THE
EMMANUEL
MOVEMENT

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I WANT what
WANT when
WANT it

THERE IS ONE BEST WAY

TELL THE PEOPLE YOUR
"WANT" IN THE

Brooklyn Eagle

THE RECOGNIZED WANT
MEDIUM FOR BROOKLYN
AND LONG ISLAND
THE
EMMANUEL
MOVEMENT

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

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EMMANUEL CHURCH, BOSTON.

from which the Emmanuel Movement took its name.

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

Photo by Chickering)
INTRODUCTION

With Interviews From the Leaders of the Emmanuel Movement

A 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 months 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 at 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 counselors 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 exorcism of the mind itself, all superinduced by an abundance of faith. No new dogmas 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

The Rev. Samuel McComb of Boston.

...
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 curable, so also is 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, psychopathic sexualities, kleptomania and psychoneurosis. The foundation of all these diseases may be expressed in this one idea: "Dr. MacDonald has the ability through his meetings. Dr. MacDonald is thorough, but also there is advocated the matter borne to, not only his own healing.

This book, is the chief exponent of the union of all faiths in the work of healing. A number of whose sermons follow in it partaking of the character of 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 but the discussion of the character of the confessional, but it is only a conference established between pastor and patient. The little things that prey upon one's mind are freely revealed: the petty jealousies, the little annoyances of daily life. It is discussed and, as 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. His modern way of living with all its hurry and scurry has gotten on to the subconscious parts. Sleep and consciousness under power of active will are automatism—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, hear 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, but rather a movement, 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. You bring in the joys of 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 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. The church that gives the needed help. This new movement takes its place in the college classroom and laboratory. It reveals an impulse to carry 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 therapeutical powers and strong spiritual magnetism win them to his arguments."

"Dr. Worcester said: 'The best time to correct the child is when asleep. Then, sitting by his side, you can put into his 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. The light of heaven will not harm you. It is your friend, not your enemy. It is given you to rest in and sleep in. It will not harm you.'"
THE EMMANUEL MOVEMENT.

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 fabric of thought faith, hope, God, courage and peace. They are powerful agents, 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.

"A young lady, thirty years of age, pulled my bell. She no sooner got into the street was not Christian. Yet she was in vain. She could not talk. I had another caller, and wondered what he was, I sent her to a room in my house 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 of a thoroughly nervous temperament, with letters from all parts of the country with letters from all parts of the country: they would not let him talk about the new hope and courage, with letters from all parts of the country. The parent can, I thought, would work for her. Her answer was, 'To die, I suppose': but she asked me to practice the cult. In two or three days after Dr. MacDonald refrains from attending consciousness of sleep.'"

"I applied the principles of this method and prayed with her, leaving her quiet and calm. Some hours after I called her down from her excitation, and spent a night's sleep for weeks. I rested until 9, 10, 11, 12 o'clock came, and the next morning in the actual experience of the quiet and calm. Some hours after I called her down from her excitement, I went 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 her helper. She asked, 'Can I spend the night?' her reply was, '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 urging her to take her own 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.

"There is one that appeals to our souls: something that tells us if we call upon God for help that 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 taken off your shoulders. He is your friend, 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 religions 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 companion 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 aid of drug 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 conscious of nothing but the desire to achieve this 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 that by psychic power, is simply defying the natural laws of the Supreme Being."

While Boston and Brooklyn are daily learning of this remarkable religious-scientific movement, the substance of the same belief is being expounded in Chicago by the conservators Bishop Samuel Follows 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, 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 disturbances 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 Psychical Methods."

Dr. van Eeden studied under Drs. Lieben of Nancy and Bernheim of Paris, who were the first to impart 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 really 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 power 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 seasick, 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 bring about a 50 to 30 per cent—open to suggestion. You can make them anything you like by suggestion."

Dr. van Eeden gave numerous instances of disease cured as 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 died, 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. As long as I have lived, I have exercised only by reputable physicians."

"How this influence is brought to bear in the care 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 misled 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 aimed at 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 everyday 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.
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.

Methinks 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 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-
...the cure of a body whose maladies hold sway over the remedial forces of God's good universe everywhere gather to hear the simple story of the Gospel that can make over the interior man whole. Organic diseases are not sprung primarily from deranged mental, disorders of the nervous system are respected. Only those having functional 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 inexplicable self-control from overwork or culpable indolence; suicidal impulses, sometimes from utter disgust of life, sometimes from a sense of shame and disgrace, and finally suicidal impulses, in which the subject is overcome by overwork or culpable indolence, and finally suicidal impulses, in which the subject is overcome by despair, and finally sui...
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; new tongues, heal the sick. In my name they shall cast out devils. In my name they shall speak with new tongues; they shall lay hands on the sick, and they shall recover.—Matthew x:8 and 19. 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. And whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.—Matthew xvii:20. 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. And whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.—Matthew xvi:19. And these signs shall follow them that believe: they shall cast out devils; they shall speak with new tongues; they shall lay hands on the sick, and they shall recover. And whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.—Matthew xvii:20. And these signs shall follow them that believe: they shall cast out devils; they shall speak with new tongues; they shall lay hands on the sick, and they shall recover. And whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.—Matthew x:8 and 19. And these signs shall follow them that believe: new tongues, heal the sick. In my name they shall cast out devils. In my name they shall speak with new tongues; they shall lay hands on the sick, and they shall recover.—Matthew x:8 and 19. And these signs shall follow them that believe; new tongues, heal the sick. In my name they shall cast out devils. In my name they shall speak with new tongues; they shall lay hands on the sick, and they shall recover.—Mark xvi:17 and 18.

