

THE EMMANUEL MOVEMENT AND CHRISTIAN SCIENCE

(The first of a series of articles by Alfred Farrow on this subject.)

Scarcely a public declaration has been made on the subject of the new psychological system of treating the sick called the Emmanuel movement that has not contained criticisms of Christian Science and the practice of Christian Scientists. Chief among these are the following: That Christian Scientists attempt the cure of organic diseases; that Christian Scientists, except in the treatment of surgical and contagious cases, "discard the employment of physicians"; that Christian Scientists believe that God is good and the only Creator, and made nothing unlike Himself, and that therefore "disease is unreal"; that Christian Science as compared with the Emmanuel movement is neither "Christian nor scientific"; that Christian Scientists accept a fee for their service.

It is certainly right and fair that Christian Science be understood as it is. Since strangers to Christian Science have attempted and failed to draw a clear line of demarcation between Christian Science and other systems of treating the sick which differ therefrom, and have therefore left the subject in a confused state it has become necessary that this distinction shall be drawn by a Christian Scientist. It will be endeavor to show that the foundation of Christian Science, its teaching concerning God and His creation, is Christian and scientific, and therefore that its conclusions are Christian, for, whatever else may be said of it, Christian Science is consistent, and it honors God beyond comparison. It criticizes not fault with the good things which it teaches about God, they should not complain who logically and consistently reaches the conclusion therefrom that devil, evil, is neither personal nor real. In order that evil may be kept in its proper place throughout this discussion it seems wise at the outset to explain abstractly that Mrs. Eddy's non-belief in the asserted power of evil is entertained for the simple reason that she has demonstrated that God, good is the only real cause or primary power. She has taught her students how to overcome the deceptive pretensions of evil by being awake to their subtlety and by knowing that God is the only real power.

Revival of Christian Healing.

Rev. Frank L. Phalen of New Bedford, Mass., in an address delivered in that city on October 4, 1908, gave the following very sensible reasons for the revival of Christian healing. He said: "Until a comparatively recent date the church lost sight of the fact that the founder of Christianity was not only a revealer and proclaimer of the truth, but also a healer of the ill of humanity, both physical and mental. Jesus not only preached the truth, but he healed the sick. The first teachers of Christianity followed the double practice of preaching and healing. Jesus healed physical and mental maladies. Not merely because he understood and brought to bear supernatural power, but rather because he saw and laid hold of those latent powers in humanity which others have failed to see and utilize. The healing power of Jesus is not something that came into the world with Him and departed with Him; it is a permanent possibility to all those who have sufficient faith and energy to grasp and utilize the same power."

A careful study of scriptures discloses the fact that healing the sick was by no means the result for which the Master primarily labored; it was rather a consequence of the spiritual regeneration which was effected by the gospel he preached. Christian Science accords with our Lord's teaching when he said, "Whether it is easier to say to him be forgiven thee, or to say rise up and walk," and when he declared to another whom he had healed, "Sin no more lest a worse thing come upon thee." He thus taught unquestionably that disease is the result of sin. He did not on these occasions mention any particular sin, or enter into comprehensive definition of sin, but the scriptures, as a whole, warrant the definition of sin which is taught in Christian Science, namely, that it includes not only the willful wrongs of mortals, but their ignorant mistakes and blunders. John said: "All righteousness (all right-wisness, all upright-wisness) is sin." (That is, erroneous beliefs and actions which are held as wisdom, all mistakes which are regarded as "wisdom" are included under the name of sin, and it is quite evident that unrighteous thought is always prior to action.) The Master held this opinion by the fundamentality of sinful thought, as is indicated by his declaration that those who look upon sin to desire it are guilty of its offense.

It is proper to say in this connection that the double practice of preaching and healing was due to the fact that it was impossible to benefit an individual spiritually without improving his bodily condition. It would be quite as impossible for one to understand and live and talk according to the gospel of truth without being for the sun to shine without dispelling the darkness. Thus we note that healing the sick in the Christian Science church is not an adjunct to its religious practice but a natural, inevitable consequence of the new and more definite, comprehensive and Christlike understanding of God and His creation which is taught by Mrs. Eddy. This constitutes the foundation of the entire system of Christian Science and its practices, and it destroys both sin and sickness. It is the truth which illumines the consciousness of the patient and destroys his sense of disease. Thus it is shown that healing the sick in Christian Science is not a business but a ministry.

