soul and repeats the Scripture command, "Be ye therefore perfect," for ye are in the image of your Father in heaven, who is perfect. This is a tremendous doctrine of individual responsibility. It is an old scriptural doctrine, but it gains a new force when, by the modern hypnotists' appeal to the soul of goodness in a man, you see the drunkard go forth a new man, the spendthrift reformed and the invalid made well. If there are in us these possibilities of virtue, there is no escape for us from the responsibility of attaining that for which we were created. There has come to us the conviction that inspired Jeremiah: "In those days they shall say no more, The fathers have eaten sour grapes, and the children's teeth are set on edge. But every one shall die for his own iniquity; every man that eateth the sour grapes his teeth shall be set on edge." There is no more proper incentive to earnest living than the realization of the fact that God has intended life to be perfect for every creature; and that if it is otherwise, the fault is in ourselves.

"Dark is the world to thee; thyself art the reason why." Whoever would possess the reality of the Christian life must achieve the victory over his moods; and the most heartening message of this or any age is that by our God-given endowment of the will it is possible for us to give to the deeper life of the soul the suggestions of courage and faith and patience and strength, which altogether mean eternal life.

In the third place, you will have to form for yourself very likely a new, and very stern, doctrine of sin and virtue. The old doctrine of a forensic justification before God was an admirable thing to look at, but it did not work very well either for the justified or for his family. Those who deemed themselves "saved" very often failed to possess the homely virtues of cheerfulness, kindness, courage and forgiveness; while many who were obviously "good" were not conscious of salvation. The religion of to-day gives the genuinely "good" man his due, and placards in their proper place these hateful sins of unkindness, intolerance, moodiness, worry and hardness of heart. It is a great service that any sect bestows when that body of people stands forth to proclaim that the ills of the flesh have an origin in the ills of the mind, and that the thoughts that issue in these bodily ills are sins against the High and Holy One. From whatever source derived, the conviction of the necessity of controlling the outbreaks of our evil moods would be the greatest conceivable blessing in so-called Christian homes. This is surely no new gospel. All this teaching is from both Christ and the apostles; but it is undeniable that the recent presentation of it has amounted almost to a discovery.

I would not do injustice to the ideals of any former age, or of any other school of thought; but I believe that we do have here a somewhat different ideal of character from that to which we have previously looked. The "merely good" man who has been the target for many homilies becomes worthy of imitation. He is seen to be the one, who, obedient to the Master's injunction cherishes pure and true thoughts, suggests virtue and self-control to himself, avoids the sins of omission and commission, and reaps the reward in this world and the next. Many Christian people, I believe, will find themselves not a little relieved to be able to entertain frankly, and in a regular way, these convictions which, in the form of secret suspicion, they have always held.

The fourth principle which must govern your thought is that of the very great influence that we exercise over one another. If you believe in the telepathic communication of one subconscious mind with another, you will believe that the condition of your subliminal consciousness—of irritation, or quiet, of hope or fear—even though you speak no word, will affect those associated with you. In no hazy way, but very definitely, then, we are our brother's keepers, responsible for the world's stock of cheer and faith. The home is the peculiar field for the operation of this subconscious power. There the quickest of sympathy exists, there influence is felt most readily and most



deeply. The atmosphere of a home, although a hackneyed term, expresses a clearly defined reality. The atmosphere is the spirit of the house, emanating from the deep well of the subconscious mind of the homemaker. God has created no more gracious figure in his great world than that of the wife and mother, who gives to the very place of her abode her own quiet, buoyant, soothing spirit. What she is in the unsounded deeps of her being will appear in time in the house where she dwells and in the faces of the little children that look up to her. On the other hand, the home of the card-club woman and the home of the gadabout! Who does not know them and shudder at the thought? Their atmosphere is that of restlessness and spiritual poverty. Woe betide her children and her husband; for she cannot give them, after their day of temptations and vexation, that by which they are renewed, the spirit of peace and quiet confidence in good.

II. Now, it will sometimes happen that, despite our best endeavors, we shall be overborne in the press. Illness comes on, whatever the cause, and the causes are often complex. What are we to do? Every physician would join with me. I believe, in saying: make the spiritual attitude correct. To use the terminology of the books, give yourself the auto-suggestions of courage, confidence in God, faith in His willingness and power to care for and restore you. Make it the genuine conviction of your spirit that God does provide for all his creatures. Rest in the promises of divine health with which the scriptures abound. If there is any cause of irritation, remove it, if it be possible, by the right action on your part. Nothing is more irritating than harboring a vigorous grudge. I need not remind you how strictly scriptural is all this method of creating a correct mental attitude; and I believe that your own careful observation would come to my support in the statement that the great majority of the diseases from which our households suffer can be finally traced to the fret and ambivalence of our present life. As the pastor, then, of your souls and the minister of the Lord Jesus Christ, who, through faith, restored the body, I would exhort you to cultivate to the utmost the virtues that Christ always insisted upon—trust in God, humility, self-forgetfulness, forgiveness, sincerity.

Still, in many cases, the conditions of ill health will continue. What is to be done then? Manifestly, if the trouble be serious, it is the time to employ the physician, who can diagnose the case and prescribe the regulations under which recovery can be most rapid. I earnestly hope that in the excitement of this new discovery of the therapeutic power that is in the mind no one here will believe that he is privileged to sin against either himself or his brother. All laws of action are laws of God. The best results ensue when we learn how to use all of God's laws in harmony with each other. Quinine is just as much a creation of the divine spirit as is the mind of man, and we may as well acknowledge that infection is a process likely to take place under prevailing conditions, unless guarded against.

The employment of mental healing in cases of physical disorder is the employ-

ment of a therapeutic agency. You may use medicines if you see fit and they produce the results, although as a matter of fact medical practice of the present day makes less and less of the treatment by drugs and more and more of the treatment by the natural agencies of rest, air and water. On the other hand, you may employ the mental healer, provided your own spirit is so attuned to the spiritual life that you are able to receive its benefits. My own belief is that those who are wanted to the spiritual life—by which I mean the life of communion with God through prayer, the life of faith in a controlling power, and of interest in the life of the spirit in its higher manifestations—are best prepared for the reception of these benefits. No one can be benefited who sets himself even secretly against his healer, who prefers his own will and way to the will and way of God, or who cherishes a false self pride in his own condition. The only way of restoration is the sincere and humble commitment of oneself into the hands of God that he may work his restoring will. One must learn the very heart of the meaning of the sixth chapter of Matthew, the core of which is insistence upon the necessity of the genuine union of the life of man with God. If there is one place in which no deception is possible it is in this relation of life to God. Whoever the healer may be, the pre-requisite to success is the sincere desire of the patient to be helped. Greater than the desire of having one's own way, and of cherishing one's own foible, must be the desire to receive that more abundant life that Christ came to bring.

Therefore, while, on the one hand, this is only a system of therapeutics, on the other it is a system the success of which is so intimately related to the attitude of a man's spirit toward the infinite that it becomes a matter of religion.

#### OPINIONS FROM FAR AND NEAR.

To the Editor of the Eagle Library:

I am in thorough sympathy with the Emmanuel Movement. It's a return to first principles. Christianity means God-with-humanity. The whole gospel makes people whole in body, mind and soul. What the world needs is God; and that is what the world has in Christ. We become partakers of the divine nature when we surrender to God in Christ. This surrender should be complete, body, mind and soul. This surrender involves the use of all the means and powers that God has put at our disposal. God helps those who help themselves by giving them the power to do this. We assimilate God by faith and He becomes ourselves and we become God-like. God is the one cure for the whole man. ROBERT E. PEELE.  
Ebenezer, S. C.

To the Editor of the Brooklyn Eagle:

The Emmanuel Movement has come to stay. In it we have an "applied Christianity," to make use of Dr. Washington Gladden's phrase. The name "Emmanuel" is highly significant—"God with us"—and this is the essence, pith, core of Christianity. The Christian world has not expected enough of Christianity; in a real sense, Jesus Christ's religion has never been fully tried. If our leaders in this new thought do not become extremists, it bids fair to spread as a

green bay tree. Thus far sane and serious men have concerned themselves in the Emmanuel Movement and may it ever be so!

ROBERT C. GRANBERRY,  
Minister, Tuskegee (Ala.) Baptist Church.

To the Editor of the Brooklyn Eagle:

For a great many years I have been looking for just what this Emmanuel Movement is giving us—a clear, rational, scientific basis for the presentation of what I believe to be a sadly neglected truth.

Years ago I heard John Alexander Dowie, when he first came to this country. I have watched his work with great interest. Then I saw the work of Mrs. Eddy and her school, and some of the many other "faith healers." I could not swallow the great amount of chaff that they gave with the grain of truth that undoubtedly was there.

Their success in cures demonstrated that they had hold of a truth, their success in getting the ear of the people indicated that they had something for which the world was seeking; and their many fallures—and tragic failures they were, too, sometimes—caused me to look deeper for the underlying truth that I was sure they were after.

I am glad that the Emmanuel Movement has been launched, and I want to thank you for giving it publicity. I am sure that it will be of great value to the church, the clergy and mankind in general.

W. E. J. GRATZ.  
Elizabeth, N. J., April 3, 1908.

To the Editor of the Brooklyn Eagle:

I find much in the Emmanuel Movement, as interpreted and exploited by Dr. Robert MacDonald, to cordially commend, and very little that I am prepared to criticize. Whatever else it is, it is a serious effort to do again for men the work the Divine Master wrought on their behalf while He was on the earth. The movement must find its vindication in the results achieved. In this, as in every other thing, the fruit must declare the quality of the tree. If disturbed spirits are pacified, if sick bodies are healed, if discouraged souls are reassured, if wrecked lives are rehabilitated—the work cannot be of the devil, for these are none of his concerns, but is assuredly of God. Whether the result come by the use of scientific process, or in immediate response to believing prayer, it is equally of God in either instance. Not by any means more so in the latter than in the former instance.