The Emmanuel Movement is distinctive. It is the attempt to meet the deepest need of the human soul. It is the attempt to show that the healing power of God is available to all men. It is the attempt to show that the power of God 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 infant 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 him, "God is now here!" It startled him, and his own hand had written it. "If you say, Nellie, it may be true." That child's 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 spiritual 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 deprived, abnormally mortal soul 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,

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.
“Hitch the stars to your wagon.” Let heaven help you drag your load. Compel your Christianity to walk on two feet: each its wing. It came down to earth quick, as its flesh doomed down. Make it tread through the dirt and dust of your streets, and all the restricted, unattractive abodes of men, irritating the experience of 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 their brother's abreast; that 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 He; and that because splitt with spirit may meet, the very joy of heaven was at our door, waiting to bring up into our consciousness and make the working principle of existence. As Jesus said, “The kingdom of heaven is within you.” The declaration is not weakened through the mere accident of our own declaration, “The kingdom of heaven is in your midst.”

This movement is strikingly in accord with present-day scientific discovery and research. The soul that deep realises that immense sub-consciousness have discoverer and inventor dug to bring up into their consciousness and ours electricity's wonderful displays. If their reliance upon material mechanical agencies till in the unconscious and thoughts and words through telegraph and telephone were startling, the sending of thoughts and words through the wireless air are more so a hundredfold. Man will yet circle the globe with his unconsciousness and ours electricity's wonderland. Convinced of heaven is in your midst. The subconsciousness of the human realm is of much more infinite significance than they have explored. 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.

Yes, I know, Christ did it centuries ago, that is why the world, the flesh and the devil are losing their grip. It is the soul that 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 devotion, brought on through the loss of her 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 to 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 phenomenon 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. For 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: “Thy father and 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 among us, it was never acquired and must be kept open. Its sphere of usefulness is everywhere this side the stars. Ask the dear man who feels called to safeguard our creed and the precious dogmas of the denomination to yield to us in the open. Its sphere of usefulness is everywhere. Where can I find a man who feels called to safeguard our creed and the precious dogmas of the denomination to yield to us the open.

So is this Emmanuel Movement vastly more significant than the patient, plodding, remedial work of two earnest churchmen and of the Walter Rauschenberg movement. While the latter 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 explored. 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. In less than a year between the flimsy and the infinite, between eternity and time. Yes, I know, Christ did it centuries ago, but we haven't lived as though we thought it. The idea of heaven is a bridge upon that bridge. Bridge to carry us over and up and down 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 are losing their grip. It is the soul that 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.
The Emmanuel Movement

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 40:31.

In this discussion of Christian Science in contrast with the Emmanuel Movement, I shall impress upon two limitations. First, I will not speak upon its metaphysical, its theoretical side. I presume the reason critics give it such unapproachable treatment is because its metaphysics seems post-positively 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 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 griefed, 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 matter to be objective. Tolerance is an acquired virtue, frugality of a balanced mind, a just disposition, a loving heart, or a genial spirit. Sometimes the more tenaciously we hold a doctrine the more tenaciously we are of us outside of it. Such persons cannot hear 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 petty 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 no 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 importance and built up 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, gastronomically. 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 opening to send into the human spirit.

But the Emmanuel Movement, or Science, or Christian Science, or Spiritual Science, or its equivalent. Be that as it may, greater power than in the Galilean days. Mechanicism, 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.
Christian Science has gotten hold of a truth about Divine healing that is backed by numberless trustworthy testimonials. 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 mimicking 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 the most hopeless kinds of organic diseases, too, can have our cure. Here is where Christian Science shows splendid, though not commendable daring. No disease under heaven fooses it. Its daring, 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 undying. Therefore it pushes ahead with all assurance, even though it, at times, falls 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 the powers that be are ordained of God, with especial reference to medical and surgical powers. Christian Science claims that the powers 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 error 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; t — 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 through the ages, and up to the present time, Christians have been adapted, it has reality! The changing seasons, the flying years emphasize it, while from an eternal standpoint it has none.

