

The PHYSIOLOGY OF FAITH AND FEAR, OR,
The MIND IN HEALTH AND DISEASE
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CHAPTER XXXIX

PRAYER THE MASTER MIND CURE

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CHAPTER.

NO discussion of applied psychotherapy would be complete without the consideration of prayer. A careful study of the province of prayer in health and disease has convinced the author that this time-honored practice is second to no other in its power to influence favorably the mental state and to liberate the soul from its bondage of fear, doubt, and despondency.

THE PSYCHOLOGY OF PRAYER

True prayer is a sort of spiritual communion between man and his Maker, a sympathetic communication between the soul and its Saviour. We do not look upon prayer as a means of changing God's will. The Divine Mind does not need to be changed; He is ever beneficent and kindly disposed toward mankind. While prayer does not change God, it certainly does change the one who prays, and this change in the mind of the praying soul is sometimes immediate, profound, and often wholly inexplicable.

True prayer, then, is found to be a practice consisting of powerful mental, moral, and spiritual factors. The *mental factor* in genuine prayer is that of suggestion and self-surrender. Sincere prayer is the most powerful method and the most legitimate manner in which suggestion can be made to the

human mind. Not only is the suggestion of prayer auto-suggestion—the ideal form of suggestion—but this suggestion is made to the mind when it is in a state of surrender, unconditional surrender to the mind of God and not to the mind of man. Psychology and psychotherapy are unable to portray such an ideal state of the human mind for the favorable reception of suggestion, neither can they point out such powerful and wholesome means of administering this suggestion as by the simple childlike practice of old-fashioned prayer. (See Fig. 42.)

The *moral element* of prayer is that it keeps the mind focussed upon high ideals, upon things which are ennobling and elevating. Prayer, in an unusual manner, imparts moral courage and wholesome confidence to the suppliant. Prayer is a direct preventive of many of those reprehensible social and moral practices which inevitably breed worry, remorse, and sorrow of heart. Prayer strengthens the will, in contradistinction to hypnotism, which usually weakens it.

The *spiritual factor* in prayer is strong; no other phase of human experience is fraught with such extraordinary possibilities for spiritual strength and development. Prayer actually generates moral energy and creates spiritual courage. The prayer life is the life of spiritual power and moral victory.

THE PHYSIOLOGY OF PRAYER

The domain of prayer is not limited alone to the spiritual, moral, and mental realms; it concerns and influences even the physical body. The praying soul usually is found upon bended knees and with bowed head. This bending of the physical knee reflexly aids in bending the will and the mind of the one who prays. There is a close interrelationship between the attitude of body and the attitude of mind.

We recently examined a nervous, excited patient with a rapid heart, irregular pulse, abnormal breathing, extreme pallor of the face, and with blood-pressure of 160 mm. After explaining to the patient that she was suffering from no real or organic disease, we requested her to retire into a quiet, darkened near-by office and engage in prayer for ten minutes; she was asked earnestly and sincerely to pray to God that He might help her and deliver her from her state of nervous agitation.

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In fifteen minutes, when the patient returned, her pulse was normal; the voice had acquired a new tone of confidence; the strength and expression of the eye—yes, of the whole face—had completely changed: in place of anxiety and dissatisfaction, there now appeared an expression of rest, courage, and happiness; and a triumphant smile was upon the face, indicative of the assurance of victory. The blood-pressure was 150 mm., and within thirty minutes it descended to 140 mm.

Prayer is able, directly, immediately, most powerfully, and most favorably to influence the physical functions of the body; that is, genuine prayer, the prayer of faith, exerts its beneficent influence upon the body, while other kinds of prayer may be highly injurious to the physical health, as will be noted presently. True praying assists the petitioner in gaining control over various physical propensities and animal passions. Prayer is a means of bringing the body into subjection to the mind, and the mind into obedience to the spiritual faculties and to the Divine Mind.