I read with lively interest Dr. MacDonald's able exposition of the principles of the movement, and wait with something like confident expectancy their practical application.

T. B. THAMES.  
Pastor First Baptist Church.  
Elizabeth, N. J., April 3, 1908.

What do I think of the Emmanuel Movement?

The church is here to save souls, not bodies. It should work for eternity, not time. To philanthropy, which is an adjunct of, but not Christianity, is relegated hospital, educational and charitable work. These always follow in the wake of Christian civilization, unlike any other religion.

For the church to spend its time and effort on these lower and less important matters would be as if firemen, summoned to a fire, should save the stuff and not the humans, or should sit down to feasting while the flames gained perilous headway. "The King's business" requires haste. Besides, all this talk of "hypnotic touch," "sub-consciousness," "thought producing disease as readily as germs," etc., smacks of too much of Christian Science and Spiritualism and their ilk, and it's a poor rule that doesn't work both ways, for evil as well as good, when the Divine is ignored.

I. D. GROVER.  
Brooklyn.



# Mind's Power Over Ills

**First of a series of constructive sermons by Rev. Dr. Robert MacDonald on "The Application of the Emmanuel Movement to Our Daily Living," preached March 15, in the Washington Avenue Baptist Church.**

TEXTS—As a man thinketh in his heart, so is he.—Philippians 4:5.

Let this mind be to you which was also in Christ Jesus.—Proverbs xxiii:7.

Never before in the history of the world have the physician of the body and the physician of the soul been more intelligently at one. This has been brought about by the conviction that each has to do with the other's sphere of usefulness. The church no longer ministers to the soul and ignores the man. The medical practitioner no longer treats the body and ignores the man. Both are heeding the divine call as never before to attend to the necessities of the entire man. From the religious side this has been going on some time. The so-called institutional church with gymnasium, employment bureau, reading room, citizenship league and industrial department to teach poor girls cooking, sewing, millinery and general housekeeping, and poor boys competency in the trades and arts is a recognition of the call. And the Emmanuel Movement, which is a rational establishing on scriptural grounds of the many heretofore sporadic attempts within the church and without to banish disease, carries this desire to remedy the whole man into the physical realm with amazingly beneficial results.

On the other hand, the medical profession is awakening to a new responsibility, though some of the best physicians took it up long ago, namely, to use all psychic and natural forces as curative power for diseases beyond the reach of drugs and surgery. Dr. Schofield, of the British Medical Association, whose illuminating work "The Mental Factor in Medicine" should be in every home, claims that philosophy, theology and medicine touch each other, and that there is a transition ground that is common to all. On this ground, he continues, the physician should stand with as much authority as the priest and philosopher. The church, he exclaims, no longer treats the soul and ignores the man, but the case of the human being as a whole, soul and body, is increasingly coming to the front. And in the same way the wise physician must grasp the underlying unity of the spiritual and the material, and recognize that if the body may and does influence diseases of the soul, so does the mind influence states and diseases of the body." I utterly refuse, he continues, to regard the mental factor in medicine as a retrogression. It is on the contrary a step, and a great step, in advance, for the day is past when the physician can limit his

knowledge and practice by the physical.

In another place Dr. Schofield states: "I remember when addressing the London clergy on behalf of the National Health Society, impressing upon them that if the physician cannot fully treat the body without any reference to the spirit, neither can the clergy care for the soul without regard for the body. Considerable impatience was shown by my audience at my spending time to elaborate a point which to them seemed so obvious, and afterwards they told me the day was past when the conception of Christianity was limited to the soul."

Dr. Laycock, an eminent English physician, claims that the most eminent and successful physicians have all been psychologists, for the knowledge of a practical science of mind is fundamentally necessary to the practice of medicine. Professor Gardiner, president of the British Medical Society, says we must acknowledge the spiritual element in man is brought necessarily into the sphere of the physician's daily work. De Fleury says the modern doctor must understand the pathology and hygiene of the intellect. But the fields of psycho-physiology, and psycho-therapeutics are as yet almost untouched. Professor Ladd, in an article in the Medical Times, says: "The effects capable of being produced by mind on body are very clear, real and considerable, and while in all ages they have been the chief therapeutic agents on which the charlatan and quack have relied, they have probably been less trusted and utilized by the scientific physician than experience warrants or psychology suggests." Professor Clouston says: "We talk and laugh and weep and blush and shiver and hunger and sweat and digest all through the brain cortex, and there is not one of the physiological acts but can be instantly arrested by a mental act." Dr. Schofield closes this array of authorities with the statement that when we once grasp the interaction of mind and body and health we are better prepared to understand the part they play in disease and cure, and continues, "by conscious action the heart's action can be slowed, and even arrested. In continuance of this idea is the statement of Dr. Reinne of London that the sudden emotion of fear or pleasure upon the heart may produce palpitation, actual contraction, and even death. And Dr. Morton Prince of Boston contributes a humorous statement of a lady who always had a violent attack of hay fever when a rose was in the room. One day he brought in an artificial rose and the usual symptoms followed. He then showed her it was made of paper and had no pollen, and ever after all symptoms disappeared. And may I quote Dr. Schofield once again, who tells of a man who came to him for cure from dyspepsia and general debility, but

finding he had defrauded his brother, he advised him to repay, and immediately the case was cured.

I have on my desk twenty medical authorities other than those referred to showing that many organic as well as functional diseases are caused by mental and emotional conditions. The list includes diabetes, angina pectoris, apoplexy, asthma, dyspepsia, liver trouble, epilepsy, tumors and cancers. Sir B. W. Richardson claims that diabetes is undoubtedly caused by mental strain. Sir George Paget claims that in many cases cancer has its origin in prolonged anxiety. Dr. Snow, Dr. Murchison and Sir W. H. Bennett of St. George's Hospital, London, all agree that cancer of the liver, the breast, the uterus are due to mental anxiety.

Such being true it behoves us to realize that "as a man thinketh in his heart, so is he," which text, by the way, was given me by a Brooklyn physician of highest standing. Such being true, it were well to have the mind in us that was also in Christ Jesus. For remember that it is an established principle in medical science that diseases caused by deranged mental and moral conditions can be remedied and even cured by healthful mental and moral force. Dr. Schofield exclaims that force of mind is a health-producing agent in every disease. Dr. Dubois of Germany exclaims that nervousness is a disease pre-eminently psychic and a psychic disease needs psychic treatment. Then he asks this question: "Can we by means of the mind, by our moral deportment, escape illness, prevent functional troubles, diminish or suppress those which already exist?" I boldly answer yes. And hear this startling statement from Dr. Schofield: "The power of mind over the body has limits, but they have never yet been ascertained. All he can do to cure himself, the forces he can set in action, are as yet unknown, but they are far greater than most people imagine."

But why multiply authorities? Do we not all realize intuitively that the mind and the self are identical. And that the body is only the tenement in which we are dwelling for a while until God calls us home? Do we not all know that possessing it in its purity and at its best we possess everything? While if we have neglected its culture and allowed it to become weakened and diseased that all that concerns us becomes sickly and impoverished in consequence. O, brother, do not underestimate the value of the mind, but keep it so strong and rich and healthful that no diseased fancies can lodge there, no sickly thoughts steal in, no harmful vicious intruders trespass, and with their base insinuations soil and debase its sanctity. All you possess, that wealth and possession you strove to



accumulate has value only as you have a mind to appreciate it, else it is so much useless waste. Be warned to guard your mind even more tenderly than you would the apple of your eye. Shakspeare said in the "Taming of the Shrew," "'Tis the mind that makes the body rich." The great Pascal said: "Man is greater than the universe because he can pass in thought from star to star, from moon to sun and yet no star nor moon nor sun can follow him." Isaac Watts, who was deformed, said: "Were I so tall to reach the pole, or grasp the ocean with a span, I must be measured by my soul. The mind's the standard of the man." Yes, yes, it is true, I must be measured by my soul. God's universe is to every man exactly what his mind sees it to be. If the mind be free, and light and joyous the world is ablaze with sunlight joy and happiness, even though in appearance it be the darkest day of all the year. But if sorrow and despair have found lodgment there the world's delights and grand activities are huge mountains of dreariness in which is no fascination at all, but intensest weariness instead. Develop the mind by educational processes and the universe is no longer the shallow thing it was before, but a profound aggregate of cause and effect, of mysterious laws and forces, of deepest, grandest purposes and design. Instill lustful thoughts into it, and a world of animalism results. While if spiritual thoughts hold possession, and the mind endures as seeing Him who is invisible, the world's barren waste becomes a paradise again.