The Emmanuel Movement has not yet discovered the world too big to enlist its sympathies and be benefited by its power. But the phenomenal world has to be bent to itself, whatever denominations. The Emmanuel Movement 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 error of mortal mind?

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Emmanuel Movement and Jesus Christ

Fourth of a series of sermons by Rev. Dr. Robert MacDonald, on "Jesus Christ the Saviour of the Day." Preacher March 5, 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 for one 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 retaliating 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 only 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 hundred, that of the turion’s servant the daughter of the Canaanitish woman, is the cure of the soul more astonishing than the revelation itself. This is that the body is the chief hindrance to the soul’s progress. We know what the dark ages meant to 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. And it the world were wholly bad. Get away from both and save the soul. It was a strenuous attempt to live the simple life.

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 few unmedicated 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 pitted, he who hears no music of the spheres. Of all men, miserable, if he has no susceptibilities for God.

So thought those medievals who through asceticism led academic lives in monastic cells. Therefore, it was a choice between bodily vigor and spirituality. Then there was another—one a philosophy, along sevenfold necessity for asceticism come in. Epicureanism is as prevalent to-day as it was 200 years before Christ. Nothing is worth while but pleasure. Let life run riot. Let luxury, extravagance, sensuous enjoyment dissipate 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, temporary, sickly; it hardly outlines the tasting of it. Seneca exclaims: “I am seeking what is good for man, not for his body.” Rigid, austere, a stoical smile; a light in the face. No sorrow must thrust its gloom into the heart. Perpetual calm became its feast.
Pity is weakness. Compassion and sympathy is weakness. 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 only about life at its severest, rather than at its best. Not duty for duty sake, but 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 today? If epicureanism be not allowed to give us the cue to living, neither shall selfishness. If hedonism, the 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 do not 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 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 spirit, the life of the body, the spirit, hath obviated 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 shows 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 regards nothing but redemption, 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 in the lowest, 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 lost its savour, it reveals vast human traits 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 win out even before the end of the strife.

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**Substitute Thought**

Sermon by Rev. A. W. Hodder In his series on "Present Fads and Fancies of Mortal Mind." preached March 15th, in the Baptist Church, Flatbush.

**Text**—Let this mind be in you, which was also in Christ Jesus. Philippians II: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 the acceptable year of the Lord." Be others it was declared: "He went about doing good" added to three manifold objects. He gave cure for sin-sick souls. In the invitation, "Come unto Me, all that labor and are heavy laden and I will give you rest." His message to men 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, gay 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 changeeth 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 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 denomination 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.

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 biogrophy 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 puppets 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 impression we shall 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 natt so much as substitute thought and that divine. This can be obtained only by obedience to God in 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 minds 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 sphere of human life. In this present day, Jesus distinctly tells us that "When He is come, He will reveal 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 planned 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 our 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 more, 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 and 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 ethical 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 speak; Lord, teach us to think; Lord, teach us to work;" but also, "Lord, teach us to pray."

Thus we may 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.

Christian Scientists are to be pitied for a little while; but goodness is profitable for all things, having promise of the life which now is and of that which is to come.—I Tim. iv. 8, 9 (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 good reasons and some for bad 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 criticized not so much for what it is doing as for what it is not doing, and the occupation of a majority of its critics seems to be that it should do 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 criticize 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 infect 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 political, the social, the moral, and the religious, in order to capture that class of minds which are so often influenced by false loyalties and false promises.

And the question is now being considered by the church itself, and the answer is no. The church is not able to provide them temporal benefits, 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 beget great numbers to follow him if he is able to provide them temporal benefits, or to make 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-

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 beget great numbers to follow him if he is able to provide them temporal benefits, or to make 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-
The preaching was mentioned first, and reception by those who listened to it. It end to be gained thereby. His principal that God must be with Him and to accept the ground duly prepared for the seed. the kingdom of righteousness and peace and judging for the temporal wants of man¬
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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 also; and greater works than these shall he do, because I go unto my Father.' The church is now doing those greater works, of His own works were suggestive and typical. It is doing God's work, directly, but indirectly, by obeying His injunction to seek first for the Kingdom of God and His righteousness, believing that tempo¬
mental wants 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

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to the Christian religion, and tens of thousands are addicted 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 the world, 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 great works is not yet past. The supernatural method has given place to the natural, as the Saviour intended.

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 dulness; 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.

The Lord's twelve disciples were exceptionable 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...—Matthew xx.

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. Every 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 mediated, through other souls. And this is true of all the activities of life, and especially of its two chief activities, thought and feeling.

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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 spirit-world, where the essence 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 us by means of what swells 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 the teaching 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 acknowledge, and 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 up in us as our own, as purely self-generated, we may be misled by the false assumption that we are the possessors of our evil and self-life and can therefore use it as we choose. This is a delusion.

So far as we permit them to work their evil influence in our life, we are not donciples, for we shall know that everything good and true that we have found active in our life is a product of the inflow into us of the true wisdom of life and of the right way to feel about them. The power or authority over unclean spirits that the Lord bestows upon all His disciples is the power of right thought, and right thinking and acting.

