

## Emmanuel Movement and Christian Science

BY ALFRED FARLOW.

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 and that, 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 confused state this distinction be drawn by a Christian Scientist.

It will be our 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. If critics find no fault with the good things it teaches about God, they should not complain when it logically and consistently reaches the conclusion therefrom that the devil, evil, is neither personal nor real. Mrs. Eddy does not believe in the asserted power of evil, and she has taught her students how to overcome its deceptions by being awake to its subtlety, and by knowing that God is the only 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 proclaiming of the truth, but also a healer of the ills 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 had 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 insight and faith and sagacity to grasp and utilize the same power."

A careful study of the 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 is it easier to say thy sins 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 a 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 all of their ignorant mistakes and blunders. John said: "All unrighteousness (all unright-wisdom, all unright-wisdom) is sin," that is all erroneous beliefs and conceptions which are held as wisdom, all mistakes which are regarded as "wisdom" are included under the name sin, and it is quite evident that unrighteous thought is the basis of all evil conduct, for thought is always prior to action. The Master held this opinion of 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 benefiting oneself and others as it would be 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 practice, and it destroys both sin and sickness. It is the truth which illuminates the consciousness of the patient and destroys his sense of disease.

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

## Home and Founder of Christian Science



The First Church of Christ Scientist, Boston, Mass., and Rev. Mary Baker G. Eddy, Mother of the Church.

here that the healing movements which are being instituted in the churches are, to say the least, prompted by an acknowledgement 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 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 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 whiskey on the supposition that "God made it." The spiritual science of God reveals the fact that both psychology and whiskey, which by the way we are not comparing, are of human invention, and experience teaches that absolute purity of thought and life demands a sacrifice of both. Solo mon 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 of the Emmanuel Movement.

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 we have seen on this subject: "Recently the suggestion has been made that the Christian Church enter the field of psycho-therapeutics 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." "To offset" 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 approach scientific healing whatever is wanting in their motive may be easily corrected.

There seems to be a division of opinion regarding the importance, usefulness and advisability of this new movement. One writer declares that "this latest counterpart 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 means and methods employed or whether it is intended to apply simply to the abstract proposal to revive "non-drug healing." If we were to undertake to justify the movement by Scriptural 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 20, 1908, Dr. McComb declared that the Emmanuel Movement "is an outcome of the fact that Jesus Christ healed the sick," and that "Christ was not averse 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 was possible for one upon this plane to have, and as he advanced in understanding he relied more and more upon Spirit 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, cooperating 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 diagnostician to examine the cases which applied to him for help, and if by this means it were discovered that persons were afflicted organically he would reject them,

whether the modern methods are superior to our Lord's and we know of no better rule by which this question may be decided, in this or in any age than the test: "By their fruits shall ye know them." Jesus and His disciples furnished the important thing, namely, good results.

Furthermore, if Christ Jesus and His apostles were living in this age and were to refer to those who are organically afflicted back to the physicians who have failed to cure them, that would certainly fail to demonstrate the fullness and infinitude of Divine Power, and their mission would in so far be defeated. In the efforts to follow Christ Jesus and heal the sick, men and women today do indeed fall far short of the perfect understanding and application of divine power, but the remedy is not to resort to an insufficient substitute, but to strive the more earnestly to know and utilize the perfect way. The remedy is not to bring our Lord down to the level of those who are compelled to depend upon material remedies because they do not understand how to avail themselves of the spiritual, but to plant ourselves unreservedly upon the possibility of an effective faith in and reliance upon God, and by our sufficient striving to attain to the exalted position which was occupied by our great Exemplar.

Rev. Albert B. Shield, rector of the Church of the Redeemer, Boston, an advocate of the Emmanuel movement, in an address given in Hartford, Conn., on May 3rd, 1908, declared that "The Old Testament prophets were psycho-therapists while Christ was the greatest of all."

We assume because of the 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 will speak unto you I speak not of Myself, but the Father that worketh within me. He doeth the works." If we mistake not the Christian world will object to having the word "psycho-therapeutics" or "healing by human will power," applied to the exalted and purely spiritual methods of Christ Jesus.

## Opinions Regarding Christian Science

In the book "Religion and Medicine" compiled by Drs. Worcester, McComb and Coriat, and which for the sake of convenience we shall credit to Dr. Worcester, a further reason for the Emmanuel Movement is 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 obscurities 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 peculiar interpretations 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 teach us to compare "spiritual things with spiritual."

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, "if the doctors and practitioners had done their full duty Christian Science would never have flourished." Will some one of its critics stand up and tell us why this ridiculous Christian Science "has flourished" to such an extent while this as assertedly "rational," "scientific," "mind-over-matter," work-together-with-medicine "remedy adopted by the Emmanuel Movement 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 buttressing 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 notwithstanding the fact that they appear to exist in erring mortal experience and therefore must be grappled with and overcome through divine power, they belong only to erring mortal sense-experience, which Solomon denominated the "error of life."