O, the power of the mind to control the life. I had a friend once who played false deliberately and desperately with this magnificent trust of life the wise Creator has entrusted to us all, and wearied with the strife he plunged himself into a suicide's grave. Was the world the disagreeable place he thought it? No. Was public opinion against him as he imagined? No. Were his employers dissatisfied and plotting to take from him his occupation and his bread? No. His employers loved him as a son. His townsmen were his friends. Everybody spoke well of him and no one ill. And as for the world, there never was a sunnier day than that on which the foul deed was done. It was the mind that controlled the life. The day was dark to him for he saw it to be dark. His employers were against him because he thought them so. Public opinion pointed at him in scorn, because the mind where sweet contentment should have reigned, and love of wife and child, and the respect of the community and the fair light of God's face was morbid and diseased. Distorted images stalked there. Strange hallucinations held the mind in check, and at their heels stalked the demons of despair and seized the citadel. Friends talked with him and tried to explain away his wrong ideas, but it is as Froude, the historian, said: "When a man is possessed of a strong idea and a wrong idea he cannot be reasoned with." The poet Shelley's despairing man comes to our thought: "Come near and help me. I weave a chain I cannot break. I am possessed with thoughts too swift and strong for one lone human breast."

The mind must be fortified against

despondency. High thoughts, rich thoughts must be instilled. It must be filled so full and with so many that all lower thoughts be crowded out, else kept in the minority, the hopeless minority, so far as influencing the life is concerned.

The apostle takes radical ground just here. "Let this mind be in you which was also in Christ Jesus." A mind thoroughly identified with the world's sorrows, but never made despondent by grief and bitterness, and no weariness of life entered at their heels. Be sure it depends upon the kind of a mind you have, what your life shall be, and how the world shall look. A material mind, which is that of the majority of men, loves material things above all else, and if he fails to gain these he becomes of all men most miserable. An intellectual mind, that of a Darwin, a Spencer, a Huxley, a Carlyle loves intellectual acquisition above all, and nothing can, he thinks, compensate for the loss of that. A spiritual mind, that of a Luther, a Savonarola, a Wesley, a Moody, a Phillips Brooks cares little whether business is good or bad, whether stocks are up or down, whether the banks are paying 3 per cent. or 10.

O, the uplift to the mind of Christ for it fills us with the consciousness of God's presence. Therein is the preventive and curative power for disease. Man's greatest curse is self-consciousness when it is allowed to be a barrier to God. All sin springs from that limitation. Sensitiveness, enviousness, hatred, nervousness, worry, melancholy, hysteria all have their rootage there. It is self-consciousness that makes what Dr. Weir Mitchell calls the whole man ill.

Our best have owned the rare dramatic power, Which gives to sympathy its lifting power. Go learn of them, the masters of our art, To trust that wise consultant called the heart. There are among us those who haply please To think our business is to treat disease And all unknowing, lack this lesson still 'Tis not the body, but the man that's ill.

Self-consciousness makes the whole man ill. God-consciousness makes the whole man well. The one is being tied up to the world with its friction, its worry, its stultification, its disease and death. The other opens us up to the universal, the eternal, filling us with a sense of its largeness and buoyancy, wherein is all good cheer and health. The one shuts us up in the cellar of our discontent, where the outlook is dark, the air foul, the surroundings depressing. The other allows us to inhabit the highest, sunniest chamber of the soul, into which the inspirations of God flash vitality that can be carried down through every nerve, muscle and tissue of our physical frame.

Again the mind of Christ places and keeps us on the heights, lifting our consciousness from the seen to the unseen, and opening all our little restricted nature to the joyous rhythm of the universal life. What cowards we are when dominated by the seen. We dare not affirm anything beyond the reach of the eye, the sound of the ear, the touch of the fingertips. But the beauties we see are only the reflection of the beauties that are, like Plato's artisans in the cave, catching only the reflected light from the realm above, the music we hear, the merest jingle of the melodies divine,

the things we touch, the superficial, mechanical, material side of reality. Why can't we believe that the unseen things which can be detected from the heights are those that are worth while, because the abiding, the eternal? Only from the heights can we dominate bodily conditions. For there we dare affirm spiritual freedom, and sever the chains of appetite and passion, and deny the slavery of sense, and repudiate the bondage of matter and bury negation and weakness and fear. In the depths, even upon the plane, bodily conditions dominate us, and like demons seeking to be housed, the imps of worry, melancholy and despair rush in where angels fear to tread. Sorry sphere that, to affirm that you are strong in the Lord. Deplorable place to develop energy, vitality and power. Hopeless realm for the culture of love, light, harmony and truth. O living soul, grope not thy way longer midst fog and night mist, with the whole horizon full of cloud and storm. Rise to the privilege of a child of God. Breathe in the sunshine of the Father's face. Embody the infinite supplies of health from those high sources whence the full tides of the Spirit have their rise.

Once more, the mind of Christ will help you build a new world order in which to live. What profit to gain the world and lose yourself? The soul is, indeed, a pilgrim and a stranger on the earth. Let it tent there for a night. But woe art thou if there thou seek permanence and if thy holiest aspirations become dissipated therein. On what things do you fasten your attention as you pass along? What pictures do you hang up in the mind's corridors? What delineations do you draw upon memory's walls? Each drawing executed by your thought and emotion is a life contribution to cheer or haunt you in the city of your hopes. You cannot escape them, for they have character, substance, strength, and the more you gaze upon them the more like them you become. The old world disorder is poor resting place for an immortal soul. The Kingdom that comes down from Heaven is the only safe place for God's children to dwell. That is the new world order that endures. There all the soul needs for its completion is found. It is filled with light and inspiration, grace and truth. Then, what pictures your thinking can paint, what sculptures your thought can chisel, what dreams of health and beauty you can weave, for you are giving expression to the God within you. Ruskin caught the idea when he said: "Every right action and true thought sets the seal of its beauty on person and face. Even Confucius mirrored it when he said: "Exercise the mind with high contemplation and the body with gracious action, and so preserve the health of both." Epictetus saw it, though as through a darkened glass, when he said: "Seek to converse in purity with your own pure mind and God. Purity of soul is best." John Milton affirmed it when he said: "The mind is its own palace, king of its own realm, and in itself can make a heaven of hell, a hell of heaven." All are commentary on the Scriptures which is man's guide from the plains to the heights, from the now to the by and by, from the old world disorder to the unity and harmony divine, and which said, centuries ago, "As a man thinketh in his heart so is he." "Let this mind be in you which was also in Christ Jesus."



# Power of Subconsciousness

Second of a series of constructive sermons by Rev. Dr. Robert MacDonald on "The Application of the Emmanuel Movement to Our Daily Living," preached March 22, in the Washington Avenue Baptist Church.

TEXTS—For the good that I would, I do not, but the evil which I would not, that I do.—John x:10.

I am come that ye might have life, and that ye might have it more abundantly.—Romans vii:19.

A thought is not only a fact, but a very serious fact. It has literal value in every possible and in all unforeseen ways. It is the most substantial thing with which our life has anything to do. There is no such thing as an idle thought. Every thought is an active, positive, influential something that creates commotion within the mind, and good or ill, blessing or curse without. Few know of the tremendous power exerted by their thoughts. If we did, we would think them more carefully, express them more precisely, cultivate them more diligently and use them more remedially. The within is always superior to the without. The one is the formative, the other the incidental. The external is always what the internal decrees. The circumstantial—what the personal ordains. It is a sad perversion of the divine order when environment dominates the man. All education, culture, religion, are that the person, the living soul, become strong enough to dominate his fate. Viewpoint is everything. A gloomy mind means a gloomy world, however brightly the sun shines. A cheery mind fashions a cheery universe, though the day be dark and dreary. A weak and troubled mind postulates an impossible resting place. A strong mind demands a helpful rather than a hindering environment and empowers both hand and foot to sweep obstacles out of the way.

Dr. Matthews' helpful little book on "How To Keep Well" exclaims: "There are mental as well as physical causes of disease to be considered. Your thoughts are of vast importance. A large proportion of all diseases are due directly or indirectly to thoughts. You think, then you act. An effect follows your act, which is good or bad. Thoughts are always first. Acts are always second. Effects are always third. Thoughts can produce disease as readily as germs. A man thinks he must have certain things to drink. He acts by taking them. He gets congestion of the membrane which lines the kidneys as an effect. In time the congestion reaches a state of inflammation, and then the kidney tissue breaks down and waste away. This is kidney disease produced from thoughts. This illustration applies to a long list of diseases, as real and fatal as those produced by physical

causes. Wrong thinking produces wrong acting and wrong acting produces disease in a multitude of ways." Why not say then that the mental attitude we take toward everything determines its effects upon us.

But what is the self that is well or ill. Who can say? It is as mysterious as is God. The Bible exclaims: "Great is the mystery of Godliness." But it also declares that we are fearfully and wonderfully made. The majority of men make the self synonymous with the body. When we go home we will say to our friend: I was at church to-night. Perhaps we were. Then again we may have been thousands of miles away, though a body called by our name, and that resembled us, sat in one of these pews. I thought I saw you here. But I only saw an intelligent looking body. I must see your motives, your disposition, your loves and hates, your aspirations and longings and hopes before I can say I see you. How tall are you? How much do you weigh? Six feet you say, and weigh a hundred and fifty pounds? Both of us are wrong. You can't measure the self by a foot rule, nor weigh it in iron scales. Every time you aspire and hope and love you escape the body and live in the heights and distances. To estimate you aright I must gather up all your hopes and aspirations and faiths and loves; and if you have been wise enough to reach up and lay hold of the Eternal I must weigh and measure the Eternal in order to estimate you. Others identify the self with the soul, but the problem is not simplified. The psychologist brings in mind to estimate aright. But how deepens the mystery, for the mind is no longer the man's consciousness. Its seat is no longer in the brain. It inhabits the entire body and has other residence beside. All psychologic discovery includes in the term mind, all possible mental states. Its domain is extended into all psychic action. It includes the conscious, and because consciousness is an infinitesimal part of its content it stretches forth unto all subconscious depths beside.