This is the disciple state of mind. This is the 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 everywhere 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 we need in order to function purely as a disciple 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 us to 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 only true truth. Only when we accept 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 the power of right thought, and the power of the Holy Spirit. 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 driven out and the light fills the soul. The holder of this truth has upon his 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 evil that we must use the secure and indefinite conception of the truth, and our loose and feeble hold upon it. Our prime need, therefore, is clearer conceptions of the truth: that is, clear and definite 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 thinking.

This authority no evil spirit can withstand. It can be effectually cast out even the most insidious invasions of evil upon our life. The only condition necessary to receiving this is to be a disciple of the Lord. The twelve disciples did not ask for this authority, but the Lord gave it to them as a test of their intention. The Lord gave us this power only because we are willing to use it for the good of others. Let us not go back upon the Lord's gift to us. We must use it for the good of others.

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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 incarnate, trying to impose their life upon us. So far as we permit them to work their will in us we 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 the authority that enables us 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."
The Religious Background of Psycho-Therapeutics

Preached at All Souls Church, Ocean and Utmanas 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 disposition 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 fearful 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, inhibition 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 cooperating 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
The Emmanuel Movement.
nition. 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.

With his help we win. One with God is.

One with God is.

Last barrier to our confidence disappears.

What can keep us from this love of God?

Love means anything for us. As fatherhood is 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 remission of sin for the time being, 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," fies the final element in the background of psychic-cure.

In conclusion, multitudes are being deeply stirred by the Emanuel 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 consecrated 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. Huddler, 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 of Christ" and in this we shall endeavor to seek a 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 it is a mistake to look for 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. To-day shall endeavor to seek a more light on the question by consideration of confession and restitution as a means to improve physical and mental conditions.

We are to be understood as treating the subject of confession to God, 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 not put ourselves 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 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 not put ourselves into our countenance? Can we enjoy better health in every way by the means of an open, clean-breasted confession?
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 increased 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 that in 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 is broken, and thus have the aid of a burden bearer. We give the secret back to the world. We have often heard the Spirit whisper, "Thy sins are forgiven thee." But we must 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 ready to leave their sins behind, but God has forgotten 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 thief's neck, 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? 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, a 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, previous brooding, self-punishment, 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凿削那个小岛，谁说不使我驱除我身上的污点。我们须明白，这种毒素，我身上的污点，必须铲除，以便我们能自己对自己的心灵进行清洗，以便我们能自己对自己的心灵进行清洗。
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, for aught I know, 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 ofunkindness, intolerance, meanness, 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 every thought, every mood 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 his apostles: but it is undeniable that the recent presentation of it has amosted almost to a discovery.

I would not do injustice to the ideals of any of the other schools 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 thoughts 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 happy 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
THE EMMANUEL MOVEMENT.

deeply. The atmosphere of a home, although a hackenkeyed term, expresses a clearly defined reality. The atmosphere is the spirit of the house, emanating from the very essence of its foundations, 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 depths 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. Wise beside 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.

If, now, it will sometimes happen that despair and death awaits us, 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 that in the true attitude. To use the terminology of the books, give yourself the self-suggestions of confidence, in God, faith in His willingness and power to care, and restore you. This is 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 every 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 the command, "Forgive one another, as God forsook you." Forgive! Forgive, if it be possible, by the right action on your own part. Nothing is more irritating than harboring a vigorous grudge. I need not remind you how strictly scriptural is the command, "Forgive one another, as God forsook you." Forgive! Forgive, if it be possible, by the right action on your own part. Nothing is more irritating than harboring a vigorous grudge. I need not remind you how strictly scriptural is the command, "Forgive one another, as God forsook you." Forgive! Forgive, if it be possible, by the right action on your own part. Nothing is more irritating than harboring a vigorous grudge. I need not remind you how strictly scriptural is the command, "Forgive one another, as God forsook you." Forgive! Forgive, if it be possible, by the right action on your own part. Nothing is more irritating than harboring a vigorous grudge. I need not remind you how strictly scriptural is the command, "Forgive one another, as God forsook you." Forgive! Forgive, if it be possible, by the right action on your own part. Nothing is more irritating than harboring a vigorous grudge. I need not remind you how strictly scriptural is the command, "Forg...
Mind’s Power Over Ills

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

TEXT—As a man thinketh in his heart, so
is he.—Philippians iv: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 in
telligently 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 body. 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 bu-
reau, 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 Move-
ment, which is a rational establishing on
scriptural grounds of the Church of the
city, has at last succeeded in the sphere
which was before spurious 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 profes-
sion 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, phil-
osophy, 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 hu-
man 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 spirit-
ual and the material, and recognize that
if the body may and does influence dis-
cases of the soul, so does the mind influ-
ence states and diseases of the body.”