It is impossible to restrict the province and possibilities of prayer as regards its influence upon the human mind and body. We would here again remind the reader that man is not a mere material machine. We are forced to recognize that the human mind and body are regulated by certain laws which we are unable fully to explain on the material grounds of physics and chemistry.

THE THERAPEUTICS OF PRAYER

Any practice that can wield such a mighty influence over mind and body as that exerted by prayer must indeed possess tremendous therapeutic possibilities. In discussing prayer as a therapeutic agent, we in no way aim to belittle its influence as a religious practice or a spiritual force. We freely concede that its power is almost unlimited in these realms. In his "Varieties of Religious Experience," Professor James says: "As regards prayer for the sick, if any medical fact can be considered to stand firm, it is that in certain environments, prayer may contribute to recovery, and should be encouraged as a therapeutic measure."

Another scientific authority, Dr. Hyslop, Superintendent of

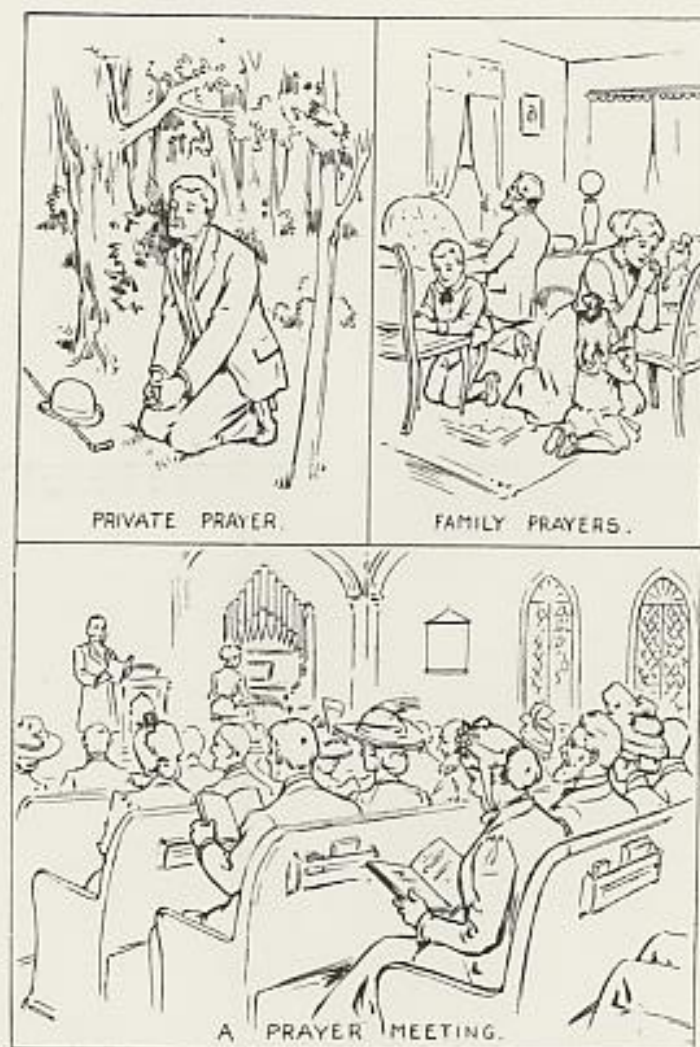


FIG. 42. THE PRACTICE OF OLD-FASHIONED PRAYER.

the Bethlehem Royal Hospital, London, in speaking of prayer as a therapeutic agent, says: "As an alienist and one whose life has been concerned with the sufferings of the mind, I would state that of all hygienic measures to counteract disturbed sleep, depressed spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer. Let there but be a habit of nightly communion, not as a mendicant or repeater of words more adapted to the tongue of a sage, but as a humble individual who submerges or asserts his individuality as an integral part of a greater whole. Such a habit does more to calm the spirit and strengthen the soul to overcome incidental emotionalism than any other therapeutic agent known to me."