All vital experience is lodged in subconsciousness. The conscious experience is limited to the present. The sum total of experience stretching over the ranges of the years is safely stored away in subconsciousness, but not beyond recall. In fact, it is this reserve force on which we draw for guidance that constitutes the worth of life. The real of our existence is never what we experience daily, hourly, it is rather the residue constantly filtering through consciousness into the depths of being, making us the men and women that we are. All the little and great events of life are stored away in subconsciousness beyond the reach of will, beyond the play of the

desires, beyond the accidents and accidents of time. They are not influenced by consciousness and will and desire, but they constantly guide us, correct us, dominate us, lead us joyously in the paths of righteousness, else sorrowfully in the ways of sin.

How discouraging that we cannot retain the whole of the book we read yesterday. By to-morrow nine-tenths of it escapes us, only one-tenth remains. But we are sadly astray in our reckoning. The nine-tenths only passed down into the subconscious part as influence to strengthen instinct, to prompt intuition, to form habit, to determine character. So of our contact with the world or with truth. The passing conscious moment is trivial compared to what has passed through and down into reserve force to make strong for good or ill, to incite, prompt, decree, control, inspire or impede.

We congratulate ourselves upon being reasonable beings, upon thinking before we speak, reflecting before we act, investigating before we affirm. But that's exactly what we do not do. The wisest part of life is lived by instinct. We reach conclusions by intuition, we are ruled by habit. Character holds the helm and steers the ship. To say all this is to affirm that in the subconscious self resides the power, else we would have no power at all. Had a man only the cash he is conscious of in his pockets, he is weak indeed. It is his stored-away investments and the amount in the banks he can draw on in emergency by check that determines how rich he is.

Herein is the power of habit. Sometimes it carries us our way; sometimes its way. Much of the excuse we offer for evil doing is that habit led us there. We have no power of inhibition. The horse ran away, and we sat in the carriage helpless and let him run. When the horse is running our way, let him go. The faster the better. But we should always hold the reins, and so firmly that he never is allowed to take the bit in his teeth. Habit's way should be our way; else it should be pulled up with a round turn. That sounds like the recommending of sudden volitional action, an experiment that will not always work, especially when we want it to. Better to keep correcting habit in the forming, little by little, and then it will express the real and true self so accurately that our actions can be reckoned on in advance.

Conscious action is always weak action and hampered. Unconscious action is strong and free. If in leaving your home to-morrow for your work you say I will improve my walk, thus consciously place your feet this way and that, you



will not walk at all. The walking that spells advancement and carries you along must be unconscious to be strong, sure and swift. Your unconscious life must direct you. Your instincts rather than your reason must force your steps. The same with you, ladies, at the piano. Consciousness of notes and fingers kills the harmonies and prevents all freedom of action. Unconscious acting is the soul speaking through keys and notes and fingers guided by intuition and regulated by habit. We ministers know what a troublesome handicap consciousness is. One of the very simplest acts of his Sabbath ministrations is a witness. It is the repeating of that most simple, most beautiful, most familiar of all prayers, the Lord's Prayer. Many a minister will not repeat it. He is afraid to. He fears he will not say it right. Some have been known to write it out and read it, lest to shut out the world with the closed eyes is to shut out the precious words as well. Clergymen have been known to repeat certain clauses of it, to leave out others, to get twisted generally, and end in confusion, to the dismay of their worshipful congregations, who can't imagine what's up. What is up? His sermon runs along smoothly enough. His own prayer is consistent, accurate, logical, helpful. In the other exercises he gives no evidence of paresis. Only this is up. Through fear of saying the Lord's Prayer wrongly he intrudes his consciousness. He won't let it say itself. He won't let subconsciousness caper. He is so anxious to say it right that he says it wrong.

But alas! In the subconsciousness is the power of evil as well as the power of good. The Apostle gives us some startling autobiography just here. He would do the good, but evil creeps up into consciousness and holds him back. Instinctively his old dead nature that he thought himself rid of, that his Christianized reason abhors, obtrudes itself, and he finds conscious mind and volition, hands and feet, doing the very thing his reason condemns. Are we not all influenced as was he? Often it is the very height of our ideals and in contrast to consciousness of a nature dominated by sense impressions and the lusts of the flesh that inspires the sad confession. You never catch the Divine Master speaking thus. He is never conscious of unrealized ideals, of struggling from the depths to the heights, of striving to attain and of being thwarted in the pursuit. His consciousness and subconsciousness were always at one. There was no trail of the serpent in His life. Thus could He safely challenge His enemies to accuse Him if they dare of sin. "Who shall deliver me?" cries Paul. "Who accuseth Me?" cries Jesus. Christ's consciousness of God was so complete that it was perfect. Well may He be called the Perfect Man. Paul is with us on the plains. Jesus was with God on the heights. You may question the Virgin birth. You may ask the how and the where of the incarnation. But there He was, imperial, supreme. Account for Him who can. The consciousness of Jesus is the satisfactory solution of the problem that our dogmatism failed to reach.

Herein is the secret of his all powerful influence that there seems to have been no break between His consciousness and His subconsciousness. That is why

His influence has come down through all these centuries of time, under the name of Christianity. We think of Christianity as a teaching of the Bible, as a moral code, as a bundle of heavenly precepts, or as a high and happy state of civilization. We do not call it what it is. Christ's influence coming down through the years. That unique unity between what He was conscious of possessing, and what He actually had stored away in the transliminal depth of his life was the at-onement behind whatever atonement He afterward achieved. There was no break between His conscious and His unconscious life. Paul felt the contrast. We are martyrs to the contradiction. Upon this matter of influence, as upon that of evil and good, we can exclaim: "The good I would I do not, the evil I would not that I do." We recognize the obligation to influence a person for good. It may be in the home among the children. It may be in our industrial or social life. So we begin a repression of ourselves all along the line. We weigh our words, count our acts, are careful of our thoughts. We pose, and are stilted and quite unnatural in that person's presence. And we wonder why He is not influenced when we've tried so hard. That's the trouble, we have tried so hard, and the harder we tried the weaker the influence. Conscious action is necessarily limited and weak. Self-consciousness is about the nearest thing to spiritual death that anywhere exists. Another reason for our failure is, doubtless, that the full force of our subconscious life was influencing the other way. Not only was our artificial self defeating our purpose, but our real self was defeating that purpose too. When will we see that from the subconscious self all influence radiates, because there it is stored. Thus it is that in spite of us it is our unconscious influence that counts—the thing we do off guard. Our nature is always expressing itself. Influences steal out from it as do light beams from the sun.

All such reflection is merely illustrative of the power of the subconscious. It dominates situations. It corrects ills. It goes far as a remedial agency in preventing and curing disease. Dr. Schofield startles us by the statement that every doctor—in the presence of another and greater physician, "Dr. V. M. N.," a doctor trained in no human school but divinely gifted to heal all varieties of disease and to repair every species of injury—the *vis medicatrix naturae*—in other words, the unconscious mind "Every thoughtful practitioner," states Dr. Wilkinson, "will acknowledge that when his therapeutic reserves are exhausted, by far the most reliable consultant is the *vis medicatrix naturae*. To ignore the fact that he has been in charge of the case for days, when we first approach with our mixtures and tabloids, is at least a mistake in medical ethics." In another place, Dr. Schofield exclaims: "The truth is that nervous diseases require far more careful, well devised, and elaborately carried out treatment than any other ailment, because here Dr. V. M. N., himself, is ill, and cannot co-operate as in other diseases with the physician."

But the curative power of the subconscious is enhanced mightily by Chris-

tianity. Hear Dr. Matthews again state, in his recommendation of right thinking as necessary to right acts and results: "Christianity is the greatest teacher of right thinking, and its wonderful power to prevent disease is just beginning to be realized. That it is the greatest power in the world to prevent disease no doctor who has had practice and experience enough to know, doubts. No one better than a doctor can realize what an amazingly large percentage of diseases result from immorality, dissipation and weak will power, from ignorance, from unclean thinking and unclean living—in short, from leading lives the Bible condemns on every page. Perhaps 50 per cent. of all diseases is due directly or indirectly to these causes. Can Christianity prevent 50 per cent. of the sickness that now prevails? I believe it can. But it must be directed to that end. Electricity is a great power. Applied one way it produces heat; in another way light; in another it moves machinery; in another it transmits messages. So Christianity applied in one way civilizes and lifts up, in another way it purifies the heart; in another it prevents disease. There will be a great awakening throughout the world when people realize that Christianity prevents disease and adds years to human life. If pays to be a Christian right here in this world, without any reference to a future world."

Now we are prepared to catch the strong, rich word of Christ: "I am come that ye might have life and have it more abundantly." Back of all Christ's saving power is His unique ability as a revealer. I was the light of the world. He illumined all the dark problems and cleared up all the strange mysteries relating to God, eternity, man and man's destiny. He pre-eminently showed our accessibility to the Infinite Power, the eternal life of God. He revealed as forcibly eternal life's adaptability to us as a buoyant, uplifting, divine force. Even materialists recognize the presence of omnipotent power. Herbert Spencer asserts that we are in the presence of an Infinite Power which forms all things. Everything, even every atom of force in the universe represents God's power. The stars shine by it. The flowers bloom by it. The tiny grass blade grows by it. In nature it is a natural power, but no less divine. In mind it is a mental power, but no less divine. In the soul it is spiritual, but no less divine. It takes the name of the sphere and life we apply it to. Our finite life is a part of the Infinite. It is ever correcting, expanding and lifting us above our limitations. As the author of *Festus* says:

We live in deeds, not words.  
In thoughts, not breaths.  
In feelings, not in figures on a dial.  
We should count time by heart throbs,  
He most lives who thinks most, feels the noblest, acts the best.