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Dr. Schofield closes this array of author-
ities 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 dis-
fane and cure, and continues, “by con-
scious action the heart’s action can be
allowed, and even arrested. In contin-
uation of this idea is the statement of Dr.
Reincke of London that the sudden emo-
tion of fear or pleasure upon the heart
may produce palpitation, actual concra-
tion 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-two medical au-
thorities other than those referred to
showing that many organic as well as
functional diseases are caused by mental
and emotional conditions. The list in-
cludes diabetes, angina pectoris, apoplexy,
asthma, dyspepsia, liver trouble, convul-
sions, tumors and cancers. Sir B. W. Rich-
ardson claims that diabetes is undoubtedly
cased by mental strain. Sir George
Baker claims that in many cases cancer has
its origin in prolonged anxiety. Dr. Snow,
Dr. Murchison and Sir W. H. Ben-
neit 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 ner-
velessness 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 start-
ing statement from Dr. Schofield: “The
power of mind over the body has limits,
but they have never yet been ascertain-
ed. 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 pos-
session it in its purity and at its best
we possess everything? While if we have
possessed its culture and allowed it to
become weakened and diseased that all
that concerns us becomes sickly and im-
poorished 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

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with thoughts too swift and strong for
reasoned with." The poet Shelley's de¬
"Come near and help me. I weave a
mind in check, and at their heels stalked
diseased. Distorted images stalked
there. Strange hallucinations held the
fair light of God's face was morbid and
world the disagreeable place he thought
ed at him in scorn, because the mind
thought them so. Public opinion point¬
And as for the world, there never was 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
weared with the strife he plunged him¬
self into a suicide's grave. Was the
world the disagreeable place he thought
it? No. Was public opinion against
him? 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. Every¬
body 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 point¬
ed at him in scorn, because the mind
where sweet contentment should have
resided. He was forgotten by his wife and children and the
respect of the community and the
fair light of God's face was morbid and
diseased. Distorted images stalked there;
themselves 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 opposed to a grand idea and a
wrong idea he cannot be reasoned
with." The poet Shelley's de¬
sparing man came 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
the lower thoughts be crowded out, else kept in the
minority, the hopeless minority, so far as influencing the life is con¬
cerned.
The apostle takes radical ground just here.
"Let this mind be in you which
was also in Christ Jesus." A mind thor¬
oughly identified with the world's sor¬
rrows, but never made despondent by
grief and bitterness, and no weariness of
life entered at their heels. Be sure
you've had your theories and the mind
depends upon you to 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 it fails to gain those he becomes of all men most miserable. An
intellect"mind, that of a Darwin, a Spener
a Huxley, a Carlyle loves intellectual ac¬
quision above all, and nothing can, he
thinks, take the place of mental bliss.
A spiritual mind, that of a Luther, a Sa¬
ronatoria, a Wesley, a Moody, a Philips
Brooks cares little whether business is
good or bad, whether stocks are up or
down, whether the banks are paying 3
cent. or 10.

O, the uplift to the mind for Christ
fills us with the consciousness of God's
presence. Therein is the preventive and
treatment of all the diseases of the
mind's greatest curse is self-consciousness when it is
allowed to be a barrier to God. All sin
springs from that limitation. Sensitive¬
ness, enviousness, hatred, nervousness,
wrinkles, melancholy, hysteria have all
their rootage there. It is self-con¬
sciousness 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 many who matter not, who
Think to our business is to treat disease
And all, unknowing, lack this lesson still
"Fit not the mind to this world'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
nothing can be done for God's children to dwell. That is the

One way longer midst fog and night mist,
Rise to the privilege of a child of
the Father's face. Embody the infinite
supplies of health from those high sources
that the full tides of the Spirit have
their rise.

Once more, the mind of Christ will
help you to build a new world order in
which to live. What profit to gain the
world and lose yourself? The soul is,
nothing. The world is a prison, a grave,
earth. Let it tent there for a night. But
woe ar thou if there thou seck per¬
manence and if thy holiest aspirations become dispossessed therein.
On what things do you fasten your attention as those
are along? What pictures do you hang up
in the mind's corridors? What delin¬
aeions 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

Self-consciousness makes the whole
man ill. God consciousness makes the
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nothing can be done for God's children
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One way longer midst fog and night mist,
Rise to the privilege of a child of
the Father's face. Embody the infinite
supplies of health from those high sources
that the full tides of the Spirit have
their rise. A mind more than the

The Emmanuel Movement.
Power of Subconsciousness

Second of a series of constructive sermons by Rev. Dr. Robert Mac Donald 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.—John x:10.