There can be little doubt that the psychological and therapeutic value of prayer has been greatly underestimated by modern reformers and psychotherapists. A number of years ago we saw a desolate, forlorn, and downcast woman, the most pitiable creature we ever looked upon, kneel down in a gospel mission in the slums of Chicago, and after sobbing out: "God be merciful to me a sinner," arise from her knees. From that day to the day of her death, some five years afterwards, this regenerated woman led a consistent, pure, and wholesome life. Now, we freely grant that spiritual forces were at work in this woman's soul. Such an experience as hers must indeed be what the theologians describe as the "new birth," for the practical changes in her life did clearly show that she had literally been "born again." The things she once loved she now hated, and the things she formerly hated she now loved. The transformation of character seemed to be absolute and complete.

The author has seen scores of cases, and our readers have no doubt experienced it in their own lives, where prayer, in a moment of time, has wrought just such marvellous physical and spiritual changes in the life. All physicians who have largely to do with mental disorders and nervous diseases are coming to appreciate more and more the therapeutic value of simple and earnest prayer.

In the case of those who are so distracted and so nervous that they cannot formulate their prayer into words, who are

unable to express their prayerful desires, it is often necessary that their mental minister should place in their hands some inspiring and uplifting form of short prayer, which may guide them into the praying habit until such a time as their soul can come to express itself spontaneously.

THE PRAYER CURE

Recently, in the clinic, we have most thoroughly tested the therapeutic value of prayer. For certain nervous patients, the victims of worry and fear, we have often prescribed regular and systematic prayer. We have been astonished to discover the wide range of functional disorders, physical disturbances, and psychic difficulties, which have been wholly cured or greatly helped by this simple procedure; and to our utter amazement, some of the most remarkable cures were effected in the case of patients who frankly told us, at the time we prescribed prayer, that they did not believe in praying, that they did not have faith in God. To such we would explain that a dose of salts or an ounce of castor oil would be likely to produce certain effects upon them quite regardless of their belief; therefore, that if they would only follow our directions in regard to prayer, they would probably experience certain desirable effects independent of their belief.

Among many patients treated by the therapeutics of prayer, the following case is cited as a typical instance: Mrs. B—, a widow with three children, had been coming to the clinic for several weeks, and had been helped but little by our physical ministrations. One morning she said she was thoroughly discouraged; that she really thought she was going to lose her mind; that it would be useless to take more treatment. After listening again to her story, we talked to her for half an hour, telling her what a wonderful improvement she would make if she could get over the idea that her case was incurable, or that she was going crazy. We then ventured the opinion that we had a cure that would work in her case if she would only consent to try it. After thoroughly arousing her curiosity as to what this cure might be, and after securing a written promise from her that she would take our cure without question, absolutely and unquestioningly follow our directions in every

detail, we proceeded to write out a prescription as follows: "Three times a day, regularly, at hours you may select, go into the front room; pull down the blinds; place a chair in the middle of the room; kneel down in front of this chair; close the eyes and pray from ten to fifteen minutes. Form your prayer into words; speak softly, but distinctly. Pray about anything or for anybody you choose, except yourself. Under no circumstances must you mention yourself or pray for yourself; that is, you must not pray about your disease or your mental difficulties. You may pray for yourself in the sense of asking for spiritual help, but in no case must your nervous disorders be mentioned in your prayers. You are to do this for three weeks, and then report to this clinic."

On receiving this prescription, the patient began at once to explain that she had lost all faith in God, and that she did not believe in prayer; whereupon we exhibited her written promise to follow our directions, and she immediately stopped all objection, giving us her word that she would do as we had prescribed. At the end of three weeks this patient appeared and reported that she had gained a complete victory over all her mental difficulties; that she had also gained five pounds in weight, was sleeping well, and that her neighbors were beginning to speak of her rapid improvement. This patient reported that after the third day she entered heartily into her prayers, and that each day she was more and more strengthened, refreshed, and invigorated. This entire chapter could be filled with the experience related by this one patient. The physicians in attendance at the clinic on this particular morning were profoundly impressed with the therapeutic power and possibilities of simple prayer—with its psychic value, independent of its spiritual province. One physician, with a tearful eye, said to the author at the close of the clinic: "I did not know we had such a tremendous healing force lying about unused."