The Rev. F. C. Baker of Fairhaven, Mass., in referring to "Recent Developments in the Field of Religious Ethics," declares, "It is, perhaps, the latest phase of that more than general awakening to the fact that the Church of Christ has a mission to the whole man, body and soul." May we add here that the healing movements which are being instituted in the churches are, to say the least, prompted by an

acknowledgment of the scriptural teaching that healing the sick is an essential feature of Christian practice. This point having been settled, it remains to discover the Christ method. We think that all will agree that real Christian results can be had only by the means which our Lord employed, viz., by an unreserved reliance upon God. If we may assume that human psychology shall furnish the way of Christian healing, the way of Christian healing on the supposition that "God made psychology," we may consistently go to the length of assuming that every man should be a liberal drinker of whisky on the supposition that "God made it." The spiritual science of God reveals the fact that both the psychological operations which are based upon mortal mind and whisky, which, by the way, are not competing, are of human invention, and experience teaches that absolute spiritual purity of thought and life demand a sacrifice of both. Solomon admonished, "Pull not upon yourselves destruction with the works of your hands." Rather than declare that human methods are gifts of God, we should awake to the fact that they are misappropriations.

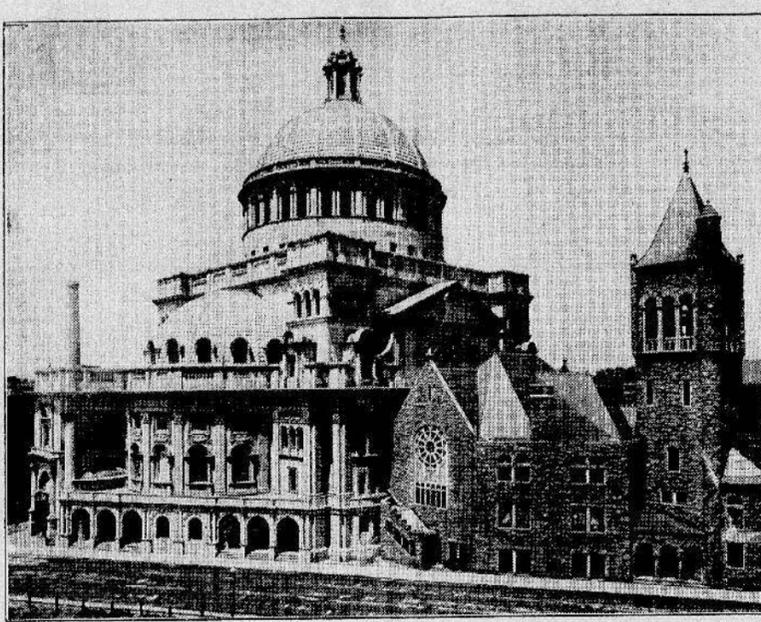
The Motive.

Turning now to the Emmanuel movement, we find that the motive for its establishment, as stated by its founders, was to supply a demand for "non-drug healing." The following quotation from Dr. H. M. Wells of Philadelphia is representative of the many who have seen in this subject. "Recently the suggestion has been made that the Christian church enter the field of psychotherapeutics, and thus meet the demand that apparently exists in the minds of the people for the healing influences of religion. It is hoped by this means to offset the effects of Christian Science." "The good works of another body of Christian people does not seem to be a very exalted purpose, but we shall not complain on this account, for we are quite sure that as the churches make further advancement and approach scientific healing whatever is wanting in their motive may be easily corrected. Moreover we have no desire to judge their motives. Neither is such judgment germane to our purpose in writing this article."

There seems to be a division of opinion regarding the importance, usefulness and advisability of this new movement. One writer declares that "this latest counterfeit probably had its conception and birth in the fear of doctors of losing their patients and of pastors of losing their members." Says another, "The Emmanuel movement is one of the most talked-of projects among churchmen today, it is being used in Boston to combat Christian Science." We do not understand whether the affirmation that this movement is a return to "primitive Christianity" or a revival of "historic Christianity" refers to the means and methods employed or whether it is intended to apply simply to the abstract proposition of "non-drug healing." It is very wrong to attempt to justify the movement by a circular authority we should have to concern ourselves not only with the proposition that Jesus and the apostles healed the sick, but also with the method of healing which they used. We should seek a knowledge of the Christ means of overcoming human ills.