Ralph Waldo Trine exclaims: "In the degree that you realize your oneness with this Infinite Spirit of Life and thus actualize your latent possibilities and powers you will exchange disease for ease, inharmony for harmony, suffering and pain for abounding health and strength. And in the degree you realize this wholeness, this abounding health and strength in yourself will you be able to carry it to all with whom you come in contact,



for health is contagious as well as disease."

The Eternal is the divine power in which time and all time's interests are set, as is the island in the sea; and if there be any little creeks and bays and inlets there, however far up into the interior of the land they reach, the cleansing, health producing flow of the ocean runs up into those indentures, giving them beauty and usefulness. We are in the church; are we any the less in Brooklyn? We live in the city; live we any less truly in the state, the nation, the world? So are we in the midst of time; are we any the less in the midst of the eternal? As Paul said: "In Him we live and move and have our being." The Eternal arms are underneath, not only holding us up, but the whole world beside. And oh! the joy of resting, not only upon the solid foundations of nature, but upon that which is more solid still, and making the foundations of nature strong enough to support. Open then, friend, to the inflow of

the Eternal. Don't dam up the channels. Bays and inlets human, as bays and inlets natural, become ill smelling, miasmatic and an offense if we do.

Men block the channels through doubt, gloom and despair. Men keep out the inflow through fear, worry and anger. Men lose sight of the rising tide through reliance on the senses. The majority of men lose the blessings of health, rest and ease through self reliance, self consciousness and a positive though unconscious determination not to let God in. But if all these human conditions shut out the inflow of the Eternal waters that bring cleansing, happiness and life, thank God men can dig new channels of faith, hope and love. And these are the most awarding endeavors, the most substantial and fruitful exertions man ever undertakes. Our curse is our reliance upon things, our identification with circumstances, our consciousness of self and self's poor ability. Our blessing is in reliance upon the Eternal. And it is the subconscious self that

is splendidly susceptible to the surrounding, nearby remedial power of God. That realm of the self not being under the rule and sway of the finite consciousness is in close touch with the invigorating purity of the Infinite Life. Let the precious God power in. Then is our natural effectiveness enhanced a hundredfold. If consciousness must assert itself that you know yourself to be a man, let it be encouraged in attachment to the Christ. Then it is that you willingly, cheerfully, unreservedly make connections with the abundant life of God. And all the precious depths of life become rich in spiritual reserve which buoys you up in emergency, makes the earth life a glad, sweet song and at the last floats the little boat of existence with its precious freight of experience and with you, its lone but by no means lonely occupant, out of the inlet and bay across the bar, where Tennyson was to greet his pilot into the harbor that is radiant with the nearer light of His face.

## The Power of Suggestion

Third of a series of constructive sermons by Rev. Dr. Robert MacDonald on "The Application of the Emmanuel Movement to Our Daily Living," preached March 29, in the Washington Avenue Baptist Church.

TENT—Jesus said, get thee hence Satan. Then the devil leaveth him and behold angels came and ministered to him—Matthew 16:10 and 11

If good only were stowed away in the depths of the subconscious self, all would be well: our instincts would be true, our intuitions unerring, our habits correct, our entire life abounding in health and blessing. But, alas, evil is stored there, too, and consciousness of weakness and thoughts of sickness and pictures of obstacles and of all conceivable ills. The old world disorder has wrought havoc with us. It caught us on its own plane and holds us prisoner, pounding us with blows, vexing us with friction, depressing us with gloom, beguiling us with deceits and binding us with entanglements. We had no right to be there tampering with forbidden things. But we wanted experience and we got it—got it bad. We craved the fruit of all the trees save the tree of life and they turned to apples of Sodom in our clutch. We touched and tasted and handled the pleasing things along all the avenues of sense gratification and received sorrow for our pains and dissatisfaction for our reward.

What shall be the remedy for the abounding evil and the spreading sickness there? Thank God there is a remedy at our hand, so simple, so strong, so rich that its curative force is difficult to realize and incredible to believe. It is the power of suggestion. How vague and unsubstantial the term sounds. But it is one of the most potent forces, so exclaims the psychologist, in existence. It will pull down evil and build up good

within the soul more speedily and surely than all the remedial punishments of earth. It will transform character more effectively than could the thundering of Sinai. It will change the course of fate more suddenly and violently than could all the shocks of doom. Yes, it is mysterious and subtle, but very powerful withal, even though it is only a hint to the soul as a stimulant, an incentive to action. Poor soul, cramped, crowded, suppressed, impoverished, sick. It needs all the encouragement it can get. Besides the evil instincts, wrong habits, sickening realizations that have sprouted there and drawn their nourishment from its precious soil are now implanted rich, strong, pure thoughts, righteous tendencies, inducements to health, encouragements to victory. And the mysterious thing about it all is that these will take root there when patiently and persistently introduced, and will spring up and choke out the weeds.

Whether or not the remedial suggestions are successful depends upon whether we can get them into the life. Reason is always there on guard. It is given us by God to guard the life from outside interference. It both keeps our emotions from running away with us and holds outside inducements in check. An external force must show itself reasonable to be admitted. All new ideas, all strange suggestions, must be in keeping with reasons, preconceived beliefs of right and good. In short, reason must be respected. The only alternative is to ignore it and demand that its hold upon the citadel be weakened. This is achieved if the person needing the help trusts the one offering the suggestion. If not, reason must be beguiled and self-consciousness sidetracked. Such is achieved through hypnosis. There, we have uttered the word that awakens criticisms, because so poorly understood. Its remedy is purely nega-

tive. It simply prepares the conditions for what follows. It cures not. It only removes restrictions. It makes the man irrational and unconscious, and relaxed and receptive enough for the putting into the deep-reaching inward parts the needed suggestion. But of the few difficult cases I have been instrumental in helping through the introduction of these remedial principles, I have not seen one where hypnosis were needed, had I the ability or desire to wield so powerful a force. Distressed souls are only too glad to will reason to step aside, that the curative suggestion may come in. They relax cheerfully. Self-consciousness is laid by for the time being. The subconscious depths are presumably laid bare to receive the invigorating thoughts. Natural sleep, however, is one of the most promising conditions for the introduction of suggestion.

So far we have spoken as though suggestion were a rare force, and employed always remedially, and by the trained dispenser of health and good-cheer. But the fact of the matter is that it is the most present, commonplace truth in existence. Everything that exists of any influence generates suggestion. Look at the mysterious by which we are surrounded. Whatever the mind cannot comprehend and attribute intelligible cause to exerts more suggestive force than the understood. The incomprehensible is a potent suggestive force over the average mind. We are all more or less sensitive to the mysterious. Imagination is aroused, fancy stirred, credulity stimulated. Cartright truly exclaims:

Fancy can save or kill; it hath closed up Wounds when the balsam could not, and with-  
out  
The aid of salves—to think hath been a cure.

The understood, the solved, soon lose interest for us. The charm of life is in the new of life. Distance lends enchant-



ment. Familiarity breeds contempt. Conceal your limitations to the vulgar throng if you would hold their respect. Reveal them only to those who love you. They only can be trusted not to throw you down. It is because the world's plumb lines are not long enough to sound your depths that you have any influence over the world. So, too, has the world's mystery influence over its curious, questioning children. The so-called worldly man is he whom the world has filled to the brim with suggestions. Its mystery awakens his curiosity and fascinates his soul as do painted circus clowns make children laugh.

Think of the superstitions the power of mystery awakens. In Egypt, flies by the scores and hundreds feast on the children's faces, that are never washed, as do the dogs upon the refuse in the streets of Constantinople, which are never cleaned. These flies are allowed to eat out the children's eyes, inducing sores and blindness, because of superstition that if they were brushed away the child would die. Why single out Egypt? Every country has many superstitions for its stock in trade. Every civilization as well as every religion holds its devotees through manifold customs and sanctions and traditions that are grounded in mystery, and through which the light of reason never shines. Lessing says we are swayed by our superstitions even after we understand them. Now, it is this superstition that an age-long suggestion produces, that accounts for innumerable cures at certain world centers, such as Lourdes, with its shrines and altars and charms and numerous bones of saints, where ailing pilgrims leave a million and a half dollars every year. And what of cures by relics and idols in India, China, Africa, and in the cases of multitudes who touch the holy coat of Treves? And there are you, carrying a chestnut in your pocket or wearing a metal ring on a certain finger to ward off rheumatism. Have they virtue? Yes, just as much as your belief endows them with.

And there are the devotees at the numerous continental spas, with their invigorating mineral waters and sulphur, soda, iron and mud baths. Do the physicians in attendance at these fashionable centers really believe in the efficacy of these material agencies, or is the therapeutic power largely one of suggestion to the latent resourcefulness of the subconscious mind? All these mysterious symbols exert a tremendous suggestive power, which the soul, crying dumbly for relief from its thralldom, accepts. And the moment the mind sees health in the ideal, that the priest, or the charlatan assures the confiding soul is guaranteed by the charm, that moment the mind begins to create health in the real. To mentally picture health is to mentally create health. And what the mind creates will be surely and immediately expressed throughout the body.

Then there is the suggestive force of heredity. We all carry much of that with us. We can trace back certain tendencies to father or mother, certain characteristics back further still for generations into the dim past. Many make this force of heredity responsible for the possession of bad habits, which consciousness of possession seems to paralyze all endeavors for reform. There is much erroneous thinking about this

thing. Evil habits are not transmitted. No heredity has as much power actually as have we potentially. No man need remain for two consecutive hours in the clutch of heredity. Only a weakened nerve condition is handed down, which condition can readily be overcome by strong suggestions and self control.