THE PROSTITUTION OF PRAYER

In this connection we desire to utter a warning against morbid methods of prayer. No procedure is capable of great good without at the same time being susceptible of perversion and

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great harm. Another case will illustrate the harm of prayer, when it consists of a meaningless recital of one's difficulties, serving as a source of adverse auto-suggestion to the mind. Such methods of prayer tend to weaken and debilitate the mental and moral powers. About a year ago we had a patient, a young man, twenty-two years of age, who was fighting a great moral battle. He became very much discouraged; broke off his marriage engagement; severed his connection with the church; and at the time we met him, seriously contemplated suicide. Having tried numerous methods of giving him help and relief, we finally made bold to advise that he was in need of moral strength—spiritual power—and suggested that he would find great help in systematic prayer. To this he replied: "Why, doctor, I have prayed about my troubles until two o'clock in the morning, and then after my great struggle with God, I would soon fall again into my sin. The more I pray, the worse I get; nothing will do me any good. It is either the insane asylum or the grave for me." After listening to this recital of his experience, it occurred to us that in his case, prayer was being prostituted into a form of adverse and unwholesome suggestion; that he had prayed about his moral perversity so much that this very praying had become a direct aid in keeping the wicked idea everlastingly before his mind. Instead of making a helpful and uplifting suggestion out of prayer, he was making it harmful and debasing. And so we made bold to suggest the following procedure in his case: We asked him to reunite with the church; to see his *fiancée* and set a new wedding-day; to begin to lay plans for securing a flat, and actively engage in selecting the furnishings. We asked him to let his mind freely dwell upon the happy home he would have and the splendid children who would come to bless it. We had him sign a written agreement not to think, talk, or pray about his troubles for two weeks. We explained to him as best we could, that when he had asked his Heavenly Father to help him in a matter of this kind, that it was not necessary to ask more than once; that further prayer should be devoted to thanking God for the help that was to come and in expressing gratitude for the help that even now had already come.

We are glad to report that in this case, after his method of praying had been turned from one of constant adverse suggestion into one of thanksgiving and gratitude, he was highly successful. From that day on, this young man became an absolute victor over his besetting sin. And so it is apparent that prayer can be so perverted as to become a means of great harm as a therapeutic procedure. The author's highest conception of prayer is that silent and spiritual communion between the spirit of the creature and the Spirit of his Maker. In the early stages of therapeutic praying it is very necessary that the prayer should be calmly and distinctly uttered in words, that the petitioner may hear his own prayer, for this greatly increases the influence and suggestive power of the procedure.

It is our opinion that in the case of the patient first mentioned, the mere silent kneeling before the chair in the middle of the room possessed not a little therapeutic power. Many a nervous patient would soon cure himself, if he would perfectly relax and silently rest for fifteen minutes three times a day. There is good therapeutic advice in that old Scripture: "Be still, and know that I am God."

PRAYER AN INSPIRATION TO WORK

Prayer is not only a means whereby the mind of man and the divine forces are brought into coöperation, but if it is uttered in faith, it usually leads the one who prays to put forth every effort to bring about the answer of his prayers. Genuine prayer is an expression of courage and confidence combined with faith and good works.

Although prayer is a powerful therapeutic agent, we must fully recognize that neither belief in our prayers, nor suggestion, nor reëducation will take the place of proper physical ministrations and the scientific care of the diseased or disordered body. Prayer may be the breath of the soul; prayer may be the avenue whereby the diseased mind is eliminated and the Divine Mind brought in to replace it; prayer is the great channel by which man can harmonize his mind with that of his Maker; nevertheless, good food, pure water, fresh air, and deep breathing, together with mental and physical exercise, are absolutely essential to the recovery of most nervous and psychic disorders.