In an address made at Rochester on May 26, 1908, Mr. McComb declared that the Emmanuel movement "is an outcome of the fact that Jesus Christ healed the sick," and that "Christian Science is not adverse to taking advantage of means provided by nature and man in His day." Respecting this it must be said that Jesus was truly human and moved among men, but he had as little part in material things as it is possible for us to have. His plan to have and as he advanced in understanding he relied more and more upon spiritual until finally he parted from material conditions—limitations—altogether. Dr. McComb has declared that "The Savior would have been willing to take advantage of the advancements of this age." Following this line of argument he holds that "spiritual healing must go hand in hand, co-operating with and sometimes supplementing medical science." He even goes so far as to advance the speculative opinion that if Jesus were present in this age he would work hand in hand with the doctors, that he would employ a medical diagnosis to examine the cases which applied to him for help, and by this means it were discovered that persons were diseased organically, he would refer them, but if he learned that they had only functional difficulties he would accept them as patients.

Over against all this suggestion, however, is the significant fact that Jesus healed most of his patients instantaneously, and that he cured the most difficult cases in much less time than would have been required even to summon a physician, to say nothing about tedious and painful examinations. If the Master had been a failure in the treatment of disease, it facts could be named in evidence that he succeeded only with functional disorders, while he failed to cure organic cases, then there might be some ground for affirming that, if now upon the earth, he would need and utilize modern medical practice, but when we remember that he healed the most difficult cases instantaneously and that he never lost a case—that he ceased the fever, raised the dead, while the daily failures of the more approved medical means may be counted by the thousands—we may well ask: Is it reasonable to suppose that the Master "would have been glad" to set aside his perfect system of curing the sick in order to avail himself of a method which frequently and lamentably fails? It would seem that any Christian minister would blush to assume that either modern or ancient medical diagnosis gives a better statement of the cause of disease than that expressed by Christ Jesus when he said, "Sin no more, lest a worse thing come upon thee," and when he referred to the woman, probably afflicted with rheumatism, as one whom "Satan hath bound, lo, these 18 years." Our Lord treated these cases on the assumption



THE MOTHER CHURCH, BOSTON.

that sin—and not a material cause—was the foundation of their affliction, and with far better success than any modern physician.

At this point it is legitimate to inquire what particular advantage over the apostolic means and methods is to be found in the Emmanuel movement, either as regards organic or contagious disorders. Jesus' remedy was always at hand. He was able to call it into action instantly and without being encumbered with a medical case or the expense of a diagnostician. His method was entirely safe in handling contagious disease because he instantly treated his patients and thus removed all occasion for danger. In an address given in London, England, Dr. McComb declared, however, that in the ancient days "there were two species of leprosy, one that was contagious and one that was not contagious and this probably accounts for the fact that Jesus permitted His leproses cases to mingle with the public." Dr. McComb has suggested further that these cases which were handled by our Lord were probably of the non-contagious type! Such an argument belittles the omnipotent power of our Lord and would discourage the feeble and fluttering faith in God which exists in the modern Christian world. Men have occasion to be thankful that Christian Science has saved the Bible from doubt and infidelity, and has already prepared the way against such a travesty on the teaching and practice of the Master, for it has healed thousands of cases of organic and so-called contagious troubles.

Dr. McDonald of Brooklyn treats this question somewhat differently. He says: "Because Christ drew no line between functional and organic maladies is no reason I should not. I am not a materialist. I do not believe in the materialism of the modern world. I believe in the fact that Jesus Christ healed the sick, and that Christian Science is not adverse to taking advantage of means provided by nature and man in His day." Respecting this it must be said that Jesus was truly human and moved among men, but he had as little part in material things as it is possible for us to have. His plan to have and as he advanced in understanding he relied more and more upon spiritual until finally he parted from material conditions—limitations—altogether. Dr. McComb has declared that "The Savior would have been willing to take advantage of the advancements of this age." Following this line of argument he holds that "spiritual healing must go hand in hand, co-operating with and sometimes supplementing medical science." He even goes so far as to advance the speculative opinion that if Jesus were present in this age he would work hand in hand with the doctors, that he would employ a medical diagnosis to examine the cases which applied to him for help, and by this means it were discovered that persons were diseased organically, he would refer them, but if he learned that they had only functional difficulties he would accept them as patients.

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connection in which the gentleman makes this declaration, that he means to declare that Jesus was nothing more than a practitioner of mental suggestion according to the modern system; that he did not heal by the direct power of God, but through the medium of human will; and yet the master said in his prayer, "Not as I will, but as thou wilt." He declared: "The words that I speak unto you I speak not of myself, but the Father that worketh in me, He doeth the works." If we mistake no further reason for the Emmanuel movement, he suggested, namely, that "The metaphysical basis of Christian Science is too crude, too contradictory, to be accepted by the normal reason," though he adds that "With all its obscurity we find in the sacred book of Christian Science great truths."