Then what about the constant stream of suggestions from environment, ever flowing into and leaving their impressions upon the conscious and subconscious states? Everything surrounding us exerts influence here. We constantly take on the influences of the situation we find ourselves surrounded by. Is the sea voyage stormy, how upset we also are. Is the ocean calm, how rested are we in consequence. Is the weather continuously disagreeable, we find it hard to keep our equilibrium; while sunny skies and balmy south breezes make serene the soul.

A few years ago in a certain part of England the weather was so continuously heastly—that's the term they used—that at last wearying of looking at the barometers day after day, week in and week out, the entire inhabitants of a certain sea port town, in sheer disgust, gathered up their weatherglasses and dumped them into the old junk shops. Both the weather and the barometers flooded them with disagreeable suggestions. They could not do away with the weather, but they could with their barometers that seemed to serve no better purpose than to accentuate their discontent.

Just here is felt the force of advertisement. Any patent medicine, however worthless, will make its advocate rich if he will only persist in advertising it. The dear public succumb in the long run. They cannot stand up under the continuous force of his big lettered suggestions. They rather enjoy being humbugged. What splendid advantage the big stores take of this weakness on our part! All they need do is to keep offering suggestions of cheapness or of the supposed worth and imagined usefulness of their wares, and multitudinous innocent ones, whose sole interests the advertiser seems to have at heart, take hold of the tempting bait.

Political and social leaders take advantage of their constituencies with large success just here. It is a relentless power of suggestion that they wield over their thoughtless followers. The term "boss" for the political leader is well coined. He plies his vocation relentlessly. He works his clientage to the limit.

The important consideration is, will we take worthy advantage of this natural tendency by supplying the highest, truest, mental, moral, spiritual suggestion to supply the need? It is no small responsibility that the guardians of your life assume. The physician, whether of the body or the soul; the father and mother in the home; the teacher in the school; the nurse in the hospital; all who influence weaker souls; all whose position it is to minister either preventively or remedially to the afflicted.

We said awhile ago that the state of natural sleep was the most receptive time for sending suggestions into the child's life, or into the depths of an adult life, for that matter, whom you would help. Is your little one afraid of the dark, as so many little ones are? Sit by his bed-

side for a few nights, and say to him with low, strong, hopeful, assuring word: Do not fear the dark my boy. There is nothing there to harm you. God has given it to you to rest in, so that you will be strong and fresh for your work and play on the morrow. The darkness is your friend, not your enemy. Be a brave and heroic little man in the darkness as well as in the light. Is your boy or girl forming bad habits? Threat and punishment often awaken resentment and strengthen the very self consciousness you should try to dethrone and get under and back of. How much easier, during sleep, to calmly, lovingly talk and think heroic remedies into the precious life. Is the tendency of the life toward intemperance, immorality or some bad habit that will degrade his manhood and ruin all your Lopes? Give strong hints to the wide-awake self behind the sleeping self—the self that is never more alert and interested and receptive than now that the check of self-consciousness is lifted. There you have a condition of natural hypnosis that invites your healthy ideals, your moral convictions, your optimistic thought in that life's behalf. In your thought and speech identify him with his latent manhood, his strongest self; remind him that the self he manifests each day is only his diseased and superficial self, and that your sympathetic help and all infinite power is helping him to victory. Remember the mind begins to create in the actual what it sees in the ideal, and what it sees in the ideal is what you impart to it. You are invigorating the soul for action, and the sphere of that activity will be the body in which that soul resides. The soul is a good housekeeper. Its desire is always to keep the little tenement of its residence well furnished and in order. But the servant problem presses here as in other spheres. It needs to be given reliable information, the best courage, the strongest faith, the truest ideals, and assurances of victory. With such loyal waiting maids as these the soul will press forward unto all splendid achievement and righteousness.

But what about the type of motherhood and fatherhood needed for the task? The flippant, dissipated, superficial rearer and governor of children will not suffice. It is not the words spoken into the listening stillness of the child's life that solves the problem. It is the affectionate heart throb and soul potency that counts. It is the pure, true thought that is effective. It is the deepest mother-love that is the suggested force.

Then, perhaps, more important still is that pre-natal power of influence that makes for good or ill, mental and moral strength or weakness, in proportion as the invisible mother-world holds not only a developing little life, but the most important Godgiven opportunity to mold that precious angel charge as she may. Here is the most fruitful and satisfactory source of mental, moral and religious suggestion she will ever be able to embrace. Now it is that she needs a near-by world of high, rich, true thoughts and emotions to draw on. She has it in her power to make that little life, while yet distinctly in her own sweet keeping, just the kind of a boy or girl in temperament, in mental endowment, in moral significance, in religious worth, that she may choose.



We spoke incidentally of the trained nurse, so-called and her helpful hospital work. But believe me, the day is not far off when to be a "trained" nurse she, as well as the physician that directs her, must know much of the psychic treatment of bodily ills. She can save life in an emergency by the power of health suggestions, even after her best manual skill fails. She can put new determination into the flagging will, new courage into the weakening heart, new strength into the wavering spirit that if not called back to its responsibilities may slip away, unto a healthier, more spiritual body that it have more perfect medium of expression. Good nursing is the indispensable something in sickness.

Our meditation upon the power of suggestion cannot be complete without mention of the greatest source of powerful suggestion in existence—the greatest. The most powerful because divine. It is the Bible. What a storehouse of the best suggestion. Its precepts stored away in the soul's depths become our truest safeguard against that mental and moral derangement that is ever expressing itself in bodily ills innumerable. And what is the Christianity of which we are all proud, and the Bible so forcibly defines, but a stream of life-giving, divine suggestion making us strong and righteous, amidst the sinful tendencies and the evil suggestions of the years?

Our text reveals a very battleground of contending forces along this line, and

in the terms of our thinking to-night. There they are, the entire world possibilities of evil on the one side, and the entire world possibilities of good on the other. And they fight back and forth until one or the other is vanquished. Talk of battlefields! Waterloo when Wellington was victorious and Napoleon hit the dust was momentous. And so were Austerlitz and Gettysburg; but insignificant compared to the wilderness of Judea. That was the world's most famous battlefield, for there the world's most significant battle was fought. And weapons more subtle and powerful than rifles, bayonets and gatling guns held sway. They were the weapons of suggestion, weapons of intense thought and spiritual power. From the world forces of evil comes the thrust of suggestion "If thou be the Son of God command that these stones be made bread." And then from that divine embodiment of the world's good comes that counter suggestion that parries the thrust, "It is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Baffled but still alert the challenge rings out from the pinnacle of the temple. "Cast thyself down, His angels will hold thee up in their hands." But again the answer comes. "It is written that thou shalt not tempt the Lord thy God." Then is hurled forth a third suggestion. "All the kingdoms of the world for a moment's worship." And here repelled

again, overborne and put completely to rout Satan retires from the conflict. And we read that God's angels come and minister with all heavenly suggestions unto Him, suggestions of strength, of joy, of a Father's satisfaction in a conquering Son, of opening heavens, of the "well done" of God. Had evil that day conquered good there would have been no Christianity for the world, no Saviour of men, no

Strong Son of God. Immortal love  
Whom we that have not seen thy face,  
By faith, and faith alone, embrace,  
Believing where we cannot prove.

Indeed the wilderness of Judea becomes the world's most momentous battlefield. Indeed the weapons were the most powerful and dangerous that could be used. Indeed, Jesus is worthy of all honor as Master and Lord.

Notice that Christ's weapon of conquest was the word of God. Three distinct times He unsheaths the sword of the Spirit and wields it to the death. It is written. It is written. It is written. That is the all-conquering suggestion that never fails. Take it into your heart, friend, that you may be strong. Let verses, paragraphs, chapters of such divine resourcefulness filter down into your subconscious self and take root there and fill up all the precious soil. You then will fight your battle with evil gallantly and lead your environment captive and dominate the world.



# Religious Therapeutics

BY THE RT. REV. SAMUEL FALLOWS, D.D., LL.D., OF CHICAGO.

**In answer to numerous questions which are being asked regarding the difference between Religious Therapeutics and Christian Science, this article has been particularly prepared.**

Religious therapeutics is applied Christianity. It is differentiated from Christian Science in several particulars, while it includes the law under which the cures claimed to have been wrought by Christian Science are affected.

First—It clearly recognizes the reality of the mind and the body, and the inseparable relation existing between them while connected with the human organism.

Second—It affirms most emphatically the value of anatomy, physiology, bacteriology, histology and the like, in the progress of the race, as well as that of psychology. The practical bearing of psychology in the treatment of disease has come from the increasing light which psychology throws upon the human frame.

Third—It maintains that there is a fundamental distinction between functional and organic diseases. The former include the multiplied forms of mental and nervous disorders which are directly amenable to psychical and religious influences.

Among the functional diseases which I can say with positive authority can be cured are the following: Want of confidence, sleeplessness, nervous dyspepsia, melancholia, fear, mental depression, hysteria, neurasthenia, drug habit, irritability, worry, anger and weak will.

The organic include those in which important changes have taken place in the bodily structure. Among these maladies may be named cancer, malignant tumors, tuberculosis, diphtheria, scarlet fever, smallpox and the like. These troubles may require surgical aid and the application of material remedies. But religious therapeutics gives all the ameliorating, strengthening and uplifting aid that can possibly be afforded to the mind or soul in such cases.