The proper regulation of the diet, the hygiene of the bowels, the breathing of pure air, and the drinking of pure water, have much to do with the cure of nervous semi-invalids. Prayer must not be used merely as a means of giving relief to hysterical feelings, or as an excuse for repeatedly telling the Almighty how much you have done for Him, and how little He has done for you. If the spirit of faith and optimism, of thanksgiving and joy, is not found in prayer, it may become an unconscious means of further debilitating and depressing the neurasthenic and nervous patient. It is not only wise to prescribe prayer, but it is also necessary to teach people how to pray. Jesus must have recognized that the world knew little about how to pray, for the only form He left on record was that wonderful prayer, commonly known as the Lord's Prayer, which He gave to the disciples in answer to their request: "Lord, teach us to pray."

We do not teach that prayer should not be used as a safety-valve for the soul. It is far better when the feelings, the emotions, and the internal pressure have arisen almost to the bursting point—it is far better for the Christian to pour out his soul to God in prayer, than to participate in an outburst of anger or to indulge in a fit of bad temper. If it is absolutely necessary that the one should have a vent of some sort to relieve himself, prayer will be found to be a successful and satisfactory mode of obtaining such relief. Even when prayer is accompanied by more or less weeping and wailing, it is certainly preferable to a hysterical outbreak or to a verbal explosion of raving and ranting.

CHRISTIANITY THE HIGHEST PSYCHOTHERAPY

We are forced to recognize the therapeutic value of prayer, no matter with what system of belief or religion it may be associated; but we have spoken of prayer in this text with the thought of its being a part of practical Christianity. *The author regards prayer as the master mind cure, and Christianity as the highest and truest form of psychotherapy.* There can be no question that the Christian religion, when properly understood and truly experienced, possesses power both to prevent and cure numerous mental maladies, moral dif-

ficulties, and physical diseases. This entire book has been devoted to the psychology and physiology of faith and fear, and it must be evident to the reader that fear and doubt are disease-producing, while faith and hope are health-giving; and in the author's opinion, the highest possibilities of faith and the greatest power of hope are expressed in the Christian religion; the teachings of Christ are the greatest known destroyers of doubt and despair.

No one can appreciate so fully as a doctor the amazingly large percentage of human diseases and sufferings which are directly traceable to immorality, dissipation, and ignorance—to unwholesome thinking and unclean living. The sincere acceptance of the principles and teachings of Christ with respect to the life of mental peace and joy, the life of unselfish thought and clean living, would at once remove more than one-half the difficulties, diseases, and sorrows of the human race. In other words, more than one-half of the present afflictions of mankind could be prevented by the tremendous prophylactic power of the Christian religion.

Christianity applied to our modern civilization—understandingly *applied*, not merely believed or accepted—would so purify, uplift, and vitalize us that the human race would immediately stand out as a new order of beings, possessing superior mental power and increased physical force. Irrespective of the future rewards of the Christian religion, laying aside all discussion of future life, it would pay any man or woman to live the Christ life just for the mental and physical rewards which it affords here in this present world. Some day the world may awake to the point where it will recognize that the teachings of Christ are potent and powerful in the work of preventing and curing disease. Some day our wonderful boasted scientific developments, as regards mental and moral improvement, may indeed catch up with the teachings of the Christian religion.