Either the doctor must be laboring under a misapprehension, or else by "normal reason" he means the reason that is the possession of personal sense, since otherwise he could not have made this declaration. The metaphysical basis of Christian Science is the metaphysical basis of scriptural teaching. The scriptures admonish us to compare "spiritual things with spiritual," for "it is the spirit that quickeneth the flesh (matter) profiteth nothing." The Master placed no reliance whatever upon matter. He healed it aside completely by declaring it to be altogether unprofitable and it is certainly true that His teaching that God is spirit and the teaching of Christian Science which is based entirely thereupon do not conflict, nor does any part of Christian Science contradict any other part. Every statement contained in the "Christian Science" text book is consistent with every other statement contained therein is contradictory to anything but material sense, that which our Lord affirmed to be unprofitable, not to be credited even in the smallest degree.

It is averred by critics that mental suggestion has been employed in some form or other during all the ages of the world and that long before Mrs. Eddy "launched Christian Science." Mental suggestion had been practiced, and yet they say, "the doctors and practitioners had gone their full duty." Christian Science would rather have "launched" it than to have one of its critics volunteer to inform us why this "refutation" of Christian Science has "flourished" to such an extent in so short a period, while the assertedly "rational," "scientific," "mind-over-matter," "work-together-with-medicine" remedy adopted by the Emmanuel movement which had been "employed" before Christian Science was discovered attracted no special attention until the growth and influence of Christian Science made it seem important to "do something" by the way of competition and as a means of outstripping the old way.

It has been said that the Christian Scientist is inconsistent because he attempts to cure a disease after affirming that there is none, and that Christian Scientists differ from those who are interested in the Emmanuel movement in that they do not believe in the reality of disease. In reply it may be said that the fundamental teaching of Christian Science is responsible for its conclusion concerning the nature of disease and sin and that this distinction is of vital importance. Upon it hinges the whole question of the difference between the teaching and practice of Christian Science and the teaching and practice of those schools which do not rely exclusively upon the divine mind. Christian Science attaches the word reality only to that which is spiritual and eternal, not to the temporal and material. It recognizes that sin and disease exist in erring mortal experience, that experience which Solomon denominated "Error of life," and that therefore they must be grappled with and overcome, but the success of the overcoming will depend upon the means employed. If sin and disease are indeed error, not true and not real they cannot be overcome by physical means, since truth alone is the antidote for error. Here is a point that critics

seem to overlook that the Christian Scientist's practice is in perfect accord with his theory, that his exclusive reliance upon God in time of sickness is due to his firm conviction that God is the only power, that he is the author of all that exists and that, as sin is no part of the divine economy, it is simply error, which can be destroyed by truth alone.

Speaking of the Emmanuel movement, Rev. Frank L. Goodspeed of Springfield, Mass., has said that "It is not like Christian Science. You do not have to insult your intellectual faculties and blackguard them into believing what isn't so, as in Christian Science." We venture the assertion that every Bible student will readily endorse the basic statement of Christian Science, namely, God is spirit, and he will agree that spirit is not matter but mind. To do this he is obliged to deny the testimony of material sense if he does not "insult" and "blackguard" it, for material sense declares "I do not believe there is any spirit for I do not see any spirit." Now, if it is possible for one to reject the testimony of his material senses sufficiently to believe that God is spirit, there is no reason why he cannot consistently accept the entire teaching of Christian Science, since every proposition of Christian Science is consistently deduced from this as a premise. Jesus was not afraid of insulting his human sense of things. He declared that "The flesh (matter) profiteth nothing." "It is the spirit that quickeneth (gives life and existence)." The Master's denial of sense testimony was as sweeping as that of Mrs. Eddy. Indeed Mrs. Eddy finds warrant for her denial in our Lord's teachings.

Christian Healing.

For about 40 years Christian Science has found more or less accept-

compel the world to listen. Let us be fair; we should never have heard of this Emmanuel clinic had it not been for the Christian Science church.

One Mind or Many.