No psychical action, for example, can take the place of food to build up the physical system. But its influence is profound in aiding all the forces of digestion. Religious therapeutics does not limit the power of God in healing diseases by applying material remedies for material ills. It is the way He has chosen to accomplish His ends.

Fourth—Religious therapeutics differs from Christian Science in asserting the absolute necessity for the work of the physician. To give merely one example of the service they have wrought, it is mainly through the medical fraternity that the former plagues, which have scourged humanity and destroyed millions of lives in a decade, have been stamped

out. They have saved millions of lives and increased their comfort and efficiency by teaching the laws of sanitation and hygiene and have assuaged human and animal suffering by the discovery of anesthetics.

In former ages the priests of the Greek and Anglican and Latin churches united in themselves the function of the physician. The differentiation of work in later years has separated them. The alarming prevalence of nervous diseases in this age has brought them more closely together. They are beginning to co-operate heartily with one another, as it is seen how great



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of Chicago.

a part the clergy ought to perform in specifically ministering to "minds diseased." The lectures I have given for twelve years to hundreds of graduate physicians on mental physiology and psycho-therapeutics have brought me into intimate and delightful relationship with my brethren of the medical profession, and have led me to put my own teachings into practice in the church.

Fifth—Religious therapeutics differs from Christian science in not being a new religious cult. It simply aims to form societies for health and happiness in the churches and communities that may desire them. A clew to the foundation ideas of this movement is that there is not the slightest need to deplete or dispute existing church organizations or the family in order to get everything that can be obtained in psychical and divine healing. It holds that the pastor of a church, a man so frequently of college and university training, one who is conversant with the deepest things of

the soul, is well qualified to work hand in hand with the physician in applying the great principles of healing to his flock.

Sixth—It further differs from Christian science so far as it is a church movement, in that it offers to the poor and the needy its help in this direction, as in others, without the taint of commercialism. I make no charge whatever for personal treatment. The many expenses of the work are met by voluntary contribution and thank offerings. Religious therapeutics comprehend in its principles all that is distinctly known as faith healing, divine healing, mental healing, or any form of unacknowledged psychotherapy. It recognizes the great fact that there are diversities of operations but the same spirit. It believes in the power of personal and intercessory prayer and in this power of prayer is comprehended all that is contained in so-called "absent treatment."

It plants itself on the Bible as containing all the ethical, psychical and spiritual forces for a man's welfare. It holds, in accordance with the wonderful works of Christ, that the Great Physician will meet every man with healing on the plane of that man's being. The principles of the movement, which in this phase are conveniently expressed by the term religious therapeutics, began to be put into practice about sixteen months ago in Emmanuel Church, Boston, by its well known rectors, the Rev. Dr. Elwood Worcester and the Rev. Dr. McComb. Dr. Worcester was for many years professor of psychology in Lehigh University, and frequently consulted with Dr. Weir Mitchell, who was a member of his church in Philadelphia. Dr. McComb is a graduate of Oxford University, England, and has been a close student of philosophy in German universities. During this period the needs of many cases have been relieved. From a very small beginning, the work has grown to such proportions that they have sent out an appeal to other clergymen, in different parts of the country, to carry on the movement and meet the requests for help which they themselves could not consider. In several of the Eastern towns and cities ministers of different denominations have begun the same work. The weekly meetings for health conferences in this church number nearly a thousand.

Some of the ablest neurologists of Boston and New England are aiding in this movement. The work which has been begun here in Chicago is conducted along the same sensible scientific and scriptural lines. We have given it the general name of the Emmanuel Movement.

Some of the leading neurologists and physicians of Chicago and the West are



co-operating in this movement. As in Emmanuel Church, no case of illness will be accepted for treatment without a physician's diagnosis. The parlors of St. Paul's Church have been crowded with people seeking help and light upon the movement. Remarkable results have already followed the efforts put forth. Dis-

ting answers to the prayers of the congregations assembled have been given.

From every part of the country I have received hundreds of letters of sympathy and congratulation from physicians, from clergymen and from laymen, and scores of appeals for mental, bodily and spiritual aid have been made. These absent ones are all held in the focal re-

gard of Christians in their intercessory prayers on Wednesday and Sunday evenings.

Applications are being sent by clergymen for specific instructions in the methods used in our personal consultations. I am prayerfully studying the best way for meeting these and other requirements.

## Experimental Psychology and Psycho-Therapeutics

Dr. Stephen H. Roblin of the Columbus Avenue Universalist Church, Boston, Mass., has been credited by some with being the pioneer of the Emmanuel Movement in its practical workings. In the Universalist Leader of March 21, Dr. Roblin makes brief mention of the work as carried on in his church. The article follows:

1. Our work in psychology began some eighteen months ago. The beginning was at the request of several thoughtful students in my class of Religious Philosophy. Four young people—one a Harvard man, another from the Institute of Technology, a Teachers Normal School graduate and a Radcliffe graduate—requested me to open a class in Experimental Psychology. At first the thought of psycho-therapeutical work was not considered. The class gradually grew into this phase of study and effort.

2. The "Emmanuel Movement" did not inspire the formation of our class, but no doubt influenced our work in psycho-therapeutics, though the work of Dr. Bishop, the noted mental healer, was well known in the parish; and my experience in the Metaphysical Club of Boston, and work with Dr. Bishop and others, naturally led me toward psychopathy.

3. Our work is different from the Emmanuel and other movements of this

sort in some decided particulars. So far as I know, we have the only class of trained psychologists working together for curative results. At the Emmanuel Church popular addresses are given; at Columbus Avenue careful scientific training is had.

4. At Emmanuel the ministers and M. D.'s do their work individually. At Columbus Avenue this practice prevails, but is strongly supplemented by the united class work. The class is largely composed of those who are grounded in physiological psychology and understand the way to work best on the patients who come for treatment. The class itself is "expert."

5. At Emmanuel a corps of nerve specialists make diagnoses for the clinic. At Columbus Avenue a diagnosis of any physician in good standing is received.

6. The first year of our work was devoted wholly to scientific psychology, I, with assistants, doing the work of instruction. The second year a Harvard man, Fred Wilmot, is the instructor in psychology, while I have conducted the psycho-therapeutical work.

7. Many cases have come to us for help and seemingly marvelous results have been accomplished. Rheumatism, cases of influenza, of headache, sufferers from melancholia and paranoia, etc., etc. Positive cures, some almost instantaneous, have been made, and every case helped almost at once; not one but

seems curable, and that in the near future.

8. At a given time in the class instruction, I prepare the way to help some who are present and at times absent ones, who know the movement of our endeavor, by holding up the sacredness of the service about to be rendered in the name and spirit of the Great Healer. It is always a vital, devout, holy, inspiring moment, and at times one can feel the vibrating thrill and uplift with great power.

9. We show how necessary it is to work for the destruction of all physical, intellectual, moral and spiritual crookedness. The balanced, harmonious, coordinated, blended life of the whole man we strive for mightily. We are urging constantly that peace of the body, mind and soul can only be found in rounded completeness in the life of the individual; and so our work is profoundly religious.

10. New life and power are in evidence in our church since this work began. People heretofore unknown to us are showing profound interest in our work. Jews, Greeks, Armenians, Catholics, Protestants, are sympathetic and helpful. A new incentive to work, an added emphasis placed upon Christian service, increased devotion toward Christ our Leader, more real and vital contact with God—these are some of the great gains we have secured.

## Expressions of Opinions From Far and Near

To the Editor of the Eagle Library:

I approve most heartily the work done by the Emmanuel Movement, first because it is movement (as against none), and, second, because it stands for God with us—and that's where we want Him. That is, a realization that He is with us and in us.

I know of cures being made from efforts in the above activity, some of them cases sent by physicians who recognized them as psychic and beyond, not only drugs, but their own particular function as medical doctors. The physician nearly always has first chance at a man. It is only after his failure with medicine on his judgment that they are not the agent needed, that one gets into the atmosphere of actual treatment under this movement.

Personally, I would gladly see this work supplemented by the truth as contained in the works of Emanuel Swedenborg; and have myself made effort to introduce the idea to the Church of the New Jerusalem. This body "should logically take up the work" as the Rev. Elton Worcester himself said to me in conversation. As a matter of fact, there is growing interest in it (among new churchmen) and at the annual convention soon to be held the question will come before that Ministers Council for discussion. Swedenborg's teachings add the element of the concrete and the spe-

cific that serve most usefully to some practical minds prone to look upon religion as an abstract thing. My approval of the movement is based on its fruits.

CLIFTON S. WADY.

320 Classon avenue, Brooklyn, March 24, 1908.

To the Editor of the Eagle Library:

I believe the Emmanuel Movement is of God, and promises a new era of usefulness for the church. I look upon it as a restoration to faith and prayer of their New Testament values. This means for the church a return to more of its New Testament power and works. When Emil Metchnikoff, of the Pasteur Institute, Paris, says concerning prayer for the sick, in his work upon "The Nature of Man": "Every one has now come to regard such events as mere relics of old customs without intrinsic importance" it is refreshing to hear prayer, with its accompanying faith in God, vindicated by such men as Dubois, Schofield, Professor James Sir Oliver Lodge and other men of authoritative dictum in the realm of scientific studies. In a way, the Emmanuel Movement bears witness afresh to the efficacy of prayer to heal the sick that Luther, Spurgeon, Moody and other great men of God saw from time to time in their ministries. To my mind, this movement promises to take its place among the big movements of the twen-

tieth century, and that, along with civic righteousness, industrial reform, temperance, missions and evangelism fills us with optimism for the coming of the Kingdom of God, that "one far-off divine event toward which the whole creation moves."