RELIGIOUS WORRY AND SPIRITUAL GRIEF

Repeatedly we have called attention to the fact that the body does its best work when the mind is kept entirely off the physical functions. The physical body is most healthy when

least thought of. To concentrate the mind on any internal organ will sooner or later result in deranging its functions and aid in producing physical disease. Introspection is destructive of health and encourages disease; and this truth holds equally good in the spiritual and moral realms. The less one thinks about one's spiritual life, the more healthy and wholesome it becomes. And we are reminded in this connection of the statement once made by that great evangelist, Mr. Dwight L. Moody. One day on meeting a friend he had not seen for many years, he was asked, "Well, Mr. Moody, how is your soul?" To this question Mr. Moody replied: "Well, I am sure I don't know. I have been so busy working for other people that I haven't had time to think anything about my soul; I guess it is all right." And we would suggest that Mr. Moody probably never experienced a holier and more truly spiritual moment in his life than he did at that very time, at that moment when he was utterly unmindful of the immediate state and workings of his own soul. When the praying Christian has committed his soul to the keeping of his Maker; when he is walking in the light of life as he discerns it; what worry about his soul should find a place in his mind?

It is only when the body is sick that we are reminded that we have one; it is only when the stomach is sick that we are aware of its presence. And so we are persuaded that it is only when the soul is diseased—sin-sick—that we are ever reminded that we have one. When all is well, when one is living the faith life, when the soul is at peace with God and with its fellows, we are inclined to believe that the spiritual life is much like that described by Mr. Moody. We are so busy and so happy with our unselfish efforts to help our fellow man, that we have not time to stop and think of our own soul. And why should we? Having accepted the peace and fellowship extended by our Maker, why should we not pass on with joy and rejoicing, directing our greatest efforts to the reconciliation of the heart-broken, sorrow-stricken, and downtrodden members of the race, who have not yet discovered the beauties of this life of faith—this life of man's oneness with God?

THE NEW MIND IN THE OLD BODY

The great battle of life consists in an incessant struggle between mind and matter. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." (Gal. V:17.)

The Apostle Paul was the great philosopher of the Christian religion. His portrayals of the warfare between the carnal and spiritual natures, between mind and body, are vivid and classic. Paul recognized that while religion was able to change the mind, it did not necessarily change the body; and so he wrote: "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." (I Cor. IX:27.) Paul certainly recognized the great truth of Christian psychology—that while we may secure a new mind, we are in no wise delivered from the old body.

The spiritual nature expresses itself in the choice of mind, whereas the carnal nature manifests itself through the desires and passions of the flesh. The regeneration of the mind is entirely possible. Spiritually, a man can be "born again," start out afresh with new and heaven-born desires; and this wonderful process can be wrought in an instant, in a moment of time, by the simple choosing of the "mind of Christ" in the place of the mind of self; by the simple surrender of the human will to the Divine Will.

But it is not so with the body, with its hereditary taints, its passions, and its perverted appetites and craving desires. These attributes of the flesh stubbornly and constantly dispute the rule and reign of the higher powers of the mind. The spiritual nature is, as it were, engaged in combat with a vicious animal that ever seeks to encompass its overthrow and effect its destruction. The body must be subdued—tamed; it must be constantly watched; the flesh cannot be trusted; the soul must be safeguarded against the waywardness of the body, as expressed by Paul: "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." (Rom. XIII:14.)

But can we do nothing for the body, to make easier this contest with the world, the flesh, and the devil? Yes, much can be done to disarm the flesh. While the body does not experience conversion in the same manner as does the spiritual nature, it may be slowly improved by proper attention to habits of diet, exercise, etc., and in this way the internal warfare between the spirit and the flesh may be greatly lessened.

The *new mind* is compelled to take up its residence in the *old body*. It is only reasonable that we should do everything possible to render the old body a fit habitation for the new mind. We are certainly under obligation to clean up the old fleshly house, to put into it only those food materials which are clean and pure, and capable of improving the bodily structure by replacing broken down material with superior matter. Likewise, the habits of eating and drinking should be carefully studied to see that no deteriorating substance is taken into the body which will irritate the nerves, poison the brain, weaken the resistance, and thus make the flesh a prey to the thousand and one agencies of destruction which abound on every side.