There are and can be but two mental methods of treating the sick, or influencing a fellow mortal—one is that which recognizes no other mind, hence no other power, but God, good; the other is that which is based upon the human, mortal, or "carnal" mind. Now either there is but one mind, one God, or there are minds many, Gods many. Which proposition is true? The scriptures teach the fact that there is but one God. God is spirit, life, truth, love. Hence the inspired teaching that there is but one life, one spirit, one love, "one good." An erroneous belief seems to prevail to some extent that all mental methods employed in the treatment of human ills are fundamentally alike. Experience will correct this error, for as a matter of fact, God, divine mind, is the only real cause and the only actual extirpator of evil. Either a method of healing recognizes this fact or else it does not. If it does it will proceed in complete confidence of the power of God to deal with all cases. It will not require a diagnostician to determine whether in the premises God is competent to act. If, on the other hand, a method of healing does not admit that God is the only cause, then the "mind" employed in its mental healings will be human mind. Its power is the force of human will and its cure is not fundamental. The supposed changes which are produced by the exercise of human will and which are regarded by some as genuine healings will eventually be discovered to be only temporary changes of mortal consciousness, which are not real cures but simply substitutes of certain erroneous mental conditions for others equally erroneous. They are the outcome of a condition which is not in all their thoughts. "God is not in all their thoughts." We affirm that the Psalmist was right in his practice as indicated by the declaration, "His delight is in the law of the Lord; and in his law doth he meditate day and night." How continuous meditation on the supremacy of God heals the sick and overcomes sin may not be apparent to the casual observer, but it will surely become clear to the Christian who puts the practice to a test. It may be well to note here that thinking of God, as a matter of course, means and necessitates a consciousness of what God is, a realization of His various characteristics and attributes, and His relation to man and the universe. If such meditation is comprehensive it must of necessity take in the very nature and essence of God, the various ideas which which it would embrace a consciousness that God is infinite mind, eternal life, immutable truth, unchanging love; that He is the only cause, the beginning and the end, the foundation of being, the ultimate sustenance, the "author and the finisher" of all things, that He is "all in all," that since He is the only effect, that the discords, abnormalities, evils, which appear to exist, being no part of the very good things which God created, have only a mythical existence, they are but counterfeits of the real and spiritual creations, and that notwithstanding the fact that they appear to exist in erring mortal experience and therefore must be grappled with and overcome through divine power; that by long only to erring mortal sense-experience which Solomon denominated the "error of life."

Dr. Robert McDonald of Brooklyn, N. Y., declares: "There is a demand on the pulpit that it not only seek to cure souls, but that it also seek to cure the ill of the body. This demand has been ignored by the church, and disappointed church people have turned away to help build up a cult that claims millions of adherents and has its foundation laid on the fact that certain cures may be worked through faith."

Thus we note that one avowed purpose of the Emmanuel movement, with which many if not all other movements relating to the "healing of the sick psychologically" seem to agree, is that the older churches shall supply a growing demand for mental healing, and yet, so far as we know, nearly all of those prominent in this movement deplore the fact that many members of the older churches "have been attracted to Christian Science because of its healings."

If, as it is claimed, Christian Science leads by the same power which is employed by other movements dealing with mental treatment, there is no excuse for attacking it. Neither is there any reason why other movements should not hold their own by honest competition and without feeling called upon to speak disparagingly of those who are seeking the same end by different means. In the spirit of competition they point with pride to the fact that they "welcome the assistance and co-operation of the medical fraternity," declaring "Christian Scientists are uncompromisingly hostile to medicine in all its aspects." This is scarcely a fair statement, for while the Christian Scientist, in the practice of absolute Christian Science, relies exclusively upon the divine power, he recognizes that the physician has his particular field of operation and that in the present stage of development he is an important factor

and has healed many sick souls through a reliance upon spiritual power alone. Surviving its doubts and misgivings, Christianity has eventually concluded and acknowledged that Christian Science heals; hence Mrs. Eddy's prophecy of 15 years ago seems about to be fulfilled. She said: "If the lives of Christian Scientists attest their fidelity to truth, I predict that in the twentieth century, every Christian church in our land, a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in His name." (Pulpit and Press, page 31.) Within the past two years movements relying more or less upon mental methods of treating the sick have been instituted. On this subject the March number of "Current Literature" declares: "The significance of this new propaganda can hardly be appreciated apart from its relation to Christian Science. It is the product of the times, Science; and it has grown up side by side with the latter faith. It is distinctly an effort to appropriate, in the interests of historic Christianity, whatever is good in the doctrines promulgated by Mrs. Eddy." Concerning the Emmanuel movement in Boston it is said: "It rests on the theory that religion is the greatest therapeutic agent known to man." It is just announced that Dr. James J. Putnam of Harvard medical school and other noted neurologists have given notice that the Emmanuel movement is a "mistake." Indeed so great a number of prominent neurologists have concluded to disapprove the movement that we assume our brethren of the movement will drop the term "approved methods" from their next edition, else prefix the word sometimes.

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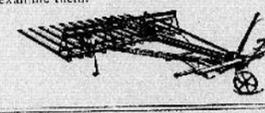
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