A thought is not only a fact, but a very serious fact. It has literal value in every possible and indirect way. 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, and potent act. It 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 Lord and terrible above all gods." 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 friends: 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. There are on one of these pews, I thought: I saw you here. But I only saw an intelligent looking body. I must see your mites, your disposition, your loves and hates, your aspirations and longings and all the complex 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 seriously as germs. A man thinks precisely, cultivates 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. Art, education, culture, religion, are 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 mental causes. You act. An effect follows your act, which, good or ill, demands a helpful rather than a hindering environment and empowers both hand and foot to sweep obstacles out of the way.

How discouraging that we cannot retain the whole of the book we read yesterday. By tomorrow 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 gone before, or what is to come after. The subconscious part contains the 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 way of life is not logical. 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 part as influence 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 gone before, or what is to come after. The subconscious part contains the reserve force to make strong for good or ill, to incite, prompt, decree, control, inspire or impede.

Herein is the power of habit. Sometimes it carries us our way; sometimes it will improve our walk, thus consciously or unconsciously 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 gone before, or what is to come after. The subconscious part contains the reserve force to make strong for good or ill, to incite, prompt, decree, control, inspire or impede.

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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 orient your steps. The
name with you, lady. I have faith in
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, by inspiration and requirement
by habit. We ministers know what is a
troublesome handicap consciousness is.
One of the very simplest acts of his Sab-
bath ministrations is a witness. It is the
repeating of that most simple, most beau-
tiful phrase, "Our Father who art in
Heaven." His prayer is conscious. His
consciousness has grown to write it out and read it. lest to
shut out the precious words as well. Clergymen have been known to repeat
several clauses of it, to leave out
words, to add other words, and end in
confusion, to the dismay of their worshipful
congregations, who can't imagine what's
up. What is it? His sermon runs along
smoothly enough. You can pray twice as
quickly and twice as logically. He is
intuitive, 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
is so anxious to say it right that he says it wrong.

But alas! The unconsciousness is
the very height of evil as well as the po
good. The Apostle gives us some sur-
ning autobiograph just here. He would
do the good, but evil creeps up into
consciousness and holds him back. Instinctively
he desires to see, feel, be, hear, but
himself rid of, that his Christianized rea
son abhors, obstructs itself, and he finds
conscious mind and volition, hands and
feet, doing the very thing his reason con
demned. Consciousness is about the nearest thing
that evil and good, we can exclame:
The good I would do, the evil I
would not that I do." We recognize the
obligation to influence a person for
good. We may be in sin, but the area
area 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
by habit. We are self-conscious, and are
stilled and quite unnatural in that per
son's presence. And we wonder why He
is not influenced when we've tried so
hard. That's the trouble, we have tried
hard; but we have tried to weaken 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, doubt
less, that the full force of our subcon
scious life was influencing the other way.
Not only was our artificial self defeating
our purpose, but our artificial self was de
feating 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 that controls
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 illustra
tive of the power of the subconscious.
It dominates situations. It corrects lies.
It goes far as a remedial agency in pre
venting and curing disease. Dr. Scho
field with the lecturers at the situa
tion with every doctor. In the presence
of another and greater physician, "Dr. V. M.
X.," a doctor trained in no human school
and gifted to heal all varieties of disease at the instant, every spe
cies of injury—the vis medicatrix naturae—
in other words, the unconscious mind
"Every thoughtful practitioner," states
Dr. W., "can acknowledge that when his therapeutic reserves are ex
hausted, by far the most reliable con
sultant is the vis medicatrix nature, to
ignore the fact that he has been in
charge of a patient's case. The
first approach with our mixtures and tab
bols, is at least a mistake in medical
ethics." In another place, Dr. Schofield
exclames: "The truth is that nervous
patients require far more careful, well
devised, and elaborately carried out treat
ment than any other ailment, because
here Dr. V. M. N., himself, is ill, and
cannot co-operate in other diseases
with the other patients. But the curative power of the subcon
scious 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 powerful power
to prevent disease is just beginning to
be realized. It is the most powerful when
power in the world to prevent disease
no doctor who has had practice and ex
perience enough to know, doubts. No
one better than a doctor can realize what
an amazing large percentage of dis
cases result from immorality, dissipa
tion and weak will power, from igno
rance, from unclean thinking and unclean
living—in short, from leading the
unconscious life."

30
THE EMANUEL MOVEMENT.

Ralph Waldo Trine exclam:es: "In the
degree that you realize your oneness with
this Infinite Spirit of Life and thus ac
quire the possibilities and powers you will exchange—adaptability to
the inharmony for harmony, suffering
and pain for abounding health and strength.
And in the degree you realize this whole
ness, this abounding health and strength
in your self 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 and issues 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, healing, 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 but the whole world beside. And oh! the foundations of nature, but upon that which 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 them, friend, to the depths of the Eternal. Don’t dam up the channels. Bays and inlets human, as bays and inlets natural, become ill smelling, insalubrious, and an offense to us.