In a few words, it is our Christian duty to keep the body in a sound and healthy condition, to keep it un irritated; to eschew those things which fire the animal nature and strengthen vicious tendencies; and which, thereby, weaken the power of mind over matter, and in the end bring their victims into hopeless subjection and slavery to the carnal vices and whims of the flesh. Concerning this the apostle writes: "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (I Cor. VI:19, 20; X:31.)

THE GOSPEL OF RECKONING

According to Paul's teaching, the fundamental law of the Christian life is based on *reckoning*. The apostle teaches that by divine grace the believer in Christ actually becomes just

what he (the believer) by faith reckons himself to be. Christianity enjoins that one must *think* life before attaining the spiritual resurrection. Paul said: "Likewise, reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom. VI:11.)

Concerning his own struggle in the contest between mind and matter—spirit and body—and the final victorious outcome, Paul wrote: "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." (Rom. VII:21—VIII:1.)

It will not always appear to Christian believers that the body of sin is dead, but it is their privilege, by faith, to reckon that they are dead indeed, unto sin. And standing upon this platform of faith, it is the Christian's privilege to experience Romans VI, verses 12-14. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you."

But what shall we do with the flesh after we recognize that it is not yet dead unto sin? The answer is: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." (Col. III:5.) How shall we mortify the flesh? By simply reckoning it to be dead, and then leaving it alone. Mortification is a process of nature which spontaneously takes place when things die. Don't seek to embalm, to excuse, to embellish, to compromise, with the deeds of the flesh.

That this victory of the spirit over the flesh is entirely dependent on the psychic state and attitude is shown by Eph. IV:22-24, which says: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

PHYSICAL RIGHTEOUSNESS AN AID TO SPIRITUAL LIVING

Obedience to the laws of health is an effectual means of disarming the flesh—as it were, of removing the weights tied about the sinking soul—which will enable the mind to survive and the spirit to rule. While it is true that we cannot eat and drink ourselves into the Kingdom of God, it is equally true that many are eating and drinking themselves out of both the Kingdom of Heaven and the kingdom of health.

Every act of obedience to the laws of life, and every effort to "cleanse ourselves from all filthiness of the flesh and spirit" (II Cor. VII:1), are powerful helps to the mind in its battle to control matter. They are direct aids to the spirit in its struggle to master the body. Likewise, every transgression of physical law which results in weakening, irritating, and sickening the body, serves as an additional weight about the neck of the soul to hold it down in its efforts to rise above the polluted waters of the physical and material realm.

Good physical health—a nervous system in perfect equilibrium, sound digestion, a pure blood stream, an active and well-regulated eliminative system—these are all physical means of grace to the spiritual nature. They represent the "old man" cleaned up and disarmed to the fullest possible extent. In such a condition it is infinitely easier for the new mind to manage the old body.

SUMMARY OF THE CHAPTER

1. Prayer is a sort of spiritual communion between man and his Maker. It is second to no other practice, in its power to influence the mind and liberate the soul.
2. While prayer may not change God, it certainly does change the one who prays; and this mental transformation is sometimes immediate, profound, and wholly inexplicable.

3. The mental factor in true prayer is that of suggestion and self-surrender—self-surrender of the human will to the Divine Mind. There is tremendous psychotherapeutic power in simple old-fashioned prayer.

4. The moral element of prayer consists in keeping the mind focussed on high ideals. Prayer strengthens the will, in contradistinction to hypnotism which usually weakens it.

5. The spiritual factor in prayer is found in its ability to generate moral energy, and its power to create spiritual courage. Prayer is the secret of spiritual victory.

6. The practice of prayer very markedly influences the performance of many physical functions. Prayer influences the body favorably or unfavorably according as it is dominated by faith or fear.

7. The psychological and therapeutic value of prayer has been greatly underestimated by modern reformers and psychotherapists. The prayer of faith is the gateway to the new birth—the new mind.

