

The Relation of Religion to Health.

Religion, as experienced by Christianity has been through a long period of what we have called "the wilderness." In spite of the affirmations that Christianity ~~has~~ is a religion of optimism, there can be no gainsaying the fact that it has been through periods when the depths of the cup have been examined more closely than is consistent with the faith in the goodness of God, which is one of the first tenets of Christianity. In the old time Calvinism, there is an overdose of pessimism, which seems to regard the world as a place of sin, and life as a period of evil and long suffering which we must submit.

to with patience, while we
wait patiently ~~for~~ for the deliverance
at the touch of death from this
vale of tears. So they have been
this pessimism that they have not
felt sure of deliverance from the
evil of the world by death. In that
strange, weird, morbid doctrine
of election we have the pessimism
expressed in its blackest terms.
Not only are we doomed to the
years allotted for ~~see~~ three
score years and ten of life
of sin and punishment here.
But worst of us are foreordained
to the delightful experiences
of eternal damnation in
the world to come. Surely
Jonathan Edwards picture of

sinners in the hands of an angry ¹³
God, is enough to wake the cold
chill of pessimistic despair run
up and down our spinal column.
Out of this wreck and ruin of
the world in general, there would
be a few favored ones, upon whom
God would bestow an abundance
of grace, to whom the other world
would mean eternal joy. — The
sum total of it all is this, Life
here is a dismal failure, there
will be life in the hereafter.
But in spite of the gloomy ideas
of life as set forth by the religious
ejected theologians, and the equally
gloomy and far more revolting
~~scenes~~ notions of the saints
of the ascetic life, there have
been at all times men who

14

have really seen something
worth while in life as it is.
Some times they have gone to the
extreme of this worldliness, just
as the acetic have gone to the extreme
of other worldliness. They have
~~said~~ done a cash business,
taking their pleasure where they
found it, caring nothing for the
world. "Take the cash, and
let the credit go, nor heed
the ~~summer~~ roar of the Chris-
tian gun," said Eliza Whiggam
and thousands have said ~~the~~
joined the chorus with him.
These two extremes of Jesuitism
Calvinism and a sort of Epicu-
reanism, have lumbered along
through the centuries, like an

~~can~~ and a mule joined together⁽³⁾
chasing behind them the fawn
which seemed to dig up many
of the stony florets of this fair
field of life.

For the most part people in
general have not paid any
great attention to this ungainly
fair as they have wondered
aimlessly here and there. The
great number of people live quietly
in some spot, happily untroubled
by this ~~st~~ black spectre of pessimism.
They are contented to work in the
garden of life, caring quietly
for the fruit bearing plants, and
disregarding of the weeds as they wake
their appearance in among the
more precious plants.

If however it happens that
this miswrought fair chasing

their ugly workings of destruction (5)
behind them in their selfish wonder-
ings, far near some group of
quiet beautiful workers, and
ruthlessly tear up the tenderest
growing plants of the spirit whose
fruit is, as Paul says, Love, joy,
peace, long suffering, kindness,
goodness, faithfulness, meekness,
self-control, its natural con-
sequence is something of a dis-
turber. The result is something
like the effect upon a crowd
upon the street when the police
patrol passes by. Some pay but
little attention to it, others stop
to look after it for a moment
and then go about their business.
Still there are others who stop
all thought of their own business

and run after the fatal cart ⁶
looking for some new cause of
excitement. In much the same
way when this black cart of pessimism
drawn by the miswadded fair faces
by many people just go about refraining
the loss; others stand and look,
while still others leave the
old spots and follow along in
the furrow picking of stray
worms, and bits of broken flints
to satisfy their taste for craving
for and curiosity.

How it happens that this strange
team has been wandering about
in this country. - Sometimes we
have been situated so that we
could see the dark big eared
the mule of religious pessimism
that has been presented to our

7

view as the team failed, and
sometimes it has been the result
of self indulgence and indif-
ferentism.

For the past hundred years there
has been a tremendous
effort to effort to take up
the work ~~of self~~ after the passing
of the dark cloud of otherworld-
liness, which for near two
hundred years hung over this
country like the spectre
of death. In spite of the decla-
rations of total depravity, men
have come to see that human
nature is capable of goodness,
tenderness, love, long suffering
and self control, which are
the fruits of the spirit. In
spite of the fact that the

hand of Colvin pointed to the 18
other world for the Kingdom
of God, men have still felt
inclined to give ear to the teaching
of Jesus words of Jesus. the Kingdom
of God is within us.