HENRY F. HUSE,

Pastor Baptist Church, Springvale, Me. Springvale, Me., March 25, 1908.

To the Editor of the Eagle Library:

The Emmanuel Movement evidences its strength by the appeal which it makes to a mind so philosophical as that of the Rev. Dr. Robert MacDonald. His brilliant expositions as reported in the Eagle command the attention and compel the sympathy of thoughtful pastors. The churches cannot afford to ignore the possibilities for good that this movement assures.

ADDISON MOORE,

Bergen Baptist Church, Jersey City.

To the Editor of the Eagle Library:

I believe the Emmanuel Movement is a result of a very widespread and growing interest in the study of psychical phenomena on the part of the layman as well as the scientist. Many scientists are already working to establish more intimate relations with the transliminal or sub-conscious self of man and psychology, without a doubt, will be the field for scientific efforts for generations to



come. The light is breaking, the foundations of materialism are already beginning to crumble and men are commencing to realize the power of mind and spirit. I think I see God working through it all, slowly but surely working out His plans. Let us hope and pray that this movement marks the commencement of another step toward the establishment of the Kingdom of God on earth.

JOHN H. BLIGH, Jr.

7148 Fourteenth avenue, Brooklyn,  
March 25, 1908.

To the Editor of the Eagle Library:

I have studied somewhat the Emmanuel Movement, but have no practical experience in the application of its teachings. But what man with faith and common sense can fail to see that the church has been leaving too much to charlatans the therapeutic use of some of the simplest scientific facts and plainest teachings of the gospel? We have been doing this foolishness for orthodoxy's sake. In the meantime, think of the suffering and agony undergone by thousands of God's people who were orthodox enough God knows, but who have never been taught the full gospel. We admit and welcome the results of modern physics in the use of electricity. Why not also use the best methods of modern psychology if they bring relief from suffering, mental and physical; suffering that is real, and suffering that is to the discredit of the church and to the dishonor of our Heavenly Father?

THOMAS W. SMITH.

St. Nicholas Av. Pres. Church, Manhattan

To the Editor of the Eagle Library:

The overflowing audiences that have greeted the Rev. Dr. MacDonald on his scholarly presentation of the principles of the Emmanuel Movement would seem to prove conclusively that thinking people are not averse to, but on the contrary welcome, any new mode of thought that is logical, that does not violate reason and is susceptible of proof.

In so far as the churches are concerned, they may possibly gain considerable by identifying themselves with this movement, thereby proving to the world that their chief aim is not the perpetuation of theological dogmas, but that practical Christianity concerns itself in dealing with man's present as well as his future needs, and that there is nothing incompatible in a man being almost a saint while possessing a vigorously healthy body.

I think this movement will also have a tendency to more and more broaden the mind of the physician, for he will appreciate the absolute truth of what has for some time past been admitted by leading members of his profession, that an appeal to the psychic forces inherent in man is, at least in functional disorders, of decidedly greater efficacy than medication. The ultimate success of the movement would seem to depend largely upon the personnel of those who identify themselves with its ministrations. On the part of both minister and physician it is of paramount importance that there be a large experience with the world, infinite patience and an unbounded love and sympathy for mankind.

J. B. B.

Brooklyn.

To the Editor of the Eagle Library:

I was recently nurse, during days of delirium, to a man who has for many years been fighting against periodical attacks of severe alcoholism. So-called "cures," sanitariums and doctors were unsuccessful. In despair we applied to Dr. MacDonald for possible help through the Emmanuel Movement, and the doctor consented to take him. There were five conferences, extending over nine days, and he has not touched a drop since the first.

That day I left him alone for several hours, when he triumphantly showed me a full bottle of whisky accidentally

discovered where I had secreted it, and which he had abstained from drinking, although sorely tempted.

After the second conference, on seeing a big whisky sign, telling a certain brand is "best," he responded mentally, "That's a lie; there is no good in it," reiterating it whenever the haunting thought recurred to him. After the third conference he went and paid his saloon bills, informing them they would never see him again and refusing to touch a drop in spite of laughter and ridicule.

He is following the Emmanuel teachings, full of hope for the future. The removal of this curse, which has almost wrecked his life, is the greatest possible blessing that could have come to him.

P. M. D.

Brooklyn, March 27, 1908.

To the Editor of the Eagle Library:

My candid opinion is that the Emmanuel Movement has come to stay. It fills a long felt need. It reminds the minister of Christ from whence he is fallen and points to some reasons why he, as a candlestick, is losing his place. It reveals the present day possibilities that accompany the divine anointing and commission, induces repentance for having been weak when we might have been strong, for the wrong we have done to ourselves and others, and thereby leads us to wait upon God for the renewal of strength until we go forth conscious of the indwelling power which enabled Peter and John to say to the cripple at the temple gate: "Such as we have give we unto thee."

It reveals the fact that our influence does not depend upon what we know or say or do. But it is what we are that counts in our contact with the sinful, the sorrowful and the sick.

Rev. THOMAS BILLING.

Cannon Falls, Minn., March 25, 1908.

What do I think of the Emmanuel Movement?

So far as it purports to give sympathy to distressed and sick persons it is praiseworthy. So far as it claims to heal the sick by mental treatment or "spiritual hypnosis," it is mistaken. Its basis is not yet established scientifically nor its ministers trained to such service. Nor is such work, the highest mission of the church, which should save souls and not bodies. Christ's healing was only incidental to his teaching, and his commission to his disciples was to "go preach."

The movement takes no account of the "ministry of suffering," and assumes that God's will is perfect health for all his creatures, and assumes that by an effort of the will, healing can be had for illness following breaking of nature's laws. It assumes that the laws of functional health are not the same as those of organic health, and can be cured by a mental resolve or state of mind.

LEWIS C. GROVER.

Brooklyn.

To the Editor of the Eagle Library:

One hundred and fifty words can give but slight expression on the comprehensive in hand. Millions of words have been written and spoken relative to special eras of the physical and spiritual evolution of man. In the beginning of the twentieth century we are truly in the dawn of "a new heaven and a new earth."

A few words cannot express the bearing it shall have on the religions of the world, especially that of the Christian. In the great past mentality and idolatry have dealt almost exclusively in exotericism. The present and hereafter esotericism, analysis of the interior spiritual power, will be the burden of man's thought and research.

The Emmanuel Movement I sense to be an approachment to the true conception of the spiritual relationship of man to man and of man to the Infinite.

Only an unbigotted and devoted student of the occult or spiritual forces in nature of whom I recognize the Rev. Dr. Mac-

Donald as being one, can be cognizant of the power of mind in the human and its possible co-ordination with the Universal Mind, or, if you prefer, God.

Without wishing to be harsh in criticism of past pagan and theologic phraseologies, this new concept of the old Christ thought puts man above "a worm of the dust" and forbids the imploration, "be merciful to me a miserable sinner," and instead thereof, say, "I am a part of Thee; my soul given is of Thy soul; my mind is a spark of Thy mind, and perchance my will is a blessed product of co-operated spiritual forces in heredity and environment. Then must I feel and say I am true to myself, true and merciful to my kin, and thus approximate oneness with the perfect God life and love. Thence praying on Sunday and praying on Monday shall cease.

Let a new spiritual dispensation awaken the slumbers of the church, which the Emmanuel Movement is possible to effect.

W. WINES SARGENT.

577 Greene avenue, April 2, 1908.

To the Editor of the Eagle Library:

The Emmanuel Movement appears to me as a new and mighty power for God in the modern church. It takes the grain of truth in Christian Science, dispensing with the fantastic, and makes that tiny grain grow into a harvest.

While the theory of the double consciousness of man is not by any means new, never before have so many sane and sound Christian people laid such emphasis upon it as a legitimate adjunct of Christianity. The new study of matter separates it into its constituent electrons which flash and flare with life.

Nearer are we getting to the truth that in its ultimate analysis the material, is spiritual. If matter shall be found to be spiritual, who can reckon the powerful influences the immaterial mind may have over the body? May it not be a contest between similar forces, the one immaterial and superior, the other seemingly material but inferior?

I believe that we are sailing only along the shore of psychic truth which we have not yet begun to explore. With the example of Jesus with its urgent appeal to the permanency of the spiritual, I earnestly believe that a new day has been inaugurated in our churches by the Emmanuel Movement. Let us not claim too much, but at least be ready to subsidize all methods that will co-operate with the helpful and healing forces of the gracious and good God.

FRANK S. SQUYER,

Pastor First Baptist Church, Friendship, N. Y.

To the Editor of the Eagle Library:

On the subject of mental healing there are two opinions. One well known physician writes that books on mind cure are calculated to make serious evil, and that some minds delight altogether too much in the fogs of mystery. Other physicians there are who believe that mental healing has a sound scientific basis, and has come to stay. This at least would seem to be the conclusion of a Boston doctor talking before a class of students the other day.

The layman must be guided in his judgment by the simple rule that "by their fruit ye shall know them." Personally, I do not believe that the power to heal certain diseases by the power of a living faith in God became a lost secret with the death of the early apostles.

In reading Dr. MacDonald's sermons I am impressed by his calm, reasonable and thorough presentation of the subject. The Christian minister and the skilled Christian physician can and ought to be potent factors in exorcising these demons of nervous diseases which are saddening so many precious lives in our land.

RICHARD OWEN.

Congregational Church, Hyannis, Mass.,  
March 28, 1908.



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