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 oneself. 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 influx 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 consciousness of self and self’s poor ability. Our blessing is reliance upon the Eternal. And it is the unconscious self that

### The Power of Suggestion

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

TENT—Jesus said, see thee need to repent. Then the devil leaves him and behold age.® Then it is that you willingly, cheerfully, unreceasefully make connections with the abundant life of God. And all the precious depths of life become rich in spiritual reserve which buoy us 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 means kindly, out of the inlet and bay across the bar, where Tempest was to greet his pilot into the harbor that is radiant with the nearer light of His face.

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 instincts would be true, our thinking unerring, our habits correct, our beings abundant in health, rest and ease. It caught us on its own plane and held us prisoner, pounding us with blows. We are all more or less sensitive to the mysterious by which we are surrounded. Whatever the mind cannot comprehend and attribute intelligible cause to results 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 a force stirred, credibility stimulated. Cartright truly exclaims:

Fancy can save or kill; It hath closed up wounds when the balsam could not, and with

The aid of salves—to think hath been a cure. Distance lends enchantment.

So far we have spoken as though suggestion were a rare force, and employed always remotely, 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 results 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 a force stirred, credibility stimulated. Cartright truly exclaims: Fancy can save or kill; It hath closed up wounds when the balsam could not, and with

The aid of salves—to think hath been a cure. Distance lends enchantment.
ment. Familiarity breeds contempt. Conceal your limitations to the vulgar through if you would hold their respect. Reveal them only to those who love you. Your own can be trusted not to throw you down. It is the worst thinking to be presumed that lines are not long enough to sound your depths that you have any influence over the world. So, too, has the world's mystic- al occult suggested to him its curious, question- ing children. The subconscious mind is he whom the world has filled to the brim with suggestions. Its mystery awakens his curiosity and fascinates his senses. Our postulated circus clowns make children laugh.

Think of the superstitions: the power of mystery awakens. In "gypt. 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. Is it the power of superstition that if they were brushed away the child would die. Why single out Egypt? Every country has many superstitions for its spiritual health. Every civilization as well as every religion has its centers through manifold customs and sanctions and traditions that are grounded in mystery, and through which the light of reason is shrouded. Lessing says we are awed by our superstitions even after we understand them. Now, it is this super- stition that an age-long suggestion produces, that accounts for innumerable cures of mind and body. 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 your finger to ward off rheumatism. You are in Lourdes, with its shrines and altars and charmers and numerous bones of saints, where 500,000 pilgrims leave a half dollar every year. And what of the charlatan assures the confiding soul that he who influence weaker souls; all whose responsibility that the guardians of your school; the nurse in the hospital; all who influence weaker souls; all whose responsibility that the get under and back of How is the weather continu¬ously disagreeable, we find it hard to keep our health; while sunny skies and balmy south breezes make scrub the soul.

A few years ago in a certain part of England there was a continuous hood 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 their weatherbarometer, but they could with their barometers that seemed to serve no better purpose than to ac- cept their discontent.

Just here is felt the force of adver- timemng, 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 their weatherbarometer, but they could with their barometers that seemed to serve no better purpose than to ac- cept their discontent.

The dear public succumb in the long run. They cannot stand up under the con- tinuous force of his big lettered sugges- tions. They rather enjoy being hum- juggled. What splendid advantage the big stores take of this weakness on our part! All they need do is to keep offer- ing suggestions of cheapness or of the supposed worth and imagined usefulness of their wares, and multitudinous inno- cent ones, whose sole interests the adver- tiser seems to have at heart, take hold of the tempting half of its residence well furnished. It is the desire is always to keep the little tenement of its residence well furnished and in order. But the servant self be- hind 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 an illustration of a superstition 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 laziness, his beastliness, and the fact that he himself 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 he more readily begins to raise 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 more evident success of the super¬ natural will be the body in which that soul re¬ sides. The soul is a good housekeeper.

But what about the type of motherhood and fatherhood needed for the task? The typical, gullible, superficial rearer can never be a good housekeeper. The typical, gullible, superficial rearer can never be a good housekeeper. The government of children will not suffice. It is not the words spoken into the listen¬ ing stillness of the child's life that solves the problem. It is the affectionate heart toward intemperance, immorality or good, the strongest self; remind him that will be the body in which that soul re¬ sides. The soul is a good housekeeper.

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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 away. 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 he 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—tires from the conflict.

And we read that God's angels came and minister with all heavenly suggestions unto Him, suggestions of strength, of joy, of a Father's satisfaction in 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, 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.
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 cure is claimed to have been wrought by Christian Science is 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 may 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 life. 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 assured human and animal suffering by the discovery of anesthetics.

In former ages the priests of the Greek and Asilian 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 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.

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Religious Therapeutics

BY THE RT. REV. SAMUEL FALLOWS, D.D., LL.D., 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 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 rector, 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.
co-operating in this movement. As in Emmanuel Church, no case of illness will be considered unless the physician's diagnosis is given. The parsons 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. Difficult 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 from clergy and laymen, and scores of appeals for mental, bodily and spiritual aid have been made. There are no all held in the focal regard of Christians in their intercessory prayers on Wednesday and Sunday evenings.