The natural reaction from this
extreme other worldliness of
Colvinism, has been to try to
wake this world. we live in a
better place than it is. I need
not tell you how this spirit of
feeling that God is here, as well
as there, that he is in you and
me as well as in Jesus, I
need not tell you how that spirit
broke out into the great reforms
for removing the conditions which
wake sin, suffering, and
crime, war ~~the~~ hideous even

thou the Hell of the Reverend Bede.^{9.}
You know how the New England
reformers, whose source of inspira-
tion was in Channing, began the
transformation of this dear young
country of ours. Is it necessary
to say that from that little circle
of friends, ~~which like the disciples~~
~~of Jesus~~, of Channing, there emerged
Dorothy Dix to transform and
revolutionize the methods of dealing
with criminals, and insane.
of Horace Mann, who revolutionized
your methods of education,
of Joseph Listerman, and Char.
Francis Barnard who minister-
ed to the poor, and their children.
of Lydia Maria Child the woman
antislavery leader, We might
add Theodore Parker, and

Mrs. F. D. Garrison who gave them¹⁰
selves to the cause of the slave.

This great philanthropic movement,
not ~~alms~~ giving, but the giving
of body and ~~soul~~ soul to the
work of making this world
better, and clearing away the
rubbish so that the soul can
grow here as it ought to grow,
began about 1830. It has spread
and become a great nation
wide movement, based upon
these two ideas that man is
divine, and that life here in this
old earth of ours is divine.
It is a return to this our home
land of ours to do the jobs that
need to be done here.

But the question has been asked, if ^{the}
religion can do some so much towards
removing the causes of disease as
they exist ~~out~~ outside of us, can
then it not be applied to remove
the causes of disease as they exist
within us? I am very free
to say that such a question is
a very sensible one, and one
that it would do well for us
to answer with the greatest
care. Prof. James in his Varieties
of Religious Experience says of this
the advance of liberalism, so-called
in Christianity, during the past fifty
years, was fairly he called a
victory of healthy mind-
within the church over the wickedness
with which the old Hell-fire
theology was ~~were~~ har-

112

iously related, we have our whole
congregations, whose preachers, far
from waiving our consciousness
of sin, seem devoted rather to
working little of it. They ignore, or
even deny, eternal punishment,
and insist on the dignity rather
than the depravity of man. They
look at the continual preoccupation
of the old-fashioned Christian with
the salvation of his soul as some-
thing sickly and reprehensible
rather than admirable; and a
more sanguine and muscular
attitude, which to our free folk
would have seemed freely
heathen, has become in their eyes
an ideal element of Christian character."

But this idea which of too
healthy mindedness, which is

13 99

fact and fact of what is common-
ly called liberal Christianity, there
has been developing during the
last few years a number of
sects which rest upon this idea
as the ~~fundamental~~ fundamental
basis. "Gospel of relaxation,"
"Don't worry, be content," "Youth, health
and vigor," "New thought movement,"
"Faith cure," "Prayer Cure," "Mental
Science," "Mental healing," "Divine
healing," "Christian Science," and
all the rest of them, until one
begins to believe that this movement
is of as many colors as Joseph's
favourite coat, and will become
a close rival to Protestantism.

But these various movements
ask to be tried by their fruits
by the actual results, each one
of them presents ~~and~~ an array

of cures that are clear enough ¹⁴
demonstrations to anyone that they
are resting on fairly solid ground.
Dr. H. H. Goddard, ^{of Clark University} after a careful exam-
ination into the movement, not only
into its modern appearance, but its
more primitive manifestations, says
as a summary of his investigations,
Christian Science, Divine Healing,
or mental Science, do not, and
never can in the very nature
of things, cure all diseases: "never-
theless, the practical applications
of the general principles, & of
the broadest mental Science
will tend to prevent disease...."
We do not find sufficient
evidence to convince us that
the proper reform in mental
attitude would relieve many

a sufferer of ill that the ordinary physician cannot touch: would even delay the approach of death to many a victim beyond the power of absolute cure, and the faithful adherence to a true philosophy of life will keep many a man well, and give the doctor time to devote to alleviating ill that are unpreventable."