8. The prayer cure is the treatment *par excellence* for numerous nervous, worried, and hysterical patients. Prayer possesses a positive value as a therapeutic agent, even in the experience of those who doubt its efficacy and who have little faith in a prayer-hearing God.

9. The prayer of faith is a source of favorable and powerful auto-suggestion to the mind of the one who prays; while the prayer of doubt and fear may become highly injurious because of its power of adverse suggestion.

10. Prayer may be so prostituted as to become a source of moral weakness and spiritual defeat. It is sometimes necessary to forbid patients praying about their peculiar or particular obsessions and other harassing difficulties.

11. Genuine prayer inspires the one who prays to put forth every intelligent effort to bring about the answer to his prayers.

12. Although prayer is a potent therapeutic agency, it cannot take the place of proper physical ministrations and the scientific care of the diseased or disordered body.

13. The practice of prayer constitutes a safety-valve for

mind and soul. A season of praying will often prevent an outburst of anger or a fit of bad temper.

14. Prayer is the master mind cure. Christianity is the highest and truest form of psychotherapy. The highest possibilities of faith and the greatest power of hope are expressed in the teachings of Christ.

15. If Christianity were practically applied to our modern civilization, it would so purify and vitalize the race that more than one-half of our sorrow and sickness would immediately disappear.

16. The less one thinks of one's spiritual life, the more healthy and wholesome it becomes. The soul, like the body, never reminds us of its presence, unless something has gone wrong.

17. While both theology and psychology teach the possibility of man's securing a new mind, physiology demonstrates the impossibility of our getting a new body, in the same sense. The new mind must take up its habitation and fight its battles in the same old body.

18. While the body cannot experience conversion as does the spiritual nature, nevertheless, it can be slowly improved and effectively disarmed, by proper attention to the habits of diet and exercise.

19. It is a Christian duty to keep the body in a sound and healthy condition; to keep it unirritated; to eschew those practices which fire the animal nature and inflame the vicious passions.

20. Both psychologic and Christian philosophy teach that what the human soul reckons itself by faith to be—eventually, that is just what it will become. The thought of life in the mind, precedes the spiritual resurrection.

21. Physical righteousness is a great aid to spiritual living. Obedience to the laws of health is an effectual means of disarming the flesh in its incessant warfare against the spirit.

CHAPTER XL

THE EMANCIPATED LIFE

THE BONDAGE OF CIVILIZATION.—PHYSICAL EMANCIPATION, THE SIMPLE LIFE FOR THE BODY.—MENTAL EMANCIPATION, THE SIMPLE LIFE FOR THE MIND.—SOCIAL EMANCIPATION, THE SIMPLE LIFE FOR THE COMMUNITY.—DOMESTIC EMANCIPATION, THE SIMPLE LIFE FOR THE HOME.—MORAL EMANCIPATION, THE SIMPLE LIFE FOR THE SOUL.

THE civilized races are at present suffering the blight of numerous unnecessary physical maladies, while the mind of man is fettered with fear, and the human soul is well-nigh crushed with worry and sorrow; all of which is largely, if not wholly, preventable. Much of the unhappiness of mankind is due to physical transgression, mental worry, moral delinquency, and the exacting demands of conventional society.

THE BONDAGE OF CIVILIZATION

Man is a sovereign being with soul freedom, mental independence, and moral option; but to-day our complex civilization and highly developed commerce are rapidly turning men and women into highly specialized intellectual and industrial machines. This is well illustrated by the case of the young woman from the tenement district, who went to work in a box factory, to make paper boxes. She was paid for her services at so much a hundred boxes. She reported that she enjoyed the work, and she was very sociable with the other young girls who worked with her, some of whom were younger than she. After the first few weeks she ceased to talk with her fellow-workers, and her sociability at home was noticeably decreased. When asked for an explanation for this change in temperamental behavior, she replied: "I have learned that I cannot make so many boxes when I talk, therefore I cannot earn so much money."