Applications are being sent by clergymen for specific instructions. I have been using these methods with success in many 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 in Religious Philosophy. Four young people—one a Harvard student, one a student in 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-therapeutic work was not considered, considered gradually the class stepped into this phase of study and effort.

2. The "Emmanuel Movement" did not issue from the formation of our class, but 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 psycho-therapeutics.

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 a laboratory.

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

6. The first year of our work was devoted to a Harvard Food Wmil, is the instructor in psychology, while I have conducted the psycho-therapeutic work.

7. Many cases have come to us for help, and seemingly marvelous results have been accomplished. Ekmankinesia, cases of influenza, of headache, sufferers from melancholia and paranoia, etc., etc., have been 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. I wish to show how necessary it is to work for the destruction of all physical, intellectual, moral and spiritual crookedness and in its stead harmonious, well-integrated, blended life of the whole man we strive for mightily. We are urging and realizing 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 profusely religious.

10. New life and power are in evidence in our church since this work began. People hitherto unknown to us as workers in the scientific field now work Jews, Greeks, Armenians, Catholics. Protestants are sympathetic and cordial. Many scientists have shown profound interest in our work. The scientific man of today has begun to consider the church. I look upon it as a realization that He is God, and promises a new era of usefulness for the church. I look upon it as having a new era of usefulness for the church. I look upon it as an appointment of prayer of the New Testament values. This means for the church a return to the prayer of its New Testament values. When Dr. James Mechnickh of the Pasteur Institute, Paris, says concerning prayer for the sick, "The Nature of Man": "Every one has now come to regard such events as mere relics of old customs without importance. It is refreshing to hear prayer, with its accompanying faith in God vindicated by results. We in the Rev. James S. Oliver Lodge and other men of authoritative dictum in the realm of science, and in the Emmanuel Movement bear witness strong to the efficacy of prayer to heal the sick or sub-conscious self of man and the King of God, that one all encompasing event toward which the whole creation moves!"

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

To the Editor of the Eagle Library:

I am greatly interested in the work done by the Emmanuel Movement, first because it is movement, and second because it stands for Christ and 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 cases 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 of the Christian mind. It is a most significant fact that they are not the least 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 writings of Emmanuel Swedenborg; and have myself made effort to introduce the truths to the Church of Jerusalem. This body "should take up the work" as the Rev. Elwell Berger, Baptist Church, Jersey City, Heartly said to me in Paris, says concerning prayer for the sick, "The Nature of Man": "Every one has now come to regard such events as mere relics of old customs without importance. It is refreshing to hear prayer, with its accompanying faith in God vindicated by results. We in the Rev. James S. Oliver Lodge and other men of authoritative dictum in the realm of science, and in the Emmanuel Movement bear witness strong to the efficacy of prayer to heal the sick or sub-conscious self of man and the King of God, that one all encompassing event toward which the whole creation moves!"

HENRY F. HUSE,
Pastor Baptist Church, Springvale, Me.
Springvale, Me., March 25, 1908.

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The Emmanuel Movement.

I have studied somewhat the Emmanuel Movement, but have no practical experience in the application of its teachings. I have been taught that man with faith, in some part of both minister and physician it is impossible in a man being almost a saint with man's present as well as his future, the personnel of those who identify themselves and others, and thereby leads to wait upon God for the renewal of the spirit and soul, and co-operate with the indwelling power which enabled Peter and John to say to the cripple at the temple gate: "Such as we have give unto them."

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 sinfull, the sorrowful and the sick.

Rev. THOMAS BILLING.
Cannon Falls, Minn., March 25, 1908.

Do you 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, where such work is not in accord with the will of God, the purpose of which is the good of all His creatures, and assumes that by an effort of the will, healing can be had for illusory and of man to the Infinite.

LEWIS C. GROVER.
Brooklyn.

To the Editor of the Eagle Library:

One hundred and fifty words can give but slight expression to the comprehensiveness of a movement which has been written and spoken relative to special diseases by the power of a living God. 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 sinfull, the sorrowful and the sick.

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The Emmanuel Movement I sense to be an approachment to the true conception of the spiritual relationship of man to God and to the Kingdom of God on earth.

RICHARD OWEN.
Congregational Church, HYANNIS, Mass., March 23, 1908.

March 25, 1908.

I was recently nurse, during days of delirium, to a man who has for many years suffered from attacks of severe alcoholism. So-called "cures," sanitariums and doctors were unavailing to keep him from his one great passion. There were no conferences, extending over nine days, and he has not touched a drop since the first.

One unbiggoted and devoted student of the occult or spiritual forces in nature of whom the Rev. Dr. MacDonald as being one, can be cognizant of the power of mind in the human and its influence in the power of the Universal Mind, or, if you prefer, God.

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