This is the conclusion of an unprejudiced observer. In essence it is this. There is truth here. It is not any special peculiar miraculously revealed truth sold solely in cosy right books. You can go to any one of these places and get your truth, or you can start a new cult yourself. The main

about it all is to have something ⁽¹¹⁶⁾
to do, to have something to think
about besides yourself. It is simply
the old idea of the expulsive power
of a new affection, the awaking
of the body into performing the
functions for which it was
made to perform. You can
get all the benefit of this power
right in your own home, or
right in your own church.
If you will but give up the
worldliness which your self
inspection, your listless
wearing of ill which do
not exist, but which you
concoct as a means of soothing
the your conscience, which
flicks you for your
inactivity.

17

People whose sole occupation is to kill
time, and none listlessly about
half of the time, and follow mindlessly
often some engrossing excitement
~~there are the people~~ the rest of the
time, who are wool seekers of the
pleasure, or so ingrown in
the humdrum of life that they
know not when to a why
they live, there are the people who
are absorbed by the explosive
power of this new affection.
Many and common are the diseases
which may be cured by this very
simple remedy of thinking about
something that is really worth
thinking about. Let me prescribe
now. I can do it as well as
anyone else. If you are in any
way afflicted by these nervous
diseases, or diseases which are
the result of inroads upon you

physical well being by foreign
substances, whose ^{offspring} ~~power~~ to work
there is the lack of proper mental
activity upon your part, just
keep your mind filled with thoughts
that are worth while. Read
Emerson. Read Philip Brooks
works. Read any strong robust
optimistic writings. Then ~~Read~~
~~Put~~ put your thoughts into
action. Be of service to the world.
Visit the sick, minister to the
poor, be kind to those who are
suffering. Forget yourself. Get
into God's out of doors, and become
a real live acting human being.
That is all there is to this great
awake about the relations of
Religion to disease. The
normal active human being

19

can and does free himself from
worry of the ailments by ~~each~~
with which they are afflicted.
There are people here in this church
who fracture this thing. There
is nothing mysterious about
it. It is that same power of
love and devotion, which
carries the woman into battle
which wakes the mother
work for her children, which
carried Jesus of Nazareth
to the death of the cross. It is
~~that same power of~~ ~~which~~. It is
a great and a powerful force
in solving the problems of life.
It is doing many people great
good. It is not confined to
a few sects or to one sect, but
is a wide far reaching movement.

20
But there lurks one danger in
this which is very grave. I do not
mean that it leads to ~~too~~ moral
laxity, or antinomianism, but
that it leads to forgetfulness
of others. It does not emphasize
that method of Jesus which says
that must ~~lose~~ ^{save} our life by for-
getting it, but rather that we
must save our lives by remembering
them. The great results of our
sin, the ones that are lasting and
eternal do not manifest them-
selves in the diseases of ^{our} the body,
or in the diseases of our mind.
The great cruel results of our
sin are the results of disease
and moral death which are
visited upon the shoulders of
others. It is a perfectly easy

for one who has plenty of money⁽²¹⁾
a good home, a round of friends
to cure himself of the sins of
the flesh, but this power of healthy
mindedness, that that does
not remove the burden of disease
from those who have borne the
burden of his prosperity, and
carried away upon their shoulders
the ashes of his sin. It would
be perfectly easy for a man
like ~~the~~ a McColl, or we could to
administer to his conscience
the Anæsthetic of Mental Science
and free himself from the remorse
of conscience by his blind belief
in that evil does not exist. Yet
upon other shoulders rests the
burden that he has placed
there. It would be a

a comparatively easy thing (22)
for the man who has sinned
the sin of the flesh, and gone his
way, to convince himself of
the non existence of fair, and
suffering, but along the way where
he has trod are many spots where
the green grass cannot grow,
and there are many burdens of
fair, suffering, and moral
deficiency that he has heeded
to wake, but the power to forget
there which comes from this
new affection, does not remove
the burden from the shoulders
of the struggler, along by the
way. The illusion of evil way
~~not exist for~~ no longer exist
for him, but it still exists
for those to whom he has made

it an eternal reality.

(23)

This relationship of religion to health is not a final and all inclusive relationship. Good health is but ~~the~~ a part of the equipment of the religious life, He who limits the confines of his religious life to this one thing is hardly more than the fat sleek and contented cow whose contentment ~~is a sign~~ is a sign not of the wonderful power. But ~~for~~ lack of insight and appreciation, a ~~very~~ public confession that life is regarded merely as bounded by the comforts of the body and the flesh.