## Christian Healing.

For about forty years Christian Science has found more or less acceptance and has healed many sick folks through a reliance upon spiritual power alone. Surviving its doubts and misgivings, Christendom has eventually concluded and acknowledged that Christian Science heals; hence Mrs. Eddy's prophecy of fifteen years ago, seems about to be fulfilled. She said, "If sin and disease are indeed error, not true and not real they cannot be over-

come by physical means, since Truth alone is the antidote for error. Overlook that the Christian Scientist's here is a point that critics seem to 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 not 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 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 we 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 [giveth 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.

Rev. Artemus J. Haynes, New Haven, Conn., in a sermon delivered in that city, said: "I wish to pay a tribute that I feel is deserved. Christian Science took up a great truth that had fallen into disuse since the days of the apostolic church. Christian Science emphasized that truth—over-emphasized it, if you insist—as to compel the church, compel the medical fraternity, 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 Minds 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 implied 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 exterminator of evil. Either a method of healing recognizes this fact, or it does not. If it does, it will proceed with 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 cures 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 corrections, but simply substitutes of certain erroneous mental conditions for others equally erroneous. They are the outcome of the condition mentioned in the Scriptures. "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 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 comprehendible it must of necessity take in the very nature and essence of Deity.

Among the myriad ideas which it includes, we might mention that 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 Cause, that which He creates is the only effect; that the discords, abnormalities, evils, which appear to exist, being no part of the very good things which God creates, 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, they belong only to erring mortal sense-experience, which Solomon denominated the "error of life."

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 notwithstanding the fact that they appear to exist in erring mortal experience and therefore must be grappled with and overcome through divine power, they belong only to erring mortal sense-experience, which Solomon denominated the "error of life."

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minister in the Emmanuel Movement, in this kind of patronage for an avowed purpose Christian Scientists take no part.

We believe that all broad minded, progressive physicians will honor any individual or class of individuals who have the moral courage to launch out into a way to which honest conviction directs them, and we venture to say that if the Christian does this sincerely, observing the admonition "Be wise as serpents and as harmless as doves," he will meet the approbation of every honest clergyman and physician. Frankness and sincerity are admired, not condemned, by all good people.

No one knows better than an experienced physician that, notwithstanding medical science in recent years has arrived at a more definite understanding of physical disorders and symptoms, the medical world is still largely at sea in respect to the real cause of disease. Eminent doctors openly declare that there is no known material remedy for certain quite prevalent diseases, and since it is agreed by all parties concerned that we should appropriate whatever is in the interest of "historic Christianity," why not observe the Scriptural injunction "come now let us reason together," and if possible arrive at a correct conclusion, as to what the founders of historic Christianity taught and practiced.

The declaration that it is the intention of the new movement "to appropriate, in the interests of historic Christianity, whatever is good in the doctrines promulgated by Mrs. Eddy," is commendable, but so far as we are able to observe, the only things that are left for appropriation after the culling is completed to suit the taste of some of our contemporaries, are a few peculiar beliefs which are not and never were included in the teaching and practice of Christian Science! When Bishop Fellows starts on his mission of differentiation and rejection, he declares first that his theory differs from Christian Science because "it clearly recognizes the reality of the mind and the body and the inseparable relation existing between them." This abstract statement is likely to mean to those who are not informed as to what Christian Science gives in place of that which it repudiates, that Christian Science denies the reality of mind and body and that it denies that there is any relation existing between them. This is a mistake. Christian Science affirms that mind and body are not only inseparable but in an important sense, identical, and that therefore the slightest change in the mental condition is manifested in a changed bodily condition, so that when mortals become fully conscious of the spiritual truth of being the body will manifest perfect harmony, i. e., it will be a perfect expression of the perfect Mind, God.

Another point of difference between Christian Science and the Emmanuel Movement as affirmed by representatives of the latter is this, that the latter attaches value to "anatomy, physiology, the practical bearing of psychology in the treatment of disease." We can understand that what is termed a psychological treatment of disease deals with these subjects, but we fail to recognize what there is in this particular appropriation which may be properly associated with "historic Christianity" if by "historic Christianity" is meant that which was practiced by Jesus and His Apostles. The most pointed lesson in physiology which the Master taught was the following: "Take no thought for the body." "Seek ye first the Kingdom of God and His righteousness." His psychology is emphatically set forth in the declaration "I came to do the will of my Father" and in his prayer "Not as I will but as Thou wilt." Human will was entirely eliminated from His practice. He healed the sinful and sick by relying entirely upon the divine Mind. It is said that the new system differs from Christian Science in "not being a religious sect," and in this connection it is said, "It is one of the dearest wishes of those who hope to see this movement spread widely, that people should find in their own particular